

30. Not to leave any room for doubt, Peter adds, “and was buried,” the **θάπτω (tháptō)**. This is also a culminative aorist but with the passive voice, David received the action of being buried. The indicative mood also establishes this as a fact.
31. And if this is not enough, Peter seals the deal by stating the well-known historical evidence in the city of Jerusalem: “his tomb is with us today.”
32. The word “tomb” is the noun **μνήμα (mnéma)**: “to remember.” This is a metonymy for a sepulcher. The tomb is intended to preserve the memory of the deceased individual and David’s was then and remains among the revered gravesites in Jerusalem.
33. The *éthos* of Peter’s Argument was the wisely chosen Davidic Psalm 16. It was David’s appeal for deliverance, but it also contained fulfillment of the Davidic chart pedigree which would produce the Messiah including the report of His death, burial, and resurrection.
34. Having established the Davidic testimony, Peter then presents the logic and rationales in the *lógos* section of his Argument. It is designed to make a rational appeal to the intellect of the gathered throng.

Acts 2:29 - [Argument: *lógos*] Men and fellow Jews, Let me speak boldly and with complete confidence to you regarding the patriarch David that he both died and was buried, and his sepulcher is with us today here in Jerusalem. (EXT)

Acts 2:30 - “And so, because he was a prophet and knew that God ‘had sworn to him with an oath to seat one of his descendants on his throne,’ (NASB)

1. This verse documents that David was not only a famous patriarch he also claims the title of prophet.

2. Old Testament prophets were provided the enduement of the Holy Spirit and such was also true of David and specifically, in context, Psalm 16.

3. David's enduement by the Holy Spirit is found in:

1 Samuel 16:13 - Then Samuel took a horn of oil and anointed David in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward.

v. 14 - Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him.

v. 17 - Saul said to his servants, "Provide for me now a man who can play well and bring him to me."

v. 18 - Then one of the young men said, "Behold, I have seen a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, one prudent in speech, and a handsome man; and the Lord is with him."

4. Peter, having pointed out that David was a prophet, quotes him once again citing the well-known Davidic Covenant. In this text, The LORD GOD instructs Nathan to communicate information to David and He then cites what Nathan is to report. The quote runs from verse 5b through verse 16. In verse 17, Nathan complies with the command.

2 Samuel 7:12 - "When your days are complete and you lie down with your fathers, I will raise up your descendent after you [**Solomon**], who will come forth from you, and I will establish his kingdom.

v. 13 - He shall build a house for My name, and I will establish the throne [כִּסֵּא (kisse')]: **represents the kingdom and the power of the one who governs it**] of his kingdom forever [**Messiah**].

v. 16 - "Your house and your kingdom shall endure before Me forever; your throne shall be established forever." (NASB)

5. David is also aware of other prophecies regarding the Davidic Covenant and its eternal dynasty in Psalms 89:20-37; 110:1, and 132:11.

6. Peter keeps quoting Scripture and keeps referencing David and either stated or implied, here are a few of the logical and confirmed principles that are being accumulating in the Argument:
 1. God promised David that His offspring would enter history as undiminished deity and true humanity.
 2. According to the prophet Daniel that personality is referred to as מָשִׁיחַ (*Mashiach*): Messiah.
 3. This Messiah will rule on David's throne forever. In order for Him to do this, His true humanity must die and then be raised from the dead with eternal life.
 4. These circumstances are clearly stated or implied in the Davidic Covenant issued by the LORD GOD to Nathan who reported it to David. (2 Samuel 7:4-17)
 5. These prophecies will be fulfilled in the future, culminating with the establishment of the millennial kingdom of Christ, who will rule on David's throne in Jerusalem.
7. David's confidence was enhanced by the fact that this information had been sworn to him by an oath from God. The word "sworn" is the aorist active indicative of the verb ὁμνύω (*hōmnúō*):
8. The aorist tense is culminative which indicates a process denoting the attainment of the end of the effort or process. God prophesied, it, it is in the decree, it shall come to pass.
9. The active voice indicates that God produced the action in eternity past and recorded it in the ROM chip of the divine decree. The indicative mood means that it is a fact accomplished, in principle, and will be fulfilled in the future.

10. The thing sworn is issued by means of an oath, the noun ὄρκος (*hórkos*): used as a metonymy for the thing promised in the oath: the Davidic Covenant.

Acts 2:30 - "And so, because David was a prophet and knew that God 'had made a sovereign decision in eternity past and has communicated it to him supported by an oath whose content promises to seat one of his descendants on his throne, (EXT)

Acts 2:31 - he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. (NASB)

1. Because David had advanced to the sophisticated spiritual life, He was able to discern the clarity of the prophecy given to him.
2. David understood that if an offspring of his chart pedigree were to enter into human history, that personality must also be true humanity.
3. If that personality was also the Messiah, then He also must be undiminished deity. He must in his human perfection fulfill all the rituals associated with the Levitical sacrifices.
4. For His true humanity to become the fulfillment of those sacrifices, then He must maintain absolute perfection to become a qualified substitute for the human race.
5. If He is successful in becoming our sacrificial Lamb, then He must be resurrected in order to sit on David's throne in Jerusalem.
6. If He must satisfy the righteousness of God, then He must also be God for He in resurrection will sit at the right hand of the Father in heaven according to Psalm 110:1.
7. David was able to foresee the resurrection of Messiah knowing His humanity could not be abandoned in Hades nor would His flesh see decay.

8. Therefore, David was able to “look ahead,” the aorist active participle of the verb **προεἶδον** (*proeídon*): “to see ahead.” The best English translation is “foreseeing this.”

The participle **προϊδών** (*proídon*) is taken as indicating means. It could also be translated as a participle of attendant circumstance: “David foresaw this and spoke.”³

9. David discerned that the coming Messiah would enter history through his Davidic bloodline, that in the prophesied kingdom age, that descendant would be seated forever on his throne in Jerusalem.
10. From logical, deductive reasoning, David, by the endowment of the Holy Spirit, realized that a substitutionary, sacrificial death must be imposed on Messiah, later confirmed by Isaiah in the fifty-third chapter of his prophecy.
11. To be able to sit on David’s throne, Messiah must be resurrected. If He is resurrected, then even though he dies physically, he will not remain in Hades nor will his body suffer decay.
12. Peter is calling on testimonies from the Tanakh that the assembled audience knows from years of study plus sayings during the Incarnation that were widely known.
13. It is not mentioned in this context, but surely the gathered crowd remembers the testimony of John the Baptist who, when seeing Jesus walking toward him proclaimed:

John 1:29 - “Behold, the Lamb of God who takes away the sins of the world!” (NASB)

14. Peter again quotes David’s understanding of the Davidic Covenant from which he draws the obvious conclusion that Messiah must be true humanity and in that status must be executed.

³ “Acts 2:31” in *The NET Bible* (Dallas: Biblical Studies Press, 2005), tn15 (2108).

15. Peter then quotes David again from Psalm 16:10. He had just reminded the people of David's claims in the second messianic psalm.
16. David was confident that his soul would not be abandoned in Hades so that he would be able to rule Israel in the messianic kingdom.
17. Here the emphasis is on the hypostatic union of Messiah. So David "looked ahead and spoke of the resurrection of the Christ." Here we have the noun **ἀνάστασις (anástasis)**: resurrection.
18. Who is resurrected is identified next beginning with an important use of the masculine singular definite article **τοῦ (τού)**: "the."
19. It is followed by the masculine singular proper noun **Χριστός (Christós)**: "Christ."
20. Peter's use of the definite article is extremely important to the logic of Peter's Argument. Amplification of this point is provided by Dr. Daniel B. Wallace in his textbook, *Greek Grammar: Beyond the Basics*:

At bottom, the article intrinsically has the ability to *conceptualize*. In other words, the article is able to turn just about any part of speech into a noun and, therefore, a concept. For example, "poor" expresses a quality, but the addition of an article turns it into an entity, "the poor." It is this ability to conceptualize that seems to be the basic force of the article.

In terms of basic force, the article conceptualizes. In terms of predominant *function*, it *identifies*. That is to say, it is used predominantly to stress the identity of an individual or class or quality.

The Greek article also serves a determining function at times—i.e., it *definitizes*. Whenever it is used, the term it modifies must of necessity be definite.⁴

21. There are eight individualizing articles, two of which we will note: Par Excellence and Monadic.

(End CR14-72. See CR14-73 for continuation of study at p. 721.)

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 209–210.