

Acts 13:35 - “Therefore He also says in another Psalm, ‘You will not allow [οὐ (*ou*)] Your Holy One to undergo [ὀράω (*horáō*); to experience] decay [διαφθορά (*diaphthorá*)]’.

v. 36 - “For David, after he had served the purpose of God in his own generation, fell asleep [physical death], and was laid among his fathers and underwent [ὀράω (*horáō*); experienced] decay [διαφθορά (*diaphthorá*): the process of decomposition].

v. 37 - But He whom God raised did not [οὐκ (*ouk*)] undergo decay [διαφθορά (*diaphthorá*)].
(NASB)

31. The perfect body of Jesus Christ never experienced the decay that would normally occur for a natural man.
32. In the status of physical death, the corpse of Christ, during its three days in the tomb, did not even begin the process of decay.
33. Scripture is clear in the several verses just noted that the Lord’s corpse did not “change from a state of soundness or perfection.”
34. The terms revealing that the corpse of Christ never endured the otherwise normal process of “decay” include: **(1)** “nor ... undergo decay” (David, Psalm 16:10) and (Peter, Acts 2:27, **(2)** “nor ... suffer decay” (Peter, Acts 2:31), **(3)** “no longer to decay” (Paul, Acts 13:34a), **(4)** “not allow ... to undergo decay” (Paul Acts 13:35), and **(5)** “did not undergo decay” (Paul 13:37).
35. Although believers will receive resurrection bodies at the Rapture, Jesus received His at the First Resurrection.
36. We have bodies of corruption and at physical death they will begin the postmortem process of decay. At the Rapture they will be replaced by bodies that are imperishable (1 Corinthians 15:51-54).

37. Based on biblical passages that describe the resurrection body of Jesus, our resurrection bodies may be described under the principle stated by John in:

1 John 3:2b - We know that when He appears, we will be like Him. [cf., **Philippians 3:21**]

- (1) The resurrection body does not appear unusual, Luke 24:13-32; John 20:11-16.
 - (2) It can vanish from sight, Luke 24:31.
 - (3) It can move through barriers, Matthew 27:65-66 cf., 28:5-6; John 20:19, 26.
 - (4) It retains stigmata, Luke 24:39-40; John 20:20, 27.
 - (5) It is made of flesh and bones, Luke 24:39.
 - (6) It is capable of consuming food, Luke 24:41-43; John 21:15.
 - (7) It can move through interstellar space at warp speed, Luke 24:51; Acts 1:9.
 - (8) It is imperishable and immortal (1 Corinthians 15:54)
38. Returning now to Peter's Argument where he has advanced to:

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

1. We have established that the "souls" of Old Testament saints are retained in the Paradise compartment of Hades until the resurrection.
2. Peter goes on to confirm David's claim that the Messiah's corpse would not undergo decay, a prophecy that both Peter and Paul address in Acts.
3. Based on what we've studied we can now easily expand the translation of:

Acts 2:27 - God will not abandon my [**David's**] soul in Paradise [**interim body vacates at the resurrection of Christ**], nor allow the corpse of Christ to undergo decay [**διαφθορά (diaphthorá)**]. (EXT)

(End CR14-70. See CR14-71 for continuation of study at p. 701.)

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 **יָדַעַ** (*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.