

Chapter 4: The Reign of the King

Acts 2:14–36

When Luke told us that Pentecost had been “filled up” (ESV: “arrived”; Acts 2:1), he hinted at the fulfillment of the symbolism of Pentecost by the ingathering of the firstfruits of the Holy Spirit’s global harvest of all nations (Acts 2:5, 9–11, 41). The symbolism of the feast of Pentecost, however, is not the only place in Scripture where the events of this great Pentecost had been announced beforehand. As Peter rises to give an explanation for what had happened to the gathered crowd, he appeals to three passages of Scripture: Joel 2, Psalm 16, and Psalm 110. In so doing, he explains the extraordinary connection between the cross, resurrection, and ascension of Jesus Christ, and the outpouring of the Holy Spirit. Here, we see the principle upon which the rest of the Book of Acts (and, indeed, the rest of the New Testament) rests, that *King Jesus reigns through his Holy Spirit*.

The Rush of the Holy Spirit (Acts 2:14–21)

In the midst of great confusion about the outpouring of the Holy Spirit on the Day of Pentecost, Peter speaks up to explain what the people were seeing (v. 14). Luke tells us that Peter was “standing with the eleven,” which notes his connection to them as a “spokesman for them,” rather than separating him above the rest of the apostles (which would now include Matthias; Acts 1:26).¹ Although Peter offered something of a sermon when the apostles were selecting a replacement for Judas in Acts 1, this sermon that Peter now preaches is considered “the first of the ‘missionary addresses’ of Acts,” which vary, but typically consist “of scriptural proofs concerning the Messiah, some reference to Jesus’ ministry, an emphasis on his death and resurrection, and a call to repentance.”² Yet, the word that Luke uses for “addressed” in v. 14 signifies that this is more than a typical sermon, as a “term that only Luke uses in the NT, and it refers to Spirit-inspired utterance.” Luke tells us at the end of this chapter in Acts 2:40 that what is recorded here is only a select portion of all that Peter said that day: “And with many other words he bore witness and continued to exhort them....” Throughout the book of Acts, we are not given full transcripts of the proceedings, but “probably summaries that have been stylized to a degree since they are so compact and there is so much Lukan vocabulary within them. But they accurately reflect the scope of what was said on these

¹ Lenski, *The Interpretation of the Acts of the Apostles*, 70.

² Polhill, *Acts*, 107. Polhill attributes this the identification of these elements to C. H. Dodd, who argued that these constitute the “kerygma” (i.e., the “primitive preaching”) of the early church. Polhill writes, “Although Dodd’s structure may be too ‘pat’—there is considerable variance in pattern among the speeches—nonetheless he has isolated the major recurring elements in the missionary addresses to Jews in Acts” (Polhill, *Acts*, 107.)

kinds of occasions.”³

The first thing Peter does is to address the charges that had been leveled in Acts 1:13: “They are filled with new wine.” It is not clear how serious these charges were, or how humorous Peter intends his response to be, but he simply notes that it is too early for them to have become drunk (v. 15).⁴ Bock (citing Harrison) notes an important connection between the influence of wine and the influence of the Holy Spirit in the Scriptures (see Luke 1:15; Eph. 5:18).⁵ Peter, however, does not dwell on this point, but instead moves on to explore the significance of what the people have seen in light of a prophecy from Joel. Whereas Joel had stated that his prophecy would “come to pass afterward” (Joel 2:28), Peter interprets and applies that phrase into his own quotation by saying that these things would happen “in the last days” (v. 17a).⁶ For Peter (and the rest of the New Testament authors), “The ‘last days’ began with Christ’s first advent and will end with His second advent; they are the days during which the age to come overlaps the present age.”⁷

In those last days, then Peter quotes Joel’s prophecy that God promised to “pour out my Spirit on all flesh” (v. 17b). By this prophecy, we see the great requirement of salvation: “the Church can be repaired by no other means, saving only by the giving of the Holy Spirit.”⁸ Lenski carefully notes that the phrase “‘Upon all flesh’ is universal but not absolute; v. 38 shows both, ‘everyone’ may receive the Holy Spirit but only by repentance and faith.”⁹ The primary way that they are seeing the fulfillment of this prophecy, then, is in the prophetic tongues-speaking that the people had been witnessing. That speech was not a sign of drunkenness, but of the prophetic gift imparted by the Holy Spirit on all who received him. This does not mean, then, that absolutely every recipient of the Holy Spirit in the new covenant becomes a new Elijah or Jeremiah, since the stress is not on the amount of prophetic content that New Testament believers receive, but only on the breadth of people who receive the Holy Spirit.¹⁰ Whereas the Holy Spirit’s ministry had formerly been largely limited to select prophets, priests, and kings, now the Holy Spirit is given to all. So, the phenomenon

³ Bock, *Acts*, 111. Theologians distinguish between the *ipsissima verba* (exact words) that were originally spoken, which the Scriptures do *not* give us in their entirety (especially when the speeches of Jesus and the apostles were spoken in different languages, like Aramaic; e.g., Acts 21:40; 22:2) and the *ipsissima vox* (the authentic voice) of Jesus and the apostles, which we *are* given in the Scriptures. To draw an analogy, consider how a skilled and faithful newspaper reporter might summarize a politician’s lengthy speech by excerpting select, representative quotations to give an accurate sense (if not the full transcript) of the entirety of what was spoken. Jesus did (and said) many other things which were not written (John 21:25), but the Holy Spirit has inspired for us what we need to have recorded in writing from the original events, and everything we have from in the Scriptures is trustworthy, inerrant, and true.

⁴ Bruce, *Commentary on the Book of the Acts*, 67.

⁵ “The juxtaposition of wine and the Spirit is not unusual, as it appears in Luke 1:15 and Eph. 5:18 (Harrison 1975: 57). The point of the similarity is the ‘control’ that wine or the Spirit can exercise.” (Bock, *Acts*, 111. Citing E. F. Harrison, *Acts: The Expanding Church* [Chicago: Moody, 1975], 57.)

⁶ Polhill, *Acts*, 109.

⁷ Bruce, *Commentary on the Book of the Acts*, 68.

⁸ Calvin, *Commentary upon the Acts of the Apostles*, 1:84.

⁹ Lenski, *The Interpretation of the Acts of the Apostles*, 74.

¹⁰ Calvin, *Commentary upon the Acts of the Apostles*, 1:87–88.

of speaking in tongues is only a temporary demonstration and manifestation of the Holy Spirit's coming, and not a practice for all subsequent believers to imitate as a sign of having received the Holy Spirit.

In the same way, Peter also cites Joel's prophecy about the "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" (vv. 19–20). These words are difficult to interpret because of what theologians call *prophetic foreshortening*: "the prophets always viewed the two comings of Christ together without having the interval between the two revealed to them."¹¹ As a common illustration used to explain this factor of interpreting prophecy, consider the ways that a distant mountain range comes into view as you move toward it. At first, in the distance, you can only see one single mountain range; however, as you drive into the mountains, you see that the different ranges all appear at different places. They had only seemed to be a single range at a distance because of visual foreshortening. In the same way, what the prophets declare about the Day of the Lord is fulfilled in different ways at different times, since Jesus' two advents happen at different times and with different purposes. The cross of Jesus was indeed the Day of the Lord, as the great day of *Christ's* judgment. Yet, the cross of Jesus did not constitute the entirety of the Day of the Lord, which will not be completed until Christ's second return. So, we should remember that only a little more than seven weeks earlier, these same people had seen not only blood, but also "the sun...turned to darkness" during Jesus' crucifixion (Luke 23:44).¹² Now, on the Day of Pentecost, the people had witnessed the fulfillment of the "fire" coming down from heaven (v. 19; see Acts 2:3).

What begins here, then, has a specific redemptive purpose: to warn people that the completion and culmination of "the great and magnificent day" or the Lord is coming (v. 20). The judgment that had been heaped upon Jesus Christ at the cross must ultimately come upon any who are outside of Christ on that day, which will be a day of terrible "darkness and not light...gloom with no brightness in it" (Amos 5:18–20). Against this backdrop of judgment, though, Peter holds out the hope of the gospel: "And it shall come to pass that everyone who calls upon the name of the Lord shall be saved" (v. 21). In this first section of Peter's sermon, then, he says that what the people see happening *now* points forward to the great day of the Lord's judgment in the *future*, while hinting at some hope for those who heed the Lord's warning.

¹¹ "We have a clear example in the Baptist who in Luke 3:16 speaks of Pentecost and in 3:17 of the final judgment. This also caused a difficulty for him. When he saw Jesus doing works of grace only and none of judgment he wondered whether another was yet to come to perform the work of judgment. Joel's description recalls that of Jesus given in Luke 21:9–11, 25, 26." (Lenski, *The Interpretation of the Acts of the Apostles*, 77.)

¹² Bruce, *Commentary on the Book of the Acts*, 69. Bruce goes on to note that Passover was always held during a full moon, during which there is a possibility of a lunar eclipse (but not a solar eclipse to explain the darkness). This possible lunar eclipse may be what Joel and Peter noted about "the moon to blood," although the Scriptures nowhere tell us this directly. Bock, on the other hand, is not willing to draw such a direct connection and sees these elements as "primarily directed to the future" (Bock, *Acts*, 115–16.); however, even Bock sees a "typology" and an "analogy" to these future events at the cross (Bock, *Acts*, 116.).

The Resurrection of Jesus (Acts 2:22–28)

Each section of Peter's sermon begins with an address to the "men" in the audience: "men of Judea" (v. 14), "men of Israel" (v. 22), and "men [untranslated in ESV], brothers" (v. 29).¹³ In the second section of this sermon, Peter moves from the phenomena that the people are seeing as a result of the coming of the Holy Spirit in order to explain the connection of what they are seeing to the crucifixion of Jesus seven weeks earlier in Jerusalem. First, in connection with the "wonders" and "signs" from Joel's prophecy (v. 19), he reminds the hearers of what Jesus had done in their midst: "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" (v. 22). As in the rest of Scripture, signs and wonders are performed not as impressive magic tricks, but to authenticate that a prophet or a prophetic message has indeed been sent and authorized by God (Ex. 4:1–9; 1 Kgs. 18:36–39; John 3:2; 9:25; 2 Cor. 12:12; Heb. 2:3–4).¹⁴ Whatever these people may have thought about Jesus, they could not deny that he had done "mighty works and wonders and signs...as you yourselves know."

Nevertheless, the people also knew that Jesus had been crucified. Further, they knew that to be crucified was to be cursed by God (Deut. 21:23). How could they reconcile his works, wonders, and signs (by which God authenticated the validity of his ministry) and his crucifixion (by which God cursed him)? Paul explains that this same Jesus (the word "this [one]" is put at the front of verse 23, emphasizing its importance)¹⁵ was crucified according to God's plan, and through the wickedness of others (i.e., not as a curse for his own wickedness): "this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men" (v. 23). As God's "definite plan," this was God's decree, and the Book of Acts emphasizes the place of Christ's crucifixion in God's decree: "Here we find the first reference in Acts to God's 'purpose' or *plan* (*boulē*, cf. Lk. 7:30; Acts 4:28; 5:38–39; 13:36; 20:27), which was 'predetermined' or 'set' by him. This plan, which had particular reference to the suffering of the Messiah, was revealed in advance in Scripture (cf. Lk. 22:22, 37; 24:26, 47; Acts 3:18; 4:25–28; 17:2–3; 26:22–23)."¹⁶ This refers to the determination of his will, in accordance with his "foreknowledge," which refers to God's dynamic knowledge of, and love for, the goodness of his counsels.¹⁷ God's will and God's knowledge must be distinguished, but they cannot be separated: "it belongeth to God not only to know before things to come, but of his own will to determine what he will have done."¹⁸

In this case, Peter is describing the most heinous act in human history: the crucifixion of the Lord of glory. How, then, can a holy God both know (and, to love the knowledge of) and will for such an evil thing to take place? The answer to this question rests in the mystery of God's

¹³ Lenski, *The Interpretation of the Acts of the Apostles*, 72.

¹⁴ Lenski, *The Interpretation of the Acts of the Apostles*, 81.

¹⁵ Lenski, *The Interpretation of the Acts of the Apostles*, 82.

¹⁶ Peterson, *The Acts of the Apostles*, 145.

¹⁷ "God's foreknowledge (*prognōsis*) means more than his ability to anticipate the future. It is another way of talking about his determination of events in advance, according to his own plan (cf. Rom. 8:29; 11:2; 1 Pet. 1:2, 20)." (Peterson, *The Acts of the Apostles*, 146.)

¹⁸ Calvin, *Commentary upon the Acts of the Apostles*, 1:97.

sovereignty in relation to human sin. God cannot be tempted to sin, and he never tempts anyone to sin (Jas. 1:13). Still, God mysteriously works through human sin in several ways: to provide boundaries to the extent of sin, to order sin within his plan, and to govern the effects of sin toward his holy purposes.¹⁹ In this case, Peter identifies the sins of the Jews gathered on the day of Pentecost (“this Jesus...you crucified and killed”) and the sins of the Romans who crucified him (“by the hands of lawless men”). This is a profound mystery worthy of lifetimes of reflection. For the moment, we should notice that Peter accuses his hearers of their sin, while simultaneously justifying Jesus’ innocence in what led to his crucifixion. He was cursed by God, to be sure, but not for his own sin, and not because of any capriciousness on God’s part. Rather, Jesus was crucified as the culmination of God’s redemptive plan, and as the outflow of the sins of other people who demanded his death.

Further, Peter argues that God ultimately vindicated Jesus: “God raised him up, loosing the pangs of death, because it was not possible for him to be held by it” (v. 24). There is a close logic between this verse and the previous: “If Messiah’s suffering was ordained by the determinate counsel of God, so was His resurrection and glory.”²⁰ Further, this sentence about God’s vindication of Jesus compounds the culpability of the people: “You made away with him—God raised him up! You did it by crucifying him—God did the opposite by loosing the pangs of death! These were hammer blows of the law.”²¹ Peter specifically speaks of this in terms of “loosing the pangs [i.e., the birth pains] of death, because it was not possible for him to be held by it.” It is possible that this idea reflects the inability of a pregnant woman to hold in a baby once labor has started.²² Or, this may simply reflect an idea expressed elsewhere by describing Christ as the “firstborn from the dead” (Rev. 1:4).²³

So far in this section, Peter has connected the signs and wonders of the Day of Pentecost with the signs and wonders of Jesus’ death and resurrection. Now, he cites a new passage of Scripture again to demonstrate the further fulfillment of what had been prophesied in the Old Testament, this time from Psalm 16:8–11 (vv. 25–28). Here, David acknowledges the possibility that he *might* have been shaken, if not for the Lord’s constant presence before him, and at his right hand (v. 25). Because of the Lord’s presence, he was glad and could rejoice, as his flesh dwelt in hope (v. 26). All of this

¹⁹ “The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.” (*Westminster Confession of Faith*, 5.4)

²⁰ Bruce, *Commentary on the Book of the Acts*, 70–71.

²¹ Lenski, *The Interpretation of the Acts of the Apostles*, 84.

²² “The Abyss can no more hold the Redeemer than a pregnant woman can hold the child in her body” (Bertram, in *The Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey William Bromiley, Gerhard Friedrich [Grand Rapids, MI: Eerdmans, 1995], 9:673. Cited by Bock, *Acts*, 122.)

²³ “‘Birth pangs’ seems an unusual metaphor to apply to death, and there may be a Hebrew translation variant behind the text here, with an original meaning of ‘cords, bonds,’ which would go naturally with loosing: Jesus was loosed from the cords of death that bound him. Still, one could perhaps see some appropriateness in the metaphor of ‘birth pangs,’ since resurrection in a real sense is a new birth from death.” (Polhill, *Acts*, 112–13.)

makes good sense with our knowledge of David's biography, as captured in 1 Samuel and 2 Samuel. The next two verses, however, as not so easily connected to David, since they promise that God would not keep David in the grave ("Hades"), or to "see corruption." Peter will apply this passage in the next section more carefully. For now, however, we may simply observe that Peter is asserting that the resurrection of Jesus fulfills the prophecy from Psalm 16. It is not only that the Lord vindicated Jesus generally, but that he did so in the greatest miraculous sign and wonder of all: by raising Jesus from the dead. By the resurrection, the Lord demonstrates that Jesus is indeed the long-awaited Messiah.²⁴

The Reign of the King (Acts 2:29–36)

This third section is again marked by the address of "Men [untranslated in the ESV], brothers" (v. 29a). Here, Peter segues into a new section to draw out the conclusion of the text he had quoted from Psalm 16. To make his point, Peter observes that David could not possibly have made this prophecy in regard to himself personally, since "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" (v. 29b). Rather, Peter made the prophecy in conjunction with another prophecy, namely, that "God had sworn with an oath to him that he would set one of his descendants on his throne" (v. 30b; see 2 Sam. 7:12–13). Therefore, when David spoke in the first person ("you will not abandon *my* soul to Hades...you will make *me* full of gladness with your presence"), he did so not of himself, but of the one who would arise in his place, to sit on his throne. As the New Testament affirms from its first words, Jesus is the Christ, since he is the true and ultimate Son of David (Matt. 1:1). The resurrection was not only a powerful sign and wonder; it was the declaration that Jesus Christ had ascended the throne of David: "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, *he foresaw and spoke about the resurrection of the Christ...*" (vv. 30–31; see also Rom. 1:3–4).

Therefore, in the prophecy of Psalm 16, David "foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption" (v. 31). This is more than a nice story, however, since Peter and the other apostles have been sent to bear witness to this resurrection of Jesus (v. 32; see Acts 1:22).²⁵ Even more, Peter then explains that this resurrection (which was prophesied in the Old Testament, and to which he and the other eleven apostles bear witness) connects directly with what the crowds are seeing: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing" (v. 33). Two ideas stand together here. First, as an exalted man, Jesus receives the Holy Spirit from God the Father; as true God, God the Son sends God the Holy Spirit into the world: "Christ being placed, as it were, in the midst between God and

²⁴ Bock, *Acts*, 126.

²⁵ "The theme of witnesses (μάρτυρες, *martyres*) to the resurrection reaches back to Luke 24:48 and Acts 1:8....Peter's point is that the resurrection is neither an idea the apostolic witnesses (note the plural 'we') created nor a myth nor a fabrication....Rather, the resurrection is something apostolic witnesses experienced and know to be true, and so they can speak to its reality. All the Gospel accounts of resurrection show that it was not anticipated or immediately believed by the apostles." (Bock, *Acts*, 130.)

us, doth deliver unto us with his own hand those gifts which he hath received at the hands of his Father.”²⁶ Second, in addition to the high role given to Christ as mediator, we should also notice that Peter identifies the Holy Spirit as “the promise” (v. 33):²⁷ As Lenski writes, “The Spirit is the Promised One, promised as the result of Christ’s redemption, to convey that redemption to men and to appropriate it unto them.”²⁸ Taken together, these two ideas help us to understand how it could possibly be that it would be better for us for Christ to depart, so that he might send to us his Spirit (John 16:7): “we have lost nothing by Christ his departing out of the world; because, though he be absent in body, yet is he present with us after a better sort, to wit, by the grace of his Holy Spirit.”²⁹

Returning to David, Peter then cites his final Scripture text, this time from Psalm 110:1: “For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies your footstool’” (vv. 34–35). As cited by Jesus and elsewhere in the New Testament, this text was a proof of Jesus’ superiority over even David himself (“my Lord”).³⁰ Here, it serves an important function of connecting what the crowds have seen and cannot dispute (the manifestation of signs and wonders at the outpouring of the Holy Spirit) with something that the crowds cannot see, and therefore continue to dispute (the exaltation of Jesus).³¹ It is *because* Jesus has been seated at his Father’s right hand that they are seeing this great manifestation of the Holy Spirit, since Jesus *himself* has poured out the Spirit from heaven as an act of his sovereign reign and rule.³² Thus, “resurrection and ascension belong together in Christian theology.”³³ By this outpouring of the Spirit, Jesus is beginning to put all his enemies under his feet.

To conclude his sermon, then, Peter brings this great biblical theology to a climactic conclusion: “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified” (v. 36). The word “know” demands an ongoing knowledge of “realization and complete conviction that grows deeper the longer it continues.”³⁴ Particularly, as the lordship and messiahship of Jesus settles into the minds and hearts of these men, Peter intends for them to be confronted and convicted by the appalling contrast between their wicked, unjust

²⁶ “He sent him from himself, because he is eternal God; from the Father, because in as much as he is man, he receiveth that of the Father which he giveth us.” (Calvin, *Commentary upon the Acts of the Apostles*, 1:110.)

²⁷ Bock suggests that we may understand the idea that “the promise is the Spirit” grammatically either as a “genitive of association” (i.e., an expression that *associates* “the Spirit” with “the promise”; Bock, *Acts*, 131, citing A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), 498.) or, more strongly, as an “exegetical genitive” (as an explanation of what the promise actually is: i.e., the promise, which is the Spirit; Bock, *Acts*, 133, citing G. Schneider, *Die Apostelgeschichte*, vol. 1: *Einleitung, Kommentar zu Kap. 1,1–8,40*. Herders Theologischer Kommentar zum Neuen Testament 5.1. (Freiburg im Breisgau: Herder, 1980), 275n113.).

²⁸ Lenski, *The Interpretation of the Acts of the Apostles*, 98.

²⁹ Calvin, *Commentary upon the Acts of the Apostles*, 1:110.

³⁰ Polhill, *Acts*, 115.

³¹ Lenski, *The Interpretation of the Acts of the Apostles*, 99.

³² Bruce, *Commentary on the Book of the Acts*, 73.

³³ Peterson, *The Acts of the Apostles*, 152.

³⁴ Lenski, *The Interpretation of the Acts of the Apostles*, 102.

rejection of Jesus against God's vindication of him.³⁵ As we will see in the next section, the only hope they have is to remember the words Peter had cited earlier from the prophet Joel: "And it shall come to pass that everyone who calls upon the name of the Lord shall be saved" (v. 21).³⁶

Discussion Questions

1. When are the "last days" (v. 17a)? What is the significance of God's promise to "pour out my Spirit" (v. 17b)? What changes by pouring out God's Spirit "on all flesh" (v. 17c–18)? How does this prophesying signal a change in redemptive history? What are we to make of the great signs of the day of the Lord? How many of them do we see at the cross? How many are present here? How many will be present at the final day of the Lord?
2. How did Jesus' signs and wonders attest to his favor by God (v. 22)? In what way did God's plan and foreknowledge prepare for Jesus' crucifixion (v. 23a)? If God was sovereign over Jesus' crucifixion, to what degree were the human beings culpable (v. 23b)? How did God vindicate Jesus after his crucifixion (v. 24)? How was all of this prophesied in Psalm 16 (vv. 25–28)? How does this prophecy confirm the Messiahship of Jesus?
3. Why is it significant that these prophecies do not refer to David himself (v. 29)? How does the resurrection of Jesus connect with Jesus' ascension to the throne of David (vv. 30–31)? Why is the witness of the apostles to the resurrection of Jesus so important for the proclamation of Christ's kingship (v. 32)? How should we understand the relationship of Jesus' ascension to the outpouring of the Spirit (v. 33)? What royal activity is Jesus engaged in now (vv. 34–35)?
4. Have you called upon the name of the Lord for your salvation? Or, do you remain his enemy? In what ways are you running from him or resisting the advances of his kingdom? Why is repentance the only option for salvation? Why does the King extend an offer of mercy and forgiveness through his own suffering and death? What is keeping you from embracing Christ's sacrifice—either in its totality, or over some aspect of your life? Where do you need to repent today?

³⁵ Bruce, *Commentary on the Book of the Acts*, 73.

³⁶ Polhill, *Acts*, 115–16.