

1. The Gift of God’s Spirit is the Fulfillment of the Day of the Lord’s Salvation from Judgment
 - a. GOD fulfills His promise: Peter was “caused to stand” and “proclaim/declare”
 - i. The verb “standing” is actually passive, indicating that Peter was stood up by another, i.e. the Holy Spirit compelled him to stand
 - ii. Luke is giving the credit for Peter’s boldness to God, not to Peter
 - iii. This is hopeful for evangelism!
 - b. Peter stood up “with the eleven”
 - i. The authoritative witness of Jesus as the Christ belongs to the Twelve
 - ii. This apostolic testimony is united, not Peter’s sole interpretation
 - c. God FULFILLS His Promises Made in the Old Testament: “*This is that.*”
 - i. Peter addresses their confusion and makes a beeline to explain Jesus and His person, work, and authority over all things
 - ii. Peter basically points to Joel and explains that “This which you see is what the Holy Spirit promised through the prophet Joel and is fulfilled through Jesus of Nazareth”
 1. Note, again, the passive nature of Joel’s prophecy – “has been spoken” indicates a continual effect of a passive event (perfect passive) “through the prophet Joel”
 2. In other words, the words of Joel are God speaking *to them*
 3. All authoritative prophecy is not *new* truth, but an explanation and interpretation of Scripture
 - iii. “This is the now the last days”
 1. Look at how Luke connects God’s promise of the “last days” as applying to this Pentecost event consisting of the power of the Spirit being poured out
 2. This tells us that from Pentecost onward is referred to as “the last days”
 - a. It is an epochal age, not literally 24-hour periods
 - b. It is an age of the Spirit of God, the expansion of God’s mercies to those throughout the earth, the institution of the rule and reign of the Messiah through His Spirit, all leading up to the defeat and abolishing of His enemies
 - c. The image is of the King who has won the war by decisive battle and is returning to judge his captives and gift gifts to his citizens
 - i. It’s all ‘in those days’ of triumph, coronation, and victory, but there are still skirmishes until the King brings back those prisoners of war (Death and Satan and those who reject Jesus) and judges them finally
 - ii. He will give gifts to His people (purity, joy in His presence, etc.), and in the meantime he has poured out a down payment: His HS
 3. Hebrews 1:2 – “in these last days He has spoken to us in His Son...”
 4. 2 Tim 3:1-5, ‘in the last days difficult times will be present, for people will be loves of themselves...having a form of godliness but denying its power’, pt. v5, “...avoid such people.”
 - a. The fact that Timothy is told to avoid the very people described indicates that the last days were happening when Timothy could avoid them.
 - b. See also 2 Peter 3:3 for similar usage
 - d. God’s sign of His fulfillment of the New Covenant is the Spirit being poured out
 - i. This is why this event is the foundational and unrepeated event in this new epoch of redemption
 1. There are two similar events, but they are not the same, for they do not include the ‘tongues like fire’ or the same response
 2. Acts 10:44-46 – the Holy Spirit “fell upon those who were hearing the Word...making much of God speaking in languages”

- a. The point here is that the Jews were surprised “that the gift of the Holy Spirit had been poured out even upon the Gentiles” (v45)
 - b. Cornelius and his household were God-fearing Gentiles, those familiar with the Jewish faith and participants in it
 - 3. Acts 19 – The Ephesian disciples were baptized first, and then the Holy Spirit fell upon them and they were speaking other languages and “prophesying”
 - a. Luke points out that there were 12 in all – a recapitulation of the New Nation extended to Gentiles as complete members of the Church
 - b. Note that these men didn’t even know that there was a Holy Spirit (v2), indicating that unlike the Jews at Pentecost or Cornelius the God-fearer, these men were completely outside the covenant and had no familiarity with the teachings of the Old Testament
 - c. Yet, even they received the Holy Spirit when they put their faith in Jesus as Lord and King over all (baptism)
- e. He Fulfills His Promise to SAVE HIS PEOPLE FROM JUDGEMENT: “All who call upon the name of the Lord [for rescue from judgment] will be saved”
 - i. Here is the hope and the call to action
 - ii. Joel’s prophecy is about The Valley of Decision – those divided into groups: one garnering their strength against the Lord and His anointed, and the other crying out to the Lord for rescue, powerless with no forces to garner
 - iii. This is that. – Jesus is the dividing line.

2. God Fulfills His Promise Through Jesus of Nazareth, the Christ, the Only Qualified Savior

- a. Peter addresses “Men of Israel” indicating that even though these men were born in various places, and some were of other ethnicities (converts), they were all considered part of the people of Israel by covenant
 - i. This distinguishes them from later “pouring out” of the Holy Spirit, which was next upon God-fearing Gentiles (Acts 10), who were not a part of the Israelite covenants by worship statutes, and Gentiles who had no knowledge of the Jewish faith at all (Acts 19)
- b. The Jews knew, and anticipated, the arrival (advent) of the Christ
 - i. The seed of Eve who would reverse the curse of sin and death by crushing the Serpent’s head (Gen 3:15)
 - ii. The seed of Abraham who would receive all the promises of God concerning making for Himself a people (Gen 12)
 - iii. The son of David who would rule an eternal kingdom in justice and peace, giving gifts to His people for their flourishing (2 Samuel 7; Isaiah 9:7; Ps 132)
- c. God attested to Jesus’ Messiahship, and the people executed Him
 - i. Jesus was declared to be the Messiah through various means appointed and empowered by God
 - 1. Powers and Marvels and Signs
 - 2. Which God did through Him
 - 3. Among you
 - a. You *know* these things
 - ii. “This man...you murdered by the hands of lawless men”
 - 1. We are not neutral towards God, but violently opposed to His ways (Rom 1).
- d. Yet, this execution of Jesus was planned, ordained, and willed by God Himself
 - i. Jesus was delivered over according to the counsel of God
 - 1. God delivered Jesus over to death
 - a. The crucifixion of the Son of God was God’s doing, His plan, His preordained means of reconciling sinners to Himself

- b. Now, because the Father and the Son are perfectly united, the Son also chose, willingly and wholeheartedly, to honor the Father and redeem His people by taking on such a role, trusting the Father to raise Him up
 - c. In this mutual participation, the counsel of God, God is most glorified, those who close to Christ are redeemed, and evil is defeated
 - 2. He counselled it, deemed it wise, and “delineated his way” and “foreknew him”
 - a. Note that the object of foreknowledge is not actions, but the person of Jesus
 - i. Jesus is foreknown, not merely ‘the office of Messiah was foreknown’
 - b. Foreknowledge is always personal in the Scriptures, not merely a pre-knowledge of facts, but a “knowing” of a person
 - i. Election is spoken of the same way
 - ii. One could say, “foreloved” and be close to the meaning of this term
 - c. Because in the Scriptures, “to know a person” is indicative of a particularly intimate relationship
 - i. “He knew her”, as the King James properly translates, indicated an intimate physical (sexual) relationship
 - ii. Thus “knowing” and “intimacy” are closely synonymous terms biblically
 - iii. Thus, “foreknowledge” is more akin to “foreloved” than “foresaw”
 - d. In fact, Peter uses the word “foresee” in v31 concerning David’s foresight that the resurrection was about the Christ
 - i. Paul uses in Galatians 3:8, too, referring to Scripture’s foresight of the Gentiles inclusion in the covenant promises, but it is not used here because foreseeing is not the point, but foreknowledge
 - 3. The Father did deliver over the Son to death, AND He loved Him uniquely and covenantally.
 - e. Peter now shows that “Jesus the Nazarene” is the fulfillment of the Son of David by proving that David cannot be the *subject* of the prophecy spoken through him
 - i. God raised Jesus up, showing that Death cannot master Him, for He is by nature the holy, pure, undefiled Messiah
 - 1. He relates this resurrected authority to David in an authority/submission relationship
 - a. That is, David submits to Him as indicated by the fact that “David says *to Him*, ‘he is my right hand, so I shall not be shaken’” attributing the power to Jesus, not Jesus’ power to David
 - 2. He also settles David’s joy in the incorruptible Messiah, this Jesus of Nazareth
 - a. Peter uses persuasive logic to show that David could not be the receiver of the promise of resurrection because he died and buried – they could even go see his tomb
 - b. Therefore, it is clear that David “spoke prophetically concerning the resurrection of the Christ (Messiah)
 - i. For he did was not left behind in the tomb
 - ii. For his body did not see corruption
 - f. The Twelve will testify to this resurrection and proven incorruptibility and therefore Christhood of this man, Jesus of Nazareth (whom you killed)
 - i. Even in the persuasive efforts, the gospel relies on the testimony of the resurrection of Jesus by these 12 unique apostles

3. Jesus is the Only One Who Receives the Spirit from the Father and Gives the Spirit to His People
 - a. Peter quotes David again to indicate the sovereign right and authority of Jesus to receive and dispense the very Spirit of God
 - i. This is an incredible authority and right of only the Messiah, the promised King!
 - b. The authority of Jesus to do such a thing is dependent, according to Peter, on Jesus “going into the heavens” and being given the promise of absolute victory and authority and rule and reign
 - i. “sit yourself on my right hand”
 - ii. “until I make your enemies a footstool for your feet”
 - c. THEREFORE – “Let all the house of Israel know that God has made Him both Lord and Christ”
 - i. Salvation for all people, the healing of the soul’s wounds, the forgiveness of the wicked heart’s sins, the depravity that has befallen and embraced by every man, MUST COME FROM OUTSIDE OF US
 - ii. This is why the incarnation is so very important: Our salvation comes from outside us, God become one of us in order to bear our judgment and rescue us to the wholeness and flourishing of reconciliation with Himself, of flourishing in righteousness
 1. Beware places where this outsider Christ is not preached, where salvation is preached as coming from within, and which seek to strengthen you to become the best you.
 2. Donald Grey Barnhouse, over 50 years ago, speculated that if Satan took over Philadelphia, where he preached, “all of the bars would be closed, pornography banished, and pristine streets would be filled with tidy pedestrians who smiled at each other. There would be no swearing. The children would say, ‘yes, sir’ and ‘No, ma’am,’ and the churches would be full every Sunday...where Christ is not preached.” (Michael Horton, blog post monergism.com)
 - d. Whom you crucified!!
 - i. The original language places this accusation at the end of the sentence, full force of the true statement
 1. The fact that the Messiah was sent from God, verified by God in resurrection, and signified by the fact that this Lord and Christ is pouring out the gift of God’s Spirit from heaven was great news
 2. The fact that they killed this Lord and Christ...that’s very bad news
 3. This ‘bad news’ is the first announcement of the gospel
 - a. “Nobody is martyred for telling people that God loves them unconditionally.” –R.C. Sproul
 - ii. They were terrified that they were on the wrong side of the Valley of Decision
 1. This is the judgmental sermon...and it was full of the Holy Spirit
4. Anyone Who Repents of Relying on Other ‘Saviors’ and Humbly Turns to Entrust Themselves to Jesus Receives All the Promises of God
 - a. Forgiveness of your sins (erasing the negative)
 - i. The preaching of the Word brought about conviction of sin
 - ii. The solution for the conviction of guilt and sin is repentance
 1. Repentance, i.e. “Calling on the name of the Lord”
 2. Hence, Peter places baptism squarely upon the basis of one’s “calling on the name of the Lord” or “repentance”
 - a. He does not say that baptism forgives sins, but that a repentant person is baptized *on the basis of* the name of Jesus Christ *with a view to* the forgiveness of sins
 - i. Thus, when Peter writes his first letter, he says, “Corresponding to this [Noah’s salvation through the waters], baptism now saves you, not the removal of dirt from the body, but *as an appeal to God for a good conscience through the resurrection of Jesus*

Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to Him.” (3:21)

- ii. See how he connects the authority of the resurrected and ascended and reigning Jesus (His name) to the appeal to God for a good conscience (repentance, calling upon)
3. It is the name of Jesus, that is His character and competence, to which the one who has opened himself up to the justice of God and is guilty before Him can call upon for salvation
 - a. Baptism indicates that one is uniting himself to Christ Jesus through humble, dependent, submissive faith, so that Jesus will answer for his sins and he will receive all that Jesus has to give
 - b. Baptism symbolizes our union with Jesus
 - i. Buried with Him (under water)
 - ii. Raised up with Him (brought out of the water)
 - iii. Born to new life (born through water)
 1. This connection between baptism and birth is consistent throughout the Scriptures
 2. It is analogous, not causal, however
 - c. Peter, in fact, keeps imploring the hearers to, literally, “Be saved from this crooked *birth*.”
 - i. i.e. “you need to be born again, from above, a new life, a new heart, etc.”
4. “Those *who received his Word* were baptized”
 - a. Note the connection here between active faith (received) and baptism
 - b. The ones who were baptized were the ones who believed Peter’s word to be true and thus called upon the name of Jesus for salvation from judgment, then were baptized
- b. Gift of the Holy Spirit (adding the positive)
 - i. “I will place my Spirit in you and cause you to walk in my statues and be careful to obey my commands.” (Ezekiel 36:27)
 - ii. “I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you will know that I am the LORD; I have spoken and I will do it, declares the LORD.” (Ezekiel 37:14)
 - iii. Matthew 12:18-22
 1. The Spirit is given to Jesus for the hope and justice of the Gentiles!
- c. This promise (repent and be baptized on the basis of the name of Jesus Christ in the light of the forgiveness of your sins and you will receive the Holy Spirit) is for everyone “whom the Lord summons to Himself”
 - i. You, your children, your children’s children, those near (Jews), those far (Gentiles)
 - ii. To all whom the Lord might summon to Himself
 1. If you hear the Lord calling, then you have been summoned
 2. 3,000 lives “were added” (passive, added by Another, i.e. God who summoned)