

## THE LORD JESUS CHRIST'S CHURCH

### II. The New Church's First Sermon (Acts 2:12-37).

Sunday. 6 Sivan (May 24), A.D. 33

“<sup>12</sup>Now they- all -were-amazed and they-were-continuing-at-wits-end, saying one<sup>[another same kind]</sup> to<sup>[the face of]</sup> another<sup>[same kind]</sup>, What ever <sup>[opt. of thought]</sup>could- this~ -possibly-determinedly-will to-be? <sup>13</sup>But others<sup>[diff. kind]</sup> were-ridiculing and saying, <sup>[δρα: quote]</sup> ‘They-are <sup>[perf. pass. subs. ptcip]</sup>Jones-having-been-saturated-with-newly-fermenting-wine.’

<sup>14</sup>Then Peter when-standing together-with the& eleven, lifted-up his voice <sup>[call]</sup>and-uttered-forth-under-influence to-them,

O-men<sup>[husbands]</sup>, Jews and +all-the-ones-individually customarily-residing in-Jerusalem<sup>[Hee-ehrou-sahláym]</sup>, this is-to-be known <sup>[instr.]</sup>by-you&! And you-yourselves-are-to-give-ear-to the declarations<sup>[spoken words]</sup> of-mine!<sup>15</sup>For these+ are-not-intoxicated as you-yourselves-assume, for it-is <sup>0</sup>third hour<sup>[9:00 A.M.]</sup> of-the day. <sup>16</sup>On-the-contrary, this~ is what<sup>[art. as prm.]</sup> was-be-ing-declared through<sup>[intm. agcy.]</sup> the prophet, Joel<sup>[Yóáy! 2:23-32]</sup>, <sup>17</sup>And it-shall-be <sup>[loc. ev]</sup>in-the last days, The God says, I-shall-pour-out <sup>[away]</sup>from The Spirit of-mine upon all flesh. And the sons of-yours and the daughters of-yours shall-prophecy<sup>[proclaim-divine-Truth-under-inspiration]</sup> and the young-men<sup>[under 40]</sup> of-yours shall-behold extraordinary-sights<sup>[visions]</sup> and the elders of-yours shall-be-dreaming dreams. <sup>18</sup>And indeed I-shall-pour-out <sup>[away]</sup>from The Spirit of-Mine upon the bondslaves of-mine and upon the maiden-bondslaves of-mine<sup>[loc. ev]</sup> in-those /days and they-shall-prophecy<sup>[proclaim-divine-Truth-under-inspiration]</sup>. <sup>19</sup>And I-shall-give wonders <sup>[loc. ev]</sup>in-the Heaven above and miraculous-signs upon the Earth below: blood and fire and vapor of-smoke, <sup>20</sup>the Sun shall-be-perverted unto dark<sup>[gloom]</sup> and the Moon unto blood sooner-than-the-fact-of-the-coming great and the splendid Day of <sup>0</sup>Lord. <sup>21</sup>And it-shall-be, everyone who ever <sup>[subj.]</sup>in-voke-for-Himself the name of <sup>0</sup>Lord shall-be-saved.

<sup>22</sup>O men<sup>[husbands]</sup>! Israelites! Hear these words! Jesus The Nazarene<sup>[an inhabitant of Nazareth]</sup>, A Man from-The God, having-been-demonstrated unto you& by-miraculous powers and wonders and miraculous-signs, which The God did through<sup>[intermediate agency]</sup> Him in midst of you& according as you& yourselves also are-aware. <sup>23</sup>This+ One, |Who| has-been-designated by-the counsel and foreknowledge of-The God, A Given-up+ One seized by hands of lawless+ ones and erected with spike you& executed, <sup>24</sup>Whom The God resurrected after loosing the throes of the<sup>[particular]</sup> death, insomuch as it was not possible<sup>[powerful]</sup> for Him to be retained<sup>[taken hold of mightily]</sup> by it. <sup>25</sup>For David says <sup>[refl. eis]</sup>with-reference-to Him,<sup>[Ps.16:8-11 (LXX 15:8-11)]</sup>

I-myself-kept-contemplating<sup>[beholding beforehand]</sup> The Lord in-the-presence of-mine through all<sup>[+ and ~ = time & circumstances]</sup> because He-is on<sup>[posl. éκ]</sup> the right& of-mine lest I-be agitated. <sup>26</sup>Because-of-this the heart of-mine was-made-cheerful and the tongue of-mine of-itself-was-exceedingly-glad. But even yet the flesh of-mine will-pitch-a-resting-place upon hope <sup>27</sup><sup>[Ps. 16:10,11 (LXX 15:10,11)]</sup>because \$You-shall-not-forsake My soul in Hades<sup>[Háh-ihdays]</sup>, neither \$shall-You-give the devout-one of-Yours to-behold utterly-destroying-corruption. <sup>28</sup>\$You-made-known to-Me <sup>0</sup>ways of-Absolute-Life. \$You-shall fully-fill Me with your\$ /face's cheer.

<sup>29</sup>O-men<sup>[husbands]</sup>! brothers! It-is-lawful<sup>t</sup> to-say-boldly to<sup>[the face of]</sup> you& concerning the patriarch David!

He-both-came-to-an-end<sup>[surely died]</sup> and he-was-buried and his /memorial-tomb is among-us until this /day. <sup>30</sup>Therefore since-existing a prophet

and perceiving that The God swore-with-an-oath<sup>[to the face]</sup> to him<sup>[Ps.132:11]</sup>, Out-of<sup>0</sup>fruit of-his loins, according-to the flesh, The Christ is-to-rise-up to-sit-down upon the throne of-his<sup>[David's]</sup>.<sup>31</sup> Since-previously-beholding, he-spoke concerning the resurrection of-The Christ, that the soul of-His was- positively-not -left remaining-behind in<sup>[eis for ev]</sup> Hades<sup>[Háh-ihdays]</sup> neither did the flesh of-His behold utterly-destroying-corruption.

<sup>32</sup>The God resurrected This /Jesus, [gen. **ōs** (hos)]of-Whom ourselves all we-are judicial-witnesses. <sup>33</sup>Therefore being-exalted<sup>[lifted high]</sup> on<sup>[positional use of **ἐκ**]</sup> the rights& of-The God and receiving the promise of-The Holy Spirit from-alongside The Father, He-poured-out This~, Whom now yourselves, &you-are-to-see and &you-are-to-hear! <sup>34</sup>For David is-not -ascended into the Heavens, but himself, he-says<sup>[Ps. 16:10,11]</sup>,

The Lord said to The Lord of-mine, Sit on<sup>[positional use of **ἐκ**]</sup> My rights&  
<sup>35</sup>until ever I-lay-down your<sup>s</sup> /enemies a-footstool [gen. of plc.]under-the feet of-yours<sup>s</sup>.

<sup>36</sup>Therefore all Israel's house is-to- safely -know<sup>[from exp.]</sup> that The God made Him, This /Jesus, Whom yourselves, &you-crucified, both Lord and Christ. <sup>37</sup>Now after-hearing [this], they-were-deeply-pricked in-the heart. And they-said to<sup>[the-face-of]</sup> /Peter and to-the-rest-of *the* apostles, O-men! Brothers! What shall-we-do?" (Acts 2:12-37 APT).

### Introduction:

When Peter heard what the multitude of pilgrim Jews, who travelled to the festival of Pentecost and were temporarily residing in Jerusalem, were saying, when standing together with the eleven, he answered their puzzled question and gave explanation to their bewilderment over the strange phenomenon that had just occurred. There are seven points and a conclusion to The New Church's First Sermon by Peter: **I. He Addressed the Multitude of Jewish Men Individually; II. He Refuted Their Assumption, Answered Their Bewilderment, And Interpreted The Phenomenon; III. He Recited The Prophecy of Joel; IV. He Related the Recent Events in Jerusalem; V. He Reflected upon David's Messianic Psalm (16:8-11); VI. He Applied This as Prophecy Concerning The Messiah, Jesus The Nazarene; and VII. Peter's Concluding Statement and the Response.** He concluded His Sermon with A Statement of Assurance for all of Israel's house, leaving them with a decision to make. Then Luke added The Reaction of The Multitude.

#### I. He Addressed the Multitude of Jewish Men Individually.

After the multitude heard the 120 men and women disciples speaking in their own dialect and declaring the magnificent things of The God, the eleven disciples and Peter stood up together. Then Peter addressed the large multitude of pilgrim Jews, who were temporarily residing in Jerusalem during the festival and were commingling together in confusion. Some were amazed in bewilderment and questioning what this miraculous occurrence could possibly mean, while the others were ridiculing and claiming they were saturated with newly fermenting wine.

##### A. He Attracted Their Attention (Acts 2:14).

“<sup>14</sup>Then Peter when-standing together-with the& eleven, lifted-up his voice<sup>[call]</sup> and-uttered-forth-under-influence to-them, O-men<sup>[husbands]</sup>, Jews and +all-the-ones-individually customarily-residing in-Jerusalem<sup>[Hee-ehrou-sahláym]</sup>, this is-to-be known<sup>[instr.]</sup>by-you&! And you-your-selves-are-to-give-ear-to the declarations<sup>[spoken words]</sup> of-mine!’ (Acts 2:14 APT).

In midst of the contradictions among the multitude, Peter and the

eleven disciples stood up. Then Peter lifted up his voice and began uttering forth Divine Truth under the influence of The Holy Spirit. He began by respectfully addressing them. Then he told them that what he is about to say is to be known from experience by them. Then he asked them to give ear to what he was about to declare unto them.

## II. He Refuted Their Assumption, Answered Their Bewilderment, And Interpreted The Phenomenon (Acts 2:15,16).

“<sup>15</sup>For these<sup>+</sup> are- not -intoxicated as you-yourself-assume, for it-is <sup>0</sup>third hour<sup>[9:00 A.M.]</sup> of-the day. <sup>16</sup>On-the-contrary, this<sup>-</sup> is what<sup>[art. as pm]</sup> was-being-declared through<sup>[intm.agcy.]</sup> the prophet, Joel<sup>[Yóayl]</sup>,” (2:15,16).

First Peter told them quite firmly that what they assumed was not reasonable because of the time of day that The Holy Spirit began working in the lives of the gathered disciples that day. He bluntly stated that at the time he was speaking it was the third hour of the day or 9:00 A.M. That was too early in the day for so many people to be intoxicated especially in The Temple, the House of Worship for Jews.

Then he stated on the contrary to their spoken assumption that this is precisely what the prophet **Yóayl** (Joel) recorded c. 897 years before this in 863-852 B.C. or c. 3275-3286 A.C (after creation).

## III. He Recited The Prophecy of Joel (Acts 2:17-21 cf. Joel 2:28-32).

“<sup>17</sup>And it-shall-be <sup>[loc. ev]</sup>in-the last days, The God says, I-shall-pour-out <sup>[away]</sup>from The Spirit of-mine upon all flesh. And the sons-of-yours and the daughters-of-yours shall-prophecy<sup>[proclaim-divine-Truth-under-inspiration]</sup> and the young-men<sup>[under 40]</sup> of-yours shall-behold extraordinary-sights and the elders-of-yours shall-be-dreaming dreams. <sup>18</sup>And indeed I-shall-pour-out <sup>[away]</sup>from The Spirit of-Mine upon the bondslaves of-mine and upon the maiden-bondslaves of-mine <sup>[loc. ev]</sup>in-those /days and they-shall-prophecy<sup>[proclaim-divine-Truth-under-inspiration]</sup>. <sup>19</sup>And I-shall-give wonders <sup>[loc. ev]</sup>in-the Heaven above and miraculous-signs upon the Earth below: blood and fire and vapor and smoke, <sup>20</sup>the Sun shall-be-perverted unto dark<sup>[gloom]</sup> and the Moon unto blood sooner-than the-fact-of-the-coming great and the splendid Day of <sup>0</sup>Lord. <sup>21</sup>And it-shall-be, everyone who ever <sup>[subj.]</sup>invoke-for-himself the name of <sup>0</sup>Lord shall-be-saved” (Acts 2:17-21 APT).

Most likely this was a passage frequently read in their synagogues because Peter recited it verbatim quoting from The Septuagint (LXX) with only slight and insignificant variations. There are five facts that Joel pointed out in His prophecy and Peter stressed.

### A. Jewish Sons and Daughters shall Prophecy (2:17b).

“I-shall-pour-out <sup>[away]</sup>from The Spirit of-mine upon all flesh. And the sons-of-yours and the daughters-of-yours shall-prophecy<sup>[proclaim-divine-Truth-under-inspiration]</sup>” (v. 17b).

When The Holy Spirit is poured out upon human flesh it is upon all those redeemed ones whom He regenerated. Generally English speaking people take the verb ‘prophecy’ to mean the narrow sense ‘to foretell future events.’ But in Scripture use, of this word ‘prophecy’ translated from the Greek verb *προφητεύσουσι* (prophayteúsousi) purports the meaning of ‘proclaim-divine-Truth-under-inspiration,’ whether it be in public assembly or in small groups or individually. Scripturally it is the inspiration by The Holy Spirit that enables a human to proclaim divine Truth, whether it be Truth concerning the past, present, or future events.

### B. Young Men shall see Extraordinary Sights and and Elders or elder men shall be dreaming Dreams (2:17c,d).

“ . . . the young-men<sup>[under 40]</sup> of-yours shall-behold extraordinary-

sights and the elders-of-yours shall-be-dreaming-dreams” (v. 17c-d).

There are three Greek nouns that have been translated ‘vision’ in English translations only one refers to a wakeful vision (Lk. 24:23). Two other nouns translated ‘vision’ have different nuances. The Greek neuter noun is **δραμα** (hoh-hrahmah) means ‘an extraordinary appearance’ (Acts 7:31), while its cognate noun is **δρασις** (hoh-hrahsees) means ‘an extraordinary sight’ used here by **Υδάϊλ** (Joel) and Peter. These extraordinary-sights shall be seen by the young men in the last days. Note that this prophecy refers to the young **men**, but omits referring to the young women which those who prophecy or proclaim-divine-Truth-under-inspiration shall do.

The Greek verb used in reference to the elders of the Jews and The elders in the last days before The Return of The Messiah to defeat the armies that shall gather in The Valley of Megiddo and set up His Millennial Kingdom is **ἐνυπνιάζω** (ehnupnee-áhdzō) meaning ‘to dream [under supernatural impression on the senses or the mind].’ Here the verb is **ἐνυπνιασθήσονται** (ehnupnee-ahdtháy-sohntai) a predictive future passive indicative, which means ‘they-shall-be-dreaming’ dreams. This being connected with the previous and following sentences indicates that the dreams shall be futuristic proclamation-of-divine-Truth-under-inspiration by The Holy Spirit.

C. The Lord shall pour out His Spirit upon His Bondslaves and Bondmaidens and they shall prophesy in the latter days (2:18).

“<sup>18</sup>And indeed I-shall-pour-out [away]from The Spirit of-Mine upon the bondslaves of-mine and upon the maiden-bondslaves of-mine [<sup>loc. ev</sup>in-those /days and they-shall-prophesy[proclaim-divine-Truth-under-inspiration]” (v. 18)

Again this verb **ροφητεύσουσι** (prophayteúsousi) is used to relate that bondslaves and bondmaidens (women bondslaves) shall proclaim-divine-Truth-under-inspiration in the latter days before The Lord Jesus Christ returns for His Bride, The Church. However other Scripture must be considered for limitations as to how and where this ability is used, whether in public gathering of The local Church or individually discipling or Bible Study groups apart from The Church gatherings (1 Cor. 11:4,5; 14:34-37; 1 Tim 2:11-15). Therefore both men and women bondslaves are given the freedom to prophesy in discipleship apart from the whole assembly of a local church.

D. Wonders in Heaven and miraculous signs upon Earth (2:19,20).

“<sup>19</sup>And I-shall-give wonders [<sup>loc. ev</sup>in-the Heaven above and miraculous-signs upon the Earth below: blood and fire and vapor of-smoke, <sup>20</sup>the Sun shall-be-perverted unto dark[<sup>gloom</sup>] and the Moon unto blood sooner-than-the-fact-of-the-coming great and the splendid Day of <sup>0</sup>Lord” (vs. 2:19,20 APT).

These wonders and miraculous signs shall be in both Heaven above and upon Earth below Heaven. Upon Earth blood, fire, and vapor of-smoke. In Heaven The Sun shall be perverted

These shall be apparent in The last days nearer to the coming of The Messiah, The Lord Jesus Christ back to Earth to set up His Kingdom. This is not to say that wonders and miraculous signs may not occur sooner before the Rapture of The Church, but that when they do appear it is time to be alert and look up for Redemption draweth nigh [<sup>is drawing near</sup>] (Lk. 21:28).

E. Whoever Invokes the Name of The Lord shall be Saved (2:21).

“<sup>21</sup>And it-shall-be, everyone who ever [<sup>subj</sup>].invoke-for-himself the name of <sup>0</sup>Lord shall-be-saved” (v. 2:21 APT)

The Greek verb variously translated ‘shall call’ or ‘calls upon’ or ‘invokes’ is *ἐπικαλέσθαι* (epikahléhsaytai), an aorist subjunctive middle indicative verb of *ἐπικαλέω* (epikakléhō) which literally means ‘to call upon.’ But it has several nuances in meaning according to context and grammar, such as the legal use to ‘appeal to or summon someone as a witness’ (2 Cor. 1:23) and the divinity use here in which The God or Lord is invoked for aid or support. Thus *ἐπικαλέσθαι* (epikahléhsaytai) in this context is properly translated ‘invoke for himself to be saved in the name of The Lord.’

#### IV. He Related the Recent Events in Jerusalem (Acts 2:22-24).

“<sup>22</sup>O-men<sup>[husbands]</sup>! Israelites! Hear these words! Jesus The Nazarene<sup>[an inhabitant of Nazareth]</sup>, A Man from-The God, having-been-demonstrated unto you<sup>&</sup> by-miraculous powers and wonders and miraculous-signs, which The God did through<sup>[intermediate agency]</sup> Him in midst of you<sup>&</sup> according as you<sup>&</sup> yourselves also are-aware. <sup>23</sup>This<sup>+</sup> One, <sup>|Who|</sup> has-been-designated by-the counsel and foreknowledge of-The God, A Given-up<sup>+</sup> One seized by hands of lawless<sup>+</sup> ones and erected with spike you<sup>&</sup> executed, <sup>24</sup>Whom The God resurrected after loosing the throes of the<sup>[particular]</sup> death, insomuch as it was not possible<sup>[powerful]</sup> for Him to be retained<sup>[taken hold of mightily]</sup> by it” (2:22-24 APT).

There are three facts to be noted concerning the recent events that occurred in Jerusalem in the last fifty-one days concerning The Lord Jesus Christ The Nazarene (inhabitant of Nazareth). He was A Man from The God.

- A. He was Proven to be The Messiah by miraculous powers and wonders and miraculous-signs, which The God did through Him in the midst of the Israelites in the past three years {from Kislev (December) AD. 29 to Nisán (April) A.D 33} (v. 22).
- B. He was Designated to be A Given-up One by the counsel and foreknowledge of-The God to be seized by the hands of Lawless men and judged guilty to be crucified by being lifted up and nailed with spikes to a cross (v. 23).
- C. He was Resurrected by The God after loosing the throes of death because it was not possible for Him to be retained by it (v. 24).

#### V. Peter Reflected upon David’s Messianic Psalm (2:25-28 cf. Ps. 16:8-11).

“<sup>25</sup>For David says <sup>[refl. eis]</sup>with-reference-to Him,<sup>[cf. Ps. 16:8-11]</sup> I-myself-kept-contemplating<sup>[beholding beforehand]</sup> The Lord in-the-presence of-mine through all<sup>[+ and ~ = time & circumstances]</sup> because He-is on<sup>[post. êc]</sup> the right<sup>&</sup> of-mine lest I-be agitated. <sup>26</sup>Because-of-this the heart of-mine was-made-cheerful and the tongue of-mine of-itself-was-exceedingly-glad. But even yet the flesh of-mine will-pitch-a-resting-place upon hope <sup>27</sup>[Ps. 16:10,11 (LXX)]because <sup>§</sup>You-shall-not -forsake My soul in Hades<sup>[Háh-ihdays]</sup>, neither <sup>§</sup>shall-You-give the devout-One of-Yours to-behold utterly-destroying-corruption. <sup>28</sup><sup>§</sup>You-made-known to-Me <sup>0</sup>ways of-Absolute-Life. <sup>§</sup>You-shall fully-fill Me with your<sup>§</sup> /face’s cheer” (2:25-28 APT).

There are four facts to be gleaned from David’s Prophetic Psalm regarding The Coming Messiah which Peter applied to The Lord Jesus Christ.

- A. He Relied upon The Lord’s Constant Presence abiding at his right side through all time and through every circumstance in His Life so That he not be disturbed or agitated (v. 25).
- B. He Rejoiced and Reposed in the Hope of Deliverance from Háh-;hdays

(Hades, the place of departed physical spirits) and from utterly-destroying-corruption in Eternity (vs. 26,27).

C. He Recognized the ways of Absolute Life for all time and Eternity, which The God made known to David (Ps. 16:11) and to The Messiah, The Lord Jesus Christ of whom David prophesied (v. 28).

#### VI. He Applied it as Prophecy Concerning The Messiah, Jesus The Nazarene (Acts 2:29-35).

“<sup>29</sup>O-men<sup>[husbands]</sup>! brothers! It-is-lawful<sup>[impersonal verbal participle]</sup> to-say-boldly to<sup>[the face of]</sup> you& concerning the patriarch David! He- both -came-to-an-end<sup>[surely died]</sup> and he-was-buried and his /memorial-tomb is among-us until this /day. <sup>30</sup>Therefore since-existing a prophet and perceiving that The God swore-with-an-oath<sup>[to the face]</sup> to-him<sup>[Ps.132:11 {LXX 131}]</sup>, Out-of <sup>0</sup>fruit of-his loins, according-to the flesh, The Christ is-to-rise-up to-sit-down upon the throne of-his<sup>[David’s]</sup>. <sup>31</sup>Since-previously-beholding, he-spoke concerning the resurrection of-The Christ, that the soul of-His was- positively-not -left remaining-behind in<sup>[es for ev]</sup> Hades<sup>[Háh-ihdays]</sup> neither did the flesh of-His behold utterly-destroying-corruption<sup>[Ps.16:10 {LXX 15}]</sup>. <sup>32</sup>The God resurrected This /Jesus, <sup>[gen. δς (hos)]</sup>of-Whom ourselves all we-are judicial-witnesses. <sup>33</sup>Therefore being-exalted<sup>[lifted high]</sup> on<sup>[positional use of ἐκ]</sup> the rights& of-The God and receiving the promise of-The Holy Spirit from-alongside The Father, He-poured-out This-, Whom now yourselves, &you-are-to-see and &you-are-to-hear! <sup>34</sup>For David is- not -ascended into the Heavens, but himself, he-says<sup>[Ps. 110:1 {LXX 109}]</sup>, The Lord said to The Lord of-mine, Sit on<sup>[positional use of ἐκ]</sup> My rights& <sup>35</sup>until ever I-lay-down your<sup>s</sup> /enemies a-footstool <sup>[gen. of plc.]</sup>under-the feet of-yours<sup>s</sup>” (Acts 2:29-35 APT).

A. There are two Truths that David recorded concerning the assured him concerning The Coming Messiah of Israel, The Christ.

1. The God Who cannot lie swore to Him with an oath (Ps. 132:11 {LXX 131}) that out of the fruit of his loins The Christ would rise up to sit down upon David’s throne in Jerusalem to reign over Israel (v. 30). Hi audience of Jewish men were aware that Jesus The Nazarene came from David’s lineage through both His Father and His mother because the Jews kept very good account of the lineage of every Israelite. This can be substantiated by referring to accounts of lineage in Genesis 5,10,11, First Chronicles 1-9, Ezra 2:1-59-63, Nehemiah 7:61, Matthew 1, Luke 3.
2. Then Peter referred to another Messianic Prophecy concerning the Resurrection of The Christ (Ps. 16:10 {LXX 15}). Peter changed the tense of the verb from the future tense that David recorded to the past tense, since that prophecy was precisely fulfilled fifty days before this present day of Pentecost. He stated, “The soul of-His was- positively-not -left remaining-behind in<sup>[es for ev]</sup> Hades<sup>[Háh-ihdays]</sup> neither did the flesh of-His behold utterly-destroying-corruption” (Ps. 16:10 {LXX 15}).

**Háh-ihdays** is the place of departed human spirits in the lower parts of the earth of the Earth, translated from the Greek noun *ἄβυσσος* (ahbussohs) meaning ‘abyss’ (Rom. 10:7) or ‘bottomless pit’ (Rev. 20:1,3). But upon the Resurrection-Ascension of The Crucified Christ the place of departed redeemed human spirits was transferred to Paradise in Heaven (Eph. 4:9,10). However **Háh-ihdays** is still in the lower parts of the Earth where the soul and spirit of every unredeemed, unregenerated human goes upon death and abides in torment to await final judgment at the end of time.

B. Then Peter applied the Messianic prophecies to The Lord Jesus Christ, The Messiah of Israel saying, This Jesus, of-Whom ourselves, we all are judicial-witnesses. Therefore being-exalted to the position at the rights

(plural) of The God in Heaven and receiving the promise of-The Holy Spirit from-alongside The Father, He-poured-out This Whom now yourselves, you are to see and you are to hear! This Truth applies to The Resurrected Lord Jesus Christ because David is not ascended into The Heavens! His grave was still closed! And David himself recorded where The Resurrected Lord Jesus Christ is presently seated, at The rights of The Father. It appears strange to us to use the plural in this statement but that is the way it reads in Greek both Old Testament Septuagint and in all New Testament Greek Manuscripts.

<sup>6</sup>The Lord said to The Lord of-mine, Sit on<sup>[positional use of]</sup> My rights<sup>&</sup>  
<sup>35</sup>until ever I-lay-down your<sup>s</sup> /enemies a-footstool <sup>[gen. of plc.]</sup>under-the  
feet of-yours<sup>s</sup> (Ps. 110:1 {LXX 109}). Just as The **LORD** God sits on  
His Throne in Heaven, so He told His Son to sit on His Throne beside  
Him on His rights henceforth until He laid down His enemies under  
His feet.

#### **VII. Peter's Concluding Statement of Assurance for all of Israel's house and the Response (Acts 2: 36).**

<sup>36</sup>Therefore all Israel's house is to safely know<sup>[from exp.]</sup> that The God made Him, This /Jesus Whom you<sup>&</sup> yourselves crucified, both Lord and Christ. <sup>37</sup>Now after-hearing <sup>[this]</sup>, they-were-deeply-pricked in-the heart. And they-said to<sup>[the-face-of]</sup> /Peter and to-the-rest-of *the* apostles, O men! Brothers! What shall-we-do?" (Acts 2:36 APT).

Then Peter made a statement of assurance for them to know from experience that This Jesus of Nazareth, whom they crucified, The God made both Lord (Master) and Christ (Messiah). After this statement of Assurance for all of Israel's house (every Israelite) he closed leaving all with a decision to be made and left them to think about what would they do? In response the multitude asked the disciples, O men! Brothers! What shall-we-do?

At this point we shall suspend our study until next time, when we will consider Peter's instructions and the following outcome.

#### **Conclusion:**

Today we considered the first recorded sermon that Peter preached which resulted in the first congregation of The Church which The Lord Jesus Christ began building as He promised His disciples He would build (Mt. 16:18). We noted seven points and a conclusion to Peter's sermon in answer to the multitude's puzzled question and explanation to their bewilderment over the strange phenomenon that had just occurred.

I. He Attracted Their Attention; II. He Answered Their Bewilderment and Refuted Their Assumption; III. He Recited The Prophecy of Joel (2:28-32); IV. He Related the Recent Events in Jerusalem which included that: He was Proven to be The Messiah by miraculous powers and wonders and miraculous-signs, which The God did through Him in the midst of the Israelites in the past three years; He was Designated to be A Given-up One by the counsel and foreknowledge of-The God to be seized by the hands of Lawless men and judged guilty to be crucified by being lifted up and nailed with spikes to a cross; He was Resurrected by The God after losing the throes of death because it was not possible for Him to be retained by it. He Reflected upon David's Messianic Psalm (16:8-11); VI. He Applied it as Prophecy of The Messiah, Jesus The Nazarene emphasizing His Resurrection and Ascension to Heaven. Then he cited: VII. Peter's Concluding Statement and the Response of the multitude. He concluded His Sermon with a Statement of Assurance for all of Israel's house, leaving them with a decision to make.

Now it behooves each one of us and all our acquaintances and loved ones to ask ourselves, How do I personally respond to This Truth concerning Jesus of Nazareth? Have I made Him both Lord **and** Master of my life so that I gladly serve Him as His bonds slave?

**Application:**

What shall you do to be sure that The Lord Jesus Christ, The Resurrected-Ascended Christ is your personal Lord and Master of your life?

Dr. Fred Wittman

**For next week:** Read and meditate upon: **Peter's Use of The Keys to The Kingdom Displayed** (Acts 2 :37-47).