

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;[†]

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.”

[†] “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).

53. Why should the apostles have understood these things? Because Jesus taught it to them in Matthew 24–25 for example. David understood everything up to First Fruits and resurrection as well as the Tribulation and the Millennium.
54. The synoptic Gospels reveal that people in first-century Palestine understood the relationship between David and Messiah:

Matthew 9:27 - ... two blind men followed Him, crying out, “Have mercy on us, Son of David!”

Mark 10:47 - When he [a blind beggar named **Bartimaeus**] heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!”

Matthew 22:41 - While the Pharisees were assembled, Jesus asked them a question:

v. 42 - What do you think about the Christ, whose son is He?” They said, “The son of David.”²

v. 43 - He said to them, “How then does David by the Spirit call him ‘Lord’ saying,

v. 44 - ‘The Lord said to My lord,³ “Sit at My right hand, until I put your enemies under Your feet?”⁴

v. 45 - If David then calls Him ‘Lord,’ how can he be his son?” (NET)

55. Blind men understood and answered the question while the theologians stood by stumped and decided not to question Him anymore.
56. The Gospel of John reports on this subject as the Lord speaks about the filling of the Holy Spirit which those who believed in Him would receive:

² “It was a common belief in Judaism that Messiah would be *the son of David* in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man” (*The NET Bible* [Dallas: Biblical Studies Press, 2005], 1852sn30).

³ “*The Lord said to my Lord*. With David being the speaker, this indicates his respect for his descendant (referred to as *my Lord*). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord’s anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God” (*The NET Bible*, 1852sn31).

⁴ “A quotation from Psalm 110:1” (Ibid, 1853sn1).

John 7:37 - On the last day, the great day of the **feast [Tabernacles: fell five days after the Day of Atonement and lasted seven days]**, Jesus stood up and cried out, saying, “If anyone is thirsty, let him come to Me and drink.

v. 38 - “He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”⁵

v. 39 - But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

57. Earlier at Sychar \sī'-kär\ in Samaria He had this exchange with the Samaritan woman by Jacob's well:

John 4:13 - Jesus answered and said to her, “Everyone who drinks of this water [**from the well**] will thirst again;

v. 14 - but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”

58. Here we find Jesus giving a veiled prophecy of the indwelling and filling ministries of the Holy Spirit.

59. These verses from John were not written by the Apostle until around A.D. 90, but Jesus spoke them during the Incarnation; to the Samaritan woman during the first year of His public ministry, A.D. 30, and during the Feast of Tabernacles in A.D. 33, whose ritual of drawing water from the pool of Siloam possibly influencing Jesus' illustration.

60. Surely esoteric to most, but the story of his encounters were surely subjects of conversation as the mystery of “water springing up to eternal life” were repeated and discussed.

⁵ There are passages in Isaiah that suggest this idea. It is more likely that the Lord is not quoting a specific verse from the Tanakh, but uses water to make His point. As the human body desires water to quench one's thirst, the soul does the same in its search for consistent access to a water that sustains the soul. Jesus had already taught this concept to the Samaritan woman at Jacob's well at Sychar in John 4:5–26. See citation of John 4:13–14 below.

61. Peter keeps the crowd's minds focused on the testimony of David where he introduces the subject of the "resurrection of the Christ."
62. The word "resurrection" is the noun **ἀνάστασις** (*anástasis*). There are several referenced to the resurrection of believers in the Tanakh:

Daniel, Job, and Abraham developed personal application of the doctrine of resurrection as a problem-solving device. Their context is the resurrection of Old Testament and Tribulational believers following the Second Advent:

Daniel 12:2 - Many of those who sleep in the dust of the ground will awake [**the resurrection**], those to everlasting life, but the others to disgrace and everlasting contempt.

Job 19:25 - "As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth [**Second Advent and Millennium**].

v. 26 - Even after my skin is destroyed [**decayed, decomposed, rotted, putrefied**], yet from my flesh [**resurrection body**] I shall see God.

Abraham understood the doctrine of the resurrection, certified by the writer of Hebrews in:

Hebrews 11:17 - By faith Abraham, when he was tested, offered up Isaac. He had received the promises, yet he was ready to offer up his only son.

v. 18 - God had told him, "Through Isaac descendants will carry on your name,

v. 19 - and he reasoned that God could even raise him from the dead, and in a sense he received him back from there [**as a type; see Genesis 22:1–19**].

63. The corpses of David, Daniel, Job, and Abraham went through the destruction process, but David has testified and Peter has reiterated the fact that the soul of Jesus "was neither abandoned in Hades, nor did his corpse suffer decay."

64. All Old Testament saints and Tribulational believers will be resurrected in a time yet future as prophesied by the prophets, but David spoke of the “resurrection of the Christ” which had already taken place.

Acts 2:31 - he, David, foreseeing this spoke concerning the resurrection of the Christ, that His soul was not left in Paradise, neither did His corpse experience decay.” (EXT)

Acts 2:32 - “This Jesus God raised up again, to which we are all witnesses.” (NASB)

1. The verse begins with the masculine singular pronoun **οὗτος (houtos)**: “this.” Followed by the proper noun in agreement with it: **Ἰησοῦς (Iēsous)**: “Jesus.”
2. Note that Jesus’ name has not been mentioned in Peter’s speech since he delivered his Exordium in verse 22, “Men of Israel, listen to these words: Jesus the Nazarene”
3. Through the remainder of verse 22 all the way to the end of verse 31, Peter builds a case from the Old Testament to reveal the identity of the Person known as the Messiah.
4. “This Man,” which leads off verse 23, is identified in verse 32 as Jesus, whom Peter refers to in verse 31 as “the Christ” Who was resurrected.
5. Peter could not bring Jesus forward as Exhibit A because, as the angel informed the two women on resurrection morning – Mary Magdalene and Mary, the mother of James and Joseph – “He is not here, for He has risen” (Matthew 28:6).
6. Since Jesus is *in absentia*, the only way to confirm the authenticity of his claims is for Peter to present the gathered apostles and those who formerly occupied the upper room as additional witnesses of the event.

7. “The event” is the resurrection of Jesus, Whom “God raised up,” the aorist active indicative of the verb **ἀνίστημι (anístēmi)**: “raised up.”
8. The aorist tense is culminative indicating that the divine power God used in resurrecting Jesus is a fait accompli: “an accomplished fact.”⁶
9. The active voice means that God the Father produced the action of the verb and the indicative mood establishes this as a fait accompli.
10. In verse 31, we encountered the noun **ἀνάστασις (anástasis)** translated, “resurrection.” That context informed us that David “looked ahead and prophesied the resurrection of the Christ.”
11. Verse 32 is in the present and Peter now identifies a host of witnesses of the recently resurrected Jesus. Including those who saw, spoke, and ate with Him were numbered around 500.
12. The word for “witness” is the noun **μάρτυς (mártus)**. Peter offers his own testimony, those of his present associates, the remaining attendees from the Upper Room, and others gathered in the crowd made up the inventory of the *mártures*, the witnesses.

The proper sphere of *mártus* is the legal, where it denotes one who can and does speak from personal experience about actions in which he took part and which happened to him, or about persons and relations known to him. (p. 476)

To understand the New Testament use it is basic to remember that non-biblical Greek already used the concept of witness both in the sense of witness to ascertainable facts and also in that of witness to truths, i.e., making known and confessing of convictions.

The original sense of witness to facts, i.e., the man who can speak about them from his own direct knowledge.⁷ (p. 489)

⁶ C. O. Sylvester Mawson, *The Harper Dictionary of Foreign Terms*, 3d rev. and ed. Eugene Ehrlich (New York: Harper and Row, Publishers, 1987), 125.

⁷ H. Strathmann, “μάρτυς,” in *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:476, 489.