

The Attackers: Jesus' Quiz to the Pharisees Solicits Recognition of the Hypostatic Union, Matt 22:41–45; He Quotes David: "The LORD (*Kurios*) said to My LORD (*Kurios*)," Ps 110:1; Peter's Sermon at Pentecost: the Trichotomous Separation of Jesus at Physical Birth, Acts 2:29–33; Luke 23:42–43, 46; Ps 16:10 (LXX)

Jesus is not only quoting Scripture but also David's very words from the fifteenth of the sixteen Messianic Psalms:

Psalm 110: Inscription - A Psalm of David.

v. 1 - **The Lord** [יהוה (*Yehovah*): **God the Father**] says to **my Lord** [אֲדֹנָי (*'Athonay*): **Jesus Christ as the resurrected Son of God**]: "Sit at My right hand until I make Your enemies a **footstool** [ὑποπόδιον (*hupopodion*)¹] for Your feet."²

This is called rope a dope. The Pharisees have accurately stated that the Messiah is the Son of David. This title emphasizes the Lord's true humanity.

However, a complete understanding of the Messiah's dual essence is required for salvation. They must also comprehend, believe, and attest in their response that He is also the Son of God.

To force these men to acknowledge His undiminished deity, Jesus takes them to David himself and poses the question, "If, as you say, Messiah is the Son of David and David calls Him Lord (*Kurios*), how is He David's son?"

The Pharisees understood the Lord's choice of words. *Kurios* is the word for Lord, i.e., God, indicated in English Bibles by placing the font in small caps: LORD.

David is writing about the session of Messiah whose fulfillment is documented by Peter in his Pentecost sermon to the "Men of Judea and all you who live in Jerusalem" (Acts 2:14).

Peter's audience is the Jews who are in the streets of Jerusalem for the feast day of Pentecost. They are stunned by the odd behavior of the 120 witnesses who are evangelizing them in their native languages:

Acts 2:29 - "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us this day.

v. 30 - "And so, because he was a prophet and knew that God had sworn to Him with an oath [**2 Samuel 7:16**] that of his descendants, according to the flesh, He would raise up Christ to sit on his throne,

¹ "Footstool. A low stool for supporting the feet of a person seated upon a pretentious seat, as a throne. The figurative uses of the word (include) ... the enemies of the Messianic King who have been subdued by Him (Ps 110:1; Matt 22:44)" (R. L. Mixer, "Footstool," in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 2:588).

² "In Operation Footstool, when the Lord Jesus Christ returns to the earth at the Second Advent to establish His millennial kingdom, Satan and all fallen angels will be made His 'footstool,' that is they will be removed from earth and incarcerated to pave the way for the perfect environment of the Millennium (Matt. 22:44)" (R. B. Thieme, Jr., *King of Kings and Lord of Lords*, 4th ed. [Houston: R. B. Thieme, Jr., Bible Ministries, 2004], 64n57).

How did Peter know that David understood one of his descendants would be resurrected from the dead and at some point rule Israel forever? To answer this, Peter quotes, Psalm 16:10 in David's third Messianic psalm:³

Acts 2:31 - he looked ahead and spoke of the resurrection of the Christ, that 'He was neither abandoned to Hades, nor did His flesh suffer decay.'" [**Psalm 16:10**].

This verse documents David's understanding of resurrection. He expresses confidence that God will not allow the Messiah's *soul* to be forever stationed in Hades nor will his physical body experience decay.

Hades (**ᾗδης (haidēs)**) is the place where, prior to the ascension of Christ, the souls of believers resided in its compartment of Paradise (**παράδεισος (paradeisos)**) and those of unbelievers in Torments (**βάσανος (basanos)**).

In Psalm 16 we learn that following the physical death of our Lord on the cross, his soul was transferred to the Paradise compartment of Hades. Here is the sequence of events from Scripture:

Luke 23:42 - **He** [one of the criminals being crucified alongside Jesus] was saying, "Jesus, remember me when You come in Your kingdom!"

v. 43 - And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

v. 46 - And Jesus, crying with a loud voice, said, "Father, into Your hands I commit My spirit." Having said this, He breathed His last.

The criminal is told by Jesus that they will be together in Paradise while later He committed his human spirit to the care of the Father. Now we must revisit:

Psalm 16:10 - For you will not abandon my soul [**נַפְשִׁי (nephesh)**] in Sheol [**שְׁאוֹל (she'ol)**: Hebrew for **ᾗδης (haidēs)**: Hades {**LXX: ψυχὴν μου εἰς ᾗδην (psuchēn mou eis haidēn)**}⁴]; nor will You allow Your Holy One to undergo decay.

Here David reveals to us that at physical death the soul of our Lord was transferred to Sheol, or Hades in the Greek, and, according to Jesus' statement to the criminal, to its compartment of Paradise.

From these passages we observe the threefold division of the true humanity of Jesus at His physical death: (1) His human spirit was placed in the care of God the Father (Luke 23:46), (2) His soul was escorted by the Holy Spirit to the Paradise compartment of Hades (Sheol), and (3) His body was placed in the tomb of Joseph of Arimathaea (Matthew 27:59-60; Mark 15:46; Luke 23:53; John 19:40-42).

³ There are sixteen Psalms that are generally considered Messianic: **2; 8; 16; 22; 23; 24; 40; 41; 45; 68; 69; 72; 89; 102; 110; and 118**. Chapters in boldface are the eleven attributed to David. Writers of the remaining five are the sons of Korah (45), Solomon (72), Ethan (89), and unknown (102 and 118).

⁴ Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English*, (London: Samuel Bagster & Sons, 1851; repr., Peabody, MA: Hendrickson Publishers, 2007), 705.

Nephesh is the Hebrew word whose equivalent in Greek is **ψυχή (psuchē)** both of which refer to the soul.⁵

Peter has already established that David's body did suffer decay and the location of his tomb is well-known to everyone in Jerusalem. Therefore, David's prophecy in Psalm 16 makes reference to the resurrection of Messiah.

Acts 2:32 - "This Jesus God raised up again, to which we are all witnesses."

Peter now identifies the Messiah. The one about whom David wrote is Jesus of Nazareth of whose resurrection Peter and others witnessed.

The verb "raised up" is the aorist active indicative of **ἀνίστημι (anistēmi)**. The aorist tense is culminative which signifies effort or process and denotes the attainment of such effort or process. Thus Peter proclaims that he and others keep on being witnesses to the resurrection.

Acts 2:33 - "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear."

7. The validation of propitiation is found in Peter's acknowledgment of the session of Jesus in His true humanity.

⁵ "A total of 755 occurrences of the noun *nephesh* have been counted in the Old Testament, and of these it is rendered in the Greek translation (LXX [Septuagint]) some 600 times by the psyche (ψυχή). Of the 144 times it is used in the Psalms, over 100 of them have the first person suffix, 'my soul'" (Bruce K. Waltke, "נַפְשׁוֹ (*nephesh*)," in *Theological Wordbook of the Old Testament*, R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke [Chicago: Moody Publishers, 1989], 590).