

Therefore, David must have been prophesying about the resurrection of the Messiah in Psalm 16:10 and about his exaltation in Psalm 110:1. And with God's raising of Jesus from the dead, these formerly enigmatic passages are clarified and the pouring out of the Spirit explained.⁵

16. From this analysis, which reveals first-century misunderstandings of the messianic implications of Psalms 16 and 110, we are able to anticipate the structure of Peter's Argument.
17. He begins with a quote from Psalm 16:8–11 and drives the point home with Psalm 110:1 as his summation.
18. First of all, in verse 25, Peter calls to witness a name that is hallowed in the literal song and story Israel: the revered name of King David. His name is the proper noun **Δαβίδ** (*Dabíd*) which is transliterated from the Hebrew **דָּוִד** (*Dawith*): "David."
19. The Hebrew alphabet's fourth letter is the *daleth* or "D": (**ד**) and pronounced as an English "D." When the *daleth* contains a *Daghesh Lene*, represented by a "dot" in the middle of the character, its pronunciation is altered.
20. Note that the first "D" in David contains a *Daghesh Lene* which is pronounced like the "D" in English.
21. However, the second "D" in David does not contain the *Daghesh Lene* so it is pronounced like the diphthong "th" as in the word "the": *Dawith*.
22. The sixth letter in the Hebrew alphabet is the *waw* or "W": (**ו**) and pronounced as an English "W."
23. But wait; there's more. In Modern Hebrew, the *waw* is pronounced as an English "v." Thus, David is pronounced *Davith* in Hebrew, *Dabid* in Greek, and David in English.

⁵ Richard N. Longenecker, *The Expositor's Bible Commentary: John–Acts*, gen. ed. Frank E. Gaebelein (Grand Rapids: Regency Reference Library, 1981), 9:279–80.

24. Peter mentions the renowned name of David as his first and chief witness whom he will use as testimony regarding identity of the Messiah.
25. Peter introduces David with the statement, “David says of Him” and it refers to the Messiah with the quote taken from Psalm 16:8–11.
26. In context, David continues with the statement, “I saw the Lord always in my presence.” The verb “saw” is the imperfect middle indicative of **προοράω** (**prooráō**).
27. The imperfect indicates that David kept on seeing the Lord or Messiah prophetically. It does not mean that this mental perception was ongoing. It stresses the incident as an ongoing part of the divine record recorded in Psalm 16:8.
28. What David understood, we also find in Scripture. As did David, we place full confidence in the revelation of the Word of God.
29. David goes on to elaborate by stating that the Lord “is at my right hand.” As David was inspired to write the sixteenth Psalm, we are inspired by it.
30. If God is in His heaven, and He wishes to communicate with us, then the method by which this is accomplished is divine revelation. By means of the Holy Spirit, mankind may inculcate into his soul and retain it there for consistent reference, guidance, and application.
31. Neither David, nor Peter, nor we are left to our imagination regarding divine guidance and doctrinal specifics. David considered the Lord at his right hand.
32. Physically, the Lord was not at David’s right hand, but His Word was available to David who composed the lyric and score for Psalm 16 which the Holy Spirit included in the canon.

33. What the Scripture reveals is absolute, immutable, and trustworthy. Consequently, the Lord was always at David's right hand in the form of the Old Testament canon.
34. Knowledge of the Word of God, belief in its power, and confidence that its message is inviolable provides the believer the ability to "not be shaken."
35. "Shaken" is the aorist passive subjective of **σαλεύω** (**saleúō**) which in this context is a metaphor for being "agitated or inwardly disturbed." This mental circumstance does not occur in David's soul because of the accompanying negative conjunction **μή** (**mē**) resulting in the conclusion, "so that I will not be inwardly disturbed."
36. True stability in life results from what David discerned from divine revelation. This is emphasized by the passive voice of *saleúō* which means David received this action of being inwardly undisturbed.

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. (EXT)

Acts 2:26 - 'Therefore my heart was glad and my tongue exulted; moreover my flesh also will live in hope' (NASB)

1. David next professes how his soul is stabilized by the knowledge of the Lord's presence retained in Scripture. The phrase used in English is "my heart was glad."
2. "Heart" is the noun **καρδία** (**kardia**) which refers to that part of the soul containing his inventory of *epígnōsis* doctrine that made David "glad," the aorist passive indicative of the verb **εὐφραίνω** (**euphrainō**): the copacetic spiritual life.

(End CR14-67. See CR14-68 for continuation of study at p. 671.)

3. For David, *epígnōsis* doctrine in his soul resulted in him becoming copacetic. But in what way? It was the Word of God in his soul that comforted him regarding the eternal future.
4. If Messiah will be resurrected from the dead, then so will he. This made David glad, which is a way of translating **εὐφραίνω (euphrainō)**.
5. The word may also be translated “cheerful, to make joyful in mind, or the copacetic spiritual life.”
6. The constative aorist tense views the action in its entirety. It takes an occurrence and, regardless of its extent of duration, gathers it into a single whole.¹
7. The power of the Word is indispensable in the life of the believer. David is not being quoted lightly. He is the superhero of the Israelites. His leadership is revered and his writings are held in highest esteem.
8. The following excerpt gives an excellent character sketch of David, why the Jews revere him and why Samuel, under the supervision of the Holy Spirit, gave David the highest possible praise when he fired Saul:

1 Samuel 13:14 - “But now your kingdom shall not endure [**Saul’s**]. The Lord has sought out for Himself a man after His own heart [**David (2 Samuel 16)**], and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you. (NASB)

9. Here is a brief character sketch of David that reveals why he remains as Israel’s greatest political leader, military hero, and national poet laureate and musical maestro:

¹ “Because of the fact that the constative aorist indicates nothing relative to duration, this matter may be implied or expressed from various viewpoints in the context. We may have a constative aorist referring to a momentary actions, a fact or action extended over a period of time, or a succession of acts or events” (H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* [The Macmillian Co., 1955], 196).