

**SEPTUAGINT QUOTATIONS IN THE CONTEXT
OF THE PETRINE AND PAULINE SPEECHES
OF THE ACTA APOSTOLORUM**

by
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PREFACE

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According to Luke, Jesus of Nazareth once said:

...τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί (Lk 22:37)

SUMMARY

Luke's use and interpretation of his "Scriptures" in Acts was investigated on the explicit quotations to be found within the Petrine and Pauline speeches. It became clear that this reflects a threefold problem which could best be described as texthistorical, methodological and hermeneutical in nature.

It was established under the textcritical aspect of the problem, that Luke made use of the scrolls of the Torah, Isaiah, the Twelve Prophets and the Psalms. The reconstructed textreading of the Septuagint *Textvorlage* which he used for his explicit quotations in the Petrine and Pauline speeches, seldom differed from existing LXX texts. Those specific differences seem to be closer to the existing Hebrew versions. Pre-Lukan knowledge of some of the quotations could be found in other literature from early Judaism (especially in the Dead Sea Scrolls) and early Christianity (Paul, Mark and Hebrews), but convincing evidence was also found that Luke himself may have checked several of these quotations again and changed them when applying them in their new context. Two things pointed in this direction: (a) he sometimes quoted longer passages than those known from former traditions, as was the case in the quoted texts from Joel 2(3) and Psalm 15(16) in the second Petrine speech, and (b) he reflected knowledge of the broader context from which those quoted texts were taken. The origin of the remaining quoted texts from the six speeches which were investigated, do not show sufficient proof to assume knowledge from existing written sources, and could therefore be ascribed to Luke himself.

The investigation on the methodological aspect of the problem has confirmed that Luke's explicit quotations are to be found, almost exclusively, in the speeches. His usage of his Scriptural quotations functioned on two levels: (a) an informative level, which focused on events from the past and which (especially) substantiated the events described in the Jesus-kerygma. They have a strong christological tendency, especially in the missionary speeches. But also (b) a normative level, which focused on the present and future and which is presented in a compelling manner to the current hearers (readers). It has a strong prophetic tendency.

The hermeneutical aspect of the problem made it clear that Luke's understanding of his Scriptures is to be placed within the broader frame of his presentation of the salvation-history. This is done from the perspective of a Theocentric approach, in which God always remains the Subject, while it is being mediated in a pneumatological-prophetic manner by the prophets and fathers of old, and the apostles (here Peter and Paul) of the new age. They are capable and authoritative witnesses who could interpret those Scriptures. The content of the prophecy itself is presented in a kerygmatic form. It deals with specific themes which are coming from their real historical context and which are then related to God's general and universal plan of salvation via the name of the "kurios". The quotations function then within the aspects of the Lukan eschatology, christology and soteriology.

OPSOMMING

Lukas se gebruik en interpretasie van sy "Skrifte" is ondersoek aan die hand van die eksplisiete sitate binne die Petrus- en Paulusredes in Handeling. Dit het duidelik geword dat hier te make is met 'n drieledige probleem, wat getipeer sou kon word as tekshistories, metodologies en hermeneuties van aard.

Onder die tekskhistoriese aspek van die probleem, is vasgestel dat Lukas gebruik gemaak het van die rolle van die Tora, Jesaja, die Twaalf Profete en die Psalms. Die gerekonstrueerde tekslesing van die Septuagint *Textvorlage* waarvan hy gebruik sou kon gemaak het vir die eksplisiete sitate in die Petrus- en Paulusredes, verskil op weinig plekke van die bestaande LXX tekste. Sommige van die betrokke verskille blyk egter soms wel nader aan die Hebreuse lesings te wees. Pre-Lukaanse kennis van sommige aanhalings word kon ook gevind word in literatuur van die vroeë Judaïsme (heelwat hiervan in die Dooie See Rolle) asook in literatuur van die vroeë Christendom (Paulus, Markus en Hebreërs). Nogtans kan oortuigende bewyse egter tog aangevoer word dat Lukas sommige van hierdie aanhalings weer gekontroleer en verander het in sy proses van aanpassing vir die nuwe konteks. Twee sake dui in hierdie rigting: (a) hy siteer soms langer passasies as dié wat bekend is uit vroeëre tekstradisies, soos die geval is met die aanhalings van Joel 2(3) en Psalm 15(16) in die tweede Petrusrede, en (b) hy weerspieël kennis van die breër konteks waaruit hierdie gesiteerde tekste geneem is. Die oorsprong van die oorblywende gesiteerde tekste uit die ses redes wat ondersoek is, toon geen oortuigende bewys dat hulle bekend was vanuit bestaande geskrewe bronne nie, en sou daarom aan die hand van Lukas toegeskryf kon word.

Die ondersoek op die metodologiese aspek van die probleem het bevestig dat Lukas se eksplisiete sitate feitlik eksklusief in die redes te vind is. Die gebruik van sy Skrifaaanhalings funksioneer op twee vlakke: (a) 'n informatiewe vlak, wat die aandag vestig op gebeure van die verlede en veral die gebeure van die Jesuskerugma beskryf. Hierdie aanhalings het 'n sterk christologiese neiging, veral in die sendingredes. Maar daar is ook 'n (b) normatiewe vlak te onderskei, wat veral fokus op die teenwoordige en toekomstige tyd met 'n sterk appellerende impak op die huidige hoorders (lesers). Dit het 'n sterk profetiese tendens.

Die hermeneutiese aspek van die probleem het dit duidelik gemaak dat Lukas se verstaan van sy Skrifte geplaas behoort te word binne die breër raamwerk van sy aanbieding van die heilsgeskiedenis. Dit word gedoen vanuit die perspektief van 'n Teo-sentriese benadering, waarin God altyd die Subjek bly, terwyl dit bemiddel word op 'n pneumatologies-profetiese wyse deur die profete en vaders van destyds, en die apostels (hier Petrus en Paulus) in die huidige tyd. Hulle is waardige autoritêre getuies wat die Skrifte kan interpreteer. Die inhoud van die profesie self word aangebied in 'n kerugmatiese vorm. Dit handel oor spesifieke temas wat kom uit die reële konteks en dan verbind word met God se universele heilsplan deur middel van die naam van die "kurios". Die aanhalings funksioneer dus binne die aspekte van die Lukaanse eskatologie, christologie en soteriologie.