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**A COMPARISON OF PETER'S DISCOURSES
IN THE ACTS OF THE APOSTLES
WITH PETER'S FIRST EPISTLE**

**A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

**by
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May 1947**

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OF THE APOSTLES WITH PETER'S FIRST EPISTLE**

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A COMPARISON OF PETER'S DISCOURSES IN THE ACTS
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Introduction. Criticism of the Discourses in Acts

In criticism of the authorship, genuineness, integrity, and historical accuracy of the book of Acts, the discourses and sayings of the apostles which are recorded in that book have come repeatedly under close scrutiny. The Holy Bible with an Explanatory and Critical Commentary states:

Among the points which bear upon the characteristic features, the authenticity, and the accuracy of the Acts, special importance attaches to the discourses, and, generally speaking, to the sayings of the apostles and other speakers. The importance is shown on the one hand by the pertinacity of the attacks, on the other by the great and certainly successful pains taken by those who maintain the authorship by St. Luke, whether on purely scientific grounds, or because of its connection with fundamental principles of the Christian faith.¹

Attacks on the speeches have been both numerous and persistent. Scholars of considerable learning and acumen have questioned the genuineness of the speeches.

1. New Testament, II, pp. 339-340

Ernst Mayerhoff (1835) questioned whether the author of Acts could have had access to the speeches as they were delivered. He said:

Allein es lässt sich ja sehr gut denken, dass durch mündliche Tradition dem Schreiber die Gedanken überliefert wurden, dass ihm die Verhältnisse, unter denen die Einzelnen sprachen, mit der Geschichte selbst mitgeteilt waren und wohl auch hier und da noch die Gedanken der Reden. Auf die ursprünglichen Worte müsste man ohnehin verzichten, denn man kann unter keiner Bedingung annehmen, dass jeder Redner selbst seine Worte aufgeschrieben, was weder vom Stephanus, noch vom Gamaliel möglich wäre, noch endlich vom Petrus, weil die Sprachverschiedenheit seines Briefes mit diesen Reden es bestimmt zurückweist. Dass aber diese Reden sogleich nachgeschrieben sein sollten, ist durchaus unwahrscheinlich, weil man in jener Zeit der Entwicklung schwerlich an eine spätere Wichtigkeit dieser Reden und Begebenheiten denken mochte, wie man überhaupt ja erst später anfang, die Reden des Herrn selbst schriftlich aufzuzeichnen. Die Aufzeichnung einer späteren Zeit kann natürlich nicht mehr für die eigentlichen Worte des Redenden bürgen. Es widerlegt sich diese Annahme aber um so sicherer, wenn, wie es sich unten ergeben wird, dieselbe Sprache in allen Reden sich wiedererkennen lässt.²

Mayerhoff rejects the belief that the speeches in Acts represent the original words of the speakers. He bases his rejection on the premise that some of the writers could not have written down their own words, while those who heard the speeches would not have done so. This is a rather infirm basis for his conclusion.

Ernest Renan (1866) questioned the historical character not only of the speeches, but of all Acts. He wrote:

2. Historisch-critische Einleitung in die Petrinischen Schriften, pp. 219-220.

Man muss sich erinnern, dass der Verfasser ein halbes Jahrhundert nach den Ereignissen schreibt, fern von dem Lande, wo sie sich zuge- tragen haben, über Thatsachen, die er nicht ge- sehen, die sein Lehrer ebenfalls nicht gesehen hat, auf Grund zum Teil fabelhafter und entstell- ter Ueberlieferungen. Nicht nur, dass Lucas von einer ganz andern Generation als der der ersten Begründer des Christentums ist, sondern er ist auch aus einem andern Lande; er ist Hellenist, sehr wenig Jude, beinahe fremd in Jerusalem und kennt nicht die Geheimnisse des jüdischen Lebens; er hat die ursprüngliche christliche Gesell- schaft nicht berührt, kaum hat er die letzten Vertreter desselben gekannt, man fühlt bei den Wundern, die er erzählt, viel mehr Erfindungen a priori als umgestaltete Thatsachen. Die Wunder des Petrus und die des Paulus bilden zwei Serien, die sich entsprechen; seine Persönlich- keiten gleichen sich; Petrus ist in gar nichts verschieden von Paulus, noch Paulus von Petrus. Die Reden, die er seinen Helden in den Mund legt-- obgleich sie den Umständen in gewisser Weise angepasst werden--sind alle derselben Schreibart und gehören dem Verfasser eher als denjenigen, welchen er sie zuschreibt. Man findet selbst Unmöglichkeiten.³

Renan here pits his own opinion against the word of Luke, who states plainly that his writings are based on the reports of eyewitnesses and on his own careful inves- tigation (Luke 1,2-3).

James Moffat (1923) considers the free composition of the speeches in Acts an indication of the good historical abilities of the author. He declares:

The speeches in the earlier part (of Acts) may represent not untrustworthily the primitive Jewish-Christian preaching of the period. . . This is due, not to any verbatim reports or Hel- lenistic versions being available, but to the excellent historical sense of the author, who,

while following the ordinary methods of ancient historiography in the composition of such speeches, was careful to avoid moulding and shaping his materials with a freedom which should obliterate the special cast of their aim and temper. These materials were probably furnished in the main by oral tradition. Preaching so continuous as we know that of Peter to have been would leave definite reminiscences of his general type and tenor. A skillful writer, having access to circles where such Jewish Christian ideas had been cherished and still lingered (e.g., John Mark), would find little difficulty in composing discourses such as these, which would harmonize satisfactorily with the period he was engaged in depicting.⁴

But if, as Moffat supposes, Luke, in composing the speeches, "was careful to avoid moulding and shaping his materials with a freedom which should obliterate the special cast of their aim and temper," that would not be due to excellent historical sense, but to consummate skill as a writer of fiction. Luke, however, does not profess to be a fictionist, but a historian (Luke 1,1-4).

Wilhelm Mundle (1928) declares that it makes little difference whether the speeches in Acts are historical, since historical values in apostolic times were regarded much differently than today.

Weil die Lehre der Apostel und die eigene christliche Ueberzeugung des Lukas sich decken, darum hat er es auch nicht als eine Geschichtsfälschung empfunden, den Aposteln oder anderen hervorragenden Männern der Urzeit Reden in den Mund zu legen, die sie in dieser Form schwerlich gehalten haben können. Ob diese Reden freie Kompositionen des Lukas sind oder ob ihnen irgendwelche Ueberlieferung zugrunde liegt, ist dabei nicht von Bedeutung; denn auch die Ueberlieferung würde Lukas nur in dem Sinn verstanden

4. An Introduction to the Literature of the New Testament, p. 305.

und weitergegeben haben, wie es seiner Ueberzeugung entsprach. . . Bedenkt man, wie wenig der historische Sinn, an heutigen Maßstäben gemessen, in jener Zeit entwickelt war, so wird man freilich nicht mit allzu optimistischen Erwartungen an die lukanischen Reden herantreten.⁵

Yet Luke himself (Luke 1,2-3) describes his historical standards, and they are not below the historical standards of today. He consulted eye-witnesses and men who from the beginning were close to Christ. He made careful private investigations and set down the results in orderly manner.

Donald W. Riddle (1930) believes that the book of Acts, including the speeches, was composed for the purpose of winning the approval of the Roman authorities for Christianity and turning them against the Jews. The author keyed the speeches to that purpose. Riddle writes:

It is relevant, however, to direct attention to two less obvious attempts of the writer of Luke-Acts to persuade the state officials. A Roman court might be expected to respond to the suggestions in the long address of Stephen, for surely enough--perhaps too many--are given to suggest that Jewish religious leaders were certain to cause trouble, and that those who suffer thus unjustly are entirely innocent. But in the speech composed for Gamaliel (5,35-39) even the Greek grammar points a moral: the rabbi not only incorrectly and anachronistically adduces historical examples⁶ in favor of his opponents, but he altogether unaccountably (except that his statement furthers the plea which is really that of the author of Luke-Acts) uses the Greek mood to say: "If this movement were of human origin (which it is not) . . . but if, as is actually the case, it is of God . . .". One wonders whether the

5. "Das Apostelbild der Apostelgeschichte", Zeitschrift für die Neutestamentliche Wissenschaft, 1928, p. 39.

6. For a more sympathetic treatment of Gamaliel's reference to Theudas, see Wm. Arndt, Bible Difficulties, pp. 61-62.

author did not come dangerously near to over-
playing his hand in composing that speech.⁷

But the historical evidence that St. Luke was seeking to persuade the Roman government to turn against Judaism and favor the Christians is non-existent. Luke avows his purpose to be "that you (Theophilus) may know the truth concerning the things of which you have been informed" (Luke 1,4)⁸ Concerning Gamaliel's grammar A. T. Robertson does not fully agree with Riddle. He says:

The first clause (if this . . . is of men, Acts 5,38) is stated as a condition of the third class, undetermined with prospect of determination. The second alternate (if it is of God, Acts 5,39) is a condition of the first class, determined as fulfilled. By the use of this idiom Gamaliel does put the case more strongly in favor of the apostles than against them. This condition assumes that the thing is so without affirming it to be true.⁹

There is no good reason to assume that Gamaliel did not have an inkling that the apostles' cause was of God. Luke was not "playing a hand," but recording history.

Ernest Findlay Scott (1936) attributes the composition of the discourses to Luke's dramatic insight. He says:

It is more than likely that a number of scenes in the narrative have been heightened for the sake of effect, and this is true in a very special degree of the speeches. The practice of all

7. "The Occasion of Luke-Acts," Journal of Religion, X (1930), pp. 545-562.

8. In this thesis all Scripture references, with the exception of those within quotations, are cited from the Revised Standard Version, Thomas Nelson and Sons, New York, 1946.

9. Word Pictures in the New Testament, III, p. 69.

ancient historians is to convey their own comments and display their literary skill by means of speeches ascribed to their leading characters. The works of Herodotus, Thucydides, Livy, Tacitus, are full of speeches which cannot possibly have come from any authentic report.¹⁰ A considerable part of Acts is likewise made up of speeches, some of which may preserve at least the substance of what was actually said on the given occasions. In others, Luke has apparently gathered up the main element of certain types of Christian teaching. The speeches of Peter, for instance, as recorded in the early chapters, are of peculiar value for our knowledge of the primitive beliefs; and the long speech attributed to Stephen at his trial is most likely a theological tract, so ancient and valuable that Luke decided to preserve it in this form. Some of the speeches, however, have all the appearance of having been composed by himself, with little to guide him except his own sense of dramatic fitness. The speeches of Paul at Athens (17,22-31), at Miletus (20,17-35), and possibly that before Agrippa (26,2-29), may be assigned to this class. They are masterpieces of eloquence which we should be sorry to miss, but they do not properly belong to history.¹¹

However, the only effect that Luke professes to desire is that Theophilus may know the truth concerning the things of which he has been informed (Luke 1,4). This effect would

10. Thucydides writes (De Bello, 1,22 (quoted by Enslin, Christian Beginnings, p. 420): "As to the speeches that were made by different men, either when they were about to begin the war or when they were already engaged therein, it has been difficult to recall with strict accuracy the words actually spoken, both for me as regards that which I myself heard, and for those who from various other sources have brought me reports. Therefore the speeches are given in the language in which, as it seemed to me, the several speakers would express, on the subjects under consideration, the sentiments most befitting the occasion, though at the same time I have adhered as closely as possible to the general sense of what was actually said."

11. The Literature of the New Testament, p. 100.

hardly be achieved by introducing fictitious elements and statements into his narrative. To say that because some ancient historians composed speeches and ascribed them to leading characters, therefore all ancient historians did the same, is neither logical nor ethical. Before a man who claims to be a historian can be convicted of having written fiction, he must be judged on the basis of his own works.

Morton Scott Enslin (1938) takes up his discussion of the speeches in Acts with the argument that Luke followed the ancient historians in composing the statements of his characters. He carries the argument to considerable length in seeking to discredit Luke as a historian. He writes:

One final word with regard to the literary craftsmanship of the author must be mentioned. No classical student will need to be warned that the speeches in the book of Acts are the free composition of the author, precisely as are those of Josephus, Philo, Thucydides, or Livy. . . . It will not be necessary to debate whether Paul has been "petronized" or Peter has been "paulinized"; rather, it is clear that all of them have been "lucanized". . . . These speeches may well give us a fair picture of the early Christian thought and even of the kind of preaching that the early Christian heard--or that Luke thought they ought to have heard--but the cautious student will be slow to use them as sources of knowledge for reconstructing a life of Peter or of Paul. As was remarked on an earlier page, Stephen's famous speech to his accusers does not remotely answer the charges brought against him. It is simply a tirade--whether justified or not is of no consequence at the moment--against the Jews who had from the beginning persecuted God's saints. This theme was very likely a favorite one in

early Christian preaching and finds constant expression not alone in the speeches of Peter . . . but in many of the words now found in the mouth of Jesus, especially as recorded by Matthew.¹²

Enslin points out a few more items which he considers unhistorical. Strangely, he assumes that verses eighteen and nineteen of chapter one are a part of Peter's speech at the election of Matthias, and seeks to show that Peter's speech is on that account unauthentic. He finds fault with Paul's speech at Miletus (Acts 20,18-35), regarding it as a prophecy post eventum; and criticises James' quotation from the Septuagint at the Council of Jerusalem (Acts 15,13-21) and Gamaliel's reference to Theudas' insurrection.¹³ Then Enslin continues:

The only safe conclusion with regard to the several speeches would appear to be that they are the author's free composition, as was true of those of all ancient historians. They are not to be used as source material in any moot point. They may occasionally have historic value, but we are not safe in using them unless they agree exactly with something else, the authority for which is unquestioned, and in that case they are superfluous.¹⁴

Beginning as Enslin does with the presupposition that the speeches are the free composition of the author, it is not difficult for him to conclude that they are not historical. If everything in Scripture which has been questioned must be discarded as source material, Biblical criticism would be an extremely fruitless field of endeavor.

12. Christian Beginnings, p. 420.

13. Ibid.

14. Ibid.

Prominent in the attacks of higher criticism upon the discourses recorded by St. Luke is an abundance of theory and generalization and a paucity of historical evidence. The fact that some ancient historians composed speeches and placed them in the mouths of leading characters can by no stretch of logic be considered proof that all did the same. The fact that we in the year 1947 may not know how St. Luke obtained these speeches is not proof that he could not have or did not obtain them.

Moreover, the Christian, in approaching the Acts of the Apostles, finds himself continually face to face with a fact which the unbelieving critic does not recognize or understand. In the eyes of the Christian the book is more than a remnant of primitive literature. It is always and in all its parts the Word of the living God. Regardless of where in Acts the Christian student fixes his attention, he finds himself confronted with words which a holy man of God wrote while he was being moved by the Holy Ghost (2 Pet. 1,21). The book was not written as propaganda for a selfish cause. It was written for our learning, for instruction in righteousness, that the man of God may be perfect (Rom. 15,4; 2 Tim. 3,16-17). Its value for today does not lie merely in its being a record of early Christian thought, but in the sublime fact that it is able to make a man wise unto salvation through faith which is in Christ Jesus (2 Tim. 3,15).

No Christian need be timid about this position. God did not inspire an illogical, impossible document. Rather, it is unique in its unity, consistency, and accuracy in every detail (Jo. 10,35).

It is the purpose of this essay to compare the speeches in Acts which are ascribed to the Apostle Peter with Peter's first epistle. The study is limited to the sayings of this one apostle and to his first epistle only by considerations of time and space. The paper will show that there are marked similarities between these two sections of Scripture. There are more similarities between them than can be accounted for by coincidence. This similarity corroborates Luke's testimony that Peter actually delivered the speeches. It is also an external testimony to the genuineness of First Peter.

There are seven discourses attributed to Peter which are of considerable length.

1. Peter exhorts the 120 disciples to select an apostle to take the place of Judas (Acts 1,16-17; 20-22).
2. Peter's sermon on the day of Pentecost (Acts 2, 14-36; 38-40).
3. Peter's sermon after the healing of the lame man at the Gate Beautiful (Acts 3,12-26).
4. Peter's defense before the Sanhedrin (Acts 4, 8-12).
5. Peter's sermon before Cornelius (Acts 10, 34-43).
6. Peter's account to the church in Jerusalem of his experiences in Joppa and Caesarea (Acts 11, 5-17).
7. Peter's speech before the Apostolic Council in Jerusalem (Acts 15,7-11).

In addition to these longer discourses there are a number of short statements which Luke attributes to Peter (Acts 3,6; 5,3.4.8.9; 8,20-23; 9,34.40; 10,14.21.26.28.29.47; 12,11.17).

First Peter lends itself well to comparison with the sayings of Peter in Acts, because the two sections are of approximately the same length. First Peter contains 105 verses, the speeches 98.

I. Learned Testimony to the Similarity of Peter's Speeches and his First Epistle

Many scholars of the highest rank have pointed out the similarities which exist between the discourses of Peter in Acts and between his first epistle. Scholars have used these similarities as external evidence both of the authenticity of the speeches and of the authenticity of First Peter.

Henry Alford states:

The similarity between the diction of the Epistle and St. Peter's recorded speeches in the acts has been often noticed.¹

Horatio B. Hackett writes:

The speeches in the Acts which purport to have been delivered by Peter, Paul, and James, have been compared with the known productions of these men; and it is found that they exhibit an agreement with them, in point of thought and expression, which the supposition of their common origin would lead us to expect. The speeches attributed to Peter contain peculiar phrases and ideas, which impart a characteristic similarity to them as compared with the other speeches, and which appear again in his epistles,² but in no other portion of the New Testament.²

George Salmon declares:

The language of Peter's speeches in Acts has also been compared with that of Peter's first epistle.

1. The Greek Testament, IV, p. 137.
2. A Commentary on the Original Text of the Acts of the Apostles, p. 16.

the result being to elicit several coincidences.³

William Ramsay says:

A dispassionate consideration of the speeches in Acts must convince every reader that they are not composed by the author, but taken verbatim from other sources.⁴

Bernhard Weiss goes to considerable length in demonstrating the authenticity of the speeches. He bases his conclusions on the similarity in language between First Peter and the speeches in Acts, the similarity in doctrine, and the lack of any valid evidence for denying the use of written sources for the speeches. From the speeches which he considers Peter to have delivered, however, Weiss excludes Peter's account of his activities in Joppa and Caesarea (Acts 11,5-17) and Peter's statement in Acts 12,11, "weil dieselben durch ihren Sprachcharacter sich deutlich als Compositionen des Verfassers der Apostelgeschichte zu erkennen geben."⁵

Friedrich Schleiermacher, in his Einleitung ins Neue Testament, rebuts Eichhorn, who maintained that the book of Acts is "eine zusammenhängende Originalgeschichtschreibung." Eichhorn believed that the author of Acts had composed the speeches after the manner of the Greek historians and that he could not possibly have had access to records of many of the speeches. But Schleiermacher

3. A Historical Introduction to the Study of the Books of the New Testament, p. 320.

4. St. Paul the Traveler and the Roman Citizen, p. 27.

5. Der Patrinische Lehrbegriff, pp. 5-6.

argues that if the author had composed the speeches himself, he would carefully have eliminated all such seeming discrepancies as are found in Paul's accounts of his conversion. The account of Paul's speech in Athens, says Schleiermacher, seems to be not a condensation, but an excerpt. The author, in composing such a speech himself, would have included in it a more elaborate presentation of the birth and resurrection of Christ than is given in Acts 17. Finally, Schleiermacher argues, the speeches are so fitting in every respect for the circumstances under which they were delivered, and agree so well with the character of the person to whom they are ascribed, that any one man would have had to be impossibly resourceful to compose them.⁶

A. T. Robertson goes into the question of whether St. Luke could have had access to records of the speeches he records. Robertson writes:

There is no doubt that Luke has shown consummate skill in reproducing strategic and dramatic staging for Paul's various addresses. That was his task as a historian. But he has not been convicted of merely following the conventional practice of inventing the discourses for Peter, Stephen, James, and Paul which cut so large a figure in his book. The very diversity exhibited is more readily explained by the use of actual data for the various addresses. The short speech of Tertullus (Acts 24, 2-8) was made in public, as was that of Festus (25, 24-27). The letter of Claudius Lysias (23, 27-30) was a public document. It is not so easy to explain

6. pp. 371-375.

how Luke got the data for the conversation between Festus and Agrippa (25,14-22). But Luke may have had resources of which we know nothing. It is really amazing, all things considered, how we can follow his tracks for nearly the whole of the many discourses that adorn the book of Acts.⁷

Many scholars have used the similarity between Peter's speeches and his first epistle as external evidence for the genuineness of First Peter.

Joseph S. Exell, writing in The Pulpit Commentary, says:

The argument (for the authenticity of First Peter) is strengthened by the resemblances which exist between the language and teaching of the epistle and the speeches of Peter recorded in the Acts of the Apostles.⁸

Revere F. Weidner, in The Lutheran Commentary, writes:

Many undesigned coincidences can also be traced between this epistle and the speeches of Peter recorded in the Acts.⁹

John Peter Lange affirms:

Peter describes himself as the author (1 Pet. 1,1) and as witness of the sufferings of Christ (5,1). This is confirmed by the affinity which exists between the epistle and Peter's speeches in the book of Acts.¹⁰

Edward Gordon Selwyn, in the latest commentary on First Peter (1946) declares:

The internal evidence for St. Peter's authorship of the epistle is borne out and amplified

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7. Luke the Historian in the Light of Research, p. 229.
 8. L, pp. iii-iv.
 9. XI, p. 98.
 10. A Commentary on the Holy Scriptures, NT, IX, p. 8.

when we compare it with the speeches attributed to the apostle in Acts.¹¹

The Strack-Zoeckler Commentary similarly points to likenesses between First Peter and Peter's speeches in Acts as proof of the petrine authorship of the epistle.¹² And Charles Bigg, in the International Critical Commentary, mentions a number of similarities between the two sections of Scripture.^{13. 14}

11. The First Epistle of St. Peter, p. 33.

12. Kurzgefasster Kommentar zu den Heiligen Schriften, NT, IV, p. 153.

13. The Epistles of St. Peter and St. Jude, p. 24.

14. Cf. The Holy Bible with an Explanatory and Critical Commentary, NT, II, pp. 339-340.

11. Comparison of the Language of First Peter and Peter's Speeches in Acts

To seek to show close affinity between Peter's speeches in Acts and his first epistle on the basis of the language used in them is an involved project. The epistle was produced under different circumstances than the speeches, and many years later. An author's vocabulary and diction changes over a period of years. Style is often an evasive thing to analyze. And, as will be shown, the manner in which Luke reproduced Peter's speeches is unknown.

A. Some Pertinent Facts and Statistics about the Vocabulary of First Peter and Peter's Discourses in Acts.

461 different words are used in Peter's speeches in Acts. In his epistle Peter uses 539 words. The speeches and the epistle have 158 words in common.

There are two words which are found in the speeches and in First Peter and nowhere else in the New Testament. One of them is ἀθεμίτος (Acts 10,28; 1 Pet. 4,3). In both passages Peter uses the word to describe action which is contrary to the law of God. In Acts 10,28 Peter tells Cornelius and his friends: "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation." In the passage in his epistle

Peter is exhorting against wrong conduct. He says: "Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry" (1 Pet. 4,3).

The other word, πρόμνησις (Acts 2,23; 1 Pet. 1,2), is also used in a similar way in both verses. Thayer defines πρόμνησις as: "forethought, pre-arrangement".¹ Acts 2,23 states that Jesus was "delivered up τῇ ἐπιβλεπνῇ βουλῇ καὶ πρόμνησει τοῦ Θεοῦ." In 1 Pet. 1,2 Peter addresses his readers as people who are "elect κατὰ πρόμνησιν ἁγίου Πατρὸς".²

Words common to the speeches and First Peter and found only rarely in the rest of the New Testament are:

1. ἄγνωστα (Acts 3,17; 17,30; 1 Pet. 1,14; Eph. 4,18).
2. ἐπιβλεπνῇ (Luke 19,44; Acts 1,20; 1 Tim. 3,1; 1 Pet. 2,12).
3. ξύλον (used of the cross) (Acts 5,30; 10,39; 13,29; Gal. 3,13; 1 Pet. 2,23).
4. βουλοῦ (Luke 3,5; Acts 2,40; Phil. 2,15; 1 Pet. 2,18).

1. A Greek-English Lexicon of the New Testament, p. 538.
 2. Salmon, op. cit., p. 495, cites a number of words peculiar to Second Peter and Peter's speeches in the Acts:
κηνῶν for "to obtain" (Acts 1,17; 2 Pet. 1,1);
εὐσεβείας (Acts 2,7; 2 Pet. 2,9); θεοπροφητείας
 for "to speak" (Acts 4,18; 2 Pet. 2,16.18); μίσθους
τῶν ἁδικῶν (Acts 1,18; 2 Pet. 2,13.15); ἐπιπέσει
 (Acts 5,28; 2 Pet. 2,1.5); κολάζουσι (Acts 4,21;
 2 Pet. 2,9).

Words found in Peter's speeches and in other parts of Acts and nowhere else in the New Testament are:

1. Σιγάθωρα Acts 2,27.31; 13,34.35.36.37 (all based on Ps. 16,10).
2. εὐφροσύνη Acts 2,28 (from Ps. 16,11); 14,17.
3. κλιθῆναι Acts 1,24; 15,8 (Peter may have spoken the first of these as well as the second, since it is attributed to the disciples, of whom Peter was often the spokesman.).
4. καταπέτασμα Acts 10,14; 11,8 (Acts 10,9-16 may well be based on Peter's words recorded in Acts 11,5-11.).
5. ἀνάγει Acts 10,11; 11,5 (see the preceding word).
6. παρακαλεῖν Acts 2,25 (from Ps. 16,8); 21,29.
7. παραστήσει Acts 3,20; 22,14; 26,16.
8. εὐσπερίως Acts 3,7.16; 16,5.

Words found in Peter's speeches and in Luke and nowhere else in the New Testament are:

1. ἐπιπέσει Luke 14,5; Acts 11,10.
2. σοφία Luke 1,38; Luke 1,48 (from 1 Sam. 1,11); Acts 2,18 (from Joel 2,29).
3. ἐκείνη Luke 1,8; Acts 7,10; 8,21.
4. παραστήσει Luke 21,26; Acts 12,11.
5. ἐπιπέσει Luke 1,66; 21,14; Acts 5,4.

Words found in Peter's speeches, in other parts of Acts, in Luke, and nowhere else in the New Testament are:

1. καθ' ἑαυτὸν Luke 1,3; 8,1; Acts 3,24; 11,4; 18,23.
2. καθ' ἑμὲ Luke 5,19; Acts 9,25; 10,11; 11,5.
3. καθὼς Luke 1,7; 19,9; Acts 2,24.45; 4,35; 17,31.

Words peculiar to Peter's speeches in Acts are:

1. ἑλλόφουδος 10,28
2. ἀναντιρρήτως 10,29
3. ἀνΨυχίς 3,20
4. ἰσοκωνόουδος 3,21
5. ἐκδοτός 2,23
6. ἐνύπνιον 2,17
7. ἐνωτίζομαι 2,14
8. ἐξολοθισεύω 3,23
9. ἐπινοία 8,22
10. ἐπιφανής 2,20
11. εὐεργετήσω 10,38
12. καταριθμέω 1,17
13. οἶκοςδοίης 4,11
14. ἐδοκλήρῃς 3,16
15. προκατηρμήδω 3,18
16. προεπηγγύημι 2,23
17. προεπολήμην 10,34
18. προχειροτονέω 10,41
19. σάμπνιον 10,41

Words peculiar to First Peter are:

1. ἀγαθοποιία 4,19
2. ἀγαθοποιός 2,14
3. ἰσοπέδος 2,17; 5,9
4. ἰδικῶς 2,19
5. ἴσολος 2,2
6. λιχροκέρως 5,2
7. ἄλλοτριεπίσκοπος 4,15
8. ἰμαρτύριος 5,4
9. ἰμαρτύριος 1,4
10. ἀνυγιένω 1,3; 1,23
11. ἀναγκαστῶς 5,2
12. ἀνωζώνυμοι 1,13
13. ἀνάχυσις 4,4
14. ἀνεκλέλυτος 1,8
15. ἀντιδοιδόρῳ 2,23
16. ἀπομινόμεναι 2,24
17. ἀπενέμω 3,7
18. ἀπρωπολήπτως 1,17
19. ἰτερέννητος 2,2
20. ἀρχιποιήτην 5,4
21. βίω 4,2
22. μυνδικεῖος 3,7
23. ἐρκομβόομαι 5,5
24. ἐκτενής 4,8
25. ἐπιλοκή 3,3

26. ἔνδουσις 3,3
27. ἔξαρσις 2,9
28. ἔξερδυνω 1,10
29. ἔπερωτῆμα 3,21
30. ἐπικάλυμμα 2,16
31. ἐπίλοιπος 4,2
32. ἐπιμάρτυρεω 5,12
33. ἐπιπτεῦω 2,12; 3,2
34. ἑρμῆτευμα 2,5; 2,9
35. κωκοποιός 2,12; 2,14; 4,15
36. κλέος 2,20
37. κρατικός 5,6
38. κτίετης 4,19
39. κώλωψ 2,24
40. οἶνοφλυγία 4,3
41. ὁμοφρων 3,8
42. ὀπλιζω 4,1
43. πατροποράδος 1,18
44. περίθεσις 3,3
45. πότος 4,3
46. προθύμως 5,2
47. προμυτηρομαχι 1,11
48. ῥτοχθις 3,6
49. ῥυπος 3,21
50. σθενω 5,10
51. σπορα 1,23

52.	<u>ΟΥΑΝΤΙΒΕΥΣ</u>	3,8
53.	<u>ΟΥΑΝΤΙΡΕΒΙΤΕΙΟΣ</u>	5,1
54.	<u>ΕΟΥΕΚΛΕΚΤΟΣ</u>	5,13
55.	<u>ΕΟΥΟΙΚΕΩ</u>	3,7
56.	<u>ΕΥΤΙΣΙΝΟΨΩΝ</u>	3,8
57.	<u>ΤΕΛΕΙΩΣ</u>	1,13
58.	<u>ΥΠΟΡΡΗΜΟΣ</u>	2,21
59.	<u>ΥΠΟΛΙΜΝΙΩΝ</u>	2,21
60.	<u>ΦΙΛΙΣΕΛΦΟΣ</u>	3,8
61.	<u>ΨΕΥΔΟΜΕ</u>	5,8 ³

B. Quotations from the Old Testament in first Peter and in Peter's Speeches in Acts.

In his first epistle Peter makes extensive use of the Septuagint when he quotes from the Old Testament. The speeches of Peter in Acts likewise contain many quotations from the Septuagint version. However, St. Luke also makes considerable use of the Septuagint throughout his writings.⁴

Peter begins some of his Old Testament references, both in Acts and in his first epistle, with a formal introduction. But more often he weaves Scriptural language directly into his speech. He does this with such ease both in the speeches⁵ and in his epistle that it is

3. Thayer, op. cit., p. 709.

4. Robertson, A. T., Grammar of the Greek New Testament in the Light of Historical Research, pp. 120, 126. Cf. also Huehn, Eugen, Die Alttestamentlichen Citate und Reminiscenzen im Neuen Testamente; and Dittmar, Wilhelm, Vetus Testamentum in Novo.

5. Cf. especially his speech to Simon (Acts 8,20-24) and his sermon to Cornelius (Acts 10,34-43).

sometimes difficult to trace the exact source of his references.

In the speeches Peter usually introduces his direct quotations with a reference to the source in the Old Testament. "It is written in the book of Psalms (Acts 1,20); "This is what was spoken by the prophet Joel" (Acts 2,16); "For David says concerning him" (Acts 2,25); "For David himself says" (Acts 2,34); "Moses said" (Acts 3,22); "God... said to Abraham (Acts 3,25). In his epistle, on the other hand, Peter does not state the location of his direct quotations, but introduces them with: "It is written" (1,13); "For it stands in Scripture" (2,6); or, simply, "For" (1,24; 3,10; 5,5). Mayerhoff points to this difference as a sign that the speeches attributed to Peter are not genuine.⁶ There seem to be natural reasons for the difference, however. In Acts Peter is laying special stress on the point that Christianity is the fulfillment of prophecy. For this reason he carefully identifies the prophecies which he quotes. Too, for the sake of those proud individuals who might turn away from his message because they presupposed that the one who was preaching it was an ignominious, it would be natural for Peter to indicate that though he was "uneducated and common" (Acts 4,13), he was nonetheless versed in the Scriptures.

6. Op. cit., p. 223.

Peter cites one passage both in his speeches and in his epistle. This is Psalm 118, 22, which occurs in Acts 4,11 and 1 Pet. 2,7: "The very stone which the builders rejected has become the head of the corner." In his epistle (1 Pet. 2,22.24.25) Peter quotes a number of passages from the fifty-third chapter of Isaiah dealing with the work of "the servant of Jehovah". Acts 3,13 is a clear reference to "the servant of Jehovah" from Isaiah 52,13.

A list of Peter's quotations from and clear references to the Old Testament Scriptures follows.

Acts 1,20	Ps. 69,26
Acts 1,20	Ps. 109,8
Acts 2,17-21.	Joel 2,28-32
Acts 2,25-28.	Ps. 16,8-11
Acts 2,30	Ps. 132,11
Acts 2,31	Ps. 16,10
Acts 2,34-35.	Ps. 110,1
Acts 2,39	Is. 57,19; Joel 2,32
Acts 3,13	Ex. 3,6,15; Is. 52,13
Acts 3,22	Deut. 18,15-16
Acts 3,23	Deut. 18,19; Lev. 23,19
Acts 3,25	Gen. 22,18
Acts 4,11	Ps. 118,22

Acts 8,21	Ps. 78,37
Acts 8,23	Deut. 29,18; Is. 58,6
Acts 10,34.	Deut. 10,17
Acts 10,36.	Is. 52,7; Nah. 1,15
Acts 10,38.	Is. 61,1
Acts 10,40.	Deut. 21,22
1 Pet. 1,16	Lev. 19,2; Lev. 11,44
1 Pet. 1,24	Is. 40,6-8
1 Pet. 2,3.	Ps. 34,8
1 Pet. 2,6.	Is. 28,16
1 Pet. 2,7.	Ps. 118,22
1 Pet. 2,8.	Is. 8,14
1 Pet. 2,9.	Ex. 19,5-6 Is. 43,20-21
1 Pet. 2,10	Hos. 2,23
1 Pet. 2,17	Prov. 24,21
1 Pet. 2,22	Is. 53,9
1 Pet. 2,24	Is. 53,4-5
1 Pet. 2,25	Is. 53,6
1 Pet. 3,6.	Prov. 3,25
1 Pet. 3,10-12.	Ps. 34,13-17
1 Pet. 3,14-15.	Is. 8,12-13
1 Pet. 4,8.	Prov. 10,12
1 Pet. 4,14	Is. 11,2

1 Pet. 4,18 Prov. 11,31

1 Pet. 5,5. Prov. 3,34

C. What is the Meaning of the Phrase: "Peter Said"?

In comparing the language of Peter's speeches with his first epistle great importance attaches to the meaning of the phrases with which the speeches in Acts are introduced: "Peter said" or "Peter replied".

Luke uses five different verbs of saying to introduce the statements of Peter. ἔειπεν is the word he uses most frequently. Others which occur are ἔφη (Acts 10,28); λέγειν (11,4); ἀποκρίσασθαι (3,12; 5,8; 10,46); and ἀποβέβησεν (2,14).

If these words were used in their strict etymological meaning, they would be followed by an exact reproduction of the words that came out of Peter's mouth on each occasion. It is doubtful, however, whether St. Luke used them in that strict sense. Dr. Ludwig Fuerbringer, in his Theological Hermeneutics, declares: "Knowledge of the original meaning of words, according to their etymology, very often is of practical value to the exegete; however, his first and chief aim should be to understand the meaning of words according to the usus loquendi, because in interpreting Scripture he always deals with words as they were actually used to convey a certain sense."⁷

On the one hand, if Luke composed the speeches himself or merely expanded on general ideas which he knew or thought Peter discussed on the various occasions, he could not truthfully have prefaced the discourses with "Peter said." Such a statement would have been fiction or fabrication.

But on the other hand, using the words "Πέτρος εἶπεν" as they were commonly understood, according to the usus loquendi, St. Luke could quote St. Peter in any one of a number of ways without violating either language or truth. He could quote Peter's exact words. He could give a literal or a free translation of what Peter said. He could record salient excerpts of a given sermon or set down a resume of what was said. The words "Πέτρος εἶπεν" would still be true. Just what method Luke actually did use in recording Peter's speeches is and probably will remain a matter of conjecture. Acts 2,40 shows that on at least one occasion, Pentecost, Peter said much more than St. Luke records: "And he (Peter) testified with many other words and exhorted them."

Dr. Joseph Lengen, in his Grundriss der Einleitung in das Neue Testament, writes:

An eine ganz wörtliche Wiedergabe der Reden ist natürlich nicht zu denken, zumal einige derselben wohl in aramäischer Sprache gehalten wurden. Auch sind sie etwas gleichartig verarbeitet, obschon die petrinischen und die paulinischen Reden mit den bezüglichen Briefen der Apostel sich einigermaßen berühren.⁸

Theodor Zahn is almost too cautious in admitting of any affinity in style and vocabulary between First Peter and Peter's speeches.

While the discourses of Peter in Acts may faithfully reproduce his thought, and give a true picture of his manner of preaching, it is altogether unlikely that the form in which Luke reproduces them is derived from notes made at the time. But leaving out of account altogether the many changes which may have taken place in these discourses in the course of their transmission to Luke, and which may have been made by Luke himself in committing them to writing, and disregarding the influence which Silvanus may have had in determining the form of First Peter, there is all the difference in the world between discourses which Peter delivered in the early days of the Church to the populace and the Sanhedrin in Jerusalem, in the house of Cornelius at Caesarea, or later in Jerusalem before the Apostolic Council, and a letter which he directed Silvanus to write from Rome to the Gentile Christians in Asia Minor at a much later time, and in altogether different circumstances. All that can be claimed is that the impression of Peter's religious attitude and ecclesiastical position, which we get from Acts the the Epistles of Paul, agrees perfectly with the manner in which he conceives his new task in First Peter.⁹

The Holy Bible with an Explanatory and Critical Commentary speaks in a similar way.

Many of the discourses were certainly delivered in the Hebrew language as then spoken. St. Luke therefore must have either translated them himself, or taken them from translations already extant. In either case, a considerable number of verbal coincidences in the reports of different speeches would be a natural result. In the former case we should expect a close resemblance of style with other portions both of the Acts and the Gospels. This resemblance certainly does exist to an extent which has supplied opponents with effective

9. Introduction to the New Testament, II, p. 40.

arguments, but which also goes far to illustrate the unity of authorship which has been established on other grounds. There are moreover indications, admitted to be conclusive, that in nearly all if not in all these discourses we have a compressed account, bringing out the main points clearly, and preserving intact the most characteristic utterances of the speakers, but necessarily introducing a distinct element, viz., the style, vocabulary, and forms of language peculiar to the recorder.¹⁰

Many other scholars have noted that the speeches of Peter in Acts contain language which is distinctly that of Luke. The lists given above (pp. 20-21) indicate the same conclusion. This is to be expected if it is assumed that Luke translated Peter's words into Greek. It does not, of course, affect their petrine origin. The fact that a favorite English version of the Iliad and the Odyssey is clothed in the language of Pope makes the version no less a reproduction of the words of Homer. But if the speeches were done into Greek by Luke, as may have been the case, a comparison of their language with Peter's own Greek in his epistle would not be likely to reveal much affinity. And the fact that a few striking similarities still do appear is under these circumstances all the more remarkable.

10. NT, II, pp. 339-340.

III. Similarities in the Contents of First Peter and Peter's Discourses in the Book of Acts

It is in the contents of Peter's discourses and his first epistle that the greatest similarity and consistency between them comes to light. In both sections Peter, an apostle of Jesus Christ (1 Pet. 1,1) and "a witness of His resurrection" (Acts 1,22) is delivering testimony about his Lord and Master. But the circumstances under which he delivered his speeches and wrote his epistle are quite different. In the speeches he is dealing for the most part with unconverted people who do not know the way of salvation. For them he is stressing the fundamental, phenomenal facts of the Gospel of Christ. In the words of Bernhard Weiss, Peter presents in his speeches "das grundlegende Zeugnis von Christo."¹ In his first epistle Peter is writing to Christians, to "the elect exiles of the dispersion" (1 Pet. 1,3). He is writing to sustain and edify them in the faith which they already have. He goes into much more detail concerning the problem of the Christian life. He is writing "das aufbauende Zeugnis von Christo."² In spite of the different occasions for his testimony in Acts and

1. Der Petrinische Lehrbegriff, p. 199.

2. Ibid., p. 208.

First Peter, the points of similarity in presentation are numerous.

A. The Prophets Testify of Christ

In Christianity, says Peter, the prophecies of the Old Testament come to fulfillment. The preamble of Peter's first epistle is praise to God for regeneration to a living hope, the end of which is salvation of souls (1 Pet. 1,9). It is this very salvation which was the topic of the prophets (1 Pet. 1,10-12). In the Gospel which Peter is preaching the people are hearing the same things that all the prophets declared. The sufferings of Christ, His resurrection and session at God's right hand, our regeneration, faith, and hope of glory--the whole scope of salvation is the fulfillment of what God's prophets foretold long ago. Quoting Isaiah 40, 6-8, Peter writes: "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides forever" (1 Pet. 1, 24-25). Then he adds: "That word (the same which Isaiah knew) is the good news which was preached to you" (1 Pet. 1,25).

Similarly in his speeches Peter strives to show that the Gospel he is preaching is that of which the prophets wrote. Not only certain details, but the whole scope of Christianity is referred back to prophecy. A striking example of this is his speech before the crowd which

gathered at Solomon's porch after the healing of the lame man. Peter begins his argument with the declaration that Jesus is the servant (prophecied in Is. 52,13 et al.) of the God of Abraham, Isaac, and Jacob, their fathers (Acts 3,13). Through the crucifying of Jesus by the Jews fulfilled what he had promised by the mouth of all the prophets (Acts 3,18). Peter mentions specifically that the prophets had predicted the sufferings of Christ--the same fact he mentions in 1 Pet. 1,11. Christ has ascended into heaven "until the time for establishing all that God spoke by the mouth of his holy prophets from of old" (Acts 3,21). Christ is the prophet of whom Moses spoke, to whom all should listen (Acts 3,22). "And all the prophets who have spoken, from Samuel and those who came afterward, also proclaimed these days" (Acts 3,24). The Jews, says Peter, are the sons of the prophets and of the covenant which God made with Abraham. Jesus is the seed of Abraham in whom all the families of the earth are blessed (Acts 3,25).

Other addresses of Peter contain the same message--the Gospel is not a new idea, but the same thing that the prophets of old preached. Peter says, Acts 10,43: "To Him (Christ) all the prophets bear witness, that every one who believes in Him receives forgiveness of sins through His name."

At the opening of his great and effective sermon on Pentecost Peter tells his audience that the phenomena they

are seeing and hearing are by no means the performances of drunken men. Rather, this is what Joel the prophet predicted long ago (Acts 2,14-16)! David, being a prophet, also spoke about Christ (Acts 2,25-36). Peter begins his very first address with the declaration that what the Scriptures spoke about Judas must be fulfilled (Acts 1,16).

When the prophets spoke, they spoke "what the Spirit of Christ within them indicated" (1 Pet. 1,11). Peter preaches the same truth in Acts 1,16: "The Holy Spirit spoke beforehand by the mouth of David." "What God foretold by the mouth of all the prophets . . . He thus fulfilled (Acts 3,18-21).

Peter testifies to his hearers and readers that they are the ones who are to benefit from the labors of the prophets. The prophets "were serving not themselves, but you" (1 Pet. 1,12). They "proclaimed these days" (Acts 3,24). "You are the sons of the prophets" (Acts 3,25).

B. Peter Testifies of the Life of Christ

Christ was the subject of all the prophets. But even before the prophets He was ordained by God to redeem the world (ὁ ὤρισμένος, Acts 10,42). He was "delivered up according to the definite plan and foreknowledge of God" (κατὰ τὴν ὤρισμένην βουλὴν καὶ προγνωσθεῖς, Acts 2,23). He was "destined before the foundation of the world" (προγνωσθέντος, 1 Pet. 1,20); "appointed"

(ΠΡΟΚΕΧΕΙΡΙΑΜΕΝΟΣ, Acts 3,20); "the elect corner stone" (1 Pet. 2,4.6).³

Christ, "destined before the foundation of the world", was "made manifest at the end of times". (ἘΠ' ἔΧΙΤΩΝ ΤῶΝ ΧΑΙΡῶΝ, 1 Pet. 1,20). Cf. Ἐν τοῖς ἔχρησιν ἡμέρας (Acts 2,17); ἡς ἡμέρας ταύτας (Acts 3,24).

Manifested in human form (Acts 2,22; 1 Pet. 2,24), Christ was none the less true God. He was Jehovah. "He is Lord of all" (ΚΥΡΙΟΣ Πάντων, Acts 10,36). In his first epistle Peter cites Is. 8,13: "Sanctify Jehovah of hosts." He places the name Christ in direct apposition to Jehovah: "Sanctify Jehovah, Christ, in your hearts" (1 Pet. 3,15). God is "the Father of our Lord Jesus Christ" (1 Pet. 1,3). In Acts (3,13.26; 4,27.30) Christ is referred to as the Παῖς Θεοῦ, the στῆστ' תבן prophecied in Is. 52,13 and Is. 53,11. Similarly in 1 Pet. 2,22-25 passages from Is. 53 (vv. 4,5, 6,9), all dealing with the work of the στῆστ' תבן, are referred to Christ.

Christ was sinless, "a lamb without blemish or spot" (1 Pet. 1,19); "He committed no sin; no guile was found on His lips" (1 Pet. 2,22). He was "ἁσικτος" (1 Pet. 3,18). In Acts 3,14 Peter admonishes the men of Israel that they denied "τὸν ἴδιον καὶ σῖκτον".

3. Cf. A. L. Graebner, Doctrinal Theology, p. 43.

Christ was rejected by men. Both in Acts 4,11 and 1 Pet. 2,4 Peter cites Ps. 118,22, showing that Christ is "the very stone which the builders rejected."

The Lord suffered at the hands of wicked men, just as the prophets had predicted (Acts 3,18; 1 Pet. 1,11; 2,21; 4,1.13; 5,1). (Peter mentions the sufferings of Christ more often in his epistle than he does in Acts, for there was more need to do so. The epistle was written many years after the passion of our Lord. He delivered most of his recorded discourses only a few months after the passion, when the whole scene was still vivid in the minds of all.) Christ was reviled (1 Pet. 2,23). The Jews denied Him in the presence of Pilate when they asked that a murderer be released in His stead (Acts 3,13-14).

"Christ died" (1 Pet. 3,18). The Prince of Life, in the flesh, was killed at the hands of lawless men (Acts 3,15; 2,23; 1 Pet. 3,18). His innocent blood was shed (1 Pet. 1,2; 1,19). He died by crucifixion (Acts 2,23; 2,36; 4,10). Men fastened His body on the tree, ἐπὶ τῷ ξύλῳ (1 Pet. 2,24); ἐπὶ ξύλου (Acts 10,39). (The word ξύλου, used of a cross, occurs, outside of these passages, only three times in the New Testament: Acts 5,30, a speech which Peter possibly delivered, since it is attributed to "Peter and the apostles"; in Acts 13,29, Paul's sermon in the synagogue at Antioch in Pisidia; and in Gal. 3,13.)

But Peter regarded testifying of Christ's resurrection as the chief task of the apostles (Acts 1,22). Testimony of the resurrection forms an important part both of the speeches and the first epistle. "God raised Him on the third day and made Him manifest, not to all the people, but to us who were chosen by God as witnesses, who ate and drank with Him after He rose from the dead," says St. Peter (Acts 10,40-41). "You killed the Author of life, whom God raised from the dead. To this we are witnesses" (Acts 3,15). (Cf. also Acts 2,24-32; 3,26; 4,10.) In First Peter "the resurrection of Jesus Christ" is basic testimony (1 Pet. 1,3; 3,21). "God raised Him from the dead" (1 Pet. 1,21); "being put to death in the flesh but made alive in the spirit" (1 Pet. 3,18).⁴

Peter and the apostles were witnesses of the resurrection. But there was another witness, too--the Old Testament. The historic fact of Christ's resurrection is an essential part of prophecy. The Spirit of Christ in the prophets predicted not only the suffering of Christ, but "the subsequent glory" (1 Pet. 1,11). Valiant testimony of the same truth is in Acts 2,24-32. "God raised Christ up, having loosed the pangs of death, because it was not

4. Selwyn, *op. cit.*, p. 34, writes: "The statement that Christ was not left in Hades, neither did His flesh see corruption (Acts 2,31, taking up 2,27) should be compared with 1 Pet. 3,18, ὅτι τὸ σῶμα αὐτοῦ οὐκ ἔβρωτον καὶ οὐκ ἐσθίων, where (as in 4,6) the contrast between ὁ πνεῦμα and τὸ σῶμα is emphasized."

possible for Him to be held by it . . . for David foresaw and spoke of the resurrection of Christ, that He was not abandoned to Hades, nor did His flesh see corruption" (Acts 2,24-31). David prophesied the resurrection (Ps. 16,8-11). Therefore it had to take place!

Both in his discourses and in his epistle Peter ties Christ's resurrection and His exaltation in glory very closely together. "This Jesus God raised up . . . Being therefore exalted at the right hand of God" (ἔστη ἐκ δεξιῶν τοῦ θεοῦ, Acts 2,32-33). "Baptism now saves you . . . through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God" (ὅτι στήναι ἐκ δεξιῶν τοῦ θεοῦ, 1 Pet. 3,21-22). "God . . . raised Him from the dead and gave Him glory" (1 Pet. 1,21). "The God of our fathers raised Jesus . . . God exalted Him at His right hand" (ἐπέστη ἐκ δεξιῶν τοῦ θεοῦ, Acts 5,30-31).

Being at the right hand of God, Christ rules heaven and earth. "God has made Him both Lord and Christ" (Acts 2,36). "He is at the right hand of God, with angels, authorities, and powers subject to Him" (1 Pet. 3,22).

According to His visible presence Christ has gone into heaven (1 Pet. 3,22). "Whom heaven must receive" (Acts 3,21); "He was taken up from us" (Acts 1,22).

The exaltation of Christ in glory was also an integral part of prophecy. The Spirit of Christ in the prophets

predicted both His sufferings and "the subsequent glory" (τῆς μετὰ τούτων δόξης, 1 Pet. 1,11). So Peter in Acts 2,34-36 cites Ps. 110,1 as proof of the exaltation to the right hand of God. "The Lord said to my Lord, Sit Thou at My right hand, till I make Thy enemies a stool for Thy feet."

Christ's ministry continues in the state of exaltation. It consists in His sending the Holy Spirit. On the day of Pentecost Peter says of Christ: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you see and hear" (Acts 2,33). Peter bases this on the book of Joel the prophet. Christ's sending the Holy Spirit is what Joel referred to when he wrote: "And in the last days it shall be, God declares, that I will pour out My Spirit upon all flesh" (Acts 2,17). Similarly in Acts 11,17 and 15,8 Peter speaks of God giving the Holy Spirit. And in his epistle he writes of "the Holy Spirit sent from heaven" (1 Pet. 1,12).

Christ's life and ministry is the fulfillment of prophecy. But that fulfillment is not yet complete. Prophecy will come to complete fulfillment when Christ appears again in full glory. The prophets, in predicting Christ's "subsequent glory" (1 Pet. 1,11) included in their writings His second glorious appearance (Acts 2,19-21; 3,21).

Peter exhorts, Acts 3,19-20: "Repent . . . that God may send the Christ appointed for you, Jesus." In his epistle Peter speaks of that great event as "the revelation (ἀποκάλυψις) of Jesus Christ" (1 Pet. 1,7,13); "the revelation of His glory" (1 Pet. 4,13); "the glory that is to be revealed" (1 Pet. 5,1). It is "the time for establishing all that God spoke by the mouth of His holy prophets from of old" (Acts 3,21); "when the Chief Shepherd is manifested" (1 Pet. 5,4). In Acts 2,20 Peter, quoting from Joel, calls it "the day of the Lord, the great and manifest day." In the same section Peter quotes Joel's prophecies of the signs that will precede that great day.

Christ will come on that day "to judge the living and the dead" (κρίνει ζώντων καὶ νεκρῶν, 1 Pet. 4,5). In almost identical words Peter states (Acts 10,42) that Christ is "the one ordained by God to be judge of the living and the dead" (κρίτης ζώντων καὶ νεκρῶν).

C. Peter Interprets the Life of Christ

The person and work of Jesus, prophecied and manifest^{*}ed, Peter summarizes in the word Christ. "God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2,36). In Acts Peter refers to Him as the Christ (2,31; 3,20); as God's Christ (3,18); as Jesus Christ (2,38; 9,34); as the Lord Jesus Christ (10,36; 11,17); as Jesus Christ of Nazareth (3,6; 4,10). In First Peter He is called Jesus Christ (1,1.2.3.7.13; 2,5; 3,21; 4,11); our Lord Jesus Christ (1,3); the Lord Christ (3,15); or, simply, Christ (1,11.19; 2,21; 3,16.18; 4,1.13.14; 5,1.10.14).

In his discourses and speeches Peter attributes great power to "the name of Jesus Christ.". That name is the source of temporal, physical life. Peter tells the lame man at the Gate Beautiful: "In the name of Jesus Christ of Nazareth, walk" (Acts 3,6). He tells the crowd which subsequently gathered, "His name, by faith in His name, has made this man strong" (3,16). He speaks the same words to the Sanhedrin (4,10). But the name of Jesus Christ can do more than heal bodies. It is the power which gives men eternal life. To the Sanhedrin Peter states: "There is no other name under heaven given among men by which one must be saved" (4,12). To Cornelius he says: "Every one who believes in Him receives forgiveness of sins through His name" (Acts 10,43). At Pentecost he exhorts:

"Be baptized in the name of Jesus Christ for the forgiveness of your sins" (Acts 2,38).

In First Peter 4,14 Peter writes: "If you are reproached for the name of Christ, you are blessed." And in 4,16: "If one suffers as a Christian, let him not be ashamed, but under that name let him glorify God."⁵

Other titles of Jesus are "the Author of life" (ὁ ἀρχηγὸς τῆς ζωῆς, Acts 3,15); "Leader and Savior" (Acts 5,31); "the Shepherd and Guardian of your souls" (1 Pet. 2,25); "the chief Shepherd" (1 Pet. 5,4). He is the stone rejected by men, which has become the chief corner-stone, the foundation of God's house (Acts 4,11; 1 Pet. 2,4-10).

The aim and result of Christ's ministry for men is "the salvation of souls" (σωτηρία ψυχῶν, 1 Pet. 1,9f.). Acts 4,12: "There is σωτηρία in no one else."

The eternal appointment of Christ was for the benefit of men, specifically for the purpose of their eventual salvation. "He was destined before the foundation of the world . . . for your sake" (1 Pet. 1,20). He was "the Christ appointed for you" (Acts 3,20).

The appearance of Christ in human form was likewise for men. "He was manifest at the end of time for your sake"

5. Selwyn, *ibid.*, p. 34, writes: "The prominence of Christ's name in the primitive preaching as the causa causans of salvation at once attracted the hostile attention of the Jews, so that from the very first such persecution as Christians suffered was "for the name."

(1 Pet. 1,20). "God . . . sent Him to you first, to bless you" (Acts 3,26).

The means by which Christ effected the salvation of souls was by removing the sins of men. "Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God" (1 Pet. 3,18). "He bore our sins in His body on the tree" (1 Pet. 2,24). "Christ suffered for you" (1 Pet. 2,21). "Repent . . . for the forgiveness of your sins," Peter exhorts (Acts 2,40). "God sent His Son to bless you in turning every one of you from his wickedness" (Acts 3,26). "And now, brethren, I know that you acted in ignorance, as did also your rulers . . . Repent therefore, and turn again, that your sins may be blotted out" (Acts 3,17,19). "Ye were ransomed from the futile ways inherited from your fathers . . . with the precious blood of Christ" (1 Pet. 1,18-19).

That Christ would effect the forgiveness of men's sins was also an essential part of prophecy. "To Him all the prophets bear witness that every one who believes in Him receives forgiveness of sins through His name" (Acts 10,43). In 1 Pet. 2,24 Peter establishes the same point by quoting directly from Isaiah: "By His wounds you have been healed" (Is. 53,5).

By His ministry Christ assured men of the grace of God. "We believe that we shall be saved through the grace of the Lord Jesus" (Acts 15,11). "The God of all grace . . .

has called you to His eternal glory in Christ" (1 Pet. 5,10).
(Cf. also 1 Pet. 1,2.10.13; 2,19.20; 3,7; 4,10; 5,5.12.)

Peter calls Christ "ὁ ζῶν καὶ ἰσχυρὸς ἰησοῦς χριστός"
(Acts 3,15). He is in full possession of life Himself.
He is "that living stone" (1 Pet. 2,4). (Cf. Peter's
confession, Matt. 16,16 and John 6,69, "You are the Christ,
the Son of the living God.") "It was not possible for Him
to be held by death" (Acts 2,24). But He is the ζῶν καὶ ἰσχυρὸς
ἰησοῦς χριστός especially because He is the giver, the
author of life, not only bodily (Acts 3,6.9; 9,34.40) but,
in consequence of His resurrection, spiritual and eternal.
We are "born again to a living hope through the resurrection
of Jesus Christ from the dead" (1 Pet. 1,3). And through
Christ's resurrection baptism receives its cleansing power
(1 Pet. 3,21). He "bore our sins in His body on the tree,
that we might die to sin and live to righteousness" (1 Pet.
2,24).

As a result of Christ's work, and through faith,
Christians have peace with God. "God . . . preached good
news of peace by Jesus Christ" (Acts 10,36). And in his
epistle Peter blesses the Christians with the words: "May
grace and peace be multiplied to you (1,2); and "Peace to
all of you that are in Christ" (5,14).

Christian hope is a further benefit of the work of
Christ on men's behalf. "We have been born anew to a living
hope through the resurrection of Jesus Christ from the

dead" (1 Pet. 1,3.21; 3,5.15). What is the object of the hope of the Christian? It is the grace, the praise and glory and honor, that is coming at the revelation of Jesus Christ (1 Pet. 1,7.13; 5,1); an imperishable, undefiled, unfading inheritance in heaven (1 Pet. 1,4-5). When the chief Shepherd is manifested, the believer will not be put to shame (1 Pet. 2,6) but will receive an unfading crown of glory (1 Pet. 5,4). Though the Christian suffers in this life, his hope tells him that "the God of all grace, who has called you to His eternal glory in Christ, will Himself restore, establish, and strengthen you" (1 Pet. 5,10).

While the word "hope" is found in the discourses only once (Acts 2,26), and there not in the sense of the Christian's hope, yet the concept is present. Christ will come again and establish all that God spoke through the prophets. Peter tells the crowd at Solomon's portico (Acts 3,21). On the great and manifest day of the Lord, when Christ judges the quick and the dead, the Christian, having forgiveness of sins, will be saved and live (Acts 2,21; 10, 42-43; 1 Pet. 4,6).

The facts about Christ and His works, how He won forgiveness of sins and God's favor for men, constitute the Gospel, the good news (εὐαγγέλιον, 1 Pet. 4,17; Acts 15,7). The Gospel is also called the word, λόγος (Acts 10,36; 15,7; 1 Pet. 2,8; 3,1-2); and ῥῆμα

(1 Pet. 1,23-25; Acts 10,37; 11,14). Through the word of the Gospel men are brought to salvation (Acts 15,7.11; 1 Pet. 2,2).

The Gospel, or word about Christ, comes to men through preaching of the Gospel (Εὐαγγελίζεσθαι, Acts 10,36; 1 Pet. 1,12.25; 4,6). Peter also uses the wider term for preaching (κηρύττειν, Acts 10,37.42; 1 Pet. 3,19). Κηρύττειν, however, means only "proclaim" and does not in itself contain any indication of the nature of the message proclaimed.

Peter himself was constrained to be a preacher of the Gospel by the fact that he was a witness of Christ's life, death, and resurrection (Acts 1,22; 2,32; 3,15; 10,39.41; 1 Pet. 5,1) and by the fact that he had been specially chosen as an apostle of Jesus Christ (Acts 1,16-17.21-22; 1 Pet. 1,1). Both in Acts and in First Peter he is humble about his apostleship. He designates himself as a fellow elder (1 Pet. 5,1). Similar is his manner of speaking at the council at Jerusalem. On that occasion, when "the apostles and the elders were gathered together" (Acts 15,6), he addresses them all as "brethren" (Acts 15,7).

Peter put heart and soul into his work of preaching the Gospel of Christ. Acts 2,40 states: "With many other words he testified and exhorted them" (Συνεπιθέτο καὶ παρακάλει). At the close of his epistle he writes: "I have written briefly to you, exhorting and

testifying that this is the true grace of God" (Παράκλησιν
καὶ ἐπιμαρτυροῦν), 1 Pet. 5,12).

The preaching of the Gospel is effective in the hearts of men through the Holy Ghost, who assists those who testify. "We are witnesses of these things," says Peter, "and so is the Holy Spirit, whom God has given to those who obey Him" (Acts 5,32). The sufferings and glory of Christ "have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven" (1 Pet. 1,12).

The goal of the preaching of the Gospel of Christ is that men should believe it and be saved, for through faith men appropriate the blessings of Christ's work--forgiveness of sins and salvation. "Everyone who believes in Him receives forgiveness of sins through His name" (Acts 10,43). "As the outcome of your faith you obtain the salvation of your souls" (1 Pet. 1,9). "We believe that we shall be saved through the grace of the Lord Jesus" (Acts 15,11); "who by God's power are guarded through faith for salvation" (1 Pet. 1,5).

Wider terms which include believing are ἀκούειν,
ὑπακούειν, and ὑπακοή. "The Lord God will raise up for you a prophet . . . You shall listen to Him in whatever He tells you" (Acts 3,22). "Sanctified by the Spirit for obedience to Jesus Christ" (1 Pet. 1,2); "having purified your souls by your obedience to the truth"

(1 Pet. 1,22); "children of obedience" (1 Pet. 1,14); "obeying the Gospel of God" (1 Pet. 4,17).

The process of coming to faith in Christ is described by Peter as "a change of mind" (μετανοεῖν), repenting (Acts 2,38; 8,22; 3,19). Peter describes it also as "turning away from wickedness" (ἀποστρέφειν, Acts 3,26). In Acts 3,19 and 1 Pet. 2,25 Peter speaks of the opposite aspect--turning back to God (ἐπιστρέφειν). "Repent and turn again" (Acts 3,19); "you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls" (1 Pet. 2,25). Figuratively, coming to faith is coming "out of darkness into His (God's) marvelous light" (1 Pet. 2,9).

Faith in Christ is faith in God. Acts 3,16 speaks of "the faith which is through Jesus." 1 Pet. i,21 says: "Through Him (Christ) you have confidence in God."

Acts 2,21 and 1 Pet. 1,17, both quoting from the Old Testament, refer to coming to faith as "calling upon" God (ἐπικαλεῖν). "And it shall be that whoever calls on the name of the Lord shall be saved" (Acts 2,25). "If you invoke as Father Him who judges each one impartially" (1 Pet. 1,17). The attitude of one who has come into the right relation with God through Christ Peter calls "fear" (φόβος, φοβεῖσθε θεόν, Acts 10,35; 1 Pet. 1,17; 2,17).

Faith in Jesus Christ is to be accompanied by baptism in His name (Acts 2,38-39; 10,47; 1 Pet. 3,20-22). The promise and power of baptism is identical in these passages. In Acts 2,38 baptism works "forgiveness of your sins". In 1 Pet. 3,21 baptism "saves you", and is "an appeal to God for a clear conscience." Peter's exhortation to be baptized in Acts is immediately preceded by strong testimony of Christ's resurrection and ascension to the right hand of God (Acts 2,32-36). In First Peter baptism is said to derive its operative power from the resurrection and ascension to God's right hand (1 Pet. 3,21-22). Peter's exhortation to "save yourselves from this crooked generation" (Acts 2,40) in connection with baptism is reminiscent of the story of Noah which he attaches to his discussion of baptism in 1 Pet. 3,20-21.

Faith in Christ has a cleansing effect on the hearts of men. "God cleansed their hearts by faith" (Acts 15,9). "Having purified your souls by your obedience to the truth . . . love one another" (1 Pet. 1,22).

Salvation, the forgiveness of sins, the Gospel, these are intended for all people. This fact runs throughout Peter's discourses. "I will pour out my Spirit upon all flesh; whosoever calls on the name of the Lord shall be saved," Peter quotes in his address before the Pentecost crowd (Acts 2,17-21). And before the group at Solomon's porch he says: "The promise is to you and to your children

and to all that are far off, every one whom the Lord our God calls to Him" (Acts 2,38-39; cf. 1 Pet. 2,6). Peter himself did not realize the full import of this fact until his great vision, which he describes, Acts 11, 5-10. At that time God showed him plainly that the day was past when the Gentiles should be considered common or unclean. Then Peter testified publicly that "God shows no partiality (is not ἰσοπένητος), but in every nation any one who fears Him and does what is right is acceptable to Him" (Acts 10, 34-35). Peter deemed this thought worthy of repetition in his epistle. There he describes the Father as one who judges each one impartially (ἀποκαταστήσει ἕκαστον) according to his deeds (1 Pet. 1,17). What Peter learned in his vision about the universality of salvation he used as his main argument for Christian liberty before the apostolic council (Acts 15,7-11). Both Jew and Gentile "may glorify God in the day of visitation" (1 Pet. 2,12). In Peter's discussion of the royal priesthood of all believers in Christ (1 Pet. 2,4-10) he sets forth in grand manner the universality of salvation. Writing to Christians scattered throughout many lands, of Jewish and Gentile descent alike, Peter pronounces to them all: "You are a chosen race, a royal priesthood, a holy nation, God's own people . . . Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (1 Pet. 2,9-10).

The formation of the Church, those who believe in Christ (1 Pet. 2,6), "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pet. 2,9), is the fruit of Christ's work of salvation. Peter had taught of the Church and of the priesthood of all believers already in his address on Pentecost. He quoted the prophet Joel: "And in the last day it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit, and they shall prophesy" (Acts 2,17-18). The foundation of the Church is Christ Himself. "The very stone which the builders rejected has become the head of the corner" (Acts 4,11; 1 Pet. 2,7).

An additional fruit of the work of Christ for men is freedom. The coming of Christ abolished the ceremonial law and made all Christians free from the curse and coercion of the moral law. "Live as free men," Peter exhorts (1 Pet. 2,16). Peter could well say that, for he had seen the vision of the sheet let down from heaven (Acts 11,5-10), and had heard the words: "What God has cleansed you must not call common or unclean" (Acts 11,9). He had spoken to Cornelius and his companions: "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation; but God has shown me that I should not

call any man common or unclean" (Acts 10,28). Guided by his vision, he had told those at the Council of Jerusalem who insisted that the Gentile Christians be circumcised and obey the ceremonial law: "Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear" (Acts 15,10)? "Live as free men, yet without using your freedom as a pretext for evil" (1 Pet. 2,16). Even before his vision Peter had admonished Ananias for misusing his Christian liberty (Acts 5,3-4): "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal?"

C. Peter Applies the Gospel to the Christian Life

The comparison of the ethical applications of the Gospel in Peter's discourses and in his first epistle is less productive of results than the comparison of his teaching about the Gospel itself. There is good reason for this. In his epistle Peter is writing to Christians. He devotes much of his epistle to admonishing and motivating them to holy living. In his discourses he is chiefly concerned with laying the basic foundation of repentance and faith. But in spite of this difference there are a number of interesting points of comparison.

The sanctification of the Christian through the impartation to him of the Holy Ghost is a vital step in God's plan of bringing men to final salvation (1 Pet. 1,2; Acts 15,8-9).

In his epistle Peter lays much stress on conduct (ἀνδετροφῆ, 1 Pet. 1,15.17.18; 2,12; 3,1.2.16). Ἀνδετροφῆ may be of two kinds--right or wrong. The standard is "the will of God (1 Pet. 4,2) or "the word" (1 Pet. 2,8; 3,1). In Acts 4,19 Peter and John say: "Whether it is right in the sight of God to listen to you rather than to God, you must judge."

Having right conduct is described in Acts 10,35 as δικαιοσύνην ἐπέτελλε. First Peter uses a number of similar terms for right conduct: ἁγίον ποιεῖν (3,11); ἁγιοποιεῖν (2,14.15.20; 3,6.17). Peter describes right conduct as ἁγία (1 Pet. 1,15); ἁγνή (1 Pet. 3,2); καλή (1 Pet. 2,12); ἁγνή (1 Pet. 3,16).

Peter calls wrong conduct ἁμαρτία (Acts 2,38; 3,19; 10,43; 1 Pet. 2,22.24; 3,18; 4,18) and κακία (Acts 8,22; 1 Pet. 2,1.16). Because it is contrary to the Law of God, it is ἀθεύτως (Acts 10,28; 1 Pet. 4,3). Peter calls the sin of Simon the magician ἁδικία (Acts 8,22). Sinful men, according to 1 Pet. 3,18, are ἁδικοὶ.

The evil conduct of those who have not learned the way of truth is attributed to ignorance (ἄγνοια, Acts 3,17; 1 Pet. 1,14).

Sin is opposition to God's will. Yet is not independent of the divine will and cannot frustrate the divine plan. For "the very stone which the builders rejected has become the head of the corner" (1 Pet. 2,7; Acts 4,11. Cf. also Acts 3,17-18.).

The heart and mind determine what the conduct will be. Peter said to Simon the magician: "Your heart is not right before God . . . Pray to the Lord that, if possible, the intent of your heart may be forgiven you" (Acts 8,21-22). In his epistle Peter frequently stresses the need for inward as well as outward holiness. "Love one another earnestly from the heart" (1 Pet. 1,22). "Put away all malice and all guile and insincerity and envy" (1 Pet. 2,1). And to the women: "Let your adorning be . . . the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious" (1 Pet. 3,3-4).

Satan, the accuser, is continuously at work, tempting Christians to ungodly conduct. Peter had himself deeply experienced the thrusts of the Evil One. The Lord had rebuked him with the words, "Get behind me, Satan," after he had attempted to dissuade Christ from saving the world (Matt. 16,23; Mark 8,33). Another time Satan had desired

Peter's soul and led him to deny his Savior (Luke 22,13). It was therefore easy for Peter to see that Satan had filled the heart of Ananias and caused him to lie to the Holy Ghost (Acts 5,3). And he was aware of the importance of warning the Christians, when he wrote his first epistle: "Be sober, be watchful. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith (1 Pet. 5,8-9).

The most completely soul-destroying sin is the rejection of Christ Himself when the Holy Ghost offers Christ's merits to men through the Word. There was great urgency in Peter's placing constantly before his hearers in Acts that they had denied and killed the Christ (Acts 2,33.36; 3,14; 4,10; 10,39). For "there is salvation in no one else" (Acts 4,12). At Solomon's porch Peter quoted Moses: "And it shall be that every soul that does not listen to that prophet shall be destroyed from the people" (Acts 3,23). Ananias and Sapphira were slain because they lied to the Holy Ghost, who had brought them to faith in Christ (Acts 5,3.4.9). If men stubbornly reject Christ, God hardens their hearts, and they find in Christ, instead of a Savior, a stumbling-block. For "the stone which the builders rejected has become the head of the corner" (Acts 4,11; 1 Pet. 2,7); and "a stone that will make men stumble, a rock that will make them fall; for they stumble because they disobey the word, as they were destined to do"

(1 Pet. 2,8). Peter adds in 4,17-18: "The time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God? And if the righteous man is scarcely saved, where will the impious and sinner appear?"

The Lord had taught Peter not to worry about money (Matt. 17,27). In his experiences with Judas, who betrayed Christ, and with Ananias and Sapphira, Peter had seen the tragedy of people who sell the hope of heaven for money. He felt deeply how despicable the riches of this world are in comparison with the treasures of God. The lame man at the Gate Beautiful asked Peter and John for alms. Peter answered: "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk" (Acts 3,6). He rebuked Simon the magician: "Your silver perish with you, because you thought you could obtain the gift of God with money" (Acts 8,20). He tells his readers in his epistle: "You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ" (1 Pet. 1,18-19). In 1 Pet. 1,7 he says: "The genuineness of your faith is more precious than gold which though perishable is tested by fire." And to the elders he exhorts: "Tend the flock of God that is your charge . . . not for shameful gain, but eagerly, and when the Chief

Shepherd is manifested, you will receive the unfading crown of glory" (1 Pet. 5,2-4).

Peter says (1 Pet. 1,22): "Purify your souls by your obedience to the truth for a sincere (ΣΥΝΤΟΚΡΙΤΟΝ) love of the brethren." This together with the passage before quoted, "Put away all malice and guile and insincerity (ΥΠΟΚΡΙΣΙΣ) and envy and slander" (1 Pet. 2,1), is reminiscent of Peter's dealings with Ananias and Sapphira.

After his startling vision on the housetop Peter went at God's command to the house of Cornelius in Caesarea. Upon his arrival Peter said: "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean" (Acts 10,28). God had taught Peter a great lesson in love which he remembered when he wrote his epistle to Christians in many nations. "Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind" (1 Pet. 3,8). "Love the brotherhood" (1 Pet. 2,17). "Hold unflinching your love for one another" (1 Pet. 4,8). "Resist the devil firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world" (1 Pet. 5,9).

Acts 5 tells how Peter and John were hailed before the Sanhedrin because of the jealousy of the high priest

and the Sadducees. Through the intervention of Gamaliel they were released, but only after receiving threats and a sound beating. "Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5,41). How similar is Peter's exhortation to the persecuted Christians in his epistle! "Rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed . . . If any suffer as a Christian, let him not be ashamed, but under that name let him glorify God" (1 Pet. 4,13.16).

CONCLUSION

In summary, many scholars have noted that there is noticeable similarity in form and content between First Peter and Peter's discourses in Acts. This is substantiated by the study of the speeches and the epistle. While a comparative study of the two portions of Scripture is rendered somewhat difficult by the differing circumstances under which they were composed as well as by the fact that the manner in which Luke recorded the speeches is uncertain, there are, nevertheless, a number of striking parallels between them. Even greater affinity between the epistle and the speeches is shown by a study of their contents. There are many parallels between them in approach, emphasis, and application. These many likenesses cannot possibly be attributed to mere coincidence or to any attempt at simulation on the part of Luke, as higher critics have supposed. The similarity between Peter's speeches and his first epistle is, on the one hand, evidence of their common authorship. On the other hand, it testifies to the faithfulness of the holy writers and to the truth of the Spirit Who inspired them.

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