

**Acts 2:28** - 'You have made known to me the ways of life; You will make me full of gladness with your presence.' (NASB)

1. This verse is a quote from part of Psalm 16:11, the last sentence not being quoted by Peter:

**Psalm 16:11a** - You will make known to me the path of life; in Your presence is fullness of joy; (NASB)

2. Not quoted from the verse is the sentence, "In Your right hand there are pleasures forever" which completes the Psalm.
3. Two doctrines are brought into focus. The eternal state is clearly in David's mind. Once he dies, he will be supplied with interim body in Paradise.
4. This brings comfort to his mind and soul as he contemplates the eternal future that is guaranteed to him by the work of Messiah's substitutionary sacrifice.
5. If his eternal future is a thing of absolute certainty, then he may live his life with unalloyed happiness by maintaining his concentration on the Lord, His mercy, His grace, and His promises.
6. The principle which emerges is that if you acquire absolute happiness regarding your eternal future, then that guarantee enables and maintains unalloyed happiness in the Angelic Conflict.
7. The phrase, "You will make known to me," relates to David's temporal life which God has taught him how to live.
8. The verb יָדַע (*yatha'*): "to learn." It is the Hiphil imperfect with causative action that takes place during an ongoing process. David is being taught doctrine and his spiritual growth will continue until his physical death.

9. The verb indicates that David is being caused to know Bible doctrine that will sustain him during his life. The “path of life” is metaphorical for “You preserve my life.”
10. The word “path” is the noun **אֶרַח ('orach)**, one of several Hebrew words that “figuratively describes the path of an individual or course of life; the characteristics of a lifestyle.”<sup>1</sup>
11. It joins with the Hebrew nouns **דֶּרֶךְ (derek)**: “way” and **מַעַל (mag'al)**, “path” with the Greek **τραχιά (trachiá)**: wheel-track, way, path, rut all of which refer to a way of life.
12. When God directs us by means of biblical guidance, we walk in straight paths of righteousness otherwise we deviate into anfractuous paths of wickedness.
13. David writes that God is directing his paths of righteousness — 'orach — on a daily basis. This is also true for us when we submit to His divine guidance.
14. David then describes the environment of his soul when he walks in these paths of righteousness. He speaks of being in the presence of God by means of His Word: “in Your presence is fullness of joy.”
15. The noun “presence” is **פָּנֶה (paneh)**: “face” but is idiomatic for David’s mood or attitude which in context is that of happiness.
16. The concept of the noun **שִׂבְעָה (soba')** indicates abundance, satisfaction, fullness; a state of complete bliss. It is used figuratively by David in verse 11 for the “fullness of joy.”

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<sup>1</sup> Warren Baker and Eugene Carpenter, “אֶרַח,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 738.

17. “Joy” is the plural noun שמחה (*simchah*): “happinesses.” This is happiness overflowing and expresses the idea of unalloyed happiness or the copacetic spiritual life. The word “bliss” is defined as “complete happiness.”
18. These words express the satisfied mind of an individual who has come to the point of his spiritual growth where he understands divine protection in time and unending bliss in eternity.
19. The Hebrew lines that are quoted by Peter in Acts 2 read this way:

**Psalm 16:11a -** You will continue to teach me straight wheel-tracks of righteousness for my spiritual life; my attitude of mind is the summum bonum of complete happinesses. (EXT)

20. This verse’s presentation by Peter follows closely with David’s:

**Acts 2:28 -** ‘You have made known to me the ways of life; You will make me full of gladness with your presence.’ (NASB)

1. The verb “made known” is the aorist active indicative of γνωρίζω (*gnōrízō*): “to reveal.” David is the student, God is the teacher and the result is David’s accumulation of doctrines related to his spiritual life.
2. Peter uses a culminative aorist which indicates the end of a process. David used the Hiphil which is an active causative construct with the imperfect tense which indicates that for David the education never stopped until his death.
3. Peter looks back retrospectively indicating that David’s education stopped at physical death a fact to be emphasized shortly in the sermon.
4. “Ways of life” is the noun ὁδός (*hodós*): and is yet another synonym of wheel-tracks, ways, paths, etc.

5. Following this is the proclamation by David that God will make his soul “full with joy.” The word “full” is the future active indicative of the verb **πληρόω (plērōō)**: used figuratively “to fill, to supply abundantly with something, to impart richly, imbue with” and followed with what someone is filled.
6. The future tense is predictive indicating with certainty that David will be filled with unalloyed happiness at the future resurrection of Old-Testament saints following the Second Advent.
7. The action will be produced by God and the indicative mood means that this act’s future occurrence is an established fact.
8. The thing with which God will fill David is the ablative of source of the noun **εὐφροσύνη (euphrosúnē)**: “joyful; gladness.”
9. This is another expression of unalloyed happiness in the presence of God. The phrase “in your presence” is prophetic of the Second Advent.
10. Now let’s see how Acts 2:28 relates to Psalm 16:9, Acts 2:26, and complemented by 1 Peter 1:8.
11. First of all, let’s see David’s original writing in:  
**Psalm 16:9 -** Therefore my heart is glad [ **שִׂמְחָה (simchah)** ] and my glory rejoices; my flesh will also dwell securely. (NASB)
12. David’s heart refers not to the blood-pumping organ but the residency of doctrine in his soul. This inventory is said to make David “glad,” the Qal imperfect of the verb **שִׂמְחָה (simchah)**: “joy.”
13. The imperfect tense indicates that this mental state of happiness is ongoing in David’s soul.
14. We have already studied Peter’s quotation of this verse in Acts 2:26. Here’s the NASB followed by the expanded translation: