

## ~ACTS~

## Lesson 9- Jesus is both Lord and Christ

We are continuing our study through the book of Acts, and we are working our way through Peter's sermon in chapter 2. Peter began his sermon in verses 14-21 explaining the events of Pentecost through the prophecy of Joel and telling the Jews that the Holy Spirit has been poured out on all flesh. This is the day of Salvation and whoever calls upon the name of the Lord will be saved. Then in verses 22-24 Peter began telling them who the Lord is. He began preaching Jesus and proving Jesus to be the Christ by His Life, Death, and Resurrection. Peter says that God proved Jesus as the Christ by miracles, wonders and signs, verse 22; then Peter proved Jesus as the Christ by His death, who God predestined and foreknew would be delivered as the Lamb of God, verse 23. And then Peter tells them, this Jesus, God also raised up from the dead. You killed Him, but God raised Him up, verse 24. Then in verses 25-28, Peter quotes Psalm 16 concerning the prophecy of David about the Christ, and that He would be risen from the dead. And we saw that this Psalm is a glimpse into Jesus' faith in the Father to rescue Him from death. And that brings us to where we left off last week, because now in verses 29-36, Peter expounds this Psalm, along with another Psalm of David, to prove Jesus is the risen Christ, but not only the Christ, but that Jesus is both Lord and Christ; that Jesus is God. Today we will be studying verses 29-36, but let's back up and start reading from verse 25, [Acts 2:25-36](#).

Peter is skillfully expounding these two Psalms and proving from Scripture that Jesus is Lord and Christ by His Resurrection and Ascension to the right hand of the Father. And Peter reminds them, in both Psalms, that David is speaking concerning the Christ. He is not speaking of himself... look at verse 29...

**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.

*29 ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβίδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.*

Peter says, I have proof that David wasn't speaking of himself, because **David is both dead and buried, and his tomb is with us to this today**. His tomb is right over there, you can see it...

**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,

*30 προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ,*

So David, being a prophet, was not speaking of himself, but of the Christ. David had a promise from God that out of his flesh, out of his loins, the Christ would come as a man, and **He would raise up the Christ to sit on his throne**. This promise was given to David by Nathan the prophet in [2 Sam 7:12-13](#); [Psalm 89:3-4, 36-37](#). Notice this word “seed,” ... *“His Seed shall endure forever.”* God made the same promise with David as He did with Abraham. Remember God told Abraham in Genesis 22:18- *“In your Seed all the nations of the earth shall be blessed...”* And then Paul expounds on this in Galatians by telling us this “Seed” is Christ. Galatians 3:16- *Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.*

This is the exact same promise that God is giving David. That the Christ will come through his loins, and this “Seed” would be raised up to sit on His throne forever, Lk 1:32-33; Isaiah 9:6-7; 11:1-10; 16:5; Jer 23:5-6; 33:15-17; Amos 9:11; Ps 89:3-4, 35-37; Rev 5:5-6.

Notice the conclusion Peter is drawing from the text in verse 31...

**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.

<sup>31</sup> προιδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

This is an astounding connection that Peter is making. And it's all in this text. And Peter is just bringing it to Light through the power of the Holy Spirit. Peter says, “**foreseeing this**, because he is a prophet, **David spoke concerning the resurrection of the Christ...**” What an amazing revelation that Peter is now expounding to these Jews from prophesy that the Christ must be risen from the dead!

You can see Peter connecting all the dots, proving to them that Jesus is the One who was sent from the Father, and he makes it crystal clear in verse 32...

**32** This Jesus God has raised up, of which we are all witnesses.

<sup>32</sup> τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

Peter says, **this Jesus God has raised up...** this Jesus, whom God proved to be the Christ through miracles, wonders, and signs that you saw; this Jesus, the One whom you crucified by His determined purpose and foreknowledge; this Jesus whom God has raised from the dead according to the Scriptures. This Jesus of Nazareth is the Christ. Peter then he concludes... **of which we are all witnesses.**

The Apostles all were witnesses of the risen Christ, even Paul. They witnessed the risen Christ with their own eyes. But even more, the call to be an Apostle was to be a testimony of the risen Christ. Remember what Peter said in Acts 1:22 when they were choosing the replacement for Judas, “...**one of these must become a witness with us of His resurrection.**” To be an Apostle, meant your primary mission was to bear witness of the risen Christ. And this is what we see throughout the entire book of Acts, **Acts 4:10, 33; 10:39-41; 17:2-3, 18, 30-31.** Over and over again, this was the message of the Apostles.

But preaching the risen Christ didn't stop with the Apostles, this is the primary objective of the Holy Spirit, and the Holy Spirit abides in every believer. So this too should be our testimony, because this testimony, this witness is in us, **1 John 5:10.** And this is the testimony that God wants the whole world to know: **that God has given us Eternal Life, and this Life is in His Son,** 1 John 5:11.

But notice Peter has one more point to make, and it's a big one. He continues into verses 33-36 to prove that Jesus is the Lord God. That He is both Lord and Christ who has been exalted to the right hand of the Father as our Eternal High Priest.

**33** Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

<sup>33</sup> τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τὴν τε ἐπαγγελίαν τοῦ Ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

Peter is telling these Jews that Jesus is God, He has been **exalted to the right hand of the Father.** The right hand is the place of authority. Peter is laying the foundation to prove that Jesus of Nazareth is God. That He is the Christ sent from God, and He is now exalted to the right hand of the Almighty Father and He is the One who is sending the promise of the Holy Spirit.

The Jews knew of the promise of the Spirit from the prophets, and they knew that only God could pour out the Spirit, Ezek 36:26-27; 37:14; Joel 2:28-32. Look back at the prophecy of Joel. He says in verse 17... “**And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh...**” They know that God is the only One who can send the Spirit, and now Peter is saying that God the Father has given the Spirit to Jesus and Jesus is the One **pouring out the Spirit which you now see and hear.** Watch this connection Peter makes for them. He says, if Jesus is the One pouring out the Spirit, and only God

can pour out the Spirit, then that makes Jesus God. This is the whole point Peter is driving toward. That Jesus is God, He is both Lord and Christ, and He has poured out His Spirit to us. God does nothing with us unless it is done through Jesus Christ. This is why Jesus said in John 16:7... *It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.*

So Peter says, Jesus is at the right hand of the Father and He is the One who has poured out the Spirit which you now see and hear. And then he proves this from the Scripture. Look at verses 34-35...

**34** “For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at My right hand, **35** Till I make Your enemies Your footstool.”’ ”

<sup>34</sup> οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, <sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Again, Peter uses a Psalm of David to prove that not only is Jesus the Christ of God, but that He is the Lord God Adonai. Peter quotes Psalm 110:1 word for word from the Septuagint. This Psalm is a masterpiece at pulling together three aspects of who Jesus is... Son of David, the Christ, and God. And Jesus makes this evident when He speaks with the Pharisees in Matthew 22:41-44 using the same Psalm...

Jesus begins by asking the Pharisees a question. Matthew 22:42- *“What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.”* Every Jew knew that the Messiah, the Christ, would come through the loins of David, because of the prophecies like 2 Samuel 7 and Psalm 89. This term, “Son of David,” was a Messianic title that we see many times in the NT, **Matthew 1:1**; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15. Therefore, the Jews answer Jesus quickly by saying, *“the Son of David.”* The Pharisees did not believe Jesus to be God, that’s ultimately why they killed Him, because He professed to be God. But yet they knew the Christ would come as a man through the loins of David. So Jesus continues by asking them another question in verse 43-44, <sup>43</sup> *He said to them, “How then does David in the Spirit call Him (the Christ) ‘Lord,’ saying: <sup>44</sup> ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool”’?* Jesus confirms that this Psalm is a Messianic prophecy from David. And notice the English translation of the words “Lord.” In the Greek, both these words are Κύριος, but the Hebrew text of Psalm 110 distinguishes these as the names of God. The first time David says LORD, the Hebrew text writes this as יהוה, Jehovah or Yahweh. The tetragrammaton, the four letters of God’s name, referring to the unpronounceable Name of God. The second use of the word Lord is the Hebrew word Adonai, which is also a common name for God, but it shows a distinction; two names... One God, but they are having a conversation. This of course is God the Father and God the Son, who is Jesus Christ.

Jesus makes the connection that the Lord of David, who is Adonai, is also the Christ, who is also the Son of David. So Jesus asks a follow up question in verse 45... *“If David then calls Him (the Christ) ‘Lord,’ how is He his Son?”* How can David call God his Son? And the answer is that Lord God Adonai, who is the Christ, is both God and Man and became flesh being born of the lineage of David; fully God and fully Man; Son of God and Son of Man; our Kinsman Redeemer.

This answer confounded the Jews because they refused to believe that God Himself would come in the flesh as the Christ. In fact, this is why they crucified Him, because He claimed to be God, **John 10:24-33**. Jesus didn’t fit their model of who the Christ was supposed to be. They were blinded by greed and pride. Jesus’ works proved Him to be the Christ, and they rejected Him. And then they sought to kill Him for claiming to be God. But yet this is exactly the point Jesus was driving toward, because it is only by faith in Jesus as God and Christ that we can be saved. These are non-negotiables to Salvation.

Now going back to Acts, Peter is using the same Psalm to make this same point. That Jesus is both Lord God and Christ who has come in the flesh, died, and rose again. In Acts 2:34, Peter says, David isn’t speaking of himself. *David did not ascend into the heavens, but he says himself...* **“The LORD said to my**

**Lord...**” This is God the Father speaking to David’s Lord, Adonai, who is Jesus Christ. And David, being a prophet, is recording a conversation that God the Father would have with Jesus. And this is what He said to Him, **“Sit at My right hand, Till I make Your enemies Your footstool.”** When did the Father say this to Jesus? When He raised Him from the dead. This is God the Father calling His Son up out of the grave.

Paul makes the same point in the book of Hebrews. In Hebrews 1:13, Paul uses this same quote from Psalm 110, but he combines it with several other Psalms proving that Jesus is better than the angels because Jesus is the Son of God and has been risen from the dead. And in doing so, Paul is proving Jesus to be God. So I want to read Hebrews chapter 1... but from the perspective of God the Father raising Jesus out from hell and exalting Jesus as God. Paul begins doing this in his opening statement in Hebrews...

Hebrews 1:1–13<sup>-1</sup> God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by *His Son*, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup> who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when **He had by Himself purged our sins, sat down at the right hand of the Majesty on high,** <sup>4</sup> having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. <sup>5</sup> For to which of the angels did He ever say: (This begins Paul quoting what I believe the Father is saying to Jesus when He raised Him from the dead. Paul says, which of the angels did He ever say this to? He didn’t... He only said this to His Son when He raised Him from the dead. And now the rest of the chapter is describing Jesus being called out of the grave)...

*You are My Son, Today I have begotten You*” (In **Acts 13:33** Paul tells us that this Psalm was a prophecy of the Resurrection. God loosed the birth pangs of the grave and Jesus was born out of the grave as the prototokos, πρωτότοκος, the firstborn from the dead. Today, when I have raised you from the dead, I have begotten You.)... And Paul says... **And again I will be to Him a Father, And He shall be to Me a Son.** Notice this word “again.” Jesus is again being exalted as a Son to the Father. This is a deep subject, because this describes the depths Jesus went to in redeeming us from our sins. Jesus was separated from the Father on the cross when He cried out, **“My God My God why have you forsaken Me?”** This separation that Jesus experienced on the cross is more than we can comprehend, and yet He did this for us because He loves us. The things Jesus endured for us and the things He gave up for us are so great that we will for all eternity be in awe of His love and what He has done for us. Philippians 2:7-8 tells us that He emptied Himself of His Divine privileges and became a man so that He could take on the form of a slave and humble Himself to the point of death. He didn’t stop being God, but as Jesus walked this earth and even in His death, He deprived Himself of the authority of being God, and He had to have complete trust and faith in the Father to restore Him to His former glory to the right hand of the Father, **John 17:5.** That fullness of glory was restored when He was resurrected from the dead. Look at what Paul says in **Romans 1:3-4.** Jesus was declared the Son of God at the resurrection. This is what Paul is saying in Hebrews 1:5- *You are My Son, today I have begotten You*... You have been born out from the grave... **and again I will be to Him a Father and He will be to me a Son.** Jesus Christ was born twice, we could say that He was born again from death to life: Born once when he became a Man, and born again when he was begotten from the dead, Col 1:18. John MacArthur says it perfectly, *“this fullness of His Sonship came in His twice birth.”* \*

Back to Hebrews... this is what Paul says in verse <sup>6</sup> **But when He again brings the firstborn,** πρωτότοκος, **into the world,** (this was the Resurrection. Paul says “again” because this was the second time Jesus became the prototokos, πρωτότοκος, and was brought into the world. The first time was His birth as a Man, the second time was the Resurrection from the grave) **He says: “Let all the angels of God worship Him.”** <sup>8</sup> *“...Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.* <sup>9</sup> *You have loved righteousness and hated lawlessness; Therefore God (Jesus), Your God (the Father), has anointed You With the oil of gladness more than Your companions.”* <sup>10</sup> And: *“You, LORD, in*

*the beginning laid the foundation of the earth, And the heavens are the work of Your hands. <sup>11</sup> They will perish, but You remain; And they will all grow old like a garment; <sup>12</sup> Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.*

<sup>13</sup> ***Sit at My right hand, Till I make Your enemies Your footstool***"

This is God the Father calling His Son up out of the grave. “**Sit at My right hand,**” Jesus is risen from the dead and He is seated on the right hand of the Father in glory, ever living to make intercession for us as our Eternal High Priest, mediating the New Covenant to all who believe.

And the Father says, “Sit at My right hand... **Till I make Your enemies Your footstool.**” There is a DAY coming when Jesus’ enemies will be made His footstool and that is the Great and Awesome Day of the Lord, when He comes back in Righteous wrath, in all His glory and He says, “*bring those enemies of Mine who did not want me to reign over them, and slay them before Me.*” Luke 19:27. This is the Day when His enemies will be made His footstool.

And now Peter makes one final statement in verse 36 that concludes his sermon...

<p><b>36</b> Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.</p>	<p><sup>36</sup> ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.</p>
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Peter says, therefore... because your Salvation has come, and because Jesus has risen from the dead and been exalted to the throne of God, and because He has poured out the Holy Spirit, which you now see and hear, so that all who call upon the Name of the Lord will be saved...

Therefore... know this beyond any doubt, **know this assuredly**, he says... that **this Jesus, whom you crucified, is both Lord and Christ**. Peter is making the point that Jesus is our Salvation. And not only is He the Christ that came as Propitiation and Savior of the world, but He is also the Lord God Almighty.

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\* John MacArthur: Hebrews Commentary page 29