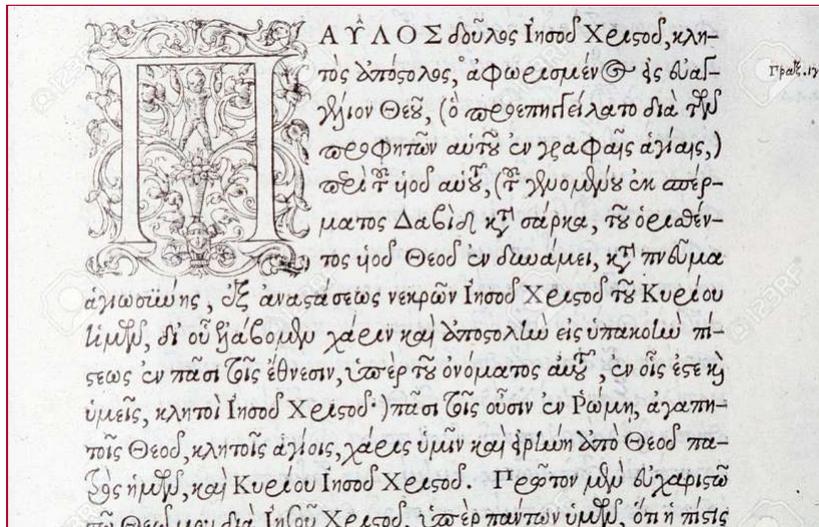


- 2 -

Acts 3:11-26 in the Received Text



Detail of Greek Text from the 1550 Stephens Greek New Testament, the Textus Receptus upon which the 1611 A V was based.

Now that we have looked at the possible significance of the location of the healing of the lame man - the gate of the temple called Beautiful - let us now start our “study proper” of Peter’s sermon - which took place nearby in Solomon’s Portico - a place where Jesus Himself had earlier walked (John 10:23). This location is surely significant and appropriate for a sermon whose focus is the blessings now available to Israel (and all peoples) through the risen and glorified Jesus Christ— “great David’s greater Son”!

In this chapter, I would like us to look at the Greek-English Interlinear text of the sermon in Acts 3:11-26 using the Received Text (the Textus Receptus) and to note briefly where the eclectic NA27 text differs from it, as in several places, these differences are potentially significant for the exegesis of the passage.

The Interlinear text is given on the next two pages.

Textual Differences Between the TR and NA27

v. 11:

<p>is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him</p>	<p>τοῦ ἰαθέντος χωλοῦ^h τὸν Πέτρον καὶ^d Ἰωάννην,^h ἡ συνέδραμεν ἑπὶ αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος,^h ἔκθαμβοι. 12 ἰδὼν δὲ^h Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλῖται,^h τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ καὶ^k Ἰσαὰκ καὶ^k Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς¹ παρεδώκατε, καὶ ἠρνήσασθε^m αὐτόν^h κατὰ πρόσωπονⁿ Πιλάτου,^h κρίναντος ἐκείνον ἀπολύειν. 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἤτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρες ἐσμεν. 16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τούτου ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡς περὶ καὶ οἱ ἄρχοντες ὑμῶν. 18 ὁ δὲ θεὸς ἃ προκυτήγγειλεν</p>
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The TR has τοῦ ἰαθέντος χωλοῦ (the healed lame man) whereas NA27 has αὐτοῦ (him or that one).

The TR has Ἰωάννην (John) whereas NA27 precedes John with the definite article—τὸν Ἰωάννην / Ἰωάννην .

v.13:

NA27 has [ὁ θεός] before “of Isaac” and before “of Jacob”. The TR does not have these.

NA27 has ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε (Whom you indeed delivered up and denied . . .) whereas the TR has ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτόν (Whom you delivered up, and denied Him . . .). I.e. NA27 but not the TR has the word “indeed”, and the TR but not NA27 has the word “Him”.

διὰ	στόματος	πάντων	τῶν	προφητῶν	·	αὐτοῦ	παθεῖν	prophets, that Christ should suffer, he hath so fulfilled.
by [the]	mouth	of all	his	prophets	[that]	should	suffer	
τὸν	Χριστόν	ᾧ,	ἐπλήρωσεν	οὕτως.	19	μετανοήσατε	οὖν	ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
the	Christ,	he	fulfilled	thus.	19	Repent	therefore	
ἐπιστρέψατε,	ἕως	τὸ	ἐξαλειφθῆναι	ὑμῶν	τὰς	ἁμαρτίας,	ὅπως	of refreshing shall come from the presence of the Lord;
be converted,	for the	blotting out	of your	sins,	so that			
ἀνέλθωσιν	καιροὶ	ἀναψύξεως	ἀπὸ	προσώπου	τοῦ	κυρίου,	20	and he shall send Jesus Christ, which before was preached unto you: 21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
may come	times	of refreshing	from [the]	presence	of the	Lord,	20	
καὶ	ἀποστείλῃ	τὸν	προκκηρυγμένον	ὑμῖν,	Ἰησοῦν	Χριστόν,	21	whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
and [that]	he may send	him	who was before	proclaimed	to you,	Jesus	21	
Χριστόν,	21	ὃν	δεῖ	οὐρανὸν	μὲν	δέξασθαι	ἄχρι	of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
Christ,	whom	must	heaven	indeed	receive	till	times	
ἀποκαταστάσεως	πάντων,	ἧν	ἐλάλησεν	ὁ	θεὸς	διὰ	στόματος	of restoration of all things, of which spoke God by [tho]
of restoration	of all things,	of which	spoke	God	by [tho]			
στόματος	πάντων	ἁγίων	αὐτοῦ	προφητῶν	ἀπ'	αἰῶνος.	22	Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
mouth	of all	holy	his	prophets	from	of old.	22	
Μωσῆς	μὲν	γὰρ	πρὸς	τοὺς	πατέρας	εἶπεν,	ὅτι	shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
Moses	indeed	for	to	the	fathers	said,	that	
προφήτην	ὑμῖν	ἀναστήσει	κύριος	ὁ	θεὸς	ὑμῶν	ἐκ	of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
A prophet	to you	will raise up [the]	Lord	God	your	from among		
τῶν	ἀδελφῶν	ὑμῶν,	ὡς	ἐμέ	αὐτοῦ	ἀκούσεσθε	κατὰ	it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
your	brethren,	like	me:	him	shall	ye	hear	
ὅσα	ἂν	λαλήσῃ	πρὸς	ὑμᾶς.	23	ἔσται	δὲ	that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
whatsoever	he may say	to	you.	And	it shall be [that]	every	soul	
ἣτις	ἂν	μὴ	ἀκούσῃ	τοῦ	προφήτου	ἐκείνου	ἔξολοθρευθήσεται	the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
which	may not	hear	that	prophet	shall	be	destroyed	
ἐκ	τοῦ	λαοῦ.	24	καὶ	πάντες	δὲ	οἱ	from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
from among	the	people.	And	indeed	all	the	prophets	
Σαμουὴλ	καὶ	τῶν	καθεξῆς,	ὅσοι	ἐλάλησαν	καὶ	ἔπρακται	spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto
Samuel	and	those	subsequent,	as	many	as	spoke	
γεῖλαν	τὰς	ἡμέρας	ταύτας.	25	ὑμεῖς	ἐστε	ἄνθρωποι	of the prophets, and of the covenant which God made with our fathers, saying unto
nounced	these	days.	Ye	are	sons	of the	prophets	
καὶ	τῆς	διαθήκης	ἧς	ἔθηκε	ὁ	θεὸς	πρὸς	and of the covenant which appointed God to fathers
and of the	covenant	which	appointed	God	to	fathers		
Abraham.	And	in	thy	seed	shall	all	the	seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.
seed	shall	all	the	kindreds	of the	earth	be	
ἡμῶν,	λέγων	πρὸς	Ἀβραάμ,	καὶ	ἐν	τῷ	σπέρματί	our, saying to Abraham, And in thy seed shall be
our,	saying	to	Abraham,	And	in	thy	seed	
γηθήσονται	πᾶσαι	αἱ	πατρίαι	τῆς	γῆς.	26	ὑμῖν	blessed all the families of the earth. To you first
blessed	all	the	families	of the	earth.	To	you	
ὁ	θεὸς	ἀναστήσας	τὸν	παῖδα	αὐτοῦ	Ἰησοῦν,	ἀπέστειλεν	God, having raised up his servant Jesus, sent
God,	having	raised	up	his	servant	Jesus,	sent	
αὐτὸν	εὐλογοῦντα	ὑμᾶς	ἐν	τῷ	ἀποστρέφειν	ἕκαστον	ἀπὸ	him, blessing you in turning each from
him,	blessing	you	in	turning	each	from		
τῶν	πονηριῶν	ὑμῶν.	27	καὶ	ἕκαστος	ἀπὸ	τῶν	wickedness your.
wickedness	your.							

v. 18:

In the TR, αὐτοῦ (His) is linked with the prophets; in NA27 it is linked with Christ.

vs. 19-20:

The division break between verses 19 and 20 occurs at a different point in translations based on the TR compared with those based on NA27. The only significant difference between the TR and NA 27 is in the order of the names Jesus and Christ in v. 20: the TR has Ἰησοῦν Χριστόν and NA27

has *χριστὸν Ἰησοῦν* (also in NA27 the *χ* of *χριστὸν* is lower case, also in v. 18).

v. 21:

The TR has all (*πάντων*) His holy prophets. The word *πάντων* is missing in NA27.

v. 22:

The TR has the word “for” (*γὰρ*) near the start of the verse—this word is missing in NA27. Also the TR has “to the fathers” (*πρὸς τοὺς πατέρας*) which is missing in NA27.

I think that the presence of the word “for” in the TR is very important as it links v. 22 with the preceding verses—providing an explanation for what has gone before. Commentators who use the NA27 text, by contrast often see a change of topic by Peter at this point.

v. 24:

The TR has the verb “before announced” (*προκαταγγέλλω*) whereas NA27 has “announced” (*καταγγέλλω*). Thus the TR uses the same word in v. 24 as it did in v. 18 which I suggest is a significant structural factor for the analysis of the “prophetic” section of Peter’s sermon—see later!

v. 25:

The TR has, surely correctly, “our fathers” (*πατέρας ἡμῶν*). NA27 has “your fathers” (*πατέρας ὑμῶν*) but I suggest it is unlikely that Peter would distance himself from his Abrahamic lineage in this way, especially as he speaks of “our fathers” in v. 13.

NA27 has the preposition “in” (*ἐν*) before “the seed of you”. This preposition is included within the word for “will be blessed” in TR.

v. 26:

The word order is slightly different at the start of v. 26: The TR has, “To you first, God having raised up . . .”; NA27 has, “To you first, having raised up God . . .”

TR has the name Jesus (*Ἰησοῦν*) after “God having raised up His Son”. NA27 omits this reference to Jesus.

As indicated above, a significant difference between the TR and NA27 is

the linking of v. 22 with what precedes using the conjunction “for” in v. 22, and I will be looking at the significance of this important little word “for” later in the book.

