

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.¹
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.

¹ “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).

4. **City of David.** Isaiah 22:9. When the city of Jerusalem was under siege it was described as the city of David. The term applied to Jerusalem is of frequent occurrence in Kings and Chronicles (1 Kings 3:1; 8:1; 2 Kings 8:24; 9:28; 2 Chronicles 5:2; 8:11).
5. **The Sure Mercies of David.** Isaiah 37:35; 55:3. God indicates His mercy on Jerusalem for David's sake. This provokes the promise from God to defend the city in Hezekiah's day. Later (55:3), God spoke of the sure mercies of David as pertaining to His covenant with David and his seed.
6. **The God of David.** Isaiah 38:5. Long after the time of David, it was comforting to such a descendant of David's as King Hezekiah to have God describe Himself as "the God of David your father."

In the Book of Jeremiah:

7. **The Throne of God.** Jeremiah 13:13; 17:25; 22:2, 4, 30; 29:16; 33:17; 36:30. This is Jeremiah's favorite term for the successors to David in Jerusalem. It is, in most contexts, simply used to describe the kings who followed David and perpetuated the kingdom.
8. **The Righteous Branch of David.** Jeremiah 23:5; 33:15. This term as used in Jeremiah clearly refers to the promised seed of David and heir to his throne. It is a messianic term and undoubtedly refers to the ultimate fulfillment of the eternal seed of David, the Christ.
9. **David as King.** Jeremiah 30:9. David is described as the future king of Israel. Jeremiah thus applies the term "David" to the Messiah Himself.
10. **The Covenant with David.** Jeremiah 33:21. As noted earlier, assurance was given that God would not break His covenant with David, that he would have a seed forever on his throne.

11. **Seed of David.** Jeremiah 33:22, 26. Reminiscent of God's promise to Abraham, God spoke of the seed of David as immeasurable and sure of perpetuity as kings over the seed of Abraham, Isaac, and Jacob.
Jeremiah's use of the name David is for Messianic prophecy, relating to the promise of God to David. The ultimate promise of God is to send His Messiah to save all of His people.

Other Prophets:

12. **The Book of Ezekiel.** Ezekiel 34:23; 37:24, 25.
Ezekiel always uses the name "David" with the idea of the servant of God in a Messianic and eschatological sense.
13. **The Book of Hosea.** Hosea 3:5 refers to King David looking into the future when David will reign as king over God's people.
14. **The Book of Amos.** Amos 6:5; 9:11. In the first passage, Amos refers to David's reputation as a musician. In the other, he speaks of the Tabernacle of David to be restored to its former glory.
15. **The Book of Zechariah.** Zechariah 12:7, 8, 10, 12; 13:1. Zechariah uses the term "house of David" five times in one passage which speaks of the restoration of glory to David's house in the latter days.

Among all these prophets there is a continuation of the concept first seen in the life of David and immediately thereafter, that David's seed would be the channel of God's blessings on His people.

David in the Book of Acts

16. **The Superiority of Christ over David.** Both Peter and Paul demonstrated that the prophecies about David were by no means fulfilled in David himself but *only* in Jesus Christ. They chiefly stressed this in reference to the resurrection (Acts 2:29, 34; 13:36).

Paul, furthermore, at Antioch when addressing the Israelites, spoke of David as the king and a man after God's own heart. However, he taught that only in Jesus Christ and His resurrection could we know the sure mercies of David which God had promised. (Acts 13:16–34).

17. **David as Inspired Writer of Scripture.** Acts 1:16; 4:25. In two places Luke makes mention of David as a writer inspired by the Holy Spirit in the writing of the Psalms.
18. **The Tabernacle of David.** Acts 15:16–18. James, quoting Amos 9:11, 12, which spoke of the Tabernacle of David to be built again relates the rebuilding of the Tabernacle of David to the election of the Gentiles. The Gentiles were to have full part in David's kingdom as Amos had foretold.²
26. These examples of the Davidic influence on Israel and him as the prophetic example of the coming Messiah illustrate the importance of Peter choosing him as the quintessential witness for his Argument.
27. Having established the credibility of David and citing prophecies related to him, Peter now puts David in his proper place among the human race.
28. He gives David the title of patriarch which he was, but then hurriedly points out that this storied figure is dead, the aorist active indicative of the verb **τελευτάω (teleutáō)**: "to die" (Acts 2:29).
29. The aorist tense is culminative denoting the attainment of the end of an effort or process. The active voice means David breathed his last and the indicative mood indicates an established fact.

² Excerpts cited in Doctrine of David's Historical Impact on Israel: Jack B. Scott, "David," in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 2:41–42, 43.

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.