

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 **πληρώω (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:

Acts 2:26 - 'Therefore my heart was glad [aorist passive indicative of the verb εὐφραίνω (*euphrainō*)] and my tongue exulted; moreover my flesh also will live in hope'; (NASB)

Acts 2:26 - 'Therefore my soul's stream of consciousness was stabilized by a copacetic spiritual life based on unalloyed happiness [the aorist passive indicative of the verb εὐφραίνω (*euphrainō*): "glad" (NASB)] and my tongue exults the inner harmony of my soul, moreover my flesh will pitch its tent in Jerusalem [future active indicative of κατασκηνόω (*kataskēnōō*): "to pitch one's tent or to camp] due to my confident expectation of the future resurrection'; (EXT)

15. The development of unalloyed happiness and the copacetic spiritual life emerges from our expanded translation of 1 Peter 1:8. Here is that verse, first from the NASB followed by the expanded translation:

Peter 1:8 - and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory. (NASB)

1 Peter 1:8 - and though you have never seen Him, you continue loving Him, with reference to Whom at the present time you continue not seeing Him, yet you keep on believing with sublime unalloyed happiness [ἀγαλλιάω (*agalliaō*); "rejoice"] that is joy [χαρά (*charā*): "joy"] inexpressible [ἀνεκλάλητος (*aneklalētos*)] and full of resplendent glory. (EXT)

16. The verb for "glad" is the Qal imperfect of **שִׂמַח** (*simchah*) in Psalm 16:9 and the constative aorist passive indicative of the verb εὐφραίνω (*euphrainō*) in Acts 2:26.
17. In Acts 2:28 the word "gladness" is the noun form **εὐφροσύνη** (*euphrosúnē*): "joyful."
18. This refers to unalloyed happiness and copacetic spiritual life, i.e., David's soul inventory at the resurrection of Old Testament saints.

19. David's superabundance of happiness occurs "with Your presence." The word "presence" is the ablative of means of the noun **προσώτον (prosōton)**, translated in the King James by the word "countenance" which means "face."
20. Consequently, the word *prosōton* must be classified as a metonymy: a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated (as "crown" in "lands belonging to the crown").²
21. Therefore, the presence, countenance, or face to which David refers has to do with the presence of the Lord Jesus at the Second Advent.
22. David's status is life in a resurrection body with a *plērōma* inventory including unalloyed happiness.
23. The metonymy therefore refers to David's personal relationship with Jesus the Messiah Who is about to lead him and others into the prophesied Promised Land.
24. The best English translation of the word is "presence," since Jesus will personally supervise setting up His millennial kingdom with David as heir apparent of the presidency of Israel.

Acts 2:28 - 'You have revealed wheel-tracks of righteousness in my spiritual life; You will make me to be filled with superabundance of happiness in Your presence at the Second Advent.' (EXT)

25. This completes Peter's introductory phase of his Argument. We have established that a rhetorical Argument contains a three-mode structure:

Classical rhetoric is about persuading people. In his book *Rhetoric*, Aristotle devised a whole lexicon of persuasive principles. He spoke of the three modes³ of persuasion: *ethos*, *logos*, and *pathos*. These are the three ways in which we are persuaded.

² Meriam-Webster's Collegiate Dictionary, 11th ed., s.v. "metonymy."

³ "The assertion or denial of a logical proposition; a customary or preferred way of doing something" (Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "mode.")

The first way we are persuaded by the speaker is by his character, his éthos [ἦθος].⁴ We believe him because he convinces us that he is good, trustworthy, or credible in some way. This appeals to our wills. We believe in the *man*.

To accomplish this first phase, Peter quotes one of the most revered personalities of Jewish history, King David. He quotes him from Psalm 16. Here is our expanded translation of this first mode, the *éthos* of his Argument:

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.

v. 26 - ‘Therefore my soul’s stream of consciousness was stabilized by a copacetic spiritual life based on unalloyed happiness and my tongue exults the inner harmony of my soul, moreover my flesh will pitch its tent in Jerusalem due to my confident expectation of the future resurrection’;

v. 27 - God will not abandon my [David’s] soul in Paradise [interim body vacated at the resurrection of Christ], nor allow the corpse of Christ to undergo decay [διαφθορά (*diaphthorá*)].

v. 28 - ‘You have revealed wheel-tracks of righteousness in my spiritual life; You will make me to be filled with superabundance of happiness in Your presence at the Second Advent.’ (EXT)

We next move into the second mode of the Argument called the *lógos*. Peter has just presented one of the most highly respected men of Israeli history as his star witness in the person of David whom he quotes from Psalm 16, the second of the messianic psalms, and written and composed by David whose *éthos* is unrivaled in the souls of his countrymen.

⁴ The Greek noun ἦθος (*éthos*). “A pattern of behavior or practice that is habitual or characteristic of a group or an individual. Acts 16:21 (“customs” negative); Acts 26:3 (“customs” positive). 1 Corinthians 15:33, (φθειρουσιν ἦθη χρηστὰ ὀμιλία κακά [*phtheírousin hḗthē chrēstá homilíai kaká*]): ‘Bad company corrupts good morals,’ a proverb occurring in Menander’s comedy *Thais*” (Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker [Chicago: The University of Chicago Press, 2000], 435).