

Predestination is the provision of a protocol plan for the believer noted in Ephesians 1:11 and the status of royalty through adoption noted in Ephesians 1:5.

Election relates to the experiential part of the believer's life in the plan of God. It refers only to those who are in right relations to God and destined to eternal blessings.

Election is the favor of God, notably a full and free salvation, which is accorded to some, but not to all. It specifies those who will believe. Some, but not all, are written in the Lamb's book of life.

Election was decreed in eternity past and a product of divine grace noted in 2 Timothy 1:9 and Ephesians 1:4. Election includes the provision of escrow blessings according to Ephesians 1:3–4.

Election is an act of grace apart from works. Neither faith nor good works is the cause of divine election. They are rather the fruit of election.

Men are not first holy and then elected; but are first elected then holy. It was that they might be holy that they were elected.⁶

29. All that occurred to Jesus during the Incarnation was decreed and what was decreed was foreknown. Under the principle that the sovereignty of God and the free will of man coexist by divine decree then man's free will put Jesus on the cross which God decreed in eternity past.
30. The first part of the verse involves the sovereignty of God while the second part includes the free will of man.
31. Pertinent decisions by both God and man contained in the divine decree and the printout of foreknowledge resulted in the next phrase in the Greek text of Acts 2:23, "you nailed to a cross."
32. The word "nailed" refers to the devices used in the execution of Jesus. The word in text is the noun **προσπήγνυμι (prospégnumi)**: "to fix or fasten."

⁶ Sub points (1)–(24) excerpted from R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005) and Lewis Sperry Chafer, *Systematic Theology*, vol. 1 (Dallas: Dallas Seminary Press, 1947).

33. The context in which this word is found would lead correctly to the translation “crucified,” but in the NASB the phrase used is “nailed to a cross” which is the same thing.
34. Every aspect of the Passion of Christ was known to God in eternity past. He saw with absolute precision every detail of the events surrounding the six trials of Jesus, assaults by members of the Sanhedrin, the thirty lashes of the Roman soldier’s whip, the crown of thorns, the drudgery of carrying the crossbar toward Golgotha, and finally the nails driven through the wrists into the crossbar and those through the ankles into the *staurós*, the upright stake. All of this cruelty was perpetrated by the free-will decisions of men and recorded in the PROM chip in the computer of divine decree.
35. These latter indignities are what is meant by the word *prospēgnumi*, an aorist active participle which precedes the action of the main verb, the aorist active indicative of ἀναιρέω (*anairéō*): “to slay, murder, execute, kill.”
36. The participle indicates the way in which Jesus was killed. In between the crucifixion and physical death is the spiritual death of Jesus in which the sins of the world were judged in Him by the justice of God.
37. The verse continues to report that although the Jews instigated the execution of Jesus, they did not actually carry out the deed. That was accomplished by the “hands of godless men.”
38. “Hands” is the plural of the noun χεῖρ (*cheír*). It originally referred to the entire arm from shoulder to fingers. In later became an idiom for the hand as the instrument of action and power belonging to someone with such influence.

39. That action and power was held by both Jewish and Roman authorities who were complicit in demanding and executing the crime.
40. These men are referred to as “godless,” the noun **ἄνομος (ánomos)**: literally “without law,” therefore “lawless” in the sense of transgressing the law.
41. Peter begins his statement by indicting all in attendance for complicity in the execution of Jesus. He will continue in verse 24 with the divine dénouement of the crime.

Acts 2:23 - This Man, Jesus, was delivered by the predetermined plan of the divine decree and foreknowledge of God to the spiritual and political power of lawless men who had him executed by means of crucifixion on the cross. (EXT)

Acts 2:24 - “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.” (NASB)

1. The text says God raised up Jesus’ body from the grave. We know that at physical death the Lord dismissed His human spirit into the care of the Father (Luke 23:46).
2. Also, we know that at physical death His soul was in the care of the Holy Spirit in Paradise (Luke 23:43; Psalm 16:10).
3. Therefore, the Father returned the human spirit to the resurrection body while the Holy Spirit returned the soul on the morning of the resurrection.
4. This trichotomous reunion resulted in the resurrection of Jesus Christ from the dead. He was *up* three days before as he made His way to the cross.
5. He was laid *down* in His tomb in a deceased human body that afternoon. On the third day, “God raised Him *up* again.”

6. The verb “raised up” is aorist active indicative of **ἀνίστημι (anístēmi)**: “to raise up from the dead” and indicates this occurred at the moment of the resurrection. God produced the action and it is a confirmed fact: active voice plus the indicative mood.
7. Simultaneously with this we have the phrase, “putting an end.” This is the aorist active participle of the verb **λύω (lúō)**: “to loose.”
8. The participle of manner describes the style which offers extra color to the action. What is loosed is the “agony of death.”
9. The word “agony” is the plural noun **ᾠδίν (ōdín)** which is used as an illusion to:

Psalm 18:4 - The cords of death encompassed me, and the torrents of ungodliness terrified me.

v. 5 - The cords of Sheol surrounded me; the snares of death confronted me.

v. 6 - In my distress I called upon the Lord, and cried to my God for help; He heard my voice out of His temple, and my cry for help before Him came into His ears. (NASB)

10. The Jews in Peter’s audience were familiar with the excerpt from this musical composition by David. It is a song commemorating the Lord’s deliverance of David from the hand of his enemies and from Saul.
11. The phrase, “agony of death” (NASB), is a vector reminding the gathering of the similar lines in Psalm 18:4–5, “The cords of death” (v. 4) and “The cords of Sheol” and “The snares of death” (v. 5).
12. Whereas David prays for deliverance from his worldly enemies, Jesus was delivered from physical death. The divine deliverance from physical death is the resurrection.

(End CR14-66. See CR14-67 for continuation of study at p. 661.)