

## ~ACTS~

## Lesson 8- The Life, Death, and Resurrection of Jesus

We are continuing our study through the book of Acts, and we are in chapter 2 as Peter progresses through his sermon on the Day of Pentecost. Last week we began looking at Peter's sermon as he explained the events of Pentecost through the prophecy of Joel. The Holy Spirit was poured out on the disciples, and they began to speak with other tongues as the Spirit gave them utterance. And these tongues became a sign to those who would receive the Gospel. It was preparing their heart to hear the Word of God. So Peter answers their question in Acts 2:12, "whatever could this mean." And he explains to them that this is the time when God has poured out His Spirit on all flesh. This is "the time of Salvation," when all can call on the name of the Lord be saved. And as we discussed last week, these "last days" will end with "the great and awesome Day of the Lord." This is when Jesus returns in all His glory to show Himself as King of kings and Lord of lords. Peter ends Joel's prophecy in verse 21 saying... your Salvation has come, today is the day of Salvation. The Messiah has come, the Spirit has been poured out, and **"Whoever calls upon the name of the Lord shall be saved."** And now in verse 22, Peter begins preaching Jesus as the Christ. He tells them that this Lord is Jesus of Nazareth. Let's read **Acts 2:22-32**.

In verses 22-24, Peter proves Jesus as the Christ by His Life, Death, and Resurrection. Let's look at Peter proving Jesus as the Christ by His Life in verse 22...

**22** "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

<sup>22</sup> ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε,

Notice Peter's boldness. He says, **hear these words** and listen while I tell you about our Lord. You already know who this is. **"Jesus of Nazareth, a Man attested (proven) by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know."** There were physical manifestations of miracles that proved Jesus to be the Christ, and Peter says, "You saw these miracles, but yet you still denied Him as the Christ." Notice how Peter describes these miracles. He says, a Man proven by God to you by "miracles, wonders, and signs." What is the difference between these three? They are very similar and can almost be used interchangeably, but the Holy Spirit is leading Peter to say this in a particular order and I think this order forms a progression. A miracle, **δύναμις**, the supernatural ability of God; leads to a wonder, **τέρας**, an unexplainable act showing the effect of the miracle, which leads to a sign, **σημεῖον**, used to prove or display something or to show forth an intention of the miracle. The sign always has the intention to point someone to a spiritual Truth. This was the purpose of the tongues spoken on Pentecost. They were a sign with the intention to expose the heart of the unbeliever. And this was the purpose of Jesus' miracles. The miracles were a sign to prove Him to be the Christ and these signs always pointed to the spiritual Truth of redemption, **Luke 4:18-19**. Jesus' works proved Him to be the Christ. When John the Baptist was in prison and he sent his disciples to ask Jesus if He was the Messiah, and Jesus answered by reminding them of His works, **Luke 7:20-23; John 10:25-27, 37-38**. It was undeniable that the works being done were done by God Himself, **John 3:2**. But even with the proof of these signs, the Jews willfully rejected Jesus as the Christ, and Peter continues in verse 23 proving Jesus to be the Christ by His death...

**23** Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

<sup>23</sup> τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε·

Peter says, “You knew the works of Jesus but denied Him as the Christ, and having taken by lawless hands, having crucified Him, you have put Him to death.” Again, look at the boldness of Peter. He wasn’t concerned about offending his audience. He is speaking the Truth in Love, and he says, “you crucified Him. You were the ones who cried out, “crucify him, crucify him”, Luke 23:13-24; Matt 27:22-25. To the point that they said, “*His blood be on us and on our children,*” Matt 27:25. But none of this was a surprise to God, in fact this was all determined before the foundation of the world. Verse 23 says, “*Him, being delivered by the determined purpose and foreknowledge of God...*”

This “determined purpose” is *τῇ ὀρισμένῃ βουλῇ*. Notice the article in front of the statement specifying that this is THE determined purpose for the Christ. This word “purpose” is *βουλῇ*. It is the noun form of the verb *βούλομαι* that we spoke about last week. It is known as the royal will. A King’s desire based on a deliberate purpose and design. The determined will and purpose of the Father was to send His Son, Jesus Christ to the earth to be the propitiation for the sin of the whole world. That all who believe on Him might have everlasting Life, 1 John 4:9-10; 5:11-12; John 12:27.

This was the purpose of God coming to the earth. That Jesus would be the propitiation for our sin. That He would be the final, appeasing sacrifice that would satisfy God’s Righteous wrath for our sin. This was THE determined purpose of Jesus Christ in which He fulfilled perfectly when He died on the cross as the Lamb of God. This is why He cried out; IT IS FINISHED, *Τετέλεσται*, because sin was paid for, and THE determined purpose for Jesus was accomplished. And notice Peter adds that He was delivered by the “foreknowledge of God,” *προγινώσκω*, to know before. Peter uses this same word in his epistle describing the sacrifice of Jesus, 1 Peter 1:20. God knew beforehand, before He created the world that Jesus would be the Lamb of God, and then He was manifested in these last times for you and me. And in His foreknowledge, He designed THE determined purpose and plan for Jesus to be the Christ. Calvinists do not like this word foreknowledge. To the extent that they redefine it to mean something different, pre-ordination. That’s not what this word means. It is very simple. It means that God knows the free will decisions of man beforehand, before the foundation of the world, and then He determined the plan based on these choices that He knows people are going to make. Predestination is not a predestined plan for each individual, but a predestined plan of Salvation in which He placed in Christ Jesus before the foundation of the world.

Foreknowledge is the key to His determined plan coming to pass. This is how powerful God is. Remember a few of weeks ago I spoke about the difference between predestination and foreknowledge and here in this verse we see them working together. Predestination is *προορίζω*, to determine beforehand. This is the same concept as THE determined purpose of Jesus. You could say Jesus was predestined to be the Savior of the world. And before the foundation of the world, in God’s foreknowledge, He considered all the events that would take place over the next 4,000 years and He developed His perfect plan of redemption accordingly.

Despite man’s free will, in God’s perfect foreknowledge, His determined plan would be accomplished.... that’s just how powerful our God is. He knew that Adam would sin, He knew He would have to flood the earth, He knew the children of Israel would rebel over and over again, He knew you and me would sin. This is why He sent a Savior. But despite all the failures of man, His plans would still be accomplished. Because even among all the faults of man, He also knew of all the faithful men that would obey His Word, like Abraham and Moses and David and the Prophets. And it was in all this, through His foreknowledge that God used vessels of honor and vessels of dishonor to accomplish His perfect plan of Redemption. And after 4,000 years, on Passover, Thursday afternoon, on the 14<sup>th</sup> of Nisan in 32AD, Jesus Christ died as the Lamb of God, paying the final price for the sins of the world. And three days later, on the Feast of Firstfruits, He was risen from the dead as our Firstfruit, as the prototokos, *πρωτότοκος*, the firstborn from

the dead of many more to come. And this was all prophesied and laid out perfectly to be accomplished exactly as He planned, foreordained and predetermined according to His infinite foreknowledge.

Peter continues into verse 24 proving Jesus as the Christ by His Resurrection...

**24** whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

<sup>24</sup> ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὥδιναις τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.

Peter says, “Whom God raised up.” Notice Peter points out that God is at work through His Christ. It was God who performed these miracles through Jesus, verse 22. It was by God’s determined plan and foreknowledge that delivered Him to be crucified, verse 23. And now in verse 24 Peter says it is God who has raised Him from the dead.

The Resurrection is the means by which we have Salvation, **1 Corinthians 15:14, 17, 20-23**. And more specifically, the Way of Salvation was perfected in Christ when He was resurrected from the dead, Jn 14:6. Jesus’ sacrifice on the cross was perfect and complete, Tetelestai, paid in full, it is finished. And there is nothing else that needs to be added to the sacrifice of Jesus. The blood of His sacrifice paid the debt of our sin in full, and He fulfilled the Righteous requirement of the Law, Romans 8:4; 3:21-26. And in accordance with this sacrifice, there needed to be a Man, an eternal High Priest, who could administer the blood of this sacrifice in the Holy of Holies in Heaven. And Jesus was the only One able to do this. Jesus is our Savior. He is our Kinsman Redeemer (Son of God and Man), He is our Propitiating sacrifice (the Lamb of God), and He is our Eternal High Priest (Mediator of the New Covenant). And it is because Jesus Christ is risen from the dead that the Way of Salvation is now complete for us. This is the purpose of the Resurrection. Without the resurrection, the blood covenant could not be administered to us, **Hebrews 9:11-15**. His resurrection perfected our Salvation because it is through His High Priestly ministry that the gift of Everlasting Life in His blood could be administered to us. This is why the Resurrection is the key element to our Salvation. If Christ was never raised from the dead, then the blood of the covenant could never be applied to our lives.

Verse 24 says Jesus was raised from the dead, **having loosed the pains of death**... These pains are ὥδιναις, birth pangs. As in a woman in labor going through the birth pangs of delivering a child. So likewise, God loosed the birth pangs of death, and Jesus came out of the grave as the prototokos, πρωτότοκος, the firstborn from the dead. And the reason Jesus came out of the grave was **because is it was not possible that He should be held by it**. It was impossible for death to restrain Jesus in hell. Jesus is Life. Death cannot hold Life. Darkness cannot hold Light, and the power of Life overcame the power of death.

Now Peter goes on to expound Psalm 16 to prove this from Scripture. Peter is quoting a prophecy of David found in Psalm 16:8-11 LXX. And in this Psalm, God is speaking through David, and it is a prophetic word of Jesus praying to the Father. He begins in verse 25...

**25** For David says concerning Him: ‘I foresaw the LORD always before My face, For He is at My right hand, that I may not be shaken.

<sup>25</sup> Δαβὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ.

This is a glimpse into the faith that Jesus had in the Father to rescue Him from death. Jesus says, **I will not be shaken** because He is keeping his eyes fixed on the Father. On the cross Jesus said, “*Father, into your hands I commit My spirit*,” Lk 23:46. 1 Peter 2:23 says Jesus *...committed Himself to Him who judges righteously*; Jesus committed his life to the Father in all aspects of this sacrifice. And in this surrender to the Father, He had an unwavering faith in the Father’s promise that He would be raised from the dead. ...

**26** Therefore My heart rejoiced, and My tongue was glad; Moreover My flesh also will rest in hope.

<sup>26</sup> διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

This how Jesus endured the cross, **Hebrews 12:2**; 2:12-13. It was for the joy of you and me. It was the joy of bringing many sons to glory, and He is resting His hope in the promise of the Father that He would be risen from the dead and exalted to His right Hand. Look at the faith Jesus has in verse 27...

**27** For You will not leave My soul in Hades, Nor will You allow Your Holy One to see corruption.

<sup>27</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδου, οὐδὲ δώσεις τὸν ὁσιόν σου ἰδεῖν διαφθοράν.

Jesus died and went into hell\* with the full assurance that the Father would raise Him up three days later. Jesus knew this was the determined plan and He continued to confess this all through His ministry, **John 2:19-22**; **Luke 9:22**; **Matt 12:40**. Jesus had an unwavering faith that the Father would raise Him from the dead after three days. This faith continues into verse 28...

**28** You have made known to Me the ways of life; You will make Me full of joy in Your presence.'

<sup>28</sup> διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

Jesus knew the Way of Life and this Way is through Him and the fullness of joy is found in His presence. First, Jesus would suffer death and then be risen unto Life for the purpose that He might be the prototokos, **πρωτότοκος**, the firstborn from the dead of many more to come. And He would become the captain of our Salvation leading many sons to glory, **Hebrews 2:9-10**, Jesus' death and resurrection perfected the Way of Salvation. Jesus is the **τὸν ἀρχηγὸν τῆς σωτηρίας**, the principal leader of Salvation or we could also say He is the Hero of our Salvation because He leads every believer out from the power of darkness and into His marvelous Light, 1 Pet 2:9; Col 1:13.

This is what Hosea prophesied, Hosea 13:14- "*I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction!*" That sounds a lot like 1 Corinthians 15:55... "*O Death where is your sting...O Hades where is your victory...*" Jesus is our prototokos, **πρωτότοκος**, the firstborn from the dead, Col 1:18; Rev 1:5. He is our Hero of Salvation that leads us to victory. He was risen from the dead so that we too could be risen with Him in new life, **Romans 6:3-5**; **Eph 2:4-6**. We serve a risen God, One who is alive forevermore and we have been risen up with Him.

Peter then goes on in the next several verses to expound Psalm 16 and he begins explaining what David wrote prophetically about the Christ...

**29** "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.

<sup>29</sup> ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβίδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνημα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

Peter says, I have proof that David wasn't speaking of himself, because **David is both dead and buried, and his tomb is with us to this today**. His tomb is right over there, you can see it...

**30** 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,

<sup>30</sup> προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,