

13. This string of metaphors in David's lyric illustrates the agony of the cross, accompanied by the deliverance of the Father.
14. The word "agony" is the Greek noun **λύω (lúō)**, translated "loosed." Death is undone by resurrection.
15. Yes, Jesus died physically on the cross, but perfection cannot die. As we have studied, Adam and Ishah in their pre-fall perfection were not subject to physical death.
16. Neither was Jesus. When the Lord agreed to receive the imputation of all human sins, He died spiritual death until their judgment was finished.
17. He was not guilty of the sins imputed to Him. He voluntarily received their imputation to His body where they were judged by the Father.
18. Once the judgment was over, He was free of that duty although the perfection of His person was never besmirched.
19. Jesus did not die physically as a result of the physical abuse and torture He received. Perfection cannot die with the exception of His own personal permission.
20. The description of Jesus' physical death is recorded in Scripture:
Luke 23:46 - Jesus, crying out with a loud voice, said, "Father, into Your hands I commit My spirit." Having said this, He breathed His last. (NASB)
21. At this point the Lord's body was buried in a tomb from which three days and three nights later He was resurrected.
22. This is when the indignity of physical death ended and Jesus left the tomb in resurrection body.

23. It was not possible for Jesus to be continuously held in the power of physical death. Resurrection of Jesus was made possible by two factors:
 - (1) His human perfection certified that His physical death could not continue its power.
 - (2) His perfect work, which removed sin as an issue for the human race, guaranteed the exit resurrection of believers at the Rapture.
24. Neither can deity die nor can perfection do so. Jesus did not die physically due to His status of true humanity.
25. Jesus' physical death occurred when he released His human spirit and soul to the care of the Father and the Holy Spirit respectively.
26. In doing so, His true humanity, having "finished" the work of being judged for our sins, was then free to start the process of resurrection.
27. The resurrection is a given because "it was not possible that He should be held by death's power."
28. The word "possible" is the predicate adjective **δυνατός (dunatós)**: "to be able, strong, or powerful."
29. This is preceded by the negative conjunction **οὐκ (ouk)**: "not." Death was not able, strong, or powerful enough to "hold" Him.
30. "Hold" is the present passive infinitive of **κρατέω (kratéō)**: "the power to rule over, to hold fast, to be master over."
31. The perfection of the Lord's body was not subject to the power of death except by His permission. Death was abolished by the resurrection, empowered by God the Father and the Holy Spirit.
32. Death possesses authority over fallen mankind which all must visit, the only exception for them being the Rapture generation.

33. The Lord's physical death was necessary so that the resurrection could be established as the eternal-life body for all who believe in Christ.
34. Acts 2:23–24 contains Peter's Statement that allows his discourse to move forward to his Argument in verses 25–35.
28. To do this, Peter will recite Old Testament prophecies and proclaim their fulfillments by Jesus during the Incarnation.
29. His Argument will consist of three divisions:
 - (1) Interpretation: Verses 25–28, a quotation from the second Messianic Psalm, Psalm 16:8–11,
 - (2) Explanation: Verses 29–33 which includes references to 2 Samuel 7:12; Psalm 132:11, and Psalm 16:10, and
 - (3) Confirmation: Verses 34–35 with emphasis on Psalm 110:1.
21. Peter's argument will provide unarguable proof from the Tanakh that will confirm from divine revelation that "God has made Jesus both Lord and Christ" (Acts 2:36a).
- 22- Here is our expanded translation so far in the analysis of Peter's sermon:

Acts 2:22 - [Exordium] Men of Israel, listen and concentrate on these words: Jesus of Nazareth, a Man approved and certified to you by God by means of miracles with associated wonders and signs which God performed through Him among you as you are fully aware—

Acts 2:23 - [Statement] This Man, Jesus, was delivered by the predetermined plan of the divine decree and foreknowledge of God by the spiritual and political power of lawless men who had Him executed by means of crucifixion on the cross.

Acts 2:24 - But God raised up His body from the grave by means of resurrection loosing the bonds of physical death because it was not possible for it to maintain that status over Him. (EXT)

1. As we move through the Argument, we will observe some elementary history of oratory and its structure by Greek and Roman rhetoricians. First, an introduction:

The traditional rhetoric is limited to the insights and terms developed by rhetoricians, in the Classical period of ancient Greece, about the 5th century BC, to teach the art of public speaking to their fellow citizens in the Greek republics and, later, ... the Roman Empire. Public performance was regarded as the highest reach of education proper, and rhetoric was at the center of the educational process in western Europe for some 2,000 years. *Intitutio Oratoria* (“The Training of an Orator”), by the Roman rhetorician Quintilian,¹ perhaps the most influential textbook of education ever written, was in fact a book about rhetoric.

In Athens early teachers of rhetoric were known as Sophists. These men did not simply teach methods of argumentation; rather, they offered rhetoric as a central educational discipline.

The Platonic-Socratic ideal is more specialized in its focus on creating discourse, nonetheless, like the Sophistic ideal, it sought a union of verbal skills with learning and wisdom. In this way Plato and Socrates resolved one of the most serious intellectual issues surrounding the subject: the relationship between truth and rhetorical effectiveness.

Aristotle, too, presupposed and maintained the same division between truth, which was knowable to varying degrees of certainty, and verbal skills, which for Aristotle were primarily useful in assisting truth to prevail in a controversy.²

Acts 2:25 - [Argument (vv. 25–35)] “For David says of Him: ‘I saw the Lord always in my presence; for He is at my right hand, so that I will not be shaken.’ (NASB)

2. Peter’s sermon occurred in A.D. 33, but recorded by Luke in A.D. 60 when rhetoric was in its infancy in the Roman Empire. Peter and Luke apparently had some knowledge of the rhetorical art, but the advent of the school of Quintilian did not emerge until after Peter’s epistles and Luke’s history.

¹ “Quintilian \kwin-til"-yen\ (Marcus Fabius Quintilianus \kwin-til-ē-ā'-nes\, c. 35–c.100 A.D. Roman rhetorician; taught oratory in Rome (68–c.88); author of *Intitutio Oratoria* containing, in addition to principles of rhetoric, a practical exposition of the whole education of a Roman and a description of methods used in the best Roman schools” (*Merriam-Webster’s Biographical Dictionary*, s.v. “Quintilian,” 858).

² Thomas O. Sloane, “Rhetoric,” in *The New Encyclopaedia Britannica: Macropaedia* (2010), 26:758, 759.

3. Peter begins by referencing David from Psalm 16:8–11 and, later, from Psalm 110:1, in Acts 34a–35. The two references were considered enigmatic by Jewish scholars. Here’s why:

4. In **Psalm 16:10**, the text reads:

For you will not abandon my soul to Sheol [**Paradise compartment of Hades**]; nor will You allow Your Holy One to undergo decay.

5. Verse 16:9 concludes with the confident statement, “My flesh will also dwell securely” (NASB). In view of these two statements a conundrum occurs: How can David speak of his flesh being secure, yet go to Hades, and then, counterintuitively, not undergo decay?

6. By the time Peter gets to verses 34 and 35 he will have established the inventory necessary to understand David’s proclamation in:

Psalm 110:1 - The LORD [יהוה] (**Jehovah**): “**Jehovah**”: God the Father] says to my Lord [אדני] (**Athonay**): Messiah]: “Sit at My right hand until I make Your enemies a footstool for Your feet.”

7. The two Psalm passages refer to the physical death, burial, resurrection, ascension, visits to Tartarus and Paradise, and session of Jesus Christ.

8. The “visits to Tartarus and Paradise” were required so that Jesus could first deliver a victorious proclamation to the demons involved in the Genesis-6 attempt to corrupt the true humanity of the pre-diluvial civilization:

1 Peter 3:18 - For Christ also died for sins once for all [**unlimited atonement**], the just [**Jesus**] for the unjust [**mankind**], so that He might bring us to God [**at physical death or the Rapture**], having been put to death in the flesh [**physical death**], but made alive in the spirit [**resurrection**];