

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.”¹
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.² (p. 489)

¹ C. O. Sylvester Mawson, *The Harper Dictionary of Foreign Terms*, 3d rev. and ed. Eugene Ehrlich (New York: Harper and Row, Publishers, 1987), 125.

² H. Strathmann, “μάρτυς,” in *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:476, 489.

13. In Jewish legal code, a fact is established by the testimony of two or three witnesses. Peter's choice of words is the common term used in the Jewish culture for witnesses.
14. The biblical words used in both legal and civic environments that are understood to confirm the truthfulness of a matter are the Hebrew noun עֵד ('*eth*) and the Greek noun μάρτυς (*mártus*):

The main use of the word is forensic, and from this use all other applications are naturally derived. Important legal agreements required the attestation of witnesses, as in the case of the purchase of property, or a betrothal.

The Mosaic Law insisted on the absolute necessity of witnesses in all cases which came before a judge, especially in criminal cases. Not only in criminal cases, but in all cases, it was necessary to have at least two witnesses to make good an accusation against a person (Deuteronomy 17:6; 19:15; cf. Numbers 35:30; Matthew 18:16; John 8:17; 2 Corinthians 13:1; 1 Timothy 5:19). According to the Talmud, if in a case of immorality only one witness came forward to accuse anyone, it was regarded as sinful on the part of that witness.

On the other hand, anyone who, being present at the adjuration [swearing in], refused to come forward as a witness when he had testimony to bear, was considered to have sinned (Proverbs 29:24). Among those not qualified to be witnesses were the near relations of the accuser or the accused, friends and enemies, gamblers [gamblers], usurers [loan sharks], tax-gatherers, heathen, slaves, women and those not of age.³

15. Peter has in his company not two, not three, but hundreds of people who witnessed the resurrected Jesus on the day it occurred and over the course of the forty days transpiring before his ascension and session.
16. Based on the testimony of David, that Messiah's soul "was neither abandoned to Paradise, nor did His corpse suffer decay," – Psalm 16:10 and Peter's quote in Acts 2:31 – these witnesses testify these prophecies were fulfilled by Jesus.

³ Paul Levertoff, "Witness," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:3099.

17. They are anxious to tell of their experiences. They all relate their own experience, but the central fact of their testimony is that they saw, encountered, spoke with, walked with, ate with, or observed His stigmata.
18. In essence, by relating to others their experiences is the function of the verb **μαρτυρέω (marturéō)**: “to be a witness,” or the verb **διαμαρτύρομαι (diamartúromai)**: “to bear witness, testify earnestly or repeatedly; attesting to facts and truth of redemption, to exhort earnestly.” *Diamartúromai* is used in our context in Acts 2:40.
19. Therefore, what Peter is actually doing is witnessing. He has a captive audience that is riveted by his presentation.
20. He is using the structure of classical oratory to present biblical evidence to an audience personally familiar with the Psalm quoted and revere David, its author, with total trust.
21. From the Tanakh, Peter cited widely known and earnestly hoped for prophecies regarding the Messiah of Israel (2 Samuel 7:16; Psalm 132:11-12).
22. Then at verse 32, he makes the bold statement, “we are all witnesses,” the present active indicative of the verb **εἰμί (eimi)**: “are.”
23. This is an aoristic present which may also be classified as an instantaneous present. Being a witness occurred at the moment Peter said it.
24. In other words, “among those before you, I attest are witnesses of the resurrected of Jesus.”
25. On the Day of Pentecost, there was the potential of about 500 believers in Jerusalem who began the process of personal evangelism.⁴

⁴ See 1 Corinthians 15:6. Although some of these were dead when Paul wrote (c. A.D. 56), yet with the 120 disciples from the Upper Room, the number approaches around 500 who were witnesses of the resurrected Christ.

26. This exercise has enlarged the royal family from that day to this and has the responsibility of presenting the good news of salvation to any who would give it a listen.
27. Beginning in A.D. 33 and which will continue until the Rapture of the church, the doctrine of witnessing is the same today as it was almost 2,000 years ago.
27. Here are some points on the **Doctrine of Witnessing**:
 - (1) All believers are royal ambassadors for God and it is their responsibility to present the gospel of salvation to whomever will give it a hearing.
 - (2) Regardless of one's spiritual gift, every believer is required to witness to the unbeliever.

Acts 1:8b - "... you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

- (3) Witnessing is performed in two ways: **(a)** in one's life by the execution of the protocol plan of God (2 Corinthians 3:3) and **(b)** by personal, verbal communication to an unbeliever.
- (4) Verbal witnessing should be relaxed allowing for informal dialogue to carry the conversation so as to avoid feelings of coercion or intimidation.

1 Thessalonians 2:7 - But we proved to be gentle among you, as a nursing mother tenderly cares for her own children.

v. 8 - Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.