

Of deepest significance among these are the words which literally mean “powers” and “signs” (Acts 2:22). Miracles are also called “wonders.” In the New Testament they are never referred to simply under the name, some other term, as “signs” or “powers,” being used in connection to bring out the deeper meaning. As “wonders,” miracles are out of the ordinary course of events. They produce astonishment as being outside the ordinary operations of cause and effect. But miracles are also “powers.” As such they are manifestations of the power of God. Whoever is the agent in their accomplishment the power is of God. They are wrought by the “spirit of God.” As “signs” miracles point to something beyond themselves. They indicate the presence of God.⁵

22. The triad of miracles, wonders, and signs is found in this verse. “Wonders” is the noun **τέρας (téras)** which as stated by Unger is usually associated with the noun “signs.”
23. The word “signs” is the noun **σημεῖον (sēmeíon)**: An event that is an indication or confirmation of intervention by transcendent powers. As wrought of God, a token to the unbelieving of God’s presence and power.

These two words refer not to different classes of miracles, but to different aspects of the same miracle.⁶
24. In this context, miracles point out the true character of Jesus as the God-Man. Wonders emphasize His position of Savior. Signs warn of the fifth-cycle of discipline due to the Jews collective failure to recognize Jesus as the prophesied Messiah.
25. The perfect tense stresses the fact that those gathered in Jerusalem primarily had known and understood these prophecies from their study of the Tanakh.
26. The triad confirms that they were performed by God through Jesus. This should not have been a surprise to them for Peter then states, “just as you yourselves know.”
27. The verb “to know” is the present active indicative of the verb **οἶδα (oída)**: to know intuitively or instinctively.

⁵ Merrill F. Unger, *Unger’s Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 747.

⁶ Zpiros Zodhiates, ed., “τέρας,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1378.

Principles:

1. Those gathered among the local citizens and those among the visiting members of the Diaspora had either witnessed or had received reports of the miracles associated with Jesus of Nazareth.
2. Peter's emphasis is on the events throughout the Lord's public ministry that had been clearly accepted as miracles.
3. He identifies the subject of his sermon to be the Nazarene. The audience was familiar with Jesus and His works.
4. However, they did not consider Jesus or His miracles to be associated with the prophesied Messiah.
5. Peter will develop that association as his sermon continues with his statement, argument, and peroration.

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— (EXT)

Acts 2:23 - **[Statement]** this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (NASB)

1. "This Man" refers to Jesus in His true humanity being "delivered." The grammatical structure of this word introduces this principle to Peter's sermon: "In human history, the sovereignty of God and the free will of man coexist by divine decree."
2. The word "delivered" is a perfect passive participle, functioning as an adjective, of **ἐκδοτος** (**ékdotos**) which places great emphasis on the result.

3. The word *ékdotos* is perfect passive meaning the completed action of Jesus' crucifixion is received from the sources of "the predetermined plan and foreknowledge of God."
4. The divine decree is defined as follows:
The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity.⁷
5. Nothing occurs in history that was not known to God in eternity past. His sovereignty is immutable. His omniscience knew the thoughts, decisions, and actions of mankind before man was created.
6. What God determines and what man decides coexist in the divine decree. God's will is certain while man's volition is free.
7. Omniscience knew that if a Savior were provided man would reject the gift and then act to remove Him from the scene.
8. That knowledge knew those who would play out that drama in time through cooperative efforts by Jewish negative volition and Roman politics.
9. It was the divine plan, agreed upon by all three Members of the Trinity that put Jesus on the cross. The Father devised the plan, the Son agreed to execute it, and the Holy Spirit reveals it.
10. The free will of men through negative volition made decisions that willingly cooperated in the effort to get rid of Jesus.
11. Two purposes were realized. God's purpose for salvation was realized and certified by propitiation while man's purpose failed because of the resurrection.

(End CR14-65. See CR14-66 for continuation of study at p. 651.)

⁷ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 297.