

28. After a further interrogation and an appeal to the crowd to consider instead the execution of the criminal Barabbas, Pilate's wife sent him a message not to deal with Jesus, a notion she derived from a dream.
29. Ambivalent about what to decide, Pilate washed his hands of the whole deal:
Matthew 27:24 - When Pilate saw that he was accomplishing nothing, while a potential riot was brewing, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."
v. 25 - And all the people said, "His blood shall be on us and on our children!"
v. 26 - Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified. (NASB)
30. Pilate submitted to mob rule. He tried to silence the crowd but it remained relentless. Rather than calling out the Praetorian Guard, which he commanded in Judea, he relented and turned the Lord over to the mob.
31. That decision resulted in crucifixion of Jesus, the Roman method of capital punishment for non-Roman citizens.
32. When mobs become violent, civil authorities must quell the uprising by imposing a greater violence than that fomented by the rebels.
33. Mobs now challenge the safety of both individuals and groups by converting a legally peaceful protest into a violent uprising in defiance of civil and criminal law.
34. Such behavior should and must be suppressed. This was intentionally not done at Ferguson. The riot resulted in arson, burglary, and theft encouraged by federal, state and local authorities who fiddled while the city burned.
35. Pilate washed his hands of the situation while believing Jesus innocent. He stood down allowing the soldiers of the Praetorian Guard to arrest, scourge, beat, and crucify the Messiah of Israel (Matthew 27:27-37).

36. Peter condemns the gathered crowd assembled at the temple by concluding his narration with the accusation, "... this Jesus whom you crucified."

Acts 2:36 - [Peroration] Therefore let the people of the twelve tribes of Israel be caused to know without doubt and with certainty that Yahweh has made Him both God and Messiah in hypostatic union—this Jesus whom you were complicit in His crucifixion. (EXT)

Principles:

1. Peter's Peroration is a summation of his Argument presented in verses 25–35. Jesus is presented as Messiah by quoting David in Psalm 16:8–11.
2. David is called to testify as a witness through his prophetic claims that the Lord is a Person separate from the Person of God the Father.
3. The triune Persons of the Godhead are cited in Scripture by four, seraph-rank angels. The angelic population is divided into two categories: elect and fallen.
4. Elect angels are organized into four ranks: seraph, cherub, cherub pursuivant, and rank-and-file pursuivant. The designation of rank for the seraphim is six wings, the cherubim four wings, and rank and file pursuivant no wings.
5. Four angels have proper names in the Bible. In the New Testament, Gabriel is classified as an archangel, compared to the 5-star rank in our military. As a seraph with six wings, he functions as commander of the Angelic Order of Battle as well as the Angelic College of Heralds.
6. Michael is also a seraph-rank archangel whose primary duties are protection of client-nation Israel in the Old Testament and the Jewish Diaspora beginning with the fall of Jerusalem in A.D. 70. He is assigned to the Angelic Order of Battle.

7. Two fallen angels that are mentioned by name. Lucifer, the Latin summary of his Hebrew name, **הֵלֵל בֶּן-שַׁחַר**, (**Helel ben-Shachar**). He has two titles (1) **שָׂטָן** (**Satan**) in Hebrew and **Σατανᾶς** (**Satanás**) in Greek meaning “adversary,” and (2) **διάβολος** (**diábolos**) in Greek meaning “accuser.” Both depict his function in the Angelic Conflict as lead attorney in the appeal proceedings. The other is Abaddon or Apollyon in Revelation 9:11.

8. It is the seraphim who sing in:

Revelation 4:8 - Now each one of the four seraph heralds had six wings. Furthermore, they are full of eyes [uniform of wisdom], both inside [maximum perception of doctrine] and outside [maximum application of doctrine]. Additionally, day and night they never stop saying in worship, “Holy, Holy, Holy [indicating the divine integrity of the Trinity: love consisting of righteousness, justice, omniscience, and grace]—the Lord God, the omnipotent Almighty One, He Who was [God of Israel] and Who is [Jesus Christ in resurrection body] and Who is to come [2d Advent]. (EXT)

9. The triad proclamation of divine integrity is captured in the Reginald Heber’s traditional hymn “Holy, Holy, Holy! Lord God Almighty”:

**Holy, holy, holy, Lord God Almighty!
God in three Persons, Blessed Trinity!**

10. The actions by Jesus are, in Psalm 16, the resurrection and, in Psalm 110:1, the session at the right hand of God.
11. Psalm 110:1 contains an interesting paring of two Members of the Trinity emphasizing that Jesus is not only the Messiah but also the second Person of the Trinity:

KEY: Peter: “... David: ‘...’ God the Father: “...”

Acts 2:34 - “For it was not David who ascended into heaven, but he [David] himself says: ‘The LORD [יְהוָה] (**Jehovah**): Jehovah: God the Father] said to my [David’s] LORD [אֲדֹנָי] (**Athonay**): Messiah], “Sit at My right hand,

Acts 2:35 - until I make Your enemies a footstool for Your feet.””

12. The session of Jesus resulted in the Holy Spirit executing the unique double imputation of the indwelling and filling ministries to believers at Pentecost.
13. The sequence of events related to Jesus Christ from the virgin birth to His session is summarized in this excerpt:

Since he *is* Messiah, Jesus is raised from death and exalted to God's right hand! However, just as there are several important stages in the life of a king, from birth as heir to the throne, to anointing, to actual assumption of his throne, so it is with Jesus in Luke-Acts. 'Although Jesus was called Lord and Messiah previously, the full authority of these titles is granted only through death, resurrection, and exaltation. Peter's proclamation in 2:36 makes it clear that something new and important has happened through these events. Jesus has been enthroned as Lord and Messiah for Israel, to fulfill all the divine promises. This newly enthroned ruler will also offer salvation to the world, having been granted universal power to rule and judge. The final words in the Greek text (*hon humeis estaurosate, whom you crucified*) prepare for the call to repentance that follows, indicating where the audience stands in relation to the message about Jesus. This suggests that in one way or another, demonstrating the need for repentance is part of the evangelistic task.¹

14. What comes in the next verse determines the effectiveness of Peter's rhetoric; was it accepted or rejected? The extent of its impact follows in:

Acts 2:37 - Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" (NASB)

1. This verse begins with the causal participle ἀκούω (*akouō*): "to hear." Since the participle is causal then what follows is the effect.
2. If Peter's sermon was to have serious impact on the people, then he must have been filled by the Holy Spirit.
3. Respondents were caused to be convicted by Peter's rhetorical effort because of common grace.

¹ David G. Peterson, *The Pillar New Testament Commentary: The Acts of the Apostles*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 153.

4. Common grace is the ministry of the Holy Spirit that, in this case, took the content of Peter's sermon and made the gospel clear in the souls of spiritually dead people.
5. For those who responded positively to the gospel, the Holy Spirit made that response of faith alone in Christ alone effective for salvation. This is the doctrine of efficacious grace.
6. This sequence of events is stated in:
Ephesians 1:13 - In Him also, when you heard the message of truth, the gospel of your salvation [**common grace**]—in whom also after you had believed [**efficacious grace**], you were sealed by the Holy Spirit with reference to the promise.
7. In the ancient world, sealing of a legal document was tantamount to a guarantee. The signing of a contract was done by means of a seal which attested to the integrity of that person to fulfill his part in the contract.
8. The sealing ministry of the Holy Spirit is His signature guarantee that the believer's name will remain in the Book of Life forever. Those who reject the gospel have their names blotted out of the book of life forever (Revelation 20:12, 15).
9. "Now when those gathered were caused to hear Peter's presentation, they were stabbed in the heart."
10. I hasten to point out that this latter phrase is not to be taken literally. The verb "stabbed [NASB]" is the aorist passive indicative of the verb **κατανύσσω (katanússō)**.
11. This verb is a hapax legomenon in the New Testament. It was borrowed by Luke from the Septuagint in:
Psalms 108:16 - Because he remembered not to show mercy, but persecuted the needy and poor man, and that to slay him that was pricked in the heart [**κατανύσσω (katanússō)**]. (LXX)
12. The Greek word here translated "pricked" is a compound verb, the preposition **katá**, which refers to a downward movement, plus the verb **nússō**, "to stab, pierce, prick."

13. The downward movement indicated by the prefix, *katá*, solicits “stab,” but the NASB’s “pierce” is also good. The passive voice provides us with the idea behind this metaphorical phrase.
14. Each of these individuals is receiving the action of the verb in their “heart,” the singular noun **καρδία** (*kardía*) which refers to the stream of consciousness of the soul.
15. This is the place where truth is stored and from which a person is able to recall and apply biblical truth. What each person has in his *kardía* is a repository of things believed.
16. In the case of these Jews, the inventory of ideas in their “hearts” is human viewpoint, human good, and dead works associated with the ritual plan of God that Jesus fulfilled during the Incarnation and resurrection.
17. Therefore, the gospel, made understandable by the Holy Spirit in the **νοῦς** (*noús*) of the soul, challenges the inventory of the ritual plan over in the *kardía*.
18. The content of Peter’s sermon has resulted in their hearts being pierced with divine thought supplied under common grace by the Holy Spirit.
19. They are struggling with the antithetical choice that now confronts them: ritual or reality? Stay with ritual or convert to reality?
20. To answer this “piercing question,” the people turn to the apostles and ask, “Brethren, what shall we do?”
21. At least for some, they are in wonderment about what ritual they are to perform. These people, because of the requirements of the Mosaic Law, are ritually oriented people.
22. They have spent their lives watching animals and birds being sacrificed in the atonement, rebound, and sin offerings. What now? Is there something new we must do?