

Excerpts from a B. Cobbey Crisler Talk:
“After the Master, What? The Book of Acts” (Acts 2:22-47)
[With permission from a transcription by Sue Merrill]

Now, in Acts 2, verse 22, Peter begins his lecture in earnest, and his sermon includes a **definite** documentation that “[Jesus is the Messiah of scripture](#)” and not just the Messiah who is the king and political leader but “[the one who would be forced to meet every obstacle the world put in his path and overcome every one of them, certainly a way-shower to whom all humanity could relate.](#)” (See below, Paraphrased)

Acts 2:22 [Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:](#)

Here he says in Acts 2, Verse 23 that “[Jesus was delivered by the determinate counsel and foreknowledge of God.](#)” Now, that’s just another way of saying what? Where do you find the “[determinate counsel and foreknowledge of God](#)”? (See below) In the scriptures, specifically – **prophecy.**

Acts 2:23 [Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:](#)

And, if Jesus then went through all these things according to prophesy, look at Acts 2, Verse 25. Here are some of the specifics.

Acts 2:25 [For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:](#)

Now, I ask you to study the **next 10 verses** and see how beautiful the logic of Peter is in this first lecture sponsored by the first Christian church.

Acts 2:26 [Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:](#)

Acts 2:27 [Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.](#)

Acts 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Acts 2:35 Until I make thy foes thy footstool.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

“David...” you see in Acts 2, Verse 25? “David speaketh concerning him.” Who is the “him”? Jesus. (See below, verse repeated for convenience)

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Now, remember this is Peter talking, and it was Peter, not too long ago, who had said none of this was going to happen to Jesus, right? So, he hadn't even seen these Biblical passages himself. He was the one that said, “I go a-fishing.”

John 21:3 Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

He didn't have time for anything else, even searching the scriptures – at that time. But, now, look. What happened in that 40-day period? And now, 50-day period? Something brought Peter back to the scriptures. And, it's the Gospel of Luke that suggests who did it; who was it? Jesus, himself – that took his disciples on that walk through scriptural prophecy.

Now, look what kind of students they become, these fishermen. They say, “[David speaketh concerning him...](#)” That means...where will we find it? In the Psalms. (See below, Repeated here for convenience)

[Acts 2:25](#) For [David speaketh concerning him](#), I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

And the next quote is from Psalms 16, Verses 8-11. You might want to just write that in the margin of your book; it's taken from the Sixteenth Psalm, saying, “[I foresaw the Lord always before my face, for he is on my right hand that I should not be moved.](#)” (See below, Paraphrased)

[Ps 16:8](#) I have set the Lord [always before me](#): because [he is at my right hand](#), I shall not be moved.

[Ps 16:9](#) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

[Ps 16:10](#) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

[Ps 16:11](#) Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Now, read verse 27 (in Acts 2) “[Because thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.](#)” (See below, as well as Ps 16:10 below)

[Acts 2:27](#) Because [thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.](#)

[Ps 16:10](#) For [thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.](#)

What does that suggest to you? (Murmured answer) It suggests the resurrection. As a matter of fact, this is the prime verse used by New Testament authors, as a prediction of the resurrection.

Let me read to you what Dr. John Trevor told me in our discussion of this verse, that he prefers as meaning for some of those Hebrew words behind the Psalms passage.

The word "soul" – "Thou wilt not leave my soul in hell." (See below, Partial, Repeated here for convenience)

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

He said to me that this is really a Hebrew word that means "all of your being."

And I suggested to him, "How about the word "identity"? And he said that in 20th century terms, that would be quite close.

Reading the meaning there. "Thou wilt not leave my identity in hell." (See above, Paraphrased)

All right? "Hell," he says, is really not that concept that's more medieval, but it's the pit and corruption, and more the **grave** -- pit, or corruption, or more the grave, he says.

So, let's read that again, conceptually. "Thy wilt not leave my identity in the grave." (See above, Paraphrased)

Now, let's ask ourselves, "Does that speak to resurrection, or not?" It's a very vivid indication of it.

And, finally, "Neither wilt thou suffer thine Holy One to see corruption." (See below, last half of same verse)

He said, "Holy One" in the Hebrew there, means more dedicated, or totally committed one. (See below)

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou

[suffer thine **Holy One** to see corruption.](#)

Now, that becomes quite a beautiful sense of resurrection coming from the Psalms, which if David wrote it, as Peter seems to feel here, it would have been a thousand years before Jesus.

“Thou wilt not leave my **identity** in the **grave**, and you will not suffer thy dedicated, or **totally committed one** to see corruption.” (See below, repeated, and paraphrased)

[Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.](#)

There's the combined statement of the individuality of man free from the bondage of death. And the concept of death as a termination is virtually eliminated.

Now, Peter is going to go further with the logic of this. In Ps 16, verse 29, he says, “**Men and brethren....**” (See below, Partial)

Comment [SLM1]:

[Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.](#)

Now, let's assume that you are in that early lecture audience. You are first-century Jews. You have just heard the disciples speak in your own tongue, so at least they've got your attention, right, because it's something that you've never experienced before?

Now, Peter is telling you that there is a key verse, written by David, someone quite respected in their history, which tells about resurrection. Now, you know where he's going to head as 20th-Century students, but as first-century listeners, you don't.

He says, “**Men and brethren, let me freely speak to you about David.**” (See below, Repeated here, Paraphrased)

[Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.](#)

You see “David is dead, buried – here’s his tomb.” (See above, Paraphrased)

So, he couldn’t be talking about himself. You see how now he’s really making those that are listening **reason** with him right from the scripture, as if it were a scientific textbook.

Ps 16, verse 31, “He was merely foreseeing the resurrection of the Messiah, that his soul would not be left in the grave, his identity not in the grave, nor his flesh see corruption....This Jesus hath God raised up.” (See below, paraphrased)

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Don’t forget the logic of this approach because you will find that, in an entire different set of circumstances, Paul uses the very same verse, and he goes through the very same arguments. So it must have been an impressive one to audiences of the period, and why not even for our period now?

Ps 16, verse 34, Peter continues, “David isn’t ascended into the heavens.” (See below, Paraphrased)

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Now, he’s going to work with another verse from Psalms. But, he said himself, verse – and this is from Psalm 110, verse 1 – He said, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstools.” (See below, Paraphrased)

Ps 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Now, this shows you the **intricacy** that fishermen have suddenly become capable of in the interpretation of scripture, something that was totally designed, reserved, for the Rabbi, not for fishermen. They’re going into a passage, however, that they had heard Jesus go through himself.

This verse, opening verse of Ps 110 is a verse that Martin Luther sent off to be framed with gold and diamonds. Read it!

“The Lord said unto my Lord...” how many lords? (Murmur) Not in the context: “**The Lord said unto my Lord.**” (Murmurs) All right. You suggest that God said unto the Messiah. This, of course, is what Martin Luther instantly sees in it, but let’s see if common sense also brings us to this conclusion: “**The Lord**” would be **God**. “**The Lord, God, said unto my Lord.**” Here is someone higher than David, **My Lord, sit thou on my right hand.**” (See above)

Now, to get...let’s remember that Peter is secondary in this. He heard it from Jesus. And let’s go right back to when Jesus brings it out in Matthew 22, verses **41-46**.

Matt 22:41 While the Pharisees were gathered together, Jesus asked them,

Matt 22:42 Saying, **What think ye of Christ? whose son is he? They say unto him, The son of David.**

Matt 22:43 He saith unto them, **How then doth David in spirit call him Lord, saying,**

Matt 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Matt 22:45 **If David then call him Lord, how is he his son?**

Matt 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Jesus brings up himself. You know, he’s just been bounced around by the scribes and Pharisees, and anyone else that was walking by, to try to trip him up on scripture. And when they all silenced, they probably hoped that Jesus would not pursue his advantage, but he does.

He initiates the scriptural questions in Matt 22, verse 41: “**The Pharisees were gathered together. Jesus asked them saying, “What do you think of Christ? What do you think of the Messiah?”** (See below, Paraphrased)

Now, if that wasn't just...that's exactly what they had in mind, you see. They were all trying to needle him about whether this was his role.

[Matt 22:41 While the Pharisees were gathered together, Jesus asked them,](#)

He says, "What do you think of Christ? Whose son is he?" (See below, Matt 22:42. Paraphrased)

[Matt 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.](#)

And they immediately say what we know the Jews accepted: "The son of David." (See above, Matt 22:42, Partial)

But Jesus said "Really?" (He didn't really say that; that's my translation.) (Laughter) "Really?" [How then does David in spirit \(inspirationally\) call him Lord?](#) (See below, Matt 22:43, Paraphrased)

[Matt 22:43 He saith unto them, How then doth David in spirit call him Lord, saying,](#)

That would be rather difficult to explain isn't it?

And then in Matt 22, verse 44, he quotes the same verse: Psalms 110 -- "The Lord said unto my Lord." (See below. Verse repeated for easy comparison)

[Matt 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?](#)

[Ps 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.](#)

And look at the **logic** with which Jesus approaches scripture! Matt 22, verse 45: "If David then call him Lord, how come you can call Christ his son?" (See below, Verse repeated here for convenience, Paraphrased)

[Matt 22:45 If David then call him Lord, how is he his son?](#)

Most fathers don't go around calling their sons "Lord." (See above)

He has elevated Christ out of the genealogy there. It's highest. He left it there. There was much more to say, much more even to work on for modern students in this; the concept of Christ, free from the flesh, is introduced here by Jesus. And they really don't understand what he's talking about, and in fact, what they decide not to ask him any more questions. (Laughter)

So, you see why Peter probably landed on that verse? It had had impact on him. He heard it, right from Jesus.

And back in Acts, we find that this is apparently having an impact also on the hearers. In Matt 22, Verse 37, where is it hitting the hearer or listeners first? (Murmurs) "In their hearts." (See below, Paraphrased)

[Matt 22:37](#) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

That's where it hit the two on the walk to Emmaus. (Repeated below)

[Luke 24:32](#) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And Peter says the very first words Jesus said in his public ministry, according to at least one gospel, and that is the word "[repent.](#)" And that word "[repent](#)" which turns most of us off in this room, and probably most of the world off, in its original is an [exciting](#) concept and absolute a pre-requisite before we can even unite with the church that the Book of Acts is talking about.

"Repent" in Greek, coming from the – well the noun is "[metanoia](#)" [m-e-t-a-n-o-i-a, metanoia, meaning to change your concept about things.](#) Change your mind about things. Change you concept about things.

Now, that is the call of the church; it was the call of Jesus to his first listeners. Change your concept; that's all that's needed to **get** totally different results. The Christ summons humanity to change its concept it's been adhering to all along – the atrophy. Because the Holy Ghost is [moving](#) through these changed concepts, and separating the old out from the new.

And when this happens, all this scriptural exegesis, the walk to Emmaus and the changing of concept, verse 41 shows that [“three thousand new members joined the church.”](#) (See below, Paraphrased)

[Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.](#)

Now we talk about what is needed to get members in our church. The ingredients **better** be there; it's the Holy Ghost pattern. Peter didn't invent all that, and it was the result of the church praying “with one accord” to come out with the Holy Ghost. There's no obstacle to the Holy Ghost.

Getting our church up to the highest possible platform with nothing standing between it and the Holy Ghost – and that's moving -- both in thought and action.

Look what occurs as a result of it. In Acts 2, verse 43: [“Many wonders and signs are now done by all of the apostles.”](#) (See below, Paraphrased)

[Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.](#)

They're healing everywhere! Not just understanding the Bible, but healing, but it looks like our comprehension of the Bible is essential to it, and **both** come from the Holy Ghost – **both** prophecy and understanding the scriptures, the key to the scriptures comes from the Holy Ghost, and no lesser source.

They, in verse 46, again with a familiar phrase, do what? (Murmurs) [“With one accord in the temple...one accord.”](#) (See below)

[Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,](#)

That's the secret! But instead we opt for the easier alternative. If it isn't working out [“in one accord,”](#) we leave early. (See above) (Laughter)

But, sticking it out on that high level, **knowing** that nothing can interfere between you and the Holy Ghost, you, collectively -- that movement occurs and things happen that we never dreamed were possible.

And even Peter had to reach back into prophecy to explain what was going on because God had notified his people that this thing was possible collectively. And Acts 2, verse 47 ends: “[The Lord added to the church **daily** such as should be saved.](#) (See below, partial)

[Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.](#)

