

The Book Of Acts: Verse-by-Verse

Acts 2.29-38

- **A Continuation Of Peter's Sermon:**

The Old Testament prophecies – especially of King David, have been fulfilled in Jesus' death and resurrection. As we come to verse 29, Peter draws from these prophetic passages.

Verses 29-30: "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. 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."

Peter had quoted David's words in Psalm 16, where he says, "...You will not abandon me to the realm of the dead, you will not let your holy one see decay." He now applies this prophecy to Jesus. He begins by stating a historical fact that is public knowledge to anyone who lives in Jerusalem: David is dead, and his body lies in his tomb located south of the city, near Siloam.

- **"I Can Say This Confidently".**

Peter knows that no one can dispute the fact of David's death and entombment. Nehemiah 3:16: "Beyond him, Nehemiah son of Azbuk, ruler of a half-district of Beth Zur, made repairs up to a point opposite the tomb of David, as far as the artificial pool and the House of the Heroes."

The siege of Jerusalem in 135/4 B.C.: David's tomb was opened and robbed by John Hyrcanus. A century later Herod the Tetrarch also entered the tomb. He was forced to make amends by building a monument of white marble at the entrance to the tomb.

David's death was not followed by a resurrection. Jesus had died and been buried in Joseph of Arimathea's family tomb – but, unlike David, his body was no longer there.

- **David & Christ:**

Verse 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.”

Peter gives King David two additional titles: Patriarch & Prophet. Peter sees David as one who founds a dynasty, as well as predicts the future. See: Psalm 132:11: “The LORD swore to David a sure oath from which he will not turn back: ‘One of the sons of your body I will set on your throne.’”

Peter declares that God has accomplished this promise through the death and resurrection of one who descended from David's lineage: Jesus Christ.

Jesus preferred to call himself the Son of Man. Those who sought healing from him often referred to him as “Son of David” – emphasizing Jesus' Messianic role.

The Early Church strongly embraced the Christology of Jesus as the Davidic Messiah. Paul emphasized Jesus' descent from David:

Romans 1:3: “... Regarding his Son, who as to his earthly life was a descendant of David...” Romans 15:12: “And again, Isaiah says, “The Root of Jesse will spring up, one who will arise to rule over the nations; in him the Gentiles will hope.”

- **Jesus Has Been Exalted: v. 33**

“So, having been exalted by the right hand of God, and having received from his Father the promise of the Holy Spirit, he has poured out this, as you both see and hear.”

Jesus has been exalted to the Father's right hand. This signifies much more than just resurrection – it declares God's favor and Christ's Lordship.

Peter ties this into that morning's events: Jesus has specifically received the "promise of the Holy Spirit", and in return, has poured what they have witnessed. These visible, invisible, and audible signs are the proof that Jesus has poured out the Father's promise. These things attest to his Davidic Messiahship and cannot be discounted.

- **"The Lord Said To My Lord"**

Peter cites yet another scripture – Psalm 110:1. In verses 34-35 Peter tells the crowd, "For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."

The rabbis understood the Messiah to be the subject of God's invitation for him to be seated at his right hand. Jesus used this passage in Mark 12:35-37 to attest to his own Messiahship.

"Why do the teachers of the law say that the Messiah is the son of David? David himself, speaking by the Holy Spirit, declared: "The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." David himself calls him 'Lord.' How then can he be his son?"

God's invitation to the one called "my lord" to sit at his right hand wasn't addressed to King David, but it was realized in Jesus' death, resurrection, and ascension. See: Luke 22:69

Peter's Conclusion: God has made the very man the authorities crucified both Lord and Messiah. Verse 36: "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ." - Acts 2:36

While the authorities crucified Jesus, God made him both Lord and Christ. God vindicated Jesus' claims by both resurrecting him and seating him at his hand of power. Romans 1:4: "He was declared to be the Son of God with power."

- **The Finishing Touch:**

"Let the whole house of Israel therefore know for certain that God has made him this Jesus, whom you crucified both Lord and Christ." In saying, "the whole house" he's indicating that the actions that God has taken apply to all of Israel – none are to imagine they are exempt.

Peter declares that God has made Jesus Lord and Christ. The latter points to his Messiahship, but Jesus as Lord speaks to something else. To the Jewish mind there was only one Lord – Yahweh. Peter says Yahweh has made Jesus both Lord and Christ.

Philippians 2:9: God has given Jesus a name that is above every other name. For the Jew, God's holy name was the one name that should not even be verbalized. Peter declares that Jesus' title bears that same quality.

Peter is stressing Christ's equality with the Father. Using the title "Lord" gave Jesus the highest regard possible. In that sense, the Joel 2:32 promise that, "all who call on Yahweh's Name will be delivered" applies to anyone who embraces Jesus as Lord.

Next time, we will see how the crowd responded to Peter's declaration of Jesus' Lordship.