

The second way we are persuaded is when we accept the rational appeal of the speaker, his lógos.<sup>5</sup> His arguments are rational and his evidence convincing. This is an appeal to our intellects. We believe his logic.

This mode is where Peter presents his arguments in a rational presentation of evidence that is designed to convince the audience of his premise: Jesus is the Messiah. This section of Peter's argument includes Acts 2:29–33.

**Acts 2:29 - [ Argument: Λόγος ]** “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day.” (NASB)

1. This section is an oration by Peter who will correlate the *éthos*, the integrity and character of David's renowned reputation, with the logical conclusions that will be drawn from it.
2. The first word of the verse associates Peter fraternally with his audience. The plural form of the noun **ἀδελφός (*adelphós*)**: “brothers,” denotes a fellowship based on identity of origin, e.g., members of the same family.
3. Peter's given name is Simon. His and his blood brother Andrew were the first two apostles recruited by Jesus (Matthew 4:18).
4. Jesus called Simon “Cephas,” an Aramaic surname whose Greek synonym is *Pétros* or Peter which means “rock.”
5. Peter is thus identified by three names each taken from a different language. Simon (**Σίμων [*Símōn*]**: Jewish), Cephas (**Κηφᾶς [*Kēphás*]**: Aramaic or Syriac), and Peter (**Πέτρος [*Pétros*]**: Greek).

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<sup>5</sup> “Λόγος [*lógos*]. Verbal noun of λέγω [*légō*]: ‘word.’ A communication whereby the mind finds expression of utterance, chiefly oral. An expression: oratorical ability plus exceptional performance were distinguishing marks in Hellenic society. The plural λόγοι is used, on the one hand, of words uttered on various occasions, of speeches, or instruction given here and there by humans or transcendent beings. Also words and expressions that form a unity, whether it be connected discourse, or parts of one and the same teaching, or expositions on the same subject. Acts 2:22 [“Men of Israel, listen to these words (λόγους)]]” (Ibid., 599–600).

6. Peter's reputation as one of the leading apostles appointed by Jesus adds to his bona fides. He is a fellow Jew and, with the exception of a few Gentile converts to Judaism, each of those he addresses is an offspring of one of the twelve tribes of Israel. Actually he could have addressed the crowd as, "Fellow Jews," "Brothers in the family of Abraham, Isaac, and Jacob," or "All y'all cousins."
7. Peter approaches the crowd by placing himself and them as bonded in a fraternal relationship. Then he begins with declarative statement of affirmation, "I may confidently say to you."
8. The opening phrase "I may" is actually the present imperative of the verb **ἔξεστι (éxesti)**: "Let me." The verb is the aoristic present indicating punctiliar action in present time. In other words, this is what is happening right now.
9. The imperative mood in is a command instructing the audience to grant its concentration and objectivity to what he is about to communicate.
10. Peter then indicates his personal attitude about the validity of what he is about to say. The word "confidently" translates **παρρησία (parrēsia)** correctly. It is associated with the act of speaking and is done so with confidence and boldness particularly in public rhetoric.
11. David has provided infallible testimony which Peter has established by recitation and is now following up with logical conclusions.
12. What Peter now confidently communicates is an analysis of David's testimony and its application to Jesus as Messiah.
13. He drives home the integrity, character, and rectitude of his source by referring to David with the title of "patriarch."

14. This title is the masculine noun **πατριάρχης** (*patriarchēs*). It is a compound of **πατριά** (*patriá*): race or lineage, and **ἀρχή** (*arché*): beginning or head of a family bloodline.
15. This term applies to Abraham, the father and founder of a family: Isaac, the first natural-born Jew, Jacob the father of the heads of the twelve tribes of Israel, and David has head of a family line.
16. Abraham was of the line of Shem and thus was born a Semite. His genetic structure was changed by a miracle of God to become history first Jew. His son Isaac was the patriarch of the Hebrew people through his son Jacob.
17. Jacob, whose name was changed to Israel, became the patriarch of the twelve tribes. Each of his twelve sons was a patriarch of his individual tribe.
18. The leadership authority was granted by Jacob to Judah. The Judaic line progressed from him down to David, patriarch of the House of David.
19. David is the recipient of the Davidic Covenant and head of the bloodline that leads to the Messiah, Jesus Christ, through his son Nathan to Mary and legally from his son Solomon to Joseph.
20. Peter's application of patriarch to David also reminds the crowd that he is the father of the bloodline of the true humanity of Messiah.
21. All of what Peter reiterated about Jesus in his exordium and statement in Acts 2:22-24 and about David in the *éthos* section of his Argument ties the two together in the stream of consciousness of the audience.
22. Although David is patriarch of the House of David, he was a natural man who has died and his tomb remains as a well-known site in Jerusalem.

**(End CR14-71. See CR14-72 for continuation of study at p. 711.)**

23. Peter begins this phase of his Argument by pointing out the obvious: David “both died and was buried.” As revered as David was, he still had a body of corruption.
24. Not only was David buried, Peter points out the obvious, “his tomb is with us today.” This was true in A.D. 33 and remains so today, his remains allegedly housed in a tomb in Jerusalem.<sup>1</sup>
25. The historical impact David had on Israel and ultimately the world is well documented in Scripture and in each case sheds light on the coming of Messiah through the Davidic bloodline.

## Doctrine of David’s Historical Influence on Israel

### In the Book of Isaiah:

1. **The House of David.** Isaiah 7:2 and 13. “Listen now O house of David!”
2. **The Throne of David.** Isaiah 9:7. This passage, clearly Messianic, predicts the coming of a child who shall be mighty God and rule in peace on the throne of David. He will establish and uphold David’s throne with justice and righteousness forever.
3. **The Tabernacle of David.** Isaiah 16:5. The future King is described as sitting in the tent of David in truth, seeking justice and doing righteousness.

In points 1–3, one sees that the use of David’s name so far in Isaiah is in regard to the future blessings of God’s people.

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<sup>1</sup> “David died at the age of seventy (2 Samuel 5:4), and “was buried in the city of David” (1 Kings 2:10, 11), B.C. about 960. After the return from the captivity “the sepulchers of David” were still pointed out “between Shiloh and the house of the mighty men,” or “the guardhouse” (Nehemiah 3:16). His tomb, which became the general sepulcher of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion but it cannot be identified with the tomb of David, which was emphatically within the walls” (Merrill F. Unger, “David,” in *Unger’s Bible Dictionary*, 3d ed. [Chicago: Moody Press, 1966], 247).