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THE USE OF THE OLD TESTAMENT IN
THE SERMONS OF ACTS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Old Testament Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by
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June 1952

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CHAPTER I

INTRODUCTION

The Church's attitude toward Scripture is reflected in the use of Scripture. This thesis is an attempt to discover the principles which controlled the early church's use of Scripture. The investigation centers on three points: 1) the text of the Old Testament used by the early church; 2) the early church's use of the Septuagint; 3) the early church's use of the Massora.

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Eight speeches are evangelistic: 1) the speeches of Peter in chapter 2, 3, 4, 5, 10, 13; 2) the speeches of Paul in chapters 14 and 17. Five of these eight have been selected for study: 1) 2:14-41; 2) 13:16-31; 3) 13:16-31; 4) 17:16-34; 5) 17:16-34. Since these speeches are evangelistic we shall usually refer to them as sermons. Three of these sermons

1. W. F. Brown, *The Sermons in the Acts of the Apostles* (Chicago: The Trübner Press, 1907), p. 1.

CHAPTER I

INTRODUCTION

The Church's attitude toward Scripture is reflected in its use of Scripture. This thesis is an attempt to discover the principles which controlled the early church's use of Scripture. The investigation centers on three points: 1) the text of the Old Testament used by the early church; 2) the early church's purpose in quoting Scripture; 3) general principles of interpretation followed by the early church. The investigation is restricted to the use of the Old Testament in five sermons recorded in the book of Acts. Since the scope of the investigation is limited, only tentative conclusions can be obtained.

Bruce¹ lists nineteen speeches in the book of Acts. He divides them into four main groups: 1) evangelistic, 2) hortatory, 3) deliberative, 4) apologetic. He classifies eight speeches as evangelistic: 1) the speeches of Peter in chapter 2, 3, 4, 5, 10, 13; 2) the speeches of Paul in chapter 14 and 17. Five of these eight have been selected for study: 1) 2:14-41; 2) 3:12-26; 3) 10:35-43; 4) 13:16-47; 5) 17:22-31. Since these speeches are evangelistic we shall usually refer to them as sermons. Three of these sermons

¹F. F. Bruce, The Speeches in the Acts of the Apostles. (London: The Tyndale Press, 1942), p. 1.

were delivered by Peter. Two were preached by Paul. Three were addressed to Jewish audiences. Two were preached to Gentiles.

The sermons of Acts are full of quotations, references, and reminiscences from the Old Testament. The distinction between this threefold use of the Old Testament is often hazy; and very often, it is impossible to determine whether the author is deliberately and consciously quoting the Old Testament or whether his language is saturated with phrases from the Septuagint. Therefore it was necessary to arbitrarily divide the Old Testament material in the sermons of Acts. The following three types were established: 1) formal quotations from the Old Testament; these are always indicated by an introductory formula; 2) historical references; 3) literary reminiscences, where similar phraseology can be found in the Septuagint, but where there is no introductory formula to show that the quotation or similarity is deliberate. This thesis concerns itself primarily with material of the first type, formal quotations from the Old Testament in the sermons of Acts.

CHAPTER II

INTRODUCTORY FORMULAE

Introductory formulae and, therefore, deliberate quotations from the Old Testament are found in three of the five speeches selected for study. The introductory formulae are listed at the end of this chapter.

There are thirteen introductory formulae. Five quotations are introduced and their source given: Acts 2:16 (Joel); Acts 2:25 (David); Acts 3:22 (Moses); Acts 13:33 (Psalm 2); Acts 13:40 (the Prophets). From this we conclude that the early church accepted the Mosaic authority of Deuteronomy and the Davidic authorship of Psalms 2 and 16. It is also noteworthy that in this limited selection of material there are quotations from the Torah, the Nebbim and the Kethubim.

Seven quotations are introduced as words of God. In Acts 2:17 the words $\lambda \acute{\epsilon} \gamma \epsilon \lambda \ \delta \epsilon \acute{o} \varsigma$ are inserted into the text of the prophecy from Joel. This addition faithfully represents the context of Joel 3:1-5. Other instances in which God is introduced as speaker are 3:25; 13:22, 33, 34, 35, 47. In Acts 13:22 God is represented as speaking what must be a composite quotation (1 Samuel 13:14; Psalm 89:21; Isaiah 44:28).

Two quotations are ascribed both to a human author and to God. In Acts 2:17,21, Joel 3:1-5 is introduced as spoken "through" (διὰ) the prophet Joel. This is equivalent to a dative of means.¹ In verse 17, these words are ascribed to God. The verb λέγει is used to ascribe Psalm 16 both to David (Acts 2:25) and to God (Acts 13:35). On the basis of this material we conclude that the early church thought of the Scriptures as both words of God and as words of men.

Acts 2:16: ἀλλὰ τοῦτο ἐστὶν τὸ εἰρημένον
διὰ τοῦ προφήτου Ἰωήλ...

Acts 2:25: Δαυὶδ γὰρ λέγει εἰς αὐτόν...

Acts 2:30: [Δαυὶδ] προφήτης οὖν ὑπάρχων
καὶ εἰδὼς ὅτι...

Acts 2:31: [Δαυὶδ] προὔδων ἐλάλησεν
περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι...

Acts 2:34: λέγει δὲ αὐτός [Δαυὶδ]...

Acts 3:22: Μωϋσῆς μὲν εἶπεν ὅτι...

Acts 3:25: ὁ θεός... λέγων πρὸς Ἀβραάμ...

Acts 13:22: ὃ καὶ εἶπεν [θεός] μαρτυρήσας...

Acts 13:33: ὡς καὶ ἐν τῷ ψαλμῷ

γέγραπται τῷ δευτέρῳ...

Acts 13:34: οὕτως εἶρηκεν [θεός]...

Acts 13:35: ἐν ἑτέρῳ λέγει...

¹Friedrich Blass, Grammatik des neutestamentlichen Griechisch, revised by Albert Debrunner (8th edition; Goettingen: Vandenhoeck & Ruprecht, 1949), p. 102.

Acts 13:40: τὸ εἰρημένον ἐν τοῖς προφήταις...

Acts 13:47: οὕτως γὰρ ἐντέταλται ἡμῖν
ὁ κύριος...

A comparison of the quotations in Acts with the Septuagint text¹ reveals many differences. The principal cause of this variation can usually only be guessed at. Swete² presents a comprehensive classification of the possible reasons for these differences. Swete says these differences may be due to:

... (a) loose citation, or to (b) the substitution of a gloss for the precise words which the writer proposes to quote, or to (c) a desire to adapt a prophetic context to the circumstances under which it was thought to have been fulfilled, or to (d) the joining together of passages drawn from different contexts. Of the variations which cannot be ascribed to one or the other of these causes, some are (a) accidental, whilst others are (c) translational, and imply an independent use of the original...

¹Septuaginta: Id est Latinae Interpretationes Graecae Scripturae Sacrae, edited by Alfred Rahlfs (2nd edition) Stuttgart: Württemberg. Verlags. Bibliothek, 1935). All references to the Septuagint are based on this edition. References to the Alexandrian and the Vaticanus texts of the Septuagint are based on Rahlfs' critical apparatus.

²Henry Barclay Swete, An Introduction to the Old Testament in Greek, revised by Richard James Bailey (Cambridge: The University Press, 1914), p. 39.

CHAPTER III

COMPARISON OF THE TEXT OF THE OLD TESTAMENT QUOTATIONS IN ACTS WITH THE TEXT OF THE SEPTUAGINT AND THE MASSORA

A comparison of the quotations in Acts with the Septuagint text¹ reveals many differences. The precise cause of this variation can usually only be guessed at. Swete² presents a comprehensive classification of the possible reasons for these differences. Swete says these differences may be due to:

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¹Septuaginta: Id est Vetus Testamentum Graece Iuxta LXX Interpretes, edited by Alfred Rahlfs (3rd edition; Stuttgart: Privileg. Wuertt. Bibelanstalt, c.1935). All references to the Septuagint are based on this edition. References to the Alexandrinus and the Vaticanus texts of the Septuagint are based on Rahlfs' critical apparatus.

²Henry Barclay Swete, An Introduction to the Old Testament in Greek, revised by Richard Rutherford Ottley (Cambridge: At the University Press, 1914), p. 394.

Swete³ and Clarke⁴ agree that Acts shows the usual New Testament tendency to follow the Alexandrinus text of the Septuagint in preference to the Vaticanus. This investigation does not cover enough instances to test this statement. However the general tendency of Acts to agree with the Alexandrinus may indicate nothing more than mutual inter-correction.⁵

Acts 2:17-21 : Joel 3:1-5

The Septuagint text of Joel 3:1-5 is well established. The Alexandrinus and the Vaticanus differ in only two points. In Joel 3:2 (Acts 2:18) the Alexandrinus and Acts insert $\gamma\epsilon$ after the first $\kappa\alpha\iota$; the Alexandrinus and Acts also insert $\mu\omicron\upsilon$ after $\sigma\omicron\upsilon\lambda\omicron\varsigma$. The $\mu\omicron\upsilon$ after $\sigma\omicron\upsilon\lambda\omicron\upsilon\varsigma$ is found in the Alexandrinus, the Vaticanus, and Acts but is omitted in the text of Rahlfs.

The text of Acts differs from that of the Septuagint as follows:

1) $\mu\epsilon\tau\alpha\ \tau\alpha\upsilon\tau\alpha$ is replaced in Acts by $\acute{\epsilon}\nu\ \tau\alpha\iota\varsigma\ \acute{\epsilon}\sigma\chi\acute{\alpha}\tau\alpha\iota\varsigma\ \eta\ \mu\acute{\epsilon}\rho\alpha\iota\varsigma$. $\mu\epsilon\tau\alpha\ \tau\alpha\upsilon\tau\alpha$ is meaning-

³Ibid., p. 395.

⁴William Kemp Lowther Clarke, "The Use of the Septuagint in Acts," The Beginnings of Christianity, Part I: The Acts of the Apostles, edited by F. J. Foakes Jackson and Kirsopp Lake (London: MacMillan and Co. Ltd., 1922), p. 95.

⁵Cf. the textual notes to Joel 3:1-5 in Rahlfs' edition of the Septuagint.

less without the context of Joel 2:19-27. The ἐν ταῖς ἑσχατάς ἡμέρας sums up the meaning of this context concerning the day of the Lord.⁶ Clarke⁷ and Bruce⁸ regard ἐν ταῖς ἑσχατάς ἡμέρας as a reminiscence of Isaiah 2:2.

2) λέγει ὁ θεός is not in Joel. It has been suggested that the words $\text{לֵאמֹר} \quad \square \text{אֱלֹהִים}$ should be added to the Massoretic text⁹ for the sake of the meter.¹⁰ Since this phrase is missing from both the Septuagint and Massoretic texts, its inclusion here could indicate that the text used by the author of Acts was, in this respect at least, superior to both the Septuagint and Massoretic texts. While this is quite possible, the addition of the words λέγει ὁ θεός can easily be explained as an addition made by the speaker to convey the sense of the context

⁶Theodor Zahn, "Die Apostelgeschichte des Lukas: Erste Hälfte Kap. 1-12," Kommentar zum Neuen Testament, edited by Theodor Zahn (3rd edition; Leipzig: A Deichertsche Verlagsbuchhandlung Dr. Werner Scholl, 1922), V, 1, 109.

⁷Clarke, op. cit., p. 94.

⁸F. F. Bruce, The Acts of the Apostles: The Greek Text with Introduction and Commentary (London: The Tyndale Press, 1951), p. 89.

⁹Biblia Hebraica, edited by Rudolf Kittel (3rd revised edition; Stuttgart: Privileg. Wuertt. Bibelanstalt, c.1937). Subsequent references to the Massoretic text are based on this edition.

¹⁰Precksch, "Librum XII Prophetarum," Biblia Hebraica, edited by Rudolf Kittel (3rd revised edition; Stuttgart: Privileg. Wuertt. Bibelanstalt, c.1937), p. 914.

(Joel 2:19).¹¹

3) The last two clauses in verse 17 are inverted in Acts. This is undoubtedly due to free citation.

4) In verse 18 $\gamma\epsilon$ is added by the Alexandrinus and Acts.

5) The words $\kappa\alpha\iota\ \pi\rho\omicron\phi\eta\tau\epsilon\upsilon\sigma\omicron\upsilon\sigma\epsilon\upsilon$ are added by Acts and have no basis either in the Septuagint or in the Massoretic text. Clarke¹² feels that they were added to make the prophecy seem more appropriate to the event.¹³

6) In verse 19 the words $\delta\upsilon\omega$, $\sigma\eta\mu\epsilon\acute{\iota}\alpha$, and $\kappa\acute{\alpha}\tau\omega$ are added by Acts. This also seems due to free citation.

It appears that the differences between the text of Acts and the text of the Septuagint are due to free citation.¹⁴

The text of the Septuagint differs from the Massoretic text as follows:

1) The Septuagint and Acts both read $\delta\pi\omicron\ \tau\omicron\upsilon\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\omicron\varsigma\ \mu\omicron\upsilon$ instead of $\tau\omicron\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\ \mu\omicron\upsilon$.

¹¹Zahn, loc. cit.

¹²Clarke, loc. cit.

¹³An instance of Swete's variety g. Cf. supra 6.

¹⁴Clarke, op. cit., p. 89.

The latter phrase is a better translation of the Hebrew.¹⁵

2) The Septuagint and Acts both read ἀτμίδα, "vapor," as a translation of תִּיבֵּרֹת. A more literal translation would be "columns."¹⁶ It is quite likely that the use of ἀτμίδα here is deliberate. The phrase is translated literally in Canticles 2:6.

3) The Septuagint and Acts both read ἔπιφανῆ, "clearly visible." The Massoretic text has עֲרִיבֵּי, "terrible." The error seems due to construing this word as a form of עֲרִיבֵּי.¹⁷

4) In these three instances Acts follows the Septuagint in departing from the Massoretic text.

Acts 2:25-28 : Psalm 16:8-11

The Septuagint text of Psalm 16:8-11 is well established; the Vaticanus and the Alexandrinus are in complete agreement.

Clarke¹⁸ and Toy¹⁹ both describe this as an example of exact agreement between the Septuagint and Acts. This is

¹⁵Crawford Howell Toy, Quotations in the New Testament (New York: Charles Scribner's Sons, 1884), p. 98.

¹⁶Ibid.

¹⁷Ibid.

¹⁸Clarke, op. cit., p. 85.

¹⁹Toy, op. cit., p. 99.

not quite accurate. The phrase μου η καρδια (Acts 2:26) reads η καρδια μου in the Septuagint. This is the only variation between the Septuagint and Acts.

The Septuagint and Acts allegedly depart from the Massoretic text in several places. Upon closer examination some of these discrepancies appear to be good, although sometimes not literal, translations.

Thus Toy²⁰ notes that רָחַם הוֹדוּ is not accurately translated by προορώμεν (Acts 2:25). Evidence from the papyri (not available to Toy) shows that the translation of the Septuagint is acceptable. This use of the middle of προορώ in the sense of "pay regard to" may be illustrated by P Par 26¹ 22 (B.G. 163-2), P Flor I 99⁹, P Fay 20²⁰ and Syll³ 56913.²¹

Similarly, Cadbury and Lake²² object to the translation of ΠΙΣΤΕΥΣΑ by ἐπι ἐλπίζω (Acts 2:26), saying:

The variant is very important. The meaning of the original is that owing to the help of the Lord the Psalmist is not afraid of death; he will "dwell safely." But, using the LXX, the writer of Acts makes him look

²⁰Toy, op. cit., p. 100.

²¹James Hope Moulton and George Milligan, "προορώ," The Vocabulary of the Greek New Testament illustrated from the Papyri and other non-literary Sources (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949), p. 543.

²²Kirsopp Lake and Henry J. Cadbury, "English Translation and Commentary," The Beginnings of Christianity, Part I: The Acts of the Apostles, edited by F. J. Foakes Jackson and Kirsopp Lake (London: MacMillan and Co. Ltd., 1933), IV, 24.

forward "in hope," and the whole point of Peter's speech is that this hope was not fulfilled in the case of David but only in that of Jesus. It seems an indication the speech is really based on the LXX, not on an Aramaic document which a translator conformed to the LXX.

This writer agrees with the conclusion reached by Cadbury and Lake but does not accept their evidence. Cadbury and Lake make the mistake of translating $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ on the basis of its secular usage. Rudolf Bultmann²³ points out that $\acute{\epsilon}\lambda\pi\acute{\iota}\sigma\omega$ ($\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$) is the ordinary Septuagint translation of $\Pi\Omega\Omega$ and derived vocables. The Greek $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ is all too often the hope of the man who can hope only because he has forgotten the future.²⁴ The Biblical $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ is a hope which rests on the protection and faithfulness of God.²⁵ It is a hope which looks forward to a Messianic eschatological fulfillment.²⁶ As such, it would be strange to find it fulfilled any time before the resurrection of Jesus; the Psalm expressly states that the psalmist looks forward to the preservation of the Holy One; his

²³Rudolf Bultmann, " $\acute{\epsilon}\lambda\pi\acute{\iota}\sigma\omega$," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1935), II, 517.

²⁴Ibid., p. 517.

²⁵Ibid., p. 527.

²⁶Ibid., p. 519.

security depends on God's future activity.²⁷ The use of $\epsilon\lambda\pi\acute{\iota}\varsigma$ in the Septuagint and the New Testament demonstrates that it adequately conveys the sense of $\pi\iota\tau\alpha$.²⁸

Toy²⁹ also criticizes the translation of $\pi\tau\iota\psi$ by "destruction." Toy³⁰ prefers the translation "pit" used in reference to the grave. But Zahn³¹ points out that

$\pi\tau\iota\psi$ is used in parallel to $\pi\tau\alpha$ (Faeculia) in Job 17:14 and that the translation of the Septuagint and Acts is thus sustained by Biblical usage.

The Septuagint text has been criticized by various authorities on the three above points. Closer examination and new evidence have vindicated the Septuagint on each of these points.

The Massoretic text of Acts 2:26 reads כבוד , "glory," where the Septuagint reads $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$, "tongue." Toy³² suggests that the Septuagint either mistranslates or

²⁷ Thus in defining the New Testament usage of $\epsilon\lambda\pi\acute{\iota}\varsigma$, Bultmann says, "Die Sicherheit des auf die von Gott geschenkte Zukunft gerichteten Vertrauens wird betont....," ibid., p. 527.

²⁸ Cadbury and Lake make the error, here and elsewhere in their work, of defining a word without considering its Biblical usage.

²⁹ Toy, op. cit., p. 100.

³⁰ Ibid.

³¹ Zahn, op. cit., p. 114.

³² Toy, loc. cit.

follows a different text; Toy³³ believes the Septuagint uses "tongue" because it is more in keeping with the idea of rejoicing. This writer postulates the use of a superior text by the translators of the Septuagint. It is difficult to explain such an obvious mistranslation as an accident; since "tongue" fits the meaning and parallelism much better than "glory" there is good reason to assume that it is the original reading.

In Toy's opinion, the Septuagint translation does not accurately reproduce the tenses of the Hebrew verbs.³⁴

This quotation in Acts is remarkable for its almost exact agreement with the Septuagint text. A comparison of this accuracy of quotation with the inaccuracies of Acts 2:17-21 shows that the inaccuracies of the latter are not due to faulty memory but to the deliberate intention of the reporter.³⁵

A comparison of the large number of variants in the text of Acts 2:17-21 with the single textual variant of Acts 2:25-28 and the similar situation in the text of the Septuagint will demonstrate the great influence which the texts of the New and Old Testaments had on each other during the three hundred years before our major manuscripts were

³³Ibid.

³⁴Ibid.

³⁵Zahn, loc. cit.

from the Hebrew, especially since the proper name is definite in Hebrew. The variation is not significant.

Acts 3:22,23 : Deuteronomy 18:15,19

Leviticus 22:39

The Septuagint is in close agreement with the Massoretic text. "ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐκ ἐλνός" in Deuteronomy 18:19 is probably based on a different reading of the text.³⁸ The Septuagint and Acts omit ךךךךך , "from thy midst," as superfluous,³⁹ in view of "from your brothers." Acts changes the second person pronouns from singular to plural. Perhaps, as Toy⁴⁰ suggests, this was done to make the prophecy more applicable to a large group of people. Since the prophecy was originally spoken to a large group of people, this is not a compelling reason. The text of Acts follows the Septuagint loosely and is undoubtedly a free citation, reflecting an interpretation.

The variations are quite extensive in Acts 3:23. This is explained in various ways. Clarke⁴¹ postulates a conflation of Deuteronomy 18:19 with Leviticus 23:29.

³⁸Toy, op. cit., p. 102.

³⁹Ibid.

⁴⁰Ibid.

⁴¹Clarke, op. cit., p. 94.

Woods⁴² explains the phrase $\psi\upsilon\chi\acute{\eta} \dots \lambda\alpha\omicron\upsilon$ as a substitution from Leviticus 17:4. Knowling⁴³ points out that the phrase is a common one also found in Genesis 17:14; Exodus 12:15,19; Leviticus 4:9; and Numbers 15:30. Clarke⁴⁴ and Nestle⁴⁵ both suggest that this verse is based on Leviticus 23:29; this seems to be the most likely solution to the problem. It should be noted then that $\epsilon\sigma\tau\alpha\lambda\ \delta\epsilon$ at the beginning of Acts 3:23 is not found in the text of Leviticus 23:29.⁴⁶

Acts 3:25 : Genesis 22:18

The author of Acts quotes Genesis 22:18 freely from the Septuagint.⁴⁷ In place of $\epsilon\lambda\upsilon\eta$ Acts reads $\pi\alpha\tau\epsilon\rho\iota\delta\epsilon$.

⁴²F. H. Woods, "Quotations," A Dictionary of the Bible, edited by James Hastings, et al (New York: Scribners, 1902), IV, 186.

⁴³R. J. Knowling, "The Acts of the Apostles," The Expositor's Greek Testament, edited by W. Robertson Nicoll (London: Hodder and Stoughton Limited, n.d.), II, 118.

⁴⁴Clarke, loc. cit.

⁴⁵Eberhard Nestle, Novum Testamentum Graece, revised by Erwin Nestle (18th edition; Stuttgart: Privilegierte Wuerttembergische Bibelanstalt, 1948), marginal note, p. 306.

⁴⁶The $\overline{s} \overline{\tau} \overline{s} \overline{\tau}$ in Deuteronomy 18:19 may be the basis for this addition.

⁴⁷Clarke, op. cit., p. 90.

This is a better translation of the Hebrew.⁴⁸ As Clarke⁴⁹ points out, this is not conclusive evidence for the independent use of the Hebrew or an Aramaic translation by the author of Acts. Toy⁵⁰ feels that the use of $\pi\delta\tau\rho\lambda\acute{\alpha}\iota$ is due to the influence of Genesis 12:3. This view implies an independent use of the Hebrew or Aramaic since the Septuagint for Genesis 12:3 reads $\phi\upsilon\lambda\acute{\alpha}\iota$. Clarke⁵¹ suggests the use of $\pi\delta\tau\rho\lambda\acute{\alpha}\iota$ is due to the influence of Genesis 12:3 or Psalm 21:28. The first possibility has been discussed. There is neither direct evidence nor probability in favor of influence by Psalm 21:28. The simplest solution would be that the author of Acts is quoting freely.

Toy⁵² objects to the translation of ברכוּם by $\epsilon\upsilon\lambda\omicron\gamma\eta\theta\eta\sigma\omicron\nu\tau\epsilon\lambda$, used both in the Septuagint and in Acts. In his opinion the Hithpael should be translated reflexively "bless themselves." However it is permissible to translate the Hithpael in the passive non-re-

⁴⁸Ibid., p. 95.

⁴⁹Ibid.

⁵⁰Toy, op. cit., p. 104.

⁵¹Clarke, loc. cit.

⁵²Toy, loc. cit.

flexive sense.⁵³

Acts 13:22 : Psalm 89:21

1 Samuel 13:14

Isaiah 44:28

The quotation in Acts 13:22 seems to be a free collation of these three texts: Psalm 89:21: εὔρον Δαυείδ τὸν δούλον μου ; 1 Samuel 13:14: ἤγειρεν κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ ; Isaiah 44:28: πάντα τὰ βελημήματά μου ποιήσει. The combination of Psalm 89:21 and 1 Samuel 13:14 in 1 Clement 18 may indicate either that both are dependent on the same collection of Testimonies or that 1 Clement is borrowing from Acts.⁵⁴ Acts reads τὸν τοῦ Ἰεσοῦ in place of the Septuagint τὸν δούλον μου . The Isaiah passage is a reference to Cyrus the Great. This would indicate that it is not directly quoted in reference to David, but that this is a literary reminiscence. Knowling⁵⁵ considers the fact that the text of these quotations is uncorrected is evidence that we have Paul's own

⁵³Wilhelm Gesenius, Hebrew Grammar, edited and enlarged by E. Kautzsch, revised in accordance with the 28th German edition (1909) by A. E. Cowley (2nd English edition; Oxford: At the Clarendon Press, reprinted 1949), paragraph 54g, p. 150.

⁵⁴Clarke, op. cit., p. 94.

⁵⁵Knowling, op. cit., p. 293.

words recorded.

Acts 13:33 : Psalm 2:7

The quotation in Acts 13:33 is in exact agreement with the Septuagint text of Psalm 2:7.

Acts 13:34 : Isaiah 55:3

The Septuagint translates $\text{אֲנִי הוּא הוּא הוּא הוּא הוּא}$ in Isaiah 55:3 with $\tau\acute{\alpha} \upsilon\tau\alpha \Delta\alpha\upsilon\epsilon\acute{\iota}\delta$. Acts differs from the Septuagint in reading $\delta\acute{\omega}\sigma\omega$ instead of $\delta\iota\alpha\delta\eta\sigma\omicron\mu\alpha\iota$ and in omitting $\delta\iota\alpha\delta\eta\kappa\eta\nu \delta\iota\acute{\omega}\nu\lambda\omicron\nu$. Both differences are probably due to free citation.

Acts 13:35 : Psalm 16:10

This passage has been quoted in Acts 2:25-28. There it agreed exactly with the Septuagint. Here it drops the $\delta\epsilon$ from $\omicron\upsilon\delta\epsilon$. If this indicates anything, it is a sign that the writer of Acts was not much concerned with making each and every quotation agree with the Septuagint or with the other sections of Acts.

Acts 13:41 : Habakkuk 1:5

The text of the Septuagint is quite constant. The Alexandrinus adds $\Sigma\mu\hat{\iota}\nu$ at the end of the verse; in this, it agrees with Acts.

Bruce apparently regards this either as a mistranslation or an interpolation since he comments that there is no Hebrew equivalent for ἰσχυροῦσθε.⁶¹

However, the Septuagint translation is not without basis. Gesenius⁶² translates עֵינַי with "die Augen aufschlagen um zu sehen." It should be noted that the translation indicated for Habbakuk 1:5 is "aufmerksam zu schauen."⁶³

עֵינַי is rendered "sich wundern" and "bes. vor Schrecken sprachlos;"⁶⁴ the Hithpael is translated "sich entsetzen."⁶⁵ It is possible to construe ἐπιβλέψατε as a repetition of ἴδετε for the sake of emphasis.⁶⁶ It seems more likely that it is to be taken together with ἰσχυροῦσθε, "be distorted." The two Greek words together carry the sense of "see with fear" (עֵינַי). The

⁶¹Bruce, op. cit., p. 272.

⁶²Wilhelm Gesenius, " עֵינַי , " Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, revised by Frants Buhl, et al (15th edition; Leipzig: F. G. W. Vogel, 1910), p. 474.

⁶³Ibid.

⁶⁴Wilhelm Gesenius, " עֵינַי , " Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, revised by Frants Buhl, et al (15th edition; Leipzig: F. G. W. Vogel, 1910), p. 873.

⁶⁵Ibid.

⁶⁶The fact that the author of Acts omits is an argument in favor of this view. It is not conclusive, since the author of Acts was neither comparing his quotations with, nor trying to reproduce the exact sense of, the Hebrew text, as the Septuagint translators were.

effect of fear upon the facial expression, especially when the eyes are spread wide, is well described by ἀφανίσω; but the verb of seeing, ἐπιβλέπω, is required to complete the translation. If this hypothesis is correct, then Bruce and Toy have been misled by the fact that ἀφανίσθητε is not in the position indicated by a literal translation of the Hebrew.

The Septuagint reading ἰδουμάσατε ἰδουμάσα is also not without foundation. The Hebrew text as it stands is not smooth although it is meaningful. A smoother reading is obtained if the text on which the Septuagint appears to be based is followed. Instead of the Massoretic $\text{וַיִּבְרָא} \text{וַיִּבְרָא} \text{וַיִּבְרָא}$ we would then have וַיִּבְרָא . The change from וַיִּבְרָא (infinitive) to וַיִּבְרָא (imperative) could have occurred quite easily and would not be noticed since it does not destroy the meaning of the sentence. If this hypothesis is adopted, this is another point at which the Septuagint text is superior to the Massoretic text.⁶⁷

Acts adds two words which are not found in the Septuagint. ἔργον and ὁμῶν⁶⁸ are inserted; Toy⁶⁹ states

⁶⁷Cf. the discussion of Acts 2:25-28, supra 11.

⁶⁸The Alexandrinus agrees with Acts in the addition of ὁμῶν. Cf. supra 20.

⁶⁹Toy, loc. cit.

that the insertions are made for the sake of emphasis and clarity. Two words, ἔπιβλέψατε and ἰδουμάσα, are omitted as "unnecessary."⁷⁰

Acts 13:47 : Isaiah 49:6

The Septuagint text according to the Alexandrinus begins with τέλεικα ; this reading is adopted by Acts and in the text of Rahlfs. The Vaticanus has δεδωκα which is almost synonymous but is a more literal translation of the Massoretic text. Acts, the Alexandrinus, and the Massoretic text do not contain εἰς διαθήκην γένους which is found in the Vaticanus and is included in the text of Rahlfs. Toy⁷¹ postulates that the phrase was inserted from Isaiah 49:8 through a scribal error. The Massoretic text has "to be my salvation;" an exact rendering is found neither in Acts, the Alexandrinus, nor the Vaticanus. This would indicate that the text of Acts is not based on a direct rendering of the Massoretic text. The agreement of Acts and the Alexandrinus probably indicates that the latter has been corrected to conform with Acts.⁷²

⁷⁰Ibid.

⁷¹Toy, op. cit., p. 120.

⁷²Ibid.

CHAPTER IV

THE INTERPRETATION OF THE OLD TESTAMENT IN THE SERMONS OF ACTS

Acts 2:14-41

The sermon of Peter on Pentecost (Acts 2:14-41) is divided by Rackham¹ and Cadbury and Lake² into three parts (verses 14-21; 22-28; 29-36). Each part begins with a personal address and ends with a Scriptural quotation. The practical conclusion (verses 37-40) forms a fourth part.

The personal address at the beginning of each section -

verse 14: ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες; verse 22: ἄνδρες Ἰσραηλίται ;

verse 29: ἄνδρες ἀδελφοὶ ; verse 36: πᾶς οἶκος Ἰσραὴλ - demonstrates the widening scope

of the sermon and the audience to whom it is addressed.

Peter begins by speaking directly to his hearers in Jerusalem concerning the phenomena they have just witnessed; he

¹Richard Belward Rackham, "The Acts of the Apostles: an Exposition," Westminster Commentaries, edited by Walter Lock (8th edition; London: Methuen & Co. Ltd., n.d.), p. 25.

²Kirsopp Lake and Henry J. Cadbury, "English Translation and Commentary," The Beginnings of Christianity, Part I: The Acts of the Apostles, edited by F. J. Foakes Jackson and Kirsopp Lake (London: MacMillan and Co. Ltd., 1933), IV, 20.

closes with a message for all the worshippers of Jahweh, both in Judea and in the Diaspora. The theme of the speech is that Jesus, who lived in Judea and Galilee, who was crucified, risen from the dead, and lifted up to heaven, has now sent the Spirit.³ The argument which Peter uses is an appeal to the Scriptures in which the Spirit of Christ bare witness beforehand (1 Peter 1:11).⁴ Each section of the address is built around or climaxes in an Old Testament quotation.

Acts 2:17-21 : Joel 3:1-5

The passage quoted in Acts 2:17-21 is from Joel 3:1-5. Here Joel, speaking as the prophet of the Lord, describes the signs which will accompany the coming of the Messianic Era.

The quotation of Joel 3:1-5 is the introduction of Peter's Pentecost Sermon. The phenomena of Pentecost are those described by the prophet Joel. The quotation of this prophecy is meaningful only on the basis of a common belief of the speaker and his hearers in the Old Testament revela-

³Theodor Zahn, "Die Apostelgeschichte des Lukas: Erste Haelfte Kap. 1-12," Kommentar zum Neuen Testament, edited by Theodor Zahn (3rd edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1922), V, 1, 111.

⁴Rackham, op. cit., pp. 24-5.

tion.⁵ This common faith stands in sharp contrast to the next and principal part of the sermon, in which the opposition between the faith of the disciples and most of the Jews is pointed out.⁶ The introduction of the prophecy "in the last days" points up the Messianic connotations of the prophecy; these same words, while not used by Joel, introduce Messianic prophecies in Isaiah 2:2 and Micah 4:1.⁷

κῦλος (סלסל) is referred to Jesus. The reference becomes explicit in verse 33 where Jesus is said to "pour out the spirit." Paul interprets the passage in the same way in Romans 10:12 (Joel 3:5). This is indicative of the thought of the early church, which did not hesitate to refer to Jesus the attributes and prophecies which the prophets ascribed to סלסל.⁸

πῶσαν ὁρὰ and πῶσαν τοῖς εἰς
καὶ κρῶν could be interpreted as the beginning of the early church's universalism; but on the basis of Peter's words, no specific reference to the salvation of the Gentiles can be established.⁹ Preuschen quotes Sirach 24:32, where

⁵Zahn, loc. cit.

⁶Ibid.

⁷R. J. Knowling, "The Acts of the Apostles," The Expositor's Greek Testament, edited by W. Robertson Nicoll (London: Hodder and Stoughton Limited, n.d.), II, 78.

⁸Ibid., p. 81.

⁹Zahn, op. cit., p. 130.

Εἰς ἡδικήσαν and εἰς γενεὰς ἀλώμενων

are parallel expressions, to show that "those afar off" are not the heathen but later generations. Knowling includes the Gentiles in Peter's words and states:

It must not be forgotten that the Apostles were not surprised that the Gentiles should be admitted to the Christian Church, but only that they should be admitted without conforming to the rite of circumcision.¹⁰

Knowling, in effect, says that Gentiles could become Christians if they first became proselytes and thus, for all practical purposes, Jews. This can hardly be regarded as an advance over the nationalism of contemporary Judaism.

The view adopted in this thesis is summed up by Rackham:

This indwelling presence was promised to St. Peter's hearers and the Jewish race, and further even to all those afar off, i. e., all whom it shall please the Lord to call to himself. Those afar off are really the Gentiles; so here at the very beginning is a proclamation of the universal character of the gospel which had been already foreshadowed in the words of Joel upon all flesh and whosoever shall call (vv. 17, 21). The subsequent history shows how slow the apostles were to realize the practical results of this universal call, and we must beware of reading into these early utterances the full experience of later years. S. Peter no doubt was thinking mainly of the Jews of the Dispersion, "the children of God scattered" far off among the Gentiles: and the Gentiles whom the Lord should call S. Peter would as yet expect to come in through the gate of Judaism as proselytes (verse 11).¹¹

In this instance then, we have a prophecy, which is definitely Messianic in content, interpreted as fulfilled

¹⁰Knowling, op. cit., p. 92.

¹¹Rackham, op. cit., pp. 30-1.

in Jesus' gift of the Spirit to his church. With Pentecost the Messianic era has definitely begun. This first outpouring of the Spirit is a unique event. The Joel prophecy is not quoted in connection with speaking in tongues again, even though it must have been well-known to the church. Thus in 1 Corinthians 14:21 Paul refers to Isaiah 28:11,12 and Deuteronomy 28:49 but not to Joel 3:1-5.

Acts 2:25-28 : Psalm 16:8-11

Psalm 16, attributed to David by the author of Acts, is a prayer of confidence in the preservation and blessing of God. It is based on the idea that death is the worst evil and life the supreme blessing that can come to a man.¹²

The interpretation of Acts is quite explicit. The psalm is regarded as a Messianic psalm and the statements in it are referred directly to the Messiah (verse 31). The Messiah is identified as Jesus (verse 32). Since David was a prophet, he foresaw the resurrection (verses 30-31). The Old Testament prophecy does not provide proof of the resurrection; that is furnished by the Apostles who are witnesses (verse 32). The Old Testament prophecy is used to make the resurrection meaningful. It identifies the one raised from the dead as the promised Messiah. This identification does not depend solely on the resurrection; Peter

¹²Crawford Howell Toy, Quotations in the New Testament (New York: Charles Scribner's Sons, 1884), p. 100.

immediately adduces the outpouring of the Spirit (verse 33) and the Ascension (verses 33-34) as further evidence of the Messiahship of Jesus.

The logical steps in this interpretation may be summarized as follows: 1) Scripture says thus and so ("Thou shalt not suffer thy Holy One to see corruption."); 2) This must either apply to the speaker or to someone else; 3) It can be proved that it does not apply to the speaker (his grave is still to be seen); 4) Since it was fulfilled in Jesus (who did not see corruption), it may be applied to Him.¹³

This interpretation of the Psalm is based on agreement between Peter and his hearers that the resurrection is possible.¹⁴ An eschatological interpretation of the Psalm is common in the Rabbinical literature, but only the Midrash gives a direct Messianic exegesis. This Messianic interpretation is based on a phrase in the Massoretic text which is changed in the Septuagint and in Acts. (The Septuagint and Acts read "tongue" where the Massoretic text reads "glory.") The Midrash reads: "'And my glory rejoices,'

¹³Henry J. Cadbury, "The Speeches in Acts," The Beginnings of Christianity, Part I: The Acts of the Apostles, edited by F. J. Foakes Jackson and Kirsopp Lake (London: MacMillan and Co. Ltd., 1933), V, 408.

¹⁴Zahn, op. cit., p. 116.

that is over the King the Messiah.¹⁵ The only specifically Christian element in this interpretation, as opposed to the Rabbinical interpretation, is the identification of Jesus with the Messiah.

This identification is established by the outpouring of the Spirit by the ascended Christ. Rackham comments:

The meaning of the resurrection is now interpreted, as the fact is confirmed by an appeal to prophecy. It is the resurrection which affords the explanation of the present outpouring of the Holy Spirit, while in turn this gift proves that Jesus is indeed himself the longed-for "promise of Israel" - the Messiah and Lord.¹⁶

This writer disagrees with the position of Rackham, that the fact of the resurrection "is confirmed" by an appeal to prophecy.¹⁷ As Zahn notes in commenting on the interpretation of Psalm 16:10 in Acts 13:36, the fact of the resurrection is established by the eye-witness of the Apostles; the Old Testament prophecy is quoted to show the meaning of the event.¹⁸

¹⁵Lake and Cadbury, op. cit., pp. 23-4.

¹⁶Rackham, op. cit., p. 25.

¹⁷Ibid.

¹⁸Theodor Zahn, "Die Apostelgeschichte des Lukas: Zweite Hälfte Kap. 13-28," Kommentar zum Neuen Testament, edited by Theodor Zahn (1st and 2nd edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1921), V, 2, 444.

Acts 2:30 : Psalm 132:11

The passage is freely quoted from Psalm 132:11. This is a Psalm recounting God's mercies to David. The promise, recorded in 2 Samuel 7:12, was primarily spoken of Solomon, but the addition of "forever" showed that it was also given to a greater seed of David, i.e., the Messiah.¹⁹

Peter makes only passing reference to the quotation. It is possible that the sermon as delivered contained an extended interpretation, which has not been recorded by the author of Acts. The inference is that Jesus is the descendant of David who fulfills the ancient promise.

Acts 2:34-35 : Psalm 110:1

The logical steps in the interpretation of Psalm 110:1 are parallel to those in the interpretation of Psalm 16:8-11, discussed above. The psalm prophesies elevation to the right hand of God; David did not ascend; Jesus did, and therefore, the prophecy is applied to him. Through the resurrection and ascension, God has declared the crucified Jesus to be both Lord and Christ.²⁰

¹⁹Rackham, op. cit., p. 29.

²⁰Theodor Zahn, "Die Apostelgeschichte des Lukas: Erste Haelfte Kap. 1-12," Kommentar zum Neuen Testament, edited by Theodor Zahn (3rd edition; Leipzig: A. Deichertsche Verlagsbuchhandlung Dr. Werner Scholl, 1922), V, 1, 124.

This Messianic interpretation was not strange to Peter's hearers. Knowling remarks that this Psalm was always regarded as Messianic by the Jews.²¹ This interpretation continued among Jewish expositors until the tenth century.²² It is not the Messianic application that is at stake in Peter's sermon, but its application to Jesus. The ascension of Jesus as an historic event is established, not by the use of the Psalm as a proof text, but by the outpouring of the Spirit, accomplished by the ascended Jesus. Peter proves the ascension by Pentecost; he interprets its significance by use of Psalm 110.

Acts 3:12-26

Peter's sermon after the healing of the lame man differs in many ways from the Pentecost sermon. Though this sermon is saturated with Old Testament allusions and language there are only two quotations with introductory formulae; and at times when we would expect an Old Testament quotation, Peter makes reference to the miracle.²³ The purpose and the circumstances of this sermon also differ from the earlier one. After the miracle Peter is no longer

²¹Knowling, op. cit., p. 89.

²²Toy states that the Messianic interpretation continued among Jewish expositors until the tenth century. Toy, op. cit., p. 63.

²³Zahn, op. cit., p. 154.

speaking to the blasphemous audience of Pentecost but to a group of people amazed at the miracle. Peter's main task is not to convince them that Jesus is the Lord, but rather to show them the way of life.²⁴

Peter begins the sermon with a reference to the God of Abraham, Isaac and Jacob in language which is strongly flavored by Exodus 3:6. No introductory formula precedes this statement. Preuschen²⁵ suggests that this is a liturgical formula common in the Jewish synagogue. Peter uses the reference to call to mind the past mercy of God.²⁶ Since he will speak of God's new covenant and new revelation in Jesus, he begins with the name by which God revealed Himself to Moses.²⁷

In verse 18, Peter refers to the prophecies of the suffering of the Servant of the Lord. No specific prophecy or prophet is mentioned. What one or more of the prophets have said is considered to be the meaning of them all.²⁸ Late

²⁴Ibid., p. 151.

²⁵Erwin Preuschen, "Die Apostelgeschichte," Handbuch zum Neuen Testament, edited by Hans Lietzmann (Tuebingen: J. C. B. Mohr, 1912), IV, 1, 20.

²⁶Zahn, op. cit., p. 152.

²⁷Rackham, op. cit., p. 51.

²⁸Hans Hinrich Wendt, "Die Apostelgeschichte: von der 5. Auflage zu neu bearbeitet," Kritisch-exegetischer Kommentar ueber das Neue Testament begrundet von Heinr. Aug. Wilh. Meyer (9th edition; Goettingen: Vanderhoeck & Ruprecht, 1913), p. 105.

Jewish opinion is that all prophets have spoken of the days of the Messiah. "R. Chija bar Abba hat im Namen des R. Jochanan ferner gesagt: Alle Propheten haben nur auf die Tage des Messias geweissagt."²⁹

Acts 3:22,23 : Deuteronomy 18:15

Leviticus 23:29

The first quotation in this sermon is a composite quotation, freely rendered, from Deuteronomy 18:15 and Leviticus 23:29. In its original context, the quotation means that Israel should not try to find out God's will through magic or sorcery after the custom of their neighbors; when God wishes to reveal anything to them, he will raise up a prophet. In later times, the Jews interpreted this passage as a reference to the one particular prophet who was to come.³⁰

No interpretation of this prophecy is recorded in the text of Acts. The prophecy is quoted at the point in the speech where Peter stops talking about the future and begins to speak of the past.³¹ Rackham³² comments that Jesus is

²⁹Quoted by Preuschen, op. cit., p. 21.

³⁰F. F. Bruce, The Acts of the Apostles: The Greek Text with Introduction and Commentary (London: The Tyndale Press, 1951), p. 113.

³¹Zahn, op. cit., p. 157.

³²Rackham, op. cit., p. 54.

thus presented as the second Moses who mediates the new covenant, whose coming was foretold by the first Moses. The "hear him" was probably emphasized in remembrance of the word of God ("hear him") at the Transfiguration. The main point however, is that Jesus reveals the will of God according to the promise. Thus Jesus easily fulfills the terms of Moses' prophecy. The word of the Lord in Deuteronomy 18 is repeated in the word of the Lord at the Transfiguration.

Acts 3:25 : Genesis 22:18

In Acts 3:25 Peter quotes God's promise to Abraham. It is fulfilled in Jesus, through whom God has blessed "all the nations of the earth." Peter is not emphasizing the heathen any more here than in Acts 2:39.³³ Any heathen who became a Christian also became a Jewish proselyte.³⁴

This prophecy has come, not only from Moses, but from all the prophets from Samuel on down. Samuel is mentioned by name; perhaps this is because of the renewal of the promise (renewed by Nathan, but recorded in 2 Samuel 7) to the seed of David;³⁵ a more likely explanation is that Samuel

³³It is possible that Peter is referring to the Gentiles with this quotation; but cf. the discussion of 2:17, 39. Supra 27.

³⁴Zahn, op. cit., p. 159.

³⁵Knowling, op. cit., p. 118.

was generally recognized as the first of the prophets.³⁶ Thus the Midrash Shemuel c. 24, calls Samuel "the Rabban," i.e., the chief and teacher of the prophets.³⁷

Acts 10:34-43

The sermon of Peter in the house of Cornelius, recorded in Acts 10:34-43, contains no Old Testament quotations. This may be due to the interruption of the sermon by the outpouring of the Holy Spirit (10:11 and 11:15). However, it is more probable that the sermon was not ended prematurely by the outpouring of the Spirit. According to Acts 11:15, this phenomenon occurred even at the beginning of Peter's sermon. We may therefore assume that we have a relatively complete compend of Peter's sermon recorded in Acts.³⁸

This sermon marks a turning point in the thinking of Peter. Here Jesus is not only the Lord and Christ of the Jews but of all men, circumcised or not. Since the fulfillment of the Old Testament Messianic expectations would not be understood by the Gentiles present in the house of Cornelius, Peter presents Jesus as the Judge of all men.³⁹

³⁶Rackham, op. cit., p. 55.

³⁷Knowling, loc. cit.

³⁸Knowling, op. cit., p. 261 and Wendt, op. cit., p. 185.

³⁹Rackham, op. cit., p. 155.

And yet it should not be forgotten that the last words of this first sermon to a heathen audience are a reference to the prophets' witness to Jesus as the Messiah who brings the forgiveness of sins.⁴⁰ We might characterize this as a passing reference to the Old Testament before an audience that would at best have a passing acquaintance with it.⁴¹

Acts 13:16-41

The sermon recorded in Acts 13:16-41 was delivered at Pisidian Antioch by Paul. His audience contained both Jews and God-fearing Gentiles (verse 16).⁴² Six quotations from the Old Testament are preceded by introductory formulae.

This sermon can be divided into three parts: 1) the Introduction (verse 17-25); 2) the Gospel (verses 26-37); 3) the practical appeal (verses 38-41).⁴³

Part 1, the Introduction, contains a survey of the history of Israel, written in the style and language of the Septuagint.⁴⁴ In many respects it is similar to the historical survey in Stephen's Apology (Acts 7). Three differences should be noted: 1) In Stephen's speech, the emphasis is on

⁴⁰Zahn, op. cit., p. 360.

⁴¹On this point cf. Rackham, op. cit., p. 158.

⁴²Ibid., p. 211.

⁴³Ibid., p. 208.

⁴⁴Preuschen, op. cit., p. 83.

types of the Messiah in the history of Israel; in Paul's sermon, history is presented as the actual preparation for the coming of the Messiah.⁴⁵ 2) In Stephen's speech, Moses the mediator is the prototype of the Messiah; in Paul's sermon, it is David the King.⁴⁶ 3) Paul passes over the giving of the law in silence; no reference is made to the covenant.⁴⁷ The first mention of Moses' law comes in verse 38 where Paul discusses the forgiveness of sins.

Acts 13:22 : 1 Samuel 13:14

Psalm 89:21

Isaiah 44:28

The quotation in Acts 13:22 is a composite quotation; it seems to be based on Psalm 89:21; 1 Samuel 13:14; and Isaiah 44:28. Toy⁴⁸ feels that the clause attributed to Isaiah 44:28 (which is in context a reference to Cyrus) is a summary of Psalm 89:18-37 and 2 Samuel 7. This is quite possible, since it is difficult to explain Paul's purpose in referring to David a statement made about Cyrus. This quotation comes at the end of the historical survey and is used to describe David. As a result, there is no explicit

⁴⁵Rackham, op. cit., p. 209.

⁴⁶Ibid.

⁴⁷Ibid., p. 213.

⁴⁸Toy, op. cit., p. 115.

interpretation of the passage by Paul. With this quotation the historical survey reaches a climax; its purpose is to show how God achieved His goal of making David a forefather of Christ.⁴⁹ The promise made to Abraham is also made to David in 2 Samuel 7:12-16.⁵⁰

Acts 13:33-35 contains three quotations: 1) Psalm 2:7; 2) Isaiah 55:3; 3) Psalm 16:10. Psalm 2 is interpreted Messianically here and in Hebrews 1:5. The Messianic interpretation of this Psalm is found in Psalm of Solomon 17:26 (first century B.C.) and in several early Rabbinical texts.⁵¹ Isaiah 55:3 is a promise of God's mercy to those who hear His voice. It is fulfilled through the activity of the Holy One of Israel. God, not the prophet, is the speaker. He gives the promise in view of what Christ will do.⁵² Psalm 16:10 has been discussed earlier in connection with Acts 2:25-28.

⁴⁹Preuschen, op. cit., p. 84.

⁵⁰Rackham, op. cit., p. 212.

⁵¹Dalman, Words of Jesus, pp. 268 ff., quoted by Bruce, op. cit., pp. 269-70.

⁵²Theodor Zahn, "Die Apostelgeschichte des Lukas: Zweite Haelfte Kap. 13-28," Kommentar zum Neuen Testament, edited by Theodor Zahn (1st and 2nd edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1921), V, 2, 445.

Each of these prophetic promises is completely fulfilled in the resurrection of Jesus.⁵³ Psalm 2 was fulfilled earlier in the baptism of Jesus, but even this finds its final fulfillment in the resurrection.⁵⁴ The $\acute{\omega}\varsigma\ \kappa\alpha\iota$ in verse 33 shows that Psalm 2 is quoted to illustrate the congruence between the historical Jesus and the Old Testament picture of the Messiah.⁵⁵ Isaiah 55:3 and Psalm 16:10 are connected by a line of thinking based on the Greek text. The $\acute{\omicron}\sigma\tau\alpha$ in Isaiah 55:3 is referred to the $\acute{\omicron}\sigma\tau\omicron\nu$ in Psalm 16:10. Thus both passages are interpreted in terms of the resurrection of Jesus.⁵⁶ The interpretation of Psalm 16:10 is the same as the interpretation in Acts 2:25-33.

This use of three passages in rapid succession is an interesting example of the purpose of the preacher in quoting the Old Testament. The historicity of the resurrection has already been established by the eyewitness of the disciples (verse 31). The prophecies are quoted to show the significance of the event; they keep the resurrection from being a meaningless riddle.⁵⁷

⁵³Rackham, op. cit., p. 215.

⁵⁴Preuschen, op. cit., p. 84.

⁵⁵Zahn, op. cit., p. 444.

⁵⁶Lake and Cadbury, op. cit., p. 215.

⁵⁷Zahn, loc. cit.

Acts 13:40 : Habbakuk 1:5

In Acts 13:40 Paul quotes Habbakuk 1:5. This passage warns the prophet's hearers that the Chaldean invasion will be the result of their rejection of God. Paul quotes it to his hearers in order to remind them that the judgment of God will be the result of their rejection of the gospel of Jesus. Ramsay⁵⁸ interprets the "work which you will not believe" as the sending forth of the Son; but the context here and in the Old Testament prophecy points to coming judgment and penalty.⁵⁹ Ramsay's conjecture is not altogether meaningless, since it is the Son who will execute judgment.

Isaiah 59:6 : Acts 13:47

The quotation of Isaiah 59:6 in Acts 13:47 is not a part of the sermon. However, it provides an interesting case of the extension of a Messianic prophecy to cover the apostles. The Messiah himself is the light whom God has set forth.⁶⁰ Still, Paul is able to quote this passage as describing his mission; he identifies his work as a consequence of the work of the Servant of the Lord. Speaking

⁵⁸Quoted by Knowling, op. cit., p. 298.

⁵⁹Knowling, op. cit., p. 298.

⁶⁰Wendt, op. cit., p. 217.

before a group of Jews, he demonstrates his commission to preach the gospel to the heathen, not by reference to his direct call from God, but by the quotation of a Messianic prophecy.

Acts 17:22-31

The sermon of Paul, recorded in Acts 17:22-31, was delivered on Mars Hill in Athens to a Gentile audience. The sermon contains no Old Testament quotations although there are several phrases and ideas reminiscent of the Old Testament and Jewish apocryphal literature.⁶¹ The one explicit quotation in the sermon is from a heathen poet.⁶² Wendt⁶³ comments that the Hellenistic quotation is more in keeping with the situation and the audience than an Old Testament citation would have been.⁶⁴ The most obvious Jewish or Old Testament phrases in the speech are the words "judge the world in righteousness" (cf. Psalm 9:8 and 96:13) in verse 31 and a reference to God as Creator (possibly a liturgical

⁶¹ Knowling, op. cit., p. 372. Rackham, op. cit., p. 315. Bruce, op. cit., p. 337. Wendt, op. cit., p. 260.

⁶² F. F. Bruce, The Speeches in the Acts of the Apostles, (London: The Tyndale Press, 1942), p. 17.

⁶³ Wendt, op. cit., p. 260.

⁶⁴ The quotations from the Hellenistic poets are not used as a revelation of God or to give meaning to the work of Christ, but as a point of contact with the audience.

formula) in verse 24.⁶⁵

⁶⁵Lake and Cadbury, op. cit., p. 219.

The comparison of the quotations in Luke with the Septuagint and Vaticanic texts indicates that the author of Luke was working with the Septuagint text. When the Vaticanic and Alexandrian texts of the Septuagint differ, the text of Luke agrees with the Alexandrian more often than with the Vaticanic. This may be due to changes made either in Luke or in the Alexandrian to secure conformity. The fact that the agreement is not complete argues that such changes for the sake of conformity were not made. The Vaticanic text and the Septuagint text are not always in agreement. This investigation uncovered an instance where the author of Luke changed the Septuagint text to bring it into agreement with the Vaticanic text. In a few cases, the Septuagint text appeared to contain a better reading than the Vaticanic text.

Quotations from the Old Testament are introduced by introductory formulas in three of the five sections studied. They are found in the sermons addressed to Jews and Gentiles, i. e., Peter's sermon on Pentecost and after the healing of the lame man and Paul's sermon at the synagogue at Thessalonian Antioch. They are conspicuously absent in the two sermons addressed to pagan audiences, i. e., Peter's

CHAPTER V

CONCLUSION

The comparison of the quotations in Acts with the Septuagint and Massoretic texts indicates that the author of Acts was working with the Septuagint text. When the Vaticanus and Alexandrinus texts of the Septuagint differ, the text of Acts agrees with the Alexandrinus more often than with the Vaticanus. This may be due to changes made either in Acts or in the Alexandrinus to secure conformity. The fact that the agreement is not consistent argues that such changes for the sake of conformity were not made. The Massoretic text and the Septuagint text are not always in agreement. This investigation uncovered no instance where the author of Acts changed the Septuagint text to bring it into agreement with the Massoretic text. In a few cases, the Septuagint text appeared to contain a better reading than the Massoretic text.

Quotations from the Old Testament are introduced by introductory formulae in three of the five sermons studied. They are found in the sermons addressed to Jews and proselytes, i. e., Peter's sermons on Pentecost and after the healing of the lame man and Paul's sermon in the synagogue at Pisidian Antioch. They are conspicuously absent in the two sermons addressed to pagan audiences, i. e., Peter's

sermon in the house of Cornelius and Paul's sermon on Mars Hill. The only reference to the Old Testament in these two sermons is a passing reference to the prophets in the house of Cornelius. The Old Testament is quoted to people who already accept it. It is not quoted to those who have not yet accepted it. The primary purpose of apostolic preaching was to preach Jesus as the Lord; where it cannot be taken for granted that the Old Testament is accepted as the word of God, it is not used.

This pattern in the quotation of the Old Testament is consistent with the preachers' purpose in quoting the Old Testament. That purpose is to show the significance of the historical life of Jesus for God's plan of salvation. The historicity of that life is proved by the eyewitness of the preacher. Before audiences unfamiliar with the prophecies of the Messiah, God's plan for salvation and the significance of the life of Jesus are described in terms that will be understood by the audience.

The quotations in these five sermons are primarily Messianic. All of them deal with man's relationship to God. The passages quoted are soteriological rather than ethical. This preference may be explained by the fact that each of these sermons is evangelistic.

This study did not discover any consistent pattern of interpretation of the Old Testament. The failure to do so may be caused by the restricted scope of the study. One

conclusion can be drawn. The early church did not postulate the necessity of final fulfillment at the time of the prophet. In some cases the prophecy was fulfilled at the time of the prophet. At others, notably Psalm 16:8-11 and Psalm 110:1, it is expressly stated that the prophecy was not fulfilled at the time of the prophet, but only in Jesus.

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