

Seated at the Right Hand of God (Acts 2:33-41)

Expository Lessons from the Book of Acts

I. Review from Prior Lessons

- a. Holy Spirit came down on the apostles in Jerusalem on the day of Pentecost, 50 days after the Passover (the time when Jesus was crucified).
- b. The Spirit being poured out is accompanied by miraculous signs (the sound of mighty wind, tongues of fire, speaking in other tongues).
- c. Peter speaks to the crowd.
 - i. He explains that the phenomenon is the Spirit being poured out, in fulfillment of the prophecy of **Joel**.
 - ii. He preaches the resurrection of Jesus, who is the Christ (the long-awaited Anointed One, the Messiah).
 - iii. Peter establishes the resurrection of Christ on the basis of:
 1. Eyewitness accounts.
 2. Fulfilled prophecies from the Jewish Scriptures (the Old Testament). Thus far, we have discussed five passages that Peter either quoted or alluded to.
 - a. **Psalm 16** (designated **Psalm 15** in the LXX) applied to the promised seed of David, rather than to David himself: “You will not leave my soul in Hades, nor will you allow your Holy One to see corruption...”
 - b. Peter alludes to prophecies about the promised king who would come from David.
 - i. These prophecies are:
 1. **2 Samuel 7** (designated **2 Kingdoms 7** in the LXX)
 2. **1 Chronicles 17**,
 3. **Psalm 89** (designated **Psalm 88** in the LXX; hereafter **Psalm 88/89**), and
 4. **Psalm 132** (designated **Psalm 131** in the LXX; hereafter **Psalm 131/132**).

- ii. The promise made to David was that the Lord would “raise up” one who would come from his “belly” (based on the LXX text).
 - iii. Peter treats this “raised up” promise as being literally fulfilled in the bodily resurrection of Jesus.
 - c. Notice that Peter is preaching a kingdom-focused message in his first sermon, which is fully consistent with the emphasis on the kingdom of God that Jesus had in the gospels, and which He was still speaking about in **Acts 1**, before ascending to heaven.
- d. In this lesson, we will look at the conclusion of the message that Peter preached on Pentecost, including:
 - i. One more prophecy about Jesus;
 - ii. The response of the crowd who heard Peter’s preaching, including these six prophecies;
 - iii. What Peter tells them that they need to do; and
 - iv. The implications of Peter’s message, for us.

II. Jesus: Exalted to the Throne of David

- a. Read **Acts 2:29-36**.
- b. The following statements are made regarding Christ sitting on the throne.
 - i. “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....*” (**Acts 2:30**, NKJV)
 - 1. This was part of the promise we discussed in the prior lesson that one of David’s descendants would sit on his throne and rule over the eternal kingdom.
 - ii. “Therefore being *exalted to the right hand of God*, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.” (**Acts 2:33**, NKJV)
 - 1. The picture Peter paints here is that Christ not only rose from the dead, but ascended into heaven afterward, and now is at the right hand of God (the Father). From that position of authority, Jesus had just poured out the Holy Spirit (the signs that the people had just seen and heard).

2. **Question:** While Peter saw Jesus ascend to heaven, how did he know that Jesus was now *seated at the right hand of God*?
 - a. **Possible Answer:** I assume it was based on Peter's understanding of the prophecy of **Psalm 109/110** (which Jesus may have explained further to the apostles, based on what it says in **Luke 24:44-45** and **Acts 1:1-3**).
3. It seems to me that this "*promise of the Holy Spirit*" that Peter refers to, which they have seen fulfilled, refers back to a promise Jesus had given the apostles prior to his ascension.
 - a. Read **Acts 1:4-8**.
 - i. "...you shall be *baptized with the Holy Spirit* not many days from now." (**Acts 1:5**)
 - ii. "But *you shall receive power* when the Holy Spirit has come upon you..." (**Acts 1:8**)
 - b. Recall also that on the night before He was crucified, Jesus had said:
 - i. "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." (**John 16:7**, NKJV)
 - ii. "However, when He, the *Spirit of truth*, has come, He will guide you into all truth..." (**John 16:13**, NKJV)
 - c. Read **Luke 24:46-49**.
 - i. Jesus said: "Behold, I send *the Promise of My Father* upon you; but tarry in the city of Jerusalem until you are endued with *power from on high*." (**Luke 24:49**, NKJV)
- iii. Peter again returns to David to support the idea that the Christ would be raised up to sit at the right hand of God.
 1. "For *David* did not ascend into the heavens, but *he* says himself: 'The Lord said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool.'"" (**Acts 2:34-35**, NKJV)
 2. Here Peter is quoting from the opening lines of **Psalm 109/110**.

III. Sit at My Right Hand

- a. **Claim by Reza Aslan** (in *Zealot*, his best-selling book critical of the Christian faith):
 - i. “Without exception, every text in the Hebrew Bible dealing with the messiah presents him as performing his messianic functions on earth, not in heaven.” (*Zealot*, p. 32)
 - ii. We can demolish this outrageous false claim with one often-quoted verse from the Old Testament.
- b. Read **Psalm 110** (designated **Psalm 109** in the LXX).
- c. This may be the Old Testament prophecy that is most widely referenced (quoted or alluded to) in the New Testament.
- d. Major points made in this psalm include:
 - i. There are two who David refers to as ‘Lord’ in the opening verse.
 1. The first Lord refers to God the Father, who is in heaven.
 2. The second ‘Lord’, the one David refers to as “my Lord” is called to sit *at the right hand* of “*the Lord*” (which obviously *must be in heaven*).
 - a. The second ‘Lord’ is a refers to the Christ. This demolishes Reza Aslan’s claim that “without exception”, the Old Testament never speaks of the Christ performing His function from heaven.
 - ii. Over time, the enemies of this ‘Lord of David’ (the second Lord) will be made a footstool for His feet.
 - iii. This second ‘Lord’, the Christ, will rule in the midst of His enemies.
 - iv. The first ‘Lord’ said of Him (the second Lord), “I have begotten you *before the morning star*”.
 1. This points to David’s Lord, the Christ, being begotten of the Father before all ages. It speaks to the divine and eternal nature of Christ.
 2. See also **Micah 5:1-2** regarding the origins of Christ being in eternity.
 - v. “You are a priest forever in the order of Melchizedek.”

1. This Lord of David, the one sitting on the throne, also will be a priest.
2. He will have an eternal priesthood.
3. He will be “in the order of Melchizedek”.
 - a. He will not be like the Levitical priests, who are in the order of Aaron.
 - b. This points back to the story of Melchizedek, the king and priest who served as a priest for Abraham, in **Genesis 14:17-20**.
 - c. This statement about being “in the order of Melchizedek” is further developed in **Hebrews 5-7**.
 - i. There it explains that He would be a different type of priest than the ones descended from Levi.
- e. Jesus commented on this **Psalms 109/110** prophecy.
 - i. Read **Matthew 22:41-46**.
 - ii. The points made by Jesus include:
 1. Jesus affirms the idea that in writing this psalm, David was writing under the inspiration of the Holy Spirit. Jesus acknowledged the divine inspiration of the Old Testament Scriptures.
 - a. “He said to them, ‘How then does David *in the Spirit* call Him “Lord,”” (**Matthew 22:43**, NKJV)
 2. **Psalms 109/110:1** is a prophecy about the Christ, the Anointed One, the promised Son of David.
 3. Jesus’ opponents, the Pharisees, did not disagree on this point.
 - a. **Question:** How did the Pharisees know that the Christ, the Anointed One, would be the *son of David*?
 - i. **Answer:** In the prior lesson, we saw from other prophecies alluded to by Peter in **Acts 2**, that the Christ (the promised Anointed One) would be descended from David. We can see this from **Psalms 88/89** and **Psalms 131/132**.
 4. The point Jesus makes: in addition to being the son of David, the Christ also would be *the Lord of David*!

- f. In the appendix to these notes is an excerpt from *Proof of the Gospel* by Eusebius (written c. 320 AD) in which the author explains how **Psalm 109/110** foretold about the Christ.
- g. The idea that Jesus is now seated at the right hand of God, the Father, is foundational to the Christian faith. It is mentioned at the end of Mark's gospel, as well.
 - i. Read **Mark 16:9-20**.
 - 1. "So then, after the Lord had spoken to them, He was received up into heaven, and *sat down at the right hand of God.*" (**Mark 16:19**, NKJV)
 - 2. This passage is from the disputed 'long ending' of Mark.
 - a. The footnote in the NKJV is reasonable and accurate. However, some other translations have notes that claim this was likely not in the original.
 - b. At issue: the two oldest *extant* (= *still in existence; remaining*) manuscripts of **Mark** (from the early 4th century), Codex Sinaiticus and Codex Vaticanus, end at **verse 8**.
 - i. However, essentially all the other Greek manuscripts include the longer ending.
 - ii. Both of the outliers (with the shorter ending) are from the same area: Egypt.
 - 1. Much earlier Christian writers quote from the long ending, including Ireneaus and Tatian *in the second century*.
 - iii. Some scholars seek to throw out the ending of **Mark** by claiming that the words style found in the last 12 verses are not consistent with the rest of that gospel.
 - 1. However, this claim has been effectively refuted with strong evidence by conservative scholars such as Bruce Terry, Nicholas Lunn, and James Snapp Jr.
 - iv. For more information documenting the case for the authenticity of the long ending of **Mark**:

1. Regarding textual support for the long ending, see resources available online by James Snapp Jr., including:
 - a. <http://www.curtisvillecc.com/AuthorSupplx.html>
 2. For a refutation of claims that the words used in the 'long ending' of Mark reflect a different author from the rest of the gospel, article, *The Style of the Long Ending of Mark*, by Bruce Terry at:
 - a. <https://bterry.com/articles/mkendsty.htm>
 3. For a comprehensive discussion of the subject, see *The Original Ending of Mark: A New Case for the Authenticity of Mark 16:9–20*, by Nicholas Lunn.
- ii. The concept of Jesus now being seated at the right hand of God can be seen in many places, including:
1. In the book of **Hebrews**, which we will look at shortly;
 2. In the *Apostles Creed*, an ancient statement of the foundational teachings of the Christian faith, where it says:
 - a. "...He descended into *Hades* (or to the *lowermost parts*);
 - b. on the third day He rose again from the dead;
 - c. He ascended into heaven,
 - d. *and is seated at the right hand of God the Father Almighty*;
 - e. from there He will come to judge the living and the dead..."
 3. Consider also **Psalm 8**, a psalm closely related to part of **Psalm 109/110**.
 - a. Read **Psalm 8**.
 - b. "What is man that you remember him, or the Son of Man that you visit Him? You made Him a little lower

than the angels; You crowned Him with glory and honor. You set Him over the works of Your hands; you subjected all things under His feet..." (**Psalm 8:5-7**, LXX, OSB)

- c. In **Hebrews 1** this is prophecy is applied to Jesus, the Son of God (who also is the Son of Man).
- d. In **Hebrews 1** and **1 Corinthians 15**, these two psalms (**Psalm 8** and **Psalm 109/110**) are discussed together. Both refer to Jesus, and both speak of all things being put under his feet (specifically *His enemies* being made His footstool in the end, in **Psalm 109/110**).
 - i. Paul speaks of the last enemy to be put under Christ's feet as being death itself.
 - ii. "For He must reign till He has put all enemies under His feet. [*alluding to Psalm 109/110*] The last enemy that will be destroyed is death. For 'He has put all things under His feet.'" [*quoting from Psalm 8:7*] ... (**1 Corinthians 15:25-27**, NKJV)

IV. **Why It Matters that Christ is Now Seated at the Right Hand of God**

- a. **Question:** Why should it matter to us that the Christ is now seated at the right hand of God?
- b. **The Greatest Challenge for Christians:** to remain faithful to the end; to persevere in the faith in the midst of hardships, suffering and disappointments.
 - i. The importance of spiritual perseverance is the overarching theme of **Hebrews**. This book also is the one that refers *most frequently* to the fact that Jesus is now *seated at the right hand of God*.
 - ii. Jesus is now seated at the right hand of God, in fulfillment of **Psalm 109/110:1**, is quoted or referred to in **Hebrews** in the following places:
 1. "who...when He had by Himself purged our sins, sat down at the right hand of the Majesty on high..." (**Hebrews 1:3**, NKJV)
 2. "But to which of the angels has He ever said: 'Sit at My right hand, till I make Your enemies Your footstool?'" (**Hebrews 1:13**, NKJV)

3. (After quoting from **Psalm 8:5-7**) “You have put all things in subjection under his feet.’ For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.” (**Hebrews 2:8**, NKJV)
4. “Seeing then that we have a great High Priest *who has passed through the heavens*, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” (**Hebrews 4:14-16**, NKJV)
 - a. A friend confided in me recently that while he believed that God (the Father) loved him, he struggled to see *Jesus* as loving him.
 - i. My friend saw Jesus as One who laid out commandments that were seemingly impossible for him to follow.
 - ii. Furthermore, when my friend fell short (sinned), he viewed Jesus as the One who would judge him guilty, and thereafter punish him with terrible destruction!
 - b. I pointed to this passage in **Hebrews**, portraying Jesus as one who is compassionate, sympathetic, and sharing a human nature (as well as divine), thereby *fully understanding and relating to* the temptations we face every day.
 - c. We can see Jesus here as fully approachable, living to intercede with the Father on our behalf when we pray in His name. His throne is described as *the throne of grace*.
 - i. In the Bible, ‘grace’ means favor. He gives us favor and provides assistance to us.
 - ii. “Therefore He is also able to save to the uttermost those who come to God through Him, since *He always lives to make intercession for them*.” (**Hebrews 7:25**, NKJV)
5. [After discussing how Jesus is our high priest, in the order of Melchizedek, the writer of Hebrews continues...] “For such a

High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, *and has become higher than the heavens....*” (**Hebrews 7:26**, NKJV)

6. “Now this is the main point of the things we are saying: We have such a High Priest, *who is seated at 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 erected, and not man.” (**Hebrews 8:1-2**, NKJV)
7. “For Christ has not entered the holy places made with hands, which are copies of the true, but *into heaven itself*, now to *appear in the presence of God for us....*” (**Hebrews 9:24**, NKJV)
8. After going through the ‘hall of the heroes of faith’ in **Hebrews 11**, the writer of **Hebrews** points to our ultimate example: *Jesus*.
 - a. “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and *has sat down at the right hand of the throne of God.*” (**Hebrews 12:1-2**, NKJV)
 - b. The idea presented here is that Jesus endured suffering for a time, but endured because He was looking forward to something great in the future. Now He has realized that and now is seated at the right hand of the throne of God.
 - c. Similarly, from the example of Moses, we see a heroic example of someone who was willing to suffer for a time, because he was looking for a greater reward in the future.
 - i. “By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; *for he looked to the reward.*” (**Hebrews 11:24-26**, NKJV)

- ii. Read **Hebrews 10:33-39**. Like Moses and Jesus, we who are living by faith are willing to endure suffering now, because we are looking ahead to receive what has been promised.
 - iii. There is one more thing I would like to discuss, related to Jesus now reigning on the throne at the right hand of God.
 - 1. Let's take another look at that throne.
 - a. Recall **Psalm 131/132:11-12**.
 - i. It speaks not only of the Anointed One, the Son of David being on the throne, but also of others.
 - 2. "This is a faithful saying: For if we died with Him, we shall also live with Him. If we endure, *we shall also reign with Him*. If we deny Him, He also will deny us." (**2 Timothy 2:11-12**, NKJV)
 - 3. **Question:** What does that mean, that we will *reign with Him*? At the resurrection, won't we just be praising God for eternity in heaven?
 - 4. Read **Revelation 2:24-28**.
 - b. Jesus applies the prophecy of **Psalm 2** (he shall rule them with a rod of iron) *to the Christians!*
 - c. He says that if we overcome, *we will rule the nations*.
 - 2. Read **Revelation 3:19-22**.
 - a. Note that this is written to a lukewarm church of Laodicea, worldly Christians who need to repent.
 - i. This passage is misapplied by many.
 - ii. It is addressed to people who are already Christians. Obviously, Jesus is not telling unbelievers how to become Christians.
 - b. Jesus overcame, then sat with His Father on His throne.
 - c. He promises that *if we overcome, he will grant us the ability to sit with Him on His throne!*
 - i. I am not sure what that entails, nor what that will look like, in the end. However, it sounds pretty important!

V. How This Impacted Peter's Hearers

- a. **Questions:** Why did Peter *close* his message with the **Psalm 109/110** prophecy about Christ now being seated at the right hand of God? And why did it hit his listeners so hard, producing such a strong response?
- b. Peter's message to this point in **Acts 2** has been:
 - i. Jesus was the Christ, the Anointed One, the king promised to come from David.
 - ii. He began with the message of the kingdom of God.
 1. An eternal kingdom promised.
 2. From the seed of David.
 3. The promised Anointed One (the Christ) would be "raised up" from the dead.
 - a. This fulfilled the prophecy of **Psalm 16**.
 - b. This also fulfilled the promise made to David that after he died, the Lord would "raise up" one of his descendants to sit on the throne of the eternal kingdom.
 - iii. The apostles were eyewitnesses to the resurrection.
 - iv. The truth of what they were saying was confirmed by the miraculous signs the people saw and heard.
 - v. Peter said that Jesus, who is now seated at the right hand of God, had just poured out the Holy Spirit, as He had promised.
- c. Jesus is the 'Lord' David was referring to in **Psalm 109/110**. He was now seated at the right hand of God, on the throne of the eternal kingdom.
 - i. Jesus was therefore both the Christ (Anointed One) and the Lord, as foretold by David.
- d. Read **Acts 2:36-41**.
 - i. The people who hear Peter are "cut to the heart" and ask Peter what they should do (after the Jews had rejected Jesus, who is now raised, the Christ, and seated at the right hand of God).
 - ii. Peter tells those who believe to "repent and be baptized".

- iii. Three thousand respond by accepting Peter's challenge and are added to the number of Christians.
- e. Recall what Jesus had said in **Luke 24:44-49**. All of this has been fulfilled in **Acts 2**.
 - i. In **Acts 2**, the apostles preach the *fulfillment of the Old Testament prophecies*, which Jesus had opened their minds to in **Luke 24**.
 - ii. The apostles had "*tarried in Jerusalem*", as instructed by Jesus, waiting for what was about to happen.
 - iii. The apostles have been endued with *power from on high*.
 - iv. Repentance and remission of sins to be preached to all nations, beginning in Jerusalem.
- f. Many Christians from Protestant backgrounds, when sharing their faith with unbelievers, will turn to Paul's letter to the **Romans** when they want to bring someone to saving faith. They often use the popular 'Romans Road' or 'Four Spiritual Laws' approach.
 - i. However, **Romans** was written to a church where the people addressed were already Christians. Based on what Paul writes, it appears that his letter to the **Romans** was written to a strong church where people were, in general, doing well spiritually.
 - ii. **Question:** If you want to find the message of how sins will be forgiven, *where should we look?*
 1. To what book of the Bible should we turn? Does Jesus give us any direction on this?
 2. If you asked Jesus this question ("Where should I look to find the message of salvation?"), what do you think He would say?
 - a. Where does Jesus tell us to look to find the message of how to become a Christian? Which of the following did Jesus say, after He rose from the dead?
 - i. **Potential Response A:** "Paul will explain it all in a few years, in a letter to Christians in Rome. (Therefore, read **Romans**; especially **Romans 10:9**.)"
 - ii. **Possible Response B:** "I already explained everything you need to know about that. (Therefore, just read what I said in **John 3:16**.)"

- iii. **Possible Response C:** “I told the apostles that the message would first be preached in Jerusalem, so look at what they first preached there (Therefore, see **Acts 2**).”
 - 1. The best place in the Bible to look to find out how to become a Christian is in the book where people are becoming Christians!
 - a. With that in view, obviously the first (and best) place to look would be in the book of **Acts**.
 - b. Unfortunately, many think that they need to look first to a “theological” type book, such as one of the gospels or Romans. If that is your mindset, recall that *all Scripture is inspired by God*. Also, the same Luke who wrote the third gospel also wrote **Acts**.
 - 2. Jesus said that the message of remission of sins would be preached *beginning in Jerusalem*. (**Luke 24:46-47**)
 - 3. Re-read **Acts 2:38-39**.

VI. Thoughts on Baptism

- a. Baptism is rather simple, if we just follow what the Bible says.
 - i. “And He said to them, ‘Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.’” (**Mark 16:15-16**, NKJV)
 - ii. Note that Jesus said ‘He who believes and is baptized will be saved.’ He did NOT say:
 - 1. “He who *believes and is saved* will be baptized.”
 - a. Which is, in effect, what many Protestants advocate.
 - 2. Nor: “He who is *baptized and is saved* will believe.”
 - a. Which is, in effect, what Christians who promote infant baptism advocate.

- b. For further information on baptism, please see a recent expository lesson on **Colossians**, where we explored this in more depth.

<https://www.walking-by-faith.org/teaching/new-testament/colossians/lessons/colossians-in-one-and-a-half-lessons-part-a>

- c. Baptism is *supposed to be* something that unifies all Christians, something we all share in common.
- i. “There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism...” (**Ephesians 4:4–5**, NKJV)
- d. As we continue in our expository series going through the book of **Acts**, we will encounter many more examples of people becoming Christians. We will also see many more baptisms associated with that.
- e. **Possible Objections to Baptism being Necessary for Salvation:** But what about Christians being “saved by faith”? Doesn’t that suggest that baptism is not necessary? Wouldn’t this be teaching that we are “saved by works”? (Answers follow below.)

i. **Some Answers to the Above Objections:**

1. **Answer #1:** We are saved through the death, burial and resurrection of Jesus. In baptism we are participating in what He did, as Paul says in **Romans 6** and **Colossians 2**.
 - a. “...*buried with Him in baptism*, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.” (**Colossians 2:12**, NKJV)
 - b. “Therefore we were *buried with Him through baptism* into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” (**Romans 6:4**, NKJV)
 - c. “Now *if we died with Christ*, we believe that we shall also live with Him,” (**Romans 6:8**, NKJV)
 - d. “This is a faithful saying: For *if we died with Him*, We shall also live with Him.” (**2 Timothy 2:11**, NKJV)
 - e. For more teaching on the significance of baptism, see lesson on Colossians 2. [DA – please provide the correct title, reference and/or link to that lesson]

- ii. **Answer #2:** *Saving faith* involves more than just belief. To be complete and effective, our faith also must include an obedient response.
1. See **James 2:14-26**.
 - a. "...even the demons believe" (**James 2:19**)
 2. 'Saving faith' is defined in **Hebrews 11** through dozens of examples, such as:
 - a. Noah *by faith* built an ark. (**Hebrews 11:7**)
 - b. Abraham *by faith* left his went to a foreign land when called. (**Hebrews 11:8**)
 - c. Abraham *by faith* obeyed and offered Isaac as a sacrifice. (**Hebrews 11:17**)
 - d. *By faith* the walls of Jericho fell, when the Israelites under Joshua marched around the city for seven days. (**Hebrews 11:30**)
- iii. According to the New Testament Scriptures, faith, repentance, baptism (all three) *are involved* in our salvation. In some places, it mentions two of the three things, or even just one of these three things. I am not aware of any verse where all three are mentioned together. However, all of the statements regarding salvation are true! In that light, consider:
1. In **Acts 2:38**, Peter mentions repentance and baptism in connection with having our sins forgiven.
 2. In **Acts 3:16-19**, Peter mentions belief and repentance.
 3. In **Mark 16:15-16**, Jesus mentions belief and baptism
 - a. "And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned." (**Mark 16:15-16**, NKJV)
 4. Also, there are many passages that just mention just one of the three (belief, repentance, baptism). For example:
 - a. Only *repentance* is mentioned: **Luke 13:3-5**. "Unless you repent, you will perish...."

- b. Only *baptism* is mentioned: **1 Peter 3:19-21**; and **John 3:3-5** (early Christians understood this as referring to water baptism)
 - c. Only *belief* (or faith) is mentioned: **John 3:16**, **Romans 10:9**
 - iv. Baptism is foreshadowed in many places in the Old Testament. Examples include:
 - 1. In the flood of Noah (**Genesis 7**, **1 Peter 3:19-21**)
 - 2. In the Red Sea crossing when the Israelites escaped Egypt (**Exodus 14**, **1 Corinthians 10:1-2**)
 - 3. In the miraculous healing of Naaman of leprosy, when he was old to immerse himself in the Jordan river. (**2 Kings 5**)
 - a. In the LXX Greek it says, literally, “he was baptized”; see remarks by Irenaeus in Ante-Nicene Fathers vol. 1, p. 574.
 - f. For more information on how the early Christians understood the Scriptures related to baptism, see:
 - i. *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on ‘Baptism’.
 - ii. *What the Early Christians Believed About Baptism*, audio lesson by David Bercot, available from Scroll Publishing or via Scroll Publishing’s YouTube website.
 - 1. <https://www.youtube.com/watch?v=K9RGxS4wkMI>
 - g. **Question:** Why do so many struggle with this simple teaching regarding how one is to become a Christian and have their sins forgiven?
 - i. In some cases, the root cause of the problem is a reaction against infant baptism as taught by the Roman Catholic church and others.
 - 1. Baptism is seen by many as a “work”, similar to the works of the Law of Moses, which cannot save us (as Paul clearly explains in his letters).
 - ii. Another possible reason is that many do not believe in the resurrection of the body. Therefore, they believe that salvation has nothing to do with our bodies (they believe that only our spirits will be saved).

- iii. Some have been repelled from the historic Christian teaching on baptism as a result of hearing it presented by those who come across as hyper-sectarian, legalistic and/or arrogant.
 1. If we happen to have a clearer understanding of the historic Christian position on this or any other doctrinal issue, may we never fall into that snare of Satan.
 2. Let us share what we know with others in a spirit of humility, brotherhood and unity, and be open to learning from others, as well!

VIII. Appendix – Eusebius on Psalm 109/110 (from *Proof of the Gospel* book 4, chapter 15)

- a. “It is now time to see how the teaching of the Hebrews shows that the true Christ of God possesses a divine nature higher than humanity. Hear, therefore, David again, where he says that he knows an Eternal Priest of God, and calls Him his own Lord, and confesses that He shares the throne of God Most High in the **109th Psalm** [based on LXX numbering; corresponds to **Psalm 110** in most Bibles] , in which he says as follows:
- b. “‘The Lord said to my Lord, Sit at My right hand, till I make your enemies the footstool of your feet. The Lord shall send the rod of your power out of Zion, and you shalt rule in the midst of your enemies. With you is dominion in the day of thy power, in the brightness of your saints. I begat you from my womb before the morning star. The Lord swore and will not repent, You are a priest forever, after the order of Melchizedek.’ (**Psalm 109/110**)
- c. “And note that David in this passage, being king of the whole Hebrew race, and in addition to his kingdom adorned with the Holy Spirit, recognized that the Being of Whom he speaks Who was revealed to him in the spirit, was so great and surpassingly glorious, that he called Him his own Lord. For he said ‘The Lord said to my Lord.’ Yea: for he knows Him as eternal High Priest, and Priest of the Most High God, and throned beside Almighty God, and His Offspring.
- d. “Now it was impossible for Jewish priests to be consecrated to the service of God without anointing, wherefore it was usual to call them Christs. The Christ, then, mentioned in the Psalm will also be a priest. For how could He have been witnessed to as priest unless He had previously been anointed? And it is also said that He is made a priest forever. Now this would transcend human nature. For it is not in man to last forever, since our race is mortal and frail. Therefore the Priest of God, spoken of in this passage, Who by the confirmation of an oath received a perpetual and limitless priesthood from God, was greater than man. ‘For the Lord swore,’ he said, ‘and will not repent, You art a priest after the order of Melchizedek.’
- e. “For as Moses relates that this Melchizedek was priest of the Most High God, not anointed with a prepared unguent, since he was priest of the Most High God long before the institution of the Law, and far above the famous Abraham in virtue—for he says, ‘And Melchizedek, King of Salem, Priest of the Most High God, blessed Abraham.’ (**Genesis 14:18-19**) ‘And without any contradiction,’ says the apostle, ‘the less is blessed by the greater.’ (**Hebrews 7:7**)

- f. "As therefore, Melchizedek, whoever he was, is introduced as one who acts as priest to the Most High God, without having been anointed with a prepared unguent, He that is prophesied of by David as of the order of Melchizedek. is also spoken of as a great Being surpassing everyone in nature, as being Priest of the supreme God, and sharing the throne of His unbegotten power, and as the Lord of the prophet; and He is not simply 'priest,' but 'eternal priest of the Father.'
- g. "And the divine apostle also says, examining the implications of these passages: 'Wherein God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed it by an oath: That of two immutable things, in which it was impossible for God to lie, we might have a strong consolation.'" (**Hebrews 6:17-18**)
- h. "And again: 'For those priests were made without an oath: but this with an oath by him that said unto him: 'The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek.' (**Hebrews 7:20-21**)
- i. "And: 'There truly were many priests, because they were not allowed to continue by reason of death. But this man, because he continues to live forever, has an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them.' (**Hebrews 7:23-25**)
- j. "In this a divine Power is represented as being in existing things, and underlying things that are only grasped by the mind, Which according to the Hebrew oracles is Priest to the God of the Universe, and is established in the office of priesthood to the Most High, not by earthy and human unguent, but by holy and divine virtue and power.
- k. "The Object of the Psalmist's prophecy therefore is presented distinctly as an eternal Priest, and Son of the Most High God, as begotten by the Most High God, and sharing the throne of His Kingdom."