

## THE WITNESS OF ACTS TO THE *KERYGMA*

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### Introduction

Theories about an evolutionary origin for the Christian religion present a fundamental line of inquiry. The body of literature called the “New Testament” supposedly shows stages that process passed through. If the New Testament does not actually represent the original Christian preaching, what really did comprise their message, and how can we recover that primitive gospel?

*Acts of Apostles*, written after the life of Jesus of Nazareth, presupposes incidents in his ministry. It purports to be a history of men divinely appointed to establish a religion based on these incidents. The record of their “acts” includes accounts of what they said as well. Such a record should prove valuable in discovering the content of the earliest “preaching,” the *kerygma*.

The issue of origins calls for inquiring into the ramifications of supposing that the Christian gospel evolved from people rather than came from God. Next, the degree of doctrinal consistency of New Testament writers who appear in The Acts calls for examination. Finally, we can compare the kerygmatic elements in The Acts with the writings of these messengers to determine the historicity of The Acts’ witness to the *kerygma*.

We feel free to believe only what is true. When critics cast reflections on what we believe, we feel a need to look into their reasons for doubt. To maintain our equilibrium amid challenges to our hope, we must cope with theories that would destroy its veracity. This study cannot address the whole New Testament’s witness to the apostolic preaching; so it examines *Acts of Apostles* and compares it briefly with epistles of Peter, Paul, and James.

### Problem and Circumstance

*Kerygma* transliterates a Greek word for “proclamation.” Long ago C. H. Dodd defined what the English term means in the evolutionary model for Christian origins:

“... the *kerygma* consists of the announcement of certain historical events in a setting which displays the significance of the events. The events in question are those of the appearance of Jesus in history—his ministry, suffering, and death, and His subsequent manifestation of Himself to His followers as risen from the dead and invested with the glory of another world—and the emergence of the Church as a society distinguished by the power and activity of the Holy Spirit, and looking forward to the return of its Lord as Judge and Savior of the world.”<sup>1</sup>

The content of the *kerygma* consists of events and their significance. Certain occurrences in the ministry of Jesus are the events; the significance of those events relates to Old Testament references that connected with Jesus' coming, his death, resurrection, and related events as fulfillments of Old Testament prophecies.

When scholars speak of searching for the *kerygma*, they imply certain things about the situation they are investigating:

- (a) there either are contradictions between the subject matter of various New Testament writers, or
- (b) though in general agreement, the various epistles do not give a reliable representation of the *kerygma*.
- (c) Perplexing problems prevent us from determining the content of the *kerygma*.
- (d) From the writing of the New Testament until the present, the world has not known the *kerygma*.
- (e) The New Testament is an example of evolution, not revelation; hence, it is not inspired or even reliable.
- (f) The *kerygma* itself is not necessarily true.
- (g) Scholarly quest for the *kerygma* is largely an academic pursuit.

If the Christian gospel arose in evolutionary fashion, we wonder about the propriety of even talking about the *kerygma*. What point along the line of development should we call the *kerygma*? How original is original? Besides time, what about place and person? If differences existed between authors in latter stages, differences could have existed also in primitive stages. Whether we can call Peter's or Paul's preaching a *kerygma* may be questionable since these men's lives spanned several decades. That allows for their own views to develop. So, what preaching, by whom, at what time in their lives can be called the *kerygma*?

To find the *kerygma*, scholars attempt to overcome the problem of different persons' preaching by using only what is common to more than one New Testament author. Another technique uses Old Testament prophecies in the earliest proclamation. The preachers cite those predictions to place significance on certain events they believed—or at least preached—as occurring in Jesus' life. Fifteen prophecies are used in whole or in part by more than one New Testament writer.<sup>2</sup>

Collecting Old Testament passages that different authors used to prove a common contention gives rise to another theory: there were "testimonia" that New Testament authors used when they wrote—collections of Old Testament passages taken as Messianic. These may have been used in place of the Old Testament writings themselves as a basis for preaching the Christian message.

The main evidence for "testimonia" is that Cyprian (death A.D. 258) had just such a collection later. Secondly, New Testament phenomena lend credence to the theory: (1) certain passages are quoted by more than one writer; (2) when these passages are quoted, there are agreements in a reading different from that of the Septuagint or any other known translation or Hebrew form of the Old Testament text; (3) certain passages tend to appear in combination in

more than one New Testament writing; (4) groups of passages recur that are connected by a key word or idea.<sup>3</sup> These evidences become reasons for assuming that such testimonia existed earlier than Cyprian's time, but the chief purpose is to account for the fact that New Testament writers interpret certain Old Testament passages the same way. Such a reconstruction attempts to sidestep belief in inspiration as an explanation for the origin of the Christian message. "Testimonia" account for one fact even as special sources are postulated to explain common features across the synoptic gospels.

(a) God made promises to his people that came to pass hundreds of years later in his Son. (b) Jesus came into this world and performed certain deeds. (c) These acts were understood in terms of prophecies about the Messiah. These three steps by believers are stretched out in the evolutionary hypothesis:

(1) Centuries of speculation gave rise to a hope among the Israelites that there would be a Savior for their nation; these convictions were put into written form.

(2) Jesus of Nazareth was a gifted teacher and leader who, though performing nothing extraordinary, made such an impression that miracle tales and legends grew up around his deeds.

(3) A group of misled disciples began to attach to his deeds those prophecies so long held dear by Israelites. Those interpretations evolved further until the promises were collected and arranged systematically for facility in convincing Jews about Jesus' Messiahship. Such collections became the reference books for those who wrote the New Testament, each writer evidencing his own theological structure atop this common foundation.

(4) Through such activity a society of expanding, theologically evolving believers developed.

That process, however, needs too much time to be practical in the short space from A.D. 30 to approximately A.D. 61, when *Acts of Apostles* was penned. The penchant for sources and systems has led theorists to such complexities that, although individual parts of the schematic seem plausible, the whole is not persuasive. No amount of extensive evolution can account for the phenomena the theory tries to explain. The plausibility of any explanation depends on how well the whole coincides with the facts. In agreement with this observation is the practice of such scholars to re-date the New Testament books that have come down to us and put them at a much later time and thereby detach them from the writers historically identified with them.

The likelihood of the "testimonia theory" bears examination. Common material in more than one author can have various explanations; consequently, saying that the common material constitutes the *kerygma* is superficial. **(1)** Rather than being the *kerygma*, the common material could be the basis for everything else and therefore received emphasis appropriate to its importance in the early preaching. Basic elements would get repeated more frequently, but that does not necessarily call for their position in the original *kerygma* to the exclusion of other parts of the message. **(2)** Rather than being the center from which all else radiated, the common matter could represent the beginning of a later synthesis, since Pauline and Petrine theologies have been the thesis and antithesis that synthesized in Roman Catholicism. **(3)** The further developments built on these facts may also be part of the original preaching but not stressed so much in The

Acts because the elements on which they were based must first have been accepted; hence, the content of a given proclamation depends on which rung of the ladder the hearer is standing. When Paul spoke on the Areopagus, he began with the God unknown to the Athenians before he announced the resurrection of that God's Son and the judgment to come. Peter, speaking on Pentecost, started with Old Testament prophets accepted by the devout Jews gathered in Jerusalem from every nation under heaven. At the Conference on Circumcision, James assumes that everyone present believed that his physical half-brother was the prophesied, crucified, risen, glorified sovereign of the universe. The stage of the preaching's development may be as much determined by the progress of the hearers as by the progress of the speaker.

From the emphasis put by liberal theologians on New Testament use of Old Testament prophecy, they imply that solving the content of the *kerygma* lies in the use of the Old Testament. That idea leads to the understanding of fulfillment prevalent in the primitive church. Then, if fulfillment is understood, the naturalistic explanation of Christian origins is very near.

The above procedure is not altogether wrong; it just misconstrues the elements of the process. The mistake comes from supposing that only what is common to the writers constitutes the *kerygma*. That assumption grows out of the further assumption that, because the writers use different language to explain additional elements, they contradict one another, or that, because one omits something another adds, they have different theologies. Such theorizing draws many conclusions about an author's theology from his emphasis on certain parts of that theology, forgetting, it seems, that his writings give instruction on issues pertinent to his readers; they are not position papers for setting forth his views for the first time. To say that further progress of the preaching appears in a certain writing or that common material represents original *kerygma* disregards time, place, and circumstance.

### Integrity of The Acts

In the context of an evolutionary background for the Christian faith, two theories about *Acts of the Apostles* undermine its reliability. First are source theories; second is the speculation that The Acts was written to cover up a dissension between Peter and Paul. Together these claims subtract from the book any real historicity.

That Peter and Paul were in disagreement grows out of Paul's statement in Galatians 2:11ff about rebuking Peter in Antioch: earlier Peter had separated himself from the Gentile converts when some Jews arrived, supposedly sent by the Jerusalem church. That conclusion about divergence in message stands at odds with Peter's own words in his second letter: ". . . even as our beloved brother Paul also, according to the wisdom given to him, wrote to you" (3:15). Some people Peter was writing to were the same ones addressed by the Galatian letter. Of course, this combination of texts does not amount to much if a person denies that Peter wrote the second letter that bears his name. The dissimulation in Antioch was not about doctrine but about living out its implications. Peter's experience in the Cornelius event appears in the same Book of

Acts and shows that Peter understood better than he acted later (Acts **10:34-35**). Galatians **2:14** itself shows that Paul and Peter did not disagree on the *kerygma*:

*“When I say that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of everyone, ‘If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you are trying to compel the Gentiles to live like Jews?’”*

The descension was not about the message but about Peter’s cowardice in not standing up to the Judaizers. It was not a disagreement between Paul and Peter; it was a conflict in Peter between what he believed and what he was doing.

The theory about Peter and Paul’s enmity connects with whether the speeches of The Acts are historical accounts of actual addresses or were composed by Luke and inserted at appropriate places and at regular intervals according to the practice of some Greek historians. In response to this possibility, the chart laid out as Addendum A analyzes doctrinal elements of speeches in The Acts. For details of that meticulous analysis, consult that chart.

Some results of the chart appear here about elements of the early preaching that The Acts records. This analysis identifies eleven gospel features in Paul’s speeches. Ten of these elements figure prominently in his epistles:

- (1) Jesus resurrected (1 Corinthians **15:12**);
- (2) Jesus appeared after his death (1 Corinthians **15:5-8**);
- (3) Jesus is judge (2 Thessalonians **1:7-10**);
- (4) Jesus is the Christ (1 Corinthians **1:1**);
- (6) Baptism is commanded (Romans **6:4**);
- (5) Repentance is commanded (Romans **2:4**);
- (7) Remission of sins is promised (1 Corinthians **15:3**);
- (8) Salvation is given to the Jews (Romans **1:16**);
- (9) The gospel is universal (Romans **10:12**);
- (10) Paul witnessed the resurrected Christ (1 Corinthians **15:8**).

Besides the elements in Paul’s speeches, most of the other elements also appear:

- (1) The present generation is sinful (Romans **5:8**);
- (2) Christ’s sufferings were prophesied (1 Corinthians **15:3**);
- (3) Christ’s resurrection was prophesied (1 Corinthians **15:4**);
- (4) Christ’s deity is proclaimed (2 Corinthians **1:2**);
- (5) Jesus was innocent of the charges for which he was executed (Romans **10:4**);
- (6) Jews killed Jesus (1 Thessalonians **2: 14-15**);
- (7) Jesus was killed on a tree (1 Corinthians **2:8**);
- (8) Jesus ascended to heaven (Ephesians **4:10**);
- (9) Jesus is now exalted (Philippians **2:8**);
- (10) Jesus is seated on a throne (1 Corinthians **15:25**);
- (11) Jesus’ Parousia will occur (1 Corinthians **15:3**);
- (12) His disciples act by his authority and power (Galatians **1:1**);
- (13) Rewards are promised (Romans **1:9**);
- (14) The Spirit is given (2 Corinthians **2:5**);

- (15) Charismatic gifts were given (1 Corinthians **12-14**);
- (16) There is a final resurrection (1 Corinthians **15:20-21**);
- (17) The deity of Jesus (1 Corinthians **1:19**);
- (18) The Law of Moses is not binding on Christians (Galatians **3:23-29**).

All these teachings appear multiple times in Paul's letters, but only one reference per doctrine is given here.

Five elements in the speeches of The Acts are not expressly given in Paul's letters:

- (1) A savior was prophesied for Israel;
- (2) The use of Psalm **16:10**;
- (3) Jews rejected Jesus;
- (4) Christ's ascension was prophesied;
- (5) Jesus' body saw no corruption.

Peter's speeches contain all the gospel elements except a statement about the final resurrection. In his two letters, he speaks of a majority of these matters as well:

- (1) The sinfulness of mankind (1 Peter **4:34**);
- (2) A savior prophesied to Israel (1 Peter **1:10-11**);
- (3) Christ's sufferings having been prophesied (1 Peter **1:11**);
- (4) Christ's divinity (1 Peter **1:3**);
- (5) Jesus' innocence (1 Peter **2:22-23**);
- (6) Jesus' being killed on a tree (1 Peter **2:24**);
- (7) Jesus' resurrection (1 Peter **1:3, 21**);
- (8) Jesus' ascension (1 Peter **3:22**);
- (9) Jesus' exaltation (1 Peter **3:22**);
- (10) Jesus' ruling on a throne (1 Peter **3:22**);
- (11) Jesus' parousia (1 Peter **1:13**);
- (12) Jesus as judge (1 Peter **4:5-6**);
- (13) Jesus' deity (1 Peter **1:3**);
- (14) Jesus as the Christ (1 Peter **1:1**);
- (15) The disciples' acting by Christ's power (2 Peter **1:1**);
- (16) Repentance being commanded (2 Peter **3:9**);
- (17) Baptism commanded (1 Peter **4:3**);
- (18) Rewards are promised (1 Peter **1:40**);
- (19) Charismatic gifts were given (1 Peter **4:10-11**);
- (20) Salvation to the Jews (1 Peter **1:12**);
- (21) The universal gospel (2 Peter **3:9**);
- (22) The witnesses of Jesus (2 Peter **1:18**).

James' short comments at the Conference on Circumcision mention final resurrection, salvation for Jews, and not binding the Law on Gentile Christians. In his epistle, James mentions none of these, but he does speak of the following:

- (1) The deity of Christ (**1:1**);
- (2) The sinfulness of humankind (**2:7**);

- (3) The innocence of Jesus (5:6);
- (4) The Jews' killing of Jesus (5:6);
- (5) Jesus' Parousia (5:7-8);
- (6) Jesus as judge (5:9);
- (7) Jesus as deity (2:1);
- (8) Jesus as the Christ (1:1);
- (9) Rewards (2:5).

James, Paul, and Peter are the only Christian speakers in The Acts who have left written records to compare with what they say in The Acts. All the things spoken by them in The Acts are not necessarily in their epistles, and their letters contain many elements that were not spoken by them in The Acts. These records, doctrinally speaking, are compatible because where they overlap they agree.

Some of the gospel elements, although lacking in the speeches, find a place in the narrative sections; for example:

- (1) Breaking of bread—communion (2:42);
- (2) Prayer (2:42);
- (3) Proper attitude toward possessions (4:32);
- (4) Communion observance on the first day of the week (20:7);
- (5) The local churches had a group of elders (20:17).

These observations show there is no need to suppose that The Acts was written to cover up dissension between Peter and Paul, since the gospel elements attributed to these men in The Acts agree with what we can know from their writings. If there were differences between Peter and Paul, those variations lie outside of the elements common to The Acts, the epistles of Paul, and the epistles of Peter; hence, *Acts of the Apostles* itself furnishes no reason to think their theologies were incompatible.

The following examples illustrate the variation possible when even the same author is telling an event.

### A Statement by John the Baptist

Acts 13:25

(ἀλλ') ἔρχεται  
ἀλλ'

οὐ  
οὐκ  
εἰμι  
ἄξιος  
λῦσαι

Luke 3:16

ἔρχεται  
δὲ  
ὁ ἰσχυρότερός μου  
οὐ  
οὐκ  
εἰμι  
ἱκανὸς  
λῦσαι

τὸ	τὸν ἱμάντα
ὑπόδημα	τῶν
τῶν ποδῶν (λῦσαι).	ὑποδημάτων
	αὐτοῦ.

### Accounts of Paul's Conversion

Acts 26:9-18

9:1-22

22:3-16

3. Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννη-μένος ἐν Τάρσῳ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύ-  
τη, παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς  
ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστέ σήμερον,  
9. Ἐγὼ 1. ὁ δὲ Σαῦλος

μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς  
τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου  
δεῖν πολλὰ ἐναντία πράξαι  
10. ὃ καὶ ἐποίησα ἐν  
Ἱεροσολύμοις,

καὶ πολλοὺς τε τῶν ἁγίων	ἔτι ἐμπνέων ἀπειλῆς καὶ
ἐγὼ ἐν	
φυλακαῖς κατέλεισα	φόνου εἰς τοὺς μαθητάς
τοῦ κυρίου,	

τὴν παρὰ τῶν ἀρχιερέων  
ἐξουσίαν λαβὼν ἀναιρου-  
μένων τε αὐτῶν κατήνεγκα  
ψῆφον. 11. καὶ κατὰ πάσας  
τάς συναγωγὰς πολλάκις  
τιμωρῶν αὐτοὺς ἠνάγκαζον  
βλασφημεῖν, περισσῶς τε  
ἐμμαινόμενος αὐτοῖς

προσελθὼν τῷ ἀρχιερεῖ	5. ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι
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καὶ πᾶν τὸ πρεσβυτέριον,

2. ἠτήσατο παρ' αὐτοῦ	παρ' ᾧ καὶ ἐπιστολὰς δεξάμενος
ἐπιστολὰς	πρὸς τοὺς ἀδελφοὺς



ἐδίωκον

ἔως καὶ εἰς τὰς ἔξω πόλεις. εἰς Δαμασκὸν

εἰς Δαμασκὸν

πρὸς τὰς συναγωγὰς, ὅπως  
ἐάν τινας εὕρῃ τῆς ὄντας,

ἐπορευόμεν, ἄξων καὶ τοὺς ἐκεῖσε  
ὄντας δεδεμένους εἰς Ἱερουσαλὴμ  
ἵνα τιμωρηθῶσιν.

ἄνδρας τε καὶ γυναῖκας,  
δεδεμένους ἀγάγῃ εἰς  
Ἱερουσαλὴμ.

4. ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι  
θανάτου, δεσμεύων καὶ παραδιδούς  
εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας,

12. ἐν οἷς

6. ἐγένετο

3. δὲ  
πορευόμενος

δέ  
ἐν (δὲ) τῷ πορεύεσθαι  
καὶ  
ἐγγίζοντι

μοι πορευομένῳ

ἐγένετο αὐτὸν ἐγγίζειν  
εἰς  
τὴν τῇ  
Δαμασκὸν

τῇ  
Δαμασκῷ

Δαμασκῷ

μετ' ἐξουσίας καὶ ἐπιτροπῆς  
τῆς τῶν ἀρχιερέων  
ἐξαίφνης  
τε

ἐξαίφνης

13. ἡμέρας μέσης

περὶ μεσημβρίαν

κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ,

οὐρανόθεν ὑπὲρ τὴν λαμ-  
πρότητα τοῦ ἡλίου περι-  
λάμπαν με φῶς

αὐτὸν περιήστραψεν φῶς  
ἐκ τοῦ οὐρανοῦ,

(ἐξαίφνης) ἐκ τοῦ οὐρανοῦ περι-  
αστράψαι φῶς ἰκνὸν περὶ ἐμέ,

καὶ τοὺς σὺν ἐμοὶ πορευομένους:

14. πάντων τε καταπε-  
σόντων ἡμῶν εἰς τὴν γῆν

4. καὶ πέσων ἐπὶ τὴν γῆν

7. ἔπεσά τε εἰς τὸ ἔδαφος

ἤκουσα φωνὴν λέγουσαν  
πρὸς με

ἤκουσεν φωνὴν λέγουσαν  
αὐτῷ

καὶ ἤκουσα φωνῆς λεγούσης μοι,

τῇ Ἑβραϊδὶ διαλέκτῳ

Σαοὺλ Σαοὺλ, τί με διώκεις; Σαοὺλ Σαοὺλ, τί με διώκεις; Σαοὺλ Σαοὺλ, τί με διώκεις;  
 σκληρόν σοι πρὸς κέντρα  
 λακτίζειν.

15. Ἐγὼ

δὲ 5. δὲ

εἶπα

τίς εἶ, κύριε;

ὁ ὁ

δὲ δὲ,

κύριος

εἶπεν

δὲ

εἶπεν (δὲ)

τίς εἶ, κύριε;

τε

8. ἐγὼ

ἀπεκρίθην,

Τίς εἶ, κύριε;

εἶπέν (τε)

Ἐγὼ εἰμι Ἰησοῦς

πρὸς με,

Ἐγὼ εἰμι Ἰησοῦς

ὁ Ναζωραῖος,

Ἐγὼ εἰμι Ἰησοῦς

ὃν σὺ διώκεις

ὃν σὺ διώκεις

ὃν σὺ διώκεις

9. οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς

ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκου-σαν τοῦ λαλοῦντός μοι.

10. εἶπον δέ, Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με,

ἀλλὰ

ἀνάστηθι

καὶ στήθι ἐπὶ τοὺς πόδας σου

καὶ

εἴσελθε

εἰς

τὴν πόλιν,

καὶ

σοὶ

λαληθήσεται (σοι)

ὅ τι

δεῖ

σε (δεῖ)

ποιεῖν

7. οἱ δὲ

ἄνδρες οἱ συνοδεύοντες

αὐτῷ

εἰστήκεισαν ἐνεοί,

τῆς

φωνῆς

ἀκούοντες

6. ἀλλὰ

ἀνάστηθι

πορεύου

εἰς

Δαμασκόν,

κακεῖ

σοι

λαληθήσεται

περὶ πάντων ὧν

τέτακται

σοι

ποιῆσαι.

9. οἱ δὲ

σὺν (ἐμοὶ) ὄντες

ἐμοὶ

τὸ μὲν φῶς ἐθεάσαντο

τὴν

δὲ

φωνήν

οὐκ

ἤκουσαν

μὲν (τὴν φωνῆς)

τοῦ λαλοῦντός μοι.

μηδένα δὲ θεωροῦντες.

8. ἠγέρθη δὲ Σαῦλος ἀπὸ

τῆς γῆς, ἀνεφγμένων δὲ

τῶν ὀφθαλμῶν αὐτοῦ

11. ὥς δὲ

οὐδὲν

οὐκ

ἔβλεπον

ἐνέβλεπον

ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου,

χειραγωγοῦντες

χειραγωγούμενος

δὲ αὐτὸν

ὑπὸ τῶν συνόντων μοι

εἰσήγαγον

ἦλθον

εἰς Δαμασκόν.

εἰς Δαμασκόν.

9. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων,

καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

10. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ

ὀνόματι Ἀνανίας, καὶ εἶπεν

πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος

Ἀνανία. ὁ δὲ εἶπεν. Ἴδου ἐγώ, κύριε.

11. ὁ δὲ κύριος πρὸς αὐτόν,

Ἀνάστα πορεύθητι ἐπὶ τὴν ῥύμην

τὴν καλουμένην Ἐυδεῖαν καὶ ζήτησον

ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι

Ταρσέα· ἰδοὺ γὰρ προσεύχεται

12 καὶ εἶδεν ἄνδρα [ἐν ὁράματι]

Ἀνανίαν ὀνόματι εἰσελθόντα καὶ

ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως

αναβλέψη. 13. ἀπεκρίθη δὲ Ἀνανίας,

Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ

ἀνδρὸς τούτου ὅσα κακὰ τοῖς ἀγίοις

σου ἐποίησεν ἐν Ἱερουσαλήμ· 14. καὶ

ὥδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων

δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ

ὄνομά σου. 15. Εἶπεν δὲ πρὸς αὐτόν

ὁ κύριος, Πορεύου, ὅτι σκεῦος

ἐκλογῆς ἐστίν μοι οὗτος τοῦ

βαστάσαι τὸ ὄνομά μου ἐνώπιον

ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραὴλ·

16. ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ

αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

εἰς τοῦτο γὰρ ὥφθην σοι,

προχειρίσασθαι σε ὑπηρέτην

καὶ μάρτυρα ὧν τε εἶδές [με]

ὧν τε ὁφθήσομαί σοι,

17. ἐξαιρούμενός σε ἐκ τοῦ

λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς

οὓς ἐγὼ ἀποστέλλω σε 18.

ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ

ἐπιστρέψαι ἀπὸ σκότους εἰς

φῶς καὶ τῆς ἐξουσίας τοῦ

Σατανᾶ ἐπὶ τὸν θεόν, τοῦ

λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν

καὶ κληρὸν ἐν τοῖς ἡγιασμένοις

πίστει τῇ εἰς ἐμέ.

17. Ἀπῆλθεν δὲ Ἀνανίας 12. Ἀνανίας δέ τις, ἀνὴρ εὐλαβῆς  
κατὰ τὸ νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαί-ων,

καὶ εἰσῆλθεν

13. ἐλθὼν

εἰς τὴν οἰκίαν

πρὸς ἐμέ

καὶ ἐπιθείς ἐπ' αὐτὸν τᾶς καὶ ἐπιστὰς

χεῖρας

εἶπεν

εἶπέν

μοι

Σαοὺλ ἀδελφέ,

Σαοὺλ ἀδελφέ,

ὁ κύριος ἀπέσταλκέν με,

Ἰησοῦς ὁ ὁφθείς σοι ἐν τῇ

ὁδῷ ἧ ἡρχου, ὅπως

ἀναβλέπης

ἀνάβλεψον

καὶ πλησθῆς πνεύματος

ἀγίου.

18. καὶ

καγὼ

εὐθέως

αὕτη τη ὥρα

ἀπέπεσαν αὐτοῦ ἀπὸ τῶν

ὀφθαλμῶν ὡς λεπίδες,

ἀνέβλεψέν

ἀνέβλεψα

τε

εἰς αὐτόν.

14. ὁ δὲ εἶπεν, Ὁ θεὸς τῶν πατέρων

ἡμῶν προεχειρίσατό σε γινῶναι τὸ

θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ. 15. ὅτι ἔση  
μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας.

καὶ

16. καὶ

νῦν τί μέλλεις;

ἀναστὰς  
ἐβαπτίσθη

ἀναστὰς  
βάπτισαι  
καὶ ἀπόλυσαι τὰς ἁμαρτίας σου  
ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

19. καὶ λαβὼν τροφήν  
ἐνισχύθη.

### Accounts of the Conversion of Cornelius

Acts 10:9-27

11:5-12

9. Τῇ δὲ ἐπαύριον ὁδοιπορούντων  
ἐκείνων καὶ τῇ πόλει ἐγγιζόντων  
5. Ἐγὼ ἡμῖν ἐν τόλει Ἰόππῃ  
ἀνέβη Πέτρος ἐπὶ τὸ δῶμα

προσεύξασθαι

προσευχόμενος

περὶ ὥραν ἕκτην.

10. ἐγένετο δὲ πρόσπεινος καὶ  
ἤθελεν γεύσασθαι παρασκευα-  
ζόντων δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν  
ἔκστασις.

11. καὶ καὶ  
θεωρεῖ εἶδον  
ἐν ἐκστάσει ὄραμα,

τὸν οὐρανὸν ἀεφγμένον καὶ  
καταβαῖνον σκευὸς τι ὥς  
ὀθόνην μεγάλην  
τέσσαρσιν ἀρχαῖς καθιέμενον  
ἐκ τοῦ οὐρανοῦ,

ἐπὶ τῆς γῆς,

καὶ ἦλθεν ἄχρι ἐμοῦ.

12. ἐν 6. εἰς  
ὧ ἦν

ἀτενίσας κατενόουν καὶ εἶδον

πάντα τὰ τετράποδα

τῆς γῆς καὶ τὰ θηρία

καὶ καὶ

τὰ

έρπετὰ έρπετὰ

τῆς γῆς

καὶ καὶ

τὰ

καταβαῖνον σκευὸς τι ὥς

ὀθόνην μεγάλην

τέσσαρσιν ἀρχαῖς καθιεμένην

τὰ τετράποδα

πετεινὰ τοῦ οὐρανοῦ.

13. καὶ δὲ  
ἐγένετο ἤκουσα  
καὶ  
φωνὴ φωνῆς  
λεγοῦσης

πρὸς  
αὐτόν, μοι,  
Ἀναστάς, Πέτρε,  
θῦσον καὶ φάγε.

14. ὁ (δὲ) Πέτρος  
εἶπεν εἶπον  
δὲ, δέ,  
Μηδαμῶς, κύριε, ὅτι  
(κοινὸν ἢ ἀκάθαρτον)  
οὐδέποτε οὐδέποτε  
ἔφαγον εἰσῆλθεν εἰς τὸ στόμα μου  
πάν  
κοινὸν κοινὸν  
καὶ ἢ  
ἀκάθαρτον.

9. ἀπεκρίθη

15. καὶ δὲ  
φωνὴ φωνή  
πάλιν  
ἐκ δευτέρου  
(φωνή)

πρὸς αὐτόν,  
Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου.

16. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ  
εὐθὺς  
ἀνελήμφθη  
τὸ σκεῦος

πάλιν

εἰς τὸν οὐρανόν.

17. Ὡς

δὲ 11α. καὶ  
ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν  
εἴη τὸ ὄραμα ὃ εἶδεν.

ἰδοὺ ἰδοὺ  
ἐξαυτῆς

οἱ

ἄνδρες τρεῖς  
ἄνδρες  
οἱ

πετεινὰ τοῦ οὐρανοῦ·

Ἀναστάς Πέτρε,  
θῦσον καὶ φάγε.

Μηδαμῶς, κύριε, ὅτι

ἀκάθαρτον.

ἐκ δευτέρου

Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου.

10. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ

ἀνεσπάσθη

εἰς τὸν οὐρανόν.

ἀπεσταλμένοι  
ὕπὸ ἀπὸ  
τοῦ

Κορνηλίου Κορνηλίου

Πρὸς με

διερωτήσαντες τὴν οἰκίαν τοῦ

Σίμωνος

ἐπέστησαν ἐπὶ

τὸν πυλῶνα,

τὴν οἰκίαν ἐν ᾗ ἦμεν.

καὶ φωνήσαντες ἐπύνθανοντο εἰ

Σίμων ὁ ἐπικαλούμενος ἐνθάδε

ξενίζεται. τοῦ δὲ Πέτρου

διενθυμουμένου περὶ τοῦ ὁράματος

εἶπεν 12. εἶπεν

δὲ

τὸ πνεῦμα τὸ πνεῦμά

μοι

Ἰδοὺ ἄνδρες δύο ζητοῦντές σε.

20. ἀλλὰ ἀναστὰς κατάβηθι καὶ

πορεύου σὺν

αὐτοῖς μηδὲν διακρινόμενος,

ὅτι ἐγὼ ἀπέσταλκα αὐτούς.

21. καταβὰς δὲ Πέτρος πρὸς τοὺς

ἄνδρας εἶπεν, Ἰδοὺ ἐγὼ εἰμι ὃν

ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;

22. οἱ δὲ εἶπαν, Κορνήλιος

ἐκατοντάρχης, ἀνὴρ δίκαιος καὶ

φοβούμενος τὸν θεὸν μαρτυρούμενός

τε ὑπὸ ὅλου τοῦ ἔθνους τῶν

Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου

ἀγίου μεταπέμψασθαί σε εἰς τὸν οἶκον

αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.

23. εἰσκαλεσάμενος σὺν αὐτοῖς ἐξένισεν

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν

σὺν αὐτοῖς.

καὶ δὲ (ἦλθον σὺν ἐμοὶ)

τινες (καὶ) οὗτοι

(οἱ) ἕξ

τῶν οἱ

ἀδελφῶν ἀδελφοὶ (οὗτοι)

τῶν ἀπὸ Ἰόππης

καὶ

συνῆλθαν ἦλθον σὺν

11c. ἀπεσταλμένοι

11b. ἐπέστησαν ἐπὶ

συνελθεῖν

αὐτοῖς μηδὲν διακρινόμενος.

αὐτῷ ἐμοί.

24. τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

25. ὥς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πέσων ἐπὶ τοὺς πόδας προσεκύνησεν. 26. ὁ δὲ Πέτρος ἤγειρεν αὐτον λέγων, Ἀνάστηθι καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι.

27. καὶ καὶ συνομιλῶν αὐτῷ εἰσῆλθεν εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός. καὶ εὗρίσκει συνεληλυθότας πολλούς.

### Appearance of the Angel to Cornelius

Acts 10:3-6	30-32	11:13-14
		13. Ἀπήγγειλεν δὲ ἡμῖν πῶς
3b. περὶ ὥραν ἐνάτην	30. Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας (ἡμην) τὴν ἐνάτην	
τῆς ἡμέρας	<u>ἡμην</u> προσευχόμενος	
3a. εἶδεν ἐν ὁράματι θανερωῶς	ἐν τῷ οἴκῳ μου, καὶ ἰδοῦ	εἶδεν (τὸν ἄγγελον) ἐν τῷ οἴκῳ αὐτοῦ
ὡσεὶ 3c. ἄγγελον τοῦ θεοῦ εἰσ-ελθόντα πρὸς αὐτὸν	ἀνὴρ	<u>τὸν ἄγγελον</u>
	ἔστη ἐνώπιόν μου ἐν	σταθέντα



καὶ	ἐσθῆτι λαμπρᾷ	
εἰπόντα	31. καὶ	καὶ
αὐτῷ	φησί,	εἰπόντα
Κορνήλιε.	Κορνήλιε,	
4. ὁ δὲ ἀτενίσας		
αὐτῷ καὶ ἔμφοβος		
γενόμενος εἶπεν		
Τί ἐστίν, κύριε;		
εἶπεν δὲ αὐτῷ,	(εἰσηκούσθη)(σου)	
Αἰ	ἡ	
προσευχαί	προσευχή	
σου	<u>σου</u>	
καὶ	καὶ	
αἰ	αἰ	
ἐλεημοσύναι	ἐλεημοσύναι	
σου	σου	
ἀνέβησαν	εἰσηκούσθη	
εἰς μνημοσύνον	ἐμνήσθησαν	
ἔμπροσθεν	ἐνώπιον	
τοῦ	τοῦ	
θεοῦ.	θεοῦ.	
5. καὶ νῦν		
πέμψον	32. πέμψον	Ἀπόστειλον
	οὖν	
ἄνδρας		
εἰς	εἰς	εἰς
Ἰόππην	Ἰόππην	Ἰόππην
καὶ	καὶ	καὶ
μετάπεμψαι	μετακάλεσαι	μετάπεμψαι
Σίμωνα	Σίμωνα	Σίμωνα
τινα		
ὃς	ὃς	τὸν
ἐπικαλεῖται	ἐπικαλεῖται	ἐπικαλούμενον
Πέτρος	Πέτρος	Πέτρον,
		14. ὃς λαλήσει ῥήματα
		πρὸς σὲ ἐν οἷς σωθήσῃ
		σὺ καὶ πᾶς ὁ οἶκός σου.
6. οὗτος	οὗτος	
ξενίζεται	ξενίζεται	
	ἐν οἰκίᾳ	
παρά τινι		
Σίμωνι	Σίμωνος	
βυρσεὶ,	βύρσεως	

ὅ ἐστιν οἰκία	
παρὰ	παρὰ
θάλασσαν.	θάλασσαν.

### A Statement of Jesus

Acts 11:16	1:5
Ἰωάνης	ὅτι
μὲν	Ἰωάνης
ἐβάπτισεν	μὲν
ὕδατι	ἐβάπτισεν
ὕμεῖς	ὕδατι
δὲ	ὕμεῖς
βαπτισθήσεσθε	δὲ
ἐν	βαπτισθήσεσθε
πνεύματι	ἐν
ἀγίῳ (βαπτισθήσεσθε)	πνεύματι
	ἀγίῳ
	οὐ μετὰ πολλὰς ταύτας
	ἡμέρας.

### Paul's Outcry Before the Sanhedrin

Acts 23:6	Acts 24:21
Ἄνδρες ἀδελφοί,	
ἐγὼ Φαρισαῖός εἰμι,	
υἱὸς Φαρισαίων	
περὶ	Περὶ
ἐλπίδος καὶ	
ἀναστάσεως	ἀναστάσεως
νεκρῶν	νεκρῶν
	ἐγὼ
κρίνομαι	κρίνομαι
	σήμερον ἐφ' ὑμῶν.

Luke's Greek is said to change from Hebraistic to Hellenistic as the scenes of The Acts move from Palestine to Greek territories.<sup>1</sup> That observation, if valid, would tend to authenticate the Book of Acts. We examine that claim to see whether it corresponds with the facts.

If The Acts is divided into parts according to whether the scenes are in Greek or Hebrew territory, it falls into four sections: chapters **1-12, 13-20, 21-26, 27-28**. Since written and spoken language may vary greatly, study of style does well to distinguish narrative and dialogue. So the four divisions may subdivide further into narrative, Old Testament quotation, discourse, and speeches. Observations are made on a number-of-words basis. Speeches include the material in the chart of speeches; Old Testament quotation, since it does not contribute to an author's style, is subtracted from the speeches, discourse, and narrative; discourse includes only the spoken words while the words used in the connectives are numbered in the narrative classification.

### Composition of the Book of Acts by Percentage

	<b>1-12</b>	<b>13-20</b>	<b>21-26</b>	<b>27-28</b>	
Speech	29%		20%	29%	8%
Discourse	12%		15%	31%	14%
Old Testament			8%	2%	—
Narrative	51%		63%	40%	74%
					4%

### Composition of the Book of Acts by Words

	Narrative	O. T.	Discourse	Speeches	Total	
1-12		3,779	555	900	2136	7,369
13-20		3,432	122	827	1,078	5,459
21-26		1,437	7	1,092	1,032	3,568
27-28		<u>1,003</u>	<u>55</u>	<u>193</u>	<u>101</u>	<u>1,352</u>
<b>1-28</b>		<b>9,650</b>	<b>739</b>	<b>3,012</b>	<b>4,347</b>	<b>17,748</b>

To some extent, the number of participles indicates the Hellenistic or Hebraic tendencies of the author since Hebrew tends toward parataxis while Greek prefers hypertaxis. Participles subordinate thoughts to one another; so the greater number of participles fits with a Hellenistic leaning. The figures result from dividing the number of participles into the number of words. Thus, the lower the figure the more frequent the participles.

### Use of Participles in the Book of Acts

	Speech	Narrative-Discourse	
1-28	(1,028)	22	15
1-12	(395)	27	15
13-20	(341)	20	14

21-26	(203)	18	132
27-28	(89)	25	13

Statistics about participial usage show regularity throughout the book. The greater proportion lies in narrative sections, which indicates a difference between narrative and speech more than between differing ethnic locations for the events.

Genitive absolute is a Greek construction that Hebrew and Aramaic syntax does not have. The greater frequency would then imply a Hellenistic tendency. The occurrences of genitive absolute are as follows:

1:8\*\*, 9, 10; 2:6; 3:11, 13\*; 4:1, 31, 37; 5:2, 15; 6:1; 7:5\*, 21\*, 30\*, 31\*; 9:8; 10:9, 10, 19, 44; 12:13, 18; 13:2, 24\*, 42, 43; 14:20; 15:2, 7; 16:16, 35; 17:16; 18:6, 12, 14, 20, 27; 19:6, 30, 33, 36\*\*, 40\*\*; 20:3, 7, 9; 21:5, 10, 14, 17, 21\*\*, 31, 43, 37, 40; 22:17\*, 23; 23:7, 10, 11\*, 12, 30\*\*; 24:2, 10, 11\*, 25, 27; 25:7, 8, 13, 15\*\*, 17\*\*, 21\*\*, 23, 25\*\*, 26\*\*; 26:10\*, 11\*, 14\*, 24; 27:2, 9, 12, 13, 15, 18, 20, 21, 27, 30; 28:3, 6, 8, 13, 17, 19\*, 25      Total: 102

\* indicates speech

\*\* indicates discourse

The rate of genitive absolutes is computed by dividing the number of genitive absolutes into the number of words:

Speech	Discourse	Narrative	All (- O. T.)	
1-12	427	(1)	222	296
13-20	(1)	171	413	232
21-26	206	156	68	108
27-28	362	301	121	

Since there are few genitive absolutes in some sections, a clear reading is inconclusive, but some things do stand out. Genitive absolutes occur more frequently in narrative sections. That the Greek idiom is more pronounced in Gentile territories does not hold true: chapters thirteen through twenty, though in Greek territory, have the lowest rate of usage; chapters **21-26** and **27-28**, though having about the same percentage of genitive absolutes, are in Palestine and Gentile territory respectively.

The remaining Hebrew and Hellenistic idioms are not well represented in The Acts; so they are considered collectively after the references for each idiom are given.

- (1) Hebraistic use of "behold": 9:10; 2:7
- (2) Redundant pronoun: 7:40\*
- (3) Literal reproduction of "infinitive absolute": 5:28; 7:34\*; 23:14
- (4) "By the hand of": 2:23\*; 5:12; 7:25\*, 35\*; 11:30; 12:7, 11; 14:3; 15:23; 17:25\*; 19:11, 26; 21:11; 24:7; 28:17\*
- (5) Anacolouthon: 7:40\*

- (6) “Began to . . .”: 1:1, 22; 8:35; 10:37
- (7) Extensive use of periphrastic participles: 1:10, 13, 14, 17\*\*; 2:2, 5, 13, 42; 4:31, 36; 5:25\*\*; 8:1, 13, 16, 28; 9:9, 28, 33; 10:24, 30\*\*; 11:5\*\*; 12:5, 6, 12, 20; 13:48; 14:7, 26; 16:9, 12; 18:7, 25; 19:14, 32, 36; 20:8, 13; 21:3, 29, 33; 22:19, 20\*\*, 29; 25:10\*\*, 14\*\* (total: 45; formed with εἰμί, γίνομαι, and ὑπάρχω)
- (8) Idiomatic use of “face”: 3:13\*, 19\*; 5:41; 7:45\*; 13:24\*\*; 25:16\*
- (9) “Men brethren”: 1:16; 2:29, 37; 7:2, 26; 13:15\*\*, 26, 38; 15:7, 13; 22: 1; 23:1, 6; 28:17
- (10) Emphatic denial by aposiopesis: 23:9\*\*
- (11) “To be into . . .”: 4:11\*; 5:36\*; 8:20\*, 23\*; 9:26; 13:14; 15:4; 20:16; 24:17\*; 25:15\*\*; 28:6
- (12) “And it came to pass . . .”: 4:5; 9:32, 37, 43; 10:25; 11:26; 14:1; 16:16; 19:1; 21:6\*, 17\*; 27:44; 28:8, 17
- (13) προίστημι with sequential infinitive: 12:3
- (14) ἐν τῷ plus infinitive: 2:1; 3:26\*; 4:30\*; 8:6; 9:3; 11:15; 19:1
- (15) Verb of motion giving progressive force to another verb: 9:31
- (16) “To God” intensive: 7:20\*

There are 140 occurrences of these Hebraisms in the list above. Together they yield the following results:

Narrative	Discourse	Speech	All (- O. T.)	
1-12	81	225	97	99
13-20	149	413	215	178
21-26	131	273	147	162
27-28	251	***	50	217

No pattern seems to emerge from this analysis.

Three more Greek idioms:

- (1) Litotes: 1:5\*\*; 12:18; 14:28; 15:2; 19:23, 24; 21:39; 27:20; 28:2
- (2) Use of optative mood: 5:24; 8:20\*, 31\*\*; 10:17; 17:11, 18\*\*, 27; 20:16; 21:33; 25:20\*\*, 16\*\*; 26:29\*; 27:12
- (3) Idiomatic use of κατά: 2:46<sup>2</sup>, 47; 5:42; 8:1, 3; 13:2; 7\*; 14:23; 15:21\*, 23\*\*, 36\*\*; 17:11, 17, 22\*\*, 19:19; 20:20, 23; 21:19; 22:19\*; 24:5, 26:3\*, 11\*

These idioms into chart form appear as follows:

	Narrative	Discourse	Speech
1-12	420	450	(1)
13-20	269	207	269
21-26	479	546	206
27-28	500	—	—

As with the Hebrew idioms, there seems to be no pattern. The second division of The Acts shows a greater frequency, but that does not seem to fit the theory that Luke wrote differently in different areas since the speech sections of the second and third parts are not very different.

The analysis of Hebrew and Greek idioms above shows no evident change of frequency by territory. The pattern seems to be determined more by narrative *vs.* speech than by the territory.

## Conclusion

There is no reason to question the accuracy of The Acts' witness to the *kerygma*, because it agrees with the contents of the epistles written by some of the speakers in the book.

There is no reason to suppose that The Acts served to cover over dissension between Paul and Peter since the elements of the gospel witnessed by these men in the *Acts of the Apostles* is true to what we can know of their theologies through their epistles. If there is some difference between their theologies, that difference must lie beyond the gospel elements presented in The Acts. Besides, the idea that there was doctrinal difference between the two apostles just does not exist in the Galatians 2 passage that is supposed to be the source of the claim. As a consequence, the idea that The Acts was written to cover up that dissension falls out of the picture altogether. There was no such dissension for the Book of Acts to cover up.

That Luke composed the speeches of The Acts is not a necessary conclusion. His style seems to adjust when he passes from narrative to dialogue. That is normal since oral speech tends to differ from narration.

We may read *Acts of Apostles* without wondering whether it presents the preaching of the gospel as it really was in the days of the early church.

## Endnotes

<sup>1</sup>C. H. Dodd, *According to the Scriptures* (Digswell Place: James Nisbet and Co., Ltd., 1952), pp.11-12.

<sup>2</sup>(a) Genesis 12:3 & 22:18; Acts 3:25; Galatians 3:8 (variously conflated)  
 (b) Deuteronomy 18:15, 19; Acts 3:22-23; 7:37 (Luke 9:35; Mark 9:7; John 6:14)  
 (c) Psalm 2:7; Acts 13:33; Hebrews 1:5; 5:5; Mark 1:11  
 (d) Psalm 8:4-6; Hebrews 2:6-8; 1 Corinthians 15:27; Ephesians 1:22; Philippians 3:21; 1 Peter 3:2  
 (e) Psalm 110:1; Acts 2:34-35; Hebrews 1:13; Mark 12:36  
 (f) Psalm 118:22-23; Mark 12:10-11; 1 Peter 2:7; Acts 4:11  
 (g) Isaiah 6:9-10; Matthew 13:14-15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:25-

- (h) Isaiah **53:1**; Romans **10:16**; John **12:38**  
 (i) Isaiah **28:16**; 1 Peter **2:6, 8**; Romans **9:33**  
 (j) Isaiah **40:3-5**; Luke **3:4-6**; Matthew **3:3**; Mark **1:3**; John **1:23 (11:40; 1:40)**; Luke **2:30**  
 (k) Isaiah **61:1-2**; Luke **4:18-19**; (Acts **10:38**); Matthew **11:5**; Luke **7:22**  
 (l) Jeremiah **31:31-34**; Hebrews **8:8-12** (2 Corinthians **3**; 1 Corinthians **11:25**; 2 Corinthians **6:17-18**)  
 (m) Joel **2:28-32**; Acts **2:17-21 (2:39)**; Romans **10:13**  
 (n) Zechariah **9:9**; Matthew **21:5**; John **12:15**  
 (o) Habakkuk **2:3-4**; Hebrews **10:37-38**; Romans **1:17**; Galatians **3:11**

<sup>3</sup>Particularly and almost solely the stone passages: (a) Matthew **21:42**; Mark **12:10**; Luke **20:17**; Acts **4:11** (Psalm **118:22**); (b) Romans **9:33**; **10:11**; 1 Peter **2:4**; (Isaiah **28:16**)

### Addendum A

1:4b-5 7b-8	1:11 angels	1:16-17 20-22 40b	2:14b-36 38b-39	Peter	3:4b, 6b	Peter	3:12b-4:8b-12, 26 19b-20 60b	Chris- Peter	4:24- 30 32	Stephen	5:29b- 56,	7:2-53, 23	8:19- 23	Peter
Sinful generation					40									
CHRIST'S CHAR.														
= a savior							21-23				37			
Sufferings			23				18	25-27						
Ps.16:10 =														
Messianic					29, 31									
Resurrection					27, 31									
Ascension			27, 31											
Divinity			34-36											
JESUS														
God-empowered					22									
Rejected by Jews			16		23		13, 14			27	52			
		17												
Innocence					13									
Killed by Jews					23		14-15	10			30	52		
Crucified							10		30					
No corruption					31									
Resurrection			22		32		15	10			30			
Appearances	x													
Ascension		11	21	33-34			20-21			56				
Exaltation				33				31						
On David's Throne				33	30, 32-					31				
Parousia		11					20							
Judgeship														
Deity		21	34, 36											
Messiahship	22				36	6	13, 15	10						

18, 20

## RESULTS

12 Commissioned							6	12, 15	9-10	30	
				16							
Repentance						38		19			
commanded											
Baptism				38							
commanded											
Rewards				38-39			19	12		31-32	
Remission				38			19			31	
HS received						38					32
Gifts given				16-21,			12		30		19
	33										
Final resurrection											
Law not binding											
Jews' salvation								26	12		31
Universal message	8					39					
Witnesses	8	11	21-22	32			15	20		32	
10:26b, 11:5-28b-29	17	13:16b-41	15:7b-11	15:13b-21	17:22b-31		20:18b-35	3-21	22:1	24:10b-26:2-23	28:
34b-43									21-26:	25b-27	17b-20,
43, 47											25-29
Peter	Peter	Peter	Peter	James	Paul		Paul	Paul	Paul	Paul	Paul

## Sinful generation

## CHRIST'S CHAR.

= a savior	43	23									
Sufferings	3		35-36								
Psalm16:10 =											
Messianic											
Resurrection											
Ascension		33									
Divinity	7										

## JESUS

God-empowered				27					21		
Rejected by Jews	43			28							
Innocence	10			28							
Killed by Jews	39			29							
Crucified	39		34,35								
No corruption											
Resurrection	14	40		30				31			
Appearances	40-41		31						6-10		12-15
Ascension											
Exaltation											
On David's throne	18										
Parousia											
Judgeship	42						31				
Deity	21	36	17	33	11			21, 24	10		
Messiahship		36	17						21		

## RESULTS



