

# Abounding Grace Christian Church

## The Acts of the Holy Spirit through the Church – Part 9

### I. Exposition of Chapter Two - (Continued).

#### A. Peter's sermon on the day of Pentecost (Verses 14-40).

##### 1. Verses 25-28 – Peter quotes David from Psalm 16:8-11.

- a. Peter is asserting here that this Psalm is prophetic concerning the Messiah. It's possible Jesus taught Peter and the other disciples this when He opened their understanding to the Scriptures after His resurrection (cf. **Luke 24:44-45; Acts 1:3**).
- b. By using this Psalm, Peter is showing that in the Old Testament Scriptures, the resurrection of Christ (Messiah) was predicted.
- c. **Verse 25 – “For David says concerning Him...”** – Who is the “Him” that Peter says David is speaking of? In context it's clear that the “Him” is Jesus “...whom God raised up...” (verse 24).
  - 1) **“For He is at my right hand, that I may not be shaken.”** – This is the Messiah expressing closeness with God and the belief that God (the Father) will strengthen Him so that He is not shaken.
- d. **Verse 26** – Again, Peter ascribes this to Jesus the Messiah. He would rejoice, be glad and rest in hope because He looked forward to the victory. The writer of Hebrews wrote: **“Jesus ...for the joy that was set before him, endured the cross, despising the shame...”** – **Hebrews 12:2**.
- e. **Verse 27 – “For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.”** – Remember, this is seen as the Messiah speaking to God.
  - 1) The Messiah is saying to God, **“...You will not leave my soul in Hades...”** – The word “hades” has various meanings, some of which depends upon whether it's referring to Old Testament or New Testament. In general, various sources give the basic definition of **“the place of departed spirits.”** Note the following: **“It sometimes designates the place of departed spirits or the intermediate state, which in Hebrew is called *Sheol*, and in Greek is called *hades*. In the New Testament, “hell” more often translates *gehenna*, which symbolizes the final eternal perdition.”**<sup>1</sup>
  - 2) **“...nor will You allow Your Holy One to see corruption.”** – God's “Holy One” is referring again to the Messiah (Jesus; cf. **Luke 1:35**). We know that Jesus was punished for our sin but He had no sin of His own (cf. **II Corinthians 5:21; Hebrews 4:15; I Peter 1:18-19; 2:21-22; I John 3:5**). The phrase “...see corruption” is referring to the decay of the body in the grave. The Messiah's body would not see decay because He would be resurrected!

**“For You will not abandon my soul, leaving it helpless in Hades (the state of departed spirits), nor let Your Holy One know decay or see destruction [of the body after death].”** – **Acts 2:27** – **Amplified Bible**

**“Hence, it would seem that Christ did descend into hell at His death to proclaim the victory of the Cross over the forces of darkness. It may be that Ephesians 4:9 and 1 Peter 3:18-20 refer to the same event. But we must be cautious not to fantasize about battles between Jesus and demons in hell, since Christ completed His work of redemption on the cross. We should also avoid claiming that Christ won the keys of hell and death from Satan, since Jesus received all authority from the Father (Matt. 28:18) Jesus' descent into hell to proclaim the victory of the Cross is meaningful as a sign to all that there is no dimension of evil or darkness outside of the reach of the Cross.”**<sup>2</sup>

f. **Verse 28 – “You have made known to me the ways of life; You will make me full of joy in Your presence.”** This is a clear reference to the resurrection of the Messiah! Constable states: **“Peter interpreted these statements as referring to Jesus entering into new life following His resurrection, and into God's presence following His ascension.”**<sup>3</sup>

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<sup>1</sup>Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 550.

<sup>2</sup>*Systematic Theology*, ed. Stanley M. Horton, rev. ed. (Springfield, MO: Logion Press, 1995), 199-200.

<sup>3</sup>Thomas L. Constable, *Notes on Acts* (<http://www.soniclight.com>: Sonic Light Publication, 2019), 68.

2. **Verse 29** – “Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.” – Peter now speaks to the people boldly lest they think Psalm 16 is referring to David. Note the following:

“Peter’s point is that since David, the patriarch and prophet was dead and buried, he could not have been referring to himself in Psalm 16:8–11; hence he was writing about the Christ (“Messiah”) and His resurrection.”<sup>4</sup>

3. **Verses 30-33** – Peter now connects the outpouring of the Holy Spirit with the death, burial and resurrection of the Lord Jesus Christ!

- a. **Verse 30** – Peter brings out the prophetic ministry of David. Obviously if David wasn’t speaking of himself, he was speaking prophetically. (cf. **Psalm 2:1-2; 6-7; 12; 22:1-18; 40:6-8; 110:1-2**).

“Because David was a prophet (a speaker for God), and because he knew God had sworn an oath that one of his descendants would sit on his throne, he foresaw and spoke of the resurrection of the Christ (the Messiah, God’s Anointed One). The reference here is to the Davidic covenant. In it God promised David there would always be a man from his descendants for the throne.”<sup>5</sup>

- b. **Verse 30 (additional thought)** – **Psalm 132:11-12** is possibly the “oath” Peter had in mind.  
c. **Verses 31- 32** – Peter reiterates applying **Psalm 16:8-11** to Jesus’ death, burial and resurrection. He adds concerning the resurrection, “...of which we are all witnesses.” Peter is stating that all of the 120 who were there when the Holy Spirit was poured out are witnesses of the resurrection of Jesus (cf. **Acts 1:3**). It should also be pointed out that He was also seen by 500 people at once as is mentioned in **I Corinthians 15:6**.  
d. **Verse 33** – “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

- 1) Peter next explained that it was Jesus, now at God’s right hand, who had ‘poured out’ the promised Holy Spirit from the Father (cf. **Acts 1:4 and Luke 24:49**). The evidence of this was the speaking in tongues which the crowd had both seen and heard. The phrase “...the right hand of God...” speaks of being in a position of authority and it sets up the next verse. (cf. **Mark 16:19; Luke 22:69; Acts 5:31; 7:55-56; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 10:1-2; 12:2; I Peter 3:22**).L

- e. **Verses 34-35** – “For David did not ascend into the heavens, but he says himself: ‘The Lord said to my Lord, ‘sit at My right hand, till I make Your enemies Your footstool.’”  
1) This is a quote from **Psalm 110:1**. Peter had already proved that David had prophesied the Messiah’s resurrection (**verses 27-28**), but now he saying that David also prophesied the Messiah’s ascension to the Father’s right hand. Jesus had applied to Himself also (cf. **Matthew 22:43-44; Mark 12:35-37; Luke 20:41-42**). This may have been why Peter was able to apply it with confidence as well.  
2) The idea of the Messiah remaining at the Father’s right hand until His enemies were made his footstool means until the Father gave Him complete and final victory (cf. **I Corinthians 15:20-27; 50-58**).

- f. **Verse 36** – “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”  
1) Peter wanted every Israelite to consider the evidence he had given them. It should have brought them to a place of knowing “assuredly” that Jesus of Nazareth (**verse 22**) was “...both Lord and Christ.” The word “assuredly” means; “pertaining to being certain and thus completely believable”<sup>6</sup>.  
2) “Lord” means “master” or “owner” and is the equivalent of Jehovah in the Hebrew.<sup>7</sup> “Christ” is the equivalent to “Messiah” and means “Anointed”.

<sup>4</sup>Stanley D. Toussaint, “Acts,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 358.

<sup>5</sup>Stanley M. Horton, *Acts: A Logion Press Commentary* (Springfield, MO: Gospel Publishing House, 2001), 74.

<sup>6</sup>Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 370.

<sup>7</sup>Spiros Zodhiates, *The Complete Word Study Dictionary*, (AMG Publishers; Revised edition, 1993)