

**BABEȘ – BOLYAI UNIVERSITY OF CLUJ NAPOCA
FACULTY OF ORTODOX THEOLOGY
“ISIDOR TODORAN” DOCTORAL SCHOOL**



**The Speech of The Apostle Peter in The Day of Pentecost
(Acts 2,14-41). Exegesis and theology**

Summary

PhD Thesis

**Scientific advisor
Pr. Prof. PhD. Stelian TOFANĂ**

**PhD candidate
Traian FLOREA**

**Cluj-Napoca
2020**

Keywords

New Testament, Acts of the Apostles, Apostle Peter, Pentecost, Theology, Casting of the Holy Spirit, salvation, Exegesis, Kerygma

Table of contents

Table of contents.....	2
List of abbreviations.....	6
Preliminaries.....	11
I. Motivation.....	11
II. Terminology and topics	12
III. Objectives and working method	14
IV. The current state of research	15
Chapter 1	
The isagogy of the speech. Introduction.....	20
I. The significance of The Day of Pentecost.....	22
II. The author of The Speech in the Day of Pentecost.....	28
1. <i>Authorship of the Speech: St. Peter sau St. Luke?</i>	30
2. <i>Arguments in the favor of petrine autorship of the Speech</i>	34
III. The audience of The Speech in The Day of Pentecost	38
1. <i>Catalog of nations participating in the feast of Pentecost</i>	38
2. <i>Audience of the Discourse from the Perspective of the Addressing form used by the Apostle Peter: "Jewish Men"</i>	41
3. <i>The so-called "and all who live in Jerusalem" (Acts 2:14)</i>	45
IV. Rejecting the charge of 'alcohol abuse' (Acts 2:15).....	49

Chapter 2

The Discourse of the Apostle Peter. Exegetical and theological analysis..... 51

I.	The Holy Spirit in the prophecy of Joil (Acts 2: 17-21).....	51
1.	<i>The "pouring out" of the Spirit (Acts 2:17)</i>	54
a.	Quotation of the text from Joil's prophecy about the pouring out of the Spirit	55
b.	The tradition of the expression "in the last days"	59
c.	Translation of terms.....	61
➤	Expression analysis: καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις (Acts 2:17)	61
➤	The translation approach of the expression λέγει ὁ Θεός.....	62
➤	Expression analysis ἐκχεῶ ἀπὸ τοῦ πνεύματός μου	66
2.	<i>The universality of prophecy</i>	72
a.	"Over all the flesh" (FAP 2, 17)	73
➤	Use of expression ἐπὶ πᾶσαν σάρκα	73
➤	Understanding the expression "over all flesh"	74
b.	Promise without discrimination: to whom is the promise of the Spirit addressed, according to the text quoted from prophecy?	77
➤	Your sons and daughters.....	78
➤	Young and old	81
➤	Slaves and handmaids.....	83
3.	<i>The effect of prophecy. Visions and dreams</i>	90
a.	The first fruit of the fulfillment of Joel's prophecy	93
b.	Visions and dreams, as an effect of the fulfillment of Joel's prophecy (Acts 2:17)	98
➤	Various sources for visions and dreams.....	99
➤	Communication through dreams: "and the elders will dream dreams" (FAP 2, 17)	103
➤	Visions: "Your youngest will see visions" (FAP 2, 17).....	109
➤	Caution in approaching visions and dreams	114
c.	καὶ προφητεύσουσιν (and they will prophesy): promise or imperative?.....	117
II.	The eschatology of the prophecy quoted by the Apostle Peter.....	125
1.	<i>An exegetical approach to the phrase "miracles in heaven"</i>	129
a.	Text translation considerations	130
b.	The tradition of the expression "miracles in heaven"	133
c.	The meaning of the phrase "miracles in heaven"	135
2.	<i>"Signs on earth": an exegetical approach</i>	141
a.	Quote and translation of the biblical expression "signs on earth." . Particularities	142
b.	The importance of the signs shown on earth	144
c.	The understanding the signs: "blood, fire and smoke"	148
3.	<i>The Lord's Day in the Discourse of St. Peter</i>	153
a.	"The great and dreadful day of the Lord": text and translation	154
b.	Meanings attributed to the expression "Lord's Day" in the Scriptures and in theology	158
c.	The Lord's Day according to the meaning in Joel's prophecy and in Peter's sermon: Joel 3:4; Acts 2:20	164

4. <i>Salvation by calling on the name of the Lord</i>	168
a. An exegetical approach to the statement "Whosoever shall call upon the name of the Lord shall be saved"	170
b. The tradition of salvation by calling on the name of the Lord in the Old Testament	174
c. Inclusion in the Petrine discourse of the concept of salvation by calling on the name of the Lord: purpose and directions of approach	176

Chapter 3

The Sermon of the Apostle Peter - Exegetical Landmarks (Acts 2: 22-36) 183

I. Jesus of Nazareth "nailed" and "killed." Accusing the Jews (Acts 2: 22-23).....	184
1. <i>"Jesus the Nazarene" (Acts 2:22)</i>	188
a. The name "Jesus the Nazarene"	190
➤ "Jesus the Nazarene" - named after His origin	190
➤ "Jesus the Nazarene"- name by which he was known in the collective mind	194
➤ „The Nazarene " or „Nazirite"?	197
b. God-proven man.....	200
➤ "Man" (ἄνδρα) proved among the Jews	200
➤ Confirmed by "miracles and signs"	203
➤ The phrase "As you know" - the testimony of the audience about the works of Jesus.....	209
2. <i>Understanding the phrase "nailed and killed" (προσπήξαντες ἀνείλατε)</i>	211
a. The term προσπήξαντες (pironit) (Acts 2:23)	213
➤ The punitive aspect of nailing	213
➤ The soteriological significance of nailing	215
b. The term "killed" (πνείλατε) (Acts 2:23)	217
c. The accusation of the Jews for the crucifixion of Jesus	219
II. The Resurrection of Jesus - The Victory of the Trinity (Acts 2:24).....	223
1. <i>The death - the last enemy (Acts 2:24)</i>	228
a. The phrase "the pains of death" (τὰς ὠδύνας τοῦ θανάτου)	228
b. The meaning of the term λύσας, in the discourse of St. Peter	233
2. <i>The victory of the trinity</i>	238
a. Participation of the Trinity in the act of resurrection	238
b. Trinity victory shared between the persons of the Trinity and theirs with the community of believers	249
c. The victory of the Trinity in the resurrection - a central element of the apostolic kerygma	254
III. David's prophecy or the meaning of a foretold resurrection (Acts 2: 25-31)	261
1. <i>"Ancestor" David and his successor</i>	263
a. David - king and "patriarch" for the Israelites	263
b. The royal "descendant" of David	271
2. <i>David's anastatic vision: content and interpretation</i>	277
a. David's anticipatory vision	277

b.	The Lord on the right	279
c.	The repose in hope (Acts 2: 26-27)	283
d.	The incorruptible resurrection.....	288
IV.	M Witnesses of the Resurrection of Jesus: Peter's Auditorium, or the Apostles? (Acts 2:32) 301	
1.	<i>Apostles - witnesses of the resurrection</i>	303
2.	<i>Peter's Auditorium - Witnesses of the Resurrection??</i>	306
V.	The outpouring of the Spirit from the Father and the last act of authority of the Son (Acts 2:33-35).....	309
1.	<i>Witnesses of the Spirit (Acts 2:32)</i>	309
a.	Ascension through the right hand of God	309
b.	Receiving from the Father the promise of the Spirit, He poured out.....	311
c.	"What you see and hear" (Acts 2:33)	313
2.	<i>Another prophecy of David, or about "sitting at the right hand of the Father" (Acts 2: 34-35)</i>	316
a.	Negative argument: "David did not ascend to heaven" (Acts 2:34)	318
b.	David's prophecy of "the Lord at his right hand" (Acts 2:34)	320
3.	<i>The enemies of Christ "sitting at His feet" or about another kind of victory: "House of Israel" in front of Jesus: "The Lord" and "Christ" (Acts 2: 35-36)</i>	326
a.	The metaphor: "Enemies laid at His feet"	326
b.	Jesus crucified is the Lord and Christ s	329
	Conclusions	340
I.	Content and comprehension of the text	340
II.	Following the method and achieving the objectives.....	346
III.	Proposed directions for research.....	347
	Bibliography.....	349
I.	Editions of Holy Scripture	349
II.	Dictionaries and Concordances	352
III.	Patristic and Modern Comments.....	353
1.	<i>Patristic Comments</i>	353
2.	<i>Modern comments</i>	355
IV.	Theological works, monographs.....	359

V. Studies and articles	366
VI. Websites.....	368

Summary

The first book of the history of the Church, the book of Acts, presents in the second chapter the Text to which the visible birth of the Church is connected. It is spoken by the Holy Apostle Peter, one of the twelve disciples of Jesus, being the first presentation of the kerygma by a disciple of Jesus. This sermon, transmitted under the inspiration of the Holy Spirit, connects the Holy Scriptures of the Old Testament, existing and recognized in the Jewish world and culture, and the work after the resurrection and ascension of Jesus Christ, showing the fulfillment of the word prophesied in the culmination of saving activity¹ of Jesus Christ, and the blessed beginning of His Church. The major importance of studying this speech, the Speech on the Day of Pentecost, comes especially from the fact that being the first of the missionary discourses, it can have a programmatic role.

One of the reasons that led us to do this research is the major importance of this text, as well as the importance of the book of Acts, as the first written history of the Church. To this reason is added another, namely, the fact that in Romanian Christian literature this discourse has been insufficiently addressed; not only does the study of this discourse have a modest presence, but also the study of the whole book of Acts needs to be developed.

At the beginning of this research (2015), we did not identify any work (book or study) in Romanian, which deals specifically with the Speech in the day of Pentecost, from the perspective pursued by this paper. There is only one article (seven pages) by Agapie Corbu – „Prolegomene pentru o lectură teologică a cuvântării Sfântului Petru la Cincizecime” - published in AB, in 1999, which briefly follows an isagogical perspective. In fact, we did not have much research that address the entire book of Acts, some of them being translations of papers from international literature.

1. By "the culmination of the saving work" we mean both the crucifixion of Jesus and the victorious resurrection and ascension at the right hand of God.

This need for literature does not mean that it was not written at all, but that there is still quite a lot of unexplored space in the content of the Speech in The Day of Pentecost, and even more, it is necessary to approach the whole book of the Acts of the Apostles, especially in the Romanian space.

Later, after the beginning of the present research, an 8-page article appeared – „Cuvântarea Sfântului Apostol Petru în Ierusalim (Fapte 2, 14-38). Un exercițiu de educație omiletică”- in magazine Tabor, in 2017, written by Pr. Cătălin Varga. That article was then included in a book entitled *Structuri retorice și omiletice reflectate în unele scrieri ale Noului Testament*, signed by the same author in 2019. This article, respectively the related book chapter, deals with the Speech in The Day of Pentecost, as the title, especially from the homiletical perspective, which in the present doctoral thesis we did not propose, but we follow, especially, the exegetical-theological approach.

The speech of St. Peter was read by several homilies, but not completely, just some parts of it, as required by the pastoral need, during the sermons on Pentecost Sunday. It is also approached by Constantin Preda's work, *Propovăduirea Apostolică: Structuri retorice în Faptele Apostolilor*, published in 2005. It treats from a rhetorical perspective a number of 12 speeches from the book of the Acts of the Apostles, including the Word of Pentecost. Also, the Speech from the Day of Pentecost is included in the study entitled „Faptele Apostolilor (capitolele 1 și 2)” by Sabin Verzan, published in O, 1/1994, dealing with the first two chapters, from the perspective of exegetical notes. Several parts or topics from the book of the Acts have been studied from various perspectives and published in specialized journals but we have not identified other Romanian studies that specifically refer to the Speech in the Day of Pentecost.

Among the first works written in Romanian that addresses more comprehensively the book Acts of the Apostles is the doctoral thesis of Constantin Preda - “Credința și viața Bisericii

primare. O analiză a Faptelor Apostolilor”, published in ST 1-2 / 2002. The perspective of this thesis is especially an ecclesiological analysis. Then, in 2017, a new book written in Romanian appears, which deals with the entire book of the Acts of the Apostles, signed by Cristian Bădiliță. The perspective of the volume begins with a translation of the Greek text, followed by introductions and a brief isagogical commentary. Until now, we do not know about the existence of another commentary on the Acts of the Apostles written in Romanian, but we only know of the existence of a project in progress and we are waiting for it to be completed.

To these papers are added several books translated into Romanian, which deals with the book of Acts, but they also fail to cover the need to know this book and, specifically, the first Apostolic Speech to which the visible birth of the Church is related.

The existence of a rich bibliography in the international circulation languages helps and sometimes it is useful, but cannot replace the need for Romanian literature in this field, for several reasons. On the one hand, the native language is much more accessible to every researcher when it comes to details. Even more it makes necessary the existence of Romanian studies for those who study the book of Acts but are not specialists in this discipline. Specifically, the Pentecost event, highlighted by the speech of the Apostles (inspired by the Holy Spirit) in the tongues of those present at the Feast, is eloquent because shows that the Gospel is effective when presented in the language of those who benefit from it. In addition to accessibility, the cultural, theological, literary specificity is harnessed through papers that take into account this specificity.

Considering this need, the present research comes to contribute to the enrichment of the field of knowledge of the book of the *Acts*, and specifically, to the knowledge of the first Missionary Speech in the history of the Church. The development of this research paper considers both the exegetical aspect and the theological implications that come from the Word transmitted through the Speech in the day of Pentecost, and the content of the Speech of St. Peter, addressed in this paper, can be a prototype of missionary speeches.

Chosen theme: **The Speech of the Apostle Peter in the Day of Pentecost (Acts 2: 14-41).** **Exegesis and theology** is developed over three chapters, preceded by a preliminary section. The first chapter follows an introductory isagogical perspective, regarding the context of the

utterance of the Word, the bases of its utterance and the direction in which it is heading. The authorship of the speech, but also the profile of the audience is also addressed in this section. The second chapter deals especially with the first of the biblical quotations chosen by St. Peter, as an argument for the questions and perplexity of some of those in the crowd, gathered around the Apostles. The choice of the prophetic word transmitted by Joel, not at all accidental, brings arguments for the miracle that was just happening, that of the outpouring of the Holy Spirit, because He had been promised by God. The fulfillment of the prophecy on the Day of Pentecost, according to the details brought by the Apostle Peter and the obvious miracles, emphasizes the authority with which God pours out blessings. In the paper, we follow both some details of the fulfillment of the prophecy, literally or allegorically, and its eschatology. The third chapter of the thesis exegetically analyzes the portion of the text between verses 22 and 36, of the second chapter of the book of Acts, following the way St. Peter presents Jesus of Nazareth, the murdered and risen, exalted in authority. The role of the Holy Spirit in the Word of St. Peter is fulfilled through the presentation of Jesus Christ and the Passover work. Along with the Christological presentation of the fulfillment of David's prophecies, brought by the Apostle as a scriptural argument, we find the presence of God and His plan in the saving act of Jesus. In fact, the paper emphasizes that the victory on the cross is a Trinitarian victory, as is the whole saving activity.

In the preliminary part, in addition to the general description of the paper and the topic, we presented the working method which consists in the exegesis of the text. The careful analysis of the Greek text is made by observing some differences in translations, which suggests a certain understanding of the translators in the theological context of the respective works. The context of St. Peter's Speech, presented by the book of Acts, was the basis for the understanding of the Word and this research work, along with a rich and well-selected literature. Also, in the preliminary part, I briefly presented the current state of research both in Romanian theology and in other international circulation languages, and I mentioned a concise list of works dealing with the topic of this research.

In the first chapter, we followed an isagogical perspective on the Pentecostal Speech. I outlined the significance of the Feast of Pentecost, which provided the framework for the speech. I noticed that the Jewish Feast of Pentecost had an evolution that directed the meaning of the Feast from an agrarian feast to one that focuses on the Covenant, so that, finally, through the

Word of St. Peter, the Feast brought to mind the goal of spiritual abundance, given by the event of the outpouring of the Spirit. The Romanian name "Sărbătoarea Rusaliilor" refers to the Christian Feast of Pentecost, but the name "Rusalii" has no etymological connection with the Feast, but its name is derived from a popular feast, which took place at the same time of year, and was replaced by the Christian Feast. I have also noticed that the Pentecost is an expectation of the eschatological outpouring of the Spirit.

The author of the speech is mentioned in the Lucanian text submitted to this analysis and is the Holy Apostle Peter. He, along with the other Apostles, spoke on that day to the crowds of pilgrims gathered around the Apostles. Of several speeches made on that occasion, St. Luke recorded only a portion of St. Peter's speech. From the study we found that several contemporary researchers are moving towards considering discourse as a Lucanian composition, with or without a critical attitude towards this idea. They consider St. Luke to be the de facto author of the discourse attributed to the Apostle Peter. In the present paper we have critically approached this attribution of the discourse, emphasizing the traditional idea that the discourse was actually delivered by St. Peter, not being an invention of St. Luke. St. Luke only recorded the speech as he was informed about it from the available sources.

Also, in the preliminaries section, we studied the composition of the audience, coming mainly from the Jewish environment. They were present in Jerusalem on the occasion of the Feast of Pentecost. The countries of the diaspora from which they came are an indication for the first spread of the Christian faith in the world, by their return, enriched with the Word transmitted by the Apostles regarding the saving work of God, accomplished through Jesus Christ. The composition of the audience can also be understood from the perspective of the way St. Peter addresses them: „bărbați iudei”, „bărbați israeliți” and „bărbați frați” of course appealing to their conscience as a nation, as a people of the covenant and as a people of the soul. Several researchers have seen a division, or organization, of the Discourse around the three moments of addressing through these three appellations. The present research is not organized strictly around these names, but only observes them and finds the existence of such a study of the Speech, along with other perspectives.

The rejection of the accusation of alcohol abuse is made briefly, and not many arguments are brought to support this rejection of the accusation, but only the temporal argument: it is too early to be drunk. Maybe those who accused in this way were few, or their accusation does not deserve too much attention. This rejection, "I'm not drunk," contrasts with what he said next. The contrast could be formulated as follows: "they are not full of alcohol, but full of the Spirit."

This first chapter has as a novelty, the follow-up of the evolution of the idea that Luke is the author of the Discourse of Pentecost. Also, the approach in the present paper of the authorship of the Speech with the emphasis on the traditional perspective, of the fact that the Discourse belongs to Saint Peter, and especially, to bring this aspect to attention, is also an element of novelty.

We consider that these aspects researched in the first chapter are useful for the Romanian theological literature both by the content and the underlinings made, as well as by bringing to attention some themes that were overlooked, or maybe remained unaddressed because it was not yet their time. Considering that their time has come, or is very close, we see as a necessity to continue to deepen the issues covered by the first chapter, especially regarding the critical approach to textual criticism, but also regarding a topic that was not proposed for further study by this thesis, but only implied: the idea of spreading the faith that Jesus is the messianic fulfillment, before the apostolic mission reached the localities of the Jewish diaspora and the spread of faith by those who believed in the sermon of the Apostle Peter, in parallel with the mission of the Apostles.

The second chapter of the thesis deals with the first part of St. Peter's Speech, in which he quotes Joel's prophecy. This part of the Discourse is approached by this paper, especially as a pneumatological perspective, of the fulfillment of God's promises announced by the Prophets and partially brought back to attention by the promises of Jesus, made especially in the last part of His physical presence among men.

The accuracy of the prophecy citation is one of the aspects pursued in this section, especially since some researchers admit that we could be dealing with an inaccurate citation, the adaptation of the citation being the work of either St. Peter or Luke to suit the situation, the difference in citation meaning changing the text and/or adding it to the text. These are expressions such as

"after that", being rendered: "in the last days", the existence or non-existence in prophecy of the phrase "God says", the use of the phrase "miracles and signs" instead of "miracles" in prophecy. In this paper, we have considered the exact quotation as understood, and the differences invoked may arise for several reasons: the text of the Prophet, the one used by St. Peter, in the Hebrew Scriptures circulates, especially among Hellenistic Jews in Greek, and differences may occur in translation, then it is not to be neglected that the whole prophecy was not quoted, but only that part which he uses in his discourse and which he says has been fulfilled.

Understanding the eschatological time of the quoted prophecy is one of the aspects highlighted by this section of the paper. The eschatological time was a prophetic one, the fulfillment of which was beginning to flow that day. The pouring out of the Spirit "upon the whole body," as the fulfillment of God's promise that he will abundantly bless mankind, is rendered by the manifestation in visions and dreams and by the prophetic word. This abundant pouring was a universal blessing: regardless of age, gender, or social status, people were beneficiaries of the pouring out of the Spirit. If at the beginning the promise "for all" was understood "for all Jews", gradually, this universality will be understood "over all people", including "gentiles".

The eschatological time, inaugurated on the Day of Pentecost, refers to a period of salvation by "calling on the name of the Lord" and preparing people for a time called "the day of the Lord," anticipated by clear clues: "miracles in heaven" and "signs on earth." We approach the prophecy of Joel especially from a Christian perspective. Our Old Testament approach is only to understand the framework in which the prophecy was transmitted and received. The emphasis of this analysis is that the prophetic promise leads to the "calling of the name of the Lord" for salvation. In this paper, we have also shown the connection between the Jewish understanding of the "name of the Lord," the Lord in the Hebrew text being Yahweh, and the Christian understanding that salvation is through faith in Jesus Christ, this faith meaning invoking the of name of the Lord.

The researchers' differing understanding of the phrase "miracles in heaven and earthly signs" leaves open the discussion, but this anticipation of the Lord's day is perceived by "miracles and signs," similar to the confirmation of Jesus as the Lord's messenger, by "miracles and signs". In

the paper we also discussed a possibility of the multiple fulfillments of prophecy, and "heaven and earth" participate together in the fulfillment of God's blessing. The day of the Lord, which is anticipated by miracles and signs, is understood differently: either as a big and bright day, or as a big and scary day, but in this paper I have highlighted that it would be one and the same day, which for some it is brilliant, and for others it is terrible.

Salvation by calling on the Name of the Lord prophesied by Joel is, in the Petrine discourse, the basis of his Christological argument in the second part of the Speech. Besides the fact that through speech he announces the arrival of the time of salvation, I noticed an emphasis in the Speech on the fact that salvation is the manifestation of grace that is accomplished through the co-participation of man: man will call ...

Insisting, in this section of this paper, with arguments to show that the quotation is accurate, and the apparent differences do not constitute an adaptation of the prophetic text, but only show that the prophecy is much more complex and does not come true at once, it can also be a novelty of this thesis. As we have shown, many researchers believe that certain portions of the prophetic text are modified and adapted, or there are even additions, but in this paper we insist that the quotation is faithful to the text of the prophecy, and the fulfillment revealed the broader meaning than the Prophet understood, but the text is not adapted.

Some of the topics covered in this section could be further explored in future research. We refer in particular to the expression: "salvation by calling on the name of the Lord", more precisely to the understanding of this expression both in the history of the Jews and in the history of the Church.

The third chapter of the thesis addresses the discourse of St. Peter, which follows, as a midrash, the quotation of the biblical prophecy of Joel. I understand from this study that in this section St. Peter is mainly concerned with explaining what is meant by "calling on the name of the Lord." This part of the Word is both a Christological and a Theological presentation, but also a Pneumatological one, being in fact a presentation of the triune work in the salvation of man. But the emphasis is on the presentation of the Christian kerygma, being the first Speech with this character. The dominant Christological argument actually means the revelation of the divine plan of salvation, or the "ordained divine counsel," as St. Peter is called it here.

This part of the argument is one of the contrasts. Jesus the "Nazarene", so One who came from a seemingly insignificant place is depicted present in heaven. One who has been rejected, especially by leaders, is the Leader who does not reject, but calls. The one who was put to death is actually the Lord of life. The one killed is alive. The dishonored one is glorified. And the contrasts present in this section of the Speech can be multiplied.

The topic covered in this section of the paper includes several aspects. First, that the saving work of Jesus Christ is highlighted by His kenosis. He assumed human nature and, serving among men, was confirmed by God through his works. We also deal with the aspect of His rejection by those to whom He has come to do good. He is caught, mocked, and killed on the cross. After great torment he dies, not for His sin, but for the sins of men. The resurrection of Jesus, as an act of triumphal victory, is, according to the present research, a clear proof that He did not have a personal sin, and His sacrifice was accepted. His resurrection is also an anticipation of the general resurrection of the faithful when the complete victory over death will be revealed, an aspect emphasized by this thesis. His ascension into heaven and His establishment in authority, at the right hand of God, brought Him into the position of giving blessings to men, the outpouring of the Spirit being the beginning of these blessings, and perhaps an account of the blessings following the outpouring of the Spirit.

The Christological argument in this section, which started with the quotation of Joel's prophecy, was also supported by quotations from the Old Testament, more precisely from Psalm 15 of David and Psalm 109. In addition to the fact that Jesus, the Crucified is the Messiah, the argument St. Peter shows that He is the only one qualified as the Messiah. The Savior was neither David, who died and remained in the tomb, nor any of David's descendants, but Jesus, the Son of God, who had a human nature. David played an important role in being the prototype of the King, and he also foretold the coming of the King.

From this vast argument of St. Peter, which I approached from both an exegetical and a theological perspective, I found several aspects of Christian preaching. One of these aspects is the connection between what we call the Old Testament and the New Testament, which are not opposite writings, but the Old Testament and the New Testament are a unitary whole. Although this topic - "The Speech in The Day of Pentecost" - is a topic related to the discipline of "New

Testament Theology", much of the argument consists of quoting texts from the Old Testament. This would make possible the interdisciplinary treatment of the Pentecost Speech. But the emphasis in the present research, "The Speech of St. Peter in the Day of Pentecost," is especially the theme of the New Testament, and the approach was made from this perspective.

Another aspect found regarding the Christian Speech is, in this case, the argumentation of Saint Peter with texts of the Old Testament, which shows an inclination of the exegete and the preacher to address himself taking into account the context of his audience. In this case, St. Peter took into account the fact that those in his audience are Jews, and the argument is based on the Scriptures recognized by those in the audience. In other cases, where the audience was not among the Jews and was not based on the Scriptures, the speaker referred to things familiar to his audience: rain from heaven and fruitful times (St. Paul in Lystra - Acts 14), or about the philosophers' sayings (St. Paul in Athens). This aspect noticed in the Pentecostal Speech, that the one who utters a speech takes into account the audience, maybe a common ground with another theological field, that of Practical Theology, or homiletics, or perhaps even with a secular field of rhetoric, and so, there is also the possibility that the Discourse of St. Peter be approached interdisciplinary. But in the present research, we have referred especially to the aspect observed in the research of the biblical text, without moving away from our goal.

Also, in this section of the work we found the Trinity presence in everything related to the divine work for the benefit of man. The Christological emphasis of St. Peter was made precisely to highlight the unknown or unrecognized One, that is, Jesus, who is the Christ, promised by God and expected by the Jews.

Salvation, according to this understanding, is the gift of God, which is not only offered to Himself but which requires man to renounce the state of sin and the recognition of the One through whom salvation is offered. God's salvation and messianic kingship are two themes that are found in Christian preaching and that show Jesus as King and Christ. The whole Petrine message flows to what I have called the "essence of the Christological message," contained in the culmination of the Discourse: "Let all the house of Israel know that God hath made Jesus Christ, and that he was crucified." From this position, He is ready to give a blessing to those

who recognize Him. And the preaching of the saving work of Jesus is the core of the Christian kerygma.

The apotheotic end of the Speech also has a considerable rhetorical force: The one rejected by those in the audience is exalted and has the power of life and death. The challenge contained in the conclusion of the Word is seen only in what followed, that the hearers are willing to recognize Jesus as Lord and Christ.

What benefits the approach contained in this chapter of the Speech is a basis not only for the content of the Christian kerygma, but also for the content of a Christian Speech that reaches the heart of the audience. The result of the research may be useful to biblical researchers in answer to some questions and as a basis for their research, but it may also be useful to the Christian preacher, having as the biblical basis for his speeches the first Christological discourse in Church history and at the same time, the first articulated formulation of Christian kerygma.

It is also beneficial to Christian research and the observation of this paper that useful Christian discourse is not only the skill of the speaker, but the Christian preacher speaks usefully when he is filled with the Holy Spirit, as the Apostles were. The presence of the Holy Spirit in the act of the preaching is also highlighted by the fact that some people who had not studied in the rabbinical schools of the time were able to interpret the Scriptures regarding the Savior sent.

Among the proposals for possible future research, we highlighted the need to deepen the Speech of St. Peter and even more, the book of Acts. I have emphasized the need for a work that bundles the entire patristic interpretation in the book of Acts, but which cannot be the work of a single man, but of a great team. It would also be important to have a monograph that highlights themes from this Speech and, why not, from the entire book of Acts in the philocal literature. This literature, of vigilance, although it refers to very few texts in the book of Acts, can still refer to themes in the book, and perhaps even to some themes contained in the Pentecostal Speech.

The study of this Word, on the Day of Pentecost, also opened the desire to deepen what happened in the first church, after this first preaching, and the relationship between human service: the service of the Word and practical diakonia, on the one hand, and the divine

cooperation on the other hand. We want this doctoral thesis to represent a time of dynamization of personal research activity in the field of Biblical Theology.