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A STUDENT OF THE OLD TESTAMENT PROCLAIMS JESUS AS MESSIAH AND LORD

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

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by

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CHAPTER I

PETER, A CONFIRMED STUDENT OF THE OLD TESTAMENT

This paper proposes to examine the stance of Peter both in his position toward the Old Testament which he quotes and toward the people before him on Pentecost. It is the contention of this writer that Peter was a man with "both feet in the world." Moreover, Peter's world consisted of two separate but often merging spheres of life. There is the orb of the past, full of history and tradition, but there is also the sphere of a living present with its dynamic reality in the living Christ and His Spirit.

Peter had seen the risen Christ, and then he spoke to living people. He spoke with confidence and boldness about a past that dictates the future. He shared a common background with his audience. By sharing Christ with them, he permitted the Holy Spirit to turn their lives into active repentance and faith.

To substantiate the above conclusions, we shall spend time considering the circumstances that surrounded Peter's address, the use he makes of the Old Testament and the contemporary understanding of the Old Testament by the people before him. We shall see that Peter treats the Sacred Scriptures as books come-alive because of his

experience with the Christ. In its words, he sees God communicating with His people. Just as Peter knew Jesus to be alive, resurrected from the dead, so the words of the Old Testament came alive with new life for him.[1] To have a living Christ meant for Peter a living Old Testament.

However, besides being moved by a living Scripture, Peter shows himself as a man well aware of the way in which his hearers lived with that Scripture also. While he demonstrates a keen understanding of the words and lives of Joel, David and others from Israel's past, Peter also dares to use the Old Testament. He filled it up and colored it in with his experience of having met the whole Old Testament in one Person, in Jesus of Nazareth; Him he proclaims as both Lord and Christ.

This study was further prompted by the writer's awareness of the current discussion of the unity of the Testaments in biblical research.[2] While one finds discussions of the unity of the testaments in regard to their theology, their history or their purposes, it has not come to the attention of this writer that anyone has provided a small

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[1]cf. the experience of the Emmaus disciples in Luke 24.

[2]A thorough discussion and bibliography is contained in Walter R. Roehrs, "The Unity of Scripture," Concordia Theological Monthly, XXXI (May 1960), 277-302.

example of that unity in a living person other than the Christ. Therefore, we have chosen one of the "little christs" who also stood during his lifetime, on both sides of the crucifixion, with feet in both testaments, this man Simon called Peter.

While one could have picked others like Paul or Stephen for this study, the lot fell to Peter because he was a man well grounded in tradition, a man to whom the vision of the expanding composition of the Kingdom was given (Acts 10), but who also knew and experienced the strong hand of opposition by the established church of his day (Acts 11). He ministered to that church and proclaimed Christ in it. He is a man who heads up the "church's mission to the church." He is a man within the church pushing for its reform. We have considerable information about him. Thus, Peter became the logical choice for this study.

We have limited ourselves to the boundaries of the second chapter of Acts. While the New Testament records Peter making other uses of the Old Testament, chapter 2 of Acts contains the most extensive single speech recorded. On it hinges the birth of the Christian church. For these reasons, it was chosen for study.

One might object that the words recorded in Acts are not the exact words of Peter and are impossible to analyze

as such.[3] This objection is weakened when we point out that this address comes to us through a rather exacting "theological layman," St. Luke. We know Luke pays careful attention to detail (Luke 1:1-4). Even if this speech is not a verbatim report, Luke's careful research and reporting make the record extremely valuable. Luke gives us the layman's view of it as it was handed down to him.[4]

Pursuant upon a study of the Greek text of Acts, a survey of the New Testament world was made. Particularly of interest were intertestamental and rabbinic literature which brought about a better understanding of the world of Peter and his hearers. The final phase of research consisted in consulting biblical scholars who have written on the subjects discussed in his paper.

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[3]Infra, p. 19.

[4]For a discussion supporting Luke as an accurate historian see R. P. C. Hanson's commentary in the New Clarendon Bible series entitled, The Acts in the RSV (Oxford: Clarendon Press, 1967), pp. 1-21. The extreme opposite view is expressed by Ernst Haenchen in his article "The Book of Acts as Source Material for the History of Early Christianity," in Studies in Luke-Acts, edited by Leander Keck and J. Louis Martyn (Nashville: Abingdon Press, 1966), pp. 258-78. With minimal documentation and great flourish, Haenchen discounts Luke as a reliable historian and Acts as reliable history and sets himself up on the precarious throne of judgment regarding the historical elements in Acts. In effect, he changes Luke from a serious and educated physician into a story-teller who deliberately spreads historical ignorance and must be suspect at all times.

CHAPTER II

PETER, THE MAN

In his excellent book on Peter,[1] Oscar Cullmann pulls together all the pertinent material from canonical Scripture and trustworthy tradition to make a strong case in favor of Peter's leadership of the Jewish mission in the world after his brief stay as head of the church in Jerusalem. This latter office he relinquished to James.

According to Cullmann, Simon, son of Jonah, is given the name "Rock" by Jesus in response to Peter's giving Jesus the name "Christ" (the Son of the living God) noted in Mark 8:27.[2] Cullmann also notes that since Bethsaida was Peter's early home, he was exposed to more Hellenistic influence than is usually thought. In Bethsaida Peter was exposed to Greek customs and language which he took with him when he moved to Capernaum.[3] It is only natural for him later to be found in a mediating position between the Gentile and Jewish Christians, having had both Greek and Hebrew influences in his early life.

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[1]Oscar Cullmann, Peter, Disciple, Apostle, Martyr, translated by Floyd Filson (Philadelphia: Westminister Press, 1953).

[2]Ibid., p. 21.

[3]Ibid., p. 22.

Among the disciples Peter stood in a rather unique position of leadership. Cullmann takes great pains to point this out. The answer to the question why Jesus chose Peter as the one from the twelve to be singled out and called the "Rock" must be left in the same mysterious realm as must the question of why God chose Israel to be His people.[4] As a leader among the disciples during Jesus' earthly ministry, it was only natural that Peter assume a place of leadership in the early church led by the Spirit of Jesus.

However, Cullmann points out that Peter left the headship of the Jerusalem church to James so he might assume a leadership role in the Jewish mission for which he felt called.[5] The last we see of Peter in Acts is the strange statement of 12:17 which says that he went "to another place." Cullmann suggests that he traveled with his wife (1 Cor. 9:5) possibly to Antioch, Corinth and Rome, ministering especially to the Jewish Christians.[6] By establishing this point, Cullmann feels safe in asserting that Peter's theology was probably much closer to Paul's than is generally acknowledged. Although we do not have the massive material from which to construct a theology of Peter as we do for St. Paul, Cullmann makes a good case for the fact

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[4]Ibid., p. 31, footnote 55.

[5]Ibid., p. 40.

[6]Ibid., pp. 48-49.

that Peter was theologically closer to Paul than to James since there is a definite missionary thrust to his theology.

As the first to whom the risen Christ appeared (1 Cor. 15:5), Peter's position and theology was without equal in the days before Paul's conversion. It was Peter who speaks first about the strong universal scope of the atonement and who develops a proclamation based on Old Testament fulfillment, noting especially the suffering servant of Isaiah (Acts 3:13,26; 4:27,30). While Peter was not theologically trained like Paul, he was first in proclaiming the theology of the cross by which the character and life of the whole Christian church was determined.

This is Peter the man: disciple and apostle of Jesus the Messiah, student of the Old Testament and proclaimer of its Lord.

CHAPTER III

THE STAGE IS SET

It was the Day of Pentecost[1]

Festivity filled the city of Jerusalem. It was the Feast of Weeks, the Feast of Harvest, the Day of the First Fruits which concluded the Passover celebration as prescribed in the Law of Moses (Lev. 23:15-21; Deut. 16:9-12). The festival was to bring every Israelite male to the sanctuary. Even in Peter's day, the harvest celebration of the Old Testament provided a major backdrop for this New Testament occasion recorded in Acts chapter 2. Pentecost closed the harvest festival which the Feast of Unleavened Bread had opened.[2]

F. F. Bruce is one commentator who points out that in later Judaism this day also commemorated the giving of the

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[1]S. MacLean Gilmour, "The Christophany to More Than Five Hundred Brethren," Journal of Biblical Literature, 80 (1961), 248-52 traces the history of the theory that Acts 2 is a parallel to 1 Cor. 15:6. In a subsequent article "Easter and Pentecost," Journal of Biblical Literature, 81 (1962), 62-66, he gives the arguments in its favor. However, C. F. Sleeper, "Pentecost and Resurrection," Journal of Biblical Literature, 84 (1965), 389-99, points out the flaws in this theory.

[2]Madeleine S. Miller and J. Lane Miller, Harper's Bible Dictionary (New York: Harper and Bros., 1959), p. 536.

law on Mount Sinai (Jub. 1:1; 6:17; cf. Ex. 19:1).[3] While this idea holds a certain attraction as a backdrop for the speech of Peter, the point should not be pressed since it can not be demonstrated that Pentecost was observed in that way already in A.D. 30. Perhaps certain elements of this tradition may have been in Luke's mind, but no hint from the text is given that they were in Peter's.

On the contrary, if anything Peter seems to concentrate on a lesser known tradition which holds that David, Israel's king, had died on Pentecost.[4] In view of Peter's special mention of David's tomb in his speech[5] and his quoting of a Psalm to which David's name is attached, we find this view holding much greater appeal. If so, this thought might well have been in the minds of at least some of those gathered together that day since the tombs of historical figures were of great interest at this time.[6]

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[3]F. F. Bruce, Commentary on the Book of Acts (Grand Rapids: Eerdmans, 1956), p. 54. For others see Alfred Edersheim, The Life and Times of Jesus the Messiah (Grand Rapids: Eerdmans, 1956), I, 225, or even the more modern Ernst Haenchen in Die Apostelgeschichte (Gottingen: Vandenhoeck u. Ruprecht, 1965), p. 134.

[4]Louis Ginzberg, The Legends of the Jews (Philadelphia: Jewish Publication Society of America, 1939), IV, 114; VI, 271.

[5]Infra, p. 33.

[6]Johannes Munck, The Acts of the Apostles, edited by C. S. Mann (Garden City: Doubleday and Company, 1967), p. 18.

By mentioning David's tomb in his speech, Peter capitalized on the people's thoughts of the past to explain the greater significance of the present day of Pentecost which he insists is being fulfilled before their eyes.

In translating the fulfillment idea contained in συμπληροῦσθαι, the RSV reads "had come" which seems rather weak. From this reading one might conclude that συμπληροῦσθαι is only Luke's way of signifying the end of the festival days in Jerusalem which began with the Passover as Bruce suggests.[7] However, we favor the suggestion that the word is freighted with the fulness of time which has elapsed in God's time-table of salvation (see Luke 9:51).[8]

The day is filled up[9] by Jesus pouring out the Spirit (2:33). Pentecost gives meaning to the days of the

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[7]F. F. Bruce, The Acts of the Apostles (London: Tyndale Press, 1952), p. 81.

[8]Haenchen, p. 134 notes that this phrase carries the overtones of childbirth and call our attention to its usage in Gen 25:24 of the Septuagint as well as Luke 1:57 and 2:6,21f. In typical fashion, Haenchen points out that Luke is giving us more than mere historical information here; he uses this word because of its theological content. For Haenchen this means that Pentecost is more than the "next great festival after the Passover" as stated by H. B. Swete, The Holy Spirit in the New Testament (London: Macmillan, 1910), p. 69.

[9]Συμπληροῦσθαι is used exclusively by Luke among New Testament authors. Luke chose this word to describe the days of Jesus' ministry reaching their fulfillment in activity, meaning and purpose (Luke 9:51). Luke seems to imply that Jesus proposed to fill up the words of Leviticus 23 and the annual commemoration of the Pentecost event. The outward shell was to have content, just as a boat might be filled with water (Luke 8:23).

crucifixion, as well as the activity of the atonement that stretches from Good Friday to Pentecost. In its usual expansion, Codex Bezae seems to support this idea. Pentecost was ready to be filled with a richer, fuller meaning and activity of God than it had ever had in the past under the Old Testament. It was now unveiled as a "statute" to be "forever" (Lev. 23:21). Luke seems to be saying: "And this is how Pentecost received its fuller significance in the early church." However, this is not to say that Pentecost will never have an even fuller extension and significance for the people of God. Unger wisely urges us to see an element of future fulfillment, an eschatological dimension present here also.[10]

Unusual Activity Filled the Air

First of all, there was the noise. The word ἦχος is rarely used in the New Testament, and where it does occur it is found in apocalyptic or eschatological settings. Jesus speaks of the signs of the last days as containing the noise of the sea and the waves (Luke 21:25). The writer to the Hebrews, (12:19) notes the noise of the trumpets which, at the very least, signalize God's presence. The

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[10]Merrill F. Unger, "The Significance of Pentecost," Bibliotheca Sacra, 486 (1965), 169-77.

Septuagint translators use ἦχος where Jeremiah (28:16) connects the noise of rebellion with the death of Israel. While Luke does use this word in his Gospel to signify a "report" of Jesus' reputation which went out to every place (4:37), this event, in itself, may also be interpreted as a sign of the end. Therefore, the noise from heaven on Pentecost can be said to be a God-initiated noise of the end with echoes that will not cease in the church until these "last days" shall be complete.

The noise came suddenly though not unexpectedly for the disciples who were waiting for the gift of the Spirit. They did not hesitate but began immediately to use the gift and the opportunity to speak forth as prophets with boldness. It was the hearers who were caught confused, surprised and bewildered.

Luke says the noise sounded like a rushing violent wind, like a destructive east wind from the desert. Those present had probably witnessed such winds as these but never like the one on Pentecost which was only heard but not felt. In this connection Luke uses the word πνοή. Trench discusses the differences between πνοή and πνεῦμα.[11] He notes that Augustine already discussed the differences between these words, noting that πνοή

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[11]Richard Trench, Synonyms of the New Testament (London: Kegan Paul, Trench, Truebner, 1890), pp. 275-76.

usually connotes a gentler motion of air than πνεῦμα, but Augustine theologizes that in Acts chapter 2, Luke reserved πνεῦμα to carry theological freight while he uses πνοή to act as a sign and symbol and forerunner. However, Schweizer notes that even πνοή points to the actual presence of the Spirit who gives life.[12] To be sure, the sound of a forceful wind made itself felt in an unexpected way that day. A wind which would be expected to destroy was emptied of its wrath and made to bring forth hearts prepared for salvation and the proclamation of Jesus as Messiah and Lord.

The noise of the violent wind was not the only unusual phenomenon that day. Much current discussion among scholars centers on the distributed tongues of fire and the spoken tongues. F. F. Bruce is one of many commentators who takes the tongues phenomenon to be equivalent to the unintelligible tongues mentioned by Paul, for instance in his first epistle to the Corinthians chapters 12, 13 and 14.[13] Kirsopp Lake had already suggested this view when he wrote, "the tradition of speaking a foreign language is the attempt to explain the glossolalia by a friendly author."[14]

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[12]Eduard Schweizer, "πνοή," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1933--). Hereafter Kittel's edition will be referred to as TWNT.

[13]Bruce, The Acts of the Apostles, p. 82.

[14]Kirsopp Lake, The Beginnings of Christianity, Part I: The Acts of the Apostles (London: Macmillan, 1933), V, 120.

In his article in Kittel's Woerterbuch, Behm[15] sums up the arguments in favor of this view and concludes that we have two sources of material merged in the text which leaves us with a confused picture. He insists that the source which includes the Ἰουδαίαν in the catalog of nations militates against any understanding of γλῶσσα being interpreted as foreign languages. The other source which notes the languages detected by the people urges us to see a variety in the First Corinthian concept of glossolalia, Behm maintains. In either case, he contends that we have here in Acts chapter 2 the first significant occurence of glossolalia in the church. He substantiates this claim by stating that the early Christian community saw a new tradition arising which shifted the emphasis of the offering of the Mount Sinai law to seventy nations over to the giving of the Gospel to each nation in its own language.

However, if the connection between Sinai and Pentecost is to be established, one would certainly look for Luke or Peter to mention it. Yet nowhere in the new Testament is this connection made; it is a speculation of the later church. The only Old Testament references made in this connection are found in Peter's speech; they refer to Joel and David!

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[15]Johannes Behm, "γλῶσσα," TWNT.

Secondly, we might state that Luke surely knew the difference between the glossolalia of Corinth and the phenomenon of Pentecost from his association with Paul. Certainly he would be able to differentiate each gift of the Spirit. Glossolalia is not mentioned in Scripture as a sign that all nations would be given the Gospel, but only as a sign of the Spirit's presence and work. Behm ends up with his complicated two-source theory because of his *a priori* assumption that Acts chapter 2 and First Corinthians speak in unison.

In a recent study, J. Halsema[16] points out that antiquity was acquainted with speaking in tongues (glossolalia) as well as speaking in foreign languages. It is his conclusion that we must take the Pentecost story as historical and representative of the latter phenomenon. Likewise, S. L. Johnson defines the tongues of Acts as "the gift of speaking in a known language for the purpose of confirming the authenticity of the message of the apostolic church."[17] He later concludes: "Pentecost utterances were not a form of ecstatic speech but known languages."[18]

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[16]J. H. Van Halsema, "De historische betrowbaarheid van het Pinkterverhaal," *Nederlands Theologisch Tijdschrift*, 20 (1966), 218.

[17]S. Lewis Johnson Jr., "The Gift of Tongues and the Book of Acts," *Bibliotheca Sacra*, 480 (1963), 309.

[18]*Ibid.*, 480,310

Another current school of thought suggests that the speaking in tongues is simply "interpretation." C. S. Mann[19] concludes rather weakly that γλῶσσα is the term required to describe what the apostles did to explain the Jewish Pentecost liturgical lessons in terms of Jesus' dying and rising. It is precisely this, he maintains, that met with mockery by a shocked crowd (verse 12). N. H. Snaith further suggests what the appointed worship readings were for that Pentecost.[20] While it may well be that certain familiar readings paved the way for the presentation by Peter, it cannot be demonstrated with authority that fixed liturgical readings were in use at that time. Even Mann admits there is little evidence for this.[21]

Furthermore, why would people mock the apostles who first "interpreted" the Jewish liturgical lessons in reference to Jesus at first and then totally accept them when Peter did the same thing later on? It is a strained view of γλῶσσα that insists it must be understood as "interpretation" in this context when the text states that the hearers came from differing areas and διάλεκτοι. To contend for this view forces one to the absurd conclusion that each apostle had his own interpretation of the Old Testament also.

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[19]Munck, p. 275.

[20]Norman H. Snaith, "Pentecost the Day of Power," Expository Times, 43 (1931-32), 379-80.

[21]Munck, p. 275.

While the above suggestions regarding the tongues of fire and the tongues of speech deserve some attention, the more prominent intention of Luke is to indicate the fulfillment of Jesus' promise to baptize his diciples with fire and the Holy Spirit (Luke 3:16; Acts 1:5).[22] It must have been so obvious to Luke that he feels no special need to call further attention to it.

The Composition of Peter's Audience

People from every nation under heaven were there in Jerusalem, says Luke. Among others, Haenchen cautions us to think only of Jews, stating that the pious men mentioned could only be thought of as Jews.[23] It is true that there were Jewish colonies in the countries named and that only Jewish people would be making a pilgrimage to Jerusalem at Pentecost. But one also surmises that Luke was seeing here the beginning of the expansion of the church to the "uttermost parts of the earth," which he mentions in Acts 1:8. Looking into the past, Luke was seeing the Gentiles already in these Jews for it was through the apostles and the Jews that all nations would finally hear.[24]

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[22]Bruce, The Acts of the Apostles, p. 86.

[23]Haenchen, p. 146.

[24]Old Testament expectations in this regard may be found in Is. 60:3; Ps. 117:1; also cf. Rev. 14:6; 15:4.

According to Luke, God provided a unique setting for Peter's speech. He picked a great festival day when many would be gathered in Jerusalem. He caused the noise, the sound of violent wind. He sent the tongues as if of fire to signalize His presence. He instilled boldness and the ability to speak in tongues into His apostles so the spiritually dead might be filled with the spirit of life. This is what Luke said the people observed before they ever heard Peter's words. Or did his words help them to interpret the events that attended Peter's speech? Perhaps they occurred in unison. At any rate these were to be signs of the final outpouring of God's Spirit, the beginning of the end: the noise, the suggestion of a forceful wind, the tongues as if of fire, and the gathering of men from all nations. Peter's discourse is definitely set against the backdrop of Jewish eschatological and Messianic expectations.

A Site for the Speech

A case can be made that all of this took place in a private house in Jerusalem.[25] Bruce reminds us that the Greek word οἶκος could mean temple as well as house; he gives his preference for thinking the Pentecost events took place in the temple precincts.[26] Rackham attempts to combine

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[25]Haenchen, p. 134, and Theodor Zahn, Die Apostelgeschichte des Lukas (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1922), p. 77.

[26]Bruce, The Acts of the Apostles, p.81.

these views and comes up with the rather involved plan that has the disciples going to morning worship at the temple, going home and then returning to the temple after they had received the gift of the Spirit.[27]

Whatever the case may be, the disciples of the Lord were together, in one place as the phrase ἐπὶ τὸ αὐτό implies.[28] This is essential datum. To be ἐπὶ τὸ αὐτό means that not only were they assembled in the same quarters, but, more important, they were together in the new community and bond of the Spirit.

The Authorship of the Speech

A strong case can be made for the view that the speech is an innovation of St. Luke much like the creations of other historians of that day who felt it an important element of history writing to include speeches.[29] It is true that one-fifth of Acts is made up of speeches, but we suggest

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[27]Richard Rackham, The Acts of the Apostles (London: Methuen, 1901), p. 17.

[28]For a good discussion of the phrase ἐπὶ τὸ αὐτό see Bruce, The Acts of the Apostles, p. 75, or Max Wilcox, The Semitisms of Acts Oxford: Clarendon Press, 1965), p. 93-100.

[29]e.g. Flavius Josephus, The Great Roman-Jewish War: A. D. 66-70, translated by Wm. Whiston, edited by E. Farmer (New York: Harpers, 1960), passim.

that Luke included them because of very early Christian traditions which he had uncovered, either in Aramaic, as Torrey would have us believe,[30] or in Greek as Argyle insists.[31] While it appears to be sheer folly to insist that the speech is verbatim from Peter, we would do well to hear out a man like A. Hunter who suggests that the speech conserves a very early Christian tradition.[32] A scholar like Filson labels the speeches as basically "Luke's compact summaries."[33] No doubt we have a basic outline of what may be properly called Petrine.[34]

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[30]Charles Torrey, The Composition and Date of Acts (London: Harvard University Press, 1916), passim.

[31]A. W. Argyle, "The Theory of an Aramaic Source in Acts 2:14-40," Journal of Theological Studies, new series 4 (1953), 213-14.

[32]A. M. Hunter, "The Unity of the New Testament: the Kerygma," Expository Times, 58 (1946-47), 228-31.

[33]Floyd Filson, A New Testament History (Philadelphia: Westminister Press, 1964), p. 171.

[34]Eduard Schweizer, "Concerning the Speeches in Acts," Studies in Luke-Acts, edited by Leander Keck and J. Louis Martyn (Nashville: Abingdon, 1966), pp. 208-16, attempts to make a case, based solely on style, that all the Acts' speeches have one and the same author, Luke. Since he fails to include an analysis of the speeches in regard to content, purpose and occasion, his conclusions are shallow. A check of the writings of Paul and others in the New Testament also reveals a style which has similarities with St. Luke. Furthermore, if Luke was so consistent in styling his speeches, why did he not also make Jesus' speeches in his Gospel conform to that same style? In contrast, Bo Reicke, "A Synopsis of Early Christian Preaching," The Root of the Vine: Essays in Biblical Theology, edited by Anton Fridrichensen et al (New York: Philosophical Library, 1953), pp. 128-60, points out that

The important thing for Luke is that Peter spoke as a bold prophet of God, if we take the Greek word, ἀποφθέγγομαι seriously in verse 14.[35] Peter spoke in the same tradition of the prophets of God in the Old Testament. He spoke while Elihu only waited.[36] He spoke with a word from God that united a people which had been divided by language since Babel.[37] Luke, and the responsive hearers before Peter, heard him speak in the tradition of those bold speakers God has produced through the ages by His Spirit.

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early preaching was shaped and formed more in accord with the individual preacher's purpose. He sees a great variety of style within the standard pattern of the Acts speeches.

[35]In his article in TWNT, I, 447, Behm insists that the word ἀποφθέγγομαι means ecstatic speaking. He claims the word is a synonym for μαίνομαι, a type of speaking as if mad. The support for this view is weak. There is no hint of unintelligible speaking in the context of any of the Old Testament passages Behm cites. Where one would expect the Septuagint to use the word ἀποφθέγγομαι because of the context of ecstatic madness, e.g. 1 Sam. 19:23, 24, προφητεύω is used. One is on safer ground to agree with W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon on the New Testament (Chicago: University Press, 1957), in loco that ἀποφθέγγομαι means to speak out like an oracle-giver or prophet.

[36]The Nestle margin suggests Job 32:11 as the background for Acts 2:14.

[37]This is suggested by commentators like Zahn, pp. 120-21.

CHAPTER IV

PETER SPEAKS THE OLD TESTAMENT

We now take up the matter of Peter's use of the Old Testament in his speech. As shall become more evident later, Peter is, in effect, surrounded by quotation marks and saturated with the content and thought of the Old Testament as he speaks.

In searching for a suitable schematic pattern in which to fit our findings, we have found none better than that suggested by Bruce.[1] It may serve us as a tool to examine the Old Testament elements of Peter's speech. Bruce separates all Old Testament allusions into three categories: (1) Quotations: formal citations with introductory formulations; (2) References: phrases which bring Old Testament history into account; and (3) Reminiscences: all other allusions. Where the text of Acts varies from either the Septuagint or the Massoretic text, the words in question have been underlined. Chapter IV deals only with the first category: Quotations.

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[1]F. F. Bruce, The Speeches in the Acts of the Apostles (London: Tyndale Press, 1942), p. 3.

A. Joel 2:28-32a

Acts 2:17-21 quotes Joel 2:28-32a (3:1-5a LXX, MT).

1. Introductory formula: τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ.

The rendering of διὰ by "through," taking God as the implied speaker, is preferable to the RSV's "by."

2. The text of Acts:

(17) καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις
λέγει ὁ θεός (μετὰ ταῦτα, καὶ-LXX, MT),
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα,
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ
αἱ θυγατέρες ὑμῶν,
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις
ἐνυπνιασθήσονται.
(18) καί γε
ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ
πνεύματός μου,
καὶ προφητεύσουσιν.
(19) καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω
καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,
αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.

(20) ὁ ἥλιος μεταστραφήσεται εἰς σκότος
καὶ ἡ σελήνη εἰς αἷμα
πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην
καὶ ἐπιφανῆ.
(21) καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσηται τὸ
ὄνομα κυρίου σωθήσεται.

3. The Old Testament Context: Joel is prophesying the impending "Day of the Lord." He is calling for the trumpet to sound in Zion as the dark picture of Israel gives way to a purified and rerooted people of God among whom God will dwell. A call to repentance is issued with the added promise of future prosperity in superabundant measure. This "Day of the Lord" was proclaimed by other prophets as well, for example, by Zechariah (12:10).

4. Rabbinic interpretation: This passage was considered by most Rabbis as referring to the advent of the Messianic age,[2] although many of these Jewish teachers thought of themselves as the awaited remnant, mentioned in Joel 2:28b, whose wisdom was sure to attract God's call.[3]

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[2]J. Oswald Dykes, "The First Gospel Sermon," The Acts of the Apostles, edited by J. Burn (London: Francis Griffiths, 1912), I, 159.

[3]The Babylonian Talmud, edited and translated by Rabbi I. Epstein (London: Soncino Press, 1935), Jullin II, 755, and Sanhedrin II, 616f.

Pseudepigraphical literature knows of the pouring out of the spirit[4] and connects this outpouring with the Messianic age (especially Enoch 37-68). The Zadokite work, usually dated about 10 B. C., points out that "through his Messiah, he (God) shall make them know his holy spirit." (2:10)[5]. Therefore, we conclude that the appearance of the Spirit of God, or God's Messiah, was part of the expectation of popular and learned Israel in the days of Peter's proclamation. This manifestation of the Spirit was expected to show itself in the form of prophetic utterances.[6]

5. Peter's use: The passage from Joel is employed by Peter to explain the phenomena of the day as well as to establish the basic text for his address. He interprets the events of the day as the work of God by speaking the Word of God. In the very first line Peter changes the quotation by expanding the "after this" of the Old Testament to read "in the last days, says God." By so doing Peter certainly treats this passage eschatologically. He also indicates that he sees God speaking through the prophet Joel. It is vital for Peter that the events and word of Pentecost be seen as coming from the mouth of God.

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[4]I Enoch 91:1; Test. Jud. 24:2; Test. Ben. 9:4.

[5]<u>The Apocrypha and the Pseudepigrapha of the Old Testament</u>, edited by R. H. Charles (Oxford: Clarendon Press, 1913), II, 804.

[6]II Esdras 14:21,22; 1 Macc. 4:46; Josephus <u>Anti</u>. 6:166; Jubilees 31:16 <u>et al</u>.

Peter inverts the order of the "elders" and their activity with the "young men" and their activity (verse 17c). Perhaps this is a simple lapse of memory or an inadvertent switch from the Hebrew concept of the primacy of the eldest in the family to the chronological concerns of the Greek mind. Whatever the case may be, the importance of this inversion seems to be negligible.

For the Hebrew גם Peter translates γε (verse 18). This is simply omitted in the available Septuagint manuscripts of Joel 3:2. Either Peter had some rare Greek manuscript of which we know nothing, or, more likely, he had some knowledge of the Hebrew. In the same verse Peter inserts two "μου's" of his own choosing or, again, from some Septuagint manuscript unknown to us. Perhaps Peter simply added these possessive pronouns to emphasize the possession by God of His chosen people.[7] At the end of this verse (18), Peter adds "and they shall prophesy." The thought is found in the first verse (17a) and is perhaps Peter's or Luke's way of emphasizing that the events of Pentecost find their source and power in God. Prophecy is a sign of the Spirit's presence, according to St. Luke (cf. Acts 1:16; 4:25 et al).

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[7]cf. 1 Peter 2:10's citing of Hosea.

Haenchen suggests that "and they shall prophesy" is a later addition of a Christian scribe,[8] but since it fits so well into the pattern of what Peter is saying, that suggestion seems quite unnecessary unless one feels compelled to bring Peter's rendering into a literal equivalent of the Joel passage.

The expansion and embellishment of the next verse (19) with the additions of ἄνω, σημεῖα and κάτω add to the eschatological thrust of the message and perhaps hint that Peter was deeply aware of the thought content of the Old Testament as well as of the literal words. Since he lived in a time when apocalyptic imagery abounded, Peter speaks in tune with his time.

6. Commentary: Peter probably quoted this text from his memory and so his version appears more functional than strictly literal. From one point of view Peter's liberties with the Old Testament is somewhat startling. However, it is not a question of adulterating a passage of Scripture but of employing it. Peter had no intention of changing the rendering of Joel, but he did want to make Joel speak to the people whose attention he held. That passage was taking on richer form and new meaning. As a technique,

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[8]Ernst Haenchen, Die Apostelgeschichte (Göttingen: Vandenhoeck und Ruprecht, 1965), p. 147.

Peter probably learned to do this from hearing his Lord as Luke 4:16-21 suggests. Just as a prescription not only includes the kind of medicine to be taken but also directions for its use, so Peter gave Pentecost's direction to the medicine of the Word.

A variety of suggestions have been made regarding the type of fulfillment Peter proclaims. Barclay suggests that the sun's turning to darkness was literally fulfilled on Good Friday, a day still fresh in the memories of those in Jerusalem.[9] Since Pentecost was a day of the full moon, Bruce suggests that the audience had just witnessed a blood-red moon rising the night before.[10] The observations are interesting and may well be true. However, Peter is intent on pointing out that this is only the beginning of the end. While the Feast of Pentecost could have been the final day of the world's history for Peter, yet he was well aware that the day was not yet over. He speaks urging repentance before all the signs of the last day take place. C. H. Dodd sees this as drama and sums it up this way:

> There is no question of a literal fulfillment of apocalyptic traits such as the darkening of the sun and the shaking of the earth. This is well-understood imagery suggesting the magnitude and horror of the

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[9]William Barclay, "Great Themes of the New Testament--4. Acts 2:14-40," Expository Times, 70 (1958-59), 198.

[10]F. F. Bruce, Commentary on the Book of Acts (Grand Rapids: Wm. B. Eerdmans, 1956), p. 69.

situation; and all that horror is present in the events of Christ's conflict and death.[11]

To be sure, many people must have remembered the strange phenomena of Good Friday some 52 days previous, when even the sun was eclipsed in glory by the spilt blood of the Son of God. But the caution seems in order not to press the literal fulfillment idea too much. Instead, we stress the thrust of Peter's message: this is the beginning of the end. Therefore, repent!

In discussing why Peter chose this Joel passage as text for his discourse, one might propose that it was the spontaneous prompting of the Holy Spirit which Jesus had promised (Matt. 10:20). However, it is very probable that in the pre-Pentecost days of waiting for the promised Spirit (1:4,8), Peter had, not without the prompting of the Holy Spirit, been engaged in studying the prophetic promises with the other disciples. Support for this is Peter's conviction that a replacement for Judas was in order from his study of the Psalms (Acts 1:15-20), and the renewed study of Scripture in the infant church that must have followed the meeting of the risen Christ with the Emmaus disciples (Luke 24:13-32).

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[11]C. H. Dodd, The Old Testament in the New Testament (London: The Athlone Press, 1952), p. 18.

Peter speaks as a man who is in full control of himself, yet he is full of the Spirit which prompts a calm, wise and cogent speech. He is a man with a message from the past for the people of the present. The very best of Peter is called forth by the Spirit of his Lord.

B. Psalm 16:8-11a

Acts 2:25-28 quotes Psalm 16:8-11a (15:1-11a LXX, MT).

1. Introductory formula: Δαυὶδ γὰρ λέγει εἰς αὐτόν

2. The text of Acts:

(25) Προορῶμην τὸν κύριον ἐνώπιόν μου διὰ παντός,
ὅτι ἐκ δεξιῶν μού ἐστιν ἵνα μὴ σαλευθῶ.
(26) διὰ τοῦτο ηὐφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο
ἡ γλῶσσά μου, (יָשַׂשׂ -MT) ἔτι δὲ καὶ ἡ
σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·
(27) ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην,
οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
(28) ἐγνώρισάς μοι ὁδοὺς ζωῆς,
πληρώσεις με εὐφροσύνης μετὰ τοῦ
προσώπου σου.

3. Old Testament context: This very significant Psalm presents the concerns and prayers of the truly righteous man in Israel. It shows the true Israelite as one rejoicing in God and placing full confidence in Him even in the face of death and sheol. As such, the prophetic insight into the work of Messiah is quite apparent. The superscription "Miktam" suggests it may have been inscribed on the very tomb of David, the truest of Israelites. As such it would be quite familiar to the Pentecost visitor to David's tomb.

4. Rabbinic interpretation: A crassly literal understanding of the first verse (25) is given by the Babylonian Talmud. The Lord is humiliated to equality with a mere bit of parchment under the rubric:

> He shall write in the form of an amulet and fasten it to his arm, as it is written, "I have set God always before me, surely He is at my right hand: I shall not be moved."[12]

In this interpretation, a living promise is turned into a legalistic practice and the power of God's majesty is passed over in favor of a commandment of men.

In connection with the third verse (27), the Rabbis contradict themselves. They had previously said that those "over whom the worms have no domination" are only seven in number: Abraham, Isaac, Jacob, Moses, Miriam, Aaron and Benjamin. But in Baba Bathra we read:

> Some say that David is also included, since it is written of him, "my flesh also shall dwell (in the grave) in safety." The others, however, explain this to mean that he is praying for mercy.[13]

Bruce contends, however, that the Midrash holds this Psalm to be Messianic.[14]

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[12] The Babylonian Talmud, Sanhedrin I, 118.

[13] Ibid., Baba Bathra I, 86.

[14] F. F. Bruce, The Acts of the Apostles (Grand Rapids: Eerdmans, 1951), p. 93.

While the people never seemed to lose sight of David as king, yet in New Testament days he was also looked upon as a prophet, a notion that may have had its origin with the inclusion of the Psalms in the canon (but also see Sam. 16:18; 2 Sam. 23:2). Even in a Psalm scroll recently uncovered in Qumran, we find David described as one to whom the Lord gave a "discerning and enlightened spirit" so that all his psalms and hymns were spoken through the gift of prophecy given him from the Most High.[15]

5. Peter's use: Here Peter quotes the Septuagint exactly, even when it gives γλῶσσα as a translation of the Hebrew כְּבוֹדִי. He transposes the μου from after καρδία to before it. The exactitude in his citation of the Septuagint has often been argued as a point in favor of the view that Peter spoke this discourse in Greek. While this may be true, perhaps the Hebrew text used by the Greek translators have the text-word שִׂפְתֵי instead of כְּבוֹדִי. Then, too, the γλῶσσα may hark back to the tongues mentioned earlier. Perhaps Peter wishes to call attention to this.

The simple argument employed here by Peter bears a great resemblance to that used by Paul in Acts 13:35. It is very logical: David spoke of a resurrection of the body.

15J. A. Sanders, editor and translator, The Psalm Scrolls of Qumran Cave 11 (Oxford: Clarendon Press, 1965), p. 92.

It either refers to his own body or to another's. David is still buried in the tomb with which you are all familiar. Therefore, David's word must have been a prophecy regarding one of his descendants, Messiah. Jesus Christ has recently risen from the dead. Therefore, He is this Messiah. Small wonder that David rejoiced to see that day, for it also meant his personal resurrection to eternal life.[16]

As previously noted, David was Israel's king without rival in popular esteem. His burial site was south of the city where many may have paid it a visit on this anniversary of his death.[17] Was not Peter relying on this background in his preaching? It seems quite likely. The people would be quite thrilled to know that their great king David was active again in the fulfillment of his prophecies regarding the coming Messiah. There must have been some echoes of the shouts of Palm Sunday still in the air to stir the imagination and hearts of the people.

6. Commentary: Here again, as in Joel quotation, Peter has a definite goal in quoting the Old Testament. He is driving forward to the ultimate conclusion of verse 36,

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[16]Jan W. Doeve, Jewish Hermeneutics in the Synoptic Gospels and Acts (Assen: Van Gorcum, 1954), pp. 168-72, presents an interesting discussion of how Peter has here presented an excellent example of Midrashic interpretation to prove to the Jewish expositor that God has made Jesus Lord and Messiah.

[17]Supra, p. 9.

that Jesus is both Lord and Messiah, and he calls attention to one signpost after another which point in the direction of that goal: to see Jesus both as Lord and Christ. Peter seems to take for granted that his hearers were well acquainted with the Old Testament Scriptures as well as other literature current at the time. He understands the people and their background very well.

Peter begins and ends with the people, and if all of his statements were not understood exactly or needed clarification, that came in due time (verse 42). However, the task of Peter at the moment of his discourse was to proclaim the Gospel in a way that took the people's background and needs into consideration.

C. Psalm 110:1

Acts 2:34,35 quotes Ps. 110:1 (109:1 LXX, MT).

1. Introductory formula: λέγει δὲ αὐτός (Δαυίδ)

2. The text of Acts:

(34) εἶπεν (ὁ -LXX) κύριος τῷ κυρίῳ μου· κάθου
ἐκ δεξιῶν μου,
(35) ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
(ὑπο κάτω - Mark 12:36) τῶν ποδῶν σου.

3. Old Testament context: Again a very explicit Messianic Psalm is used as such by Peter who ascribes it to King David. The first verse that is quoted might suggest the entire Psalm to Peter's audience. It speaks of the ruling Messiah in the "day of Thy power," and Messiah's

priesthood after the order of Melchizedek (see Gen. 14:18 and Heb. 5:6-10). It speaks of the power which Messiah shall wield in judgment on the day of wrath. Since it was quoted so often in the early church and by Jesus, no doubt it was well-known.

4. Rabbinic interpretation: The Psalm was generally acknowledged to be Messianic.[18]

5. Peter's use: Perhaps the apostle recalls Jesus' own use of this Psalm in speaking to the Pharisees (Matt. 22:44; Mark 12:36; Luke 20:42). Certainly it must have been one that was contemplated often by early Christians as they thought of the Messiah. Paul uses it (1 Cor. 15:25); so does the writer to the Hebrews (1:13); and it is probably alluded to again in Peter's first epistle general (3:22). Whether we could call it one of the early "testimonia" collected by the primitive church as Dodd does, or state that it was a passage known to every Christian, is probably pushing the point too far. But we can say that it was surely well-known, probably because of its obvious reference to the Messiah.

The passage serves to clinch Peter's contention that the events of that day were explainable when one sees Jesus

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[18]Alfred Edersheim, The Life and Times of Jesus the Messiah (Grand Rapids: Eerdmans, 1956), I, 405.

as Lord and Christ. The passage portrays the Messiah in a position of power. Some New Testament epistles expand this theme of Christ's lordship given to Him by His Father, but to the hearers of Peter's discourse, this was perhaps a novel thought that needed to filter down into their thinking a while and may well have been among those things that were spoken of at greater length in post-Pentecostal apostolic teaching. But as has been suggested, we have Peter's speech in outline form only. Very likely the assembly gathered that first Pentecost heard this theme expanded even in its original delivery.

Peter speaks these words from personal experience. Just ten days previous, he had seen His Savior ascend and had heard Him pronounce His claim upon all power given to Him by the Father. In his speech, Peter reveals his longing to see the display of his Master's power in the outpouring of the Holy Spirit. Surely the hopes of Peter and the other apostles were not disappointed on Pentecost (see John 14:16,26; 16:7; Matt. 28:18).

6. Commentary: It may be asked why Luke begins his "Acts of the Apostles," his history of the New Testament church, with the account of the ascension. Peter points to its significance in showing how the ascension of Jesus makes His New Testament church possible. The church receives its power from its Lord who has risen to the heavens to put all things under subjection. The ascension marks the

real beginning of the work of the church. Now the church's Head has come to power and this finds expression in the work of the Spirit among the church's members. Peter stands telling all that the power of the ascended Lord is at work in the occurrences of Pentecost and that it will continue to stand behind His church until the consummation of these "last days." All this is as Old Testament Scripture declares.

CHAPTER V

PETER RECALLS HIS OLD TESTAMENT BACKGROUND

References

Continuing with the categories suggested by Bruce,[1] we come to what he classifies as "references" and "reminiscences" of the Old Testament. References are defined as the quotation of a phrase or sentence without any introductory formula. The instances of references in Peter's speech are here cited and examined.

A. Psalm 132:11

Acts 2:30 refers to Ps. 132:11 (Ps. 131:11 LXX, MT).

1. The text of Acts:

ὤμοσεν αὐτῷ (τῷ Δαυιδ - LXX) ὁ θεὸς (κύριος - LXX) ἐκ καρποῦ τῆς ὀσφύος (κοιλίας - LXX) αὐτοῦ (σου - LXX) καθίσαι (θήσομαι - LXX) ἐπὶ τὸν θρόνον αὐτοῦ (σου - LXX)

2. Analysis: The main change made by Peter is to turn the direct discourse into the indirect. No violence is done to the Old Testament Psalm. However, we may note Peter's use of the word ὀσφύος rather than the Septuagint's κοιλίας . The latter word may have grated against the sensitivities of Doctor Luke since in this context it seems

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[1] Supra, p. 22.

to indicate a female organ. On the other hand, ὀσφύς is translated "loins" and seems to lay stress upon the power behind the reproductive process thought to be primarily that of the male (cf. Heb. 7:10).[2] Therefore, it appears Luke switched to ὀσφύς so the text would agree with his medical knowledge.

3. Peter's use: Peter feels the necessity of making the point of Ps. 16:8-11 a little plainer. In this reference, the seed of David is especially prominent as the one who should reign on God's right hand. This reference is quoted to establish the application of Psalm 16 to Jesus rather than to David. It argues that not David but the seed of David was to arise from sheol.

B. Psalm 16:10

Acts 2:31 refers to Acts 2:28's citation of Ps. 16:10 (Ps. 15:10 LXX, MT).

1. The text of Acts:

οὔτε ἐγκατελείφθη (οὐκ ἐγκαταλείψεις-LXX) εἰς ᾅδην οὔτε ἡ σάρξ αὐτοῦ εἶδεν διαφθοράν.

2. Analysis: This is not so much a "reference" as an appeal to the fulfillment of the Psalm already cited in the

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[2]W. F. Arndt and F. W. Ginrich, A Greek-English Lexicon of the New Testament (Chicago: Univ. Press, 1957), in loco.

verses above.[3] In verse 27 Peter quotes the Septuagint exactly with its future tense of promise:

ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην
οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

However, here in verse 31, Peter turns the future into the Christ of historical fulfillment. In addition, Peter prefers ἡ σάρξ αὐτοῦ to τὸν ὅσιόν σου . Peter's phrase tends to heighten the emphasis on the bodily resurrection that is basic for his presentation.

3. Peter's use: Following the quotation from Psalm 132, Peter circles back to his Psalm 16 quotation with further proof that Jesus is the one meant as He who should see no corruption. Note should be taken that Peter includes "his flesh" in this quotation. By so doing, Peter lays emphasis on a bodily resurrection.

Reminiscenses

In selecting reminiscenses of the Old Testament in Peter's speech, we have confined ourselves to the ones suggested by the Nestle margin. No doubt there could be others mentioned, but the four following are now under examination.

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[3] Supra, pp. 29-33.

A. Numbers 11:29

Acts 2:18c is reminiscent of Num. 11:29 (καὶ προφητεύουσιν). After God extended the gift of prophecy to the seventy elders of Israel in the wilderness, Moses sighed with burdened soul that it would be good if all people were prophets to speak the Word of God. Peter may be suggesting that Moses' wish is coming true as all men receive God's Word and begin to tell it forth to others as he is giving example. From intertestamental literature we know that the people looked forward to a time when the wish of Moses would be fulfilled in Israel.[4]

B. Psalm 116:3

Acts 2:24 is reminiscent of Ps. 116:3 (Ps. 118:3 LXX) and/or Ps. 18:5 (Ps. 17:6 LXX): ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.
The debate whether this refers to the bonds and pangs of death or whether it refers to birth pangs of a new age continues.[5] In either case, the pangs are an eschatological

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[4]e.g. Theodor Gaster, translator, The Dead Sea Scriptures (Garden City, N.Y.: Doubleday and Co., 1964), p. 335.

[5]e.g. F. F. Bruce, The Acts of the Apostles (London: Tyndale Press, 1952), p. 92, and Max Wilcox, The Semitisms of Acts (Oxford: Clarendon Press, 1965), p. 48.

expectation for those who await the Messiah.[6] Bratcher makes a case for Job 39:2 as background for this passage and would have us see the meaning here as "God raised Jesus from the dead by untying the cords with which death held him fast."[7] From his recent translation of the New Testament for the American Bible Society, it seems that Bratcher still maintains this view for he translates "he (God) set him free from the pains of death, for it was impossible that death should hold him prisoner."[8] This translation seems to fit well into the argument that Peter presents. The utter impossibility of man's deliverance of himself is pointed up. But the reality of deliverance is possible through the power of God, now manifest in the resurrection of Jesus.

C. 1 Kings 2:10

Acts 2:29 is reminiscent of 1 Kings 2:10 (καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας). Here Peter seems to refer to the common knowledge of the people. They knew the location of David's tomb which lay south of the city near Siloam (see Neh. 3:16). Josephus mentions

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[6] cf. Qumran Hymns IQH iii, 28.

[7] Robert Bratcher, "Having Loosed the Pangs of Death," The Bible Translator, 10 (1959), 18-20.

[8] Good News for Modern Man (New York: American Bible Society, 1966), p. 272.

the tomb's existence repeatedly.[9] It was obvious to all that David was dead and buried, but Peter insists that the son of David brings resurrection and that this son of David is none other than Jesus of Nazareth, raised by God to be Christ and Lord.

D. Isaiah 52:13

Acts 2:33 is reminiscent of Is. 52:13 (τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς). The servant of God, who has taken away sins with His death, is now lifted up on high. Here may be a hint of the servant of the Lord concept which after Pentecost becomes explicit in Peter's teaching, noted for instance in Acts 3:13.

In addition to these more obvious reminiscences of the Old Testament, perhaps still others were in the mind of Peter as he spoke on Pentecost. If one takes the suggestion of Snaith,[10] the Pentecost worship readings also stood behind the words of Peter as he applied himself to the task of presenting Christ from the Old Testament. However, even the reminiscences examined above convince us that Peter's thinking was deeply involved in the Old Testament and its Lord.

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[9]Flavius Josephus, Wars i. 2.5; Anti. vii. 15.3; xiii. 8.4; xvi. 7.1.

[10]Norman H. Snaith, "Pentecost the Day of Power," Expository Times, 43 (1931-32), 379-80. He suggests that the readings were Deut. 16:9 or Ex.19, Hab. 3 or Ex. 1, and either Ps. 29 or Ps. 68.

CHAPTER VI

THE FUSING OF THE TESTAMENTS IN PETER

A Synthesis

Thus far we have treated chapter two of Acts in a piecemeal manner. We must now see it as a whole and in context.

The three thousand mentioned in Acts 2 were "Peter-type" people. By this is meant that they understood him and he understood them. He spoke to the average Jew of the day who was looking for the last days and expecting signs from God. He spoke to a Jew who was familiar with the world of the apocalyptic writers--writers who wrote about deliverance in a totally "other world" of God's righteousness in order to escape the harsh world of Roman rule. He spoke to a people who had fanned the flame of Messianic expectation and who knew the history of the Maccabean revolt quite well. Finally, he spoke to a people who had either seen or heard about Jesus of Nazareth and the signs that he had performed before the eyes of many Jews.

From all parts of the world where there were Jews, Jewish people had assembled in Jerusalem to worship in the city of the Great king and to reflect on King David of yore. Peter ties these things together and announces their bearing upon the present hour which stands at the beginning of the end.

Peter talked of Jesus' signs and miracles as those which were expected to accompany the Messianic age (22); he spoke of the crucifixion (23), the resurrection (24,31), and the ascension (33,34). His crowning point is the insistence that this Jesus was now behind the present outpouring of the Spirit.[1] While the people were well aware that the Day of the Lord meant a pouring out of the wrath of God, Peter is privileged to announce to them that this day of Pentecost is a day of the pouring out of God's Spirit to save them and their children from the wicked and evil generation around them.

In this sense this speech was a mission sermon without equal. It was preached to those who had a knowledge of God but who failed to recognize Him when He was in their midst. Through Peter's words, the Spirit makes their hearts long for reconciliation which becomes a reality through repentance and baptism.

Peter tells them: Here is the Good News you seek. I have hastened to deliver it to you that you might hasten to bring it to all men of your native countries before the Lord shall come again. The speech stands as the pristine

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[1]Thus Eduard Schweizer in his article on "πνεῦμα" in TWNT. VI, 403. G. D. Kilpatrick, "The Spirit, God and Jesus in Acts," Journal of Theological Studies, XV/I (1964), 63 weakly maintains that the Spirit in Acts is not closely connected to Jesus.

rendering of the apostolic kerygma in the church and is recorded as a pattern for the church's Christian mission to all the world.

The sermon speaks to those who live at the end time, to those who live knowing that the consummation of the age is imminent. These are the last days because the prophecies of God are already being fufilled. The power of God's Spirit is evident in all things. Tasker puts it well:

> In . . . the speech an answer is given to the question why this eschatological phenomenon, this phenomenon of the "last days," took place at this particular moment in history; and the answer given is that the Spirit is the gift of Jesus of Nazareth, who in spite of the signs and wonders that He had wrought by God's power when on earth had nevertheless been destroyed by the Jews, but who had been raised up by God on the third day, it being impossible that he should be held captive by the bonds of death.[2]

The speech has been studied on the basis of style and form; outlines have been suggested; paraphrases have been rendered; expansions have been written and delivered attempting to imitate Peter's style, but Peter's accomplishments are unique.

A Final Analysis

A final analysis of the sermon may be suggested, not simply to add to the list, but to show Peter's keen awareness

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[2]R. V. G. Tasker, The Old Testament in the New Testament (Philadelphia: Westminster Press, 1947), p. 75.

of his stance bridging two testaments and two peoples, the old and the new. If we take verse 36 as the last verse of the discourse, we may suggest that Peter's two-fold goal was to show Jesus of Nazareth as both Messiah and Lord, both as the greatest leader of men and also the Son of God.

In examining the word "Messiah" we agree with Hatch who states that "Messiahship was a Jewish category."[3] He insists that Peter is appealing to a Jewish audience with the use of this term. Hatch asserts: "it was the highest dignity that could be ascribed to a human being, but it did not imply or connote divinity."[4] To be sure, Messiah was the great deliverer promised to God's people, Israel. In their sacred history, Yahweh played the role of deliverer but promised a future deliverer among Judah. Qumran and other intertestamental literature assure us that the Messiah was eagerly awaited.

Messiah was the One of the future, the One who would lead His people to the very heights, higher even than David did, and yet, somehow, he would be the suffering servant of God also. He was to be both Son of David and the Star of Jacob. However, in the times of Jesus, there

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[3]W. H. D. Hatch, "The Primitive Christian Message," Journal of Biblical Literature, 58 (1939).

[4]Ibid.

was also a great expectation of Messiah as a political deliverer. The Christ that Peter is proclaiming is even more than that imagined by the Jewish people of the day.

On the other hand, "Lord" was the designation that Israel gave its God. In Jesus's day, the name of Yahweh was not to be spoken. The vowels for Adonai were substituted, as our Hebrew manuscripts attest to this day. "Lord" was the substitute name for the God of Israel. In history, the Lord is He who delivered Israel from bondage in Egypt and from exile in Babylon. He was the One who had chosen Israel as His people. Their worship acknowledged Him as their only God even as the Shemah (Deut. 6:4) testifies to this day.

However, "Lord" was a name familiar also to the Gentiles. Their deities were called κύριοι. If one operated on the assumption that Peter was addressing some Gentiles here also, or that Luke's reconstruction kept the Gentile readers in mind, then we could propose that Peter is attempting to present a Jesus to satisfy the needs of all people. It would appear that the proposition that Jesus was Lord would be more difficult to accept by the Jews who had seen Him as a human being. On the other hand, to accept Him as a Messiah or Deliverer would be more difficult for the Gentiles to comprehend. Peter states quite clearly that Jesus of Nazareth fills the requirements for both Messiah (Verses 31,36) and for Lord.

Now an examination of Peter's sermon with these two categories in mind shows the interweaving of these two strains of thought. The arrangement given in the accompanying table shows us that Jesus was truly proclaimed as both. Yet Peter does not appear to have a dual goal in mind as he preached, but a single one that brought together God and man in the only way possible, in the Person of God's Incarnate Son. The words underlined in the table appear in Peter's quotations from the Old Testament.

One may object that our classification of these words and phrases is a bit artificial, but it sufficiently points up the truth that the Spirit-gathered people before Peter were shown the supreme lordship of Christ as well as His most excellent manhood. Perhaps some could recall his manhood from personal experience. Those from foreign lands no doubt heard the talk of those who were eyewitnesses. The great mass and thrust of the entire sermon propels the reader towards the proclamation of the first Christian creed: Jesus is Christ and Lord.[5]

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[5]An excellent presentation of this idea is given by Otto Glombitza, "Der Schluss der Petrusrede Acta 2:36-40," Zeitschrift fuer Neutestamentliche Wissenschaft, 55 (1961) 115-18.

TABLE 1

SERMONIC PHRASES SUPPORTING THE PROCLAMATION OF JESUS AS LORD AND CHRIST

Lord: κύριος	Christ: Χριστός
ἐπὶ πᾶσαν σάρκα	σωθήσεται
ἐκχεῶ ἀπὸ τ. πνεύματός	ἀποδεδειγμένον α. τ. Θεοῦ
δούλους καὶ δούλας μου	ἐποίησεν δι αὐτοῦ
τέρατα ἐν οὐρανῷ...	θεὸς ἐν μέσῳ ὑμῶν
ἐν ταῖς ἐσχάταις ἡμ.	ἔκδοτον
ἡμέραν κυρίου	ἀνείλατε
πᾶς ὅς ἐὰν ἐπικαλέσηται	λύσας θανάτου
δυνάμει	τὸν υἱόν σου
τέρασι	ὁδοὺς ζωῆς
σημείοις	ἐκ καρποῦ Δαυίδ
οὐκ δυνατὸν κρατεῖσθαι	ἀναστάσεως τοῦ Χριστοῦ
κύριον διὰ παντός	οὐ διαφθορὰν
ἐκ δεξιῶν	
προσώπου σου	
ἐπὶ τὸν θρόνον	
Θεὸς ἀνέστασεν	
τῇ δεξιᾷ	
ὑψωθεὶς	
λαβὼν τὴν ἐπαγγελίαν	
τοῦ πνεύματος ἁγίου...	
ἐκέχεεν	
καθὼς ἐκ δεξιῶν	

CHAPTER VII

IN CONCLUSION

It seems well to draw together several conclusions from this study and to ask what it means to put oneself in Peter's place.

First, it means to grow up in a society rich with traditions and history so as to be a living part of that people.

Second, it means meeting Jesus of Nazareth, associating with Him and being drawn into the orbit of His life.

Third, it means witnessing the events of His suffering, death, resurrection and ascension.

Fourth, it means being caught up with the power of the Spirit of God who gives all events their ultimate meaning.

Fifth, it means proclaiming with boldness the transforming nature of a life which has Jesus as Christ and Lord.

In brief, it means to base the proclamation of the Gospel upon a living relationship between God and man and between man and man but never between man and concepts or facts. It means to let God use a person as His instrument empowered by the Spirit with a sense of urgency that the end is near and even now is drawing to a close in the divine plan.

Therefore, it seems that those who can rightly be called the successors of Peter are those in the church who are constantly working toward an ever-deepening personal

acquaintance with the Christ simultaneous with an ever-growing understanding of the people of God around them. In that dual thrust and tension, the Spirit has room to work, to convey faith with the proclamation of Jesus as Christ and Lord. The Spirit works through the person of the proclaimer and his words, so that men who "call upon the name of the Lord will be saved."

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