

PETER'S PENTECOSTAL SERMON

ACTS 2:14-42
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I. Read this passage over at least six times, using different version or translations.

Done: Greek New Testament, NIV, NKJV, ASV, NASB, NRSV, RSV.

II. Setting The Scene:

A. What can you discover about the audience Peter addressed in the context?

There were Jews living in Jerusalem, and from every nation under Heaven (2:5), the crowd was gathered and was bewildered (2:6), because each one heard his own language. There are Jews and converts/proselytes (2:11). They are from many lands (2:7-11). They are initially very curious, amazed and perplexed (2:12), and some even make fun of the Christians (2:13).

B. What events or circumstances caused Peter to preach his sermon?

Since they are amazed and perplexed (2:11-12) and make statements about the Christians (despite that they were making fun of them, thinking they are drunk on new wine, v. 13), Peter reacts to their questioning and starts a sermon.

III. Peter's Sermon

A. Evaluate Peter's Introduction (14, 15)

1. Peter relates to his audience very quickly. Can you pick out at least two ways he gets and holds their attention?

- a. Peter addresses them directly,
- b. Peter addresses their questions,
- c. He gives an answer to their questions,
- d. He asks them to listen (ἐνωτίσασθε), the word used in Psalm 5:2 for God to listen to and give ear to the Psalmist's requests. It's a very rare word in the Bible, so it may have caught their attention.

2. Peter's mood in this introduction could be described as (choose best one)

- a. Condemnatory, threatening
- b. Humorous, enthusiastic
- c. Defensive, cautious
- d. Warm, benevolent

The best choice for the introduction is (b) Humorous, enthusiastic. Peter is answering their charges and giving an answer, but to say that it's only 9 o'clock (literally, the third hour – too early to be drunk!)

3. The mood of the audience could be described as (choose best one)

- a. Festive
- b. Receptive
- c. Indifferent
- d. Curious

The best choice for the audience's mood is (d) Curious. They are amazed and perplexed, wondering what it means that people are speaking in many languages. Some were mocking. Later in the sermon, the audience becomes more like (b) Receptive. Many of them obviously listen to Peter's sermon with interest (since 3000 joined the church that day).

B. Evaluate the Joel Quotation

1. What immediate purpose did Peter have for his audience in referring to Joel 2:28-32? (choose best one)

- (a) To show that the disciples were not drunk**
- (b) To lend Scriptural support to his message**
- (c) To explain the events at Pentecost as the fulfillment of OT prophecy**
- (d) To secure the attention of his audience**

Now defend your choice.

The best choice is (c) to explain the events at Pentecost as the fulfillment of OT prophecy. At first, Peter appears to be addressing their questions (vv. 11-13): Peter starts off *saying* they are not drunk (v. 14) – however, he quickly transitions into explaining the events of Pentecost as a fulfillment of eschatological predictions about the Day of the Lord. The Scripture itself is not an explanation that they are not drunk so much as to point to the eschatological predictions.

2. Why did Peter quote Joel 2:30, 31 (Acts 2:19, 20)? Are these verses really necessary to his argument? Be sure you understand what Peter meant by “The Day of the Lord” before you answer.

The “Day of the Lord” in the Prophets (cf. 2Sam. 22:12ff = Psa. 18; Job. 15:21; Isa. 5:28-30; 13:6, 9; Ezek. 13:5, 30:3-4; Joel 1:15; 2:1, 11, 30-32; Amos 5:18-20; Zeph. 1:15) usually refers to the LORD coming in judgment and in theophany – the Lord is coming to attack. It is a day of war, destruction for God's enemies, and mercy for His people. Gloom and darkness in the context of Joel 2 is a theme for the prophets in terms of unleashing the covenant curses and judgment. This also occurs in theophany (e.g., storm theophany, Gen. 3, Ezekiel, 1Kings 19) – where **דָּוָם** sometimes means “storm” as opposed to “day”. (Jesus' crucifixion was also a “Day of the Lord” – storm clouds also present; the final day of judgment cf. Rev. 8:12.) The events of the outpouring of the Spirit and the outpouring of judgment are distinctly different; the former comes before the latter.

The Israelites believed that the judgment would be to everyone else and that the people of God (=Israel) would be saved. But the majority of the time, the prophets were saying quite the opposite because Israel had broken the covenant: Israel has become God's enemy, they're no longer His ally.

The message in the prophets, especially Joel 2 is, “Beware the Day of the Lord, because you've become His enemies and He will come and deliver the righteous, but He will punish you as His enemies.”

Against this backdrop, Peter is going to talk about who crucified God (=Christ) and who are God's friends and who are God's enemies. This frames a necessary response to what we must

do. Peter makes this incredibly relevant from drawing on their questions, answering them, and going beyond. Peter paints the picture for them that a day of the Lord is at hand at the crucifixion and again now at Pentecost: they are now God's enemies, but forgiveness is available through Christ.

3. In using the term "saved," to what kind of salvation is Peter referring? (choose best one)

- (a) Salvation from eternal death unto eternal life?**
- (b) Salvation from God's judgment in "The Day of the Lord"?**
- (c) Both?**
- (d) Neither?**

Defend your answer.

Peter is primarily talking about (b), but it is also applicable to (a). Currently, on this side of eternity, anyone who does not understand Christ and did not appreciate His life and work of redemption on the Cross for our sake – for each one of us – is an enemy of the God. We stand in dire straits, as God's enemies. So the immediate concern is salvation from God's wrath and judgment. However, it is also applicable to a state of eternal salvation, although this too in the Jewish rabbinic mind is not the immediate concern. (The concern is much more with the "here and now" and less with the afterlife, although there was an element of concern.)

C. Evaluate the body of Peter's sermon. (22-35)

1. Peter ties the quotation from Joel into his message in Acts 2:22. What question raised in the minds of his listeners by the Joel quote does he answer in this verse?

The question might be, "what does it mean to call on the name of the Lord to be saved from this phenomenon?" (Second, who is the Lord we should call?) Another possible question, "Who is the Lord?" Secondary questions might be "Where are the signs and wonders (v. 19) if this is the Day of the Lord?" (Notice that Acts 2:17ff talks about the pouring out of the Spirit, that the people of God will prophecy – fulfilled in 2:1ff; then there are wonders and signs (v. 19) – which some of these are present but most of the crowd probably did not see the tongues of fire. So the signs and miracles would probably be a question in some people's minds. Secondly, it would be also "Why didn't we receive the Spirit, aren't we also God's people?" (cf. v. 17ff) "Who are God's enemies, if this is the Day of the Lord?" and "Why is today the 'Day of the Lord'?" (or even "Why is Peter quoting this particular passage to us?")

2. Peter in 2:22, 23 confronted his audience with the crucifixion. F. F. Bruce sheds light on this approach in his book, *The Defense of the Gospel in the New Testament*:

"To Jews the crucifixion of Jesus was a formidable obstacle in the way of believing Him to be their appointed Messiah: how could the Messiah, on whom the blessing of God rested in a unique degree, have died the death on

which the curse of God was expressly pronounced? It was written plainly in the law: ‘a hanged man is accursed by God’ (Deut. 21:23). That Jesus came under the description ‘a hanged man’ was undeniable. The apostles from the earliest days of their preaching met this objection head-on...”

With this quote in mind, specify two proofs Peter uses in 2:22, 23 to show that Jesus was a righteous man despite having been hung on a cross.

- a. v. 22 speaks of Christ as having been accredited (NIV) or attested (NASB, NRSV, RSV) or approved (ASV) [ἀποδοειγμένον] by God.
- b. v. 22 speaks of Christ as accredited by God to the people by miracles, wonders, and signs, – no miracle worker can come by Satan (or at least nobody can open the eyes of the blind, nobody could work these miraculous signs if God were not with him – John 3:2).
- c. v. 22 also speaks of that these works “which God did among you through him”.
- d. v. 23 speaks of Christ being delivered by God to the unrighteous (in contrast).

Of course there are other texts later (since Christ is resurrected, this also shows he is righteous).

Background from class:

What question comes to their mind when Peter talks about Jesus? Wasn't he the man who was hung on a tree – dying a criminal's death? Peter talks about the good works that only God could do. So, Peter says Christ was unjustly crucified. What is the logic behind “it was predetermined by God ... with the help of wicked men killed him”? Stephen and others point to the fact that the Israelites keep killing the prophets. Haddon suggest, “If this man was empowered by God, if he was acting in God's purpose in doing the things he did, then it was also in God's purposes to be delivered – not as punishment. But you nail him up.” David's psalms develop sense of predestination. And Peter is going use this guilt upon them.

3. **Peter now introduces the resurrection of Jesus. He appeals to Psalm 16:8-11 to demonstrate that Jesus had to be raised. What is the point of his explanation in vs. 29-31? (choose best one)**
 - a. **Jesus' body didn't undergo decay but was raised from the grave in accordance with the Scripture.**
 - b. **David's tomb, located in Jerusalem “to this day” proved Jesus' Resurrection.**
 - c. **David's body saw corruption. Therefore, the Psalm couldn't refer to him but had to refer to Jesus.**
 - d. **Jesus' resurrection was prophesied years ago in Psalm 16 by David.**

The best choice is (c), that Peter explains that David died and was buried, and that his tomb still exists. However in contrast, Christ is not in the tomb. Since David died and was buried, the words of Psalm 16:8-11 could not fully apply to him. David's hope in Psalm 16 in the original

context is that even the grave will not rob him of life (his trust is in an afterlife with God). However, Peter fills this with greater meaning, using this Psalm to point to Christ; David's hope was in spiritual life, Christ's life is both physical and spiritual resurrection.

4. To what other proof for the resurrection did Peter appeal?

v. 29 says David is a Patriarch, v. 30 calls him a Prophet. Thus, they respected and trusted David, and upon this source of authority, Peter appeals. Additionally, v. 32 speaks of Christ's resurrection which was witnessed by the Apostles (raising empirical proof). But in this context, v. 30 speaks of David's faith in one of his descendants being given the throne, and an everlasting dynasty/throne (2Sam. 7:16; Psalm 89:37); these things speak of the eternity of the messiah's reign who was of the line of David (Cf. Matthew 12:23, 22:42).

5. What has Peter proved about the person of Jesus because of the resurrection? (vs. 31) cf. question #9 below.

Where David was mortal, Christ was resurrected; Christ could not be kept in the grave but despite the charges, a verdict of "RIGHTEOUS" (totally innocent on all charges) was returned. In the context of the curse of Deuteronomy, normally in the Ancient Near East, a man was only hung on a tree for a capital offense (blaspheming God would normally be punishable by stoning but was obviously a capital offense). Yet, God vindicated Christ and declared him blameless; that Christ could equate himself to God. Moreover, the only resurrections we have are of godly men working miracles – nobody ever resurrected himself until now. Not even death had the power over him. Jesus, the crucified one, is also the Messiah, the Christ, the ascended one.

6. In vs. 33-35, Peter gives additional support concerning Christ. What two lines of proof does he use to show that Jesus ascended?

- (a) v. 34-35 Peter quotes David in Psalm 110:1, that Christ has ascended.
- (b) v. 32-33, Peter says that they are witnesses to the resurrection, and has been exalted to the right hand of God the Father (cf. Acts 1:9)
- (c) Christ sent the Spirit (cf. John 14:26, 15:26) which was promised and has been poured out.

7. The point of Peter's use of Psalm 110 is (choose best one)

- (a) To show that the Psalm could not be spoken of David, but about Jesus.
- (b) To show that God will exalt the Davidic ruler.
- (c) To show that David knew the Messiah would rule at God's right hand.
- (d) To show that David did not ascend into heaven.

The best choice is (b). In original context, David believes that God (the LORD, יהוה) is speaking his master or lord (אֲדֹנָי). Peter wants to show that the Davidic ruler would be exalted, in contrast to the enemies of God who would become a footstool for his feet. Interestingly, Peter is recalling the words of Christ, who taught this exact Psalm in Matthew 22:42ff. Christ taught that David calls the Messiah "Lord" and yet the Messiah would be David's Son.

From class:

Peter uses Psalm 110 to talk about Jesus as Lord and Christ. So, the first proof is the ascension (Christ is exalted.) He is established as Lord, and he's going to have all his enemies as his footstool (cf. ANE practices). What is meant by "footstool of his feet"? Conqueror. Who are the enemies? The enemies would be the audience, who crucified Christ (God).

8. Who would qualify as the "enemies" mentioned in the Psalm quote (vs. 35)?

Peter is inferring that the enemies would be the audience, and anyone else who is against God, who has not accepted Christ as Lord and Savior, as equal to God.

9. What has Peter proved about the person of Jesus because of the ascension?

In terms of the resurrection, that Christ sits down at the right-hand of the Father means that Christ is righteous and vindicated, and that he has a seat of great honor (cf. the right hand as a seat of honor, 1Kings 2:19, 1Chr. 6:39, Psalm 16:8-11 – just quoted; Psalm 80:15ff, another Messianic psalm, Matthew 22:42ff, 26:64 cf. Mark 14:62, Luke 22:69 and Dan. 7:13-15; etc.). Seeing that nobody else is put at the right hand of the Father, this must be not only a seat of honor, but the seat of greatest honor, making Christ equal to God. Christ must also be eternal based on Matthew 22:42ff and Psalm 110, another proof of Christ's deity. The last days have come if the Messiah has come and the Spirit has come (the Jews had eschatological expectation of the Spirit, cf. Ezek. 11:18; 36:25ff; 1QH 11.10-14; 3:21; 7:6ff; 9:32; 12:12; 16:12; 17:26; *Jub.* 1:23; *TJud.* 24:3; 1QS 31.6-9; 1QS 4.21-22).

D. Evaluate the climax of the message (2:36, 37)

1. Why did Peter use "therefore" at the beginning of verse 36?

Peter has just shown all the evidence: because of the resurrection and the ascension, Christ is indeed God, and that all of them are in dire straits – they are indeed God's enemies and need reconciliation with Him, since they put the Christ, who was God, to death on a cross. Peter uses an inductive argument, going from answering the questions they have to talking about Day of the Lord, talking about who is God and who is Christ, what they did to Christ, but what has happened since the crucifixion: Christ's resurrection and ascension and thus vindication.

2. In saying "this Jesus whom you crucified," to whom was Peter referring to by the "you"?

Peter of course is addressing all Israel – but his entire audience (it's a second person plural, ἐσταυρώσατε). Thus he includes everyone as being guilty of being in the crucifixion, almost a "corporate sin" or "guilt by association" or "guilt by omission" (failing to do what was good).

How would you support your answer from this passage? (2:14-40)

The entire passage is framed to the people whom Peter was addressing. He uses the second person plural in many of the passages (v. 14-15, 22-23, 29, 33, 38, 39, 40). Peter begins and sandwiches the various segments of Scripture as speaking to the audience on a personal level (i.e., he quotes the Scripture but he applies it to them) and keeps addressing them. Second, Peter has been using the starting theme as "the Day of the Lord" so there are usually enemies in

reference to the Day of the Lord – and these are the audience who have not heard about Christ until then.

- 3. Luke describes the emotional and verbal response of the crowd to Peter's message in vs. 37. Why did they respond as they did? (Your answer here is crucial to your understanding)**

They were cut to the heart or pierced to the heart, literally stabbed in the heart. They realized what they were guilty of, that they had killed the author of life, God himself, by wrongly crucifying Christ. They made all the connections and understood that they were the enemies of the God of Israel. They could only just plead, "What shall we do?" (They knew of their desperation situation and knew they needed to do something!)

From class:

Why did they say "What shall we do?" They realized they were enemies – they had murdered Christ. Who can save them from Judgment – whoever calls on the name of the Lord – they've murdered him. "We've murdered the only one who can help us!" Development: inductive – a wise to approve. Nature of inductive is yes-yes response: You agree with this? You agree with that? Keep going, drive it home.

- 4. Now go back and review the sermon thus far, trying to get an overall picture of Peter's message and the way he presents his case to the crowd.**
- a. State the single unifying idea of the passage (what Peter is talking about, and what he is saying about what he is talking about.)**

Regarding v. 14-36:

Subject: What is the personhood of Christ? (Who is Jesus of Nazareth?)

Complement: Christ, in light of the Spirit's outpouring, the crucifixion, the resurrection, and ascension – is God, Lord, and Christ. (Largely a "prove" type sermon.) Or, "God has made him Lord and Christ."

This is of course what the Jews must repent of: they must have a change of mind about who they think Christ is.

- b. Show either in outline form or in statement form how Peter supports his idea, in other words, the argument of the sermon.**

Acts 2:

vv. 14-15 Introduction: Bridging from their questions and answering them

vv. 16-21 Joel 2:30-31 quoted: the Day of the Lord is at hand, since the Spirit is poured out

vv. 22-24 The worker of miracles is Christ, who was crucified by the audience, was resurrected by God.

vv. 25-28 Psalm 16:8-11 quoted: Interpreted to note that Christ is still physically alive (not just spiritually).

vv. 29-32 Psalm 16:8-11 explained; David is dead, but Christ, the Son of David, is alive.

vv. 33-36 Christ is exalted, additional quote Psalm 110 to point out that Christ rules at God's right hand.

All of this points to the audience being God's enemies for having crucified Christ, who was God.

E. Evaluate the conclusion of Peter's message (2:38-40)

- 1. In their response to Peter, the audience under conviction asked "What shall we do?" Peter's reply to their question involved the concept of repentance. If you had a sentence in which to explain "repent" to a ten-year old, how would you do it?**

Repentance literally means, "to have a change of mind/heart," synonymous with ἐπιστρέφω (to turn around, to turn 180 degrees). In terms of the context, repent means to change one's mind about who Jesus is. It is also a change of allegiance: changing to the Lord God Almighty. A core issue is what do I do with Jesus Christ? To a 10-year old, I would have to put it this way, "All of us are disobedient to God, just as we sometimes disobey mom and dad, and we deserve death; instead, God desires that we believe in Christ and trust in his sacrifice and through this turn our lives back towards God." (Obedience is different from repentance, but follows true repentance of course.)

From class:

Repentance is different from contrition (feeling sorry).

- 2. How would you explain to the same child the meaning of the phrase "for the remission of sins?" (This is from the KJV and you should feel free to consult other translations to come up with a simple definition such as the NAS, NIV, RSV, Phillips, Berkeley Version)**

"For the forgiveness of sins" (NIV) "εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν" is best, as "in view of the forgiveness of sins." The same εἰς translated "for" is not causal (see Daniel Wallace's "Greek Grammar Beyond the Basics," pgs. 369-371 for lengthy discussion), but is the same prepositional clause as Matthew 3:11, "for repentance." (Obviously not causing repentance, but baptism in view of repentance, or "if you've repented, then baptized.") Baptism was an identification as a new creation, it was demonstrative of repentance. Gentile proselytes (i.e., converts to Judaism) were baptized and circumcized (in either order). So Peter is saying, "although you're Jewish, you too must become a proselyte for Christ."

My statement to the ten-year old would be, "Realize we've received a full-pardon from Christ for all the wrong-doing. In light of this, we should obey God."

- 3. Peter offers them the gift of the Holy Spirit. What specifically has Peter mentioned in his sermon that would lead him to refer to the Spirit at this point?**

Joel 2 has been mentioned (Acts 2:16-21), and that the gift of the Spirit was going to be poured out on all people. Additionally, Acts 2:33 mentioned that the promised Holy Spirit has been sent and has been poured out.

F. Evaluating the sermon as a whole.

- 1. What different kinds of proof does Peter use predominantly in his sermon? (choose best two)**
 - (a) Empirical proof (of observation, experience)**
 - (b) Dialectical proof (of reasoning)**
 - (c) Experimental proof (of evidence)**
 - (d) Scriptural proof (of the Bible)**
 - (e) Dogmatic proof (of doctrine)**

The predominant usage seems to be (d) Scriptural proof and (a) Empirical proof – Peter uses the Bible extensively and makes some observations from it (some reasoning is secondary) and then largely draws upon the audience's and the Apostles' experiences/knowledge. (A close third would be (b) Dialectical proof.)

2. What forms of address does Peter use with his audience?

- (a) Peter uses the vocative in v. 14 ("Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.) This is largely very respectful. "Fellow Jews!" (of course, which he is one, identifying with them, and then asking them to consider his words)
- (b) Peter then uses "Ἄνδρες Ἰσραηλῖται", Men of Israel in v. 22, beginning a switch to a vocative and the second person plural.
- (c) Then he uses in v. 36 "ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ" "Let all the house of Israel know beyond a doubt", switching also the second person plural.

Do you see any significance to the order in which Peter used these titles?

Certainly. Peter wants to identify with the Jews, asking them respectfully to listen to Him. Then he starts moving into a more expansive Men of Israel (Jews were to some degree considered the true Israel despite the Diaspora, the Dispersion.) Then Peter applies this to all of Israel – not just the people here and now – but it has a universal application to all people. It is also increasingly personal as it goes along.

3. Name at least two other ways in which Peter related to his audience.

Peter quoted Scripture (Old Testament, not say a [pre-]Synoptic tradition) that they knew (they were in town probably for the Feast of the Tabernacles, or the Booths, a high religious holiday) – and Peter suspected they were pious. He also relates to them in terms of their God.

He also relates to them in terms of addressing their question(s) first.

Peter related events that were familiar to them (v. 22, "Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know."

Peter shows the fulfillment of the passages and notes the great David and the greater Son of David.

- 4. What motives and emotion does Peter use to move his audience? (choose best two)**
- (a) Joy and sorrow**
 - (b) Fear and hope**
 - (c) Pain and Pleasure**
 - (d) Security and Insecurity**
 - (e) Amusement and gravity**

I believe the best two are definitely (b) Fear and hope and probably (a) Joy and sorrow. Sorrow in killing God, the author of Life, in Christ; fear also in retribution and being God's enemies, based on careful exegesis. Hope is given in forgiveness of sins, in repentance, in the gift of the Holy Spirit, in "saving yourself from this corrupt generation" (v. 40). Joy is represented in God's vindication of Christ in his resurrection and ascension. (A third but lagging is (d) Security and insecurity. Peter does play on their insecurity but offers only the forgiveness of sins. This is not quite insecurity/security in the traditional [psychological] sense.)

- 5. In finishing this assignment, spend some time thinking about the mind of Peter in preaching this sermon. Ask yourself the following questions: (spend at least twenty minutes thinking)**

a. What factors did the apostle struggle with in putting this message together?

Peter probably thought about how to best come across, being a fisherman and how he may be perceived (then again, he had promises from Christ, cf. Luke 12:11 et al). He may have thought about how best to answer them to tell them authentically what they were about and why this was happening. Peter probably thought about the Jews' background a little to think about what they knew, but there is much similarity of course between the group of the Apostles and the pious Jews. Peter probably wondered how they would be received, seeing as Christ was crucified.

b. Obviously Peter did not sit in a study, do exegesis on a passage, prepare an outline and manuscript, and practice before he delivered his message. How do you imagine he was prepared to preach such a powerful message?

We're told explicitly that this happened while they were gathered (cf. Acts 2:1), probably in prayer (cf. Acts 1:14). We're told that the new believers did certain things (Acts 2:42) that were probably continuations of the things the apostles were already doing. These things included discussing the Apostles' teaching, the breaking of bread (probably eating together), fellowship, and prayer. Peter definitely had his mind on the Scriptures, was deeply spiritual, and involved with the Christian community. Peter was definitely emboldened by the Holy Spirit. In mental preparation, he knew that there was a burning question and that someone had to answer them. God also used his life experience to shape him into one who was usually the first one to answer (cf. Matt. 14:28; 15:15; 16:16, 22; 17:4; 18:21; 19:27; 26:33; John 6:68; 13:6, 24, 36; etc.) – so it was a natural extension for him to give the answer in this case. Peter had also just spent three years with the Master.

c. Could he have preached this message to the Greeks in Athens? Why or why not?

Definitely not. The Athenian Greeks were not nearly as religious (say Acts 17) as these pious Jews were, and had much less familiarity with the Scriptures. They were certainly not Jews, and they would not have known much (if anything) about the exact details of the Jerusalem events, just fifty days prior. Instead, Paul is the right one with his extensive learning at the Cambridge and Oxford of his day (Cilicia); he obviously shows he is very familiar with the non-Christian philosophers of the past and present, and in Paul's dialogue in Acts 17, he shows the Socratic form, and comes across like a philosopher (actually, in much of the Socratic address, in the example of Socrates, even using phrases that would remind the philosophers there of Socrates). Paul was right to be "all things to all men" – here, he was a philosopher to the philosophers, quoting non-Christian philosophers with whom some of them would have agreed and that they would see him as a philosopher.

d. Now in a paragraph give your analysis of Peter's effectiveness as a preacher in this sermon and how you could apply this to your own preaching ability.

Peter is extremely effective because there is very little cultural distance between himself and his listeners. He identifies with his listeners, entreaties them and grabs their attention and addresses their spoken questions and was able to explain to their satisfaction. He transitioned from what they wanted to know to what he wanted to tell them, and kept their attention through use of Scriptures (of course, these were pious Jews) and also letting them know that the material he was addressing was relevant to them. He used emotions in a non-manipulative way, but persuasively. He started with getting them to agree with him and then went through material and concepts they would have understood. He ends with an application which he strongly emphasizes (although Luke tends to say "with many other words he warned them; and pleaded with them, 'Save yourselves from this corrupt generation.'" (Acts 2:40). It seems that he spent a good amount of time in application. So Peter starts with explaining a text, helping people to understand what is meant, to what does it mean to me, and what difference does it make. Peter uses an Incarnational model: starts with where people are at, takes them where they need to be.

To my own preaching ability, of course, there are many asked and felt (unasked, implicit) questions which the Bible speaks to. Even if I don't do topical preaching but rather, expository preaching through books of the Bible, there are many questions that I could write down that relate somehow to the passage at hand. I can start with where people are at, the questions they have about God. I can either find out from various people in the church or anticipate some of their questions (though I have to be careful I'm not answering my questions but really finding out what questions others have). I can then take them through the Scriptures and make sure that I find out what the text really means, then what does it mean to us, and to each one of us, and then what application we can make, and give some different applications for each group of listeners. I must carefully also pray and spend time with people in fellowship in preparation. We need to spend time with the Master as well, and learn from him.