

Four Prophecies Fulfilled: the Resurrected Christ and Eternal King (Acts 2:30-32)

Expository Lessons from the Book of Acts

I. Review from Prior Lesson

- a. On the Day of Pentecost, Jews from all nations are gathered in Jerusalem.
- b. The Holy Spirit descends on the apostles in the form of tongues of fire.
- c. The apostles are speaking in other tongues, the native languages of the Jews gathered to hear them.
- d. Peter rises and preaches.
 - i. He says what they are seeing, the Spirit being poured out, is in fulfillment of the prophecy of Joel.
 - ii. Peter preaches Jesus resurrected from the dead.
 1. In fulfillment of prophecies.
 2. As confirmed by eyewitnesses.
 - iii. Peter quotes from **Psalm 16** (designated **Psalm 15** in the LXX), where it says, "You will not leave my soul in Hades, nor will you let my body see decay".
 1. Peter explains that even though David wrote this, it could not have applied to him, since he was long ago dead and buried (1,000 years before).
 2. Peter explains that this prophecy had to apply to the promised descendant of David, the Christ, the One who would reign over the eternal kingdom.
 3. Peter explained that in being raised from the dead, as seen by eyewitnesses, Jesus demonstrated that He was the Christ, the Messiah.
- e. In the remainder of this chapter, Peter directly quotes from one Old Testament prophecy, but alludes to four others. All are related to the resurrection of Jesus.
 - i. In this lesson, we will explore the four prophecies that Peter alludes to.

II. Two More Prophecies Related to the Resurrection of Christ (2 Samuel 7, 1 Chronicles 17)

- a. The next prophecy about the resurrection of Jesus *is alluded to* by Peter, but not directly quoted.
 - i. Most Bibles provide footnotes whenever the New Testament writers are quoting directly from the Old Testament, to identify the passage being quoted. That helps the reader to see the connection, so that he can check out the Old Testament passage in context.
 - ii. However, many times the New Testament writers are only paraphrasing or alluding to a prophecy. In those cases, the best approach is *to know your Old Testament well enough* to recognize what they are referring to.
- b. Let's take another look at the text we read earlier from **Acts 2**, in Peter's speech to the crowd in Jerusalem at Pentecost.
 - i. (*Peter, referring to David, says...*) "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses." (**Acts 2:30-32**, NKJV)
 - ii. **Question:** Is there really a place in the Old Testament where it actually says that God swore that He would "raise up the Christ", as Peter says here?
 1. Note here that in most Bibles, there is no passages referenced in the footnotes.
 - iii. **An Even More Basic Question:** Is there a passage that speaks directly about "*the Christ*" anywhere in the Old Testament?
 1. When I check my *Strong's Exhaustive Concordance* (based on the KJV, where Old Testament is based on the Hebrew of the Masoretic Text), the first place the word "Christ" appears is in the first verse of the New Testament, **Matthew 1:1**.
 - a. "The book of the genealogy of Jesus *Christ*, the Son of David, the Son of Abraham...." (**Matthew 1:1**, NKJV)
 - b. One might think that the word "Christ" does not appear anywhere in the Old Testament. However, it does!

2. In the Old Testament version that Peter generally quoted from, the Greek *Septuagint* (abbreviated LXX), the word “Christ” (Greek = Χριστος / Christos; the same word used in the New Testament) appears many times.
3. Lactantius, a prominent Roman teacher who converted to the Christian faith, writing c. 304-313 AD, explained the meaning and significance of the word “Christ”:
 - a. “He is called *Jesus* among men: for Christ is *not a proper name, but a title of power and dominion*; for by this the Jews were accustomed to call their kings. But the meaning of this name must be set forth.... The Jews had before been directed to compose a sacred oil, with which those who were called to the priesthood or to the kingdom might be anointed... so with them the anointing with the holy oil conferred the title and power of king... on this account we call Him *Christ, that is, the Anointed, who in Hebrew is called the Messiah.*”
 - i. (Source: Lactantius, *The Divine Institutes*, book 4, chapter 7; found in Ante-Nicene Fathers vol. 7, p. 106)
4. The word “Christ”, transliterated from the Greek, means the same thing as “Messiah” (Hebrew) or “the Anointed One” (English).
5. The word χριστός / christos (the anointed one) is a noun that is closely related to the common Greek verb χρίω / *chrío*, which means *to anoint* (in particular, to anoint with oil).
6. The word χριστός / christos refers to *someone who is anointed*. It is found dozens of times in the Septuagint. It is used as a general term in the Old Testament, referring to someone who is anointed (for example, a prophet or a priest or a king). However, in some cases, it refers to *The Anointed One of God*, the special One who will come in the future. You can only tell from context if it is being used in the general sense versus applying to *The Christ*.
 - a. The first place where the word “christos” occurs in the LXX is in the discussion about the sin offering in **Leviticus 4:5** and **4:16**, where the term “the anointed one” is applied to the high priest.

- b. Another important example of where the word “christos” in the Old Testament (LXX) is applied to Jesus Christ is when Peter in **Acts 4:25-26** quotes the opening lines of **Psalm 2**, from the LXX. There, Peter says:
- i. “who by the mouth of Your servant David have said: ‘Why did the nations rage, And the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against *His Christ*.’” (**Acts 4:25-26**, NKJV)
 - ii. There Peter is quoting, word-for-word, from **Psalm 2:1-2** in the LXX, where it speaks of the rulers opposing the Lord and *His Christ* (Greek: Christos).
 1. That psalm was written by David about 1,000 years before the birth of Jesus.
 2. Peter tells us that **Psalm 2** is a prophecy about *the Christ, the King* established by God; the One who would rule over God’s kingdom.
 - iii. In that psalm, the Christ is also referred to as being *God’s Son*.
 1. “...The Lord said to me, ‘You are my Son; today I have begotten you.’” (**Psalm 2:7**, LES)
 2. For further explanation of this passage, see the expository lesson we did last year on **Psalm 2**. (<https://www.walking-by-faith.org/teaching/old-testament/psalms/lessons/psalm-2-introducing-christ-the-son-of-god>)
7. Whenever we see the word Χριστός (Christos, the anointed one) or χρίω (chrio, to anoint) in the LXX, it is good to consider, from context, whether this might be referring to the Anointed One of God. Some significant examples:
- a. In **Luke 4**, when Jesus reads from the scroll of **Isaiah**:

- i. *“(Jesus says) The Spirit of the LORD is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.’ Then He closed the book and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, ‘Today this Scripture is fulfilled in your hearing.’” (Luke 4:18–21, NKJV)*
 - ii. Here Jesus is reading from **Isaiah 61:1-2**, with the version he is reading from generally following the LXX closer than the MT (note “recovery of sight to the blind”, etc.)
 - iii. The word χρίω (chrio) is used in “He has anointed Me to preach the gospel to the poor...”
 - iv. Eusebius (c. 260-340) was a famous early Christian historian, author and bishop of Caesarea. In an apologetic work called *Proof of the Gospel*, he explained the significance of Jesus applying this prophecy from **Isaiah 61** to Himself. (Jesus had read the passage and then stated, “Today this Scripture is *fulfilled in your hearing*”).
 1. The passage said, “the Spirit of the Lord is upon me... He has anointed me....”
 2. Jesus was stating here that *He is* the long-awaited “Anointed One”, the Christ.
 3. (Source: Eusebius, *Proof of the Gospel*, book 4, chapter 16)
- b. Another example where we find the word χρίω / chrio (the verb meaning ‘to anoint’) applied to Jesus is in **Hebrews 1**. Speaking of the divinity of Christ, it reads:
- i. “But to the Son He says: Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore

God, Your God, *has anointed You* with the oil of gladness more than Your companions.”
(**Hebrews 1:8-9**, NKJV)

- ii. There the writer of **Hebrews** is quoting from **Psalm 45:6-7**. In this case, it is a direct word-for-word quote from the Septuagint (where it is designated **Psalm 44:7-8**).
 - iii. In this passage, the one initially referred to as God (“your throne, O God”), who is over an eternal kingdom, is also the One of Whom it is said, “God, your God has *anointed You*...”.
 - iv. The **Hebrews** writer is using this to prove the divinity of Christ, the Anointed One. The Anointed One (the Son) *is God*, yet also *is anointed by God* (the Father).
- c. Now that we have established there are many places in the Old Testament (not just in the New Testament!) where “the Christ” is referenced, we return to our previous question.
- i. **The Question:** Earlier, based on what Peter said in **Acts 2**, we asked, “Is there anywhere in the Old Testament where it speaks specifically of:
 - 1. ‘*the Christ*’,
 - 2. one coming from the body of David,
 - 3. being *raised up* to sit on David’s throne,
 - 4. in fulfillment of *an oath that God swore to David*?”
 - ii. Related to this question, recently an old friend of mine read a book that was highly critical of the Christian faith: *Zealot*, by Reza Aslan. My friend was looking for me to show him where Aslan was wrong and sent me the book. The book is full of some rather obvious errors, at least obvious to someone familiar with the Bible, the prophecies, early Christian writings and early church history. One example (of many) was a statement by the author:
 - 1. **Claim by Reza Aslan, in *Zealot*:** “It should be noted that nowhere in the Hebrew Scriptures is the messiah explicitly named the physical son of David, i.e., ‘Son of David’.” (*Zealot*, p. 220)

- iii. **The Answer:** Yes, there is. Read **Psalm 132:10-11** (designated **Psalm 131:10-11** in the LXX):
1. “For your servant David’s sake, do not look away from the face of your *anointed* (*χριστός / christos = Christ*). The Lord swore to David this truth, and He shall not reject it, ‘I shall set up your throne from the fruit of your loins.’” (**Psalm 131:10-11**, LXX, OSB)
 2. “The Lord swore to David truthfulness, and he will never reject it, ‘From the fruit of your *belly* I will establish upon your throne....’” (**Psalm 131:11**, LES)
 - a. From this passage we see that this psalm, written 1000 years before Jesus was born, predicts that the Christ will come from the line of David.
 - b. Even if you don’t know any Greek, you can see by comparing an interlinear New Testament and LXX (such as in the *Apostolic Polyglot Bible*, which includes both) that the word for “Christ/ Anointed One” used here is identical with the Greek word that is translated “Christ” in **Matthew 1:1**.
 - c. Note: The word used in **verse 11**, in the LXX, is actually *belly* (*κοιλία / koilia*), as in the LES, NETS and a few other translations based on the LXX. (We will discuss more on that later in this lesson.)
- iv. The writer of **Psalm 132** (designated **Psalm 131** in the LXX) is recalling a promise God had made to David through Nathan the prophet, in **2 Samuel 7** (designated **2 Kingdoms 7** in the LXX) and in the parallel account in **1 Chronicles 17**. That promise later was confirmed in **Psalm 89** and **Psalm 132** (designated **Psalms 88 and 131** in the LXX).
1. Let’s look at this prophecy in **2 Samuel 7**, one of the most amazing in all of Scripture!
- d. Prophecy of the eternal King who will be raised up from the line of David.
- i. Read **2 Samuel 7:1-17** (designated **2 Kingdoms 7:1-17** in the LXX).
 - ii. Background:
 1. David has succeeded Saul as king, consolidates control over the kingdom, comes into Jerusalem and builds a palace for himself. However, he is distressed that the ark of God is still dwelling in

a tent. He wants to build a permanent structure, a temple for God.

2. Nathan the prophet first tells David this is a good idea. Then the word of the Lord comes to Nathan at night. God directs Nathan to tell David that he is *NOT* the one who will build the temple.
3. Read **2 Samuel 7:12-16** (designated **1 Kingdoms 7:12-16** in the LXX), the actual prophecy. Pay very close attention to all of the details.
4. Here is a summary of the main points of this prophecy:
 - a. After David dies and is buried, the Lord will *raise up* one of David's offspring.
 - b. He (the One to come from David's body) will reign on David's throne, forever.
 - c. He is the One who will build a house for God (the temple). He will be established in God's house forever.
 - d. God will be a Father to Him, and He will be God's Son.
5. Some of you may think of Solomon when hearing this prophecy. After all, he was the son of David, and he was the one who first built the temple.
6. If you read further in **2 Samuel**, **1 Kings** and **1 Chronicles**, it appears that both David and Solomon assumed that Solomon would be the one to fulfill this prophecy. We see this as we read about the events that follow, related to the promise and prophecy, including the following:
 - a. In **1 Kings 1**, David is now old and feeble, but still king. His son Adonijah takes advantage of the situation and has himself appointed king. Nathan and Bathsheba (mother of Solomon) tell David about the plot; David responds, authorizing Solomon to be anointed king while David is still alive. This is keeping a promise that David had made earlier to Bathsheba that Solomon (who was not the oldest son) would succeed David to the throne.
 - b. In **1 Kings 2**, David reminds Solomon of the promise God had made through Nathan: a kingdom that will

never end (provided they follow all the Law of Moses). Then David dies.

- i. Apparently, *David thought* that the prophecy he had received would be fulfilled by his son, Solomon.
 - c. In **1 Kings 5**, Solomon tells Hiram the King of Tyre about the prophecy. He explains to Hiram that he (Solomon) is the son of David, reigning on his father's throne, therefore he is the one who must build the temple. In response, Hiram has cedar logs for the temple construction.
 - d. In **1 Kings 6-8**, Solomon oversees the building of the temple.
 - e. In **1 Kings 8**, at the dedication of the temple, Solomon confidently recounts the prophecy again and explains to the people how he had fulfilled it (one from David's body, on David's throne, and had just built the temple).
 - i. It seems clear that Solomon *also* believed that the prophecy that Nathan had given to his father applied to him (to Solomon).
 - ii. In a prayer at the dedication of the temple, Solomon reminds God of the rest of the promise made to David and asks God to give him and his descendants the kingdom that will never end.
 - f. God appears to Solomon in **1 Kings 9** and answers that request. The Lord tells Solomon *that IF he and his sons follow God's commandments and statutes*, the throne of their kingdom will be established forever.
 - i. Of course, we know that after this point in time, Solomon and most of his descendants on the throne *did not* follow God's commandments. As a direct result, their kingdom was ended by the Babylonians.
- iii. **Question:** Did *Solomon* fulfill this prophecy that was given to his father David?
1. Early Christian writer Lactantius, a Roman teacher who converted to the Christian faith (c. 250-325 AD), noted that many Jews still believed this prophecy applied to Solomon,

since he was the son of David who built the temple in Jerusalem. However, Lactantius showed why this prophecy *COULD NOT POSSIBLY* have applied to Solomon. Lactantius made his case as follows:

- a. “Now Solomon received the government of the kingdom from his father himself. But the prophets spoke of Him who was then born after that David had slept with his fathers. Besides, the reign of Solomon was not everlasting; for he reigned forty years. In the next place, Solomon was never called the son of God, but the son of David;
 - b. “and the house which he built was not firmly established, as the Church, which is the true temple of God, which does not consist of walls, but of the heart and faith of the men who believe on Him and are called faithful.
 - c. “But that temple of Solomon, inasmuch as it was built by the hand, fell by the hand. Lastly, his father, in the **126th Psalm** [*based on the LXX numbering; designated **Psalm 127** in most modern Bibles*], prophesied in this manner respecting the works of his son: ‘Except the Lord build the house, they have labored in vain that built it; except the Lord keep the city, the watchman have stayed awake in vain.’”
 - i. (Source: Lactantius, *The Divine Institutes*, Book 4, chapter 13; found in Ante-Nicene Fathers vol. 7, p. 113)
2. Consider the points made by Lactantius here on why this prophecy given to David (in **2 Samuel 7**) *could not* have been fulfilled by Solomon.
- a. (**Strike 1**) David was told that the promised son who would build the temple would be raised up “when your days are fulfilled, and you rest with your fathers”, meaning after David’s death. However, Solomon was raised to the throne *while David was still alive!*
 - i. David appointed Solomon to the throne while David was still alive, to counteract the attempt of one of his other sons, Adonijah, to seize the throne, as documented in **1 Kings 1** (designated **3 Kingdoms 1** in the LXX).

- b. **(Strike 2)** God promised to “establish the throne of his kingdom *forever*.” However, Solomon was only on the throne for *40 years*. Even the kingdom of his sons lasted *only about 400 years*. It was terminated by God under the Babylonians, after which the Jews went through a period of captivity.
 - c. **(Strike 3)** The house that he would build was *to last forever*. It said, “he shall build Me a house...I will establish him in My house and in my kingdom forever”. However, Solomon’s house/temple was *destroyed by the hands of men*, by the Babylonians.
 - d. **(Strike 4)** The Lord had said, “I will be his Father, and he shall be My son.” However, Solomon *was never known as the Son of God*. He was known only as the son of *David!*
 - e. Lactantius had four devastating strikes against the claim that this promise was fulfilled by Solomon.
 - i. In baseball, it’s “*three strikes and you’re out*”.
 - ii. However, the Lord told Moses in **Deuteronomy 18:22** that whenever a true prophet speaks, *everything he said* must come to pass. Therefore, when it comes to fulfilling prophecy, *just one strike* and you’re out!
 - f. **Conclusion:** Clearly, Lactantius was right! This prophecy *could not* have applied to Solomon. However, all the elements of the prophecy were fulfilled by Jesus about 1,000 years later!
 - i. Jesus was made King after David’s death.
 - ii. Jesus’ Kingdom will last forever.
 - iii. Jesus’ house (the Church) is eternal.
 - iv. Jesus was God’s Son.
3. Superficially, it might appear that this applied to Solomon (son of David, on the throne, built the temple). However, when we look more carefully, we can see things that even David and Solomon missed.

iv. **Question:** Why would God give a prophecy that *superficially appeared* to be fulfilled by Solomon (while in reality, it would be fulfilled by the Christ)?

1. **Possible Answer:** To me, this may be similar to what is referred to as a 'head fake' in some sports.

a. In many sports (basketball, football, soccer) where you have an opponent you are trying to outwit and get past, this is a popular technique.

i. Normally, if you are planning to move to the right to go in for the score or make a move to get past your opponent, you first turn your head to the right and look to the right, so that your eyes can see where you are about to go.

ii. However, with a *head fake*, you first turn your head to look right (as if you are planning to go right); but then after your opponent adjusts accordingly, you quickly advance in the opposite direction (to the left).

iii. By doing this skillfully, you can catch your opponent completely off guard.

b. Similarly, in World War II, before the allies landed at Normandy Beach in France, they first pretended that the European landing would be at other locations, in a deliberate attempt to mislead the German army and throw them off track.

c. Let us never forget that God's plan to save man was communicated in advance by the Holy Spirit through the prophets (**Amos 3:7, 1 Peter 1:10-11**).

i. God has always had enemies (Satan and those with him) who are trying to anticipate and derail His plans.

ii. To counter this, I believe the Holy Spirit, the Spirit of wisdom (**Isaiah 11:2**), has used 'head fakes' like these to misdirect God's enemies!

e. Let us return to that strange "belly" reference we discussed earlier.

i. While the OSB and many other Bible translations of **2 Samuel 7:12** (designated **2 Kingdoms 7:12** in the LXX) says "from out of your

body", the Greek word in the LXX (κοιλία / koilia) is more accurately translated "*belly*". You can see this "*belly*" rendering in some other translations of the LXX.

1. Example: "And it will happen if your days are fulfilled and you sleep with your fathers that I will raise your descendant from you *who will be from your belly* and I will establish his kingdom." (**2 Kingdoms 7:12**, LES)
 2. Note that the OSB correctly translates the same phrase in the parallel account, from **1 Chronicles 17:11** as "he who will be out of your *belly*".
- ii. **Question:** "Out of the *belly* of David? Doesn't that wording seem rather odd, considering that it is applied to *a man*?"
1. When I read this passage to my wife and to another Christian, both of them definitely noticed the part where it said the offspring of David would come from "out of his *belly*". It struck them both as odd that the passage would say "out of your belly" to David, *a male*.
 2. After all, while a baby comes from the *belly of a woman*, it proceeds from *another part* of a man's anatomy!
- iii. The Greek word for "*belly*" is used in the LXX in **2 Samuel 7:12**, in the parallel passage in **1 Chronicles 17:11**, as well as in the passage we discussed earlier **Psalms 132:11**, where the promise to David is repeated later. The Greek word is κοιλία / koilia. You can tell what this word means by looking at examples of where it is used in the New Testament.
1. Jesus uses it in when He says: "For as Jonah was three days and three nights in the *belly (= koilia)* of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." (**Matthew 12:40**, NKJV)
 2. Elizabeth, the mother of John the Baptist, uses the term when she greets Mary: "Then she spoke out with a loud voice and said, 'Blessed are you among women, and blessed is the fruit of your *womb (= koilia)*!'" (**Luke 1:42**, NKJV)
 - a. This verse is very familiar to Catholics and others who recite a popular prayer that begins with the words, "*Hail Mary...*"!

- b. While nearly all Bibles translate this “womb”, which is clearly correct in context, the Greek text literally says, “blessed is the fruit of your *belly*”.
 - i. You can easily verify this with a Greek-English interlinear New Testament.
- c. As mentioned earlier, this same phrase “fruit of your belly” is used in **Psalm 131:11** in LXX version (corresponding to **Psalm 132:11** in Bibles based on the Masoretic Text).
 - i. There it recalls the promise made to David and says, as we read earlier, “From the *fruit of your belly* I will establish upon your throne....” (**Psalm 131:11**, LXX, LES)
- iv. We can see from how the Greek word *koilia* is used, that it corresponds well to our English word “belly”. It refers to the body cavity or space located within the lower part of one’s torso. That area includes the soft tissue of the stomach, intestines, and (in the case of a woman) the womb.
- v. Obviously, the seed of the future Christ did not (literally) come from David’s *belly*, but from the fruit of his loins (the phrase we would expect to be used).
 1. **Question:** Why was that term applied to David (more than once) in prophecy found in the LXX?
- vi. Irenaeus (bishop of the church in Lyons, who had learned from Polycarp, a disciple of the apostle John) writing around the year 180 AD, provides an interesting understanding of the peculiar reference to “belly” here in the prophecy to David. This is within a discussion about the virgin birth of Jesus.
 1. “God promised David that He would raise up *from the fruit of his belly* an eternal King, [referring to **2 Samuel 7:12** and **1 Chronicles 17:11**; both based on the LXX] is the same who was born of the Virgin, herself of the lineage of David. For on this account also, He promised that the King should be ‘of the fruit of his belly,’ which was the appropriate [term to use with respect] to a virgin conceiving, and not ‘of the fruit of his loins,’ ...which expression is appropriate to a generating man, and a woman conceiving by a man.
 2. “In this promise, therefore, the Scripture excluded all manly influence; yet it certainly is not mentioned that He who was

born was not from the will of man. But it has fixed and established 'the fruit of the belly,' that it might declare the generation of Him who should be [born] from the Virgin, as Elizabeth testified when filled with the Holy Ghost, saying to Mary, 'Blessed art thou among women, and blessed is the fruit of thy belly;' [Luke 1:42] the Holy Ghost pointing out to those willing to hear, that the promise which God had made, of raising up a King from the fruit of [David's] belly, was fulfilled in the birth from the Virgin, that is, from Mary."

- a. (Source: Irenaeus, *Against Heresies*, book 3, chapter 21; found in Ante-Nicene Fathers vol. 1, pp. 452–453)
 - b. If Irenaeus is correct, the term "belly" was used deliberately by the Holy Spirit to indicate that the promised king would come *from a woman* who was directly descended from David.
- vii. Note that in the aforementioned book *Zealot*, by Reza Aslan, the author dismisses the account of the virgin birth of Jesus as fictional. Aslan refers to "...a great deal of speculation among scholars over whether the story of the virgin birth was invented to mask an uncomfortable truth about Jesus' parentage – namely, that he was born out of wedlock".
1. However, the virgin birth was in fulfillment of prophecies made hundreds of years prior to Jesus' birth.
 - a. That includes the prophecy of **Isaiah 7:14**, that "a virgin will be with child...".
 - b. It also may include the prophecies of **2 Samuel 7, 1 Chronicles 17** and **Psalms 132**, that the promised king who would come from David would come from his "belly". This alluded to the fact that it would be from *a woman* descended from David, without male involvement, as explained above by Irenaeus.
 2. Note that in **Matthew 1** and **Luke 3**, in the two genealogical accounts of the ancestry of Jesus, we have the lineage of *Joseph*, the stepfather of Jesus. (Joseph was considered the legal father of Jesus, but of course was not His biological father.)
 - a. Early Christian writers understood that although the genealogies provided in **Matthew 1** and **Luke 3** are somewhat different, *both are correct*.

- i. A man could have one person for his biological father, but (for example, if the biological father died and the boy was raised by his mother and a stepfather) he could have a different man as his legal father.
 - ii. In general, early Christian writers held that Matthew described the natural or biological lineage of Joseph, while Luke described Joseph's lineage "by law". Examples where early Christian writers explain this understanding:
 1. Julius Africanus (writing c. 245), in his *Letter to Aristides*, found in Ante-Nicene Fathers vol. 6, p. 126.
 2. Eusebius, in *Gospel Problems and Solutions*, pp. 38-39; in Response to Stephanus No. 4.
3. Of course, Jesus was physically the offspring of the virgin, *Mary* (He did not biologically descend from Joseph). However, based on what Gabriel said to Mary, it is clear that Mary was a direct descendant of David as well.
- a. Gabriel told Mary, "...and the Lord God will give Him the throne of His father David." (**Luke 1:32**, NKJV)
4. Eusebius, in *Gospel Problems and Solutions* (c. 320 AD), wrote:
- a. "...in his divine message to her, Gabriel has included among his prophecies the words: 'and God will grant him the throne of his father, David', making it clear that David was the forebear of the one who is to be her son. What else, logically, could the angel have meant by saying this to the Virgin, but an acknowledgment that she was descended from David?
 - b. "He could not have used the words, 'God will grant him the throne of *his father, David*' to a woman not actually descendent from David.
 - c. "'What do you mean, of his *father*?' The Virgin would justifiably have asked, if it was not clear that what he said was addressed to a daughter of David, given that she is acknowledging that she 'does not know a man'

and has just been told that she is to conceive by the Holy Spirit.”

- i. (Source: Eusebius, *Gospel Problems and Solutions*, p. 23; Response to Stephanus No. 1)
 - ii. Eusebius makes a very good point from what Gabriel says in the announcement to Mary, in **Luke 1**. Based on what Gabriel said to her (that as a virgin she would conceive a son who would inherit the throne of “*his father, David*”), logically, *Mary must have been a direct descendant of David*.
- viii. **Question:** This prophecy from **2 Samuel 7** and **1 Chronicles 17** (repeated in **Psalms 89** and **Psalms 132**), is about the king who would come from David, who would reign over the eternal kingdom. What does this have to do with Jesus being *resurrected from the dead*, which was the main point Peter was striving to establish in **Acts 2**?
1. In **Acts 2**, the point that Peter was making is that God *said* He would *raise up* the Christ, the one who came from David; and that God had just *done* that very thing!
 - a. “Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would *raise up* the Christ to sit on his throne, he, foreseeing this, spoke concerning the *resurrection* of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has *raised up*, of which we are all witnesses.” (**Acts 2:30–32**, NKJV)
 2. Here in **Acts 2:30-32** (three times), as well as in **2 Samuel 7:12**, **1 Chronicles 17:11** in the LXX; and by Peter in **Acts 2:24** and **2:32** (also in **Acts 3:26**), the Greek word translated “raised up” or “set up” is the same Greek word (ἀνίστημι / anistemi).
 3. This is the same word found in **Luke 24:46** where Jesus said, “Thus it was written, that it was necessary for the Christ to suffer and *to rise* from the dead the third day.” (NKJV)
 4. The word used in all these places (ἀνίστημι / anistemi) is a very common word used throughout the New Testament and the LXX. It simply means “to raise up”. Just as in English, that term is used in three different senses:

- a. *Literally*, to elevate your body, as from a sitting or reclining position to a standing posture.
 - i. Example: when Moses came down from Mt. Sinai, it says, “The people sat down to eat and drink, and *rose up* to play (**1 Corinthians 10:7**, where Paul is quoting from **Exodus 32:6** in the LXX).
 - ii. Also, in **Acts 14:10**, Paul heals a crippled man in Lystra who is sitting and then tells him, “*Rise up* straight on your feet”.
 - b. *Figuratively*, for example, to ‘*raise up*’ a new leader within a church.
 - i. Example: **Acts 20:30**, where Paul warns the Ephesian elders, “from among yourselves, men will *rise up*, speaking perverse things, to draw away the disciples after themselves.”
 - ii. Also, in **Exodus 1:8** (LXX) where it says: “A new king *rose up* over Egypt who did not know Joseph.” (Also quoted by Stephen in **Acts 7:18**.)
 - c. *Literally*, to be *raised up* (physically/bodily) *from the dead*.
 - i. Example from **Luke 24:46** where Jesus said, “it was necessary...for the Christ to *rise from the dead* on the third day”.
 - ii. Stating that the things written about the Son of Man by the prophets would be fulfilled, Jesus said, “They will scourge Him and kill Him. And the third day He will *rise again*.” (**Luke 18:33**, NKJV)
 - iii. In many other places, throughout the New Testament, the Greek word *anistemi* is used in this way.
5. *Anistemi* is one of the two main words used in the New Testament when talking about someone (including Jesus) being resurrected from the dead.
- a. (The other Greek word is *ἐγείρω* / *egeiro*, which has essentially the same meaning as *anistemi*.)

6. **Bottom Line:** When David was told that God would ‘*raise up*’ one of David’s offspring, most people assumed that it was meant to be taken *figuratively*. However, the Holy Spirit meant it *literally*.
- a. The Lord did indeed “*raise up*” Jesus from the dead, fulfilling this prophecy exactly, but in a spectacular, unexpected way. *That is the very point* Peter is making in **Acts 2:24** and **2:32**.
- ix. Understanding this prophecy (the promise made to David in **2 Samuel 7** and **1 Chronicles 17**; recounted and confirmed in **Psalms 89** and **Psalm 132**) will help you to understand the significance of several things in the New Testament.
1. This will help us to understand why the very first point made about Jesus, in the first gospel, is that He is descended directly from King David.
 - a. “The book of the genealogy of *Jesus Christ, the Son of David*, the Son of Abraham:” (**Matthew 1:1**, NKJV)
 - b. In *Gospel Problems and Solutions*, Eusebius answers the question raised by a man named Stephanus, who asked why Matthew gives preference to David in introducing the genealogy of Jesus in **Matthew 1:1**.
 - c. Stephanus had wondered why the gospel of **Matthew** began with the statement, “The book of the birth of Jesus Christ, son of David, son of Abraham.”
 - d. The answer given by Eusebius:
 - i. “It is because it was to David first, and only to him, that a prophecy was given, confirmed by an oath, that the Christ’s birth was, in physical terms, from him.” [Eusebius then quotes the prophecies from **2 Samuel 7** and from the psalms that confirm that promise].
 - ii. (Source: Eusebius, *Gospel Problems and Solutions*, p. 39; Response to Stephanus No. 5)
 2. This also explains the significance of the details in the announcement that the angel Gabriel made to Mary that, as a virgin, she would conceive and bear a son.
 - a. Read **Luke 1:26-37**.

- i. Points made by Gabriel that refer to the prophetic promise made to David about 1,000 years prior include:
 1. He will inherit the throne of His father, David. (**Luke 1:32 / 2 Samuel 7:12**)
 2. He will reign over an eternal kingdom. (**Luke 1:33 / 2 Samuel 7:13, 7:16**)
 3. He will be called the Son of God. (**Luke 1:32, 1:35 / 2 Samuel 7:14**)
- b. Eusebius explained, regarding this announcement to Mary by the angel Gabriel:
 - i. “Therefore, the throne about which the great angel Gabriel gives the Virgin the good news, prophesying that it will be given to the One who is to be born of her, is this very same throne that God swore to give David, the throne which is ‘as the days of heaven’, ‘as the sun before God’ and ‘as the moon, set firm for eternity’ (**Psalm 89:29, 37**), with the whole nation praying for it to be established.
 - ii. “Hence, he (*the angel Gabriel*) says to her: ‘And you shall call His name Jesus; He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of his father David’. He goes on, too, to make it clear the kind of throne he is talking by saying: ‘And He shall reign over the house of Jacob for eternity; and of his kingdom there shall be no end.’ (**Luke 1:33**)
 - iii. “His explanation agrees with that of the oracles. They were telling David in advance about an eternal, heavenly throne of kingship; exactly so, Gabriel is saying that the One who is to be born of the Virgin will receive the throne of David – that is to say, the throne promised to David, though not by any means actually given to him yet: the heavenly throne, the one lasting to eternity.

- iv. “This, then, was the actual fulfillment of the greatest prophecy delivered to David, awaited by the whole people, fulfilled in our Savior Jesus Christ, as Gabriel testified in the words: ‘And he shall reign for eternity; and of his kingdom there shall be no end’.”
 - 1. (Source: Eusebius, *Gospel Problems and Solutions*, p. 85; Response to Stephanus No. 15)
- 3. Also, let us consider also the reaction of the crowd, and of Jesus’ enemies, upon His *‘triumphal entry’* into Jerusalem riding on a donkey, shortly before He was crucified.
 - a. Taken together from the accounts in all four gospels, people in the crowd were crying out:
 - i. “Hosanna to the Son of David.” (**Matthew 21**)
 - ii. “Blessed is the kingdom of our father David.” (**Mark 11**)
 - iii. “Blessed is the king who comes in the name of the Lord.” (**Luke 19**)
 - iv. “Blessed is He who comes in the name of the Lord! The king of Israel!” (**John 12**)
 - b. The reaction of Jesus’ enemies:
 - i. “Some of the Pharisees called out from the crowd, ‘Teacher, rebuke your disciples.’” (**Luke 19:39**)
 - ii. Afterward, when the chief priests and scribes heard the children in the temple area crying out, “Hosanna to the Son of David!” they were indignant and said to Him, ‘Do you hear what they are saying?’” (**Matthew 21:15-16**)
 - c. It seems to me that the crowd thought Jesus might be the one promised to come from David, the king who would reign over David’s kingdom. This greatly alarmed Jesus’ opponents!

III. Another Look at the Psalms Discussing that Oath (Psalms 89 and 132)

- a. Eusebius is well-known to many Christians as an early church historian, the author of Ecclesiastical History. Less well known is that he was also a very skilled apologist, as can be seen in his *Proof of the Gospel*, the first ten volumes of which have survived. This material is not included in either the Ante-Nicene Fathers (ANF) nor Nicene and Post-Nicene Fathers (N/PNF) sets, but it is available online.
 - i. I consider book 3 of *Proof of the Gospel* to be one of the greatest masterpieces of Christian apologetics of all time.
 - ii. In books 4-8 of *Proof of the Gospel*, Eusebius touches on prophecies in the psalms that are alluded to by Peter in **Acts 2**, specifically **Psalms 89, 132 and 110**.
 - iii. Eusebius followed the LXX, but also compared it with other translations used by the Jews in his day, in an effort to convince the Jews that Jesus was the Messiah, the Christ. He skillfully used the Jewish Scriptures (the Old Testament) and reason.
- b. Read selected passages from **Psalm 89** (designated **Psalm 88** in the LXX):
 - i. Read **Psalm 89:1-5**.
 1. This recalls the great promise made to David.
 2. The Lord says, "I swore to David...", regarding the promise that one of David's seed would inherit the eternal kingdom.
 - ii. Read **Psalm 89:20-46**.
 1. It speaks here of the one who has been anointed, who is rejected by men. His life comes to an early end.
 2. He is opposed by enemies, but those who hate Him will be destroyed.
 3. This one God refers to as His firstborn Son, higher than the kings of the earth.
 4. The Lord says, "I swore in my holy place", referring to the great promise He will keep regarding giving one of his sons the eternal kingdom.
 5. This section reminds me of the passion and death of Jesus.
 - iii. Read **Psalm 89:50-53**.

1. This again recalls the promise sworn to David and speaks of the Lord's anointed.
 2. (Note that early Christian writer Cyprian also discussed how **Psalm 89** referred to Jesus, in Ante-Nicene Fathers vol. 5, p. 516.)
- iv. Regarding **Psalm 89**, Eusebius saw the great promise of the kingdom to be given to the Christ, the seed of David, as well as His rejection and suffering.
1. "And it says too that the kingdom of David will be restored by Him, which you will understand thus: there were many promises given to David, in which it was said:
 2. "'And I will set his hand in the sea, and his right hand in the rivers: he shall call upon me, You are my Father, my God, and the helper of my salvation, And I will make him my firstborn, high above the kings of the earth. Forever I will keep my mercy for him, and my covenant shall stand firm with him, and I will make his seed for ever and ever, and his throne as the days of heaven.' (**Psalm 89:26-30**)
 3. "And again: 'Once have I sworn by my holiness, I will not fail David, his seed shall remain for ever, and his throne is as the sun before me, and as the moon established for ever.' (**Psalm 89:36-38**)
 4. "God promised all this to David in the Psalms, but through the sins of his successors the opposite actually happened— for the kings of David's seed lasted until Jeremiah, and ceased on the siege of the holy city by the Babylonians, so that from that date neither the throne of David nor his seed ruled the Jewish nation.
 5. "And the Holy Spirit thus foretells the failure of the promises made to David in the same passage of the Psalm: 'But you have rejected, and made of no account, you have cast down your Christ: You have destroyed the covenant of thy servant, and cast his glory to the ground, thou hast broken down all his strongholds.' (**Psalm 89:39-41**)
 6. "And a few verses later: 'You have broken down his throne to the ground, you have lessened the days of his time, you have proved dishonor upon him'; (**Psalm 89:45-46**)
 7. "a course of events which has been begun and carried to its conclusion from the Babylonian captivity of the Jews up to the

Roman Empire and Tiberius. For no one of the seed of David appears to have sat on the throne of the Hebrews in the intervening period up to the coining of Christ.

8. “But when our Lord and Savior Jesus Christ, Who was of David's seed, was proclaimed King of all the world, that very throne of David, as though renewed from its degradation and fall, was restored in the divine kingdom of our Savior, and will last forever; and even now, like the sun in God's Presence, is lighting the whole world with the rays of His teaching, according to the witness of the Psalm and the prophecy before us, which says concerning the Child that should be born, on the throne of David (that is to say, the eternal and lasting throne promised to David), He should sit in His kingdom, to guide it, and uphold it in justice and judgment from now even for ever.
 9. “The Angel Gabriel should be a sufficient teacher that this was fulfilled, when he said in his sacred words to the Virgin: ‘Fear not, Mary, for you have found favour with God; and behold you shall conceive in your womb, and bear a son, and you shalt call his name Jesus. He shall be great, and shall be called Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.’ (**Luke 1:30-33**)
 10. “And the prophet expecting this birth of Christ in the aforesaid Psalm, and regarding its postponement and delay as if it were the cause of the fall of David's throne, cries in disgust, ‘But you have refused, and made of no account, and cast off your Christ.’ (**Psalm 89:39**) And he prays as though doubting the Divine Being, that the promise may be somehow swiftly fulfilled: ‘Where is Your ancient pity, Lord, which you swore to David in Your truth?’ (**Psalm 89:50**)
 - a. (Source: Eusebius, *Proof of the Gospel*, book 7, chapter 1; see also book 4, chapter 16; and book 8, chapter 1)
- c. Read **Psalm 132** (designated **Psalm 131** in the LXX).
- i. **Question:** As you read the lines of this psalm, are you reminded of any things in the New Testament?
 - ii. Note three lines in this psalm, which appear prominently in the beginning of the gospels of **Matthew** and **Luke**.

1. Reference to “the fruit of your *belly* (Greek: *koilia*)” is reminiscent of Elizabeth’s greeting to Mary, in **Luke 1**.
 - a. “Then she spoke out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb (Greek: *koilia*)!” (**Luke 1:42**, NKJV)
2. Reference to “the horn of David” reminds me of Zechariah’s prayer, when he recovers his voice after the birth of John the Baptist, in **Luke 1**.
 - a. “And has raised up a *horn of salvation* for us in the house of His servant David...” (**Luke 1:69**, NKJV)
3. Reference to “Ephratha”, which is the same place as Bethlehem, the town where Jesus was born.
 - a. “But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, Whose goings forth are from of old, from everlasting.” (**Micah 5:2**, NKJV)
 - i. This prophecy points not only to His birth in Bethlehem, but also to His divine origin in eternity: “...whose goings forth are from old, from everlasting”.
 - ii. Note that this is the prophecy from Micah quoted in **Matthew 2:6** when Herod asked where the Christ was to be born.
- iii. Eusebius comments on the significance of **Psalm 132**, immediately after discussing the prophecy of **Micah** foretelling of the birth of Jesus Christ in Bethlehem:
 1. “This prophecy agrees with the preceding [referring to **Micah 5:2**] in stating that the God about whom the prophecy is made will come forth from Bethlehem.
 2. “...For when he has received the oracle addressed to him in the Psalm which said: ‘Of the fruit of your body [*belly*, LXX] I will set upon your throne,’ and, ‘There will I raise up a horn for David, I have prepared a lamp for my Christ,’ he rightly falls down before God, and there fallen to the earth worships, and with yet greater intensity of prayer swears that he will not enter the tabernacle of his house, nor allow his eyes to sleep, nor his eyelids to slumber, nor ascend the couch of his bed, but

will lie on the ground worshipping and adoring, until he finds a place for the Lord, and a tabernacle for the God of Jacob—that is, until he learns by the Lord's revelation to him the birthplace of the Christ.

3. “So having prayed and desired to learn it, not long after he beholds by the Holy Spirit what will be in the future; for God has promised to His people that he will hear them even while they speak. So his prayer being heard he is favored with an oracle which cries ‘Bethlehem,’ that being the place of the Lord, and the tabernacle of the God of Jacob.
4. “And so when the Holy Spirit prophesied that this was within him, he, listening to his inner voice, adds: ‘Lo, we heard of it in Ephratha.’ And Ephratha is the same as Bethlehem, as is clear from Genesis, where it is said of Rachel, ‘And they buried her on the way to Ephratha, and this is Bethlehem’. (**Genesis 35:19**)
5. “And the previous prophecy ran: ‘And you, Bethlehem, house of Ephratha.’ (**Micah 5:2**) ‘Behold,’ he says, ‘we have heard it!’ - evidently meaning the birth of Christ and the entering of the God of Jacob into His tabernacle. For what else could the tabernacle of the God of Jacob be but the Body of Christ, which was born at Bethlehem, in which, as in a tabernacle, the divinity of the Only-begotten dwelt?
6. “And the habitation is not said to be simply of God, but is qualified as of the God of Jacob, that we may know that it is the God that dwells therein, Who was seen by Jacob in human form and shape, wherefore he was deemed worthy of the name, Seer of God, for such is the translation of his name. And I have established in the early part of this work that He that was seen by Jacob was none other than the Word of God.
7. “Bethlehem was therefore revealed to David when he prayed and desired to know the place and the habitation of the Lord and God of Jacob, wherefore he said: ‘Behold, we heard it at Ephratha,’ and added: ‘Let us worship at the place where his feet stood.’ Therefore in these words the Lord God of Jacob Himself foretold that His own place and habitation would be in Ephratha, which is Bethlehem, agreeing with the prophecy of Micah, which said: ‘And you, Bethlehem, house of Ephratha, out of you shall come a ruler, and his goings forth are from

eternity,' (**Micah 5:2**) which, when we lately examined, we found could only apply to our Lord and Saviour Jesus Christ, Who was born at Bethlehem according to the predictions.

8. "For it is certain that no one else can be shown to have come forth from there with glory after the date of the prophecy: there was no king, or prophet, or any other Hebrew saint who can be shown to have been of David's seed, and also born at Bethlehem, except our Lord and Savior, the Christ of God. We must, therefore, own that He, and no one else, is the subject of this prophecy, and for the additional reason that further on the same Psalm proves it, calling Him Christ by name, where it says: 'For the sake of David your servant, turn not away the face of your Christ.' And again: 'There will I raise up a horn for David, I have prepared a lamp for my Christ, his enemies I will clothe with shame, but upon him my holiness shall flower.'
9. "Where else does he say: 'I will raise up a horn for David,' but in Bethlehem—Ephratha? For it was there the horn of David, the Christ according to the flesh, arose like a great light, and there the God of the Universe prepared the lamp of the Christ. And the human tabernacle was the lantern as it were of his spiritual light, through which, like an earthen vessel, as if through a lantern, He poured forth the rays of His own light on all who were oppressed by ignorance of God and thick darkness.
10. "Yes, indeed, I think that it was clearly revealed here that the God of Jacob, from the beginning the Eternal, would dwell among men, and that He would be born nowhere else but in the place at Bethlehem, near Jerusalem, in the spot that is even now pointed out, for there no one is witnessed to by all the inhabitants as having been born there in accordance with the Gospel story, no one remarkable or famous among all men, except Jesus Christ.
11. "And Bethlehem is translated, 'House of Bread,' bearing the name of Him Who came forth from it, our Savior, the true Word of God, and nourisher of spiritual souls, which He Himself shows by saying: 'I am the Bread that came down from heaven.' (**John 6:51**) And since it was David's mother-town as well, the Son of David according to the flesh rightly made His entrance from it according to the predictions of the prophets, so that the reason is clear why He chose Bethlehem for His mother-town."

- a. (Source: Eusebius, *Proof of the Gospel*, book 7, chapter 2; see also book 4, chapter 16; book 7, chapter 3; and book 8, chapter 1)
- iv. Another quote from Eusebius, on the significance of **Psalm 132** (designated **Psalm 131** in the LXX):
1. “[Title:] **Psalm 131** [LXX] - Christ Named as Rising from the Seed of David, called Horn of David, bringing to Shame the Jews His Enemies, Restoring the Sanctuary of the Father.
 2. “‘The Lord swore to David the truth, and he will never reject it, “From the fruit of your body I will set upon your throne.”’
(**Psalm 131/132:11**)
 3. “And further down, ‘There will I lift up the horn of David, I have prepared a lantern for my Christ. As for his enemies, I will clothe them with shame, but upon him my holiness shall flourish.’ (**Psalm 131/132:17-18**)
 4. Now here, the Lord swears about one of the seed of David, Whom He calls His seed and horn. And again addressing Christ by name, He says that He has prepared a lantern for Him, which seems to refer to the prophetic word, which showed the coming of Christ before, Who alone, like the light of the sun, has now risen on all men through the whole world.
 5. “And David Himself was prepared as a lantern for the Christ, taking the place of a lantern in comparison with the perfect light of the sun. And then He says: ‘I will lift up the horn,’ showing the place where He means Christ to be born. For when David is praying that he may behold before in spirit the place of Christ's birth, and saying:
 6. “‘I will not go into the tabernacle of my house, I will not climb to the couch of my bed. I will not give sleep to my eyes, nor slumber to my eyelids, nor rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob.’ (**Psalm 131/132:3-5**)
 7. “—the Holy Spirit reveals the place as Bethlehem. Therefore he proceeds: ‘Behold we heard of it in Ephratha (that is, Bethlehem), and we found it in the fields of the wood. We will go into his tabernacle, we will worship in the place, where his feet stood.’ (**Psalm 131/132:6-7**)

8. “And suitably after this revelation He adds: ‘There will I lift up the horn of David, I have prepared a lamp for my Christ.’
(**Psalm 131/132:17**)
9. “Maybe also the body assumed by Christ at Bethlehem may be meant, since the Divine Power inhabiting it through His body as through an earthen vessel, like a lamp, shot forth to all men the rays of the Divine Light of the Word.”
 - a. (Source: Eusebius, *Proof of the Gospel*, book 4, chapter 16)

IV. Conclusion

- a. In this lesson, we have considered four interrelated prophecies about Jesus, all alluded to by Peter in **Acts 2**. These prophecies are found in the following chapters of the Old Testament:
 - i. **2 Samuel 7** (designated **2 Kingdoms 7** in the LXX)
 - ii. **1 Chronicles 17** (the parallel account of the **2 Samuel 7** prophecy)
 - iii. **Psalms 89** (designated **Psalms 88** in the LXX)
 - iv. **Psalms 132** (designated **Psalms 131** in the LXX)
- b. We have seen that ‘the Christ’ (Greek equivalent to the Hebrew word ‘Messiah’) is specifically referred to in the Old Testament in multiple places.
- c. There was a multi-part promise given to David, pertaining to the Christ (the king over the eternal kingdom, who would come from David), which was fulfilled by Christ, about 1,000 years later. The promise included the following elements:
 - i. A promised future king would come from David’s body.
 - ii. He would be “raised up” (literally) after David had died, to sit on David’s throne.
 - iii. He would rule over an eternal kingdom.
 - iv. He would build the temple that would never be destroyed.
 - v. He would be called “the Son of God”.
- d. In his message to the Jews on the day of Pentecost, Peter emphasized the “*raised up*” component of this prophecy. He applied it to the physical resurrection of Jesus, of which the apostles were recent eyewitnesses.

- e. The prophecies alluded to by Peter that reference the oath that God had made to David (**Psalm 88/89** and **Psalm 131/132**) also point to the virgin birth of Christ, His birth in Bethlehem, His rejection and suffering, and His being a light to the world.
- f. Through the prophecies, all of these things were revealed hundreds of years before the birth of Jesus.
- g. This was the gospel message that Peter preached to the Jews in **Acts 2!**