

Vicarious Sacrifice: Execution of the Divine Plan of Salvation: Prophecies of the Messiah; Revelation of the Dark Side's Attacks; Messiah's Vicarious Sacrifice; Free Will Instituted as the Means of Salvation; the Heresy of Theodor Bèza; Peter Speaks of the Resurrection, Acts 2:24; Peter Cites David's Psalm 16: 8-9; David Sees a Vision, v. 9, Acquires Inner Happiness, v. 9

- (1) In order to provide a solution to mankind's sin problem, God had to provide a sinless Substitute.
- (2) But in doing so, prophecies indicating how to identify the Individual that would become mankind's perfect Substitute would be necessary.
- (3) Old Testament prophecy regarding the coming Messiah was completely understood by Lucifer as early as Genesis 3:15 and reiterated throughout the Tanakh.
- (4) Thus, the Dark Side understood the meaning and impact of the coming Messiah before anyone in the human race understood them.
- (5) Omniscience indicated to God that if such a Person were inserted into human history, elements of the Dark Side would attack Him.
- (6) Omniscience also indicated that if human free will were allowed to take its natural course, it would result in a conspiracy to assassinate the Messiah.
- (7) God was willing to allow this unjustified act by fallen man to go to its natural conclusion.
- (8) God's love for the human race was so infallible that He was willing to allow His uniquely born Son to be executed so that we might have the opportunity to be delivered from the lake of fire and imputed eternal life.
- (9) All of this is prophesied in Psalm 16:8-11, summed up in John 3:16, and cited by Peter in Acts 2:25-28.
- (10) Acts 2:23 emphasizes the principle: In human history, the sovereignty of God and the free will of man coexist by divine decree.
- (11) To determine the entirety of the plan of God for the human race, all Scripture must be consulted in the development of a doctrine.
- (12) In this passage, Peter points out that the sovereignty of God determined the process by which mankind's opportunity for salvation would be presented, but also that its playing out in human history would be left to the free will of men.
- (13) John Calvin understood the balance that exists in Scripture between the sovereignty of God and the free will of man.
- (14) However, following his death, his immediate successor, Theodor Bèza, emphasized the sovereignty of God while ignoring the free will of man which resulted in five-point Calvinism, a misnomer which should be better classified as Bèzaism.
- (15) The assertion that mankind has no free will ignores every third-class condition of Scripture, every active voice, and the grammar of the original languages.
- (16) On the other side of the same coin is the theology of Jacobus Arminius, the brainchild of Arminianism which emphasizes human free will while ignoring the sovereignty of God.
- (17) The biblically developed system is that the two systems operate concurrently thus establishing the foundation for the angelic conflict.

- (18) With free will, man has the choice to associate himself with the God's plan of grace or Satan's plan of human good and evil.
- (19) It is within this framework that the angelic conflict rages and by which it will be resolved.

Acts 2:24 - "Whom God raised up, having put an end to the agony of death, since it was impossible for Him to be held in its power."

- (1) This death is the physical death of the true humanity of Jesus.
- (2) Because of His impeccability, Jesus was qualified for resurrection which occurred three days and three nights following His physical death on the cross.
- (3) Because God was propitiated by the Lord's work, Jesus qualified for resurrection.
- (4) Those who believe in Jesus for forgiveness of sins, deliverance from the lake of fire, and the imputation of eternal life, are baptized into Jesus and await their resurrection bodies at the Rapture of the church.
- (5) What follows next is Peter's interpretation of a passage from David's third Messianic Psalm, Psalm 16:8-11:

Acts 2:25 (Psalm 16:8) - "For David spoke concerning Christ, 'I kept foreseeing the Lord always before My face; for He is at My right hand that I shall not become unstable.'

- (1) The verb "foreseeing" is the imperfect tense indicating linear action in past time indicating that He saw a theophany of Jesus Christ with the results of that sighting going on indefinitely due to it being recorded in Scripture.
- (2) Seeing the Messiah is in the passive voice indicating that being allowed to observe the Lord in a theophany resulted in David receiving stability in his life.

Acts 2:26 (Psalm 16:9) - 'Therefore my heart was glad and my tongue exulted; moreover My flesh also will live in hope';

- (1) The word "heart" refers to the soul's *kardia* where its mentality retains an inventory of doctrines that includes the development of inner happiness, the ninth problem-solving device.
- (2) Knowing Jesus is resurrected, that we will have a resurrection body like His, gives us confidence and courage to endure the trials of life.
- (3) The "exalted tongue" refers to the overt expression of thanksgiving that knowledge of doctrine elicits in the soul of the believer.
- (4) "My flesh will live in hope" refers to confidence in the future acquisition of a resurrection body.