

This is the second part of an examination of the sermon that Peter preached on the Day of Pentecost, answering the question, "What do these things mean?" We do not need any flights of imagination of new revelations by ignorant people, for the Holy Spirit spoke by the mouth of the apostle Peter on that occasion and tells us exactly what the outpouring of the Holy Spirit meant.

Over the next few weeks, the Lord willing, I will try to explain to you and show you what Peter says about the phenomenon that took place at the Feast of Pentecost, the feast of first fruits. I plan at least five sermons on Peter's sermon:

Last Week: The Witness of the prophet Joel. Last week June 2 This sermon is on [Sermonaudio.com](http://Sermonaudio.com)

Today: June 9: The Witness of the prophet David, part one.

June 16: The Witness of the prophet David, part two.

June 23: Peter's application

June 30: The Aftermath to the Sermon.

To review briefly: Peter begins his explanation of Pentecost by saying "This is that" spoken by the prophet Joel. We saw several things about Joel's prophecy in chapter two

1. God had sent a great many evils upon the nation of Israel but they did not repent: famine and insects and foreign invasions and disease. Spiritual and physical plagues multiplied.
  2. He threatened even more plagues and discomforts, but they still refused to repent.
  3. They were called to weep before the altar, but they would not. JOEL 2:16FF
  4. In spite of these things, God assures the remnant of those who believed that He had not forgotten His covenant, but that the Messiah would come to "gather the scattered remnants and to restore to life his people, though they were not lost and dead."
- B. Specifics of the promise are in Joel 2, that we read a moment ago, beginning with verse 15.
1. God would take away, for a time, the famine, the plagues, the diseases, the invasions and restore them
  2. Natural blessings would return: The rains would come, the former and the latter rains. Silly interpretations have used this idea that the former rains were Pentecost and the latter rains were the new pentecost of the modern movement, which is nothing like the first, as we shall see. This simply means that God would refresh Israel in terms of His promises and covenant. It is common for ignorant people to snatch and phrases and words and assigned deep and dark meaning to them to support their own departure from the faith.
  3. This covenant would be renewed in terms of a New Covenant in the Holy Spirit.
  4. This New Covenant would be accompanied with tremendous changes in heaven and in earth; not physical changes, but spiritual, powerful changes of God's relationship to the world and the powers of the devil and principalities and powers.
- C. The result: Whosoever calls upon the Name of the Lord shall be saved. It would begin at Mt Zion and Jerusalem, "in the remnant whom the Lord shall call."

- D. We say that both Peter and Paul contrasted the new with the old in terms of what Joel had predicted. Peter in both his sermon and his first epistle. Paul, in Romans 10

This brings us to David's witness, that Peter cites. Let us read, BEGINNING WITH VERSE 21-32. "This is That" This is intimately connected to the resurrection of Jesus Christ.

"<sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. THIS IS THE GOSPEL MESSAGE: PAUL "IF THOU SHALT CONFESS WITH THY MOUTH THE LORD JESUS AND SHALT BELIEVE IN THINE HEART THAT GOD HATH RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED." FAITH IS THE SUBSTANCE AND THE EVIDENCE.

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses." (Ac 2:21-32 AV)

The quotation of David in verse 25 and following is from Psalm 16:

- 2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;  
3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.  
4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.  
5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.  
6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.  
7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.  
8 ¶ I have set the LORD always before me: because he is at my right hand, I shall not be moved.  
9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.  
10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.  
11 Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Compare the reading in verse 8-11 with verse 25-28 of what we read in Acts 2 of Peter's Sermon. Note: Peter has chosen his text carefully under the power of the Holy Spirit: these are critical passages to understand Pentecost. The Scripture is not secondary to experience; the Scripture explains or exposes experience. I want to do three things this morning: it has taken me some time to get here, but it is necessary. I. To look at Peter's description of Jesus of Nazareth

in Acts 2:22-25a; II. To look at the relevance of Psalm 16; III To look at Peter's interpretation of Psalm 16 from Acts 2

Yes, you will have to think. Peter said, "Gird up the loins of your mind." God doesn't say, "Let go and let God," He says, "Listen up and pay attention."

- I. Peter's description of Jesus of Nazareth.
  - A. He was an historical person.
  - B. God certified this man by signs and wonders.
  - C. He was put to death by the determinate counsel and foreknowledge of God. As we saw last week, everything was predicted by the prophets from the beginning. Jesus just didn't appear out of nowhere.
  - D. His death was by their lawless hands; but according to the purpose and eternal plan of God: his determinate counsel and foreknowledge.
  - E. But God raised Him from the dead, because death could not hold Him: He had no sin.
  
- II. Peter's citation of David in Psalm 16.
  - A. Peter was no proof texter, and neither were the other apostles. His sermon grew out of Scripture; scripture just wasn't tagged to come along if it felt like it.
  - B. Let us look at Psalm 16. David is called a prophet, by Peter. Vs. 29.
    1. He calls on God for help. He knows he has no goodness of his own that can rise to God. "Extendeth" not to thee in KJ; "Goodness nothing apart from thee." NKJ. He acknowledges God has His only defense and fortress.
    2. He delights in the saints of God, and recognizes that those apart from God who worship idols will have sorrows upon sorrows; he will not mention their gods.
    3. David owns God to be his inheritance: vs. 5,6, in contrast with the ungodly.
    4. David has set the Lord always before him: VS. 7,8. He will therefore not be moved.
    5. David therefore has hope: God will not leave him under his wrath; death and hell. His body will not see corruption; at the right hand of God are pleasures forevermore.
  
- III. Finally: Peter's interpretation: verses 29-32
  - A. David's tomb was known. It was in Jerusalem and known to the people of the day. David was dead and buried and had been so for many centuries.
  - B. David was a special prophet of God, who had received a special promise: that of his body would come the Messiah who would sit on the throne of David forever.
  - C. Because Messiah was in David, David spoke of Him as though He were David. He spoke of Christ's resurrection as though it were David's resurrection. David foresaw the resurrection: vs. 32 of Christ. That He could not be left under the wrath of God: death for the body; hell for the soul. Messiah's body would not even rot: see corruption.
  - D. Peter: We are all witnesses of the resurrection. Jesus has risen from the dead.
  - E. This is That spoken of by the prophets. The resurrection of Christ gives support and foundation to the promise of Joel concerning the pouring out of the Spirit.

Application: Two verses of application:

A. John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

1. The requirement for believers receiving the Holy Spirit was the glorification of Christ. His resurrection was the beginning of this glorification, and we will examine this next week.
2. Faith would be as a stream of living water from the inner man.
3. Requirement: Come to Christ and Drink: If you confess with your mouth the Lord Jesus...
4. This new wine would not be put not be put into old bottles; not the old bottles of Judaeism; but into the church, the pillar and ground of the truth.

B. Hebrews 7: 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

1. Our mediator is in Heaven, having risen from the dead: He is our Prophet, priest, and king, and we must look to Him in Heaven, not on this earth.
2. No commandment to the flesh, to natural strength, suffice. Christ is the priest after the power of an endless life: He does not die and leave the priesthood to another.
3. He rules His church and His people forever by His Spirit. The means is faith whereby they believe all that the prophets have written; as newborn babes they received the sincere milk of the word, that they may grow thereby.
4. It is not in vain to confess with the mouth the Lord Jesus and to believe in your heart that God has raised Him from the dead, for this is the way of Life, guaranteed by the power of Jesus Christ over death and hell and all the power of the devil. Both David and Joel saw it, and believed.
5. Amen and Amen.