

Vicarious Sacrifice: Jesus' Promise to Send the Holy Spirit; Peter Quotes David's 110th Psalm regarding the Session of Christ; in Most English Bibles YHWH Is Translated LORD while Adonai Is Rendered Lord; Meaning of the Idiom "Footstool for your feet"; the Humanity of Christ Sits until the 2d Advent; Peter Indicts the Crowd of Participating in the Crucifixion, Acts 2:36; about 3-Thousand Souls Saved on the Church's First Day, v. 41

- (11) There is no universal ministry of the Holy Spirit in the Old Testament and there would not be until Christ is glorified:

John 7:38 - "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

v. 39 - But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

- (12) In the absence of the ascended Christ, man is empowered to inculcate, communicate, and apply the thinking of Christ.
- (13) This is accomplished through the filling of the Holy Spirit which is what Peter is describing to the assembled throng in Acts 2.
- (14) Peter points out that Jesus is seated at the right hand of the Father, He has received from the Father the promise of the Holy Spirit, and He (Jesus) has then "poured forth that which you both see and hear." (double procession)
- (15) Now glorified, Jesus, in His undiminished deity, along with God the Father, corporately send forth the Holy Spirit to fill the souls of those believers who constitute the initial flock of sheep of the New Testament church.
- (16) To further emphasize the resurrection is not of David but Jesus, Peter quotes David in another of his Messianic Psalms:

Acts 2:34 - "For it was not David who ascended into heaven, but he himself says: 'The Lord said to My Lord, "Sit at My right hand,

v. 35 - until I make Your enemies a footstool for Your feet.'"

- (1) Peter quotes David's quote of God the Father Who orders Jesus to be seated at His right hand, i.e., the session of Christ:

Psalms 110:1a - The **LORD** [יְהוָה] (*YHWH-Yehovah-Jehovah*): **God the Father**] says to my **Lord** [אֲדֹנָי] (*Adonai-Athonai*): **true humanity of Jesus**]: "Sit at My right hand ..."

- (2) There is some important subtlety in the two words translated "Lord." Notice the first reference is transliterated in SMALL CAPS, while the second is in lower case.
- (3) This is a technique utilized by Bible translators to distinguish between the word *YHWH* and the word *Adonai*. The NASB is a good example and the Scofield Study Bibles offer this explanation:

THE PROPER NAME OF GOD IN THE OLD TESTAMENT: In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for the Deity is God, a translation of the original *Elohim*. One of the titles for God is Lord, a translation of *ADONAI*. There is yet another name which is particularly assigned to God as His special or proper name, that is the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception of YHWH is when it occurs in immediate proximity to the word Lord, that is, *Adonai*. In that case it is regularly translated God in order to avoid confusion.¹

- (4) David is making it clear that he does not speak of himself in this context. He specifically indicates that God the Father is addressing the hypostatic union of Jesus.
- (5) To indicate that YHWH is speaking to *Adonai* in His true humanity, the lower-case Lord is used for the latter.
- (6) Deity does not sit, however, the use of *Adonai* recognizes the undiminished deity of Christ.
- (7) David continues in the verse which is quoted by Peter in Acts 2:35:

Psalms 110:1b - "... until I make Your enemies a footstool [הַלְוִם] (*hathom*): a resting place] for Your feet."

- (8) The "enemies" are the rank and file, commissioned and non-commissioned officers in the demonic forces of Lucifer, i.e., the fallen angels.
- (10) The idiom "a footstool for Your feet" goes back into ancient history. It is a military term for the decisive defeat of an enemy. Here are some details:

The original meaning of *hathom* was "a place which gives rest." Thus, when the term *hathom* means "footstool" it is really denoting ... the object on which one "props" his feet. (pp. 325-26)

Oppression as a result of military conflict extended not only to the conquered king as the representative of the land, but also to the land itself. The designation of the conquered land as a footstool simply means that the conqueror rules over it completely, suppresses it with the full weight of his power, and makes it serviceable to himself as part of his possessions. (p. 328)

In the figure in which the footstool is used of enemies, the foot of the victorious oppressor represents his power in an allegorically compressed description of subjection and servitude. In a symbolic act the conqueror puts his foot on the neck of the conquered (Joshua 10:24) as a sign of total humiliation. (p. 332)

¹ The Lockman Foundation, "Preface to the New American Standard Bible: Principles of Translation," in *The Scofield Study Bible: NASB*, ed. C. I. Scofield (New York: Oxford University Press, 2005; The Lockman Foundation, 1995), xvii-xviii.

In the context of the Enthronement Ritual the promise is given to the king that Yahweh will make his “enemies his footstool” (Psalm 110:1). When this is coupled with the affirmation that Yahweh will “send for the king’s mighty scepter” (v. 2), it is clear that the speaker here is promising the king powerful assistance from God in battle “in the midst of his foes.” The final subjugation of the enemies and the completion of the conquest are moved into the future by the statement “till I make.” At a later time this promise was referred to the messianic king (pre-Christian Judaism). When Primitive Christianity applied it to Jesus Christ, the Rabbis of the time turned aside from the messianic interpretation.² (p. 334)

(11) In the context of Psalm 110, David through a vision is presenting details of the session of Christ and His ultimate victory in the angelic conflict.

(12) The summary of these events is the subject of this next excerpt by C. H. Spurgeon:

“Sit thou at my right hand, until I make thine enemies thy footstool.” Jehovah calls the Adonai, our Lord, to the repose and honours of his celestial seat. His work is done and he may sit; ... he may therefore quietly wait to see the complete victory which is certain to follow. Jesus is placed in the seat of power, dominion, and dignity, and is to sit there by divine appointment while Jehovah fights for him, and lays every rebel beneath his feet. He sits there by the Father’s ordinance and call, and will sit there despite all the raging of his adversaries, till they are all brought to utter shame by his putting his foot upon their necks. In this sitting he is our representative. The mediatorial kingdom will last until the last enemy shall be destroyed, and then, according to the inspired word, “comes the end, when he shall have delivered up the kingdom to God even the Father.” The work of subduing the nations is now in the hand of the great God, who by his Providence will accomplish it to the glory of his Son; his word is pledged to it, and the session of his Son at his right hand is the guarantee thereof; therefore let us never fear as to the future. As surely as Jehovah lives Jesus must reign, yes, even now he is reigning, though all his enemies are not yet subdued. During the present interval ... he is in the place of power, and his dominion is in no jeopardy, or otherwise he would not remain quiescent. He sits because all is safe, and he sits at Jehovah’s right hand because omnipotence waits to accomplish his will. Therefore there is no cause for alarm whatever may happen in this lower world; the sight of Jesus enthroned in divine glory is the sure guarantee that all things are moving onward towards ultimate victory. Those rebels who now stand high in power shall soon be in the place of contempt; they shall be his footstool.³

(13) Luke’s report of Peter’s quote of Psalm 110:1b includes the aorist active subjunctive of the verb τίθημι (*tithēmi*): “to bring about, to institute, to make.”

(14) This is preceded by the conjunction and particle which introduce an indefinite temporal clause.

(15) The conjunction is ἕως (*héōs*): “marking the continuance of an action up to the time of another action and followed by the subjective mood of the verb.

² H.-J. Fabry, “מָלַךְ,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis and Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1978), 3:325–26, 328, 332, 334.

³ C. H. Spurgeon, *The Treasury of David: Psalm LXXXVIII to CL* (Lynchburg: The Old-Time Gospel Hour, n.d.), 2:460–61.

- (16) The particle is **ἄν (án)** used with the subjunctive mood to give the sentence the mark of uncertainty and indicating a dependence on circumstances.
- (17) When these two words introduce a temporal clause with a subjunctive mood they are translated “until.”
- (18) The translation informs us that Jesus will remain seated at the right hand of the Father until He makes Jesus’ enemies the footstool for His feet.
- (19) This grammatical construction does not imply that the Second Advent is uncertain but that the timing of it is uncertain.
- (20) This does not mean that God does not know when the Second Advent will occur. He does. He inserted it into the ROM chip of the computer of the divine decree in eternity past, a fact mentioned by the Lord in:

Matthew 24:36 - “But as for that day and hour [**Second Advent**] no one knows it—not even the angels in heaven—except the Father alone.” (NET)

- (21) Incidentally, Jesus Christ does not return to the earth at the Rapture. Instead, believers, both dead and alive, will meet Him in the air in resurrection bodies (1 Thessalonians 4:17).
- (22) Peter has now prepared the assembled throng to fully understand the indictment he issues:

Acts 2:36 - “Therefore let all the house of Israel know [**present active imperative of γινώσκω (ginóskō): to learn, to perceive, to comprehend**] for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

- (1) Peter is bold enough to indict the entire crowd since he has made it crystal clear in his sermon that Jesus is the Messiah and any who disbelieved that fifty days ago were implicitly involved in the crucifixion.
- (2) They were not involved in His physical death, but rejection of Him as Messiah contributed to the groundswell of hatred that led to the crucifixion.
- (3) We did not study Peter’s entire sermon, although he told it all and left nothing out. Here is a representative list of the doctrines that these people were privileged to hear, inculcate, and retain in order to understand the indictment:
 - Jesus was identified as Messiah by “miracles, wonders, and signs” (v. 22).
 - The Jews pestered Pilate and the Roman military into crucifying Him (v. 23).
 - But God raised Jesus from the dead (v. 24).
 - David’s Psalm 16:8-11 is quoted by Peter as being fulfilled by Christ regarding His trip to the Paradise compartment of Hades (vv. 25-28).
 - His resurrection was witnessed by Peter and the apostles and by many other witnesses.
 - The ascension and session is mentioned in v. 33 and David’s prophecy regarding them in Psalm 110:1 is the subject of vv. 34-35.

- (4) The eternal impact of Peter's sermon among the people of Jerusalem on that day of Pentecost is recorded as resulting in the salvation of "about three thousand souls" (v. 41*b*).
- (5) To review, we are noting the final commission to the disciples as is recorded in Luke 24:44-49; we have studied the first three verses of this passage:

Luke 24:44 - Then Jesus said to them, "These are the doctrines that I spoke to you personally while I was with you, that everything written in the Tanakh—in the Law of Moses, and the prophets, and the Psalms—about Me must be fulfilled."

v. 45 - He then opened their minds so they could understand the Scripture.

v. 46 - And Jesus said to them, "Thus it stands written that the Christ would suffer and would rise from the dead on the third day,