

CHAPTER 5

PETER'S THIRD SPEECH (Acts 3:11-26)

1. THE BROADER CONTEXT AND BACKGROUND

This speech, in its present form, is also accepted as both the compilatory and the creative work of Luke himself.¹ The history of the study of this speech has caused scholarship to describe it as "an exegetical battleground, especially with respect to questions of Lucan christology² and eschatology."³ Scholarship is also divided on the issue of whether the quotation in Ac 3:22-23 is to be traced back to LXX witnesses, or to a non LXX background.⁴

The broader context of the speech, is indeed the motivation for the speech itself: Peter and John's healing of the lame man at the gate of the temple⁵ (Ac 3:1-10),⁶ a healing which shows similarities with a similar healing narrative in Ac 14:8-10!⁷ In the excitement following the healing, a crowd gathers, and Peter takes the opportunity to address the people, explaining why this healing miracle has taken place. The speech itself is much more a report on what has happened with Jesus, than it is a sermon of Peter.⁸

¹. See for example, J. DUPONT, Les discours de Pierre dans les Actes et le chapitre XXIV de l'évangile de Luc, in: F. NEIRYNCK (ed), *L'évangile de Luc. Problèmes littéraires et théologiques. Mémoires Lucien Cerfaux* (ETHL 32), Gembloux 1973, 329-372; D. HAMM, Acts 3:12-26: Peter's Speech and the Healing of the Man born lame, in: *PersRelStud* 11 (1984), 199-217, here 201; G. LÜDEMANN, *Christentum*, 59; A. WEISER, *ApG I*, 113; and (somewhat reserved) G. SCHNEIDER, *ApG I*, 315.

². The debate concentrates especially on the issue if there is a pre-Lukan text, containing early christology, which is to be found behind this speech.

³. Cf. for instance, the interpretation of O. BAUERNFEIND, *ApG*, 68-69. Also D. HAMM, *Peter's speech*, 199. He refers especially to the works of J.A.T. ROBINSON, The Most Primitive Christology of All?, in *JBL* 79 (1960), 20-31; G. LOHFINK, Christologie und Geschichtsbild in *ApG* 3,19-21, in: *BZ* 13 (1969), 223-241; and W. KURZ, Acts 3:19-26 as a Test of the Role of Eschatology in Lukan Christology (SBLSP 11), Missoula 1977, 309-323.

⁴. So, for instance, J. DE WAARD, The Quotation from Deuteronomy in Acts 3,22.23 and the Palestinian Text: Additional Arguments. *Bib* 52, 537-540, here 540.

⁵. Cf. STR-BILL, *Kommentar II*, 625 for the topography.

⁶. So also A. WEISER, *ApG I*, 112; and U. WILCKENS, *Missionsreden*, 37. According to D. HAMM, a fact which most commentators overlooked, is that "Peter's address is not simply occasioned by the healing. Rather, the speech interprets the healing story," and that "event and speech illuminate one another" (*Peter's Speech*, 199.205).

⁷. Cf. C. TALBERT, *Literary Patterns, Theological Themes and the Genre of Luke-Acts* (SBLMS 20), Missoula 1974, here 23-35; and D. HAMM, *Peter's Speech*, 204.

⁸. So also U. WILCKENS, *Missionsreden*, 50. He said: "...man könnte sie von ihrem Hauptteil her am zutreffendsten als 'historia Jesu' kennzeichnen."

There are also definite links between this third Petrine speech and other speeches in Ac.⁹ One of these is the speech of Stephen in Ac 7. Some of the similarities between these two include the explicit reference to the covenantal God of Israel, "the God of Abraham, the God of Isaac and the God of Jacob" (Ac 3:13, 7:32), the quoted phrases of Dt 18:15,18-19 in Ac 3:22-23 which is to be found again in a brief explicit quotation in Ac 7:37, δίκαιος used as a messianic title in Ac 3:14 and 7:52, and the only two uses of προκαταγγέλλειν¹⁰ in the NT, to be found in Ac 3:18 and 7:52.¹¹

2. OVERVIEW OF THE TEXT OF THE SPEECH (Ac 3:11-26)

Although this whole speech forms a cohesive unit, it may be divided here, for working purposes, into two sections. These are divided on the basis of V.17 with its strong temporal break of καὶ νῦν on the one hand, and the second explicit mention of the addressees in the speech (ἀδελφοί), on the other hand. The first section stretches thus from VV.12-16 and presents an explanation for the healing miracle, while the second section stretches from VV.17-26, and deals with the fulfillment of Scripture and the appeal to repent.

- 11 Κρατούντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην
συνέδρομεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ
καλουμένῃ Σολομῶντος ἔκθαμβοι.
12 ἰδῶν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν·

Section I: Explanation of the healing rooted in Jesus' name (3:12-16)

- ἄνδρες Ἰσραηλῖται,
τί θαυμάζετε ἐπὶ τούτῳ ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει
ἢ εὐσεβείᾳ πεποηκόσω τοῦ περιπατεῖν αὐτόν;
13 ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ,
ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν
ὃν ἡμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου,
κρίνατος ἐκείνου ἀπολύειν·
14 ἡμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε
καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,
15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνωτε
ὃν ὁ θεὸς ἠγειρεν ἐκ νεκρῶν,
οὐ ἡμεῖς μάρτυρές ἐσμεν.
16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ

⁹ W.H. MARTY, for instance, finds also parallels with the second Petrine speech (Ac 2:14-41) (The New Moses, Th.D. Diss, Dallas Theological Seminary 1984, 182).

¹⁰ L. O'REILLY, following R.F. O'TOOLE (*Some Observations*, 88) and BARBI (*Cristo celeste*, 156-159), points out that the verb καταγγέλλειν "is a post-resurrection word in the Lucan vocabulary and indicates that the days which are announced refer to the time of the church" (*Word and Sign*, 117).

¹¹ So C.H.H. SCOBIE, *Source Material*, 418, who follows J. SCHNIEWIND, s.v. ἀγγελία, in: *TDNT I*, 73.

τούτου ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ,
καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην
ἀπέναντι πάντων ὑμῶν.

Section II: The fulfillment of Scripture and the appeal to repent
(3:17-26)

- 17 Καὶ νῦν, ἀδελφοί οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε
ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν·
- 18 ὁ δὲ θεός, ὃ προκατήγγελεν διὰ στόματος πάντων τῶν προφητῶν
παθεῖν τὸν χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτως.
- 19 μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν
τὰς ἁμαρτίας,
- 20 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν,
21 ὃν δεῖ οὐρανὸν μὲνδέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων
ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
- 22 Μωϋσῆς μὲν εἶπεν ὅτι
προφήτην ὑμῶν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν
ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
- 23 ἔσται δὲ πᾶσα ψυχὴ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου
ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.
- 24 καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ
καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν
καὶ κατήγγελαν τὰς ἡμέρας ταύτας.
- 25 ὑμεῖς ἔστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ θεός
πρὸς τοὺς πατέρας ὑμῶν λέγων πρὸς Ἀβραάμ·
καὶ ἐν τῷ σπέρματι σου [ἐν]ευλογηθήσονται
πᾶσαι αἱ πατριαὶ τῆς γῆς.
- 26 ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν
εὐλογοῦντα ὑμᾶς ἐν τῷ ἀπιστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

The speech could be divided into two sections: (a) vv.12-16 which deals with the past events by giving an explanation of the preceding miracle, which is rooted in Jesus' name; and (b) vv.17-26 which flows from the first section, and deals with the appeal to repent.¹²

3. SECTION I. ACTS 3:12-16

Explanation of the healing rooted in Jesus' name

In contrast with the structural markers which introduce the first two speeches of Peter (Ac 1:15, 2:14), the gesture of the speaker is not explicitly stated here. This is replaced here with Peter who *saw* the crowd at the portico: ἰδὼν δὲ ὁ Πέτρος (Ac 3:12). The verb of saying which follows the introduction in the previous two speeches, introducing the direct speech, (εἶπεν, Ac 1:15; ἀπεφθέγγετο, Ac 2:14), is

¹² So also W.H. MARTY, *New Moses*, 183; and (more qualified) G. SCHNEIDER, *Appl*, 313.

replaced with a related verb: ἀπεκρίνατο¹³ (Ac 3:12). The element of the naming of his hearers remains, however, the same: ἄνδρες Ἰσραηλίται (Ac 3:12). And although the speech seems to be directed to Israel, in reality it addresses the Christian congregation.¹⁴ In Ac 1:15 the group addressed by Peter consisted of those who devoted themselves to prayer after the ascension of Jesus, the group of "one hundred and twenty" early Christian believers, addressed by Peter as ἄνδρες ἀδελφοί. In Ac 2:14 it was those living in the province of Judea and in the city of Jerusalem, non-Christians representing several nationalities,¹⁵ addressed there by Peter as ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ (V.14), ἄνδρες Ἰσραηλίται (V.22), and ἄνδρες ἀδελφοί (V.29). Here in Ac 3:12 those addressed belong to the same regional group as those in Ac 2.

In Peter's second speech the audience was there as a result of the miracle which had happened to the group "who were all together in one place" (Ac 2:1), and the reason for Peter's speech was their wrong perception of what was happening, that they thought them to be drunk (VV.13-14). Again, in this third speech of Peter, the audience gathers as a result of a miracle, performed by (through) Peter and John after they have received power in Ac 2. And again, the speech which then follows is intended to explain why this had happened,¹⁶ an explanation which seems to have been necessary, as the people "wonder at this" and "stare at them as though they have done this by their own power or piety" (Ac 3:12).

The starting point for the whole argument in substantiation of the miracle is the confessional formula that it is the "God of Abraham, Isaac and Jacob, the God of their forefathers" (V.13),¹⁷ who has glorified his servant Jesus (ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, V.13).¹⁸ The argument starts thus with the exalted position of

¹³. According to E. PLÜMACHER, ἀποκρίνεσθαι is in the LXX often to be found at the beginning of direct speech. He refers to Gn 23:4; 1 Ki 1:15; 9:12; 2 Ki 4:9; Am 7:14; 2Mac 7:8 (*Lukas*, 43).

¹⁴. So G. LOHFINK, *Himmelfahrt Jesu*, 225.

¹⁵. Cf. G. DELLING on Ac 10:37-39: "...diejenige Rede der Acta, die auf das Wirken Jesu am eingehendsten Bezug nimmt, ist an Heiden gerichtet, wenn auch — wenigstens teilweise — an solche, die mit dem Judentum in Verbindung stehen" (*Jesugeschichte*, here 374).

¹⁶. Cf. also C.K. BARRETT who argues along the same lines (Faith and Eschatology in Acts 3, in: E. GRÄSSER & O. MERK (hrsg), *Glaube und Eschatologie. Festschrift für Werner Georg Kümmel zum 80. Geburtstag*, Tübingen 1985, 1-17, here 2). Also G. LÜDEMANN, *Christentum*, 57. H. CONZELMANN says that Luke uses again the "Technik des Mißverständnisses" (*App*, 39); and G. SCHNEIDER, *App I*, 317.

¹⁷. Compare also Ex 3:6,15-16; 4Mac 7:19; 16:25; Lk 20:37; Ac 7:32; Mt 22:32; Mk 12:26 and Heb 11:16 on this well known and often used formula. The occurrence here is not an explicit quotation in the strict sense of the word, as it is not clearly introduced by an introductory formula. According to H. CONZELMANN, its function is to "hält die Kontinuität der Kirche mit Israel fest" (*App*, 39).

¹⁸. Cf. L. CERFAUX, (La Première communauté chrétienne à Jérusalem, in: *EThL* 16 (1939), 20); M. RESE, (*Motive*, 112); H. CONZELMANN, *App*, 39; E. PLÜMACHER (*Lukas*, 43); K. KLIESCH (*Heilsgeschichtliche Credo*, 128-129); E. HAENCHEN, *App*, 165; B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 77; A. WEISER, *App I*, 116; W.H. MARTY, *New Moses*, 184; G. SCHNEIDER, *App I*, 317; D. HAMM, (*Peter's Speech*, 201); and D.E. JOHNSON, Jesus Against the Idols: The Use of Isaianic Servant Songs in the Missiology of Acts, in: *WTJ* 52 (1990), 343-353, here 344. They have pointed out that the phrase, ἐδόξασεν τὸν παῖδα, is probably an allusion to Is 52(53):13. This is confirmed by (a) the combination of παῖς with δοξάζειν, (b) the fact that the verb is only here in the whole of Lk-Ac understood in terms of "glorified," and that (c) the two words used for the exaltation of the Messiah in the beginning of Ac (δοξάζω, Ac 3:13 and ὑψόω, Ac 2:33 and 5:31), are juxtaposed in the LXX of Is 52:13. This motif is also to be found in Lk 24:26 where the suffering of Christ and his entrance into "glory" (δόξα) were linked — an idea probably taken over from the LXX (M. RESE, *Motive*, 112). In Ac 3:13 a variation of the same idea is then to be found (K. KLIESCH,

the glorified Christ at the right hand of his Father. It is God who is the Subject of the preceding healing,¹⁹ and that in its turn is a sign of God's glorification of Jesus.

Then follows a summary of the humiliation and exaltation of Jesus. The audience is first of all accused of the murder on Jesus (VV.13-15).²⁰ They delivered him up (ὄν ὑμεῖς μὲν παρεδώκατε) and denied him in the presence of Pilate when he had decided to release Jesus (καὶ ἠρνήσασθε²¹ κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν).²² They even chose a murderer to be set free in Jesus' place (ἤτήσασθε ἄνδρα θυνέα χαρισθῆναι ὑμῖν). Secondly, it is then made clear that this was denial, not of an ordinary person, but of the holy²³ and righteous One (ὑμεῖς δὲ τὸν ἅγιον²⁴ καὶ δίκαιον²⁵ ἠρνήσασθε), the killing of the one who is the beginning, the source of life (τὸν δὲ ἀρχηγὸν²⁶ τῆς ζωῆς ἀπεκτείνατε). There is a connection between this title of Jesus and the healing of the lame man. The message is clear: Jesus brings life.²⁷ The contrast between Jesus as τὸν ἀρχηγὸν τῆς ζωῆς (V.15) and Barabbas as ἄνδρα θυνέα (V.14) should be noted here.²⁸ However, God himself has raised him (Jesus) from the dead (ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, V.15) and the speakers here are witnesses to that (οὗ ἡμεῖς μάρτυρες ἐσμεν).²⁹ It is thus

Heilsgeschichtliche Credo, 129).

¹⁹ So also D. HAMM, *Peter's speech*, 202.

²⁰ It refers back to Lk 23:16-25. Compare also Ac 2:23,36; 4:10,27; 5:30; 7:52; 10:39 and 13:27. Ac 3:13-15 is the kerygmatic section of this Petrine speech (F. HAHN, *Das Problem alter christologischer Überlieferungen in der Apostelgeschichte unter besonderer Berücksichtigung von Act 3,19-21*, in: J. KREMER (ed), *Lex Actes*, 129-154, here 135). F.J. MATERA describes it as "a dramatic contrast formula" (*Responsibility*, 80), and A. WEISER as "einer drastisch formulierten Aussagenkette" (*App I*, 116).

²¹ Cf. Lk 12:9 where Jesus has said: "but he who denies (ἀρνησάμενός) me before men will be denied (ἐπισηθήσεται) before the angels of God." (So also noted by G. SCHNEIDER, *App I*, 319. Compare this with Lk 9:26 where πασχύνουμαι is used).

²² Cf. Lk 23:13-25. J.R. WILCH said: "Die jüdischen Beteiligten handelten gegen den Knecht Gottes, während der römischer Richter ihn freigeben wollte" (*Jüdische Schuld*, 240).

²³ See Is 49:7 where the Servant of Yahweh is told that Yahweh is faithful, "the Holy One of Israel" (ἔστιν ὁ ἅγιος Ἰσραήλ). With Is 49:6 being quoted in Ac 13:47, and indications there that he knew the broader context well, one might assume that he was aware of this phrase too. If so, consciously or unconsciously, Yahweh as the "holy One" might have been reinterpreted here in terms of Jesus, as the "holy One," where the LXX has probably helped to build the hermeneutical bridge via its translation of "Yahweh" with "Kurios," which on its turn, was interpreted to designate Jesus.

²⁴ Cf. also Ac 4:27,30; Mk 1:24; Lk 4:34; Jn 6:69.

²⁵ Cf. Ac 7:52; 22:14. Compare it with Judas' τῆς ὀδίκιας (1:18). E. HAENCHEN draws attention also to the Ethiopian Enoch 38:2; 53:6 and 47:1,4 where the messiah is called the "righteous" (*App*, 166,n.2). W.H. MARTY finds here a probable influence from Is 52(53):11 (*New Moses*, 186).

²⁶ Cf. Ac 5:31; 26:23; Heb 2:10; 12:2. See also A. WEISER for a summary of different interpretations of this (*App I*, 114). He concludes: "Es kann sich dabei handeln um die Erwartung 'eines königlichen Messias in der davidischen Thronfolge, eines prophetenähnlichen Gottesknechtes, des endzeitlichen 'Menschensohnes' und eines 'Propheten wie Mose'."

²⁷ So also noted by E. HAENCHEN, *App*, 166; and D. HAMM, *Peter's speech*, 203. The latter draws attention to Ac 2:28 where Ps 15(16) was quoted, and where it was said that "Thou hast made known to me the ways of life".

²⁸ So also W.H. MARTY, *New Moses*, 185.

²⁹ Cf. also Ac 1:22; 2:32; 4:33; 10:41 and 13:31 on the apostles being witnesses of Jesus' resurrection. D. HAMM adds Lk 24:48; Ac 1:8; 2:23-24; 4:10 and 5:30, referring to J. DUPONT (*Les discours*, 141-2) who noted that the union of the themes of resurrection and witness is a Lucan preoccupation (*Peter's speech*, 203). U. WILCKENS has already pointed out that this instance in the third Petrine speech (Ac 3:15) is only a brief reference to the resurrection of Jesus, in comparison with Ac 2 where this motif was much more prominent (*Missionsreden*, 61).

through the name of Jesus (τὸ ὄνομα αὐτοῦ), by way of faith in his name (καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ), that this lame man whom they see and know, was made strong (τοῦτον ὄν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν).³⁰ Note the pleonastic character of this verse. It emphasizes primarily the perspective of the *divine side* of the healing: it was in "the name" of Jesus (two times). Also the *human side* is not denied: it was the result of "faith"³¹ in that name (two times).³² There is an ambiguity here. This faith could be either that of the lame man³³ (see 3:6) or that of the apostles.³⁴ But even this faith itself was received *through him* (δι' αὐτοῦ, V.16), i.e. through Jesus!³⁵ Due to the faith in that name then, this man has been "given this perfect health in the presence of all" (ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν³⁶ ταύτην ἀπέναντι πάντων ὑμῶν, V.16). As the apostles were witnesses of the life, and especially the resurrection of Christ, so these people here are witnesses to the miraculous nature of Christ's existence, *via* the ministry of the apostles. This is referred to several times, both implicitly and explicitly: V.9 (εἶδεν πᾶς ὁ λαός), V.10 (ἐπεγίνωσκον), V.11 (συνέδραμεν πᾶς ὁ λαός... ἔκθαμβοι), V.12 (τὶ θαυμάζετε... τὶ ἀτενίζετε).

The fact that the lame man could be healed (raised up), is an indication of Christ who was raised up.³⁷ There is thus a parallel between the healing of the lame man and the resurrection of Christ.³⁸ Outstanding, however, is still the fact that it is "in the Name of Jesus Christ of Nazareth," that Peter and John healed the lame man

³⁰. Cf. Ac 3:6!

³¹. See C.K. BARRETT on "faith" in Ac 3:16 (*Faith and Eschatology*, 1-17). He highlights this issue in V.16 as one of "two notoriously difficult passages in the chapter" (3).

³². So rightly labelled then by H. CONZELMANN as "zwei parallelen Sätzen" (*App*, 39). This is in line with the proposal of LACHMANN, BLASS and B.M. METZGER (*Textual Commentary*, 313) to place a colon after ἐστερέωσεν and omit the comma after τὸ ὄνομα αὐτοῦ.

³³. So taken by H. CONZELMANN, *App*, 40; F.F. BRUCE, *Acts*, 82; R. PESCH, *App I*, 154 (who refers to Lk 5:20; 8:48; 17:19; 18:42; Ac 14:9);

³⁴. So also B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 79.

³⁵. So also R. PESCH, *App I*, 154; and the translations of the OAB, NAB, RSV. Others translated differently: NEB ("by awakening faith"); TEV ("faith in Jesus"); KJV ("the faith which is by him"); GNB ("Der Name Jesus hat in ihm Glauben geweckt"). G. SCHNEIDER says: "Der Vers betont die Funktion der πίστις und des ὀνομα Jesu bei der Krankenheilung" (*App I*, 320).

³⁶. D. HAMM found an allusion to Is 1:6 in this word, and has drawn attention also to other elements common to the passages of Is 1 (LXX) and Ac 3: (a) the seed of Abraham (Ac 3:25; Is 1:9); (b) that God will turn each from their nonvnia (Ac 3:26; Is 1:16); (c) a call to conversion with a threat of punishment (Ac 3:23; Is 1:20,24-5,28-30); and (d) a promise of blessing (Ac 3:20,25-6; Is 1:19,26). It seems then for HAMM that behind this healing lies a reference to the motif of the restoration of Israel (*Peter's Speech*, 206). The search for parallels or sources lying behind the text is probably pushed too far in this interpretation. Supporting evidence for this theory of Is 1 underlying Ac 3, can only be found in this single word, which is insufficient. This does not exclude, however, some general idea about the restoration of Israel which might have played a role here — the same idea which may have underlain the first Petrine speech, where the place of the 12th apostle had to be filled (so rightly, *Peter's Speech*, 211).

³⁷. The comparison between the two "raisings" was noticed by D. HAMM who has said: "...the point is that this raising up (the healing) is a sign of the other raising up (the resurrection)." This is confirmed by the use of the identical word in both V.7 and V.15: ἤγειρεν (*Peter's speech*, 203).

³⁸. So also D. HAMM, *Peter's Speech*, 204.

(Ac 3:6).³⁹ The motif of "the name of the κύριος" is thus continued from the second Petrine speech, where it was said that all those who call on "the name of the κύριος" will be saved (Ac 2:21), and that the hearers should be baptized in the name of Jesus Christ (Ac 2:38).⁴⁰ This is taken up again in this speech; the hearers are told that it is through faith in the name of Jesus that this has happened (Ac 3:16). The consequences of this healing and preaching in "the name" of Jesus would follow afterwards, when Peter and John are arrested, and continue to testify about this "name", especially in Ac 4:10,12.

4. SECTION II. ACTS 3:17-26

The fulfillment of Scripture and the appeal to repent

4.1 The composition of the section

According to V.17, it is implied that Peter could not understand their rejection of Jesus before, but can do so now. The irony is, that he himself denied Jesus!⁴¹ But he has, since then, gained insight and understanding which he did not have before. This is made clear by the combination of the καὶ νῦν⁴² with οἶδα. The only possible source of this insight is the power which he has received at Pentecost, and with this power of the Spirit of God he is able to see in perspective what has happened. They have acted in ignorance, as did their leaders (ὅτι κατὰ ἄγνοιαν ἐπράξατε ὡσπερ καὶ οἱ ἄρχοντες⁴³ ὑμῶν).⁴⁴

It is important to make it clear to this audience that Christ was not incapable of defending himself when suffering at the hands of humans, but (note the δε at the beginning of V.18) that he suffered willingly, and in obedience to his Father,

³⁹. So also U. WILCKENS, *Missionsreden*, 60. C. SMITS points to the fact that as miracles were performed in Egypt in the name of Yahweh (Ps 105(106):8), so also are miracles now performed in the name of Jesus (*Citaten II*, 185). W.H. MARTY underlines that "the Name" was a pious Jewish surrogate for God and connoted his divine presence and power" (*New Moses*, 186). So also R. LONGENECKER, *Acts* (ExpB Com), Grand Rapids 1981, 299,n.16.

⁴⁰. On the "name" of Jesus, see also Lk 1:31; 2:21; 9:48,49; 10:17; 13:35; 19:38; 21:8,12,17; 24:47(!); Ac 4:7,10,12,17,18,30; 5:28,40,41; 8:12,16; 9:14,15,16,21,27,28; 10:43,48; 15:14,26; 16:18; 19:5,13,17; 21:13; 22:16; 26:9.

⁴¹. Cf. Lk 22:31-34,54-62. So also D. HAMM, *Peter's Speech*, 207: "...the reader knows from the first volume that the one saying these things is himself a reformed denier".

⁴². E. PLÜMACHER has pointed out that καὶ νῦν is a "äußerst häufige Interjektion" in the LXX before questions, imperatives and expressions as here in Ac 3:17. He refers to Tob 6:13; 1Mac 4:10; Jdih 11:23; 1Esr 8:79, etc. (*Lukas*, 43).

⁴³. "The leaders are the chief priests and scribes who took the leading part in accusing Jesus before Pilate" (B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 181).

⁴⁴. Cf. Lk 23:34 where some manuscripts included the sentence where Jesus said God should forgive those who have crucified him, "for they know not what they do." P.W. VAN DER HORST has pointed out that this understanding of ignorance as the source of sin, was an idea current in Greek literature. He refers to EurHip 1334f; XenCyr 3.1.38; Epict 1.26.6; PlutDe sera numinis vindicta 6,551E; Sextus Empiricus, *Adversus grammaticos* 1.267; Dio Chrysostomus 6.46; Aelian, *Varia historia* 2.39; Ps-Apulcius, *Asclepius* 22 (Hellenistic Parallels to Acts (Chapters 3 and 4), in: *JSNT* 35 (1989), 37-46, here 40-41).

because "what God foretold⁴⁵ long ago⁴⁶ by the mouth of all the prophets,⁴⁷ he thus fulfilled"⁴⁸ (ὁ δὲ θεός, ἃ προκατήγγελεν διὰ στόματος⁴⁹ πάντων τῶν προφητῶν ... ἐπλήρωσεν⁵⁰ οὕτως, V.18): that is, that his Christ should suffer (παθεῖν τὸν χριστὸν αὐτοῦ, V.18).⁵¹ God thus remains the Subject here. He is not a mere bystander who observes what happens; rather, what happens was known and predicted by him long before. He is actively involved in history, i.e. salvation history.⁵²

Now that the audience has heard that the person whom they have rejected and denied was "the holy and just One," "the source of life" itself, there remains nothing left than to repent. This is part of God's divine plan which Jesus himself revealed before his ascension, as stated in Lk 24:47: "...that repentance and forgiveness of sins should be preached in his name to all nations." In fact, this is the only remaining part of that revealed plan which was not yet fulfilled!⁵³ The appeal for their repentance is made in V.19 (μετανοήσατε οὖν καὶ ἐπιστρέψατε),⁵⁴ and the consequences thereof spelled out clearly: (a) that their sins may be blotted out (εἰς τὸ ἐξαλειφθῆναι⁵⁵ ὑμῶν τὰς ἀμαρτίας), (b) that times of refreshing may come from the presence of the κύριος, and (c) that he (God) may send Christ⁵⁶ Jesus appointed for them⁵⁷ (VV.19-20). Scholarship is divided on the issue of whether there is some traditional material behind VV.19-21.⁵⁸ The "times of refreshing" (καιροὶ

⁴⁵. Cf. also Ac 2:23 where the same idea is found. It is stated there that this Jesus was "delivered up according to the definite plan and foreknowledge of God", but that he was crucified and killed at the hands of lawless men. God however, has raised him up.

⁴⁶. Cf. Ac 7:52.

⁴⁷. Compare also Ac 2:16: διὰ τοῦ προφήτου Ἰωηλ.

⁴⁸. E. HAENCHEN says: "Die christliche Gemeinde sah die Propheten als eine große Einheit an, die nach Gottes Willen das 'Leiden des Messias' vorhersagte" (*App*, 167).

⁴⁹. This is another typical LXX phrase, according to E. HAENCHEN, *App*, 167,n.4; and E. PLÜMACHER, referring to 3 Ki 17:1; 2 Chr 35:22; 36:21,22; etc. (*Lukas*, 43).

⁵⁰. Cf. Ac 1:16.

⁵¹. Cf. Lk 24:26 (ἔδει παθεῖν τὸν χριστόν); 24:46 (παθεῖν τὸν χριστόν); 9:22 (δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν); Ac 17:2 (ὅτι τὸν χριστόν ἔδει παθεῖν); 26:23 (εἰ παθητὸς ὁ χριστός).

⁵². Cf. also G. SCHNEIDER, *App I*, 323.

⁵³. So also L. O'REILLY, *Word and Sign*, 118.

⁵⁴. This appeal to repentance immediately calls to mind that made in Ac 2:38 in Peter's second speech. According to W.H. MARTY, when both terms occur together, "μετανοέω focuses on the negative aspect of turning away from sin, and ἐπιστρέφω the positive direction of turning to God and a new way of life" (*New Moses*, 188).

⁵⁵. For other instances of the metaphorical use of ἐξαλείφω in Hellenistic literature, see P.W. VAN DER HORST, *Hellenistic Parallels*, Ac 3 & 4, 41; and for its specifically LXX connection, cf. to E. PLÜMACHER, *Lukas*, 43. C. SMITS refers specifically to Is 42:23 (*Citaten II*, 185).

⁵⁶. "Christ" should probably be taken here not as part of the proper name "Jesus Christ", but rather in the sense of "messiah", i.e. as a title. So also B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 84.

⁵⁷. Cf. J.A.T. ROBINSON who saw in this the background of some traditional material (*Earliest Christology*, 177-189). G. LÜDEMANN reckons that these verses "...sind darin einzigartig, daß sie die Umkehr Israels als vorbedingung für das Eintreffen des eschatologischen Heils ansehen" (*Christentum*, 59). W.H. MARTY points out that, on the basis of texts such as Zch 12:10-13 and Hs 14:1-8, "repentance for forgiveness of sins was a mandatory prerequisite for the establishment of the messianic age" (*New Moses*, 188).

⁵⁸. According to K. KLIESCH, VV.19-21 points to material from the tradition, and is probably an original independent Elijah tradition, which was christologically interpreted by Luke (*Heilsgeschichtliche Credo*, 129). Also O. BAUERNEFEIND, (*App*, 65-69); *idem.*, Tradition und Komposition in dem Apokatastasispruch Apostelgeschichte 3,20f, in: O. BETZ, M. HENGEL & P. SCHMIDT (hrsg)

ἀναψύξωσ, V.20) is a phrase that is unclear and has become a *crux interpretum* in the scholarly debate. It has been suggested that it may have come from the apocalyptic tradition,⁵⁹ or from an interpretation of Is 32:15 (LXX) which is extant in the LXX version of Symmachus.⁶⁰ Within this context (Ac 3:20), it seems to indicate the interim period between Jesus' ascension and his second coming.⁶¹ It refers probably to that period as an opportunity for salvation.⁶² V.21 is an elaboration and explanation of (c) above, substantiated by the role of μὲν here at the beginning of this verse. It is stated that this Jesus must remain in heaven (ὄν δεῖ οὐρανὸν μὲν δέξασθαι)⁶³ until (ἄχρι) the time (has passed) for establishing all

Abraham unser Vater, Festschrift für O. Michel, Leiden 1963, 13-23; and U. WILCKENS (*Missionsreden*, 153-156) has supported an underlying Elijah tradition which was interpreted by the early church in terms of Jesus. And although others, such as F. HAHN, *Christologische Hoheitstitel*, 184-6, have rejected a purely Jewish origin for VV.19-21, they have nonetheless taken VV.20f as a sentence expressing the early church's ancient christology which was formulated with the help of the Jewish ascension schema. G. LOHFINK admits that VV.19-21 is probably the reworking of a pre-Lukan ascension tradition. "Denn hinter der Aussage ὄν δεῖ οὐρανὸν μὲν δέξασθαι steht klar die Vorstellung der Apokalypitik, daß bestimmte Personen von Gott in den Himmel entrückt und dort für die Endzeit aufbewahrt werden können" (*Himmelfahrt Jesu*, 224). However, he makes it clear that these verses originated from the hand of Luke himself (225). Others who prefer to see the redactional hand of Luke himself behind VV.19-21, include E. HAENCHEN (*Apg*, 209-11); G. LOHFINK (*Christologie und Geschichtsbild in Apg* 3,19-21, in: *BZ* 13 (1969), 223-241); H. CONZELMANN (*Apg*, 34f). The problem is very complex, and clearcut distinctions difficult to make, as argued later by F. HAHN, *Das Problem*, 129-154.

⁵⁹ So, for example, G. LOHFINK, *Christologie*, 223-241; and *idem.*, *Himmelfahrt Jesu*, 224. He says in the latter: "Lukas hat allerdings gerade in 3,19-21 verstärkt Wendungen und Vorstellungen der Apokalypitik eingebaut, um eine Rede an Juden über die Eschata *sachgemäß* formulieren zu können" (225). D. HAMM, in his comments on LOHFINK, says: "If such material as this provides the background, Luke would appear to be using a term from Jewish apocalyptic referring to messianic 'interim time' and applying the phrase to the 'salvation time' already come with Jesus" (*Peter's Speech*, 208). Also W.H. MARTY finds the origin of this phrase in "messianic Judaism" (*New Moses*, 182). Cf. rabbi Jacob (ca. 170) in *Aboth* 4:17: "eine Stunde der Erquickung...in der zukünftigen Welt ist besser als das ganze Leben in dieser Welt" (STR-BILL, *Kommentar II*, 626).

⁶⁰ So C. SMITS, *Citaten II*, 185. He refers also to the recension of Aquila on Is 28:12 and 34:15. Cf. also D. HAMM (*Peter's Speech*, 208), who refers to W.L. LANE, *Times of refreshment: A Study in Eschatological Periodization in Judaism and Christianity*, PhD.Diss., Harvard Divinity School 1962.

⁶¹ D. HAMM stresses the eschatological thrust of this idea, and sees, especially in VV.19-26, "...an invitation to conversion that places such a conversion of the Israelites within the eschatological unfolding of the plan of God" (*Peter's Speech*, 207). A second coming is thus surely part of Luke's end-time picture (211). Cf. also Lk 21:27; Ac 1:11; and 2:20. Interesting here is the viewpoint of J.A.T. ROBINSON (*The most primitive Christology of all?*) and F. HAHN (*Christologische Hoheitstitel*): "...daß Jesus von Gott erst bei der Parusie zum Messias eingesetzt wird, daß also das Ostergeschehen zunächst als reine *Entrückung*, hingegen noch nicht als *Erhöhung* konzipiert war" (G. LOHFINK, *Himmelfahrt Jesu*, 225).

⁶² So also H.N. RIDDERBOS, *Speeches*, 14; and D. HAMM, *Peter's Speech*, 208. The latter states: "...the coming of times of refreshment is not a reference to the parousia hastened by conversion, but rather a way of describing the effects of conversion in apocalyptic language." H. CONZELMANN says that the καιροὶ ἀναψύξωσ are not "Atempausen in der eschatologischen Drangsal" (cf. O. BAUERNFEIND, *Apg*, 68-69) "sondern die endgültige Heilszeit" (*Apg*, 40).

⁶³ Cf. P.W. VAN DER HORST for parallels in Hellenistic literature on the same idea (*Hellenistic Parallels, Ac 3 & 4*, 41).

(χρόνων ἀποκαταστάσεως⁶⁴ πάντων) that God has spoken (ὧν ἐλάλησεν ὁ θεός) by the mouth of his holy prophets (διὰ στόματος τῶν ἁγίων...αὐτοῦ προφητῶν) from old (ἀπ' αἰῶνος).⁶⁵ The richness of this verse in terms of Luke's understanding of Scripture, can hardly be overstated.⁶⁶ The point of departure for all that happens, is to be found in the fulfillment of the Scriptures (here the "mouth of God's prophets"). Because these are the words of *God*, they will come true. God is the Initiator and the Subject. These words are eternal in their function, and not simply limited to the time in which they are spoken. The prophets were used as authoritative media by whom God has spoken his words. Those words pointed to Jesus of Nazareth as the Christ. In this instance, it is understood from the Scriptures that the Christ had to suffer (Jesus himself told his disciples this after his resurrection according to Lk 24:46), and that he also had to (δεῖ) stay in heaven until (ἄχρι) all which was foretold, has been established. The two moments in time which has come to the fore in the quoted text from J1 in Ac 2, are to be found again here. Jesus is exalted to heaven, where, for the present, he remains. These are the refreshing times, during which all that God has spoken through the prophets will come to pass. But a time will come when Jesus will come again, sent by God himself,⁶⁷ a moment which is currently hindered due to their conversion.⁶⁸

With another μεν, VV.22-23 recall the direct words of Moses (God's words)⁶⁹ which talk about a prophet who will be "raised up by their God for them" (ὕμῖν ἀναστήσει κύριος ὁ θεός ὑμῶν). There seems to be a chiasmic structure in VV.22-23, placing the statement about the prophet's words in the centre.⁷⁰ The phrase, "raised up by God", could be understood in three ways: (a) It refers to the first

64. According to C. SMITS, this word has a clear messianic-eschatological intension in prophetic texts such as Hos 11:11; Jer 15:19; Ez 16:53, as well as Ps 15:5. In Mal 3:23 and Am 5:15, however, it points to an inward change (*Citation II*, 185). D. HAMM adds Jer 16:15; 23:8; 24:6; 27:19; Ez 17:23; Is 49:6b (cf. Ac 13:47); Is 61:1-2 & 58:6 (cf. Lk 4:18), Am 9:11-12 (cf. Ac 15:16) while saying that "Such texts as these seem to indicate the kind of restoration of all meant by the ἀποκαταστάσεως πάντων of Acts 3:21 — the end-time restoration of the people to their Lord and their land" (*Peter's Speech*, 210). J.W. DOEVE has argued for the viewpoint that the restoration is on a par with the refreshing, and that the pericope itself presents an explanation of the quoted text of Dt 18:15 (Apokatastasis in Act 3:21, een voorbereiding, in: *VoxTh* 18 (1947-48), 165f). It should be noted, however, that it was expected that the Messiah would restore 6 things, according to GnR 12 (STR-BILL, *Kommentar II*, 626).

65. G. LOHFINK said: "Ihn mußte freilich der Himmel aufnehmen bis zu der von Gott gesetzten Zeit der Wiederherstellung. Das heißt, die Parusie liegt nicht in naher Zukunft, sondern sie erfolgt dann, wenn Gott es will. Nicht nur Tod und Auferstehung Jesu, sondern auch sein Verweilen im Himmel bis zur Parusie stehen unter dem δεῖ des göttlichen Willens" (*Himmelfahrt Jesu*, 225). E. HAENCHEN, *App*, 168; G. SCHNEIDER, *App I*, 324; and A. WEISER, *App I*, 115, have drawn attention to Lk 1:70 which agrees almost verbally with this phrase.

66. Cf. also G. LÜDEMANN: "Zwar war das Leiden des Christus schriftgemäß, doch gilt das ebenfalls für die Predigt zwischen Auferstehung und Parusie (Lk 24,44-47) und für die Parusie selbst (= die Zeiten der *apokatastasis*) (V.21) (*Christentum*, 57-58).

67. H.N. RIDDERBOS, referring to V.24, points to this issue when saying that "...there is still a distance between the beginning and the end of 'these days' of the fulfillment" and that "the ascension of Christ signifies a new interim period" (*Speches*, 14).

68. This moment is an eschatological one, based on the "restoration". "Dic χρόνοι ἀποκαταστάσεως πάντων wirken sich auf die Gläubigen als καιροὶ ἀναψύξεως aus" (E. HAENCHEN, *App*, 168).

69. So also H. RINGGREN, *Luke's Use*, 233.

70. So L. O'REILLY, *Word and Sign*, 108. In fact, for O'REILLY the whole of Ac 3:19-26 is structured in a chiasmic manner. See his exposition on pp.112-114.

coming of the Messiah, being Jesus of Nazareth,⁷¹ in his "vocation as prophet" or (b) it refers to the resurrection and exaltation of Christ,⁷² or (c) it refers to both.⁷³ It was not only Moses, but also all the prophets, "from Samuel and those who came afterwards," who have proclaimed these days (V.24).

Peter goes on to tell the audience that they are the descendants of those prophets (their "sons") and of the covenant which was given by God to their forefathers. The hearers are reminded of this in V.25 when God's promise to Abraham is recalled, namely that all the families of the earth shall be blessed in his posterity.

It is clear that the audience here seems to consist of Jews. The references to Moses and the other prophets, Abraham as their forefather, and especially the implied covenantal promises, could only be understood against the background of Jewish history. V.26 thus states that the "raised"⁷⁴ Christ was first sent to them, in order to bless them and to turn them from their wickedness.

Note also the links between V.26 and the foregoing: ἀναστήσας (V.26) and ἀναστήσει (V.22); παῖδα (VV.13,26);⁷⁵ ἀποστείλη (V.20) and ἀπέστειλεν (V.26).

4.2 The phrases from *Dt 18:15-20* and *Lv 23:29* (*Ac 3:22-23*)

The unit in *Ac 3:22-23* can be understood in three different ways: (a) It was either meant to be an *explicit quotation*;⁷⁶ or (b) meant to be only *explicit references*;⁷⁷

⁷¹. So seen by C. SMITS, *Citaten*, 188; E. HAENCHEN, *App*, 168; A. LOISY, *Les Actes*, 237; F.F. BRUCE, *Acts*, 86-87; H. CONZELMANN, *App*, 41; J.A.T. ROBINSON, *Primitive Christology*, 177-189.

⁷². So, for example, L. O'REILLY: "The prophet...whom God 'will raise up' is in fact his servant...Jesus whom he raised from the dead, thus glorifying him" (*Word and Sign*, 113. See also 117-119). Cf. also the *Bible de Jérusalem* (referred to by J. DUPONT, *Études*, 55); J. DUPONT, *Les discours*, 353; W.S. KURZ, *Acts 3*, 311-312. L. O'REILLY reported that the latter "...points to the fact that the position of the verb *anistēmi* at the end of the speech tells against a reference to the earthly ministry of Jesus because the other missionary speeches always begin with the earthly ministry" (*Word and Sign*, 117).

⁷³. So D. HAMM, *Peter's Speech*, 213-214.

⁷⁴. Seen to be (a) the *resurrected* Christ by G. SCHNEIDER, *App I*, 330; or (b) to refer to the earthly mission of Jesus, as in V.22, by E. HAENCHEN, *App*, 169; and B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 88. But (c) according to W.H. MARTY, both the resurrection and raising as God's servant and prophet might be implied here (*New Moses*, 194).

⁷⁵. W.H. MARTY suggests that "Peter identifies Jesus as God's Servant both in the beginning and end of his sermon" (*New Moses*, 183). παῖς occurs only 4 times in *Ac*, all in *Ac 3-4*: 3:13,26; 4:27,30. Cf. also C.K. BARRETT, *Faith and Eschatology*, 3; and D.E. JOHNSON, *Isaianic Servant Songs*, 344. According to D. HAMM, "παῖς is sometimes used in the LXX to denote the prophet as servant". He refers to *Jos 14:7*: Μωϋσῆς ὁ παῖς τοῦ θεοῦ (*Peter's Speech*, 214-215). G. LÜDEMANN reckons that this phrase does not come from Luke's hand: "...da so nicht die breite Streuung von *pais* *itheou* im frühchristlichen Schrifttum bis zur Mitte des zweiten Jhs erklärt werden kann" (*Christentum*, 59).

⁷⁶. Supported by the introductory formula, as well as ὡς ἐμέ — in the first person. Taken as explicit quotation, for example, by E. HAENCHEN, *Schrifttate*, 163; C. SMITS, *Citaten II*, 186; M. RESE, *Motive*, 66-71; E. PLÜMACHER, *Lukas*, 44; G.D. KILPATRICK, *Some Quotations*, 86; E. RICHARD, *OT in Acts*, 336; A. WEISER, *App I*, 119; D.L. BOCK, *Proclamation*, 191-4; C.K. BARRETT, *Luke/Acts*, 238.

⁷⁷. Supported by the ὄτι in the introductory formula (which *might* introduce indirect speech here), as well as the adaptation of the 2nd person plural pronoun (four times) in *Ac 3:22*, which are on a par with the rest of the context of the speech. Also T. HOLTZ, *Untersuchungen*, 71; and G. SCHNEIDER, *App I*, 316, who calls them "Anspielungen auf die Schrift".

created by the author by his skillful combination of several different passages, and explicitly and consciously linked with those reading(s) of the OT texts themselves;⁷⁸ or (c) some free quotation from memory.⁷⁹ The second possibility seems to be the best choice, and Ac 3:22-23 could be treated as a paraphrase of Dt 18:15-20/21 which was summarized by the author by way of a complex combination of phrases (from the referred passages) in an order that suited his purpose within the context of his time.⁸⁰ Nevertheless, Ac 3:22-23 is introduced by a single introductory formula, and the unit in Ac 3:22-23 is the combination of several conflated or combined phrases, mainly from two different text units, traditionally accepted to be Dt 18:15-20 and Lv 23:29.⁸¹

4.2.1 Other occurrences of these texts

Although this text was used very seldom in other Jewish literature,⁸² Dt 18:18-19 is to be found in 4QTest 5-8⁸³ and 1QS 9:11.⁸⁴ The readings of 4QTest 5-8 and that of the MT are identical, with the exception of וירכר for the ורכר of the MT.⁸⁵

There might, however, also be an implied knowledge of Dt 18:15 to be detected in Mk 9:4,7 (par: Mt 17:5; Lk 9:35), Lk 7:39; 24:25; Jn 1:21 and 5:46. These NT occurrences are, however, not clear explicit quotations at all and none of these proves any clear intention to quote explicitly from the Scriptures. It is also interesting that Philo refers to the prophecy in Dt 18:15, but there is no indication that this is a reference to an eschatological prophet.⁸⁶

⁷⁸ So also C. SMITS: "De combinatie is buitengewoon deskundig tot stand gebracht. Wat in de gegeven omstandigheden niet paste, is met een andere passende tekst aangevuld" (*Citaten II*, 187). In the same direction also E. RICHARD: "He modifies considerably the LXX text (Deut 18:15-22 and adds Lev 23:29) to formulate his own 'OT quotation'" (*OT in Acts*, 336); and G.D. KILPATRICK: "In principle he could have put the two passages together and made the various changes from the LXX himself" (*Some Quotations*, 86).

⁷⁹ So categorized by W.K.L. CLARKE under his heading: "Free Versions of the LXX. in Acts" (*Use of the Septuagint*, 88-89). Almost in the same direction, cf. B.M. NEWMAN & E.A. NIDA: "a free rendering" (*Translator's Handbook*, 85).

⁸⁰ J. ROLOFF also thinks in this direction: "Die Wiedergabe des Wortes fußt auf dem LXX-Text, ist jedoch in ihrer Wortfolge so frei, daß man von einem Zitat im eigentlichen Sinne nicht mehr sprechen kann" (*App*, 77). So does L. O'REILLY (*Word and Sign*, 115) refers for instance also to C.M. MARTINI, L'esclusione dalla comunità del popolo di Dio e il nuovo Israele secondo Atti 3,23, in: *idem., La parola di Dio alle origini della Chiesa*, Rome 1980, 246.

⁸¹ So, for example, F.J. FOAKES JACKSON & K. LAKE, *Beginnings IV*, 38; J. DE WAARD, *A Comparative Study of the Old Testament in the Dead Sea Scrolls and in the New Testament* (Studies on the Texts of the Desert of Judah 4), Leiden 1966, 22-23; H. CONZELMANN, *App*, 41; F.F. BRUCE, *Acts*, 86-7; E. PLÜMACHER, *Lukas*, 44; B.M. METZGER, *Textual Commentary*, 315; B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 85; G. SCHNEIDER, *App I*, 328; R. PESCH, *App I*, 150.157; C.K. BARRETT, *Luke/Acts*, 238.

⁸² So STR-BILL, *Kommentar II*, 626; and C. SMITS, *Citaten II*, 186. Exceptions are SDt 18:15 §175-6(107^b) and P^csiq 112^a.

⁸³ See J. DE WAARD on this in: *Comparative Study*, 21-24; and *idem., Quotation from Deuteronomy*, 537-540. Cf. also the remarks of D.-A. KOCH on 4QTest (*Schrift als Zeuge*, 252).

⁸⁴ Cf. H. BRAUN, *Qumran und das Neue Testament, Vol. II*, Tübingen 1966, 311-312. J. DE WAARD refers also to Codex Neofiti I (*Comparative Study*, 22). Against C. SMITS, who says it is not to be found in Judaistic literature (*Citaten II*, 186).

⁸⁵ Cf. J. DE WAARD, *Comparative Study*, 22.

⁸⁶ Cf. D.M. HAY, *Moses*, 241, n.3.

Lukan knowledge and usage of these texts seems nonetheless to be prominent. The resemblances between Lk 24:25-27 and Ac 3:18,21-24 are striking. Even more interesting is the fact that Dt 18:15,18 is to be found once more in Ac, in a shorter quotation in Ac 7:37.⁸⁷ No other references to Lv 23:29 are to be found.

To assume that these phrases (in Ac 3:22-23) were to be found already combined before Luke's time,⁸⁸ remains problematic, questionable and unprovable.⁸⁹

4.2.2 *The introductory formula (Ac 3:22a)*

The same trend is to be found here, as was the case in Ac 1:20, where a single introductory formula introduces an explicit quotation consisting of two separate quoted texts. In Ac 1:20 the two texts are kept clearly separate, although combined with a καί. Here, however, the two different quoted texts seem to be integrated very closely with each other, thereby forming a conflated quotation.⁹⁰ It would thus be a better *modus operandi* to discuss both quoted texts together here, instead of separating them. The introductory formula: Μωϋσῆς μὲν εἶπεν ὅτι, suggests that the conflated quotation may have been intended as an explicit citation. It clearly indicates the section from the Scriptures from which the author is "quoting" — as was the case in the other two Petrine speeches. In the first Petrine speech the quoted texts were taken from "the book of the Pss" (Ac 1:20). In the second Petrine speech from "the prophet JI" (Ac 2:16) and "David," (Ac 2:25,34). To these, the Torah ("Moses," Ac 3:22) is now added here in the third Petrine speech.

⁸⁷. See the hypothesis of C.H.H. SCOBIE on Luke's probable use of an early Christian tract for Ac 3:12-26 and Ac 7:2-53 (*Source Material*, 399-421).

⁸⁸. A pre-Lukan combination is presumed (a) on the basis of the existence of "testimonies" by: J.R. HARRIS (*Testimonies II*, 70); K. LAKE and H.J. CADBURY (*Beginnings IV*, 22); L. CERFAUX (*Le première*, 210); C. SMITS (*Citaten II*, 187); C.H. DODD, *Scriptures*, 53f; T. HOLTZ (*Untersuchungen*, 72-73,97-98); and J. ROLOFF (*Apg*, 78); (b) on the basis of a relationship with 4QTcst, by J. DE WAARD (*Comparative Study*, 21-24); and (c) a "Jewish-Christian source grounded in the MT, not the LXX text," by D.L. BOCK (*Proclamation*, 192,357).

⁸⁹. So also G.D. KILPATRICK (*Some Quotations*, 86). In the same direction: E. RICHARD (*OT in Acts*, 336).

⁹⁰. So also W.K.L. CLARKE, *Use of the Septuagint*, 94; E. HAENCHEN, *Schriftzitate*, 163; C. SMITS, *Citaten II*, 186; M. RESE, *Motive*, 66; G.D. KILPATRICK, *Some Quotations*, 86; G.L. ARCHER and G. CHIRICHIGNO, *Quotations*, 33; D.L. BOCK, *Proclamation*, 192; and C.K. BARRETT, *Luke/Acts*, 238. E. HAENCHEN labelled it as "Zwei 'Mischzitate'" (*Schriftzitate*, 165), while D. KILPATRICK talks of it as a "composite quotation," consisting of "schoes or pieces from passages in Deuteronomy and Leviticus" (*Some Quotations*, 86).

4.2.3 *Determining and explaining the textual differences*

NT (NA26)	LXX	LXX	MT	MT
Ae 3:22-3	Dt 18:15-16,19	Lv 23:29	Dt 18:15-16,19	Lv 23:29
προφήτην	προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμέ		נְבִיא מִבְּרָדְבָר אֶלְהֵיכֶם כְּמִנִּי	
ὕμῶν ἀναστήσει	ἀναστήσει σοι κύριος ὁ θεός σου,		וְקִים יְהוָה אֱלֹהֵיכֶם	
κύριος ὁ θεός ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα	αὐτοῦ ἀκούσεσθε 16 κατὰ πάντα ὅσα ... 19 ...ὁς ἂν μὴ ἀκούσῃ τῶν λόγων αὐτοῦ ὅσα ἂν λαλήσῃ		וְשָׁמַעְתֶּם כָּכָל דְּבָרֵי יְהוָה לְאֶ- לְיָדְכֶם וְשָׁמַעְתֶּם כָּכָל דְּבָרֵי יְהוָה	
ἂν λαλήσῃ πρὸς ὑμᾶς.	ἂν λαλήσῃ ὁ προφήτης			כִּי תִשְׁמָע לְאֶ- לְיָדְכֶם מִפִּי הַזֶּה
23 ἔσται δὲ πᾶσα ψυχὴ ἥτις		29 πᾶσα ψυχὴ ἥτις μὴ ταπει- νωθῆσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ,		וְכָכָד יִשְׁמָע
ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξ ὀλεθρευ- θήσεται ἐκ τοῦ λαοῦ.		ἐξ ὀλεθρευ- θήσεται ἐκ τοῦ λαοῦ αὐτῆς.		

(a) *Textual differences: Ac 3:22 and Dt 18:15-16,19 (LXX)*⁹¹

There are 5 major changes to be found between the readings of Ac 3:22 and Dt 18:15-16,19: (1) A transposition in the NT of the LXX phrase, ἐκ τῶν ἀδελφῶν...ὡς ἐμέ; (2) pronoun changes of the three singulars (σοι, σου, σου) in the LXX text, by way of three plurals in the NT text (ὑμῖν, ὑμῶν, ὑμῶν); (3) the changed pronoun in Ac (ὑμῖν) is moved before the verb, while it follows after the verb in Dt 18:15; and (4) the addition of the words, πρὸς ὑμᾶς, in the NT. (5) The remaining reading of the text of the LXX in Dt 18:16-19 is omitted.

a.1 *Transposition: ἐκ τῶν ἀδελφῶν (ὑμῶν) ὡς ἐμέ*

This phrase is to be found transposed from its position in the LXX reading (at the beginning of the sentence, before the verb), to another position (at the end of the sentence, after the verb), in the NT reading. Exactly the same situation is to be found again in Ac 7:37 where Dt 18:15 is quoted again. There is no reason to doubt the reading of the NT text in either instance; there are no other NT textual witnesses to support another reading.

The situation among the LXX textual witnesses is interesting. The transposition as it is to be found in Ac, is supported by no major LXX witness, but finds support, however, in the quotations of several Church Fathers⁹² — which clearly points to the fact that at a later stage in history the Church Fathers have adapted the NT reading.

According to the known textual witnesses then, no evidence can be found that this transposition was already at hand in Luke's *Textvorlage*, and the transposition may therefore cautiously be ascribed to the hand of Luke himself. The word order as found in Dt 18:18 might have influenced him on this point:⁹³ προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὡς περ σέ,... However, the consistency in word order with regard to the transposition in both instances (Ac 3:22 and Ac 7:37), raises the unanswered question of whether Luke would have used an older *Textvorlage* of the LXX, lost today, which had this specific word order.⁹⁴

⁹¹. The textual differences between the MT and LXX could be followed in W.H. MARTY, *New Moses*, 195-197.

⁹². The change is supported by Chr *passim*; Cyr II 596, III 33, VIII 1316, IX 888, X 980; Epiph II 136; Eus VI 17; Isid 797; Nil 137; Or III 285; Procop 1844; Tht II 545, IV 1393; Titus 1225.

⁹³. With E. RICHARD, *OT in Acts*, 336. He draws attention to the stylistic parallel with Ac 3:21: object, verb, subject + propositional phrase. (He prefers, however, another *Textvorlage* as a better choice for explaining the occurrences of the 2nd person plural forms here. This cannot be accepted, as ὡς ἐμέ (1st person) contradicts this theory).

⁹⁴. Also L. O'REILLY (*Word and Sign*, 116) refers to C.M. MARTINI who has already considered this possibility, but after scanning through all the existing evidence of the textual witnesses of the LXX, including the Samaritan Pentateuch, the Targum Onkelos, and 4Q 175, he had to admit that none of these differs substantially from the MT or confirms a different version. He concluded then that "The changes of which we shall speak seem, therefore, to be due entirely to the pen of Luke" (*L'esclusione*, 246-247). Contrary to this, J. DE WAARD has stated explicitly that Ac 3:22 "is probably a rendering of Dt 18,15, but not according to the MT or the LXX" (*Comparative Study*, 23), and has argued that there is a textual interrelationship between Ac 3:22-23 and a text of the type of 4Q 175. He refers also to the evidence of the Palestinian Targum tradition (especially Targum Pseudo-Jonathan and codex Neofiti 1) in comparison with Targum Onkelos (*Quotation from Deuteronomy*, 538-9).

This transposition is probably better explained in terms of the function of this stylistic change within the context, and that is that "prophet" is placed here in an emphatic position.

a.2 Pronoun changes and a.3 the transposition of ὑμῶν

Three times in the first sentence of the quoted text, the second person singular pronoun of the LXX reading (σου-σοι-σου) is substituted by the second person plural pronoun in Ac 3:22 (ὑμῶν-ὑμῶν-ὑμῶν). The same changes occur again in Ac 7:37 (except that the second of these three instances is omitted). *The first* of these is not only substituted in the NT, but also transposed from its original position in the LXX. This is the dative plural ὑμῶν, which appears before the verb as the second quoted word in Ac 3:22. It is a substitution of the dative singular σοι, which appears after the verb as the ninth word in the sentence of Dt 18:15 (LXX). No existing NT textual witness proposes any another reading, and the reading of the NT text can thus be accepted without any doubt at this specific point. Similarly, the NT change receives no support from any major LXX witness. There is, however, as noted above, the later adaptation of the NT text reading by the Church Fathers.⁹⁵ The dative plural form (3rd person) is to be found in Dt 18:18 (προφήτην ἀναστήσω αὐτοῖς) and might have influenced this change between Dt 18:15 and Ac 3:22. The change plays an important role in the broader context.⁹⁶ In the *second instance*, the LXX genitive singular σου (in the phrase, κύριος ὁ θεός σου, Dt 18:15), is substituted in Ac 3:22 in the same phrase by the genitive plural ὑμῶν. The NT change is again supported by some minor LXX witnesses of a late date,⁹⁷ which probably adapted to the reading of the NT. Also in the *third instance*, the other LXX genitive singular σου (in the phrase ἐκ τῶν ἀδελφῶν σου ὡς ἐμέ, Dt 18:15), is substituted in the same phrase in the NT also by the genitive plural ὑμῶν. Exactly the same situation appears here, as was the case with the above mentioned changes, in relation to the LXX witnesses which support the changed reading of the NT.⁹⁸ The genitive plural form (3rd person) is again to be found in Dt 18:18 (ἐκ τῶν ἀδελφῶν αὐτῶν ὡς περ σέ...), which might have influenced the change between Dt 18:15 and Ac 3:22.

Despite the scarcity of LXX textual support for the changed NT readings, there are scholars who don't want to exclude the possibility that these changes were already to be found in the exact reading of Luke's *Textvorlage*.⁹⁹ This cannot be accepted, and

⁹⁵ Cf. Or VI 622.

⁹⁶ Cf. M. RESE: "...das Zitat trifft die angeredeten Israeliten in dieser Form sehr viel unmittelbarer. Es liegt nahe, den Grund für diese Änderung in dem Bestreben zu finden, das Zitat an die Situation der Rede anzupassen" (*Motive*, 67). L. O'REILLY has quite rightly pointed out that this transposed pronoun is now standing in an emphatic position (*Word and Sign*, 115).

⁹⁷ Supported by 121 68^a 407; Eus VI 96,100; Or VI 622; Arm^{ap} = Tar^P.

⁹⁸ Supported by Eus VI 100; Or VI 622 = Tar^P.

⁹⁹ Cf. here E. RICHARD, (*Acts 6:1-8:4: The Author's Method of Composition* (SBLDS 41), Missoula 1978, 109-110). So also in his article: "...it is more likely that the author employed a text which read the plural" (*OT in Acts*, 336).

the changes are easily explained within the context of this speech itself. It must be noted that Peter's hearers are addressed in the second person plural. He talks with the people (πρὸς τὸν λαόν, Ac 3:12), whom he addresses as "Israelite brothers" (ἄνδρες Ἰσραηλίται, V.12), and refers to them several times in his speech with the second person plural pronoun: ὑμεῖς μέν (V.13), ὑμεῖς δέ (V.14), ὑμῖν (V.14), πάντων ὑμῶν (V.16), ὑμῶν (V.17), ὑμῶν (V.19), ὑμῖν (V.20), ὑμῖν (V.22), ὑμῶν (V.22), ὑμῶν (V.22), πρὸς ὑμᾶς (V.22), ὑμεῖς ἐστε (V.25), ὑμῶν (V.25), ὑμῖν πρῶτον (V.26), ὑμᾶς (V.26), ὑμῶν (V.26). Seen from this contextual viewpoint, the three changes in V.22-23 are compatible with the hearers, or subjects, who are addressed.¹⁰⁰ The transposition of the first (ὑμῖν) in V.22 to its emphatic position, is understandable in the light of the same emphatic trend in V.25 and V.26.

a.4 Addition: πρὸς ὑμᾶς

There is no reason to doubt the reading of the NT at this point, as none of the NT textual witnesses omits these words. Likewise, they are not included by any of the LXX witnesses. Thus, their occurrence in Ac must be attributed to the work of the NT author. The author may have included the words between the quoted phrases from Dt and Lv, with the same purpose as mentioned above, i.e. to be consistent with the addressing nature of the speech, and to emphasize this point by way of the three changes to the second person plural pronoun (V.22), as well as to include the pronoun here again.¹⁰¹

a.5 Omission of Dt 18:16-19

The quoted text from Dt 18:15-20 breaks off at the beginning of Dt 18:16 and picks up again at the end of Dt 18:19 with a brief phraseological reference. The Dt content of this omitted section does not fit the new context of this speech in Ac at all, and its exclusion thus makes sense here.

(b) Textual differences: Ac 3:23 and Dt 18:19(LXX)

It is generally accepted by scholars that V.23 is based on Lv 23:29 (LXX), with phrases taken also from Dt 18:16,19 (LXX). This seems acceptable on the basis of the syntactical similarities between these phrases. Only three major changes appear in the remaining comparative material with Dt 18:19: (1) The words ἔσται δέ seems to be added in Ac 3:23;¹⁰² (2) the ὁ προφήτης of Dt 18:19 may have been substituted by τοῦ προφήτου ἐκείνου in Ac 3:23 and transposed from its original position in the sentence; and (3) the ἄν μὴ ἀκούσῃ of the LXX reading is transposed in Ac (reading ἐὰν...).

¹⁰⁰. So also C.M. MARTINI, *L'esclusione*, 246-8; L. O'REILLY, *Word and Sign*, 115; D.L. BOCK, *Proclamation*, 191.

¹⁰¹. So also M. RESE, *Motive*, 67.

¹⁰². This is not indicated in the print of NA26.

b.1 Addition: ἔσται δέ

No textual support for the omission of these words is found among the NT witnesses, nor do the LXX witnesses support their inclusion. The NT reading can thus be accepted as it is, and the addition be ascribed to Luke. Interesting here is the similarity between this ἔσται with that which was found in the J1-quotation (Ac 2:17,21).¹⁰³ Although the possibility of influence from Ac 2 (J1-quotation) cannot be excluded at all here, it must be noted that ἔσται is used frequently in the LXX — especially in Dt, where it is combined with the curses linked with disobedience to the laws!¹⁰⁴ Some broader knowledge of Dt (and/or the Torah) could have played a role here.

b.2 Substitution and transposition: τοῦ προφήτου ἐκείνου

Without the alternative reading in Dt 18:19, supported by some LXX witnesses, the phrase, ὁ προφήτης ἐκεῖνος, is to be found both in Dt 18:20 and 18:22. This might have found its way (in the genitive) into Ac 3:23 during Luke's compilation and paraphrasing of Dt 18:15-20/22.¹⁰⁵ Interesting is also the similarity between 4QTest (1117) and the LXX reading of ὁ προφήτης (ἐκεῖνος).¹⁰⁶

b.3 Transposition: ἄν / ἐὰν μὴ ἀκούσῃ

There is no textual support from any LXX witness for this transposition as it occurs in Ac. The transposition should be seen as part of the author's process to compile a single quotation from the quoted phrases.

(c) Textual differences: Ac 3:23 and Lv 23:29(LXX)

The phrases πᾶσα ψυχὴ ἴτις...ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ in Ac 3:23 resemble Lv 23:29,¹⁰⁷ while μὴ ταπεινωθήσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ and the final word, αὐτῆς, were excluded from Lv 23:29 during the quoting process. There is no support from any LXX witness in favour of these changes. They can therefore also be relatively safely be ascribed to Luke's hand as being part of his process of compiling one combined quotation.

One thing, however, still remains in question: How does Lv 23:29 fit into this context? What is its relation with Dt 18:15-20 and how did Luke (or his tradition) come to it?

¹⁰³ Cf. also M.RESE, *Motive*, 67.

¹⁰⁴ Cf. Dt 28:15,23,26,29,31,44,46,63,66,68; 30:1 (cf. here the context of ch 30!); 31:17,21,26; 32:20.

¹⁰⁵ Contrary to D.L. BOCK, *Proclamation*, 192.

¹⁰⁶ Also J. DE WAARD, who said that this is "...an obvious evidence of the 'Septuagintal tendency' of the text tradition used by the compiler of 4Q" (*Comparative Study*, 23).

¹⁰⁷ Cf. also W.H. MARTY who suggests that this possibility offers the best explanation for all the variations in the texts (*New Moses*, 197). J.A. WAARD, *Comparative Study*, 23; and R. LONGENECKER, *Acts*, 299-300, n.22-23, hold another viewpoint, namely that Luke replaces the ἐκ δίκησιν of Dt 18:19 (LXX) with ἐξολεθρευθήσεται.

The syntactical similarities between Ac 3:23 and Lv 23:29 should not be pushed too far,¹⁰⁸ in the effort to accommodate (create?) the possible contextual connections.¹⁰⁹ A few things must be considered here: (a) the context of the words in Lv 23:29 has *no* relationship with either Dt 18:15-20 or with Ac 3;¹¹⁰ (b) the formula itself seems to be typical of the literature which deals with the obedience of God's law, and the disobedience of the laws seems to be closely linked with this curse — which is found extensively in "the OT"; (c) Luke himself may have compiled the curse here, within the framework of the nature of this law-material, which seems always to be combined with the curse. He would have done this with the help of his knowledge of the well known terminology used in the Torah, as well as with the help of the rest of the context of Dt 18(:19).

4.2.4 Method of quotation

This third Petrine speech contains several explicit references to the history contained in the Scriptures (ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ, ὁ θεὸς πατέρων ἡμῶν, V.13; ἃ προκατήγγειλεν...ἐπλήρωσεν, V.18; διὰ στόματος πάντων τῶν προφητῶν, V.18; ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν, V.21; Μωϋσῆς μὲν εἶπεν, V.22; πάντες δὲ οἱ προφηταὶ ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν..., V.24; οἱ υἱοὶ τῶν προφητῶν καὶ διαθήκης, V.25; τοὺς πατέρας ὑμῶν, V.25; πρὸς Ἀβραάμ, V.25), as well as explicitly quoted texts. Prophetic texts on the suffering of the Christ are not explicitly mentioned, but suggested.¹¹¹ The primary text which Luke had in mind here, seems then to be that of Dt 18:15,18-19, although it is supplemented with a moral code similar to the one to be found in Lv 23:29.¹¹² The first part of the quotation is almost verbatim, the only changes being in the word order, while the second part seems to be a conflation of the rest of Dt 18:19-20/22 and a curse such as the one in Lv 23:29.¹¹³ Although this phraseological quoted text from Dt 18 is not quoted verbatim in its entirety, it is clearly apparent that it is based on the LXX.¹¹⁴

¹⁰⁸ Cf. also J. DE WAARD who argued in the same direction (*Comparative Study*, 23-24).

¹⁰⁹ Cf. here, for example, the discussion by D.L. BOCK, *Proclamation*, 192-3.

¹¹⁰ Also C.M. MARTINI has recently debated this issue and denied that Ac 3:23 is a quotation from Lv 23:29 as such. According to him, the central phrase in V.23 probably comes from Dt 18:19, but the phrases at the beginning and the end of Ac 3:23, although found in Lv 23:29, are in fact stereotyped expressions frequently found elsewhere in the OT (*L'esclusione*, 249-251, as referred to by L. O'REILLY, *Word and Sign*, 115).

¹¹¹ Cf. C. SMITS who pointed to implicit reference to Is 52:13 and 53:11 (*Citaten II*, 184).

¹¹² Cf. E. HAENCHEN, *Schriftzitate*, 163; C. SMITS, *Citaten II*, 186-7; and G.D. KILPATRICK, *Some Quotations*, 86.

¹¹³ According to E. RICHARD, Luke "...modifies considerably the LXX text...to formulate his own 'OT quotation' (*OT in Acts*, 336). Cf. also T. HOLTZ, *Untersuchungen*, 71-81; M. RESE, *Motive*, 66-77; E. KRÄNKEL, *Jesus, der Knecht Gottes. Die heilsgeschichtliche Stellung Jesu in den Reden der Apostelgeschichte* (BU 8), Regensburg 1972, 198-202; K. KLIESCH, *Heilsgeschichtliche Credo*, 129; and W.H. MARTY, *New Moses*, 197.

¹¹⁴ So also G.D. KILPATRICK, *Some Quotations*, 86; G. SCHNEIDER, *App I*, 328; D. HAMM, *Peter's Speech*, 213; and H. RINGGREN, *Luke's Use*, 233. Contrary to C.H. DODD, *Scriptures*, 53; C. SMITS, *Citaten II*, 187; J. DE WAARD, *Comparative Study*, 23; and T. HOLTZ, *Untersuchungen*, 71-81 (later followed by G. SCHNEIDER, *App I*, 316), who believes that it came from a collection of testimonies. KILPATRICK's criticism of HOLTZ will suffice: "With this conclusion we may sympathize, but I cannot follow his argument in this instance. He does not seem to have demonstrated an intervening stage between the LXX and the evangelist. In principle he could have put the two

The quoted phrases were carefully selected from its original context and those in the quoted section which did not fit the new context, were omitted on contextual grounds. Stylistic changes were also made, such as the personal pronouns which were changed to fit the audience to whom this "quotation" was directed, and the transposition which placed "prophet" at the beginning, and thus in an emphatic position. The curse at the end of the compiled quotation, was probably the author's own creative construction, based on his knowledge of such curses within the wider context of the book (Dt) or part (Torah) from which he is quoting.

It is interesting that roughly the same pattern which was deployed in the first and second Petrine speeches,¹¹⁵ is also to be found here. In this instance there are (a) four themes which are touched upon (VV.12;13-18;19-20;21); (b) next, the first part of the quotation is presented as a fulfilled promise made to Moses (V.22a); (c) the last two parts of the quotation — containing the as yet unfulfilled aspects of the promise — follows, and has the nature of an appeal to the listeners (VV.22b-23); (d) the last of the four themes under (a), i.e. the argument about God's promises, is again picked up (VV.24-25a); (e) another unfulfilled quotation is presented, recalling the promise made to Abraham (V.25b); and (f) the speech is concluded with a summary of the message (V.26).

Looking especially at V.23, the possibility was mentioned that there is an apparent similarity between the way in which Luke uses Scripture here, and the *pesher* method of exegesis¹¹⁶ as found in rabbinic Judaism. One should be cautious, however, not to make connections between the exegetical methods used by rabbinic Judaism and those of the NT writers, Luke in particular. The explicit use of well known indicators (*termini technici*) for those methods are lacking to a large extent in Lk-Ac.¹¹⁷

4.2.5 Interpretation of the quotation by Luke

Ac 3:21 refers to the words of God, spoken in the distant past, through his prophets. The quoted phrases from Dt 18 are now presented as an example of such a promise of the times of restoration, as implied in the previous verses.¹¹⁸ This brings to mind Luke's presentation of Jesus' own interpretation of the Scriptures before his ascension. The first occasion is to be found in Jesus' debate with the Sadducees in connection with the resurrection of the dead (Lk 20:27-40). Jesus indicated there that *even Moses* showed that the dead will be resurrected, and referred to the passage of the bush where Moses calls the Lord the God of Abraham, Isaac and Jacob, thereby interpreting it that they are still living, and that he is therefore the God of the living (Lk 20:37-38). The interesting point here is that this confessional

passages together and made the various changes from the LXX himself" (*Some Quotations*, 86).

¹¹⁵ Compare Ch 4, 3.2.4 "Method of quotation".

¹¹⁶ Cf. D. HAMM who says categorically that V.23 "...is a broad statement of the *pesher* hermeneutic Luke is using — the principle that all of Scripture points to these current events" (*Peter's Speech*, 213).

¹¹⁷ See for instance also D.-A. KOCH's remarks in his study on Paul, that the introductory formulae lack these indicators (*Schrift als Zeuge*, 227-230).

¹¹⁸ Cf. also D. HAMM who argues along similar lines (*Peter's Speech*, 212).

formula is interpreted by Luke in terms of the resurrection! The second occasion is after Jesus' own resurrection, before his ascension. On two different occasions In Lk 24 Jesus refers to the Scriptures, applying them to his own life. First to those on their way to Emmaus: "And beginning with *Moses and all the Prophets*, he interpreted to them in all the Scriptures the things concerning himself" (Lk 24:27). But also to the disciples: "...that everything written about me in *the law of Moses and the Prophets* and the Pss must be fulfilled" (Lk 24:44). The christological application of these phrases here in Ac 3, as well as in Stephen's speech in Ac 7:37, do then indeed fit within Luke's interpretation of Scripture.¹¹⁹ It will be reflected upon again in Ac 28:23.

The links between Ac 3 and 7 are wider than only this one shared quotation. The reference in Ac 3:13 to the covenantal God of Israel, "the God of Abraham, Isaac and Jacob," is also to be found in a similar form in Ac 7:32.

The Servant-of-Yahweh theme¹²⁰ is linked here with the Prophet-like-Moses theme.¹²¹ The prophet-like-Moses motif plays a prominent role here in the third Petrine speech.¹²² There might have been an expectation among some Jews and Samaritans of an eschatological prophet like Moses or Elijah.¹²³ In fact, 1QS 9.11 and 4QTest 5-8 might be indications that this prophecy was already interpreted before the time of the apostles "as pointing to one particular prophet, a second Moses, who would exercise the prophet's full mediatorial function as Moses had done."¹²⁴ That Luke understood Dt 18:18 in a direct messianic sense here, is clear;¹²⁵ Jesus is that *eschatological prophet* to whom Dt 18 refers,¹²⁶ who was "raised up" by God (Ac 3:22).¹²⁷ That prophet would be divine, as God himself is

¹¹⁹ According to C.H.H. SCOBIE, these are the only two passages in early Christian literature (apart from the Pseudo-Clementines) where Dt 18:15,18 is explicitly quoted as a christological text (*Source Material*, 418).

¹²⁰ To be found in the usage of *παῖς*. Cf. Ac 3:13,26 and the allusion to Is 52(53):13.

¹²¹ So J.A.T. ROBINSON, *Primitive Christology*, 139; F.F. BRUCE, *Davidic Messiah*, 11; and W.H. MARTY, *New Moses*, 198.

¹²² L. O'REILLY has pointed out, based on his analysis of the chiasmic structure of Ac 3:19-26 that the phrase, *ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς* (V.22), is central. He argues that this may have been done consciously by the author, and this in turn would convey something of the importance of the prophets' (God's) words here. His conclusion is that "The word of the prophet-like-Moses is deliberately placed in the central position in the rhetorical structure and that indicates its crucial importance" (*Word and Sign*, 116). D. HAMM says: "...Jesus has been raised not only to reign as Davidic Messiah, but also to continue his mission as anointed Prophet-like-Moses now working through the leaders of 'Israel restored' (the church)" (*Peter's speech*, 200).

¹²³ So D.M. HAY who refers to: 1Mac 4:46; 14:41; 1QS 9:11; 4QTest 5, with the clearest evidence to be found "of eschatological expectations of a prophet especially like Moses (whether equated with the Messiah or not) are 4QTest 4-8 and the Samaritan Taheb traditions" (Moses Through New Testament Spectacles, in: *Interpr* 64 (1990), 240-252, here 241). Also F.F. BRUCE, *Acts*, 86, following J. MACDONALD (*The Theology of the Samaritans*, London 1964) and H.-J. SCHOEPS (*Theologie und Geschichte des Judentums*, Tübingen 1949).

¹²⁴ So F.F. BRUCE, *Acts*, 86; and W.H. MARTY, *New Moses*, 191.

¹²⁵ Cf. also C. SMITS, *Citaten II*, 186.

¹²⁶ L. O'REILLY says: "Since, however, the prophecy clearly refers to Jesus, it can only mean that it is Jesus, the Eschatological Prophet, who speaks here and now in the preaching of the apostle" (*Word and Sign*, 119). So also W.H. MARTY, *New Moses*, 198-199.

¹²⁷ Cf. L. O'REILLY, *Word and Sign*, 110. W.H. MARTY highlights three features of the Mosaic Prophet motif: (a) a messiah-prophet, (b) an eschatological prophet, and (c) a resurrected prophet (*New Moses*, 198-201).

divine. Jesus could therefore be described as the "holy and just One," attributes of God himself.¹²⁸

Although the word *τύπος* is not used explicitly, the hermeneutical link is clearly that of typology.¹²⁹ The words of Moses are used to indicate that, as God raised up Moses, so also will God raise up a *prophet* like Moses.

It is interesting that although this quoted section is not part of "the Prophets" as such, Luke uses it in the same way as the prophetic material. The bridge is already made within the broader context of Dt 18:15-22. Luke finds in those words some kind of foretelling, with Moses¹³⁰ typifying himself as "a prophet" (Ac 3:22). For Luke then, Moses is a prophet, just as Joel, Isaiah and the other prophets were. This is similar to the approach which Luke followed in Peter's first speech, where he quoted from the Pss, but used the quotations as "prophecies" from David. In the second Petrine speech he explicitly calls David "a prophet" (Ac 2:30), and again quotes from the Pss, treating the quoted passages as prophecies.

In the context of Dt 18:15-22, the people are also clearly warned against false prophets. The proof is given in Dt 18:22: If a prophet announced something in the name of the Lord and it did not happen, then it was not the Lord who had spoken to that prophet. The fact that the lame man could have been raised by Peter and John, proved that Christ was raised. Thus the prophecy has come true, and is confirmed as being the words of God himself.

An important question which arises here, is whether this motif of "the Mosaic eschatological prophet" was a pre-Lukan concept which was passed on as early church tradition,¹³¹ or whether it was Luke himself who applied the concept to Jesus.¹³² Although there are many references to Moses to be found in the NT, nowhere else is Jesus explicitly referred to as "the prophet like Moses".¹³³

This speech seems to be important in terms of the development in the theology which was based on concepts from the Scriptures. Although a link is

¹²⁸ C. SMITS refers to Is 6:3 and Dn 9:7, in comparison with Is 53:11 and Jer 23:5 where these attributes of God are seen also as attributes of the Messiah (*Citizen II*, 184-185).

¹²⁹ So also H. CONZELMANN, *Apg*, 41; W.H. MARTY, *New Moses*, 198; D. HAMM, *Peter's Speech*, 215.

¹³⁰ See Dt 10:10 which introduces what follows as the words of Moses. But it is also confirmed by God himself in Dt 18:17-22 with regard to the prophet who will come.

¹³¹ See D.M. HAY, *Moses Through New Testament Spectacles*, *Interpr* 64 (1990), 240-252, here 242, who refers, in turn, to H. CONZELMANN, *The Theology of St Luke*, London 1960, 166-7; and J.A.T. ROBINSON, *Twelve New Testament Studies*, London 1962, 150-151.

¹³² So D.M. HAY, *Moses*, 242. Cf. also D.P. MOESSNER, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative*, Minneapolis 1989, 56-70, 259-284; and P.F. FEILER, *Jesus the Prophet: The Lukan Portrayal of Jesus as the Prophet like Moses*, PhD.Diss., Princeton Theological Seminary 1986.

¹³³ So also D.M. HAY, *Moses*, 242-3. Although W.A. MEEKS has referred to passages such as Jn 4:19-29; 6:14-15 and 7:25-52, containing allusions to the idea of "a prophet like Moses," the line of thought in those passages is simply that of "Jesus as Prophet". There are no explicit indications that it is Moses in particular who is being referred to in those passages (*The Prophet-King: Moses Traditions and the Johannine Christology*, Leiden 1967, 319). See also the remarks of D.M. HAY, *Moses*, 243-244 on this, and W.H. MARTY, who stated that Ac "contains the most explicit references to Christ as the second Moses in the New Testament" (*New Moses*, 181).

established between the messianic time and the time of the parousia, it is clear that not all that the prophets had foretold, had happened yet.¹³⁴

4.3 The quoted text from Gn 22:18/26:4 (Ac 3:25)

Scholars differ in their identification of the quotation in Ac 3:25. Some relate it to Gn 12:3 (28:14), while others trace it back to Gn 22:18 (26:4). Similarities between the latter and the quoted text in Ac 3:25 seem to be greater than in the former case.¹³⁵

4.3.1 Pre-Lukan NT usage of the quotation

This text was already quoted before Luke's time in Paul's letter to the Galatians (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, Gl 3:8)¹³⁶ with its relation to 3:16 (καὶ τῷ σπέρματι σου).¹³⁷ It seems then to be known by the early Christians within the context of God's promise to Abraham. That Luke has taken this from Gl seems unprovable. The fact that it is quoted here in Ac 3 by the mouth of Peter, and in Gl 3 by Paul, is but one piece of evidence against a Lukan adoption of the Gl-text. What seems clear is that this promise of God was well known to the early Christians, and it could have been quoted and/or referred to on several occasions; differences in wording are thus to be expected.

4.3.2 The introductory formula (Ac 3:25)

The introductory formula flows out of the statement that the audience "are the children of the prophets and of the covenant which God has made with their fathers, by saying to Abraham" (λέγων πρὸς Ἀβραάμ). The quotation which follows hereafter is then intended to be the wording of that age old promise of the covenantal God to Abraham.

¹³⁴ Cf. C. SMITS, *Citaten II*, 187.

¹³⁵ The latter is also preferred by NA26; and, with qualifications, by E. HAENCHEN, *Schriftzitate*, 165; H. CONZELMANN, *ApG*, 41; B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 87; M. RESE, *Motive*, 73; G. LÜDEMANN, *Christentum*, 58; G. SCHNEIDER, *ApG I*, 329,n.126; D.L. BOCK, *Proclamation*, 195; and C.K. BARRETT, *Luke/Acts*, 238.

¹³⁶ So also K. KLIESCH, *Credo*, 130; and D.-A. KOCH, *Schrift als Zeuge*, 162f.

¹³⁷ Cf. D.-A. KOCH's comments (*Schrift als Zeuge*, 222) on J. JEREMIAS' identification of the exegetical rules of Hillel in the letters of Paul (Paulus als Hillelit, in: E.E. ELLIS & M. WILCOX (eds), *Neotestamentica et Semitica. Studies in Honour of Matthew Black*, Edinburgh 1969, 88-94). In this instance JEREMIAS identifies the 6th rule of Hillel in Gl 3:16: "Pls verwende hier Gen 22,18, nachdem er in Gal 3,8 die ähnliche Stelle Gen 12,3 zitiert hat. Doch setzt Pls in Gal 3,16... τῷ Ἀβραάμ (bzw. σοὶ) καὶ(!) τῷ σπέρματι σου als Zitatwortlaut voraus, also nicht die Segensankündigung von Gen 22,18 (bzw. 26,4), die tatsächlich mit Gen 12,3 verwandt ist, sondern die Landverheißung von Gen 13,15 (πᾶσαν τὴν γῆν...σοὶ δώσω αὐτήν καὶ τῷ σπέρματι σου) bzw. 17,8 oder 24,7 (D.-A. KOCH, *Schrift als Zeuge*, 222). See also G. LÜDEMANN: "Folgende Erklärungen dieses Befundes sind denkbar: 1. Paulus und Lukas gehen unabhängig voneinander auf eine Tradition zurück; 2. Lukas benutzt eine Tradition des Paulinischen Missionsbereiches, die auf Gal 3,16 zurückgeht" (*Christentum*, 60).

4.3.3 *Determining and explaining the textual differences*

Ac 3:25	Gn 22:18	Gn 26:4	Gn 22:18	Gn 26:4
καὶ	καὶ	καὶ		
	ἐνευλογη-	ἐνευλογη-		
	θήσονται	θήσονται		
ἐν τῷ	ἐν τῷ	ἐν τῷ	נהנהנה	נהנהנה
σπέρματί	σπέρματί	σπέρματί		
σου	σου	σου		
[ἐν]ευλογη-			נהנהנה	נהנהנה
θήσονται				
πᾶσαι αἱ	πάντα τὰ	πάντα τὰ		
πατριαὶ	ἔθνη	ἔθνη	נהנהנה	:נהנהנה
τῆς γῆς	τῆς γῆς	τῆς γῆς		

(a) *Textual differences: Ac 3:25 and Gn 22:18 / 26:4*

There are two major changes between the text of Ac and that of the LXX to be found: 1 transposition (ἐνευλογηθήσονται is moved after ἐν τῷ σπέρματί σου in Ac 3:25),¹³⁸ and 1 substitution (πάντα τὰ ἔθνη becomes πᾶσαι αἱ πατριαὶ in Ac 3:25).

a.1 *Transposition: ἐνευλογηθήσονται*

None of the existing NT textual witnesses supports the order as found in the reading of the LXX, which is reflexive. They do, however, differ on alternatives with regard to the word ἐνευλογηθήσονται.¹³⁹ There is also no support from the LXX textual witnesses in favour of the Ac-reading, which is passivistic. This makes it possible that the existing changes in Ac are due to the hand of the author or the specific tradition (of which there exists no written proof today) from which the author has taken this quotation.

The function, or result, of the transposition is that the phrase, ἐν τῷ σπέρματί σου, is emphasized within its new context.¹⁴⁰ Bearing in mind the context of this verse in which the audience are told that they are "the sons" (οἱ υἱοὶ) of the prophets and the covenant, and that it was made to their "fathers" (τοὺς πατέρας ὑμῶν), the transpositional change to emphasize ἐν τῷ σπέρματί σου, makes good sense. This audience consists of the descendants (the "seed") of Abraham to whom the promise was made. That ancient promise is thus going to be fulfilled in them.

¹³⁸ D.L. BOCK calls this an "inversion" (*Proclamation*, 175).

¹³⁹ Alternatives are the following: (a) A* B Ψ 323.945 pc = εὐλογηθήσεται; (b) C = ἐνευλογηθήσεται; (c) P⁷⁴ N A^c D E 0165 M = ἐνευλογηθήσονται. Note that codex D also agrees with this reading.

¹⁴⁰ So also D.L. BOCK, *Proclamation*, 195.

a.2 *Substitution:*

πάντα τὰ ἔθνη (LXX) —> πᾶσαι αἱ πατριάι (Ac)

There is no evidence of any NT textual witness supporting the reading as found in the LXX, and also no LXX textual support for the reading in Ac. So this alternative reading too might thus be ascribed to the hand of the author and/or his tradition (of which no written evidence exists).

Some have suggested the influence of Ps 21:18,¹⁴¹ Ps 21(22):28¹⁴² or an independent non-LXX tradition behind this change.¹⁴³ If it is accepted that this speech was addressed to *Jews*, and that τὰ ἔθνη means the *Gentiles* in Ac, the change makes sense.¹⁴⁴

4.3.4 *Method of quotation*

Although some scholars have taken Gn 12:3 as *locus* for the phrase πᾶσαι αἱ πατριάι τῆς γῆς in the quotation,¹⁴⁵ this is doubtful.¹⁴⁶ Gn 12:3 is however, also to be found again in the identical wording (LXX and MT) repeated in Gn 28:14.¹⁴⁷ It is not clear if this quotation was taken from the LXX or from the Hebrew.¹⁴⁸ The verb ἐνευλογεῖν points to the first (LXX),¹⁴⁹ but the word order points to the latter (MT).

This might be a so-called "free quotation",¹⁵⁰ i.e. meant to be an explicit quotation with an introductory formula,¹⁵¹ but probably not copied from a written

¹⁴¹ Cf. E. HAENCHEN, *Schriftzitate*, 165.

¹⁴² So M. RESE, *Motive*, 73; and H. CONZELMANN, *App.*, 41.

¹⁴³ So D.L. BOCK, *Proclamation*, 196,358-359.

¹⁴⁴ So seen by G. LÜDEMANN: "Der Ausdruck *patriai* schließt dagegen die Juden mit ein. Ihnen gilt ja, wie *proton* 3,26 zeigt, in besonderer Weise der Segen. Lukas hat damit das Zitat dem Kontext der Petruspredigt an Juden angepaßt" (*Christentum*, 58). See also M. RESE, *Motive*, 73.

¹⁴⁵ Cf. for instance E. HAENCHEN, *Schriftzitate*, 165; E. KRÄNKEL, *Knecht Gottes*, 201; E. PLÜMACHER, *Lukas*, 44; and H. RINGGREN, *Luke's Use*, 233. In the words of K. KLIESCH, if Gn 12:3 is taken as the basis here, "...dann wurde aus christologischen Motiven heraus ἐν τῷ σπέρματι σου aus Gn 22,18 (26,4) für ἐν σοι betont an den Anfang gestellt und φυλαί durch πατριάι ausgewechselt" (*Credo*, 130).

¹⁴⁶ So convincingly argued by M. RESE, *Motive*, 71-73; and K. KLIESCH, *Heilsgeschichtliche Credo*, 130. The latter says: "Denkt man jedoch an Gn 22,18 als Grundlage, so wäre ἐν τῷ σπέρματι σου einfach betont vorangestellt und τὰ ἔθνη durch πατριάι ersetzt, um die Juden in die Verheißung einbeziehen zu können" (*Credo*, 130). See also D. HAMM, *Peter's Speech*, 213.

¹⁴⁷ So also D.-A. KOCH: "Nur hier ist die Verheißung als direkte Rede gestaltet, jedoch ist jeweils vom Segen für πᾶσαι αἱ φυλαί τῆς γῆς die Rede. In den sekundären Aufnahmen dieser Verheißung in 18,18; 22,18 und 26,4 heißt es zwar jeweils πάντα τὰ ἔθνη τῆς γῆς, doch fehlt die direkte Anrede (18,18: ἐν αὐτῷ) bzw. ist die Segensankündigung mit der Nachkommenschaft Abrahams verbunden (22,18 und 26,4: ἐν τῷ σπέρματι σου). Die LXX entspricht damit jeweils wörtlich dem MT (*Schrift als Zeuge*, 162,n.7).

¹⁴⁸ So also B.M. NEWMAN & E.A. NIDA, *Translator's Handbook*, 87. Contrary to G. LÜDEMANN, *Christentum*, 60, who thinks that it is "an der LXX orientiert".

¹⁴⁹ So also H. RINGGREN, *Luke's Use*, 233.

¹⁵⁰ So indexed by W.K.L. CLARKE, *Use of the Septuagint*, 88,90. E. HAENCHEN labelled it a "Mischzitat" (*Schriftzitate*, 165).

¹⁵¹ C.K. BARRETT says that the verse is "virtually a quotation, and the introductory words,...are virtually a citation formula" (*Luke/Acts*, 238).

Textvorlage, but rather from memory and/or oral tradition.¹⁵² Or it was meant to be a conflated quotation, combining Gn 22:18 and 26:4, as was done in Ac 3:23 with Dt 18:19 and Lv 23:29.¹⁵³

Compare the interesting notion in Lk 20:37-38 where Luke deals with the resurrection as attested by Moses, plus the quotation "the God of Abraham, Isaac and Jacob". This is linked in Lk 20:41f with the sonship of David. A similar pattern is to be found here.

4.3.5 Interpretation of the quotation by Luke

The application of the quotation is made at the end of the speech. It clearly fits in with God's salvation history which featured prominently in the rest of the speech. With the audience being clearly reminded that they are the descendants of those fathers to whom God's promises were made, and that these promises are fulfilled in their (the listeners') generation, this quotation is used to appeal to their conscience that Christ was sent to them in order to bless them, and to turn them from their wickedness.

It has been proposed that ἐνευλογηθήσονται should be understood as reflexive and not as passive.¹⁵⁴ Also the πρῶτον in V.26 clearly suggests that the circle is wider than the Jews alone.¹⁵⁵ However, Luke probably consciously changed the ἔθνη to πατριά. This was probably done either to include the Jews¹⁵⁶ (to whom this speech seems explicitly to be addressed), or because Luke could not refer explicitly to the Gentiles, as did Gn 22:18, without a clear reference to the gentile mission, which at this stage in the story still lies in the future.¹⁵⁷ Luke interprets the promise to Abraham in Gn 22:18 as being fulfilled through this opportunity for conversion of the hearers of Peter's message.¹⁵⁸

The final question to be answered, is then if the quotations in this speech is to be understood as "christological",¹⁵⁹ as "eschatological",¹⁶⁰ or both? This quotation

¹⁵² See also C. SMITS, *Citaten II*, 187, who thinks along the same lines.

¹⁵³ So also W.H. MARTY, *New Moses*, 197.

¹⁵⁴ So E. HAENCHEN, *Schriftzitate*, 166: "Ihrem eigentlichen Sinn nach wollten die alttestamentlichen Stellen sagen: Die Heiden werden in Abrahams Nachkommen die höchste Möglichkeit des Gesegnenseins erblicken und darum sich segnen mit dem Wunsch: Möchtest du so gesegnet sein wie Abraham!"

¹⁵⁵ So also E. HAENCHEN, *Schriftzitate*, 166.

¹⁵⁶ So, for example, N. DAHL (The Story of Abraham in Luke-Acts, in: L.E. KECK and J.L. MARTYN (eds), *Studies in Luke-Acts*, Nashville 1966, 139-158); and D. HAMM (*Peter's Speech*, 214). For C. SMITS this implies Jews as well as Gentiles. He considers the possibility that Ps 21:28 could have played a role here (*Citaten II*, 187). However, as with Gn 12:3, there is no evidence that Ps 21:28 has had any influence here.

¹⁵⁷ So E. HAENCHEN, *Schriftzitate*, 166.

¹⁵⁸ Cf. also D. HAMM, for the same line of thinking: "...the fulfillment of that Abrahamic covenant is given final explicitness — it is interpreted as the conversion now offered to all, first to those of Israel who show themselves to be the authentic people of God by accepting the Messiah, then those Gentiles who allow themselves to be included in the end-time restoration of Israel by embracing its Christ" (*Peter's Speech*, 214).

¹⁵⁹ So D.L. BOCK, *Proclamation*, 197; Cf. also C.H.H. SCOBIE, *Source Material*, 418. M. RESE links only the last quotation to the christology (*Motive*, 75).

¹⁶⁰ So convincingly argued by C.K. BARRETT, *Faith and Eschatology*, 4. Also along similar lines on the combined quotation in Ac 3:22-23, M RESE, *Motive*, 71.

from Gn 22:18 points to the present and future. It is not only used to state that this generation will be blessed, but, within the context of the preceding quoted texts, demands the acceptance of Jesus as that fulfillment of God's promises. That is the prerequisite for this blessing. This is confirmed by especially V.23. The emphasis is thus rather on the eschatological dimension,¹⁶¹ than on the christology. This in turn, is confirmed by the implied promise of Jesus' second coming in V.21. They are thus living currently in the "moment of the refreshing times" until all which was promised has been fulfilled, and then they will experience the moment in time when Jesus will come again.

5. SUMMARY

5.1 The first Petrine speech quotes from the scroll of the Pss, the second from that of the 12P and the Pss, and now this third one from the remaining part of Scripture, the Torah.

5.2 The authoritative nature of these Scriptures stands out, "being the Word of God spoken by his Spirit through the prophets".

5.3 The promises made to David, Joel, Moses and Abraham are recalled in these three Petrine speeches. The mediatory role of prophets plays an important part here.

5.4 The fulfillment of God's words spoken by these prophets and Scriptures, cannot be prevented. It *has* to happen, whether it be the betrayal of Jesus by Judas, his rejection by the Israelites (Jerusalemites) and their leaders, or the suffering of Christ and his resurrection.

5.5 Very few of the changes between the readings of these quotations in Ac and the existing textual witnesses of the LXX are attributable to another *Textvorlage*. Most of the changes are stylistic changes to adapt the quoted text to its new context. The majority of these changes are theologically motivated from the hermeneutical framework of the author.

5.6 Certain elements of the *Jesus-kerygma* are found repeated in all three Petrine speeches: the rejection of Jesus (Ac 1:16; 2:36; 3:13-14); his suffering (Ac 1:22; 2:23; 3:13-15) and resurrection (Ac 1:22; 2:24,31,32; 3:15). Some elements are only to be found in the first two speeches, e.g. Jesus as κύριος (Ac 1:21; 2:36); while others are only found in the last two of these three Petrine speeches (so-called missionary speeches).

5.7 The disciples as *witnesses* of Jesus' life and resurrection are to be found in all three speeches (Ac 1:21-22; 2:32; 3:15).

¹⁶¹Cf. G. LÜDEMANN on V.20: "Resultat der Umkehr ist Vollendung in der Parusie Jesu" (*Christentum*, 58). Also D.L. BOCK: "The peculiarities of this speech centre on their Pentateuchal emphasis and the explicit emphasis on Jesus' return, elements which reflect a strongly Jewish context and an eschatological emphasis that is found in the earliest writings of Paul as well as the Gospel's apocalyptic discourses" (*Proclamation*, 197).