

Par Excellence. The article is used by the speaker to point out an object as the only one worthy of the name, even though there are many other such objects by the same name. In essence, *par excellence* indicates the *extreme* of a particular class. “I am *the* chief of sinners” does not mean the best of sinners, but the worst of sinners. The article *par excellence* and the well-known article¹ are often difficult to distinguish. Technically, this is due to the fact that the article *par excellence* is a subset of the well-known article.

Monadic (“One of a Kind” or “Unique”). The article is frequently used to identify monadic or one-of-a-kind nouns, such as “*the* devil,” “*the* sun,” “*the* Christ.”

The difference between the monadic article and the article *par excellence* is that the monadic article points out a *unique* object, while the article *par excellence* points out the *extreme* of a certain category, thus, the one deserving the name more than any other.²

22. Peter’s use of the monadic definite article in quoting David in Psalm 16:10, is to insure his audience understands that the phrase “Your Holy One” makes reference to “*the unique Person* of Christ.
23. This is the way Peter facilitates an association in his listeners’ souls with the terms מָשִׁיחַ (*Mashiach*): Messiah and Χριστός (*Christós*): Christ.
24. Those that translate biblical manuscripts into English do a good job of distinguishing personal pronouns whose antecedents are deity.
25. When David wrote Psalm 16, his frame of reference was prophetic. He knew for sure that he would die and be buried, but he also understood from the Davidic Covenant that there would be Someone in his bloodline that would enter history as the Messiah.
26. This is the context in which David wrote Psalm 16:10. In Acts 2:31, Peter quotes from that Psalm but does so retrospectively in light of the Resurrection.

¹ “Well-Known Article refers to a well-known object that has not been mentioned in the preceding context, nor is considered to be the best of its class (*par excellence*), nor is one of a kind (monadic)” (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* [Grand Rapids: Zondervan, 1996], 225).

² Wallace, *Greek Grammar* (222, 223).

27. With these two perspectives in mind, let's compare the two verses with emphasis on the personal pronouns in each:

Psalm 16:10 - For **You** [**God**] will not abandon **my** [**David's**] soul to **Sheol** [because of the resurrection of Old Testament believers]; nor will **You** [**God**] allow **Your** [**God's**] **Holy One** [**Messiah**] to **undergo decay** [resurrection of Messiah]. (NASB)

Acts 2:30 - "And so, because David was a prophet and knew that God 'had made a sovereign decision in eternity past and has communicated it to him supported by an oath whose content promises to seat one of his descendants on his throne, (EXT)

31 - **he** [**David**] looked ahead and spoke of the resurrection of **the** [**unique**] Christ, that **He** [**Christ**] was neither abandoned to **Hades** [**Paradise**], nor did **His** flesh **suffer decay** [resurrection of Jesus]. (NASB)

28. In Psalm 16:10, David emphasizes the fact that he will not be abandoned in Sheol (Paradise) nor will Messiah's corpse undergo decay.
29. Peter has just pointed out in Acts 2:29, that David "both died and was buried, and his tomb is with us to this day."
30. He now stresses that David "looked ahead" prophetically and "spoke of the resurrection of **the** Christ, i.e., **the** Messiah. The two personal pronouns that follow have a capital "H": "He" and "His."
31. **He** (Christ) was not abandoned in Paradise nor did **His** corpse suffer decay. Peter is leading the people rhetorically with a logical progression toward an obvious conclusion.
32. In Acts 2:22, Peter begins his Exordium by referring to Jesus as "the Nazarene" and "a man," i.e., Homo sapiens, emphasizing the Lord's true humanity, but does not refer to Him as the Messiah.

33. In verse 23, Peter begins his Statement with “this *Man*,” Whom they “nailed to a cross by the hands of godless men and put Him to death.”
34. As the Statement continues in verse 24, Peter then acknowledges that God raised *Him* up again, but does not use the word “resurrection.”
35. In order to bring the people to the point of understanding that Jesus was the Messiah and was resurrected in fulfillment of the Davidic Covenant, Peter moved into his Argument by citing David in the second Messianic Psalm (#16).
36. Peter’s Argument begins at verse 25 with the *éthos* mode of persuasion which introduces a witness who has excellent character, is trustworthy, and credible, therefore believable.
37. That person is David whose reputation is *par excellence* and well-known to every Jew and his lyrical and musical compositions are esteemed and revered in the structure of his 73 Psalms, some 11 of which are Messianic.
38. Introducing David at the very beginning of the *éthos* is a masterful tactic to insure Peter gets his audience’s undivided attention and a certain indication that the Holy Spirit is running this show.
39. The recitation of Psalm 16:8–11 is contained in Acts 2:25–28 and contains information that introduces the concepts of Messiah’s true humanity, His death, burial, and resurrection.
40. After the *éthos* mode wins the confidence of the people, Peter moves into the *lógos* mode of his Argument which presents rational arguments combined with logic to persuade his audience.
41. This section includes verses 29–33 and we find ourselves now at verse 31. We’ve done a summary of the verse, now we note some of the details.

42. Importantly, Peter sites Psalm 16:10 which he quotes in Acts 2:27 and now makes application in verses 30 and 31.
43. Acts 2:30 is a summary of the Davidic Covenant found in 2 Samuel 7 while Acts 2:31 quotes Psalm 16:10. The two provide the details of the death burial, and resurrection of Messiah
44. The opening clause, “He looked ahead” refers to David making application to the resurrection of Messiah whose body was in the grave, but did not suffer decomposition.
45. So David deduces from the Davidic Covenant the details regarding the Messiah’s relationship with mankind. He would have to be both true humanity and undiminished deity to accomplish the things prophesied about Him.
46. Jesus was resurrected on the Feast of First Fruits which is associated with the festival of Passover.
47. Seven weeks later is the festival of Pentecost, called the Festival of Weeks, which offers thanksgiving for the harvest.
48. The word Pentecost is the Hebrew word for “the fiftieth part.” The Hebrew word is **שְׁבִיעוֹת** (*shavu'oth*): “seven weeks.”

The heptadic temporal division of seven days is of particular importance in ritual. The earliest festival regulations (Exodus 23:15a; 34:18–20) already fix the duration of the Feast of Unleavened Bread at seven days, a regulation remaining sable even after the association of this feast with the Passover. From the perspective of the Feast of Unleavened Bread, the heptadic system acquired significance for the entire Israelite festival calendar. The *shavuoth* (Feast of Weeks) is celebrated for seven times seven days after the Feast of Unleavened Bread.³

³ E. Otto, “שְׁבִיעוֹת,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 14:355.

49. We can track this by observing a passage in Acts 1:

Acts 1:3 - To these [the apostles] He [Jesus] presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking things concerning the kingdom of God.

v. 4 - Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” He said, “you heard of from Me;⁴

v. 5 - for John baptized with water, but you will be baptized with the Holy Spirit not many days from now [actually ten days which would be a total of 50 days from the resurrection to the Festival of Pentecost].”

50. David “looked ahead” to all of these things leading up to the beginning of the Church Age which he did not have the authority to know.

51. The events of Pentecost and following were not in the biblical inventory of Old Testament believers but sadly this included the apostles who should have known better.

52. After Jesus had given the prophecy of the First Advent of the Holy Spirit, the apostles responded with this from:

Acts 1:6 - So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel”?

v. 7 - He said to them, “It is not for you to know the times [χρόνος (*chrónos*): a succession of events; in this context the divine schedule of the dispensations] or epochs [καιρός (*kairós*): emphasis on the individuality of each section] which the Father has fixed by His own authority.”

⁴ “I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you” (John 14:16–17). “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:26 NASB).