

Imputation: the judicial decision by God to attribute to the believer the righteousness of God to which all blessings and rewards are targeted (Romans 4:5).

Unlimited Atonement: Jesus Christ died spiritual death on the cross for all mankind, not just a predetermined few (1 John 2:2).

Human Good was rejected at the cross; when produced by the believer, it will be judged at the evaluation Tribunal of Christ; when produced by the unbeliever, it will be judged at the Great White Throne (2 Corinthians 5:10; Revelation 20:11).

The Last Judgment: the sentencing of those who reject the gracious saving work of Jesus Christ to the lake of fire for all eternity (Revelation 20:11–15).

- (13) The issue in salvation is faith in Christ who died for every sin of every person in human history, past, present, and future.
- (14) The past sins of the unbeliever, no matter how offensive, grotesque, or illegal, were judged in Christ.
- (15) Shame, self-persecution, hopelessness, and self-pity are also sins and these, too, were judged on the cross.
- (16) Sin is sin and all sins were judged in Christ. Paul considered himself the worst of sinners, yet he was saved in Acts 9 through faith in Christ, yet he wrote 13 epistles of the New Testament (*see* 1 Timothy 1:12–17).
- (17) There are numerous verses or passages that present a clear statement of the gospel: John 3:16, 18, 36; 6:40, 44, 47; Acts 4:12; 16:31; Romans 4:5; Ephesians 2:8–9; Philippians 3:9; Titus 3:5; 1 John 5:11–13.

- (18) The study of Acts 2:22–36 is structured by Peter in the style of classical rhetoric by which he clearly communicates in his Argument that reveals the Messiah is Jesus of Nazareth.
- (19) Peter’s message was so powerful that on that day over three thousand people were added to the royal family of God (Acts 2:41).
- (20) Luke informs us in Acts 2:37 that the people were convicted by the power of Peter’s evangelistic message, indicated by the aorist passive indicative of the verb **κατανύσσω** (*katanússō*).

The verb is used metaphorically in this context to indicate a stunned response to a self-evident truth previously ignored, rejected, or unaware.

It is a hapax legomenon of a compound word combining the preposition **κατα** (*katá*): “down upon” and the verb **νύσσω** (*nússō*): “to stab, prick, or pierce.” Together it means members of the audience were “pierced to the heart.”

Luke borrowed this Greek phrase from the Septuagint in:

Psalm 109:16 - 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 [**κατανευγμένον τῇ καρδίᾳ** (*katanenugménon té kardía*)¹]. (LXX)

The speech by Peter gives excellent guidance from Scripture, from both the Old and New Testaments, of effective evangelism.

His use of David as his star witness par excellence was ideally suited for the biblical inventory and cultural beliefs of the Jews.

¹ Translation by: Sir Lancelot C.L. Brenton, *The Septuagint with Apocrypha: Greek and English* (1851; repr., Peabody, Mass.: Hendrickson Publishers, 2007), 766.

Peter stayed with the subject of the gospel which he allowed David to establish. It was evident that David believed his “greater Son” would be the resurrected Messiah who would rule His kingdom from David’s throne.

David deduced that he would be resurrected and be in service to the Lord in His kingdom.

Peter never deviated into subjects not connected to establishing Jesus as the prophesied Messiah. All one had to do was change his mind about Who Jesus was.

Jesus is not just a man from Nazareth who roamed around Palestine preaching, sparring with the foux theologians, and performing some “suspect” miracles.

Peter established that Jesus was the real deal. When Jesus said, “I am the way, and the truth, and the life; no one comes to the Father but through Me,” He was not blowing smoke.

When evangelizing, quote Jesus or those with whom you believe the person is familiar. The Jews knew David and believe him to be one of the preeminent personalities of their history.

Keep things simple; do not try to impress with your knowledge of the Bible. Make it clear that sin is not the issue, but what the person believes about Christ is the issue.

Remember that the person being evangelized is a free agent; he has volition and he must be allowed to make an unpressured decision in favor of Christ as his Savior – or determine He is not. This is called “free exercise.”

Finally, do not get into an argument. Witnessing is not a debate; it is a presentation of facts that the target must consider.

Acts 2:32 - "This Jesus God resurrected, about which we keep on being firsthand witnesses." (EXT)

Acts 2:33 - "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. (NASB)

1. This is a summary verse. The building up of data from the Old Testament and attaching them to the Messiah is the impact provided by the *lógos* mode of the Argument.
2. Notice the verse begins with the session of Jesus Christ at the right hand of the Father, an even having occurred ten days ago.
3. On the tenth day following the session of Christ, believers in the upper room "received from the Father the promise of the Holy Spirit."
4. That promise was kept in the streets of Jerusalem when evangelists, through the filling ministry of the Holy Spirit, communicated the gospel to visitors from 15 different countries in town to celebrate Pentecost.
5. Among Jews and others who observed these things, some started the rumor that the strange-sounding voices of the evangelists were because they were drunk on sweet wine. An Israeli Mateus Rosé.
6. Peter was first inspired to make his speech because of this in:

Acts 2:15 - "These men are not drunk, as you suppose, for it is only nine o'clock in the morning."
7. Acts 2:33 is actually a quick summary of everything he has said since Acts 2:15 and continuing through verse 32.
8. Verse 33 begins with the aorist passive participle of ὑψόω (*hupsóō*): used for the "exaltation" of Jesus at the right hand of the Father, also referred to as His "session."
9. The passive voice indicates this event had already occurred actually taking place ten days before.