

**Brookland Baptist Church**  
**Bible Study**  
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Lecture VII

March 16, 2022

**The Book of Acts**  
**Acts 2:23 - 36**

**Acts 2:23**

**“But you followed God's prearranged plan. With the help of lawless Gentiles, you nailed him to the cross and murdered him. “**

With little forewarning Peter suddenly accused his Jewish audience of an awful participation in the Messiah's death. This is a perfect presentation of God's sovereignty and people's responsibility both in the same sentence. God's prearranged plan was his sovereign will to bring salvation to people through the death and resurrection of Christ, God's prearranged plan led to Christ's death, but people were culpable. The lawless Gentiles (the Romans) had been involved, but they had been merely “helping”.

**Acts 2:24**

**“But God raised him up, having freed him from death, because it was impossible for him to be held in its power.”**

But the murdered Messiah had not stayed dead. God raised him up, and many people could testify to having seen the risen Christ. This was a powerful statement because many of the people listening to Peter's words had been in Jerusalem fifty days earlier at Passover and may have seen or heard about the crucifixion of this “great teacher.” Jesus' resurrection was the ultimate sign that what he said about himself was true. Without the Resurrection, no one would have any reason to believe in Jesus.

**Acts 2:25-28**

**25 “David said about him: 'I saw the Lord always before me. Because he is at my right hand, I will not be shaken. 26 Therefore my heart is glad and my tongue rejoices; my body also will live in hope, 27 because you will not abandon me to the grave, nor will you let your Holy One see decay. 28 You have made known to me the paths of life; you will fill**

**me with joy in your presence.”**

Peter continued his witness to Jesus' Messiahship by quoting from Psalm 16:8-11, written by David. He explained that David was not writing about himself because David had died and was buried; his audience would have walked right past his tomb many times in their pilgrimages to Jerusalem. This quote from Psalm 16 and the one from Psalm 110:1 were both prophesying Jesus' resurrection. Peter's audience understood “decay” to mean the grave. The emphasis is that Jesus' body had not been left to decay but had been, in fact, resurrected and glorified. Peter wanted his audience to realize that David, though confident of his own resurrection, was predicting the resurrection of the Messiah in these psalms.

### **Acts 2:29-31**

**29 “Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. 30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. 31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.**

The Old Testament makes a solid case for the resurrection of the Messiah — and this was very important for Peter's Jewish listeners to understand. Peter argued that the words of this psalm could not have been referring to David himself, for David died and was buried. Recording the promises God made to David that one of his descendants would always sit on the throne. David did have children who ruled, but this promise was for someone to be on the throne for eternity. That king would be Jesus Christ. David, in writing this psalm, had been seeing what was ahead and therefore, had written of the resurrection of the Christ. The Jewish listeners of Peter's day understood the words of this psalm, as well as others, as referring to the Messiah.

### **Acts 2:32**

**“This prophecy was speaking of Jesus, whom God raised from the dead, and we all are witnesses of this.”**

Having begun by tying these Old Testament references to Jesus of Nazareth, here Peter again made it clear that David's prophecy was speaking of Jesus.

The resurrection of Christ had taken place less than two months previously. The Post-Resurrection appearances and instruction sessions of the forty days prior to Christ's ascension

must have caused a stir around the city. Peter pointed out that he and the others with him—who had just experienced this Spirit's coming had been witnesses to the predicted resurrection of Christ.

### **Acts 2:33**

**“Now he sits on the throne of highest honor in heaven, at God's right hand. And the Father, as he had promised, gave him the Holy Spirit to pour out upon us, just as you see and hear today.”**

Peter had one more major point to make: this crucified one, the resurrected one, is now the exalted one, who occupies the throne of highest honor in heaven, at God's right hand. (Hebrews 1:3; 8:1) Not only is Christ the predicted one in the psalms; not only had he risen from the grave; he now sits in the most authoritative, sovereign position in the universe.

That is why Jesus had the authority to pour out the Spirit with results that the audience could see and hear.

### **Acts 2:34-35**

**34 “For David did not ascend to heaven, and yet he said, 'The Lord said to my Lord: “Sit at my right hand 35 until I make your enemies a footstool for your feet.”**

In Psalm 110:1, again David was not speaking of himself but of Christ. This verse is the most frequently quoted Old Testament passage in the New Testament some thirteen times and was the primary text used to explain the exaltation of Christ. The Jews believed that this psalm referred to their coming Messiah. All three of the synoptic gospels report that Jesus applied this verse to himself as the one having the highest authority because he would be instructed to sit at my God's right hand. The victory belongs to Christ and not to any created being. In fact, even though the greatest arch-angels stand before God but none are allowed to sit, for sitting next to God would indicate equality. Jesus' sitting also indicates the completion of his task, the successful accomplishment of his mission.

### **Acts 2:36**

**“So let it be clearly known by everyone in Israel that God has made this Jesus whom you crucified to be both Lord and Messiah!”**

Throughout his message, Peter consistently applied the messianic prophecies, the messianic psalms, and the miraculous Resurrection to Jesus of Nazareth. His concluding remarks did so as well. With the proclamation of Jesus as Lord and Messiah, Peter reached the climax of his message. The reference to Jesus as “Lord” was likely, in this context, connecting Jesus to Yahweh. It was another clear affirmation of Christ's deity.