

DAVID'S KING: THE RISEN LORD JESUS CHRIST

1

Why might Peter have emphasized David's mortality so strongly in this passage (he is "dead and buried and his tomb is with us to this day")? How does this emphasis connect with Peter's exegesis in the previous passage of Psalm 16:10, "You will not abandon my soul to Hades or let your Holy One see corruption"?

2

What kind of view of David might Peter's audience have held? Why was it important for Peter to draw a contrast between David and Jesus?

3

What the prophet David "foresaw," the apostles now "all are witnesses"--the resurrection of the Christ. Why is it the resurrection, the raising up of Christ, that ties the Old and New Testaments together?

4

Peter moves from quoting Psalm 16 to preach Christ's resurrection to quoting Psalm 110 to preach his ascension and exaltation. Psalm 110 describes the "Lord" with a number of attributes: he sits at the right hand of Yahweh, he triumphs over his enemies, he is a leader of troops in "holy garments," he is "a priest forever," he has the authority to judge and the power to crush, and he will "lift up his head" in exaltation. How does this passage point to a post-ascension Jesus?

5

What does it mean that Jesus is both “Lord”--Gk. kyrios, master, and “Christ”--Gk. christos, anointed, Messiah? How are each of these roles distinct?

6

We have heard it said that Jesus cannot only be our savior, he must also be our Lord. How does this passage from Acts help us to understand what this means? Why might someone want one but not the other?

7

Although Peter is focusing on the exaltation of Christ here, there’s nothing to indicate that Jesus was “made both Lord and Christ” only at the ascension. What is some evidence from the gospels that Jesus had presented himself as both Lord and Christ from the beginning?

8

What are some features of Peter’s preaching? Are there strategies here that modern Christians can emulate when they explain Jesus and the Bible to others?

