



The following is the summary of the Sunday sermon that is sent to the body at Steadfast in an email called "The Weekly"

Acts 2

Acts: The Revolution Empowered, Part 2

The Apostle Peter now sought to explain to these Diaspora Jews what had just occurred [Acts 2:1-13—the Spirit's coming on Pentecost]. This too must have been astonishing, for Peter was a fisherman from Galilee. Few would have expected him to explain this. But, the man who had denied Jesus three times had also experienced the forgiveness of His Lord in John 21:15-17, and had been restored; he was now filled with the Spirit. His was a supernatural transformation.

His Pentecost sermon had three parts:

1. vv. 14-21—he interprets the miracle of Pentecost, using Joel 2:28-32;
2. vv. 22-36—Jesus is the Messiah, using Psalms 16:8-11 and Psalm 110:1;
3. vv. 37-41—he issues a call to repentance and baptism.

PART 1: PETER INTERPRETS PENTECOST AS FULFILLING JOEL 2

Peter masterfully declared that what they saw and heard was the fulfillment of Joel 2:28-32. The "last days" are the period in human history from God's perspective—that period from the death, burial, resurrection and ascension of Jesus to His return. The New Order has begun with the coming of the Spirit and will end with the Day of the LORD:

- Phase #1 (declared in vv. 17-18) is what had just occurred—the Spirit was poured out to Jews and Gentiles and He enables people of every gender, age and social class to understand and proclaim His truth.
- Phase #2 (declared in vv. 19-21) refers to the future Day of the LORD and the only way to escape its horrors and judgment is to "call on the name of the Lord."

PART 2: JESUS IS THE MESSIAH

In v. 22, Peter clarified that God attested Jesus as His Messiah through His messianic miracles, which He performed throughout Judea and Galilee. You all "know" this; the evidence is overwhelming! But, in v. 23, Peter affirmed their culpability in His crucifixion, which was according to God's perfect plan. [Divine Sovereignty and Human Responsibility are both asserted here!] The Father resurrected Jesus in fulfillment of Psalm 16:8-11, from which Peter quotes:

- Psalm 16 cannot be referring to David, for he died, was buried and his tomb was on Mt. Zion, which by Peter's time was a holy site (v. 29).
- Because David understood the promises of the Davidic Covenant (see 2 Samuel 7:16) and that the Messiah would fulfill these promises, he wrote Psalm 16 as a prophet, proclaiming the truth about the Messiah's resurrection (30-31).
- Those who heard Peter's voice were witnesses to this fact (v. 32).

- The resurrection of Jesus produced the exaltation of Jesus and the coming of the Holy Spirit, which they just witnessed (v. 33).

Compellingly, Peter then demonstrated that the exaltation of Jesus fulfilled Psalm 110:1, the most quoted Psalm in the New Testament. The Father has made Jesus both Lord and Christ (Messiah).

In this truly incredible sermon, Peter proclaimed that the coming of the Holy Spirit was the sign of the “last days,” the movement to the Day of the LORD, the fulfillment of God’s New Covenant promises, and, most importantly, the vindication of Jesus: The crucified Jesus now sits at God’s side, mediating God’s blessings as both Lord and Christ, linking Psalm 16, Psalm 132 and Psalm 110.

PART 3: THE APPLICATION

The Diaspora Jews were “cut to the heart” and declared, “What shall we do?” (v. 37). Peter responded (v. 38):

- “Repent” (metanoia)—change your mind and understanding about Jesus.
- “Be baptized every one of you in the name of Jesus Christ for [eis, i.e., on the basis of or as a symbol of] the forgiveness of your sins.” Baptism was a radical, public statement of identifying with Jesus as Messiah and Savior.
- “Receive the gift of [indwelling as in Ezekiel 36-37] the Holy Spirit.”

On 24 May AD 33, 3,000 Diaspora Jews repented, placed their faith in Jesus and were baptized!!

THE COMMUNITY OF BELIEVERS IN JERUSALEM

In 2:41-47, Luke describes the Jerusalem community of believers: It was a caring, sharing community of believers characterized by internal fellowship, intimacy and engagement. It was a new spiritual family, caring deeply for its own. As the Apostles continued doing Messianic miracles (v. 43), Jerusalem believers voluntarily held “things in common,” meeting the needs of people in the fellowship. Their numbers continued to grow (v. 47).

As you reflect on Peter’s marvelous sermon this week, also prayerfully reflect on these questions:

- If God can transform Peter, do you have the confidence that He is transforming you?
- Should we consider the Jerusalem church described in 2: 41-47 as a model for us to follow today?
- Peter had a clear understanding of OT prophecy and its fulfillment in Jesus. Does this demonstrate the importance of the OT to you? How important is it for us to link OT prophecy with NT fulfillment? How does this build confidence and trust in God?
- I called this sermon series “The Unstoppable Revolution of Jesus.” Why do you think I chose “unstoppable?” Is it still unstoppable in 2022?

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