An Everlasting King
Ps 110:1-4; Acts 2:22-24, 29-32
SS Lesson for 03/16/2014

Devotional Scripture: Eph 1:20-22

OUTLINE

INTRODUCTION

OVERVIEW AND APPROACH TO LESSON

Key Verse: Ps 110:1
Commentary from the Bible Knowledge Commentary
Approach to the Major Outlines in Lesson

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From the NIV Standard Lesson Commentary

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**CONCLUSION AND OTHER THOUGHTS**

Concluding Thought From Bob Deffinbaugh
Practical Points From the Bible Expositor and Illuminator
Introduction

Overview and Approach to Lesson
The lesson examines how Jesus is An Everlasting King. The study's aim is to learn that the prophecies of the coming King were fulfilled in Jesus' death, resurrection, and ascension and that before Jesus could reign as King, He had to fulfill His ministry on the cross. The study's application is to not be discouraged if events seem to deny the promises of God.

Key Verse: Ps 110:1
I The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."

Commentary from the Bible Knowledge Commentary
The words of this psalm are addressed to the psalmist’s “Lord.” The expressions are those of a prophet who had received a revelation from God. The king was also a priest, a fact that looks beyond the order of Aaron, which was not a royal order. This is one reason the psalm has been classified as a prophetic psalm. Jesus quoted Psalm 110:1 in Mark 12:36 (cf. Matt. 22:44; Luke 20:42) to demonstrate that He the Messiah was to be David’s Lord, not merely David’s Descendant (Mark 12:35, 37). By Jesus’ use of the passage one also notes that David wrote Psalm 110, that it was inspired by the Holy Spirit, and that it refers to the Messiah. Psalm 110:1 is also quoted in Acts 2:34-35 and Hebrews 1:13. Attempts to date Psalm 110 in the Maccabean times, when some priests held temporal power, are therefore futile. Those leaders were priests first and also had civil power but in Psalm 110 the King is a Priest. The union of the offices of priest and king in the Messiah was prophesied in other passages (e.g., Zech. 6:12-13). If Psalm 110 related to some incident in David’s life, it is difficult to articulate. Perhaps it was written about the time David knew that the Anointed One was to have a righteous kingdom (2 Sam. 23:2-4). At the end of his life David knew that he was not that one, but that a greater One was coming who would have dominion, power, and glory forever. In Psalm 110, David received an oracle about the exaltation of his Lord. He then described the holy army of this King-Priest-Messiah and His defeating all nations.

David heard a heavenly conversation between the Lord (Yahweh) and David’s Lord (‘āḏōnay), that is, between God the Father and the Messiah. The verb says is ne’um, a word often used to depict an oracle or a revelation. In this oracle Yahweh said that David’s Lord, the Messiah, is seated at Yahweh’s right hand (cf. v. 5), the place of authority, until the consummation of the ages (cf. 2:8-9). At that time the Lord will send David’s Lord, the Messiah, to make his enemies subject to Him. A footstool pictures complete subjugation. With His scepter the Messiah will... rule over His enemies.

Approach to the Major Outlines in Lesson
The outline of the lesson came from the Bible Expositor and Illuminator and from the points revealed by the study of the Scriptural text.

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Lesson Introduction and Background

From the NIV Standard Lesson Commentary

By word and deed, Jesus had appeared to be the great king whom God had promised. But those expectations were dashed when Jesus was arrested and crucified. But his resurrection changed everything, bringing eternal victory to what seemed to be yet another defeat. There could be no greater historical turning point. God's plan had prevailed. Today we will study two texts that show us Jesus' resurrection to be that definitive turning point. Our texts come from the Psalms (Israel's collection of inspired worship songs) and Acts (the New Testament's history of the first-century church). Though centuries apart, these books reflect similar circumstances: they both address God's people as they lived in what seems to be insignificance, even defeat.

Reading the Psalms and the rest of the Old Testament, we do well to remember that Israel was a small nation with little political or military power in comparison with, at various times, the great powers of Egypt, Assyria, Babylon, and Persia. Yet Israel claimed that its God was the only true God, the ruler over all. How could the true God be worshipped only by the people of a small nation—and not even worshipped consistently by them—while the great powers honored other gods? If Israel's God were the true God, would Israel not be much more powerful than it was? The answers to such questions can take many forms, but two ideas seem to be at the heart of the matter. First, Israel's God deliberately takes the side of the weak and seemingly insignificant; victory through human weakness means that humans cannot take the credit. Second, Israel's God declared that he was not finished. God promised to retake his world for himself, to make it fully his again, by reversing the effects of human rebellion against him. The situation of the first-century church bore similarities to that of Old Testament Israel: Christians were few in number and weak in the eyes of the world. Furthermore, Christians worshiped a man whom the Romans had tortured to death as a criminal. How could such a group have believed itself to be the people of the true God? Today's texts help us answer these questions of both Old Testament Israel, which awaited the fulfillment of God's promise, and of the first-century church, which declared that God had initiated the fulfillment of his greatest promise.

Major Theme Analysis

(Scriptural Text from the New King James Version; cross-references from the NIV)

The King's Eternal Priesthood (Ps 110:1-4)

1 The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."
2 The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!
3 Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.
4 The Lord has sworn And will not relent. "You are a priest forever According to the order of Melchizedek."

The King's exaltation (1-2)

Exalted because God gave Him all authority and placed all things under Him (Eph 1:19-23)

19 and his incomparably great power for us who believe. That power is like the working of his mighty strength, 20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. 22 And God placed all things under
his feet and appointed him to be head over everything for the church, 23 which is his body, the fullness of him who fills everything in every way.

*Exalted because He has the supremacy over everything (Col 1:18-20)*

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 19 For God was pleased to have all his fullness dwell in him, 20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

*Exalted because He is superior to all things (Heb 1:4-6)*

4 So he became as much superior to the angels as the name he has inherited is superior to theirs. 5 For to which of the angels did God ever say, "You are my Son; today I have become your Father"? Or again, "I will be his Father, and he will be my Son"? 6 And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

*Exalted because everything is in submission to Him (1 Peter 3:21-22)*

21 and this water symbolizes baptism that now saves you also — not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, 22 who has gone into heaven and is at God's right hand — with angels, authorities and powers in submission to him.

*Exalted because He is over all nations (Ps 99:2)*

2 Great is the Lord in Zion; he is exalted over all the nations.

*Exalted because He rules over all (Isa 40:22-23)*

22 He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. 23 He brings princes to nothing and reduces the rulers of this world to nothing.

*Exalted because He cannot be contained by any of His creations (1 King 8:27)*

27 "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!

*Exalted because He is majestic (Ps 8:1)*

8 O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.

**The King's dominion (3-4)**

*The King's dominion is glorious because He rules over it (1 Chron 29:11)*

11 Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord, is the kingdom; you are exalted as head over all.

*The King's dominion is majestic because it is a matter of power (1 Cor 4:20)*

20 For the kingdom of God is not a matter of talk but of power.

*The King's dominion is glorious because it cannot be shaken (Heb 12:28)*

28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,
The King's dominion is glorious because in it are the saved (Rev 12:10)

10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

The King's dominion is majestic because people from all over will come to its feast (Luke 13:29)

29 People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.

The King's dominion is enduring because all other kingdoms will end (1 Cor 15:24-28)

24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. 28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

The King's dominion is enduring because it is eternal (2 Peter 1:11)

11 and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

The King's dominion is enduring because God will reign forever and ever (Rev 11:15)

15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever."

The Crucified King (Acts 2:22-24)

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know--
23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;
24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

The King's mighty deeds (22)

Miracles

Miracle of salvation (Heb 2:3-4)

3 how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. 4 God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

Miracle of the transfiguration (Mark 9:2-3)

2 After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. 3 His clothes became dazzling white, whiter than anyone in the world could bleach them.

Miracle of healing the blind man (John 9:1-3)

9 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.
Miracles that proved that Jesus was God in the flesh (John 14:11-13)

11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. 12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. 13 And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

Wonders and Signs

Jesus was attested by God through wonders and signs (Acts 2:22)

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know--

Jesus revealed His glory through wonders and signs (John 2:11)

11 This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him

Jesus revealed He came from God through wonders and signs (John 3:2)

2 He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."

People believed in Jesus through wonders and signs (John 2:23)

23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.

The King's crucifixion (23)

Jesus was crucified to fulfill prophecy (Acts 13:27-30)

27 The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath. 28 Though they found no proper ground for a death sentence, they asked Pilate to have him executed. 29 When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb. 30 But God raised him from the dead,

Jesus was crucified because He was disowned (Acts 3:13-15)

13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. 14 You disowned the Holy and Righteous One and asked that a murderer be released to you. 15 You killed the author of life, but God raised him from the dead. We are witnesses of this.

Jesus was crucified because He was rejected (Acts 4:10-11)

10 then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. 11 He is 'the stone you builders rejected, which has become the capstone.'

Jesus was crucified and the Roman soldiers verified it (John 19:31-35)

31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. 32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. 33 But when they came to Jesus and found that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. 35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.
The King's power over death (24)

Jesus removed the power of death forever (Isa 25:8)
8 he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The Lord has spoken.

It was prophesied that Jesus would rise from the dead (Luke 24:46)
46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day,

Jesus destroyed Satan's power over death (Heb 2:14-15)
14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil— 15 and free those who all their lives were held in slavery by their fear of death.

The Resurrected King (Acts 2:29-32)

29 "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.
30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,
31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.
32 This Jesus God has raised up, of which we are all witnesses.

God's oath promise to David (29-30)

Promise of an offspring whose kingdom will last forever (1 Chron 17:11-14)
11 When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. 12 He is the one who will build a house for me, and I will establish his throne forever. 13 I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. 14 I will set him over my house and my kingdom forever; his throne will be established forever.'"

Promise through a covenant (Ps 89:3-4)
3 You said, "I have made a covenant with my chosen one, I have sworn to David my servant, 4 'I will establish your line forever and make your throne firm through all generations.'"

Promise through an oath that will not be revoked (Ps 132:11)
11 The Lord swore an oath to David, a sure oath that he will not revoke: "One of your own descendants I will place on your throne —

Promise prophesied that a descendant would be resurrected (Rom 1:2-4)
2 the gospel he promised beforehand through his prophets in the Holy Scriptures 3 regarding his Son, who as to his human nature was a descendant of David, 4 and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.
Jesus the fulfillment of God's promise (31-32)

*Jesus fulfilled the promise of resurrection (Ps 16:9-10)*

9 Therefore my heart is glad and my tongue rejoices; my body also will rest secure, 10 because you will not abandon me to the grave, nor will you let your Holy One see decay.

*Jesus fulfilled the promise of ransom (Ps 49:8-9)*

8 the ransom for a life is costly, no payment is ever enough — 9 that he should live on forever and not see decay.

*Jesus fulfilled the promise of redemption (Gal 4:4-5)*

4 But when the time had fully come, God sent his Son, born of a woman, born under law, 5 to redeem those under law, that we might receive the full rights of sons.

*Jesus fulfilled the promise of a second covenant (Heb 10:8-10)*

8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made). 9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second. 10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

*Jesus fulfilled the purpose and goal of the gospel (1 Cor 15:3-5)*

3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Peter, and then to the Twelve.

*Jesus fulfilled all Scripture references to the Messiah (Luke 4:20-22)*

20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21 and he began by saying to them, "Today this scripture is fulfilled in your hearing." 22 All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.

*Jesus lived and moved as part of the fulfillment of the Scriptures (Luke 18:31)*

31 Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled.

*God's Word was fulfilled in Jesus (Luke 22:37)*

37 It is written: 'And he was numbered with the transgressors'; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.

### Conclusion and Other Thoughts

**Concluding Thought From Bob Deffinbaugh**

*From the series: Studies in the Book of Acts*

Let us seek to learn how Peter uses Joel 2:28-32 to explain the meaning of the miraculous events that have just occurred in Jerusalem on the Day of Pentecost. Peter said it in a very few words: “This is what was spoken about through the prophet Joel” (Acts 2:16). The question he must answer in his sermon then is, “What was spoken about through the prophet Joel?” Peter first lays the death of the Lord Jesus at the feet of his audience.
They, along with the Gentiles who participated in the execution of Jesus, were responsible for His death. Throughout his earthly ministry Jesus claimed to be acting on behalf of His Father in Heaven (John 5:30; John 8:28; John 8:42; John 12:49; John 14:10). It was this claim which prompted such a strong reaction from those who opposed Jesus (John 5:17-18). The Jews persisted in demanding signs from Jesus, to justify His claims, and Jesus declared that His resurrection would be the ultimate and final sign (Matthew 12:38-40). Peter therefore declares that God the Father was intimately involved in the ministry of the Lord Jesus. While human hands were sinfully involved in the death of Jesus, His death was the sovereign plan and purpose of God from eternity past (Acts 2:23). The ministry of Jesus the Nazarene was attested by God the Father to be of divine origin. Those who stood before Peter witnessed some of these attesting signs (Acts 2:22). His coming was in the divine plan, and His ministry was divinely empowered and attested. His death was part of God’s eternal purpose, even though sinful men played a role in it. And when Jesus was put to death, God raised Him from the dead, a vindication of His claim to be the promised Messiah. These things were prophesied in the Old Testament. David himself prophesied concerning the resurrection of the Messiah (Acts 2:25-28). This psalm is one of David’s dual-layer psalms. On the one hand, it expresses his hope and assurance of eternal life.9 On the other hand, it goes beyond David, to someone greater than he, namely his Son, the Messiah. Verse 27 goes beyond anything David can claim for himself. He dare not refer to himself as God’s “Holy One.” Neither dare he claim that his body will avoid decay in the tomb. This is exactly the point Peter is making in verses 29-32. Peter might even have gestured in the direction of David’s tomb there in Jerusalem as he reminded his audience that David had died, and that his tomb was in their midst. Who would doubt that David’s body had suffered corruption and decay in that tomb? No, David had to be speaking of someone other than himself when he claimed that God’s Holy One would not see corruption. David was speaking as a prophet here, and he was speaking of his descendant, the Christ. David was foretelling the resurrection of Jesus Christ. His tomb was there in (or just outside) Jerusalem, but unlike David’s tomb, the tomb of Jesus of Nazareth was empty. His body did not see decay. God raised Jesus from the dead, and the apostles were all witnesses of this fact. As Luke has already informed us in chapter one, the resurrected Jesus appeared to His followers for forty days, until He was taken up into heaven. They had seen Jesus alive from the dead less than two weeks earlier!

Peter now forcefully draws his sermon to a close in Acts 2:33-36. Peter has brought us full circle, and we are once again at the events surrounding the sending of the Spirit at Pentecost. Jesus had instructed His apostles to remain in Jerusalem until they received the promise of the Holy Spirit from the Father (Acts 1:4-8). Pentecost did come, as described in Acts 2:1-11, and the devout Jews who witnessed these events asked what they meant. Peter now tells them that these events signaled the coming of the Holy Spirit, as the Father promised, and as Jesus told His apostles. The sending of the Spirit could only come after, and as a result of, the resurrection and ascension of Jesus. This is clearly the teaching of our Lord and the apostles (John 7:37-39). It is also the teaching of the Apostle Paul (Ephesians 4:7-10). Peter is very clear in what he is saying here in verses 33-36, and the implications are staggering. He claims that the spectacular arrival of the Spirit is the doing of our Lord Jesus. We must recognize that “he” in verse 33 refers to our Lord Jesus. In verses 34-35, Peter will insist that it was not David who ascended into heaven, but Jesus. And in verse 33, Peter is emphatic that the One who has poured out the Spirit is Jesus. The promise of the Father was received by Jesus, and then poured out by Him. Now I believe that the Scriptures are clear on this fact. The Father is surely involved in this but Jesus is the One who, having been glorified and exalted at the Father’s right hand, bestows the Spirit on the church (John 15:26; John 16:7). Peter makes certain that his audience understands that here, as before (in verses 25-31), David was not speaking of himself, but rather of the Christ. David did not ascend into heaven, and the One of whom he was speaking was his “lord” (“my lord,” verse 34). God the Father said to Him, “Sit at my right hand until I make your enemies a footstool for your feet” (Acts 2:34b-35). Not only did God raise Jesus from the dead, He seated Him at His right hand to wait until He made Messiah’s enemies a “footstool for His feet.” It doesn’t take a great deal of thought to figure out who would be included among those enemies who were destined to become footstools. Surely Christ’s enemies would include those who had heard Him, had observed His miracles, had rejected Him, and had taken part in His execution. All Israel needed to know that God had made Jesus the Nazarene both Lord and Christ. But what is the meaning of this? What is the difference between being “Lord” and being the “Christ”? To be “the Christ” was to be the Messiah, the anointed One who would suffer and die for the sins of men. This was the substance of Peter’s great confession (Matthew 16:15-16). What, then, did it mean for Jesus to be Lord? The word used here for “Lord” was the Greek word often employed in the Septuagint to translate the Hebrew word for Yahweh. To be “Lord,” then,
was to be God. Jesus was the Christ, but He was also God. This term also conveys the idea of control and authority. When the Father puts all of the enemies of Christ under His feet, He will be honored as the One with all authority and power. I believe that we see both aspects of our Lord’s identity as Lord and as the Christ (in the opposite order) in Philippians (Philippians 2:5-11).

Now consider how all this explains Pentecost. Jesus of Nazareth had an earthly ministry that was authenticated by God the Father, by means of His miraculous deeds. The Jews in Jerusalem rejected Him as their Messiah and took part in the conspiracy which resulted in His death. (Granted, they did this with the help of Gentiles; see Acts 2:23.) They rejected Jesus as a fraud, and as one guilty of blasphemy, because He made Himself equal with God (John 5:18; 19:7). God raised Him from the dead because corruption could not overtake the Son of God, and because Old Testament prophecies promised that He would rise from the dead. Jesus was the first-born from the dead, the first fruits, if you would, of the resurrection. Fifty days after the presentation of the first fruits the feast of Pentecost is celebrated, a feast that celebrates the completion of the barley harvest and the beginning of the wheat harvest. Fifty days after the resurrection of Jesus, He pours the Spirit out on the believers and a harvest of souls will be won, the beginning of a new harvest which will include Gentiles. The outpouring of the Spirit on the few followers of Jesus shows that He has identified with them and with their message. According to the prophet Joel, the outpouring of the Spirit signaled the nearness of the “day of the Lord.” This was not only a day of restoration for Israel, it was a day of judgment on all those who had mistreated His people. If God would deal severely with Gentile pagans for their mistreatment of His people (as indicated in Joel 3), how much more severely would He deal with those Jews who had personally observed the life and ministry of Jesus, and then took part in His crucifixion? The “day of the Lord” was near, and they were the ones who most deserved the judgment it would bring! What did “these things” (pertaining to Pentecost) mean? They meant that both judgment and blessing were near. And the key to both was Him whom God had declared both Lord and Christ. The key to judgment or blessing was Jesus, the Nazarene, whom they had rejected and crucified. No wonder those in the audience would ask, “What should we do, brothers?” (Acts 2:37b)

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**Practical Points from the Bible Expositor and Illuminator**

1. Living a godly life in an ungodly world glorifies God (Ps. 110:1-3)
2. When God promises us something, we can be sure He will never change His mind (vs. 4)
3. God demonstrates His power and presence in our lives not necessarily by dramatic miracles but by His consistent and unfailing provision (Acts 2:22)
4. The Lord always delivers His children in the right way and at the right time (vss. 23-24)
5. Just as the Father has fulfilled His promises to David, so will He fulfill His promises to us (vss. 29-31)
6. Jesus’ resurrection illustrates God’s power to raise us too (vs. 32)