

3. David's use of the word "heart" refers to the mentality of the soul indicating stability of thought that results in **euphrainō** which refers to mental stability and relaxed mental attitude of the advanced believer.
4. We are translating this as the "copacetic spiritual life" which we also noted in 1 Peter 1:8 as "unalloyed happiness."
5. Also from this passage we observed the verb **agalliāō** which refers to *esōterikē harmonía* or "inner harmony of the soul."
6. This inner harmony is expressed orally, indicated by David with the noun **γλῶσσα (glōssa)** "tongue." The advanced status of David's soul is manifest by the vocal expression of his inner harmony.
7. When a believer advances to this level of happiness, i.e., the ninth problem-solving device, then he has also acquired the tenth, occupation with Christ.
8. This spiritual advance enabled David to express his confidence in the resurrection from the dead, "My flesh will live in hope."
9. David understood the principle of resurrection: If Messiah rose from the dead following His physical death, then the flesh of those who trust in Him for salvation will also be provided a resurrection body.
10. It was this understanding that enabled David to "live in hope." The noun "live" is the future active indicative of **κατασκηνώω (kataskēnōō)**. This is a predictive future tense that predicts an event which is expected to occur in future time.
11. The verb *kataskēnōō* means "to pitch one's tent or to camp." "Hope" is the instrumental of cause of the noun **ἐλπίς (elpis)**: "to be caused to have confident expectation."

In the New Testament *kataskēnōō* is used only under Old Testament influence. Within the quotation of Psalm 16:8–11 in Acts 2:25–26, verse 26 includes a literal citation of Psalm 16:9. Hope here is not the place where David or Christ will dwell permanently.⁵

12. The image projected by these two words enables David to look into the future at the moment he is issued a resurrection body.
13. In the meantime, David will “pitch his tent” in Jerusalem where according to Peter in Acts 2:29, he “died and was buried, and his tomb is with us to this day.”
14. During the interim, David has absolute confidence these things will occur in the future which enables him to enjoy the “copacetic spiritual life” by means of *esōterikē harmonía* or “inner harmony of the soul.”
15. The confident expectation David possesses is based on the principles he cited in Acts 2:25 from which he draws his conclusions in verse 26:

Acts 2:25 - “For David spoke concerning Jesus in Psalm 16:8, ‘I kept on foreseeing the Lord always before me prophetically, for He is always on my right hand through the recall of divine revelation, so that I should remain inwardly undisturbed.

v. 26 - ‘Therefore my soul’s stream of consciousness was stabilized by a copacetic spiritual life based on unalloyed happiness and my tongue exults the inner harmony of my soul, moreover my flesh will pitch its tent in Jerusalem due to my confident expectation of the future resurrection’; (EXT)

Acts 2:27 - ‘Because You will not abandon my soul in Hades, nor allow Your Holy One to undergo decay.’ (NASB)

1. As Peter’s Argument progresses, we see his development of the “character of the individual speaking or of the one he referenced,” namely David.

⁵ Wilhelm Michaelis, “*kataskēnōō*,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 7:389.

2. The Argument is that portion of an oration that combines language, truth, and morality to persuade an audience.
3. In the development of the character, or *éthos*, of the witness brought forward, no Jewish personality could have exceeded David with regard to the evidence Scripture presents on his behalf.
4. No Israelite would ever call into question the integrity of David. His dalliances notwithstanding, his inner moral character and leadership qualities are unsurpassed in the history of the United Kingdom.
5. To quote several of his character traits we draw from the article by George Robinson that is worth repeating:

He created out of Israel a nation and raised it to its highest eminence; and that in spite of all his human frailties he was a genuinely pious man, an ideal ruler, a lover of righteousness and peace, and the only man of his age who appreciated Israel's religious destiny.

David was a soldier, shepherd, poet, statesman, priest, prophet, king, the romantic friend, the chivalrous leader, and the devoted father, all in one.

He founded a dynasty. He established the principle of monarchy. He was patriotic, generous, and kind; a man of strong impulses and firm faith; brave, politic, and forgiving; yet a child of his time. Above everything else David placed religion.

In short, the least that can be said in praise of David is that he freed his country from its enemies, unified the nation, gave them Jerusalem as their capital, established religion and gave it a home, and as a just and patriotic ruler became an ideal of succeeding generations, and a type of the Messiah. According to 1 Samuel 13:14, he was "a man after God's own heart." Among the many virtues which David possessed, the one which stands out above all others is his poetical genius.⁶

⁶ George L. Robinson, "David," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Wm. B. Eerdmans Publishing Co., 1956), 797A.

6. This character sketch by Robinson, drawn from biblical references that contain David's dossier, certifies the character of the witness Peter presents.
7. Verse 27 presents the conclusion that is drawn from verses 25–26. It begins with the conjunction **ὅτι (hóti)**: “because,” which introduces a subordinate causal clause.
8. This is followed by the negative conjunction **οὐκ (ouk)**: “not,” and the future active indicative of the verb **ἐγκαταλείπω (enkataleípō)**: “forsake; desert, abandon, leave behind.”
9. This is followed by the direct object of **enkataleípō**, the noun, **ψυχή (psuché)**: “soul.”
10. This is followed by the locative of place of the noun **ᾗδης (Hádēs)**: “Hades” with reference to the compartment of Paradise.
11. From this we get the corrected translation of “Because You, God the Father, will not abandon My soul in the Paradise compartment of Hades.”
12. This is the first half of a compound sentence so the one that follows is connected by the disjunctive particle **οὐδέ (oudé)**: “nor.”
13. The particle introduces the second negative conclusion. It begins with the future active indicative of the verb **δίδωμι (dídōmi)**: “permit” in association with the accusative of the noun **ὁσιος (hósios)**: “Holy One,” referring to Jesus Christ.
14. He is accompanied by the personal pronoun of relationship **σύ (sú)**: “Your,” referring to God the Father, therefore “Your Holy One, Jesus Christ.”
15. This is followed by the direct object **ὁράω (horáō)**: “to see.” This refers to the act of visually observing a physical location, but it functions here as an idiom.

16. David prophetically foresees Jesus's physical body not undergoing decay after He volitionally dismisses His spirit on the cross.
17. Messiah's soul will not be "abandoned" (*enkataleípō*) in Paradise nor will God allow His Holy One's physical body "to undergo decay."
18. In verse 27, the verb "to see" is **ὁράω (*horáō*)**. The primary meaning refers to literal perception of an object or an event.
19. However, this use is figurative meaning to perceive with the mind or senses. The concept has to do with the fact that over the three-day period, Jesus' body did not begin to decay.
20. The word "decay" is the noun **διαφθορά (*diaphthorá*)**: "the condition or state of rotting or decaying, *destruction, corruption* of the body: Acts 2:27, 31; 13:35ff (Psalm 16:10)."¹
21. Further analysis is provided by this excerpt:

In Acts **διαφθορά** appears 6 times; twice in Peter's speech at Pentecost (2:27, 31), and 4 times in Paul's speech at Antioch (13:34–37). In both texts it is used in statements about the resurrection of Jesus; in both cases Psalm 16:10 is the basis for the statement. The rendering of **διαφθορά** with "decay" can scarcely be justified on linguistic or technical grounds; the anthropological terms in Psalm 16:8–11 are not to be understood in the sense of a dichotomy.

The statement in the Psalms is used as a basis for the statement that God did not abandon Jesus to the irrevocable fate of death. The statement is even strengthened in Acts 13:35, "You will not allow Your Holy One to undergo decay." It is better to understand the noun in both Acts 2:27–31 and 13:34–37 in a comprehensive sense: Jesus' resurrection was a liberation from the *destruction* that is brought about by death; this liberation is final. There is no return to the destructive power of death.²

¹ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker, (Chicago: The University of Chicago Press, 2000), 239.

² Alexander Sand, "διαφθορά," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 1:316.

22. The debate on the translation of διαφθορά concerns the preferable English translation. Words being considered are “destruction, corruption, and decay.” Here’s another analysis on the subject with discussion referencing the NIV translation of “decay”:

Acts 13:34–37.³ The paragraph begins and ends with a reference to ‘decay’ (vv. 34, 35, *diaphthorán*), picking up a key word from the citation of Psalm 16:10, which lies at the center of the argument here. A more extensive quotation and application of this psalm is found in Peter’s address in 2:25–31. God raised Jesus from the dead so that he might ‘*never be subject to decay*’. To reign forever at the Father’s side, the Son had to be delivered from death and decay (cf. Luke 1:32–33).⁴ Before citing portion of Psalm 16:10 and saying something more about it, Paul quotes from Isaiah 55:3 (“‘I will give you the holy and sure blessings promised to David’”). The plural *you* (*humín*) makes it clear that the promise of God in this context is for Israel and so for Paul’s listeners. But the key test is a promise for the Messiah himself (“‘you will not let our holy one see decay’”). *Holy One* (*hósios*) is understood as a Christological title (cf. 2:27–31; *hágios* in 3:14).

The messianic significance of this promise is argued by noting that ‘*when David had served God’s purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed.*’ The words spoken by David in Psalm 16 find their true fulfillment in the bodily resurrection of Jesus Christ. Linking together the promises from Psalm 16:10 and Isaiah 55:3, we see that the Messiah’s deliverance from death and decay is one of “‘*the holy and sure blessings promised to David*’” and that this means salvation from Israel too. Israel’s future is intimately connected with what happens to her Messiah.⁵

23. Thus we have a conundrum. Walter Bauer and Frederick Danker define διαφθορά as “the condition or state of rotting or decaying, destruction, corruption of the body, thus a trifecta.
24. Alexander Sand in the *Exegetical Dictionary of the New Testament* insists that it is not “decay,” but “destruction.”

³ Part of Paul’s sermon preached at Antioch in Acts 13.

⁴ “He (Jesus) will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end” (Luke 1:32–33, NIV).

⁵ David G. Peterson, *The Acts of the Apostles*, gen. ed. D. A. Carson, *The Pillar New Testament Commentary* (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 392–93.

25. David Peterson takes the opposite opinion and favors “decay” to describe the word.
26. It turns out that all three of the words used are fine but with a caveat regarding the Lord’s body in contradistinction to those of mortal man.
27. Jesus’ body was perfect. It was minus a sin nature therefore absent the imputation of Adam’s original sin.
28. In addition, the Lord’s volitional decisions never consented to the temptations He encountered during the Incarnation. Therefore, His body was incorruptible; ours is not.
29. If His body was incorruptible, then it was capable of sustaining perfect life as was Adam and Isaiah’s bodies prior to the fall.
30. Although brutally accosted prior to the crucifixion and damaged physically by the nails on the cross, He did not die from these injuries. Rather He dismissed His human spirit into the care of the Father and His soul into the care of the Holy Spirit:

Luke 23:46 - And Jesus, crying out with a loud voice, said, “Father, into Your hands I commit My spirit.” Having said this, He breathed His last. (NASB)

Acts 2:27 - You will not abandon My soul in Hades, nor allow Your Holy One to undergo decay. (NASB)

31. At this point, the Lord’s body became lifeless while hanging on the cross. We know that the soul never dies and likewise the human spirit.
32. What then about the body of Jesus whose life-sustaining energy has been withdrawn? While alive the Lord possessed in His human perfection perfect life which status required the possession of a soul and spirit.
33. This brings us to the development of a doctrine which we will call: