

55. Following the Gog-Magog rebellion at the end of the millennial kingdom, Lucifer is then incarcerated in the lake of fire thus fulfilling the sentence imposed at the original trial:

Revelation 20:10 - The devil who had deceived them [**the nations of the rebellion (v. 8)**] was thrown into the lake of fire and sulphur where the beast and false prophet are also, and they will be tortured day and night forever and ever [**for all eternity**].

56. Here is the expanded translation of the *páthos* portion of Peter's Argument:

Acts 2:35 - [**Argument: *Páthos***] "David is not the one that ascended into heaven, but he himself says [in **Psalm 110:1**]: 'God the Father said unto my Lord the Messiah, "Sit down at My right hand,

v. 36 - until I make your enemies—the beast-dictator, the false prophet, Lucifer, and his followers in the rebellion—the footstool for your boot upon their necks.'" (EXT)

Acts 2:36 - [**Peroration³**] "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." (NASB)

1. This summation allows Peter to address the entire Israelite bloodline, those of the twelve sons of Jacob and the resultant twelve tribes.
2. The designation "house of Israel" includes every Jew present in the streets of Jerusalem in A.D. 33 and all Jews subsequent to that time.
3. Every Jew from that day to this is commanded to know something from the present active imperative of the verb **γινώσκω (*ginōskō*)**: "to come to know."
4. Based on Peter's rhetorical address, they have all the information needed to come to a correct conclusion.

³ "The conclusion of an oration in which the speaker summarizes the discussion and attempts to reinforce his argument by a rhetorical appeal to the emotions of his audience" (Coles Editorial Board, *Dictionary of Literary Terms* [Toronto, ON: Coles Publishing Co., 1980], 145).

5. The present tense is ingressive-progressive as defined by Daniel B. Wallace:

Present Imperative: Ingressive-Progressive. The force here is *begin and continue*. It is different from the pure ingressive aorist in that it stresses both inception and progress of an action commanded while the pure ingressive aorist imperative stresses only the inception, making no comment about the progress of the action.⁴

6. The active voice indicates that the gathered Jews are to produce the action of the verb of knowing something while the imperative mood is a command for them to do so.
7. This knowledge is to be retained with unqualified assurance of its validity. This is indicated by the adverb **ἀσφαλῶς (asphalōs)**: “to be certain, assuredly, certainly, to know beyond doubt.”⁵
8. What is to be known beyond doubt is introduced by the conjunction of indirect discourse: **ὅτι (hóti)**: “that.”
- ὅτι.** Marker of narrative or discourse content, direct or indirect. Used after verbs that denote mental or sense perception, or the transmission of such perception, or an act of the mind, to indicate the content of what is said.⁶
9. This conjunction introduces the final conclusion reached by Peter’s rhetoric which these people are to accept and believe without any doubt or reservation.
10. The sentence continues with the proper noun **Θεός (Theós)**: “God.” This is followed by the aorist active indicative of the verb **ποιέω (poiéō)**: “to make, bring about, to cause”:

Spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, completed action. Causative: to make, constitute, appoint (Acts 2:36).⁷

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 721.

⁵ Walter Bauer, “ἀσφαλῶς,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (Chicago: The University of Chicago Press, 2000), 147.

⁶ Ibid., “ὅτι,” 731.

⁷ Spiros Zodhiates, gen ed., “ποιέω,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1187, 1189.

11. The aorist tense is culminative indicating the cessation of an act. It implies that an act was already in progress and the aorist then brings the action to a conclusion.⁸
12. The conclusion occurred with the session of Jesus Christ at the right hand of the Father, Operation Reconciliation having reached its intended solution and conclusion.
13. The active voice indicates that God produced the action and the indicative mood asserts that this is a statement of absolute truth.
14. This “conclusion” is described by the phrase “Lord and Christ.” The plan of God has been fulfilled in Jesus. The plan required the invention of the hypostatic union so that reconciliation might be brought about in a manner in accordance with divine righteousness, justice, and grace.

In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. From the virgin birth, our Lord Jesus Christ has been and always will be undiminished deity and true humanity in one person forever.⁹

15. The invention of the hypostatic union made Jesus both “Lord” and “Christ” each reflecting the eternal status of undiminished deity and true humanity in one person forever.
16. The English word “Lord” is the Greek noun **Κύριος** (**Kúrios**) and its Hebrew synonym is יהוה (Jehowah): “Jehovah” or without vowels, **YÄ'-WÄ** or **YÄ'-VÄ**. The word “Lord” refers to Jesus’ undiminished deity.
17. The English word “Christ” is the Greek noun **Χριστός** (**Christós**) which is the parallel Greek word for the Hebrew noun מָשִׁיחַ (**Mashiach**): “Messiah” which refers to the hypostatic union.

(End CR14-76. See CR14-77 for continuation of study at p. 761.)

⁸ Wallace, *Beyond the Basics*, 559.

⁹ See “Doctrine of the Hypostatic Union” in *King of Kings and Lord of Lords*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2004), 87–93.

18. The use of the title *Christós* was a powerful summation of the peroration since the audience knew it was the Greek representation of the Hebrew *Mashíach* which is adapted into English with Messiah.
19. Peter's Exordium, Statement, and Argument have clearly presented "Jesus the Nazarene" (Acts 2:22) as the Lord (*Jehóvah*) and Christ (*Mashiach*).
20. To drive this home, Peter then seals the deal by admonishing the crowd with this indictment: **τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε (tón lēsoún hón humeís estaurósate):** "this Jesus whom you crucified."
21. "Crucified" is the aorist active indicative of the verb **σταυρώω (stauróō)**. The aorist tense is constative which contemplates the action in its entirety while gathering it into a single event.
22. The active voice indicates that the "house of Israel" is the antecedent of the pronoun *humeís*, "you," verifying that the Jews were the ones who produced the act of crucifixion. The indicative mood certifies that this is a statement of absolute fact.
24. The act of crucifixion was fomented by the Jewish theological gurus and legal eagles at the Sanhedrin. It was this tribunal that set in motion the sequence of events that led to the crucifixion.
25. The ultimate decision was given by Pontius Pilate, commander of the Praetorian Guard. He was appointed to that position by Sejanus \se-jā'-nes\, a favorite of Emperor Tiberius.
26. In Tiberius' absence from Rome, Sejanus promoted Pilate to the military office of *praefectus Iudaeae*: Prefect of the Judeans.
27. After briefly questioning Jesus, Pilate said to the chief priests and the crowds, "I find no fault in this man" (Luke 23:3-4).

28. After a further interrogation and an appeal to the crowd to consider instead the execution of the criminal Barabbas, Pilate's wife sent him a message not to deal with Jesus, a notion she derived from a dream.

29. Ambivalent about what to decide, Pilate washed his hands of the whole deal:

Matthew 27:24 - When Pilate saw that he was accomplishing nothing, while a potential riot was brewing, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."

v. 25 - And all the people said, "His blood shall be on us and on our children!"

v. 26 - Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified. (NASB)

30. Pilate submitted to mob rule. He tried to silence the crowd but it remained relentless. Rather than calling out the Praetorian Guard, which he commanded in Judea, he relented and turned the Lord over to the mob.

31. That decision resulted in crucifixion of Jesus, the Roman method of capital punishment for non-Roman citizens.

32. When mobs become violent, civil authorities must quell the uprising by imposing a greater violence than that fomented by the rebels.

33. Mobs now challenge the safety of both individuals and groups by converting a legally peaceful protest into a violent uprising in defiance of civil and criminal law.

34. Such behavior should and must be suppressed. This was intentionally not done at Ferguson. The riot resulted in arson, burglary, and theft encouraged by federal, state and local authorities who fiddled while the city burned.

35. Pilate washed his hands of the situation while believing Jesus innocent. He stood down allowing the soldiers of the Praetorian Guard to arrest, scourge, beat, and crucify the Messiah of Israel (Matthew 27:27-37).