

## **Acts 2:14a, 22-32<sup>ii</sup>**

But Peter, standing with the eleven, raised his voice and addressed them, “You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know this man, handed over to you according to the definite plan and for knowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, ‘I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.’ Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, ‘He was not abandoned to Hades, nor did his flesh experience corruption.’ This Jesus God raised up, and of that all of us are witnesses.”

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### **<sup>ii</sup> About the First Reading: Acts 2:14a, 22-32**

In the Easter season, following an ancient tradition, a reading from the Acts of the Apostles is used as the first reading.

The book of the Acts recounts the early growth of the Church. One of the major features of Acts is Luke’s use of speeches by the principal figures, providing reflection on and analysis of

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events. Today's reading is taken from the first of these discourses, in which Peter addresses the crowd on the Day of Pentecost.

The account stresses the providence of God in the disposition of these events. In the paradoxical fate of the Messiah, human freedom and divine necessity are intertwined. Humanity's act of rejection is reversed by God's act of affirmation. Then Peter uses citations from the Old Testament to show that Jesus is the Messiah. Of the events foretold in the scripture, the apostles themselves were eyewitnesses.