

Sunday, April 20, 2025 | Filled

Week 5 | Acts 2:14-32 | “The Kerygma, Part 1”

Last week, the Holy Spirit descended on the Day of Pentecost. Through that event, we saw the Church's birth and how it was immediately bold in its witness. We drew two applications: (1) while not all believers will speak in tongues, all believers of God are filled with the Spirit of God, and (2) the realm, reach, and range of the gospel is universal. Pentecost changed believers, and through believers, the Holy Spirit changed the world.

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**READ:** Acts 2:14-32 (ESV)

<sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup> For these people are not drunk, as you suppose, since it is only the third hour of the day. <sup>16</sup> But this is what was uttered through the prophet Joel:

<sup>17</sup> “‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; <sup>18</sup> even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. <sup>19</sup> And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; <sup>20</sup> the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. <sup>21</sup> And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’

<sup>22</sup> “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> For David says concerning him,

“‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. <sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption. <sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.’

<sup>29</sup> “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that, we all are witnesses.

A “kerygma” [pronounced *keh-RIG-muh*] is a Greek term for an official proclamation or decree. In the ancient world, a *kerux*, that is, a town crier, herald, or preacher, would bring a kerygma to the people, informing them of any new and important policies/mandates from the King. In the modern era, the Emancipation Proclamation of 1863, which declared the end of slavery in the United States, is a good example of how a kerygma would’ve functioned.

Similarly, when kerygma is used in a theological context, it refers to the *proclamation* of the gospel, specifically, the *six basic elements* that make up its *core* message: (1) OT prophetic fulfillment; (2), Christ’s death, burial, and resurrection-ascension (3), the gift of the Holy Spirit; (4), the inauguration of the New Age; (5), the Second Coming of the Lord; (6) and, lastly, a call to repentance. Admittedly, whenever you try to distill something as important as the gospel, there’s bound to be minor disagreements on what gets on the “essentials” list. But broadly speaking, those features sum up the content and goal of the gospel quite well.

In Acts 2:14-41, Peter will explain the meaning of the disciples speaking in tongues. As such, he’ll present the *very first* fully developed kerygma in the NT. As we’ll see, all the building blocks of the gospel are embedded in Peter’s sermon. And as such, it’ll become the benchmark for gospel preaching moving forward. It is no exaggeration to say that this passage contains the *greatest* sermon ever preached; it is a shining example of what a Spirit-inspired proclamation looks like.

Peter makes four points:

**i. Vs. 14-21 – The End of Days has appeared.**

**Vs. 14-15** – Standing alongside the “eleven,” Peter addresses the crowd. Interestingly, the same Greek word translated as “addressed” is used in vs. 4, wherein the 120 believers spoke in tongues “as the Spirit gave them utterance.” Thus, the Spirit inspired Peter’s preaching as much as the speaking in tongues.<sup>1</sup>

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<sup>1</sup> Peterson, David G., *The Acts of the Apostles*, The Pillar New Testament Commentary, (Grand Rapids, MI; Eerdmans Publishing, 2009), p. 139; Bock, Darrell L., *Acts*, Baker Exegetical Commentary on the New Testament, (Grand Rapids, MI; Baker Academic, 2007), p. 110, “It is another term that only Luke uses in

Peter explains that, contrary to what some have said, they are not “**drunk**.” He states that it is “**only the third hour of the day;**” that is to say, “It’s only 9AM!” In Jewish circles, 9AM is the hour of morning prayer, and a meal would typically follow.<sup>2</sup> Thus, it isn’t that these people didn’t drink alcohol; rather, it is absurd to suggest that such a large group of Jewish people during one of the most important pilgrim feasts of the year (Pentecost) would be drunk at such an early hour before they even had breakfast! This is either a sincere and straightforward explanation, or, as I think, this was tongue-in-cheek. Could this be the very first pastor joke?

**Vs. 16-18** – This was not evidence of *insobriety* but of *prophecy*. As evidence, Peter quotes from Joel 3:28-32. Notice that the emphasis in this passage isn’t on tongues (they’re not even mentioned). Arguably, there is an emphasis on “**prophecy**” and “**dreams**,” but even those aren’t the main points. God’s “**Spirit**” is the focus: “**And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh.**” The “**pour out**” image is “of a torrential downpour that is poured out on a parched earth.”<sup>3</sup>

Just as Joel predicted, the Spirit was poured out, **not** on a select few (cf. Lu. 1:15, 35, 41, 67), but on people of every gender, age, and class (“**all flesh...sons/daughters, young/old, male/female servants**”). As a sign of being filled with the Holy Spirit, these 120 believers would perform miracles (e.g., speaking in foreign languages). The point here is not the specific spiritual gifts—i.e., tongues, prophecy, or dreams—but that God will be directly connected to and working through his people (cf. 9:10; 10:3, 10, 17; 16:9-10; 18:9). And this connection is for all believers, from the greatest to the least. The Spirit-filled rains pour down from the heavens, watering the highest mountains to the lowest borrows.

**Vs. 19-20** – God says, he “**will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.**” The “**day of the Lord**” is a reference to the end of the world (cf. Amos 8:9; Zeph. 1:15). Joel’s prophecy marks the **inauguration** and **consummation** of the End of Days without getting into what happens **in-between**. Thus, from our standpoint, vs. 16-18 have already been fulfilled while vs. 19-20 have yet to be fulfilled (cf. Matt. 13:24-25; Rev. 6:12-14). This is what is called the “**already-not-yet**” principle of God’s Kingdom (cf. Mat. 4:17; Jn. 18:36; Rom. 8:30; Eph. 2:6; Col. 3:1; Heb. 2:8-9; 1 Jn. 3:2). Christ has been inaugurated as the King, and he’s been enthroned. But he has yet to

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the NT, and it refers to Spirit-inspired utterance. This is no longer tongues speaking but a direct address to the crowd.”

<sup>2</sup> Bock (2007), p. 111.

<sup>3</sup> Bock (2007), p. 113.

fully exert his will on the earth. We're in the interim between Christ's taking the throne and his coming on the throne.

**Vs. 21** – Quoting from Joel 2:32, Peter says, "And it shall come to pass that everyone who calls upon the name of the Lord shall be saved." Though it is not capitalized here, in Joel 2:32, the term "Lord" is in all caps: "LORD."<sup>4</sup> This is the English equivalent to the "tetragrammaton" (In Greek, "tetra" = four and "grama" = letter), which refers to the four-letter name of God, "YHWH," aka "Yahweh." Hebrews considered the name of God as so holy, that they didn't want to write it down for fear of taking it in vain (cf. Lev. 24:16). So, they found a suitable replacement in the term "Lord." But to show that the word "Lord" was being used as a substitution for the tetragrammaton and not referring to something else like a common "ruler" or "chief," they'd capitalize each letter in the word. Effectively, anytime you read the capitalized version of "LORD," you're supposed to think, "YHWH."

Why is this significant? In Joel 2:32, "LORD" clearly refers to God. As such, when Peter quotes that verse, all the Jews would've been thinking, "YHWH"—i.e., "And it shall come to pass that everyone who calls upon the name of [Yahweh] shall be saved." As devout Jews, none of them would've had difficulty with that assertion. But what will shortly blow their minds is that, when Peter uses the term "Lord/LORD," he's not just talking about YHWH, he's also talking about Jesus of Nazareth (cf. Isa 45:23 in Phil. 2:10-11 and Rom. 14:11; Psa. 34:8 in 1 Pet. 2:3; Isa. 8:13 in 1 Pet. 3:15).<sup>5</sup> In other words, Peter meant, "And it shall come to pass that everyone who calls upon the name of [Jesus] shall be saved."

**So, what's the takeaway?** The old age is ending, and the new age is beginning.

How much time do you think you have? True. It has been over 2,000 years since Christ ascended. Jesus could tarry for another 2,000 years. No man knows the day or the hour of Christ's return (cf. Matt. 24:36). But do not mistake God's patience for procrastination.

**READ:** 2 Peter 3:8-10 (ESV)

<sup>8</sup> But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.<sup>9</sup> The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. <sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be

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<sup>4</sup>

<sup>5</sup> Bock (2007), p. 118.

burned up and dissolved, and the earth and the works that are done on it will be exposed.

Paul says of this generation that we are “on whom the end of the ages has come. Therefore, let anyone who thinks that he stands take heed lest he fall” (1 Cor. 10:11c-12). The last days are upon us, and the Lord will come when we least expect him to. The end is not near; it is here. The eternity is not in the future; it is now. Today is the day of your salvation, and “everyone who calls upon the name of [Jesus] shall be saved.”

**ii. Vs. 22-32 – Jesus of Nazareth has arisen.**

**Vs. 22-24** – Peter refers to the Lord as “Jesus of Nazareth,” that is, Jesus who hails from the town of Nazareth, a town west of the Sea of Galilee. This title was a common way that people referred to Jesus in Acts (cf. 2:22; 3:16; 4:10; 6:14; 10:38; 22:8; 26:9).

Peter says **four** things about Jesus:

(1) God “attested,” that is, he “verified/validated/authenticated,” Jesus “with mighty works and wonders and signs.” How do we know that Jesus wasn’t a fraud? His miracles proved he was the genuine article (cf. Jn. 10:38).

(2) The miracles were done by “God,” who worked “through [Christ] in your midst, as you yourselves know.” Jesus’ reputation as a miracle worker was well-known (cf. Jn. 3:2). Even first-century Jewish historian Josephus admitted that Jesus was a worker of “remarkable works.”<sup>6</sup> Those miracles were a clear sign that God was working through the Miracle Worker (cf. Jn. 3:2).

(3) Yet, despite Christ’s impeccable track record, Peter points out that he was “crucified and killed by the hands of lawless men.” And he addresses this charge to “you,” that is, his audience, aka the Jews. His countrymen had blood on their hands.

But just so that there’s no question, Peter reveals that “this Jesus [was] delivered up according to the definite plan and foreknowledge of God.” This should come as no surprise for readers of Luke’s gospel account (cf. Lu. 9:21-22, 44-45; 13:33; 17:25; 18:31-33; 22:37; 24:46-47). As with his first volume, it is with his second volume. Luke is keen to show that everything that transpired in the life of Jesus occurred within the “definite plan and foreknowledge of God.” God was in control from the beginning to the end.

**Quick aside:**

Coincidentally, this is one of the best verses that addresses the interplay between God's sovereignty and man's autonomy.<sup>7</sup> God's control is absolute. Even actions which transgress his *moral* will—i.e., murder—can be used to accomplish his *decreed* will (cf. Gen. 50:20).<sup>8</sup> As Jonie Erickson Tada put it, "God permits what he *hates* to accomplish what he *loves*."<sup>9</sup> That is quite the statement coming from a woman who became a quadriplegic at the age of seventeen due to a car accident.

So, yes, mankind killed Jesus; it is culpable for that heinous crime. But this does not mean that Jesus was helpless before that murderous mob. Chris would have died only if he allowed it (cf. Jn. 10:18). Whether pawns or servants, God uses all men to accomplish his will. And though it grieved him that "lawless men" crucified and murdered his Son, God the Father permitted it. Why? So that penalty for man's sin could be paid (cf. 1 Jn. 2:2) and so that the reconciliation of the world could be made (cf. 2 Cor. 5:18-21).

(4) At this point, Peter declares, "God raised him up, loosing the pangs of death, because it was not possible for him to be held by it." The phrase "loosing the pangs of death" is a mixed metaphor wherein the cords of death, like that of childbirth ("pangs"), could not prevent Jesus from rising from the dead (cf. 2 Sam. 22:6; Psalms 18:5; 116:3).<sup>10</sup> How miraculous that new life was born from the womb of death.

In sum, God testified to Jesus. He worked through Jesus. God allowed mankind to kill Jesus. But praise the Lord, God raised Jesus from the dead.

**Vs. 25-28** – What did Peter mean when he said that "it was not possible for [Jesus] to be held by [death]?" To explain, he quotes a Psalm of David, saying that it was "concerning him," aka Jesus of Nazareth (cf. vs. 22). David said that he "saw the Lord always before me, for he is at my

<sup>7</sup> Westminster Confession 3:1, "God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." In other words, as RC Sproul put it, "When God brings His will to pass, He works in, through, and by the real decision of real people."

<sup>8</sup> Bateman, Steve, "God Permits What He Hates to Accomplish What He Loves," April 10, 2025, *Substack*, [https://open.substack.com/pub/stevebateman/p/god-permits-what-he-hates-to-accomplish?r=extmo&utm\\_campaign=post&utm\\_medium=web&showWelcomeOnShare=false](https://open.substack.com/pub/stevebateman/p/god-permits-what-he-hates-to-accomplish?r=extmo&utm_campaign=post&utm_medium=web&showWelcomeOnShare=false) [accessed, April 16, 2025].

<sup>9</sup> Tada, Joni Eareckson, "Ten Words That Changed Everything About My Suffering," September 7, 2021, *Desiring God*, <https://www.desiringgod.org/articles/ten-words-that-changed-everything-about-my-suffering>, [accessed April 16, 2025].

<sup>10</sup> Bock (2007), p. 122, quoting Bertram, TDNT 9:673, "The Abyss can no more hold the Redeemer than a pregnant woman can hold the child in her body."

right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.” As before, the term “Lord” refers to “LORD,” aka YHWH. But why is David so confident? He says God “will not abandon my soul to Hades, or let your Holy One see corruption.” The term “Hades” is a general term referring to death or the grave.<sup>11</sup> Thus, though he admits that he'll die, it also seems like David is saying that he won't be abandoned to the grave and that he'll never “see corruption,” that is, his body won't decompose. David is so confident in this assertion that he says, “You have made known to me the paths of life; you will make me full of gladness with your presence.”

**Vs. 29-32 –** But this interpretation has a **huge** problem. As Peter points out, “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.” David was dead. Like all great figures of history, the great and small alike eventually die (e.g., George Washington, Julius Caesar, Alexander the Great, etc.). Since David was long dead and gone, how can Psalm 16 be understood? As Peter points out, David was a “prophet.” Thus, Psalm 16 mustn't be interpreted **literally**, but **prophetically**.

As a prophet, David was privy to divine revelations. Namely, Peter, referencing a variety of passages (esp. Psa. 132:11; cf. 2 Sam. 7:12-16; Psa. 89:3-4, 35-37), says, “God had sworn with an oath to him that he would set one of his descendants on his throne” (cf. Lu. 1:32). In other words, Psalm 16 isn't about David at all, but about “one of [David's] descendants.”

But which of his descendants was David talking about? Peter says the shepherd boy turned king “spoke about the resurrection of the Christ [aka the Messiah], that *he* [emphasis added] was not abandoned to Hades, nor did *his* [emphasis added] flesh see corruption.” This is evident by the fact that David used the term “Holy One” in vs. 27, which is another way of saying “the Christ.” Thus, Psalm 16 was never about David at all; it was always about the Messiah, who would be one of his descendants!<sup>12</sup>

Even before Peter says he is a witness to these things, he shows that the Scriptures testified to the resurrection. And if so, that means that the Messiah was always intended to die. How else could he have been resurrected?

Though it may take some effort for a non-Jewish mind to follow this train of thought, for the Jews, this all made perfect sense. And it is at this point, that Peter reasserts his point from vs. 24, bringing the conversation full circle: “This Jesus God raised up, and of that we all are witnesses.” Psalm 16 wasn't about David but about “the Christ.” And because God raised Jesus

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<sup>11</sup> BDAG, p. 19.

<sup>12</sup> Bock (2007), p. 126.



of Nazareth from the dead, a historical fact attested to by many credible eyewitnesses, it is safe to assume that Jesus of Nazareth was the Christ. Psalm 16 is not about David, but about one of his descendants/the Christ/Jesus of Nazareth.

Thus, Psalm 16 isn't invoked to prove the resurrection, many of the Jews already believed in such a principle (cf. Jn. 11:24), ***but to prove Jesus' messiahship***.<sup>13</sup> The resurrection did not make Jesus the Messiah. It was because Jesus was already the Messiah that he rose from the dead. It had to be that way because David predicted that it would be that way for "the Holy One," aka the Christ.

**So, what's the takeaway?** The resurrection-ascension affirms Christ's **ministry** and assures the Christian's **eternity**.

**READ:** 1 Corinthians 15:12-23, 50-58 (ESV)

<sup>12</sup> Now, if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised. <sup>14</sup> And if Christ has not been raised, then our preaching is in vain, and your faith is in vain. <sup>15</sup> We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised. <sup>17</sup> And if Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If in Christ we have hope in this life only, we are of all people most to be pitied.

<sup>20</sup> But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup> For as by a man came death, by a man has come also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ shall all be made alive. <sup>23</sup> But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

<sup>50</sup> I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. <sup>51</sup> Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. <sup>53</sup> For this perishable body must put on the imperishable, and this

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<sup>13</sup> Peterson (2009), p. 147, "Psalm 16 is not quoted to 'prove' the resurrection as a historical event—the apostles present themselves as witnesses in that particular respect (vs. 32)—but to show how the resurrection testifies to Jesus' messiahship...It was impossible for death to keep its hold on Jesus because of what 'David' said about him."



mortal body must put on immortality.<sup>54</sup> When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”<sup>55</sup> “O death, where is your victory? O death, where is your sting?”<sup>56</sup> The sting of death is sin, and the power of sin is the law.<sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

It was because God raised Jesus from the dead and into heaven, a fact established by the apostolic “witnesses,” that we can know with certainty that Jesus was the Christ. Additionally, it was because God raised Jesus from the dead and into heaven, a fact established by apostolic “witnesses,” that we can know with certainty that there is life after death.

## **Video Description:**

### **Filled | Week 5 | “The Kerygma, Part 1” (Acts 2:14-32)**

SPEAKER: Ben Hyrne, Pastor

A “kerygma” [pronounced *keh-RIG-muh*] is a Greek term for an official proclamation or decree. In the ancient world, a *kerux*, that is, a town crier, herald, or preacher, would bring a kerygma to the people, informing them of any new and important policies/mandates from the King. In the modern era, the Emancipation Proclamation of 1863, which declared the end of slavery in the United States, is a good example of how a kerygma would’ve functioned.

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## **Sermon Manuscript:**

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