January 19, 2025 (Lesson 8)

CHRIST, RESURRECTED AND TRIUMPHANT

1. **Resurrected From the Dead** (Psalm 16:8-11; Acts 2:22-32)
2. **Seated at God's Right Hand** (Psalm 110:1-2; Matthew 22:41-46; Mark 16:19)
3. **Heir to the Eternal Throne** (Daniel 2:44; Psalm 45:6-7; Hebrews 1:8-14)

Central Truth: We serve the resurrected and triumphant Savior!
Focus: Consider the prophesied proof of Christ's claims and submit to Him as Lord and Savior.
Evangelism Emphasis: Faith in Christ as the risen Savior is the only way to the Father.
Golden Text: "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

The Psalms of the Old Testament are a collection of poetry, songs, and prayers by David, Solomon, and other individuals. However, many of the Psalms are also prophetic, revealing God's plan for redemption through the Son of God. In the New Testament, the Psalms appear throughout the writings of Paul and the Gospel writers. In fact, there are over one hundred references to the Psalms in the New Testament, with Psalm 110 being the most frequently quoted. In Luke 24:44, the resurrected Jesus told His disciples, "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets, and the Psalms" (NIV). Exploring the content of the Book of Psalms will give us a clear understanding of why they were so important to the early Christian community.

When reading the Psalms, it is important to understand their original meaning in the context in which they were written, as well as their larger meaning within the grand narrative of the Scriptures. For example, the psalmist may be praying for deliverance from enemies or exalting the name of God, which had an immediate meaning to the writer as well as a transcendent meaning that had not yet been fulfilled. Most significantly, the coming Messiah was progressively revealed through certain Psalms and many Old Testament passages. This lesson compares the prophecies from the Psalms about the Messiah's triumphs with Gospel accounts, recognizing God's sovereign plan of redemption.

1. RESURRECTED FROM THE DEAD

A. Not Abandoned in the Grave (Psalm 16:8-11)

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

This messianic psalm expresses David's personal relationship with God and the hope that is to come. David began this section describing his commitment to follow the ways of the Lord. The "right hand" (v. 8) of God represents the power, justice, and strength of God. David knew no matter what trial or persecution might come his way, he would be able to stand fast and firm alongside the God of all kings. There is great security when we have the Lord on our side.

Because David had the Lord on his side, he was able to rejoice in the midst of suffering (v. 9). This meant two things. First, David could trust that in this life God was fulfilling His purpose, which brought David true joy. Second, if David's physical body experienced harm or even death, his soul belonged in the presence of God.

David said he would not be abandoned to "the realm of the dead," nor will those who are faithful "see decay" (v. 10 NIV). In other words, there is a permanence of death that does not apply to those who are upheld by the right hand of God, for the power of God is stronger than death itself. Therefore, we see a glimpse of David's vision of God conquering death and rescuing His own from the power of the enemy.

There is life after death for God's followers (v. 11). The Lord paves the way to life both in the *here and now* and in the *then and after*. We as humans are temporal beings, but there is a reality that continues beyond death into eternity. In this reality, the joy of the Lord continues to abound and is characterized by God's presence. As God's children, we are happiest when we are closest to Him.

This is what it means to walk from this life to the next. God will lead us to the gates of Heaven and welcome us with an eternal place to call home in His presence.

—What does it mean to "not be moved" (v. 8), and how does this happen?

B. Firsthand Witness (Acts 2:22-32)

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses.

After 120 believers were filled with the Spirit, people had questions as to what had just occurred and its meaning (Acts 2:1-12). Simon Peter stood before the crowd gathered in Jerusalem to celebrate Pentecost and delivered a message of unity to a dispersed people. This message was that Jesus of Nazareth—who had done signs and wonders before their eyes yet had been crucified by them—was the long-awaited Messiah (v. 22). Such a statement would have brought tremendous anger or conviction to the listener.

While the Jewish leaders were responsible for the death of Jesus, Peter said it was part of God's plan for redemption (v. 23). Psalm 22 prophesied the Messiah would suffer and die by crucifixion. Peter said although Christ's enemies thought death would be the end of His ministry, God's power raised Christ from the grave and defeated death once and for all (Acts 2:24). Jesus' ministry did not depend on the affirmation of human wisdom, but on the authority of divine foreknowledge.

Peter continued by referencing King David, a central and authoritative figure in Jewish tradition. Referring to Psalm 16, Peter drew a connection between the deliverance from death that David said would one day come and deliverance from death through Jesus' resurrection (Acts 2:25-28). Although David died like every king before him (v. 29), he knew one day a great King would come to save His people from their sin. David foresaw the resurrection of Christ, prophetically writing, "His soul was not left in Hades, nor did His flesh see corruption" (v. 31 NKJV). The Apostle Paul later referred to Psalm 16 in Acts 13:35. As a result of Peter's anointed message, over three thousand came to believe in Jesus Christ on that Day of Pentecost.

Peter also testified he and the disciples were "all witnesses" to the resurrected Christ (2:32). From Christ's appearance to the women in the garden, to skeptical Thomas, to Christ's final words at the Ascension, many of His followers saw and knew their Master had resurrected from the grave. This miracle proved Jesus is the Messiah and the Lord of all.

Dying to Live

Jesus' death wasn't to free us from dying, but to free us from the fear of death. Jesus came to liberate us so that we could die up front and then live. Jesus Christ wants to take us to places where only dead men and women can go.—Erwin McManus

2. SEATED AT GOD'S RIGHT HAND

A. **Both Lord and Son** (Psalm 110:1-2; Matthew 22:41-46)

Psalm 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If

David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The importance of Psalm 110 is seen in its being referred to more often in the New Testament than any other psalm. It was written by David, whose authorship was acknowledged by Jesus himself. It is messianic, with Christ in all His glory and power being its predominant theme. The fulfillment of its every word is realized in Christ.

Of this passage, James Montgomery Boice wrote: "In Hebrew the first word for *Lord* in verse 1 is *Jehovah*, or *Yahweh*, which is indicated by its being printed in capital letters. It refers to the God of Israel. The second word *Lord* is *Adonai*, [which] refers to an individual greater than the speaker. Here is a case of David's citing God's words in which God tells another personage, who is greater than David, to sit at God's right hand until God makes the person's enemies a footstool for the person's feet. This person can only be a divine Messiah, who is Jesus Christ" (*Psalms*, Vol. 3).

In this conversation with the Pharisees, Jesus asked whose Son they believed the Messiah would be. The Pharisees responded that He would be "the son of David" (Matt. 22:41-42). By this, they meant the Messiah would be from the royal line of David.

When Jesus heard their response, He challenged them further by asking why David would refer to his own son as "Lord"—a statement made "by the inspiration of the [Holy] Spirit" (v. 43 Amp.). Jesus then quoted Psalm 110:1 as evidence that it would have made no sense for David to refer to his own son as "Lord" (Matt. 22:45). The Pharisees remained silent, for they knew Jesus was implying the sonship of the Messiah would not be to David, but to God. This claim of divine origin would have challenged the Pharisees to question whether or not the Man before them was the Messiah and, in turn, the Son of God.

—What happened "from that day forth" (Matt. 22:46) and why?

B. Ascended to Heaven (Mark 16:19)

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

The last portion of the Book of Mark (16:9-20) reveals the beliefs and patterns of the early church as they began to understand their identity as followers of Christ. We see preaching, missions, and Christian teaching were essential to the life of these believers. This short passage shows us what the early church believed about who Jesus is and what it means to be a Christian.

One of the central beliefs of this Christian community was when Jesus ascended to Heaven in bodily form, He rose visibly until He was hidden in a cloud (Acts 1:9). Mark indicated the time of the Ascension in general terms, while Luke reported it as being forty days after the Resurrection (v. 3). Matthew 28:16 identified the place as the Mount of Olives near Jerusalem.

When Jesus ascended to Heaven, He was seated at the right hand of God (Mark 16:19). This truth is affirmed throughout the New Testament (Acts 2:33; Rom. 8:34; Heb. 1:3), and reveals how the early church understood Jesus as the Lord of David and the Son of God. Christ's ascension and seating at the right hand of God the Father declared Jesus is the Messiah and Lord over all creation.

The One True Messiah

Every superhero movie shares a common theme: a world filled with darkness, a people in danger, and a hero of humanity. The most compelling movies often depict the hero sacrificing himself on behalf of humanity and making a triumphal return. This narrative is so attractive because it is the story of humanity and our relationship with God. Therefore, we need not imagine fictional messiahs, for the one true Messiah has already come.

3. HEIR TO THE ETERNAL THRONE

A. Unconquerable Kingdom (Daniel 2:44; Psalm 45:6-7)

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Psalm 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

The messianic expectation of Daniel 2 was revealed in response to a dream of King Nebuchadnezzar. Providing an interpretation to an obscure dream, the prophet Daniel deciphered the meaning of the large statue the king saw (vv. 31-33). The four parts of the statue represented the four world empires that would precede the coming of the Messiah. The head of gold represented the Babylonian Empire, the chest and arms of silver represented the Medo-Persian Empire, the belly and thighs of bronze represented the Greek Empire, and the legs of iron represented the Roman Empire. The birth of Christ was represented by "the rock cut from the mountain, though not by human hands" (v. 45 NLT), which would destroy the large statue and would grow into a mountain whose glory would fill the earth. From this context, the living God would set up His kingdom.

Daniel prophesied to King Nebuchadnezzar that the kingdoms of this world are subservient to the kingdom of God, which can never be destroyed (v. 44). The kingdom of God will bring all other earthly kingdoms to an end.

The unconquerable kingdom of God is also alluded to in Psalm 45. In verse 6, the psalmist says the reign of God is eternal, and His kingdom's "scepter is justice" (NIV). The messianic symbol of the scepter is also mentioned in Genesis 49:10: "The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his" (NIV). This scepter belongs to the righteous One—the prophesied Messiah who loves "righteousness" and hates "wickedness" (Ps. 45:7).

The psalmist also said the *Messiah* (which means "Anointed One") would rule over the nations, and would be anointed with oil. This Anointed One would be set "above [His] companions" (v. 7 NIV)—meaning all previous individuals anointed to fulfill the offices of prophet, priest, or king. Only King Jesus would possess all three roles, and thus establish an unconquerable Kingdom.

Jesus Reigns

There are no term limits on His reign. He has always been King and He always will be King. There is no death that threatens the perpetuity of His sovereign authority. There is no usurping of power by a lesser rival to His throne. There are no coups, no revolutions (at least, none that succeed). There is no threat of impeachment. He is a King who rules eternally.—Sam Storms

B. Unchangeable and Eternal King (Hebrews 1:8-14)

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

The Book of Hebrews was written to a group of early Christians who were being persecuted and pressured to turn back to the traditional Jewish faith. The author of Hebrews puts forth a compelling case as to why Jesus is the fulfillment of the Jewish faith and supreme over all previous messengers. This is illustrated in chapter 1, which twice includes the phrase "to which of the angels did God ever say" (vv. 5, 13 NIV). The words "but about the Son [God] says" (v. 8 NIV) reveals God has a unique and surpassing purpose and relationship with Jesus.

What makes Jesus unique above all the angels and Jewish figures of the Old Testament? The author identifies His *unchangeable* and *eternal* nature—divine attributes that can be credited only to the nature of God. Therefore, in attributing these characteristics to Christ, the author of Hebrews is naming Jesus as the Son of God. He does this by referencing two passages from the Book of Psalms

(45:6-7; 102:25-27) as descriptive of Jesus the Messiah. These passages testify to the eternal kingship of the Son of God, His presence from the beginning of creation, and His reign that will never end. These passages also attest to His reign being characterized as just and righteous (Heb. 1:8-10). Furthermore, while earthly rulers will grow old and pass away, and while kings may change over the ages like daily garments, the Son of God will never change (vv. 10-12).

The chapter concludes by quoting Psalm 110:1, which highlights the royal throne reserved for the Son of God (Heb. 1:13), exceeding the divine rights and authority that belong to the Son of God. This authority cannot be taken away or redefined by any power on earth or in Heaven. Jesus Christ is ruler over all creation, for He is also the Creator. The children of God will bow in worship, and the enemies of God will lie prostrate without choice. King Jesus is indeed set high above all angels and earthly authorities.

—*Where is Christ seated today, and why is this significant?*

FORETOLD AND FULFILLED

The story of Jesus does not begin in the New Testament Gospels but is foretold by the Old Testament Psalms and prophetic books. Christ's resurrection from the dead was attested to in the psalmist David's belief that the Messiah would not be abandoned in the grave. David also prophesied of the coming Messiah's rightful place next to God the Father. Christ's eternal reign was foretold in the destruction of the four earthly kingdoms and His place above all previous anointed ones. Christ's resurrection from the grave and triumph over death is the greatest news of all human history! Let us therefore worship our everlasting King.

M. Death Swallowed Up Forever (Isaiah 25:6-8)

T. The Dead Will Live (Isaiah 26:16-19)

W. Awakened to Everlasting Life (Daniel 12:1-3)

T. Dead but Alive (John 11:17-27)

F. We Will Live With Him (Romans 6:1-11)

S. Forever Alive (1 Thessalonians 4:13-18)