

A MINISTRY FOR HUNGRY SAINTS

UNDER THE EXALTED CHRIST, THE GOSPEL BEGINS TO SPREAD

THE ACTS

† THE BOOK OF ACTS

OF THE APOSTLES

An overview of the Book of Acts, by Given O. Blakely

ACTS 5:31-32

"Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

Lesson # 10

COMMENTARY ON: 2:33-36

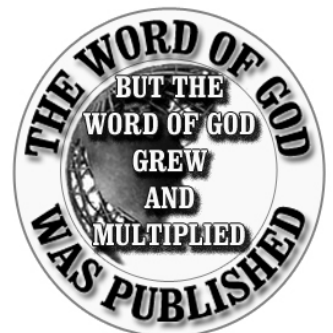
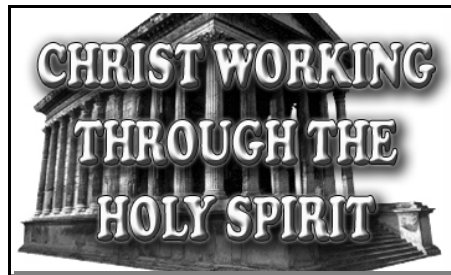
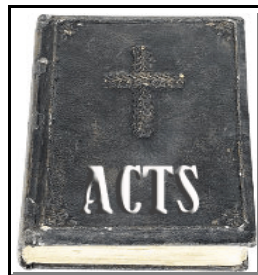
THE PREACHING OF JESUS – HE IS LORD

Contrary to the doctrines of many, Peter will affirm that Jesus has been seated on David's throne, and that this was necessary to the salvation of men. He will relate this enthronement to the resurrection of Christ, not His second coming. It is critical that men obtain an understanding of what is required to save a man, as well as a race. Once the requirements are seen, it will at once expose the folly of salvation by works and the imagined power and effectiveness of the human will. The blow that sin dealt to the human race removed all hope of self-improvement and recovery. Men became so corrupt that they extended themselves to crucify the Lord of glory. It is not possible for an acceptable strategy for recovery to rise from such a depraved and hopeless state. The initiation and completion of salvation requires a reigning King with all power.

ACTS 17:26-27

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us."

" . . . and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

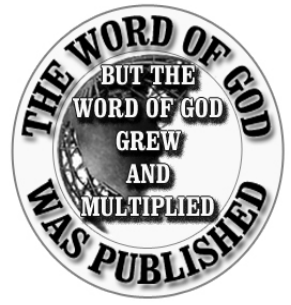


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Acts

Lesson Number 10



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO BUILDING THE FAITH AND ENHANCING THE HOPE OF THOSE WHO ARE WORKING OUT THEIR OWN SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ALT = Analytical-Literal Trans (2005), AMPLIFIED = Amplified Bible (1965), ASV = American Standard Version (1901), BBE = Bible in Basic English (1949), DRA = Douay-Rheims (1899), ERV = English Revised Version (1885), ESV = English Stand Version (2001), IE = International English, ISV = International Standard Version (1967), JPS = Jewish Publication Society (1917), KJV = King James Version (1611), LIVING = Living Bible (1971), MONTGOMERY = Montgomery's New Testament (2001), MRD = Peshitta-James Murdock Translation (1852), NAB = New American Bible (2002), NASB = New American Standard Bible (1977), NAU = New American Standard Bible (1995), NIB = New International Bible, NIV = New International Version (1984), NJB = New Jerusalem Bible (1985), NKJV = New King James Version (1979), NLT = New Living Translation (1996), NRSV = New Revised Standard Version (1989), PHILLIPS = J B Phillips New Testament (1962), PNT = BISHOP'S New Testament (1595), RSV = Revised Standard Version (1952), TNK = JPS Tanakj (1985), Webster = The Webster Bible (1833), WEYMOUTH = Weymouth's New Testament (1903), WILLIAMS = William's New Testament (1937), TYNDALE = Tyndale's Bible (1526), WYCLIFFE = Wycliffe New Testament (1382), YLT = Young's Literal Translation (1862).

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon

THE INSPIRED RECORD OF HOW THE EXALTED CHRIST, BY THE HOLY SPIRIT, WORKED THROUGH HIS APOSTLES AND HOLY MEN TO SPREAD THE WORD OF THE GOSPEL THROUGHOUT THE WHOLE WORLD.

----- Lexicon and Bible Translation Codes with Identification -----

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE PREACHING OF JESUS: HE IS LORD!

“ 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2:33-36)

INTRODUCTION

Contrary to the doctrines of many, Peter will affirm that Jesus has been seated on David's throne, and that this was necessary to the salvation of men. He will relate this enthronement to the resurrection of Christ, not His second coming.

It is critical that men obtain an understanding of what is required to save a man, as well as a race. Once the requirements are seen, it will at once

expose the folly of salvation by works, or the imagined power and effectiveness of the human will. The blow that sin dealt to the human race removed all hope of self-improvement and recovery.

Men became so corrupt that they extended themselves to crucify the Lord of glory. The whole human race joined in condoning this death, and insisting that it take place: Jews and Gentiles, men and women, masters and servants, rulers and

subjects, religion and politics.

It is not possible for an acceptable strategy for recovery from such a fall to rise from those in a depraved and hopeless state. Such a plan cannot be produced by religious leaders – they had joined in having Jesus killed. It cannot come from the political branch of society – they too were involved in carrying out the death of Christ. The common people cannot produce a strategy for recovery –

Peter reveals that the seating of Jesus upon David throne is essential to the salvation of men by Given O. Blakely

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- HAVING RECEIVED OF THE FATHER (2:33b)
- HE HATH SHED FORTH THIS (2:33c)
- DAVID IS NOT ASCENDED (2:34a)
- SIT ON MY RIGHT HAND (2:34b)
- UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL (2:35)
- LET ALL THE HOUSE OF ISRAEL KNOW (2:36a)
- GOD HATH MADE THAT SAME JESUS "LORD" (2:36b)
- GOD HATH MADE THAT SAME JESUS "CHRIST" (2:36c)
- CONCLUSION

they were carried along by the enemies of Jesus, and also agreed to His death.

The redemptive plan itself must be conceived by the living God – traced back to His determinate counsel and foreknowledge. Such a purpose cannot be developed by those who have been blighted by sin and taken captive by the devil. Further, the initiation and completion of salvation requires a reigning King with all power. Heavenly resources are requisite to the extrication of men from enslavement to sin, and the maintenance of holiness, *"without which no man shall see the Lord"* (Heb 12:14).

THE CRITICALITY OF THIS SERMON

I have stated this before, but am compelled to say it once again. We are being exposed to the inaugural act of the exalted Christ – the pouring forth of His Spirit and the consequent laying of the foundation upon which the church, both as individuals and as a *"body,"* is built. It is not possible that this initial work can in any way be flawed. The message cannot be partial or faulty. There can be no exaggeration or understatement in the declaration. Jesus must be precisely presented, for this will set the tone for Gospel labors during the rest of time.

Nothing in this message can be subject to obsolescence. Nothing will be presented that will be upstaged by a later message or further insight. **If there is a message presented as Gospel that is in any way at variance with the word of Christ to which this text exposes us, then there is not the slightest chance that it is correct.** A view of the death of Christ that clashes with Peter's presentation can be nothing more than a lie. It is not possible that salvation can be wrought by the means of such a contradicting message. A perception of the resurrection of Christ that is in any way antithetical to Peter's message is in every way corrupt.

Any word that is presented as pertinent to salvation that is not characterized by the absolute, obvious, and unwavering centrality of Christ (as made known through Peter's words) is a fabrication of man, and has been conceived in the energy of Satanic power and demonic delusion. It can be properly classified as *"doctrines of demons"*^{NKJV} (1 Tim 4:1). I understand that this may appear unjustifiably strong. However, if anything, it is an understatement. This is because we are dealing with foundational realities – things upon which the whole of salvation has been built. It is no more possible for a doctrine to survive that is built on a flawed foundation than it is for a house that is built on the sand to survive the rain and floods (Matt 7:26-27). The criticality of foundations is well stated by the Psalmist: *"If the foundations be destroyed, what can the righteous do?"* (Psa 11:3). How will it be possible for them to build if the foundations have been *"cast down"*^{GENEVA} or *"undermined"*?^{GWN} When the things that support thought are erroneous, how is it possible for the process of thought itself to be right?

WHAT HAS BEEN SAID?

With these things in mind, what has been said of the Christ to this point?

- ⇒ Jesus Christ was a Man *"approved by God"* (2:22a).
- ⇒ He was *"approved"* by three categories of works: *"miracles," "wonders,"* and *"signs"* (2:22b).
- ⇒ Jesus was *"delivered"* up by God's *"determinate counsel"* (2:23a).
- ⇒ He was *"delivered up"* by God's *"foreknowledge"* (2:23c).
- ⇒ Once placed in the hands of the Jews by God Himself, they took Him, crucified Him, and killed Him (2:23d).
- ⇒ The Jew did this by employing the *"wicked hands"* of men – Gentiles who did not know God (2:23e).
- ⇒ God raised Jesus from the dead, negating the verdict of the people (2:24a).
- ⇒ It was not possible for death to retain Jesus (2:24b).
- ⇒ David spoke of Christ and of His experience after His death and prior to His resurrection. The Father was His focus, He was at Jesus' right hand, Jesus' heart therefore rejoiced, His tongue was glad, and his flesh rested in hope – i.e., in anticipation of His resurrection (2:25-26a).
- ⇒ Jesus knew and said that God would not leave His soul in hades (the abode of spirits), nor allow His body to see corruption (in the grave) 2:27.

Any word that is presented as pertinent to salvation that is not characterized by the absolute, obvious, and unwavering centrality of Christ (as made known through Peter's words) is a fabrication of man, and has been conceived in the energy of Satanic power and demonic delusion. It

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- ⇒ The way back to life from the dead was made known to Jesus by God (2:28a).
- ⇒ Jesus was made glad with the Father's countenance, while He remained in the region of the dead (2:28).
- ⇒ Knowing that God had sworn to raise up an everlasting King from his lineage, to sit upon his throne, David spoke of the resurrection of Christ (2:29-30).
- ⇒ Christ's resurrection, not His second coming, is directly related to His enthronement – sitting upon David's throne (2:30b-31).
- ⇒ The resurrected Christ was seen by His disciples, confirming that He was, indeed, alive (2:32).

Peter, under the inspiration of the Spirit, will now proceed to build upon

foundation of our salvation: the death, burial, resurrection, and enthronement of Jesus. **In order to bring salvation within the reach of men, we cannot begin with self-perceived human needs.** It is wrong – seriously wrong – to present Jesus as the means of correcting domestic, political, and social dilemmas. The Father did not send the Son to make the world a better place to live, or to address the difficulties that men rank most highly. Even though this is not commonly acknowledged, it ought to be abundantly clear.

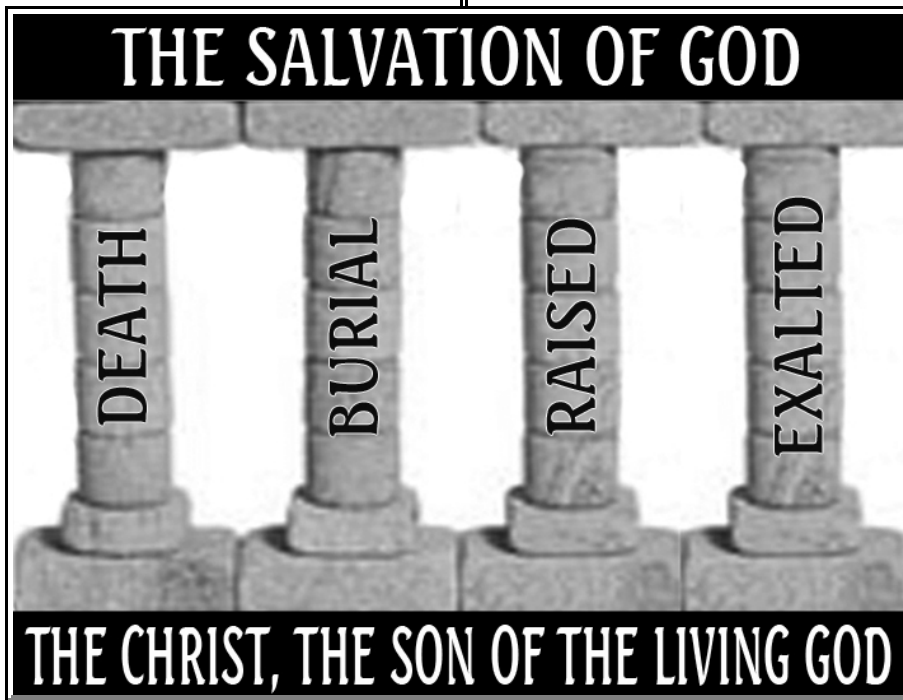
There are people in the earth who prosper on every hand, experiencing little difficulty along the way. Of old time, before truth had been extensively proclaimed to men, this condition troubled *“Asaph the chief”* ^{1 Chron 16:5} among the singers of Israel. *“For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other*

blessing. In fact, for a moment, that is what Asaph tended to think. However, that was only because he was thinking on a lower plain, and in the wrong area of thought. He said of the occasion, *“When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors”* (Psa 73:16-19). **It ought to be abundantly evident that it is wholly inappropriate to present Christ as the means of achieving such a status!** Peter will not speak a single syllable that will lead men to think of worldly prosperity, political excellence, or domestic stability – not so much as a word. **There will be no possible way to build such objectives upon the words Peter delivered on the day of Pentecost.**

Neither, indeed, can we begin with the church and its necessary role in redemption – although it does have a role in redemption, being the appointed *“pillar and ground of the truth”* (1 Tim 3:15). In this case, men hold before the people the official religious institution with which, they say, men must be aligned. However, in Scripture WHICH church one chooses is really not the point. **Rather what any given church is saying and doing is the point** – and each congregation is personally judged by the Lord, as clarified in the second and third chapters of Revelation, in which Jesus measures His churches.

We must begin and end with the Son of God, for He is, in truth, *“the Beginning and the End,”* the *“First and the Last,”* and the *“Alpha and the Omega.”* **The secret to acceptance with God and sound theology is where Jesus ranks in both allegiance and doctrine.** Within the Kingdom of God, no place has been provided for any other priority or emphasis. If Jesus is not *“The First,”* dictating the direction, and *“the End,”* identifying its objective, the whole of religion is meaningless, and even damaging.

All of this is being gloriously clarified in the words of Peter as he, under the direction of the Spirit of God, brings the people to focus upon the Lord



these realities. In fulfillment of Jesus' promise, the Spirit will *“guide”* him into *“all truth”* (John 16:13), testifying of Christ (John 15:26), and **presenting the view of Him that is necessary if men are to be brought salvation.**

These, then, are essential as the

men; neither are they plagued like other men . . . they have more than heart could wish . . . Behold, these are the ungodly, who prosper in the world; they increase in riches” (Psa 73:3-12). In some professed Christian circles, those would be considered evidences of Divine

Jesus Christ, whom they had taken, crucified, and killed. He will not allow the people to become diverted to some

other matter – like the corruption of the religious leaders, the chicanery of Judas, or the heartlessness of both Pilate and

Herod. He will shine the light upon the Son of God Himself. In so doing he is establishing the direction of preaching.

BEING BY THE RIGHT HAND EXALTED

“ 2:38a Therefore being by the right hand of God exalted . . . ”

Peter is in the midst of expounding the resurrection of Christ. It is important to see that our Lord's resurrection is not confined to Him rising from the dead. The total view of the resurrection includes at least four elements. Even though there is a sense in which each one of these is considered separately, there is also a sense in which they have all been joined together.

⇨ **Raised from the dead.** Here death was defeated, for it was not possible that Jesus should be held within the “gates of Hades.” Our salvation required this **raising**.

⇨ **Ascended.** In the ascension, Jesus bodily **left** the domain of the seen – the earth. Our salvation could not be implemented while He remained on the earth.

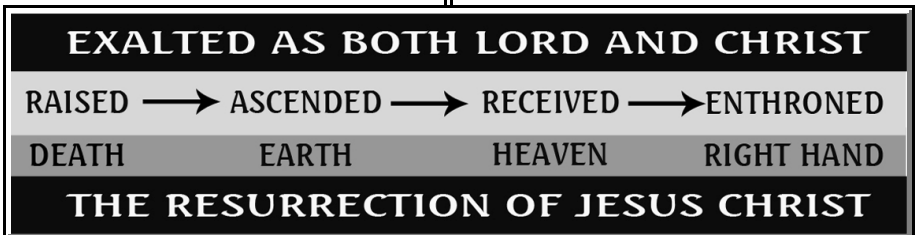
⇨ **Received in heaven.** Having left the domain of death and the realm of the seen, Jesus must be **received** in heaven, else salvation cannot be implemented. God must be pleased with what Jesus had accomplished.

⇨ **Enthroned.** In order for salvation to be realized, Jesus had to be enthroned at the right hand of God. This great salvation can only be implemented by a **King** who is in possession of all power in heaven and earth.

Scripture often speaks of the risen Christ with these realities in mind. For example, we are said to be saved “*by His LIFE*” (Rom 5:10). This “*life*” includes Christ being raised from the dead, ascending into heaven, being received in heaven, and being enthroned at the right hand of God. The book of Ephesians also presents this view – the resurrection of

Christ and His exaltation tied together. “*Which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places*” (Eph 1:20). The book of Philippians does the same, viewing Christ in His death and exaltation. “*And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.*”

- ⇨ Making peace (Col 1:20).
- ⇨ Blotting out the handwriting of ordinances that was against us (Col 2:14).
- ⇨ Spoiling principalities and powers (Col 2:15).
- ⇨ Being made sin for us (2 Cor 5:21).



Wherefore God also hath highly exalted Him, and given Him a name which is above every name” (Phil 2:9).

As Peter will confirm, the resurrection of Christ is not to be viewed independently from His exaltation. They are to be viewed together.

THEREFORE

“*Therefore . . .*” Here the word “*therefore*” introduces that which necessarily followed Christ's resurrection. There was a reason why the soul of Jesus was not left in Hades, nor His body see corruption. **The resurrection of Jesus was not an end of itself, but was the required prelude to His exaltation.** Jesus could not be exalted until His death had accomplished its appointed objectives. Among them were the following:

- ⇨ Taking away the sins of the world (John 1:29).
- ⇨ Reconciling Jew and Gentile in one body (Eph 2:16).

- ⇨ Being made a curse for us (Gal 3:13).
- ⇨ Reconciling us to God (Rom 5:10).
- ⇨ Tasting death for every man (Heb 2:9).
- ⇨ Redemption for the transgressions that were committed under the first covenant (Heb 9:15).
- ⇨ Destroy the devil (Heb 2:14).

When these were satisfactorily accomplished, God raised Jesus from the dead. This was done in order that He might be exalted, for the Savior of men **must** be an exalted Savior – One who possesses all power in heaven and earth, and is enthroned at the right hand of God. No one could possibly obtain “*eternal salvation*” (Heb 5:9) until this was done.

BEING BY THE RIGHT HAND

“*. . . being by the right hand of God . . .*” Other versions read, “*to the right hand of God,*” ^{NKJV} “*at the right*”

Peter reveals that the seating of Jesus upon David throne is essential to the salvation of men by Given O. Blakely

hand,^{”NRSV} “God used His power,^{”GWN} “by God’s right hand,”^{”NJB} “at His right side,”^{”IE} “by the mighty hand of God,”^{”WEYMOUTH} and “by and to the right hand of God.”^{AMPLIFIED}

Here there are two possible meanings.

- ⇨ That Jesus is positioned at the right hand of God.
- ⇨ That Jesus was exalted BY means of the right hand of God – that is, God’s right hand exalted Him.^{NJB/WEYMOUTH/AMPLIFIED}

While both are true, it appears

sits on the throne of highest honor in heaven,^{”LIVING} “Jesus was lifted up,”^{”IE} and “lifted high.”^{”WEYMOUTH}

The exaltation of Jesus was to the throne in heaven – and “*the heavens do rule*” (Dan 4:26). The Spirit witnesses that God has “**highly exalted**” the Lord Jesus (Phil 2:9). That is, He has exalted Him to “*the highest place,*”^{”NIV} “*given Him exceptional honor,*”^{”GWN} “**greatly exalted Him,**”^{”NAB} “*raised Him high,*”^{”NJB} and “*elevated Him to the place of highest honor.*”^{”NLT}

The Spirit is very precise concerning the exaltation of Jesus. “*All things*” have been put under Him, or

*the right hand of God; **angels and authorities and powers being made subject unto Him***” (1 Pet 3:22).

- ⇨ “. . . *the working of His mighty power, which He wrought in Christ, when He raised him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church*” (Eph 1:19-22).

There is no angel in heaven or in hell that is not under the government of Jesus. There is no cherubim or seraphim that is not subject to Him. Arch angels and chief angels are under His control. All of nature is governed by Him. All circumstances are under His command. All men are regulated by Him, and no person is completely free. Life and death are totally in the hands of the exalted Christ. He can summon holy angels to your aid, or command that the devil and his hosts leave you alone.

The significance of the exaltation of Christ is seen in the summation of the extensive commentary on Christ that is found in the book of Hebrews. “*Now of the things which we have spoken **this is the sum:** We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man*” (Heb 8:2). **From this, some preliminary conclusions can be drawn.**

- ⇨ The exaltation of Christ has to do with His High Priesthood.
- ⇨ Jesus is presently functioning in the work for which His exaltation has suited Him.
- ⇨ He is now seated at the right hand of the throne of the “*majestic [God] in heaven.*”^{AMPLIFIED}
- ⇨ He is currently ministering in the behalf of redeemed men within the place of ultimate effectiveness – “*the true tabernacle which is erected not by man but by the Lord.*”^{AMPLIFIED}

There is no angel in heaven or in hell that is not under the government of Jesus. There is no cherubim or seraphim that is not subject to Him. Arch angels and chief angels are under His control. All of nature is governed by Him. All circumstances are under His command. All men are regulated by Him, and no person is completely free.

that the meaning of this text is that **God’s right hand exalted Christ.** Thus the Scriptures contain the following expressions: “*Thou that savedst by Thy right hand . . . Thy right hand hath holden me up . . . the saving strength of His right hand . . . neither did their own arm save them: but thy right hand, and thine arm . . . save with Thy right hand*” (Psa 17:7; 18:35; 20:6; 44:3; 60:5).

The expression “*being by the right hand of God exalted*” means, “*being exalted **by means of the right hand of God.***” Elsewhere we know that the **place** of exaltation was also **at** the right hand of God (Rom 8:34; Eph 1:20; Heb 1:13; 12:2). In fact, Peter will make that point later.

EXALTED

“. . . *exalted . . .*” Other versions read, “*being lifted up,*”^{”BBE} “*to give Jesus the highest power,*”^{”GWN} “*raised to the heights,*”^{”NJB} “*exalted to the place of highest honor in heaven,*”^{”NLT} “*now He*

under His control and government (Eph 1:22). The only personality that is not under Him is God Himself. As it is written, “*For He [God] hath put all things under His [Jesus] feet. But when He [God] saith all things are put under Him [Jesus], it is manifest that He [God] is excepted, which did put all things under Him [Jesus]*” (1 Cor 15:27). The Amplified Bible reads, “*For He [the Father] has put all things in subjection under His [Christ’s] feet. But when it says, All things are put in subjection [under Him], it is evident that He [Himself] is excepted Who does the subjecting of all things to Him.*”

Again, the exaltation of Christ is something that has **already** taken place, and is associated with His resurrection, **not** His second coming. Solid and unquestionable affirmations of this fact remove any and every basis for doubt.

- ⇨ “*Who is gone into heaven, and is on*

According to our text, Jesus is not waiting to be exalted, He IS exalted. There will never be a time when Jesus is more exalted than He is at this present time. When He is revealed in all of His splendor and glory, we will see what He is presently. We will behold the glory that He presently possesses. That is the meaning of Paul's statement concerning the showing, or unveiling, of Jesus. "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times He shall show, who IS the blessed and only Potentate, the King of kings, and Lord of lords" – "the ONLY Sovereign (Ruler)"^{AMPLIFIED} – (1 Tim 6:14-

15).

Whatever men may think about "the antichrist" (1 John 2:18), the "man of sin" and "the son of perdition" (2 Thess 2:3), and "a king of fierce countenance" (Dan 8:23), Jesus IS King over him, or them. No matter how fierce the opponent of the people of God, the exalted Christ is Lord over him. However men may choose to view "the great tribulation" (Matt 24:21), and "those things which are coming upon the earth" (Lk 21:26), the enthroned Jesus is over them all. He can shorten such times "for the elect's sake" (Matt 24:22). He knows "how to deliver the godly out of temptations, and to reserve the unjust unto the day of

judgment to be punished" (2 Pet 2:9).

We do not preach a Gospel of doom – one that speaks more of the reign of a despot than of the reign of Christ Jesus the Lord. We do not announce a time when things will be hopeless, moving men to fear. We proclaim the same Jesus Peter heralded on the day of Pentecost – one who has been exalted to the throne and rules over all. There are no despots who do not ultimately yield to His word. There are no foes that cannot be totally subdued by a word from Him – by the breath of His mouth, or even by His majestic splendor. There are foes, to be sure, but they are all without question subject to Christ!

HAVING RECEIVED OF THE FATHER

"^{35b} . . . and having received of the Father the promise of the Holy Ghost . . ."

The exaltation of "this same Jesus" was not an end of itself. There was a Divinely appointed objective that was being served by the enthronement of "the Man Christ Jesus." God Himself had purposed the salvation of man, who was languishing in hopelessness, and was "without strength" (Rom 5:6). Given insight into this purpose, Paul wrote, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim 1:9). That "purpose and grace" is the subject of earnest inquiry among believers. Faith confirms to the heart that this speaks of surety.

Notice the order of Divine activity: first He "saved" us, then He "called" us. The language here is very precise, and, in a rare display of unanimity, all of the versions present this order: "saved," then "called." The following versions present this sequence: King James (1611), New King James (1982), American Standard (1901), New American Standard (1977), New International (1984), Revised Standard (1952), New Revised Standard (1989),

Christian Standard Bible (1999), Darby (1884), Douay-Rheims (1899), English Revised (1885), English Standard (2001), Geneva (1599), God's Word (1995), James Murdock Translation (1852), New American Bible (1991), The Net Bible (2004), New Jerusalem Bible (1985), New

Holy Bible (1976), Amplified Bible (1965), J.B. Phillips New Testament (1962).

There are thirty-seven translations that are in perfect accord concerning the order of this text – "saved," then "called."

There is domain of activity between heaven and earth that is, by Divine intention, ruled by "the prince of the power of the air." Everything that is required for life and godliness must come down to us from heaven, through that infested domain, and into the realm of the curse.

Living Translation (2004), The Bishop's New Testament (1595), Revised Webster (1833), Tyndale New Testament (1534), Noah Webster Bible (1833), Young's Literal Translation (1862), Living Bible (1971), International English (?), Weymouth's New Testament (1903), International Standard (1967), Williams New Testament (1937), Montgomery New Testament (2001), Analytical Literal Translation (2005), Bishop's Bible (1568), Good News Bible (1966), Modern King James (1998), Literal Translation of the

The point I am making is that salvation in Christ is sure. It is grounded in a purpose that antedated the creation of the world – an "eternal purpose" (Eph 3:11). That is one reason it is referred as an "eternal salvation" (Heb 5:9).

The means by which this salvation is realized must be as sure as the purpose that drives it. In the last analysis this salvation cannot depend upon the ones who are being saved. They are involved, to be sure, and their faith is

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the appointed means of appropriating the salvation. However, the salvation itself does not rest upon their faith, nor does it depend upon their works. Men are **not** exalted so they can accomplish this salvation. Jesus was exalted for that purpose! **This is a salvation that must be carried out by One to whom every personality but God is subject.**

There is domain of activity between heaven and earth that is, by Divine intention, ruled by *“the prince of the power of the air”* (Eph 2:2). Everything that is required for life and godliness must come down to us from heaven, **through** that infested domain, and into the realm of the curse. **How will that happen if the “Captain” of salvation is not unquestionably over all?**

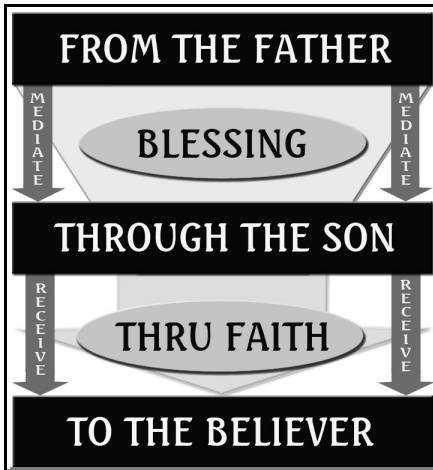
One of the reasons for the failure of the modern church to present an accurate depiction of Jesus is that it has failed to see the seriousness of the human dilemma. Not only is man grossly deficient in every area, he is dominated by the powers of darkness, and there is no way of escape for him within the confines of *“this present evil world.”* That is why our former condition is so vividly described. *“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. . . . Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”* (Eph 2:2-3, 12).

Now, that is a circumstance in which the word of an all powerful Savior who has not only settled our account and defeated our adversary, but is also reigning for the singular purpose of bringing us to glory, is *“good news!”*

HAVING RECEIVED OF THE

FATHER

“ . . . and having received of the Father . . .” Other versions read, *“having received from the Father,”* ^{NKJV} *“He has received from the Father,”* ^{NIV} *“having received the Father’s word,”* ^{BBE} *“just as promised, the Father gave Him,”* ^{LIVING} and *Father has now given.* ^{1B}



It is a principle in Christ’s dealings with men that what He gives them is what the Father has given Him. When He was with His disciples He said to them, *“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you”* (John 15:15).

THE ARRANGEMENT

Every redemptive benefit comes from the Father, **through** the Son, and is received by faith. This arrangement reflects the will of God, the mediatorial ministry of Jesus, and the pivotal role of faith. It requires that whatever is received be in strict accord with the *“eternal purpose of God.”* It also requires that the Lord Jesus be inclined to the individual that is to receive the benefit. **The one receiving the benefit must possess faith and be living by it.**

A request for something that is not integral to the purpose of God is a pointless request (Eph 1:11; 3:11; 2 Tim 1:9). Something that is not in harmony with the New Covenant, which Jesus is mediating, will not be ministered by Him, for **He will not step out of His New Covenant role to bring advantages to men** (Heb 8:6; 9:15; 12:24). A person in

whom Jesus is not dwelling, and with whom He is not fellowshipping (John 14:21,23; 1 Cor 1:9), **cannot** receive blessings from God. It simply is not possible. The person who is not believing cannot receive what Christ gives to men from God (Rom 11:20; 2 Thess 2:12; Heb 3:19; 4:6; 11:6).

Why Say These Things?

It might appear as though these observations have little or nothing to do with this text. On the contrary, it is imperative that we make these associations. Our text is a record of the laying of the foundation upon which the church was to be built. It involved a kingdom that God Himself, according to His Word, would *“set up”* among men (Dan 2:44). It involved a Savior who would bless men in strict accord with the promises of God (Acts 3:26). It is also related to the mediation of a better covenant that was established upon better promises (Heb 8:6). **The words delivered by Peter must also be words that the Holy Spirit can use,** for the word of mere man is never His *“sword”* (Eph 6:17). Additionally, what he says must perfectly comport with what Jesus said He was going to do, and what He said His disciples would experience. **Peter’s interpretation of the events must be precise and in strict comportment with the will and word of the Lord, for God never blesses men by means of a lie, a misrepresentation, or an exaggeration.**

As I have emphasized before, the words Peter delivers must not be at variance with any words regarding salvation that will be delivered by others. **Nor, indeed, is there such a thing as a valid word pertaining to salvation and its appropriation that contradicts, or is at variance with, the words Peter is now speaking.**

THE PROMISE OF THE HOLY SPIRIT

“ . . . the promise of the Holy Ghost . . .” Other versions read, *“the promise of the Holy Spirit,”* ^{NKJV} *“the promised Holy Spirit,”* ^{NIV} *“word that the Holy Spirit would come,”* ^{BBE} *“a promise respecting the Holy Spirit,”* ^{MRD} *“the Holy Spirit who was promised,”* ^{NJB} *“as He had promised, gave Him the Holy Spirit,”* ^{NLT} *“just as promised, the Father gave Him the authority to send the Holy Spirit,”*

LIVING and “the promised blessing which is the Holy Spirit.”^{AMPLIFIED}

Keep in mind, this is speaking of what Jesus received from the Father following His return to heaven. While He remained with them, He had told His disciples of this promise. “And, behold, I send the promise of my Father upon you:

he, ye have heard of Me” (Acts 1:4).

There are several things to be noted from these texts. **They reflect a Divine precision that acquaints us with the complexities of salvation itself** – not complexity in the receiving of salvation, but in its provision and effectiveness.

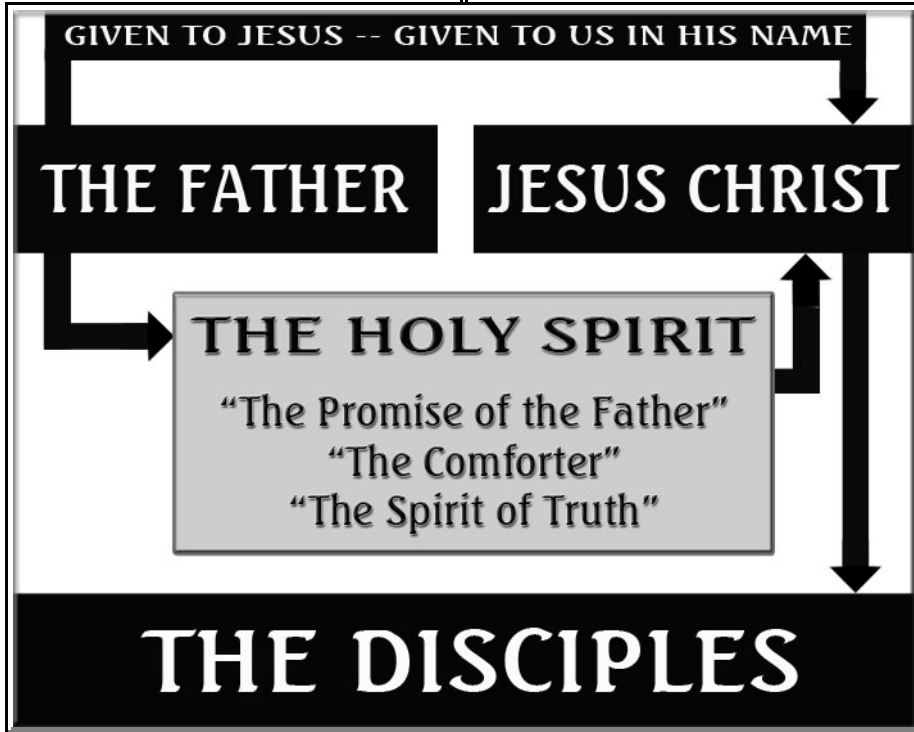
promise of the Father” – a promise delivered to the disciples by Jesus (Acts 1:4).

Among other things, this accentuates the effects of Adam’s transgression in particular, and the human condition in general. **When sin and death entered into the world** (Rom 5:12), **God could no longer have direct, or immediate, dealings with humanity.** The Holy Spirit could not be “given” until Christ Jesus was “glorified” (John 7:39). There was a moral and spiritual distance between God and man that forbade a direct confrontation with the Living God. That is why God, after being asked to reveal His glory, said to Moses “*Thou canst not see My face: for there shall no man see Me, and live*” (Ex 33:20). Again it is written, “*Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see*” (1 Tim 6:16).

This is also why His “only begotten Son” was required in order for men to become intimately acquainted with God. Therefore it is written, “*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him*” (John 1:18).

The Father promised He would give His Holy Spirit, pouring Him forth upon humanity (Isa 44:3; Joel 2:28-29). **However, He would do it indirectly – through His Son.** He would give that promised Spirit to the Son to give to those whom the Son judged to be proper recipients of the Spirit. This is also involved in “*all judgment*” being committed to the Son (John 5:22).

As you might expect, men tend to understate the human condition, presenting God as though He was free to have immediate and intimate involvements with humanity. This, however, is not at all the case. No man can come to the Father except through Christ (John 14:6). That not only refers to our initial coming to the Father, but to our post-conversion approach as well. Thus it is written, “*Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them*” (Heb 7:25). Even after we are justified,



...” (Luke 24:49).

“I will not leave you comfortless: I will come to you” (John 14:18). “And I will pray [ask^{NKJV}] the Father, and He shall give you another Comforter, that He may abide with you for ever” (John 14:16). “But the Comforter, which is the Holy Ghost, whom the Father will send in My name . . .” (John 14:26). “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father . . .” (John 15:26). “Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you” (John 16:7). “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith

- ⇨ Jesus would “send the promise of the Father” to His disciples (Lk 24:49).
- ⇨ Speaking of the Spirit coming and abiding with His disciples, Jesus said, “I will come unto you” (John 14:18).
- ⇨ The Father would give them the Spirit – “another Comforter” (John 14:16).
- ⇨ The Father would send the Spirit in Jesus’ name (John 14:26).
- ⇨ Jesus would send the Spirit “from the Father” (John 15:26).
- ⇨ The Spirit would not come unless Jesus went away. Then, Jesus would “send Him” (John 16:7).
- ⇨ The coming of the Spirit was “the

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“we shall be saved from wrath through Him” (Rom 5:9). The love of God that believers experience *“is in Christ Jesus our Lord”* (Rom 8:39). It is *“through Him”* that we have *“access by one Spirit to the Father”* (Eph 2:18). It is even *“by Him”* that we *“do believe in God”* (1 Pet 1:21).

Therefore, Peter carefully states the case, giving proper glory to God, and anchoring the thoughts of the people to a sure foundation. God had promised to give His Holy Spirit to men. Jesus had elaborated on that matter, revealing

God had promised to give His Holy Spirit to men. Jesus had elaborated on that matter, revealing what the Spirit would do. He had also revealed that the Spirit would not be given until He left this world and returned to heaven.

what the Spirit would do. He had also revealed that the Spirit would not be given until He left this world and returned to heaven. Now Peter tells the people Jesus has, indeed, left the world,

and has been exalted into heaven. Now is the time for the Holy Spirit to be given, and God has given the Holy Spirit to His Son to give to the people. Jesus will now perform His first Kingly act upon earth.

HE HATH SHED FORTH THIS

^{33c} . . . **He hath shed forth this, which ye now see and hear.**”

Peter continues to explicate what is occurring before the people. Already he has told them the following.

- ⇨ **He clarified the nature of the speakers.** Those who were speaking were not drunk (15).
- ⇨ **He revealed that a prophecy was being fulfilled.** They are witnessing the initial fulfillment of Joel’s prophecy (2:16-22).
- ⇨ **He defined what had happened.** The Holy Spirit has been poured out (2:17).
- ⇨ **He faced them with the Man they had rejected – a Man “approved of God.”** Jesus Christ was approved by God among them by means of miracles, wonders, and signs (2:22).
- ⇨ **He expounded the role of God in Christ’s death.** Jesus had been delivered up by the determinate counsel and foreknowledge of God (2:23a).
- ⇨ **He told them what they had actually done.** They had taken, crucified, and killed Jesus by the hands of wicked men (2:23b).
- ⇨ **He announced the Divine reversal of their judgment.** God had raised

Jesus from the dead. (2:24)

- ⇨ **He announced the fulfillment of David’s prophecy.** In raising Jesus from the dead, one of David’s key prophecies was fulfilled (2:24-28).
- ⇨ **He announced Christ’s superiority over death.** It was not possible for the pains of death to hold Jesus (2:24).
- ⇨ **He expounded a prophecy a reigning Messiah.** David spoke of the resurrection of Christ when he referred to God raising Christ to sit on his throne (2:30).
- ⇨ **He declared they were eye witnesses.** Peter and those with him were witnesses of the resurrected Christ (2:32).
- ⇨ **He affirmed that Jesus had been exalted by God.** Jesus had been exalted to the right hand of God (2:33a).
- ⇨ **He announced that Jesus had received the Spirit to dispense.** Jesus had received the promised Holy Spirit from the Father (2:33b).

Now Peter will reveal what Jesus is doing from the Father’s right hand – now that He has received the promised Spirit from the Father.

HE HATH SHED FORTH THIS

“ . . . He hath shed forth this . . . ” Other versions read, *“He poured out this,”*^{NKJV} *“He has poured forth this,”*^{NASB} *“and has poured out,”*^{NIV} *“He has sent this thing,”*^{BBE} *“hath sent this gift,”*^{MRD} *“and poured it forth,”*^{NAB} *“the outpouring of that Spirit,”*^{NJB} *“to pour out upon us,”*^{NLT} *“He was shedding forth this,”*^{YLT} *“Jesus poured out this,”*^{IE} and *“He has made this outpouring.”*^{AMPLIFIED}

God had promised HE would pour forth His Spirit (Joel 2:28-29), but **He did it through the exalted Jesus whom they took, crucified, and killed.** They perceived *“Jesus of Nazareth”* as unworthy to live, but God the Father saw Him as worthy to impart life. They thought him unfit to minister, but God saw Him as the ultimate One to minister. They saw no advantage in the presence of Jesus, but God gave the ultimate advantage through Him.

Now, for the first time in history, the Holy Spirit was being poured forth indiscriminately – on male and female: *“all flesh.”* As a result, there was a profuse declaration of *“the wonderful works of God,”* an inspired interpretation of the events that were occurring, and an exposition of the death, burial, and resurrection of *“Jesus of Nazareth.”*

With this lavish and unprecedented outpouring of the Holy Spirit, men were speaking with clarity, and **all** of the people understood what they were saying. **None** of the people fell

to the ground “under the power” of the Holy Spirit. No one lapsed into a state of unconsciousness. There is no record of strange fleshly sensations. While there was a obvious excitement among the people, it was all harnessed for the glory of God, being characterized by sanctified intelligence, with lucidity of thought and clarity of speech.

Rather than the pouring forth of the Spirit overpowering the people, causing them to act irrationally or without the control of their faculties, it sanctified their expressive capabilities. That is precisely why Peter will draw the attention of His listeners to what they are beholding. Something of inestimable profit will be realized on this occasion.

Similar Language
Further clarifying the shedding

“gave us freely,”^{BBE} “poured a generous amount of,”^{GWN} “poured out on us in full measure,”^{NET} “Poured out upon us with wonderful fullness,”^{LIVING} and “abundantly poured out upon us.”^{WILLIAMS}

The words of our text – “shed forth” – are a translation of the Greek word ἐξέχεεν (ek-kheen), the **exact** word that is used in Titus 3:6. The Titus text adds the word “abundantly” (from πλουσίως), which means “richly, in an abundant way,”^{FRIBERG} “in full measure,”^{UBS} and “in large amount, in abundance, rich, richly.”^{LOUW-NIDA} **There can be no question that Paul is writing about the same outpouring that Joel prophesied, and Peter confirmed was happening on the day of Pentecost.** It is inconceivable that Paul would use precisely the same language, even adding a superlative, of a lesser kind of outpouring.

works of righteousness which we have done, but according to God’s mercy (Tit 3:5a).

- ⇨ It is connected with being “*saved by the washing of regeneration, and renewing of the Holy Spirit*” (Tit 3:5b).
- ⇨ The Spirit was “*shed on us abundantly through Jesus Christ our Savior*,” which perfectly correlates with Peter saying Jesus had “*shed forth this*” (Tit 3:6).
- ⇨ The pouring forth of the Spirit is associated with being “*justified by grace*” (Tit 3:7a).
- ⇨ It is related men being “*made heirs according to the hope of eternal life*” (Tit 3:7b).

Rather than the pouring forth of the Spirit overpowering the people, causing them to act irrationally or without the control of their faculties, it sanctified their expressive capabilities. That is precisely why Peter will draw the attention of His listeners to what they are beholding. Something of inestimable profit will be realized on this occasion.

There is no possible way that Peter could be referring to a uniquely apostolic experience. Such a view contradicts Joel’s prophecy. It also negates the explanation of Peter, and is in conflict with the teaching of Paul. Those who take this view do so only to justify their stilted and traditional theology. Those who take it upon themselves to attach sectarian meanings to Scripture stand in an extremely perilous position.

WHICH YE NOW SEE AND HEAR

“. . . *which ye now see and hear.*” Other versions read, “*which you both see and hear*,”^{NASB} “*what you now see and hear*,”^{NIV} “*which now you see and have knowledge of*,”^{BBE} “*behold and hear*,”^{DARBY} “*you yourselves are seeing and hearing*,”^{ESV} “*just as you see and hear today*,”^{NLT} and “*with the results you are seeing and hearing today*.”^{LIVING}

And, what were the people seeing? **They were beholding people under the influence of the Holy Spirit, yet in possession of all of their anointed faculties.** They were seeing men and women prophesying, in fulfillment of Joel’s prophesy. They were witnessing people speaking with boldness about a man that this very audience had rejected. They were witnesses to a group of people who were perfectly united, having no variance among them. They may also have witnessed tongues of fire resting

forth of the Holy Spirit, Paul refers to it in his letter to Titus. This letter was written approximately thirty-five years after the day of Pentecost, during which Peter delivered the words of our text. Here is what Paul wrote. “*But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life*” (Titus 3:4-7). Notice that the Holy Spirit was “*shed on us abundantly*.” Other versions read, “*poured out on us abundantly*,”^{NKJV} “*poured out upon us richly*,”^{NASB} “*poured on us generously*,”^{NIV}

However, we are not shut up to our own conclusions on this matter. **Paul makes associations with this abundant outpouring of the Holy Spirit that confirm it is related to salvation, and not an apostolic epoch alone.**

- ⇨ It is said yo have been conferred upon those who were formerly “*foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another*” – the general condition of all unregenerate souls (Tit 3:3).
- ⇨ It is associated with the appearance, or experience, of “*the kindness and love of God*” (Tit 3:4).
- ⇨ It is related to being saved, not by

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upon the heads of all who spoke, without consuming or harming them.

Ponder what the people were hearing. They had heard a proclamation of the “wonderful works of God.” They had heard this proclamation in their own native languages, spoken by Galileans,

who had no natural or learned expertise at all in those languages. They had heard an explanation of what they were seeing. A fulfillment of the prophecy of Joel was declared to them, as well as the fulfillment of the prophecy of David. Their ears had heard a detailed exposition of the death of Christ, His

activity while His body remained in the tomb, and of His resurrection from the dead. The enthronement of Jesus had been announced in their ears. And now, they are hearing that the exalted Christ is the One who has caused all of this extraordinary phenomenon – He has shed forth the Holy Spirit “on all flesh.”

DAVID IS NOT ASCENDED

“^{34a} For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord”

The truth is not illogical, even though, strictly speaking, it has a logic of its own. There is no contradiction within the fabric of the truth itself – no weakness that can cause the whole of truth itself to collapse. No amount of human reasoning can weaken the structure of the truth, or justify any degree of doubt or unbelief. Therefore, Peter proceeds to confirm the truth of Christ’s exaltation, showing that although appeared as though David was speaking of himself, he was not.

DAVID IS NOT ASCENDED INTO THE HEAVENS

“For David is not ascended into the heavens . . .” Other versions read, “David did not ascend to heaven,”^{NIV} “For David has not gone up into heaven,”^{BBE} “For it was not David who ascended into the heavens,”^{CSB} “David didn’t go up to heaven,”^{GWN} “For David himself never went up to heaven,”^{NJB} “No, David . . . never ascended into the skies,”^{LIVING} and “David never ascended into heaven.”
PHILLIPS

Christ’s Ascension

By saying “David is *not ascended*,” Peter is affirming that Jesus IS ascended into heaven, from which He has “shed forth” the Holy Spirit, thus fulfilling the 110th Psalm. The ascension of Jesus is a critical facet of the Gospel, and was elsewhere foretold by the Psalmist. “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the LORD God might dwell among them” (Psa 68:18; Eph 4:8-

10). Mark writes that Jesus “was received up into heaven” (Mk 16:19). Luke writes that Jesus “was parted from

came to her after receiving the word that she would bear the Son of God (Lk 1:41). Zechariah, father of John the Baptist,

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them and carried up into heaven” (Lk 24:51), and that “He was taken up” (Acts 1:9). Paul writes that “He that descended (into the lower parts of the earth⁹) is the same also that ascended far above all heavens, that He might fill all things” (Eph 4:9-10). Paul also writes that Jesus was “received up into glory” (1 Tim 3:16). It is also written that Jesus “passed into the heavens” (Heb 4:14), and “entered... into heaven itself” (Heb 9:24).

It is from this exalted position that Jesus dispensed the Holy Spirit, pouring Him forth “on all flesh,” as Joel prophesied He would. **Jesus did not shed forth the Holy Spirit while upon the earth.** This had to be done from heaven. With all of the marvelous miracles He wrought, He Himself never did fill anyone with the Holy Spirit. John the Baptist was “filled with the Holy Spirit, even from the mother’s womb” (Lk 1:15). Elizabeth was “filled with the Holy Spirit” when she confronted Mary, who

was “filled with the Holy Spirit” when he prophesied after John was born (Lk 1:67). However, in all of Christ’s ministry, only He was said to be “full of the Holy Spirit” (Lk 4:1). He Himself declared that the effusion of the Spirit would come **after** He was glorified: “If any man thirst, let him come unto me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)” (John 7:37-39).

Now, however, Jesus IS glorified, having ascended “up where He was before” (John 6:62). Fulfilling His own word, He went “unto Him that sent” Him (John 7:33; 16:5). And again, “I go unto My Father” (John 14:12; 16:16,28). Referring to His ascension, Jesus prayed to the Father on the eve of His betrayal, “And now come I to Thee” (John 17:13).

Following His resurrection Jesus said to Mary Magdalene, *"I ascend unto My Father, and your Father; and to My God, and your God"* (John 20:17).

The essentiality of the ascension of Christ will be confirmed by Peter's words.

Two Other Ascensions

In addition to Jesus, there have been two men who did ascend *"into the heavens."* Prior to the Law, Enoch *"was translated that he should not see death"*

the primary place, and death was not man's ultimate destiny.

Now, Peter refers to something that is obvious, showing that David was not giving a personal testimony when he spoke of the soul not being left in Hades, and the body not seeing corruption. He has already drawn attention to this fact by reminding the people that David's sepulcher was still with them – that is, that his body remained in the grave, substantiating that his soul was still abiding in Hades, for the soul only leaves

to be reprov'd, it was those now standing before Peter. They had taken, crucified, and killed the Man God had clearly approved before them. However, the Spirit will not use the wisdom of men to convict *"the world."* He will not employ natural aptitude for this great work. He will use *"words"* – words that are characterized by *"spirit"* and *"life"* (John 6:63). He will work through men who are able to handle *"accurately the word of truth"*^{NASB} (2 Tim 2:15).

Having *"the Spirit of prophecy,"* David spoke of the coming Messiah. He knew the appointed Savior would possess all authority and power, and thus spoke of Him as being *"equal with the Father"* (John 5:18; Phil 2:7) – i.e., *"Lord."*

"The Lord said to my Lord"

Although the Messiah had not yet been born, David saw Him as his own *"Lord."* **By faith he subjected himself to Him, anticipating His coming.**

Here there is a play on words: ***"THE Lord"*** versus ***"MY Lord."*** ***"The Lord"*** is God the Father, and ***"my Lord"*** is the exalted Christ. Both are properly called *"Lord,"* and both are Divine. In another place, the Father addresses the exalted Son as *"God."* ***"But unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom"*** (Heb 1:8). **There can be no higher assessment of the Savior of the world – "Lord" and "God."** You may recall that, upon beholding the risen Jesus, Thomas exclaimed, ***"My Lord and my God!"*** (John 20:28). Rather than rebuking Thomas, Jesus affirmed that he, upon seeing, had believed the truth. While yet among us, Jesus Himself declared, ***"That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him"*** (John 5:23).

David's confession fulfills the word spoken by Paul: ***"Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit"*** (1 Cor 12:3). In this word David acknowledges that He is an ***"Israelite indeed"*** (John 1:47), and ***"a Jew, which is one inwardly"*** (Rom 2:29). He saw the promise and embraced it!

CONFIRMATION OF LIFE AFTER DEATH		
INTO THE HEAVENS	INTO THE HEAVENS	INTO THE HEAVENS
A BODILY ASCENSION	A BODILY ASCENSION	A BODILY ASCENSION
ENOCH	ELIJAH	JESUS
BEFORE THE LAW	DURING THE LAW	AFTER THE LAW
"THIS PRESENT EVIL WORLD"		
CONFIRMING THIS WORLD IS NOT THE PRIMARY PLACE		

(Heb 11:5), FOR *"God took him"* (Gen 5:24). During the administration of the Law, *"Elijah went up by a whirlwind into heaven"* (2 Kgs 2:11). However, neither of these men *"descended"* into *"the heart of the earth"* as did Jesus. The souls of these two men did not enter into Hades prior to their ascension, nor their bodies enter the grave. Both of those experiences, were realized by *"Jesus of Nazareth"* before His ascension.

There are three primary periods of time associated with this world. The time before the Law, the time during the Law, and the time after the Law. **In all three periods, life after death was confirmed by the bodily ascension of a man into the heavens.** The latter, the ascension of Christ, was the greater, because it involved His soul returning from Hades, and His body coming out of the grave. During all three periods it was also confirmed that this world was not

Hades when it is going to be united with its resurrected body.

HE SAITH HIMSELF

" . . . but he saith himself, The Lord said unto my Lord . . ." Other versions read, *"but he says himself: 'The LORD said to my Lord,'"*^{NKJV} *"The Lord declared to my Lord,"*^{NJB} and *"God spoke to my Lord, the Messiah, and said to Him."*^{LIVING}

Notice how Peter continues to rivet the thinking of the people to the Scriptures. He does not demand that the people believe him because he is an apostle – although it was right for the people to do so, for Jesus sent Peter. He does not depend upon oratorical or persuasive skills, but on the *"sword of the Spirit."* Jesus had said when the Spirit came, He would *"reprove,"* or *"convince"* men. If ever there were men who needed

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The quotation is taken from the 110th Psalm, one of the great Messianic prophecies. *“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool”* (Psa 110:1). In this Psalm, the coming Christ is made known.

- ⇨ He is the “rod” of God’s “strength,” proceeding forth to rule over all in the behalf of the Father (110:2a).
- ⇨ His Kingdom is one in which He rules “in the midst” of His enemies, bringing sons to glory from among those long enslaved to the devil (110:2b).
- ⇨ The people would “be willing” in the day, or time, of His power (110:3).

- ⇨ The Father declared Him to be a “priest forever after the order of Melchizedec” – i.e., a priest that is also a King (110:4; Gen 14:18).
- ⇨ He would ultimately decimate all of His enemies, and they would publicly and obviously become His footstool (110:5-7).

During His earthly ministry the Lord Jesus referred to the prophecy to which Peter now refers. Once, when “*the Pharisees were gathered together, Jesus asked them, What think ye of Christ? whose son is he?*” Knowing the text, of Scripture, but only in a surface sense, “*They say unto him, The son of David.*” With a wisdom that stopped their mouths

Jesus replied, “*How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?*” (Mat 22:41-45). The question was so powerful that it is written, “*And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions*” (Matt 22:46). Obviously, a lot of truth is packed into that passage.

Of course, Jesus was “*the Son of David*” according to the flesh, and is so called (Matt 1:1). **This referred to His kingly nature and ministry, fulfilling the promise God made to David.** However, Jesus is preeminently “*the Son of God,*” and therefore David called Him “*Lord.*”

SIT ON MY RIGHT HAND

^{34b} **Sit Thou on My right hand...**

Peter continues his exposition of the exaltation of Jesus – **something that was essential to the saving of men.** Men can only be delivered from this present evil world, reconciled to God, and gain access to the Father by a Savior who is **enthroned** in glory.

SIT THOU

“*Sit Thou . . .*” Other versions read, “*Sit at,*”^{NKJV} “*Be seated,*”^{BBE} “*Take,*”^{GWN} and “*take Your seat.*”^{NJB}

In this text, “sitting” is not a posture of rest, but of reign. It is not the language of inactivity, but of receiving the reins of Divine government. Having completed His work on earth, Jesus now commences His work in heaven. His work on earth would be the foundation, or basis, for His work in heaven, and His work in heaven would be the outcome of His work on earth. Thus we read, “*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 . . .*” (Heb 1:3). Notice the remarkably glorious things that are associated with Christ sitting down. All of them pertain to salvation.

- ⇨ Being “*the brightness*” of God’s glory – that is, the fullest and most complete revelation of that glory.
- ⇨ Being the “*express image*” of God’s Person – that is, the most exact depiction of who God is, and of His

any created personality, purging our sins.

Before Jesus could be seated, He had to “*finish*” the work the Father gave Him to do (John 4:34; 17:4). Once the

SEATED TO REIGN	
GLORY and IMAGE	PURGED OUR SINS
CHRIST'S NATURE	ACCOMPLISHMENT
SALVATION'S FOUNDATION	

will, or “*eternal purpose.*”

- ⇨ Total control of everything that has been created – “*upholding [sustaining] all things by the word of His power.*”
- ⇨ By Himself, without any aid from

work of taking away the sins of the world was completed, the accuser of the brethren could be cast down, principalities and powers spoiled, and the Law terminated as a means to righteousness (Rev 12:10; Col 2:15; Rom 10:4). Now men could be reconciled, and

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peace could be made between men and God (Col 1:20-21). **Once seated, He must be invested with “all power in heaven and earth,” for the work of salvation was an aggressive one.**

Thus, being fully qualified by both His nature and His accomplishments, Jesus “sits” upon the throne, taking charge of the Kingdom. Speaking of being seated, Jesus said to the church in Laodicea, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am **set down with My Father in His throne**” (Rev 3:21).

When Pharaoh ruled Egypt, it is

not left in hell, neither his flesh did see corruption” (Acts 2:30-31). Therefore, Peter announces that the reign of the Messiah has begun.

ON MY RIGHT HAND

“... on My right hand...” Other versions read, “My highest position of power,”^{GWN} “here in honor beside Me,”^{LIVING} “at My right side,”^{IE} and “at My right hand and share My throne.”^{AMPLIFIED}

The “right hand” of God is the place of both favor and rule. Much is made of Jesus being on the right hand of God.

hand,” is described as “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph 1:21).

- ⇒ The “things which are above,” which are to be fervently sought, are said to be “where Christ sitteth on **the right hand of God**” (Col 3:1).
- ⇒ The summation of the message of the book of Hebrews is that “We have such an High Priest, who is set on **the right hand of the throne of the Majesty in the heavens**” (Heb 8:1).
- ⇒ The “Author and Finisher of our faith” is described as being “set down at **the right hand of the throne of God**” (Heb 12:2).
- ⇒ The preeminence of this position is described by Peter: “Who is gone into heaven, and is on **the right hand of God; angels and authorities and powers being made subject unto Him**” (1 Pet 3:22).

Thus, being fully qualified by both His nature and His accomplishments, Jesus “sits” upon the throne, taking charge of the Kingdom.

said that he “**sat on his throne**” (Ex 12:29). When Solomon assumed the rule, it is written that he “**sat upon the throne of his father David**” (1 Kgs 2:12). Previously Peter had made a point of this, declaring, “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ **to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was**

- ⇒ He was received in heaven and “**sat on the right hand of God**” (Mk 16:19).
- ⇒ When Stephen was dying, he “**saw the glory of God, and Jesus standing on the right hand of God**” (Acts 7:55).
- ⇒ It is from “**the right hand of God**” that Jesus is making intercession “for us” (Rom 8:34).
- ⇒ Jesus, being at God’s “**own right**

The “right hand of God” is a working and ruling hand, representative of His great power. It is associated with the giving of the Law, saving strength, purchase, and victory (Deut 33:2; Psa 20:6; Psa 78:54; 98:1). **Jesus is sitting there because this is the kind of power that is required to bring many sons to glory** (Heb 2:10). Our salvation demands a powerful and active Savior.

UNTIL I MAKE THY ENEMIES THY FOOTSTOOL

“⁸⁵ **Until I make Thy foes Thy footstool.**”

Salvation is being accomplished in the midst of God’s enemies. As it is written of the Christ, “**rule Thou in the midst of Thine enemies**” (Psa 110:2). He is bringing “many sons to glory” in the capacity of “the Governor among the nations” (Psa 22:28). The 22nd Psalm is also a Messianic Psalm.

While men remain in “this

present evil world,” they are being readied for glory. Here, while they are “absent from the Lord,” they are being “changed from glory unto glory” (2 Cor 3:18). En route to the promised land, they must “resist the devil” (1 Pet 5:8-9), and wrestle “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph 6:12). They must take up their cross (Mk 10:21), crucify the flesh (Gal 5:24), deny themselves (Matt 16:24), mortify their

members that are upon the earth (Col 3:5), and work out their own salvation with fear and trembling (Phil 2:12). They must run the race that has been set before them (Heb 12:1-2), deny “ungodliness and worldly lusts,” and learn to live “soberly, righteously, and godly in this present world” (Tit 2:11-12). They must learn to “fight the good fight of faith,” and “lay hold on eternal life” (1 Tim 6:12). They are required to learn how to “use” the world, while not abusing it (1 Cor 7:31). They must master the art

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of looking (Tit 2:13; Heb 12:2; 12:15; 2 Pet 3:12), seeking (Rom 2:7; Col 3:1; Heb 13:14; 1 Pet 3:11), and waiting (Rom 8:23; Gal 5:5; 1 Thess 1:10; 2 Thess 3:5).

All of this presumes we are facing hostility, opposition, and an aggressive foe. **That is the nature of salvation – it is being wrought in an arena of conflict.** For this reason, we need a King that is reigning, who has unquestionable power and authority. It must be a King to whom the foe consistently yields, and whose will cannot be effectively contested. If we do not have such a King and Leader, we will not be able to be saved!

UNTIL

“Until . . .” Other versions read, “Til,”^{NKJV}

The word “until” speaks of a limitation in time – a span that lies between the commencement of an activity and its conclusion. **In this case, it limits the duration of Christ being seated at the right hand of God in His mediatorial and intercessory capacities.**

A few examples of the use of the word “until” will confirm the nature of its use in Scripture.

- ⇒ “And he sent forth a raven, which went forth to and fro, **UNTIL** the waters were dried up from off the earth”(Gen 8:7).
- ⇒ “And Jacob was left alone; and there wrestled a man with him **UNTIL** the breaking of the day”(Gen 32:24).
- ⇒ “And it came to pass, when Moses had made an end of writing the words of this law in a book, **UNTIL** they were finished”(Deut 31:24).
- ⇒ “Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, **UNTIL** these calamities be overpast”(Psa 57:1).
- ⇒ “He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: **UNTIL** the time that his word came: the word of the LORD tried him”(Psa 105:17-19).

⇒ “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, **UNTIL** the fulness of the Gentiles be come in”(Rom 11:25).

⇒ “Which is the earnest of our inheritance **UNTIL** the redemption of the purchased possession, unto the praise of his glory”(Eph 1:14).

⇒ “That thou keep this commandment without spot, unrebukeable, **UNTIL** the appearing of our Lord Jesus Christ”(1 Tim 6:14).

Jesus being seated at the right hand of God denoted the commencement of His reign and present ministry. His reign is in order to the bringing of many sons to glory. His ministry relates to His mediation of the New Covenant and His intercession for the saints.

Rather than Christ’s “reign” focusing on the subjugation of His enemies, its intent is to take out of the world a people for His name, wash, sanctify, and justify them, and bring them to glory, perfecting them on the way. That is the purpose that is being

6:12). However, as long as this world remains, believers are “**in the body**,” and the devil is moving about, Jesus must remain at the right hand of God. Salvation itself requires that He do so.

I MAKE THY FOES THY FOOTSTOOL

“ . . . I make Thy foes Thy footstool.” Other versions read, “**I make Your enemies Your footstool**,”^{NKJV} “**I make Thine enemies a footstool for Your feet**,”^{NASB} “**I put all those who are against you under your feet**,”^{BBE} “**I have put thine enemies to be the footstool of thy feet**,”^{DARBY} “**I put your enemies under your control**,”^{MRD} “**I humble your enemies, making them a footstool under your feet**,”^{NLT} and “**I bring Your enemies into complete subjection**.”^{LIVING}

Notice that Jesus Himself does not subdue His enemies. The Father does so. This is not owing to any weakness on the part of Jesus, for He presently possesses “**all power in heaven and earth**” (Matt 28:18), and is fully equal to any work He has been given to do. **That work, however, does not have to do with the subjugation of hostile forces.** In His death He has already destroyed the devil (Heb 2:14) and plundered principalities and power, making a public display of

JESUS SEATED AT GOD'S RIGHT HAND	“THE DAY OF SALVATION”	JESUS' ENEMIES MADE HIS FOOTSTOOL
EVENT	TODAY	UNTIL
ACTS 2:34-35	HEBREWS 4:7	1 COR 15:25

fulfilled in Him. In this work, rather than pummeling His enemies to the ground, He is reigning “**in the midst of them**,” and there is not a thing they can do about it.

There is an appointed duration of Christ’s present ministry. His mediation of the New Covenant is not intended to be an eternal one, but is adapted to the circumstance of the saints being in a fallen and hostile world. Neither, indeed, is His present intercessory work intended to last forever. It is also required because the sons of God are currently in a “**coming**” posture (Heb 7:25), living by faith, resisting their foes, and seeking to lay hold on eternal life (James 4:7; 1 Tim

them (Col 2:15). All of that, however, was in order to the salvation of men. John’s apocalyptic Gospel associates the overthrow of Satan with the coming of salvation. “**And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the**

kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night” (Rev 12:7-10).

Upon the expulsion of Satan and his angels from heaven, salvation, strength, the kingdom of God, and the power of Christ came within the access of men. This is because sin had been removed, and a reconciliation had been accomplished. Satan cannot remain in his accusatory capacity under such circumstances.

As long as sin was not removed,

question about their reality.

⇨ **JESUS WILL BE REVEALED.** “. . . our Lord Jesus Christ: Which in His times **He shall show**, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim 6:14-15). “Behold, He cometh with clouds; and **every eye shall see Him**; and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen” (Rev 1:7).

⇨ **THE CHILDREN OF GOD WILL BE REVEALED.** “When Christ, who is our life, shall appear, then shall ye

Upon the expulsion of Satan and his angels from heaven, salvation, strength, the kingdom of God, and the power of Christ came within the access of men. This is because sin had been removed, and a reconciliation had been accomplished. Satan cannot remain in his accusatory capacity under such circumstances.

there was a basis for the accusations of the devil. Once sin was removed, however, that basis was destroyed, and therefore the accuser was thrown out of heaven. Now an Intercessor is speaking for the saints, for their record has been cleared of guilt.

A Future Revelation

At the present time, Jesus has been “highly exalted,” and “angels and authorities and powers” have been “made subject to Him” (Phil 2:9; 1 Pet 3:22). The saints are presently “the sons of God” (1 John 3:1-2), and have been “justified from all things” (Acts 13:39). Satan has really been “destroyed” (Heb 2:14), “principalities and powers” spoiled (Col 2:15), and captivity “led captive” (Eph 4:8). **However, for men, these things are only apprehended by faith. They have not yet been made known openly.**

Notwithstanding, there is a time appointed when these realities will be fully revealed, and there will be no

also appear with Him in glory” (Col 3:4). “For the earnest expectation of the creature waiteth for **the manifestation of the sons of God**” (Rom 8:19). “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, **we shall be like Him**: for we shall see Him as He is” (1 John 3:2).

⇨ **THE DEFEATED STATUS OF JESUS’ FOES WILL BE REVEALED.** “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Psa 110:1). “Until I make thy foes thy footstool” (Acts 2:35). “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Heb 1:13).

Being made Christ’s footstool speaks of a public display. Jesus is presently seated at the right hand of God, waiting expectantly for this to take place.

As it is written, “*But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till His enemies be made His footstool*” (Heb 10:12-13). This involves the fulfilment of Daniel’s prophecy of His kingdom: “*but it shall break in pieces and consume all these kingdoms, and it shall stand for ever*” (Dan 2:44).

That Christ’s present sitting posture is one of reigning is confirmed by Paul’s teaching. “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. **For He must reign, till He hath put all enemies under His feet.** The last enemy that shall be destroyed is death” (1 Cor 15:24-26).

Presently Christ’s reign is one in which His enemies are being continually frustrated. Daily there are people being delivered from the clutches of Satan and the guilt and power of sin. For the informed ones, this confirms that a devastating blow has already been struck to the powers of darkness, together with their “prince” (Eph 2:2).

When His Enemies Become His Footstool

Jesus’ “enemies” will be made His “footstool” when they are **publicly humiliated** like the “five kings of the Amorites” in the days of Joshua. It is written of these five kings, “Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it” (Josh 10:5). The men of Gibeon quickly sent to Joshua saying, “Slack not thy hand from thy servants: come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us” (Josh 10:6). As Joshua ascended from Gilgal, together with “all the people of war” and “all the might men of valor,” the Lord spoke to him: “Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee” (Josh 10:8). The kings were defeated, and their armies killed “with a great slaughter.”

As the foe ran from Joshua, the Lord “cast down great stones from heaven,” so that “they were more which died with hailstones than they whom the children of Israel slew with the sword” (Josh 10:11). It was on this occasion that the sun stood still in the heavens for a whole day as the Lord mightily delivered the enemies of the Lord into the hands of Joshua and his army (Josh 10:12-13). Of that occasion it is written, “And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel” (Josh 10:14).

During this whole affair, the five kings of the Amorites fled, hiding themselves “in a cave in Makkedah.” When that was reported to Joshua, he had stones rolled before the mouth of the cave, confining the kings to that place. After the battle was over, Joshua returned to that cave and said, “Open the mouth of the cave, and bring out those five kings unto me out of the cave” (Josh 10:22). When the kings were brought out, Joshua called to the captains of the men of war and said, “Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them” (Josh 10:24). When they had done so Joshua continued, “Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight” (Josh 10:25). Then the kings were slain and hanged “on five trees” in public disgrace. **THE ENEMIES OF THE PEOPLE OF GOD HAD BECOME THEIR FOOTSTOOL!**

There is an appointed day when the enemies of Christ will all be brought forth. They will stand in shame before an assembled universe. Jesus will call for the saints, which are His body, to come forth and put their feet upon the necks of these enemies. At the time the saying will be fulfilled, “And the God of peace shall bruise Satan under your feet shortly” (Rom 16:20). That will be the ultimate fulfillment of the Lord making Christ’s enemies His footstool, and will be the prelude for them all being cast into the lake of fire – the devil, his chief workers, and all who followed them (Rev 19:20; 10:10,14-15).

DO NOT MISS THE MEANING

In quoting this prophecy of David, Peter is at variance with great bodies of modern theology. Some have Jesus leaving the right hand to secretly rapture the church, returning to heaven for a period of time while all havoc breaks out upon the earth. Then they have Him returning to engage in great battle which will consummate in the overthrow of “the Antichrist” and his followers. Then they have Him reigning in Jerusalem for a thousand years. **All of this, if true, must occur WITHOUT Jesus being at the right hand of God.**

However, what must we do with these word from the Father Himself? “Sit thou on My right hand, until I make Thy foes Thy footstool” (Psa 110:1). This certainly is a valid word. Jesus quoted it (Matt 22:44; Mk 12:36; Lk 20:42-43). Peter quoted it in our text (Acts 2:34-35). Paul affirms that this word was never said to any angel: “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Heb 1:13). He also affirms

time was foreshadowed in the High Priesthood under the Law. This had particular regard to the day of atonement, when the High Priest went into the Most Holy place to appear before God. This had particular regard to atonement: “And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark: that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. . . . And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins **once a year**. And he did as the LORD commanded Moses” (Lev 16:2-20, 34).

The atonement was made while the High Priest was in the Most Holy place, and ended when He came out of it. “And there shall be no man in the tabernacle of the congregation when he

That will be the ultimate fulfillment of the Lord making Christ’s enemies His footstool, and will be the prelude for them all being cast into the lake of fire – the devil, his chief workers, and all who followed them.

that Jesus is presently awaiting the fulfillment of this word: “But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool” (Heb 10:12-13). Note, He is not awaiting the time when He Himself will make His enemies His footstool, but when they will be “MADE His footstool.”

The Father has told Him to remain seated at His right hand UNTIL the time comes when His enemies are made His footstool – brought forward and shown to be utterly defeated, humiliated, and frustrated in all of their wicked intentions.

The Truth Seen In The High Priesthood
The truth of Jesus being seated at the right hand of God “until” a specified

goeth in to make an atonement in the holy place, **until he come out**, and have made an atonement for himself, and for his household, and for all the congregation of Israel” (Lev 16:17).

Confirming that this did depict the present ministry of Jesus, the book of Hebrews refers to this occasion. “But into the second went the high priest alone **once every year**, not without blood, which he offered for himself, and for the errors of the people” (Heb 9:7). “Nor yet that he should offer himself often, as the high priest entereth into the holy place **every year with blood of others**” (Heb 9:25). “But in those sacrifices there is a remembrance again made of sins **every year**” (Heb 10:3).

When Jesus descends “from heaven” (1 Thess 4:16), and is “revealed

from heaven” (2 Thess 1:7), He shall leave His present position. That is a position of mediation and intercession. When He leaves, just as surely as the work of the High Priest had been completed within the Most Holy Place, so the mediatorial reign of Jesus shall be concluded. “The day of salvation” will come to a close. There will be no more distribution of the oil of the Spirit (Matt 25:8). No more preachers will be “sent”

(Rom 10:15). No more repentance will be given (Acts 5:31).

There will be no more battles to fight – particularly by Jesus. He has already won all of His battles, defeating the foe in His death, when He was “crucified through weakness” (2 Cor 13:4; Heb 2:14; Col 2:15). It only remains for Jesus to be shown, or manifested, in all of His glory. That appearance itself will

destroy His enemies. As it is written of Satan’s primary worker, “And then shall that Wicked be revealed, **whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:** even him, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thess 2:8-9). Until this time, Jesus will remain at the right hand of God, bringing many sons to glory.

LET ALL THE HOUSE OF ISRAEL KNOW

^{36a} **Therefore let all the house of Israel know assuredly . . .**

We are beholding an example of being “filled with the knowledge of His will in all wisdom and spiritual understanding” (Col 1:9). Not only does Peter know what facts to accentuate, he also knows how to use them to build sound conclusions and promote holy reasoning.

THEREFORE

“Therefore . . .” Other versions read, “For this reason,” ^{BBE} “So let,” ^{NLT} “So, therefore,” ^{TNT} and “Now, therefore.” ^{PHILLIPS}

The word “therefore” takes two related thoughts, ties them together, and reasons upon the basis of the conclusion to which they lead. This requires the sanctified use of the mind, as compared with moving men to a conclusion or action based upon the response of emotion. Those who seek to force a favorable response by merely emotional entreaty are actually appealing to the weakest part of the human constitution. **The emotion is part of the most erratic and unpredictable makeup. Matters of eternal consequence cannot be decided**

within such boundaries. Therefore, Peter, under the inspiration of the Holy Spirit, will summon his listeners into the domain of concentrated thought, contemplation, and cognition.



In the modern church, this approach is not at all common. This is the day of frothy choruses with simplistic lyrics and endless repetition. **This is the kind of fare the emotion loves.** However, those with productive minds find such things highly offensive, and unbecoming of anything associated with the God of heaven. When sophists tell us how wonderful such approaches are, and how much they have personally gained from them, we should ignore what they say. Let them take the words of Moses, the Prophets, John the Baptist, Jesus, and the Apostles into their mouths, and tell us how simple and repetitious **they** are!

LET ALL THE HOUSE OF ISRAEL KNOW

“ . . . let all the house of Israel

know . . . ” Other versions read, “let all Israel be assured,” ^{NIV} “let the entire house of Israel know,” ^{NRSV} “Let the whole house of Israel . . . know,” ^{DARBY} “All the people of Israel should know,” ^{GWN} “the whole House of Israel can be,” ^{NJB} “let everyone in Israel know,” ^{NLT} “I . . . state to everyone in Israel,” ^{LIVING} “let the entire house of Israel understand,” ^{ISV} “let all the descendants of Israel understand,” ^{WILLIAMS} “let the whole house of Israel recognize,” ^{AMPLIFIED} and “the whole nation of Israel must know.” ^{PHILLIPS}

All the House of Israel

Peter’s word is not for the religious leaders, but for “**all the house of Israel.**” It is not for the men or the women, but for “**all the house of Israel.**” This is not a word for the young people, or old people, or married, or singles, but for “**all the house of Israel.**” If the people thought of themselves primarily as male, or female, or young, or old, now they are to think of themselves as members of “**all the house of Israel**” – the covenanted people of God.

This is something that a covenant people should know. It is something of which those who are associated with the God of heaven should be aware.

In our time, valid doctrine pertains to everyone who is in Christ Jesus. There is not a separate doctrine for the doctors of the Law, and another for the common people. We have no idea about the social makeup of the audience Peter is addressing – age, gender, or social status. **Truth does not come packaged for special groups.** What is

This is the day of frothy choruses with simplistic lyrics and endless repetition. This is the kind of fare the emotion loves. However, those with productive minds find such things highly offensive, and unbecoming of anything associated with the God of heaven.

Peter reveals that the seating of Jesus upon David throne is essential to the salvation of men by Given O. Blakely

more, when men seek to tailor the truth for special groups it is at the expense of moral and spiritual power. This is because truth is presented with two fundamental groups in mind: the alienated and the reconciled, the saved and the lost, those who are at peace with God and those who are not. **When you attempt and make the truth more versatile than that, you are walking in a forbidden area.** In the case of Peter, he is speaking to those who are alienated from the life of God.

ASSUREDLY

“ . . . assuredly . . . ” Other versions read, “or certain,” ^{NASB} “*be assured*,” ^{NIV} “*with certainty*,” ^{NRSV} “*most certainly*,” ^{DOUAY} “*beyond a doubt*,” ^{GWN} “*for a surety*,” ^{TNT} “*clearly state*,” ^{LIVING} “*beyond all doubt and acknowledge assuredly*,” ^{AMPLIFIED} and “*beyond the shadow of a doubt*,” ^{PHILLIPS}



To know something “*assuredly*” is to have no doubts about it. This word is translated from a word that means, “safely (so as to prevent escape), assuredly,” ^{THAYER} “knowing something beyond doubt, for sure, certainly,” ^{FRIBERG} and “securely, steadfastly, unshaken in purpose, assuredly, knowing.” ^{LEH}

What Is Involved

There are certain things that characterize redemptive truth – that is, “*the truth of the Gospel*” (Gal 2:5,14; Eph

1:13; Col 1:5).

Truth – Gospel truth – is like a two-sided coin. **By its very nature, it is not neutral, and thus it cannot be ignored with impunity, or embraced without being blessed.** Because it is foundational, it will support the person who embraces it. Because it is ultimate reality, it is characterized by unwavering certainty, or sureness. For that reason faith can confidently rest upon it, bringing assurance and stability to the soul. For those who “*know the truth*,” there is freedom from the enslavement of sin (John 8:32). To such it may be said, “*ye heard the word of truth, the Gospel of your salvation*” (Eph 1:13). These people become “*partakers of His promise in Christ by the Gospel*” (Eph 3:6).

However, that is not all there is to “*the truth of the Gospel*.” There are also those who do **not** believe the Gospel, imagining that they are free to reject it. Such individuals see no urgency in the Gospel – no need to embrace it quickly and heartily. For them, there is another side to the Gospel, and it is not so pleasant. First, the Gospel is appropriately called “*the everlasting gospel*” (Rev 14:6). It involves a “*mystery, which from the beginning of the world hath been hid in God*” (Eph 3:9), and is connected to “*the eternal purpose which He purposed in Christ Jesus our Lord*” (Eph 3:11). It is also associated with “*eternal life, which God, that cannot lie, promised before the world began*” (Tit 1:1-3).

All of this means that the Gospel (which Peter is preaching) will ultimately confront every person who has rejected it. This is involved in Jesus’ poignant words, “*He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave*

me a commandment, what I should say, and what I should speak” (John 12:48-49).

When, therefore, Peter says “*let all the house of Israel know assuredly*,” he is referring to more than the certainty of the words that he speaks. **These are words that must be received now, or, in the day of judgment, they will testify against those who heard and rejected them.** There is no chance that these words are not true, or that men can treat them indifferently.

How is it possible for “*the Father of spirits*” (Heb 12:9) to speak, and there be no requirement for those whom He has created to hear? What would lead any soul to imagine that something graciously purposed before the world began could be ignored without eternal consequences? What person of sound mind can reason that a Divinely prepared way of escape from condemnation can be thrust aside, and no more be said about the matter?

There is a tone of urgency in the words of Peter than cannot be contained in human language. Only a sensitive heart can grasp it – and it must be grasped. This is particularly true when such words are being delivered to the very people who took, crucified, and killed “*the Prince of life*” (Acts 3:15).

Commensurate with the induction of psychological and fundamentally self-centered preaching, this sense of urgency has all but disappeared from, what is called, “preaching.” There is too much allowance for delay, indecision, and procrastination. The people are not made to feel the very real necessity of embracing the message – a necessity that is reflected in the Gospel itself. The word concerning Jesus Christ that follows cannot be ignored without heaven taking due note of it. There is an evident tone of urgency in it.

GOD HATH MADE THAT SAME JESUS “LORD”

“^{36b} . . . that God hath made that same Jesus, whom ye have crucified, both Lord . . .”

Peter will now affirm **who** Jesus is – particularly what God has exalted Him

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to BE. He does not speak of who the Israelites are – although much could be said about that. He does not declare who the Apostles are, although considerable could be said about that. He does not comment on the brethren assembled with them, and of the outpouring all of them have experienced. **There is no saving power in any of those things, and the church is not built on them.**

The power of Peter’s preaching is seen in its focus. He has referred to the outpouring they have received, and the fact that they are witnesses of the resurrected Christ, but that is not his main point. **The meat of what was said at the first, and what he himself has been saying, pertains to Deity.**

- ⇒ The “wonderful works of God”(2:11).
- ⇒ The promise of God, that He would pour forth His Spirit” (2:17).
- ⇒ God’s servants and handmaidens prophesying (2:18).
- ⇒ God showing wonders in heaven and signs upon earth (2:19).
- ⇒ Calling on the name of the Lord (2:21).
- ⇒ Jesus of Nazareth (2:22a).
- ⇒ God’s approval of Jesus (2:22b).
- ⇒ God doing miracles, wonders, and signs through Jesus (2:22c).
- ⇒ The “determinate counsel” of God (2:23a).
- ⇒ The “foreknowledge” of God (2:23b).
- ⇒ God raising Jesus from the dead (2:24a).
- ⇒ God loosing the “pains of death” from Jesus (2:24b).
- ⇒ What the LORD said to David’s Lord, who is Jesus (2:25a).
- ⇒ Christ’s words while He was awaiting His resurrection (2:25b-28).
- ⇒ The “oath” that God swore to David (2:30a).

- ⇒ God’s promise to “raise up Christ to sit” on David’s throne (2:30b).
- ⇒ David seeing “the resurrection of Christ” ahead of time (2:31).
- ⇒ God “raised up Jesus,” whereof they were witnesses (2:32).
- ⇒ Jesus being by “the right hand of God exalted”(2:33a).
- ⇒ Jesus receiving “the promise of the Spirit” from God (2:33b).
- ⇒ Jesus was seated at the Father’s right hand until His enemies are made His “footstool”(2:34-35).

There are twenty-one major references to the works of Deity, and

The servants and handmaidens belonged to God (2:19). God approved of Jesus (2:22a). God worked by Jesus (2:22b). It was God’s determinate counsel (2:23a). The foreknowledge was God’s (2:23b). God raised Jesus (2:24a). God loosed the pains of death (2:24b). God spoke to David’s Lord (2:25). God swore with an oath to David (2:30a). God promised to raise up Christ to sit on David’s throne (2:30b). God exalted Christ with His right hand (2:33a). God promised the Holy Spirit (2:33b). God gave the Holy Spirit to the exalted Jesus (2:33c). Jesus is seated at the right hand of God (2:34).

Remembering that Peter is filled with the Spirit, and that he has been “endued with power from on high,” consider how rare such preaching is in our time. There is a marked emphasis on

For some people, such an approach could be called theological, which, to them, means it lacks practicality. Oh, they would not charge Peter himself with declaring impractical theology – but that is really what they think.

thirty-eight secondary ones. **That is focus!** The Person being expounded is Jesus Christ. The context of that exposition is the purpose and work of God the Father.

For some people, such an approach could be called theological, which, to them, means it lacks practicality. Oh, they would not charge Peter himself with declaring impractical theology – but that is really what they think.

GOD HATH MADE

“ . . . that God hath made . . . ”

Other versions read, “God made Jesus,” GWN “did God make,” YLT “God has declared,” PHILLIPS and “God made Him,” LITERAL TRANSLATION All other versions read “God has/hath made.”

Behold the centrality of God Himself in Peter’s preaching. The works they declared were God’s works (2:11). The promise was God’s promise (2:17).

men, their needs, and what they can be. **But you will find no such preaching in the Word of God – particularly in our text, where the focus and tone of true preaching is being established.** Peter has no gimmicks, no catch-phrases, no buzz-words to catch the attention of the people. He is not thinking of the response of the people, but of the God who made the people.

Peter affirms that God “**hath made**” Jesus to be something. The word “made” is a most interesting one. It comes from the Greek word ἐποίησεν (e-poi-aa-sen). Lexically the word means, “to make; i.e., to fashion, construct, form, fashion . . . to create, produce,” THAYER “of God’s creative activity... accomplish,” FRIBERG “make, do, cause, effect, bring about, accomplish, perform, provide,” UBS “to make, produce, create,” LIDDELL-SCOTT “to cause, to bring about,” LEH and “do, cause, accomplish.” GINGRICH

When Jesus ministered among men, He frequently spoke of His association with the Father. Here is a

very small sampling of the manner of His speaking.

- ⇨ *“All things are delivered unto Me of **My Father**”* (Mat 11:27).
- ⇨ *“And I appoint unto you a kingdom, as **My Father** hath appointed unto Me”* (Luke 22:29).
- ⇨ *“The Son can do nothing of Himself, but what He seeth **the Father** do: for what things soever He doeth, these also doeth the Son likewise”* (John 5:19).
- ⇨ *“For **the Father** loveth the Son, and showeth Him all things that himself doeth”* (John 5:20).
- ⇨ *“For **the Father** judgeth no man, but hath committed all judgment unto the Son”* (John 5:22).

(John 6:27).

There is a sense in which Jesus is what the Father made Him. He prepared a body for Him (Heb 10:5), sent Him (1 John 4:14), told Him what to say (John 17:8), and gave Him a work to finish (John 5:36). It was in this way that God’s “own arm” brought salvation to Himself. As it is written, *“And He saw that there was no man, and wondered that there was no intercessor: therefore **His arm brought salvation unto Him; and His righteousness, it sustained Him**”* (Isa 59:16).

God provided Himself with a Savior that met all of His requirements, allowing Him to be both the “just and the Justifier” of the believer (Rom 3:26). He did not provide a Savior that reflected the desires of humanity, but One that met His own requirements. **That is why**

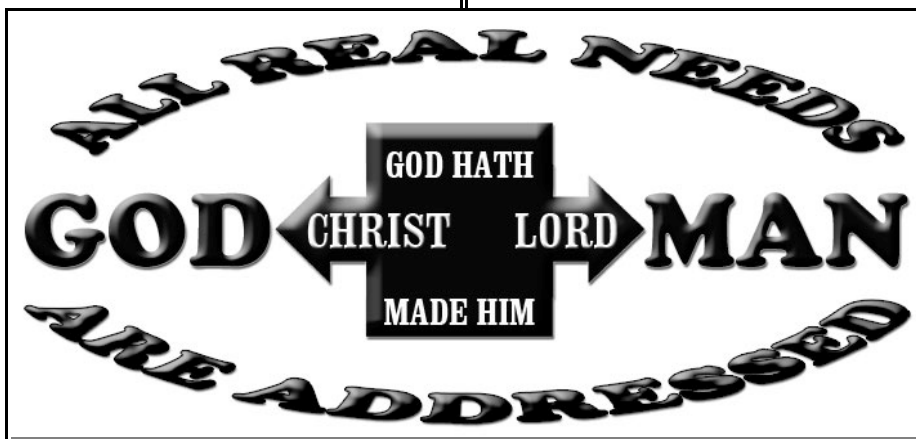
humanity, and what was **required** for them to obtain a good standing in His sight. The proper perception of mankind is this: *“All have sinned [past tense] and come short [present tense] of the glory of God”* (Rom 3:23). What God has “made” Jesus, is within **that** framework.

Let me speak candidly about this. Men present Jesus as the One appointed to heal marriages, bring good health, stabilize finances, and produce security in this world. **No such representation of Jesus is found in Scripture.** The abundant life that Jesus came to bring is not earthly life brought to its maximum level. Those who suggest such a thing could not possibly be more wrong.

Living under an inferior covenant with inferior promises, **Asaph knew that the ungodly experience more of that kind of life that the godly!** He spoke of the wicked enjoying “prosperity,” having “firm” strength, “not” being in “trouble,” not being “plagued like other men,” having “more than heart could wish,” prospering “in the world,” and experiencing “increase in riches” (Psa 73:1-12). Yet, with all of that, they are referred to as “the wicked” (73:3), “corrupt” (73:8a), speaking “wickedly” (73:8b), speaking “loftily” (73:8c), setting “their mouth against the heavens” (73:9), and are called “the ungodly” (73:12).

After he “went into sanctuary,” and considered these prospering people in the presence of the God of heaven. He saw them quite differently. Then he “understood their end,” which is more important than their present circumstances! God had placed these people “in slippery places,” and had targeted them to be cast “down into destruction.” They would be “brought into desolation,” and “utterly consumed with terrors.” God is described as despising “their image” (73:17-20).

What shall we say of those who present a Christ who brings such things to men? How shall we regard preachers and teachers who present Jesus as the appointed means of optimizing life in “this present evil world?” We shall regard them as liars of the worst order – as imposters who bring unspeakable handicap to the sons of men. **God has not “made” Jesus this kind of Minister!** There is no need to expend ourselves to



- ⇨ *“For as **the Father** hath life in himself; so hath He given to the Son to have life in Himself”* (John 5:26).
- ⇨ *“I seek not Mine own will, but the will of **the Father** which hath sent Me”* (John 5:30).
- ⇨ *“... for the works which **the Father** hath given Me to finish, the same works that I do, bear witness of Me, that **the Father** hath sent Me”* (John 5:36).
- ⇨ *“Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath **God the Father** sealed”*

it is so wrong to present Jesus as the answer to every self-conceived human need. Sin has rendered men obtuse, so that they do not know what they “need.” Fallen men think in terms of this world, without regard to their association with the living God. **Their perception of need is not accurate, as they think within the confines of time and the duration of life in the body.** Christ cannot be placed within such a restricted context, and those who attempt to put Him there have seriously erred. They have not seen Christ or life correctly.

God has made Jesus what He Himself needed Him to be. That need was based upon His “eternal purpose,” which took into account the **real** condition of

support such a statement. The Gospel does not contain so much as a syllable that presents the Son of God in this manner. Even a fool should know that if we are "not of this world," and the kingdom of Christ is "not of this world," the benefits brought by Jesus cannot be "of this world."

Speaking of the Savior in the same manner as Peter, Paul said "God hath **set forth** to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom 3:25). The words "set forth" parallel Peter's words "God hath made that same Jesus."

In the Gospel, God presents Jesus as He has made Him. **The acceptance or rejection of Jesus pertains directly to the way in which God has presented Him.** Peter will now provide a summary statement regarding this matter.

THE SAME JESUS YOU CRUCIFIED

"... that same Jesus, whom ye have crucified. . ." Other versions read, "this Jesus, whom you crucified,"^{NKJV} "this Jesus, whom you put to death on the cross,"^{BBE} "this Jesus, I say, whom ye have crucified,"^{GENEVA} and "the Man whom you nailed to a cross."^{IE}

Speaking through the Spirit, Peter will not let the people forget what they did to Jesus. **What God has "made" Jesus is in spite of what they have done, not because of it.** I do not doubt that someone in the flesh might have objected that they really did not crucify Christ. But their objections would not have been heard. They were just as guilty as if the hammer had been in their own hands. In a secondary sense, it was **THEIR** will that was carried out, not the will of the Romans. That is why Jesus said to Pilate, "Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: **therefore he that delivered Me unto thee hath the greater sin**" (John 19:11).

Ponder some of the things the Jews had said of Jesus. This was their assessment of Him – the One who God had now made "both Lord and Christ."

⇨ "And many of them said, **He hath a devil, and is mad: why hear ye him?**" (John 10:20).

⇨ "Then answered the Jews, and said unto him, Say we not well that **thou art a Samaritan, and hast a devil!**" (John 8:48).

⇨ "And, behold, certain of the scribes said within themselves, **This man blasphemeth**" (Matt 9:3).

⇨ "Then the high priest rent his clothes, saying, **He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy**" (Mat 26:65).

⇨ "And the Jews marvelled, saying, **How knoweth this man letters, having never learned?**" (John 7:15).

Peter, however, mentions none of these things. Instead, he goes straight to the deed to which their faulty conclusions led them: "Jesus, whom ye have crucified!"

Much could be said about the principle that is made known in this text. Think of the stoning of Stephen, and the opposition that Paul experienced. **All who went along with such things were guilty of them, whether they personally entered into the opposition or not.** Think of churches that have terminated faithful preachers of the Word, or refused to act upon their words. The day of judgment will clarify the remarkable extent to which men were personally involved in their rejection of the truth of God. This is because they had no love for it.

GOD HATH MADE HIM LORD

"... God hath made . . . both Lord . . ." Other versions read, "God has made . . . Lord,"^{NKJV} and "God has made Him . . . Lord."^{NASB}

What does it mean to be "made Lord?" Someone might say, "Was He not Lord already? Didn't John the Baptist say he was sent to 'prepare ye the way of the Lord' (Matt 3:3)? Did not men call Him "Lord" (Matt 8:2,6,21; 9:28; 15:22; 17:15, etc)?" Indeed, this is so. However, as Jesus walked among men, He was **not** doing so as their "Savior." That role was fulfilled **after** He died and rose again. As Peter said some time later, "Him hath God exalted with His right hand to be a Prince **and a Savior**, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Paul said much the same thing in Antioch of Pisidia when he spoke of the risen Christ: "Of this man's [David] seed hath God according to His promise raised unto Israel **a Savior, Jesus**" (Acts 13:23).

Peter is here expounding what is involved in Jesus being Savior. First, God has made Him "**LORD!**" As used here, the term "Lord" means King, Ruler, and Sovereign.

Twelve times Jesus is referred to as "the Lord Jesus" (Lk 24:3; Acts 4:33; 7:59; 19:13; Rom 10:9; 1 Cor 6:11; 2 Cor 4:10,145; Col 3:17; 2 Thess 1:7; Heb 13:20; Rev 22:20).

Fifty-one times He is referred to as the "**Lord Jesus Christ**" (Acts 11:17; 15:11; 16:31; 20:21; Rom 1:7; 5:1,11; 13:14; 1 Cor 1:3,7,8; 8:6; 15:57; 2 Cor 1:2,3; 8:9; Gal 1:3; Eph 1:2,3,17; 3:14; 5:20; 6:23,24; Phil 1:2; 3:20; Col 1:2,3; 1 Thess 1:1; 2:19; 3:11,13; 5:9,23; 2 Thess 1:1,2,8,12; 2:1,16; 1 Tim 1:1; 6:14; 2 Tim 4:1; Tit 1:4; James 2:21; 1 Pet 1:1; 2 Pet 1:16; 2 John 1:3; Jude 1:4).

Twice He is referred to as "**Christ the Lord**" (Lk 2:11; James 2:1).

Four times He is called the "**Lord and Savior**" (2 Pet 1:11; 2:20; 3:2; ,18).

<p>CHRIST</p> <p>TAKE AWAY SIN DESTROY DEVIL RECONCILE TO GOD</p>		<p>LORD</p> <p>BRING TO GLORY INTERCEDE PERFECT and GLORIFY</p> <p>LORD</p>
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Once He is called “*the Lord Christ*”(Col 3:24).

Once He is called “*Lord of all*”(Acts 10:36).

Three times He is referred to as “*Lord of lords*”(1 Tim 6:15; Rev 17:14; 19:16).

Once He is called “*the Lord of glory*”(1 Cor 2:8).

He is called “*the Lord*”twenty-six times (Acts 9:6,10,11,15; 18:9; 23:11; 1 Cor 4:5; 6:14; 1 Cor 9:5; 15:47; Eph 5:29; Phil 4:5; 1 Thess 1:6; 4:15,17; 5:2; 2 Thess 1:9; 2:8,13; 2 Tim 4:8; Heb 2:3; James 5:7,8; 2 Pet 2:1; 3:10; Rev 1:5).

There are 101 clear and

His Anointed”(1 Sam 2:10).

⇨ “*Yet have I set My King upon My holy hill of Zion*”(Psa 2:6).

⇨ “*Thou hast delivered Me from the strivings of the people; and Thou hast made Me the Head of the heathen: a people whom I have not known shall serve Me*”(Psa 18:43).

⇨ “*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in*”(Psa 24:7).

⇨ “*Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with*

righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth”(Jer 23:5).

The Lord Jesus Speaks

Ponder what the Lord Jesus said about being “*made*”Lord.

⇨ “*All things are delivered unto Me of my Father*”(Mat 11:27).

⇨ “*And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth*”(Matt 28:18).

⇨ “*And I appoint unto you a kingdom, as My Father hath appointed unto Me*”(Luke 22:29).

⇨ “*For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will*”(John 5:21).

⇨ “*For the Father judgeth no man, but hath committed all judgment unto the Son*”(John 5:22).

The Declaration of the Apostles

The messengers sent forth by Jesus left no doubt about Him being made Lord.

⇨ “*The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)*”(Acts 10:36).

⇨ “*Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen*”(Rom 9:5).

⇨ “*For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living*”(Rom 14:9).

⇨ “*Which he wrought in Christ, when He raised him from the dead, and set him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all*

There are 101 clear and uncontested references to Christ as “Lord.” There can be no question about this. It is consistently found in the Apostles’ doctrine, and it is so because the Father has, indeed, made Him “Lord.”

uncontested references to Christ as “*Lord*.”There can be no question about this. It is consistently found in the Apostles’ doctrine, and it is so because the Father has, indeed, made Him “*Lord*.”

The Prophets Speak

Consider how Jesus being Lord is expounded in Scripture – **first by the Prophets**, who prepared men for a Savior who would be the Ruler.

⇨ “*I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth*”(Num 24:17).

⇨ “*The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of*

justice from henceforth even for ever. The zeal of the LORD of hosts will perform this”(Isa 9:7).

⇨ “*And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open*”(Isa 22:22).

⇨ “*Behold, a king shall reign in righteousness, and princes shall rule in judgment*”(Isa 32:1).

⇨ “*Behold, the Lord GOD will come with strong hand, and His arm shall rule for Him: behold, His reward is with him, and his work before him*”(Isa 40:10).

⇨ “*Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high*”(Isa 52:13).

⇨ “*Behold, the days come, saith the LORD, that I will raise unto David a*

things to the church”(Eph 1:20-22).

- ⇨ “And that every tongue should confess that **Jesus Christ is Lord**, to the glory of God the Father” (Phil 2:11).
- ⇨ “Which in His times He shall show, who is **the blessed and only Potentate, the King of kings, and Lord of lords**” (1 Tim 6:15).

The Particular Emphasis

The particular emphasis of Jesus being “made Lord” pertains to God’s promise to David: that He “would raise up Christ to sit on his throne”(Acts 2:30). Isaiah also spoke of Jesus being “upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa 9:7). Jeremiah also spoke of Jesus in this way: “Behold, the days come, saith the LORD, that **I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth**”(Jer 23:5).

Jesus is presently reigning as Lord upon the throne of David – that is Peter’s proclamation. That reign is associated with Christ’s present exaltation in heaven, not with Him returning the second time to earth. We have a reigning Savior!

Making Him Lord

Perhaps you have heard people refer to making Jesus “Lord of your life.” The talk goes something like this: “Now that Jesus is your Savior, you need to make Him Lord of your life.” The postulate is that you can be saved, yet not be willingly under the government of Jesus. Whatever this kind of language is intended to declare, it is certainly flawed to the core. It is really nothing more than the language of Ashdod – Babylonish jargon.

God has already “made” Jesus Lord, and He cannot be made any more “Lord” than He is right now. The fact that people do not submit to Him as Lord has nothing whatsoever to do with Him being Lord. He is “Lord both of the dead and the living” (Rom 14:9). The phrase “the dead and the living” is without regard to whether or not people are reconciled to God. All of the dead, who have left the body, are under the authority of Christ. That is how He will be able to raise them all from the dead. All of the living, whether they are saved or lost, are under the government of Jesus. That is why, regarding the lost, He can call them, judge them, and draw them to Himself. For the saved that is why He can feed them, lead them, and bring them to glory.

There is no personality in heaven, earth, or under the earth that is not subject to Christ – the Father Himself

being the only exclusion (1 Cor 15:27). The knowledge this should provoke men to “call upon the name of the Lord.”

There is no such thing as a salvation in which “the saved” do not acknowledge, confess, and submit to Jesus as “Lord of all.” The notion that a person can be “saved,” and yet not own Jesus as their Lord is nonsense. That is why we read, “That if thou shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised him from the dead, **thou shalt be saved.** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom 10:9-10). In this case, “confession” is not a mere intellectual acknowledgment. Technically, the word “confession” means “the substance of our profession which we embrace with hope,” THAYER “a statement of allegiance expressing binding assent and public commitment,” FRIBERG and “to express openly one’s allegiance to a proposition or person.” LOUW-NIDA

Where there is no embracement of Jesus “as Lord,” there is no salvation. Why would God save a person who did not acknowledge and embrace Jesus as LORD, when that is what God has made Him? The whole notion is unbecoming of anyone who loves the truth. It just is not right, and we must avoid speaking as though there was even a grain of truth in it. It is devoid of truth.

GOD HATH MADE THAT SAME JESUS “CHRIST”

“ ^{36c} God hath made . . . and Christ.” Other versions read, “God has made . . . Messiah,” NRSV and “God has made . . . Christ (the Messiah).” AMPLIFIED

While “Lord” denotes Jesus’ relationship to us, “Christ” speaks of His relationship to God. Thus He is referred to as “the Lord’s Christ” (Lk 2:26), “His

Christ”(Acts 4:26; Rev 11:15; 12:10), “the Christ of God” (Lk 9:20), “Christ, the chosen of God”(Lk 23:35).

The word “Christ” means “anointed One,” and is also translated “Messiah” (Dan 9:25,26; John 1:41; 4:25). The word “Jesus” speaks of His saving capacity: “He shall save His people from their sins” (Matt 1:21). The term “Lord” speaks of Him in He reigning, or ruling, capacity: “rule Thou in the midst of Thine enemies” (Psa 110:2). The term “Christ” emphasizes the Savior in His working capacity: “Christ died”(Rom 5:6,8; 14:15;

<p>CHRIST TAKE AWAY SIN DESTROY DEVIL RECONCILE TO GOD CHRIST</p>		<p>LORD BRING TO GLORY INTERCEDE PERFECT and GLORIFY</p>
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Peter reveals that the seating of Jesus upon David throne is essential to the salvation of men by Given O. Blakely

1 Cor 8:11; 15:3), “Christ hath redeemed” (Gal 3:13), “Christ being come an High Priest” (Heb 9:11), “Christ also hath once suffered” (1 Pet 3:18), etc.

As the anointed One, Jesus was “chosen of God” to do for man what man could not do for himself. **These were things that had to be done before God could save us – and they all had to be done by a man – “the Man Christ Jesus.”**

The fifty-third chapter of Isaiah speaks in detail about a **Man** through whom God would provide a just basis for the salvation of men.

- ⇒ He bore our griefs (4a).
- ⇒ He carried our sorrows (4b).
- ⇒ He was stricken, smitten of God, and afflicted (4c).
- ⇒ He was wounded for our transgressions (5a).
- ⇒ He was bruised for our iniquities (5b).
- ⇒ The chastisement of our peace was upon Him (5c).
- ⇒ By His stripes we are healed (5d).
- ⇒ The Lord laid on Him the iniquity of us all (6).
- ⇒ He was oppressed and He was afflicted (7).
- ⇒ He was taken from prison and from judgment (8a).
- ⇒ He was cut off out of the land of the living (8b).
- ⇒ For the transgression of the people He was smitten (8c).
- ⇒ He made His grave with the wicked and with the rich in His death (9).
- ⇒ It pleased the Lord to bruise Him (10a).
- ⇒ It pleased the Lord to put Him to grief (10a).

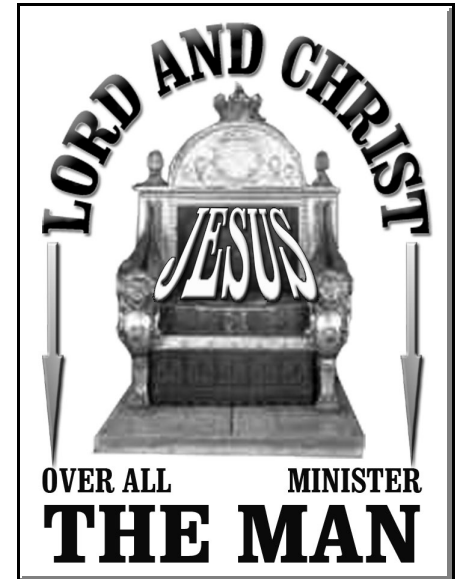
- ⇒ His soul was made an offering for sin (10b).
- ⇒ The pleasure of the Lord prospers in His hand (10c).
- ⇒ The Lord saw the travail of His soul and was satisfied (11a).
- ⇒ He bore the iniquities of the people (11b).
- ⇒ He poured out His soul unto death (12a).
- ⇒ He was numbered with the transgressors (12b).
- ⇒ He bore the sin of many (12c).
- ⇒ He makes intercession for the transgressors (12d).

All of this, and much more, is summarized in the words, “*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross*” (Phil 2:8).

“Christ” was the “Man” of whom Isaiah prophesied: “*And a Man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land*” (Isa 32:2). He was the “Immanuel” that was “made of a woman,” and grew up in a fallen world (Isa 7:14-15). He is the One chosen to announce deliverance (Lk 4:18-19). **If anything was required for salvation to be effective, the Christ is the One who did it.** This covered everything from taking away the sin of the world (John 1:29), to destroying the devil (Heb 2:14) and triumphing over death (Acts 2:24). All of that is encapsulated in the word “Christ.”

Peter has already said that David prophesied that God “*would raise up Christ to sit on his throne*” (2:30). Here is a glorified Man. Enthroned in glory, with all power in heaven and earth in His hand. **He has been exalted because of what He has, as a Man, accomplished.** Thus it is written, “*And after He had appeared in human form, He abased and humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!*”

Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the name that is above every name, That in (at) the name of Jesus every knee should (must) bow, in heaven and on earth and under the earth, And every tongue [frankly and openly] confess and acknowledge that Jesus Christ is Lord, to the glory of God the Father”^{AMPLIFIED} (Phil 2:8-11).



In making “Jesus of Nazareth” both Lord and Christ, God has fully provided for the salvation of men. As “Christ,” God has affirmed that Jesus fully accomplished all that was necessary for God to be both the “just and the Justifier” of him that believes on Jesus (Rom 3:26). He has fulfilled all of the prophecies relating to the Savior, crushing the enemy, removing all obstacles, and sanctifying the way – the “high way” – to God (Isa 35:8; Heb 10:20).

As “Lord,” Jesus has been invested with all of the authority and power required to bring the sons home to glory. He has, and is ready to dispense, all of the resources men require to navigate from earth to glory (Col 2:3). Those who are “in Christ” are, in every sense of the word, “complete,” wanting nothing (Col 2:10). Nothing essential for “life and godliness” can be obtained anywhere else (2 Pet 1:3). It is all in Christ – every single resource. Those who seek elsewhere will be disappointed.

God hath made the same Jesus, whom ye have crucified, both Lord and Christ

Peter reveals that the seating of Jesus upon David throne is essential to the salvation of men by Given O. Blakely

CONCLUSION

Thus Peter has presented the Savior of the world, clarifying “Jesus of Nazareth,” making known both the fulfilled intentions of God and the completely wrong assessments of the Israelites. In his powerful presentation of Christ he has made **no** reference to the love of God. He did **not** speak of the removal of sin, or say that Christ died for the sins of the world. He has **not** yet not offered the remission of sins, or told the people what to do to be saved. He has **not** delivered a word about Jesus meeting the needs of the people, or being there to help them through their troubles. He has, however, presented a view of Christ with which the Holy Spirit will surely work. Permit me to briefly review what this Spirit-filled man has declared.

⇒ Jesus was a man “approved” by God

the pains of death: because it was not possible that He should be holden of it”(2:24).

- ⇒ David prophesied concerning Jesus’ experience while His body was in the grave, declaring that He anticipated His own resurrection (2:25-26).
- ⇒ Christ’s soul was not left in Hades (2:27a).
- ⇒ Christ’s body did not see corruption in the grave (2:27b).
- ⇒ The “way of life” was made know to Jesus – i.e., the way from death to life (2:28).
- ⇒ God promised David that He would raise up his offspring to sit upon his

(2:33b).

- ⇒ Jesus had poured forth the Spirit, producing the results that were being witnessed by the people (2:33c).
- ⇒ David spoke of Jesus when he said the Lord said to His Lord, “*Sit Thou on My right hand, until I make Thy foes Thy footstool*” (2:34-35).
- ⇒ God has made Jesus “*both Lord Christ*,” having raised Him from the dead, and enthroned Him at His own right hand (2:36a).
- ⇒ God did this to the Jesus the people had crucified (2:36b).

I do not believe there is a homiletical expert in the world who would have suggested such a presentation – yet, that is the one inspired by the Spirit of God, who “*searcheth all things, yea the deep things of God*” (1 Cor 2:10).

In the verses that follow, we will see whether or not the Holy Spirit was able to accomplish His reproving and convicting ministry through **these** words.

I want to press upon you to consider the manner and message that Peter delivered. You will find that it does not agree with modern day evangelistic methods. I am quick to say that this is not intended to be a template for every presentation of Christ to sinners. **However, it does provide insight into the proper direction and emphasis of preaching.** It also confirms that what men think about Jesus is of critical importance. It is the responsibility of every preacher and teacher to assist people in discerning the true Jesus, what He has accomplished, and how the Father has exalted Him above all. **We must have zero-tolerance for any doctrine that leaves people fundamentally ignorant of the Lord’s Christ.** Such teaching places men in eternal jeopardy, and robs the soul as well. It must not be tolerated in the body of Christ!

In his powerful presentation of Christ he has made no reference to the love of God. He did not speak of the removal of sin, or say that Christ died for the sins of the world. He has not yet not offered the remission of sins, or told the people what to do to be saved. He has not delivered a word about Jesus meeting the needs of the people, or being there

among the people through miracles, wonders, and signs (2:22).

- ⇒ He was “*delivered by the determinate counsel of God*” (2:23a).
- ⇒ He was “*delivered*” by the “*foreknowledge of God*” (2:23b).
- ⇒ The people had taken Him, and by “*wicked hands*” had crucified and slain Him (2:34).
- ⇒ God “*raised Him up, having loosed*

throne (2:30a).

- ⇒ The prophecy related to the resurrection of Christ (2:30b-31).
- ⇒ Those upon whom the Spirit had come were all witnesses of the risen Jesus (2:32).
- ⇒ Jesus was exalted by means of the right hand of God (2:33a).
- ⇒ Jesus received from the Father the promised Spirit, in order that He might pour Him forth upon men

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Our next Hungry Saints Meeting will be held on Friday, 9/15/2006. We will continue our current series of lessons on the book of Acts. The eleventh lesson will cover verses thirty-seven through forty-two of the second chapter: "THE RESPONSE OF FAITH." As Peter preaches the truth about Jesus – the Jesus his listeners had rejected, taken, crucified, and slain – the Holy Spirit is working with the Word, as a warrior works with a sword. We will now be confronted with what happens when people are convicted of sin, and with the answer a Spirit-filled man will give to their earnest inquiry. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

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A place where believers can meet, fellowship, be edified, and express themselves.

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