

Vicarious Sacrifice: Peter Continues His Quote of David's Psalm 16: Jesus' Soul Goes to Hades & His Body Does Not Decay, Acts 2:27; Jesus' Our First Fruits, 1 Cor 15:20–22; the Program of the Resurrections: Christ, Church, Israel, & Millennium; Old Testament Resurrection Is at the Second Advent, v. 23; Peter Assures the Crowd of the Lord's Resurrection; the Davidic Covenant Prophesied by Nathan; Definition of Prophecy

Acts 2:27 (Psalm 16:10) - Because You will not abandon my soul to Hades, nor allow Your Holy One to undergo decay.

- (1) The soul and human spirit of all Old Testament saints must reside in the Paradise compartment of Hades until the ascension of Jesus into heaven.
- (2) David anticipates this event when he will follow the Lord into heaven in his interim body.
- (3) David's vision of the resurrected Christ produces confidence in his own resurrection.
- (4) Knowing Messiah will be resurrected enables David to conclude that when Jesus is executed His soul will reside temporarily in Paradise.
- (5) However, His human body will not suffer decay since it will be transformed into a resurrection body possessed by the Lord's soul and spirit.
- (6) This occurred historically on the Feast of First Fruits which was the first Sunday following the Passover.
- (7) First fruits observed the beginning of the cereal grain harvests:

Barley was the first grain to ripen of those sown in the winter months. For Firstfruits, a sheaf of barley was harvested and brought to the Temple as a thanksgiving offering to the Lord for the harvest. It was representative of the barley harvest as a whole and served as a pledge or guarantee that the remainder of the harvest would be realized in the days that followed.¹

- (8) As the sheaf of barley represented the first fruit of the Israelites' harvest, so the Lord Jesus represents the first fruits of the divine harvest of believers into heaven.
- (9) Paul writes about this sequence in:

1 Corinthians 15:20 - But now Christ has been raised from the dead, the first fruits of those who are asleep.

v. 21 - For since by a man [Adam] came death, by a man [Jesus] also come the resurrection of the dead.

v. 22 - For as in Adam all die, so also in Christ all will be made alive.

v. 23 - But each in his own order: Christ the first fruits, after that those who are Christ's [Church Age believers] at His coming [παρουσία (parousía):² the Rapture³].

¹ Kevin Howard and Marvin Rosenthal, *The Feasts of the Lord* (Nashville: Thomas Nelson, 1997), 75.

² “The term *parousía* refers to the Second Coming of the Lord, but the Second Coming is not just one event taking place at a particular time. Rather it is made up of a series of events. The Lord will come to raise the dead in Christ, to transform the living who have believed, and to take them all to be with him (1 Cor. 15:50–54; 1 Thess. 4:13–17). The coming of the Lord at the end of the seven-year tribulation period is what the Lord describes in Matthew 24” (Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 1123–24).

³ Note: the Rapture is technically not a “Second Coming.” On this occasion, Jesus does not return physically to the earth but the saints of the Church Age are systematically resurrected and meet Him “in the air” (1 Thess. 4:17).

- (10) The resurrection of believers follows a program indicated by Paul with the word “order,” the noun **τάγμα (táγμα)**: “to arrange in an orderly manner.”
- (11) Dr. J. Dwight Pentecost provides insight into the use of *táγμα* in the context of resurrections:

That there will be a division in the resurrection program is suggested by the phrase, “but every man in his own order” (v. 23). The word order (*táγμα*) ... is a military metaphor; ‘company,’ ‘troop,’ ‘band,’ or ‘rank.’ We are to think of each ‘corps’ or body of troops coming on in its proper position and order” The parts of the resurrection are viewed as the marching battalions in a well-organized parade of triumph. Yet the military concept of the word can not be overly stressed. (p. 402)

In this sequence of resurrection parade Christ is admittedly the battalion leader or the “first fruits” of the harvest that promises a great abundance of like fruits to follow at the appointed time of harvest.

A second group is introduced by the word “afterward” [“after that” in the NASB]. This word *eretía* [ἔπειτα] signifies a lapse of time of undesignated duration. [T. C.] Edwards comments, “He does not say that the one event follows the other immediately, nor does he say how soon it will follow.”⁴ There is latitude here to cover the span of time between the resurrection of Christ and the resurrection of “they that are Christ’s at his coming” [1 Corinthians 15:23].⁵ (p. 403)

- (12) David realizes that his soul and spirit will be sequestered in the Paradise compartment of Hades—**שְׁאוֹל (she’ol)** in the Tanakh—until Messiah releases him and his fellow believers.
- (13) He also realizes that Messiah’s body will not endure corruption because it will be resurrected.
- (14) The Program of the Resurrections indicates that the sequence places the Rapture of the Church as the next event on the agenda which we just noted in 1 Corinthians 15:23.
- (15) Therefore, the believers in Paradise who were transferred into heaven were supplied interim bodies but not resurrection bodies.
- (16) This group will be Charlie Company whose resurrection bodies will be supplied at the Second Advent following the Tribulation.
- (17) This follows the principle that no resurrection can occur until a dispensation is completed.
- (18) The dispensation of Israel will not be officially completed until Daniel’s Seventieth Week runs its course, a period designated as the Tribulation.
- (19) This portion of the dispensation of Israel is yet to transpire and cannot resume until shortly after the Rapture of Church-Age believers.

Acts 2:28 (Psalm 16:11) - ‘You have made known to me the way of life; You will make me full of gladness with your presence.’

- (1) The “way of life: refers to Phase 2 of the post-salvation life; the period between salvation and physical death.

⁴ T. C. Edwards, *The First Epistle to the Corinthians*, 414.

⁵ J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids: Academie Books, 1956), 402–403.

- (2) Realizing that he has a confirmed eternal future, David moves into the copacetic spiritual life.
- (3) When a believer completely buys into the doctrine of eternal life, life after death, resurrection body, face-to-face with the Lord, then the trials of this life are managed with complete confidence that no matter what the circumstance we are in the Lord's care and recipients of His provisions.

Acts 2:29 - "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day."

- (1) Peter is setting the crowd up with a rhetorical device. He has completed his quote from the sixteenth Psalm which reveals that David understood both he and the Messiah would receive resurrection bodies.
- (2) David has a tomb and his physical body remains within. Jesus' tomb is empty due to His resurrection from the dead.

Acts 2:30 - "And so, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne,

v. 31 - he looked ahead and spoke of the resurrection of Christ, that He was neither abandoned in Hades, nor did His flesh suffer decay."

- (1) David had the gift of prophecy which was utilized by him in many of his Psalms, here in the sixteenth, verses 8-11.
- (2) In context, David prophesies the resurrection of his Greater Son Who was revealed to him by Nathan who possessed the office of prophet:

2 Samuel 7:12 - "It shall come to pass, when your days have been fulfilled [David will die], and you will lie down [physical death] with your fathers, that I will cause to raise up your seed [David's offspring] after you, who shall come forth from your body [Messiah's true humanity]. Therefore, I will cause to be established His kingdom [prophecy of the reign of Jesus Christ, the Greater Son of David, and the "seed of the woman" (Genesis 3:15)].

v. 16 - Both your house [dynasty of the bloodline of David] and your kingdom [Israel] shall become established [Abrahamic Covenant] forever.

- (3) Again, I want to drive home the supreme concept of biblical prophecy:

Biblical prophecy is not a look into the future and predicting what will occur, but rather a look back from the future and reporting what does occur.