DETERMINING PURPOSE THROUGH METAFUNCTIONAL MEANINGS: A DISCOURSE ANALYSIS OF TWO SPEECHES IN ACTS 2 AND 17

by

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ABSTRACT

"Determining Purpose through Metafunctional Meanings: A Discourse Analysis of Two Speeches in Acts 2 and 17"

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There are a large number of character speeches in Acts. Scholars have used various means and methods to contribute to a feasible and plausible answer regarding the functions of speeches in Acts. Unfortunately, the studies have often been focused on the authenticity of the speeches: were they Luke's creation or simply his compilation? This dissertation presents another set of tools for scholars to revisit Luke's speeches in Acts in order to add insight into their questions, and also to broaden the realm of this narrow focus. In particular, I will implement and demonstrate how to use modern linguistics, namely discourse analysis based on Halliday's Systemic Functional Linguistics. The present study ventures to apply this linguistic insight by focusing on two speeches in the Acts of the Apostles, Acts 2:14–36 and 17:22–31.

If scholars wish to study the speeches of Acts further, or any New Testament speeches, hopefully this dissertation will provide a helpful approach to meet their needs. Thus, analyzing and comparing the author's functionally linguistic choices in these two speeches with regards to similarities and differences will describe his specific use of these speeches. The most notable contribution of the dissertation will be found in implementing a new approach to the study of speeches in Acts. I also hope such a due

recognition of the language will motivate and inspire further linguistic explorations into various areas, which remain perplexed by other approaches.

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INTRODUCTION

Henry J. Cadbury's pivotal work, *The Making of Luke-Acts*, contributes the most to the prevalent idea that Luke's Acts of the Apostles is an unbroken sequel to the existing storyline of his Gospel. Yet the large variety of speeches from Peter and Paul creates inconsistency between his Gospel and Acts. Such a general scholarly consensus receives a challenge as Luke is seen to be heavily dependent on speeches in Acts unlike in his Gospel. The unignorable volume of the character speeches such as Peter's, Stephen's, and Paul's speeches do not just appear to substitute narrative accounts, but even to lead and to develop major mission narratives in Acts. The sheer number of speeches in Acts becomes significant to the interpretation of Acts not to mention its due impact on understanding early church missions. The veritable magnitude of such speeches is patent to the book of Acts, and its unshared position in the New Testament studies continue to attract and provoke interpreters of Acts. Especially, Luke's use of the speeches such as those of the two most prominent apostles, Peter and Paul, continuously challenge scholars with their contribution to Acts.[1] However, the knowledge of the functional aspect of these speeches does not come intuitively just by reading them.

As early as in 1810, J. G. Eichhorn brought a new and contentious argument to the fore.[2] Since then, more scholars have shown more interest in this single expedition than any other areas of studies, namely, to evaluate the authenticity and historicity of speeches in Acts.[3] Although Eichhorn's argument centered on the alternate

[1] Soards, *Speeches*, 1.
[2] This will be introduced and discussed in Chapter 1.
[3] Soards, *Speeches*, 2.

methodological approaches to the *text* of the speeches,[4] subsequent studies were developed around his conjecture, namely Lucan creation hypothesis, without paying much attention to the text. In lieu of focusing on the text of the speech itself, the emphasis was often on whether the speeches were consistent with Peter or Paul's writings in their letters. In the wake of historical-critical interpretation, new exploration focusing on the text of the speeches became even rarer. The Tübingen school became so influential that any alternate view apart from the historical-critical one was quickly diminished.[5] Even more so as the school grew there was little interest in social relations of different personal characters. Any sociolinguistic interpretation was considered ahistorical.[6] Consequently, the study of the speeches of Acts was quickly becoming the study of previous studies rather than a text-centered endeavor. However, a few works still managed to survive against the torrential tide of Tübingen and Baur. Interestingly, it was Eduard Zeller,[7] the son-in-law of Baur, whose literary works inspired a little known Tübingen pastor, Eduard Lekebusch, to produce a study on the literary structure of the narrative of Acts. Although their works could not claim the due recognition under the sway of historical-critical tide,[8] such literary works planted a seed for Cadbury's *The Style and Literary Method*. Some of these little known works with more focus on the text continue to pass on their legacy into other little known works in their own time.[9]

Strictly speaking, the question regarding the meaning and the functions of speeches began to receive more interest. As briefly mentioned above, the interest in the

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[4] Cf. Soards, *Speeches*, 2.
[5] Gasque, *History*, 67.
[6] Cf. Gasque, *History*, 67.
[7] Gasque, *History*, 68.
[8] Gasque, *History*, 67–68.
[9] Gasque, *History*, 124.

language of speeches was not unprecedented, but their subsequent trend was to compare the language of the speeches with extra biblical sources such as Thucydides's.[10] The way for an independent study focusing exclusively on the language used in speeches is slowly starting to develop with contributions such as Marion L. Soards's *The Speeches in Acts* (1994). With a few subsequent follow-ups since Soards's work, the study has been stagnant waiting for another breakthrough. At this critical juncture, I propose a new interdisciplinary investigation with modern linguistics to scrutinize speeches individually and independently, in a way in the reverse order of what has been done thus far: from learning the meaning of individual speeches linguistically to find their patterns which may lead to the knowledge of their meanings and functions.[11] Peter Cotterell and Max Turner state, "linguistics is the study not of individual languages, but of the phenomenon of language itself, and certain of its disciplines are particularly concerned with the relationship between language and 'meaning.'"[12] As Stanley E. Porter emphasizes, the interpretation of the Bible is a textual discipline,[13] and the textual study of speeches in Acts is far from just doing a syntactical analysis of words in the text because the speech-discourse also has its extra-textual social dimension to be accounted for. Thus, seeking the meanings of speech usage in Acts requires an interdisciplinary approach that analyzes both linguistic (the speech itself) and extralinguistic (the social context) elements. A modern linguistic discipline with a functional tenet acknowledges that all human activities including speaking involve choice: doing (saying) this rather than doing (saying) that. In other words, speaking of this instead of that conveys this meaning rather

[10] Rodas, "Introduction," 15.
[11] Cf. Porter, *Paul in Acts*, 129.
[12] Cotterell and Turner, *Linguistics*, 26.
[13] Porter, *Linguistic Analysis*, 83, 92. Emphasis mine.

than that.[14] This approach to the speeches emphasizes that in order to realize the speaker's subjective meaning the speaker chooses certain lexico-grammatical choices rather than alternates. Such a linguistic endeavor precludes any unnecessary effort to reading the speaker's mind but all effort is made to describe how the language contributes to Acts.[15]

Although Halliday and Webster's linguistic approach is flexible to various problems-oriented theory, investigating the specific use of the two speeches in Acts requires an extra step besides evaluating the functional meanings of speeches as they are realized in the text. For this reason, the present study develops an extra step to compare the analytical outcomes of the speeches (Chapter 5). In *Text Linguistics*, M. A. K. Halliday and J. Webster state the following:

> Only objective linguistic scholarship using the categories of the description of the language as a whole, not 'ad hoc, personal and arbitrarily selective statements', can contribute to the analysis of literature and allow for 'the comparison of each text with others, by the same and by different authors, in the same and in different genres.'[16]

Robin P. Fawcett elaborates, "Thus the system network of semantic features specifies the language's meaning potential, and the realisation rules specify its form potential, their output being a syntactic unit and its element."[17] By examining the similarities and differences of two speeches under the linguistic model that I will propose as contrastive analysis, the study will be able to describe how Luke employs these speeches in Acts.[18] In other words, by the speech analysis, the study will yield its linguistic and

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[14] Halliday, "Meaning," 15.
[15] This will be further described and discussed in Chapter 2 on Methodology.
[16] Halliday and Webster, *Text Linguistics*, 219.
[17] Fawcett, "Choice," 117. This fundamental statement will be restated and explained in Chapter 3.
[18] This will be further described and discussed in Chapter 2 on Methodology.

extralinguistic meanings, and by their comparison, the study will show Luke's specific use of speeches in Acts.

With the following operative criteria, I selected two-character speeches: Acts 2:14–36 and 17:22–31.[19] They represent strongly contrastive context of situation, in which the former was a voluntary reaction to the mockery of the audience, whereas the latter was an invited reaction to the Athenians. Moreover, they seem to be based on mutually exclusive contexts of culture, one basically with a large Hebrew speaking audience while the others must have involved a Greek speaking audience. Besides, the Pentecost speech (2:14–36) and the Areopagus speech (17:22–31) are relatively longer speeches in Acts, which are also characterized by two most leading apostles, Peter and Paul. These speeches are also structurally distanced, and independently meaningful, yet mutually contribute to the purpose of Luke's writing of Acts. They may be both categorized as missional speeches,[20] but the former has the people following the Jewish religion who also participate in the Pentecost while the latter the Gentiles as the main audience. Fourth, they have enjoyed extensive scholarly interests, but they have never been discussed comparatively.[21]

Therefore, I set out the dissertation to answer a two-century old question with a new set of tools. By applying discourse analysis based on Halliday's Systemic Functional Linguistics, which is largely remodeled by biblical scholars such as Stanley E. Porter, the dissertation will seek an answer to an ultimate question: What is the meaning and function of speeches in Acts especially in regards to the two missional speeches of Acts 2

[19] This will also be discussed in more detail in the next chapter.

[20] I will define what it means, and what it entails.

[21] Cf. Martín-Asensio chooses five episodes for his foregrounding analyses. See Martín-Asensio, *Transitivity-Based Foregrounding*, 19–20.

and 17? This is to ask, "how is language organized in such a way to fulfill a range of different needs in Acts?" In other words, the different functions of the direct speech discourses must indicate the demand that Luke endorses these speeches to be realized in such forms.[22] Unlike non-speech parts in Acts, all speeches (including these two) always occur as a strong reaction to certain contexts of situation. There can be inconsequential, coincidental, non-contextual or even purpose-less narratives, but no speech can happen without a strong demand from its context of situation. Consequently, every speech discourse occurs with a specific demand for some kinds of transitional settlement such as explanation, clarification, rejection, or presentation. Thus, analyzing and comparing the author's linguistic choices in these two speeches with regards to similarities and differences is not only a clear way to evaluate the meaning of speeches, but also it is the only methodological approach to describe the function of these speeches.[23] The most notable contribution of the dissertation will be found in implementing a new approach to the study of speeches in Acts. I also hope such a due recognition of the language will motivate and inspire further linguistic explorations into various areas, which remain perplexed by other approaches.

[22] Halliday and Webster, *Text Linguistics*, 5.
[23] This will begin to be discussed extensively in Chapter 3.

CHAPTER 1: LITERATURE REVIEW

Speeches in the Acts of the Apostles have long occupied the interest of both scholars and students. Their substantial size, textual locations, and their various kinds are enough to attract their continuous interest. Paul Schubert is not exaggerating when he states that the structure of Acts is built around speeches.[1] Whether direct or dialogic, the speech discourses comprise roughly one-third of Acts. If speech is, as defined by Marion Soards, "a deliberately formulated address made to a group of listeners,"[2] there are no less than twenty-four (but no more than thirty-six) speeches comprising 295 verses out of 1,006.[3] Soards himself argues there are actually twenty-seven (or even twenty-eight counting a brief statement) besides partial speeches and short dialogues.[4] According to David E. Aune, speeches then make up, at the least, more than twenty-five percent in total of Acts excluding short statements.[5] Given such a prevalence, not only is the study of speeches in Acts inseparable to interpreting Acts, but also the understanding of Acts depends heavily on the interpretation of its speeches. In fact, among the plethora of controversial matters for interpreting Acts few continue to challenge scholars like the study of speeches in Acts.[6] Especially, for its vivid demonstration of the earliest Christian preaching, Peter's Pentecostal speech is programmatic for all subsequent speeches in Acts, and has been studied more than any other speech only with a possible exception of Paul's speech to the

[1] Schubert, "Place," 235.

[2] Soards, *Speeches*, 20.

[3] Soards, *Speeches*, 1. Acts has 1,006 verses in total. Soards himself argues there are thirty-six speeches.

[4] Soards, *Speeches*, 1.

[5] Aune, *New Testament*, 125. Cf. Kucicki, *Function*, 2.

[6] The list can be endless and major ones will be introduced in this chapter. Just to show a few, see Duncan, "Peter, Paul," 349; Smith, "Interrupted Speech," 178; Smith, *Rhetoric of Interruption*, 5; Ridderbos, *Speeches*, 5.

Athenians.[7] Paul's speech on the Areopagus in Athens is a direct speech discourse that has also received great attention.[8] This chapter will introduce existing discussions and their different positions regarding the meaning and function of the speeches in general followed by the focus on the two most studied speeches. I categorize these two speeches of Peter and Paul in Acts 2:14b–36 and 17:22b–31 respectively as exemplary missional speeches because the gospel is presented anew in these speeches, to the people of the foreign context of culture, for the first time. This chapter will survey how previous studies have contributed to the knowledge of speeches in Acts, and what they have left for the present study to develop further. It will develop the thesis from a comprehensive to a specific argument with a suggestion to a new approach, which enables the dissertation to explore a much-discussed area of study in a new way.

The Use of Speeches in Ancient History

Before discussing Luke's specific use of speeches, the general use of speeches by the ancient historians can be briefly examined. Craig Keener's extensive research demonstrated that ancient historians—who wrote accounts of their contemporary settings—were always limited to how they could present their information.[9] Since they were not "mere chroniclers but narrative writers," Luke, too, in his writing of Acts would decide to blend historical information with literary, moral, and even theological ideas.[10] This may explain why and how Luke uses different speeches in Acts for they must convey different objectives. What it does not explain, however, is why Luke depends so

[7] Schubert, "Place," 235, 240.
[8] Schubert, "Place," 235.
[9] Keener, *Acts*, 1:147.
[10] Keener, *Acts*, 1:147.

heavily on a single genre of speeches as scholars observed that the sheer volume of speeches in Acts is atypical according to the standard of classical Greek historiography.[11] As George Kennedy states, for its exclusive dependence on speech genre, Acts may even stand out among its contemporary works such as of Herodotus, Josephus, Polybius, Xenophon, and even the Gospel according to Luke.[12]

It is noteworthy that when discussing the sources of speeches in Acts, one of the most catalytic influences does not come from Christian writings. To both pre-critical and critical scholars, a statement from Thucydides often provides the reason for the existence of many compelling discussions. Thucydides's statement is translated as follows,

> As to the speeches which were made either before or during the war, it was hard for me, and for others who reported them to me, to recollect the exact words. I have therefore put into the mouth of each speaker the sentiments proper to the occasion, expressed as I thought he would be likely to express them, while at the same time I endeavored, as nearly as I could, to give the general purport of what was actually said.[13]

In both Thucydides and Luke, formal speeches consume at least one fourth of the whole literature composition, but with a noticeable difference. Schubert states that the speeches of Acts do not mimic the ones of Thucydides,[14] and he compares them as follows,

> In the case of Thucydides it is clear that the purpose of his speeches is "to use these speeches to give heightened meaning to the moment and to reveal the powers which are active behind the events." But if Luke was influenced in some way by Thucydides, he made one radical change, in that by his speeches he no longer gives "heightened meaning to the moment," but transforms the Thucydidean tradition by making the speeches an integral part of his story itself, as the story of "the proclamation of the Word of God."[15]

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[11] Judge, *First Christians*, 380; Kucicki, *Function*, 1.

[12] Kennedy, *Classical Rhetoric*, 129. Cf. Keener, *Acts*, 1:258–59, Bruce, *Speeches*, 8. This notion is disputed by F. F. Bruce who cites Thucydides and Herodotus, whose tradition, according to Bruce, Luke inherited. Bruce, *Speech*es, 6.

[13] Thucydides, *History* 1.22.1. Translation is given by Finley, *Ancient History*, 14. Cf. Soards, *Speeches*, 1.

[14] Schubert, "Final Cycle," 16.

[15] Schubert, "Final Cycle," 16. Schubert cites various sources from Dibelius and Haenchen.

As Schubert points out, Thucydides's statement must be read with a more discreet consideration of its context. For this reason, a Thucydidean scholar, A. W. Gomme, opposes such an abrupt judgment on the use of speeches.[16] He argues that Luke might have been substituting his personality into the speakers, but that does not make Luke's writing a free composition.[17] Similarly, Stanley Porter states that without considering its cotexts Thucydides's statement can be interpreted in multiple ways.[18] In reaction to critical and post-critical hypothesis, Gomme and Porter both show that the use of "speeches" in Thucydides's statement may instead represent authentic words spoken but only in an abridged version.[19] Porter and Gomme would agree that Thucydides's statement is to note that precise words are seldom recorded in ancient history and no one should expect it so. Although Porter stresses the generality and vagueness of the statement, somehow Thucydides's statement remains almost as an authoritative argument for Lucan creation of the speeches.[20] Despite its inexplicitly ambiguous meaning even used out of the context,[21] the statement from a most prominent historian, Thucydides, seems to be enough to question both Luke's genuine use of speeches, and the authenticity of the speeches altogether. Apparently, the conjecture that had begun by J. G. Eichhorn inadvertently led many scholars after him to be obsessed with the questions regarding the authenticity and historicity of the speeches while neglecting other pressing issues.[22]

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[16] Ward, "Speeches," 191.

[17] Gomme, *Historical Commentary*, 141, 148.

[18] Porter, "Thucydides," 121–42.

[19] Ward, "Speeches," 191. Cf. Porter, "Thucydides," 121–42.

[20] Porter, "Thucydides," 121–42. Porter warns that scholars should be discreet in their use of Thucydides's comment.

[21] Porter, "Thucydides," 121–42.

[22] Eichhorn stated, "The speeches themselves, even though they have been placed in the mouths of different persons, . . . have so much in common that they present themselves thus as speeches of one and the same author." Eichhorn, *Einleitung*, 2:38. For the survey of scholarly development, see Soards,

Percy Gardner states, "When an ancient historian inserts in his narrative a speech by one of the characters of his history, it is only in quite exceptional cases that we are to suppose that such a speech was actually delivered, or that he means to say that it was actually delivered." [23] Gardner argues that "It was a regular convention of historical writing that the historian should express his views of a situation by making the chief actors in that situation utter speeches in which it is explained."[24] Although Gardner's research is quite relevant to the study of speeches it does not necessarily warrant that Luke follows such convention. Regardless of Gardner's study, the character speeches in Acts such as the ones of Peter and Paul are not on par with the speeches of Peter and Paul in their own epistles. Martin Dibelius stressed that Luke took great liberty in creating these speeches,[25] and he argued that the function and purpose of these speeches in Acts were so indefinite that there was no obligation to reproduce any portion of the actual speech.[26] He shifts the focus of the study and encourages interpreters to discover "what place the speeches in the Acts of the Apostles take among the quite varied types of speeches recorded by historians, and thus, at the same time, of determining the meaning to be attributed to the speeches in the work as a whole."[27] He concluded that Luke utilized speeches to illuminate the significance of the event, and to serve his theological purpose.[28]

Speeches, 1–13. A specific focus on the speech of Acts first appeared by Martin Dibelius published as *Die Formgeschichte des Evangeliums* in 1919, and "Stilkritisches zur Apostelgeschichte" in 1923.

[23] Gardner, "Speeches," 393. Also quoted in Robertson, *Luke the Historian*, 218.

[24] Gardner, "Speeches," 393. Also quoted in Robertson, *Luke the Historian*, 218.

[25] Kucicki, *Function*, 2; Duncan, "Peter, Paul," 349; Ward, "Speeches," 189. Cf. Eichhorn, *Einleitung*, 2:38.

[26] Dibelius, *Studies*, 139. Likewise, B. W. Bacon states that some of Paul's speeches in Acts cannot be more than Luke's attempt to draw a picture what Paul might have said. Bacon, *Story*, 103.

[27] Dibelius, *Studies*, 145.

[28] Cf. Zhang, *Paul*, 7.

One of the earliest critical responses to Eichhorn and Dibelius was put forward by F. F. Bruce. He argues that the awkwardness of some of the speeches in Acts is not compatible with Luke's "literary perfection" and his eloquent use of idiomatic Greek.[29] He also stresses that "linguistic evidence must be taken along with the evidence of the subject-matter of these early speeches."[30] In fact, it is easy to miss that the Greek language used in some of the speeches in Acts is awkward when compared to his use of Greek in the Gospel.[31] By pointing to an "awkward" and "disjointed" syntax, some scholars such as Simon J. Kistemaker portray Luke as the "writer" of speeches, not "composer."[32] Cadbury asserts that Luke had "some authentic" written or oral source for speeches, especially of Stephen and Paul.[33] Similarly, Percy Gardner may have optimistically influenced his followers by saying "All we have to determine is the amount of each of these elements [the Pauline, Lucan, and conventional] present" in each speech, as if that is more feasible.[34] Similarly Keener believes that it is possible to put Luke's reliability into a "genuine major test" by comparing his source with other canonic letters such as Peter's or Paul's.[35] It is a stretch, however, because Paul's farewell speech at Ephesus (Acts 20:17–38) might be the only prospect of direct comparison, as Colin J. Hemer suggests, between the Paul of Acts and the Paul of letters, whereas the others are quite questionable.[36] At least for Paul's speech, Roy Bowen Ward argues that it is reliable and there is no reason to discredit Luke, who is the travel companion of Paul at least after

[29] Bruce, *Speeches*, 8.
[30] Bruce, *Speeches*, 9.
[31] Bruce, *Speeches*, 8. Also see his examples.
[32] Kistemaker, "Speeches," 41. Cf. Ward, "Speeches," 195.
[33] Cadbury, *Making of Luke-Acts*, 189.
[34] Gardner, "Speeches," 384.
[35] Keener, *Acts*, 1:167.
[36] Hemer, "Speeches I," 77.

the 'we' passage in Acts.[37] Alternatively, as Gardner postulates, Luke seems to be under the sway of the idea that he focuses on which is more real to him than actual facts.[38]

Granted his preface in Luke 1:1–4 serving as a preface for both volumes, Luke and Acts, the author does not seem to perceive his predecessors as inaccurate, but only finds them necessary to be remastered and reiterated.[39] Thus, Dibelius describes that Luke was an editor, who was "more bound by his material in the Gospel," but in Acts he took up the role as "an author."[40] Interestingly, the Gospel of Luke contains a collection of Jesus's *sayings* while Acts is filled with apostolic *speeches*, and presumably the former would require more editorial skills than the other. Scholars such as Ernst Haenchen, who question how well Luke is acquainted with Paul, still do not discredit Acts because they postulate that either Luke may have travelled to major Pauline centers such as Philippi, Corinth, Ephesus, and Antioch, or depended on reliable informants who did so.[41] As James M. Robinson appraises him, Haenchen might have made the literary approach a strong alternative to the historical approach in studying Acts.[42] Arguably, in composing (or compiling) Acts, Luke seems to demonstrate rhetorical superiority by adapting narratives more rhetorically than in the case in his Gospel.[43]

Luke's composition of Acts demands diverse resources to be complied. Whatever selections he makes to use amongst historical narratives and stories that he finds must contribute to his objective. Christopher D. Land states that it is a common practice that

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[37] Ward, "Speeches," 194.
[38] Gardner, "Speeches," 388.
[39] Cf. Keener, *Acts*, 1:174.
[40] Dibelius, *From Tradition to Gospel*, 3; Keener, *Acts*, 1:181.
[41] Haenchen, *Acts*, 86; Keener, *Acts*, 1:188.
[42] Robinson, "Acts," 469.
[43] Cf. Keener, *Acts*, 1:174.

scholars often make assertions about the situation underlying an epistle.[44] Likewise, Gasque states, "speeches are introduced by Luke quite independently of the historical occasions represented, to indicate four important turning points [Cornelius, Athens, Miletus, and Acts 21] in his narrative and to illuminate the significance of these occasions."[45] Keener also states, "To separate speeches and signs from other historical narrative is not to prejudge the case but to recognize that, in view of ancient (especially for speeches) and modern (especially for signs) questions, more space is required to address these issues separately."[46] Moreover, the narrative embedded with speeches cannot be achieved by just strings of grammatical structures alone, but as Halliday states, it must depend on "a resource of a rather different kind," which he calls Cohesion.[47]

Luke's Use of Speeches in Acts

With the rise of critical interpretation, understanding Luke's use of the character speeches such as Peter's and Paul's has been spotted as a most challenging topic in the study of Acts. As early as 1750, J. D. Michaelis, professor of Oriental languages and theology at Göttingen, argued that Acts was written as Paul's defense.[48] Subsequently in 1826, for the first time, Wilhelm Martin Leberecht de Wette questioned the validity of any single-purpose hypothesis.[49] Leberecht pointed to the lack of indication that the author developed his work with one comprehensive and definite purpose.[50] At this critical juncture, the speeches of Acts are considered invaluable sources to understand not only

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[44] Land, *Integrity*, 30.
[45] Gasque. "Speeches," 238.
[46] Keener, *Acts*, 1:167.
[47] Halliday, *Introduction*, 288. This will be elaborated in the next chapter.
[48] Gasque, *History*, 22–23.
[49] Gasque, *History*, 24–25.
[50] Gasque, *History*, 25.

Lucan theology but also his literary strategies and techniques.[51] John Duncan states that Luke must have carefully composed speeches according to his literary and theological purpose.[52] B. H. Streeter describes Luke as a "consummate literary artist."[53] Matthias Schneckenburger, following F. C. Baur, perceives Acts to be a primary historical source and Luke uses speeches to exemplify the early Christian preaching.[54] Although cut from a similar vein of thought with Baur and Schneckenburger, Eduard Zeller arrived at a different conclusion. Zeller concluded that Acts was unreliable as a historical document, and legends have influenced Luke's creativity as speeches to fill the gap of Luke's memory or information.[55] Thus, polemical debate regarding the use of speeches continued from Zeller to E. F. Overbeck, and A Jülicher, to more conservative British scholars such as W. M. Ramsay and F. F. Bruce, who triggered reactions from other scholars such as H. J. Cadbury, and M. Dibelius.[56]

Finally, a few more text centered approaches emerged to deal with the speeches of Acts such as Soards's *The Speeches in Acts* (1994), one of the most comprehensive analyses of speeches ever produced. Soards described such approaches as "one-sided interpretations," of which he noted the following three:[57] The speeches are (1) a literary device, (2) a convention of historiography, and (3) a theological (or ideological) device. Granted that Acts shows a literary coherence throughout its entire chronological narratives, scholars also notice repetitive elements in different speeches. Alternatively, other scholars such as E. Haenchen, E. Schweizer, U. Wilckens, and H. Conzelmann

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[51] Duncan, "Peter, Paul, and the *Progymnasmata*," 350.
[52] Duncan, "Peter, Paul, and the *Progymnasmata*," 349.
[53] Streeter, *Four Gospels*, 548.
[54] Schneckenburger, *Ueber den Zweck*, 127–51. Also referenced in Soards, *Speeches*, 3.
[55] Zeller, *Apostelgechichte*, 250–75. Also refer to it in Soards, *Speeches*, 4.
[56] Cf. Soards, *Speeches*, 4–7.
[57] Soards, *Speeches*, 9–10.

argue for the veracity of Acts by pointing to "a regularly repeated pattern underlying the *Missionsreden* in Acts."[58] Thus, Soards states the following,

> Through the repetition of speech Luke created the dynamic of *analogy*, which unifies his presentation. Precisely because there are so many speeches in Acts, one is able to compare and contrast the different speeches with each other to notice where and how language, motif, and patterns are reiterated and varied.[59]

Likewise, Dibelius, in his article in Herman Gunkel's *Festschrift*, emphasizes the uniqueness of Acts. He notices that the author of this two-volume work, Luke, demonstrates his creative writing style more in Acts than in his Gospel, and his use of speeches adds catalytic effect to this end. G. H. R. Horsley attempts to show a different side of Luke's use of speeches as he states that the speeches in Acts look "doubly peculiar."[60] He points out the fact that there are just uncommonly many speeches and that hardly a chapter goes by without someone saying something to someone else.[61] Horsley, whose idea is later supported by Colin J. Hemer, states that the large number of direct speeches in Acts is atypical in ancient historiography.[62] Moreover, according to his research, many of these speeches of Acts end without usual speech endings.[63] Although Horsley asserts that the large portion of them may be explained as Luke's stylistic maneuver to vivify the narrative,[64] whether his "stylistic" notion can be really attested by the major portion of all speeches in Acts is questionable. Based on Horsley's research, Hemer conducts further comparisons of speeches in Acts with Josephus, Polybius, and Dionysius of Halicarnassus.[65] However, more quantitative research and its tabulations

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[58] See for each reference in Soards, *Speeches*, 10n38.
[59] Soards, *Speeches*, 12.
[60] Horsley, "Speeches," 609–14.
[61] Cf. Garroway, "'Apostolic Irresistibility,'" 738.
[62] Pervo, "Direct Speech," 286.
[63] See Garroway, "'Apostolic Irresistibility,'" 738–52.
[64] Horsley, "Speeches," 613.
[65] Pervo, "Direct Speech," 288–89.

only seem to reaffirm the same argument of Horsley regarding the atypical nature of speeches in Acts. From the same result, however, Richard I. Pervo asserts that Acts is an unexpectedly popularized fiction, not a learned historiography.[66] In his 2006 article, "Direct Speech in Acts," Pervo concludes that the anomaly of "naked quantification" of speeches in Acts fits far better for a historical novel than a specimen of historiography.[67] He buttresses his argument by stating that "Religious propaganda was not a suitable matter for the principal subject of Greco-Roman historical writing."[68] Instead, he suggests "Such propaganda was not foreign to Judaism, . . . but that road leads to apologetic and to fiction."[69] Despite all his efforts, Pervo's hasty resolution regarding the quantity of direct speech has no direct bearing upon the way Luke uses the speeches. Consequently, the study of the meaning and function of speeches in Acts remains uncertain.[70] Direct speech in Acts is, to borrow Pervo's expression, "an elephant in the room," but we still know so little about it. Then we must stop and ponder the fundamental issue of how such immense knowledge creates more confusion rather than reaching more definitive clarity.

Paul Schubert states that all speeches of Acts are vital and prominent parts of Luke's theology based on "proof-from-prophecy."[71] Jacob Jervell argues that Luke expresses his views in the choices and arrangement of his sources.[72] One can speculate that if Luke really had only a meager tradition at his disposal, the narrative must be limited in expressing his theology whereas speeches can fill in the gap to represent his

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[66] Pervo, "Direct Speech," 285.
[67] Pervo, "Direct Speech," 302.
[68] Pervo, "Direct Speech," 302.
[69] Pervo, "Direct Speech," 302. Cf. Soards, *Speeches*, 160–61.
[70] Cf. Garroway, "'Apostolic Irresistibility,'" 739.
[71] Schubert, "Final Cycle," 1.
[72] Jervell, *Luke*, 154.

view.[73] While scholars are so caught up with arguments on either side of for or against the authenticity and historicity of speeches in Acts, the more pressing questions like the above remain underdeveloped.[74] Alternatively, non-biblical scholars such as ancient historiographers like Walbank argued that the use of speeches in Acts neither bolstered the credibility of the narrative nor helped the natural flow of the text.[75] Moving beyond historical questions, some scholars illuminated the fact that ancient writers recognized the importance of rhetoric in historiography.[76] Truly, often the writers used written speeches as a tool or medium to demonstrate their rhetorical skills.[77] Speaking of rhetoric in speeches, Cadbury argued that speeches provided Luke an ability to display his "rhetorical power."[78] He stated that speeches often assigned the most appropriate "character" to the speaker and the occasion.[79] The presence of shared styles among different speeches can also be noticed, but it is questionable if this affinity alone should cast doubt on their reliability and on the search for the purpose of their use.[80] In short, Cadbury posits that the ancient writers such as Luke utilize speeches for rhetorical goals specifically for achieving an "editorial and dramatic comment" regardless of the actual historical tradition.[81] Alternatively, although Kennedy also notices the rhetorical significance of speeches in Acts, he argues a correlation between Jewish rhetorical conventions and some speeches such as Acts 13:16–41, albeit it is difficult to pinpoint a

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[73] Cf. Jervell, *Luke*, 154.

[74] Johnson, *Septuagintal Midrash*, 5; Kucicki, *Function*, 1. As Kucicki states the uniqueness of Acts continues to receive challenges against the genre of its writing and its historical reliability.

[75] Cf. Keener, *Acts*, 1:258, 264; Aune, *New Testament*, 126.

[76] Keener, *Acts*, 1:258; Bruce, *Acts*, 34.

[77] Cf. Keener, *Acts*, 1:258.

[78] Cadbury, *Making of Luke-Acts*, 184.

[79] Cadbury, *Making of Luke-Acts*, 185.

[80] Cf. Ward, "Speeches," 196.

[81] Cadbury, *Making of Luke-Acts*, 185. Cf. Keener, *Acts*, 1:265; Kucicki, *Function*, 4.

direct resemblance.[82] In sum, while the effective use of speeches varies depending on a writer's rhetorical skills, the intent behind its usage—including its variety, content, form—has remained as a primary subject of investigation.[83]

Keener argues that speeches help narratives hold together, and—by referring to Dionysius of Halicarnassus—he argues that speeches bring continuity to the flow of history.[84] Moreover, he states that speeches provide vividness into the actual history of events and clues to Luke's theology of history.[85] According to Keener, speeches work to introduce, to sum up, or to make a transition to a next section of discourse.[86] In fact, this is an argument which has been proposed by Soards that the speeches are critical parts of Acts because they keep the account of Acts coherent.[87] Despite efforts from Kennedy, Keener, Soards, and many others following them, however, how much speeches contribute to the text remains speculative and indefinite. For this reason, Keener expressed his regret that the study of speeches in Acts is bound to such limited historical data.[88] Instead, as Dibelius posits, the real task in the study of the speeches should be to evaluate the author's meaning that is attributed to the various speeches as a whole.[89] Above discussions are helpful for generalizing how individual speeches may function under a general historical setting, but none of them seems to answer why Luke uses specific speeches in particular contexts, such as those in Acts 2 and 17. Not only do all views remain speculative and unable to affirm any correlation between Luke's use of

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[82] Kennedy, *Classics Rhetoric*, 129. Cf. Keener, *Acts*, 1:259.
[83] Kucicki, *Function*, 1–2. Cf. Keener, *Acts*, 1:264.
[84] Keener, *Acts*, 1:265.
[85] Keener, *Acts*, 1:265.
[86] Keener, *Acts*, 1:265.
[87] This is Soards's central thesis found throughout his book. Soards, *Speeches*, *passim*, esp. 12, 204; Kucicki, *Function*, 11.
[88] Keener, *Acts*, 1:319.
[89] Dibelius, *Studies*, 145.

speeches and ancient writing practices,[90] but also it remains questionable why Luke must be bound to follow any common practice of his day.

Despite the various ways in which scholars have approached the study of the function of the speeches in Acts,[91] relatively little attempt has been put forth to explain how Luke utilizes speeches—with a specific form of speech in a specific way—so that the text flows from one discourse to another discourse cogently and coherently in a rational and rule-governed manner.[92] Walbank shares a helpful insight to begin in the search for the function of speeches in Acts:

> The precise function of the speech within the history varies from writer to writer; but behind the convention, as its logical justification, is the concept that man [sic] is a rational being, whose actions are the result of conscious decisions, and that these decisions are the outcome of discourse either in the form of speeches or in that of dialogue.[93]

Similarly to this attempt, the majority of previous studies seem to focus in one of the following ways that Soards summarizes:

> (1) treated individual speeches in isolation, . . . or (2) focused on the several speeches attributed to Peter or to Paul, or (3) divided the speeches into stylistic categories and worked with one group in isolation, . . . or (4) separated speeches by Christians from speeches by non-Christians.[94]

While there is obviously value in scrutinizing individual speeches or the clusters of speeches in Acts, the present approach also takes seriously the fact that Acts is not a series of detached episodes without a definite thread holding them together.[95] In the book of Acts, Luke narrates not only a chronological history, but he also illustrates a coherent

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[90] Cf. Keener, *Acts*, 1:258.
[91] Soards, *Speeches*, 1.
[92] Soards, *Speeches*, 1. Luke is generally considered as the author of Acts.
[93] Walbank, "Speeches," 1.
[94] Soards, *Speeches*, 13.
[95] Cf. Soards, *Speeches*, 13.

story, to which its speeches are innately woven, contributing to the coherence of the whole text.

While any serious research must be based on some sort of explicit methodology, not all methods and models are created with equal emphasis. For instance, the sweeping influence of the historical-critical lens over the study of speeches in Acts often cornered outcomes only adding more criticism against their authenticity and historicity.[96] Likewise, previous scholarship on the speeches in Acts has left a prevailing bias that needs to reconsider the ideological assumptions that are embedded in the forms of language used. Two scholars, Soards and Kucicki, who departed from these prevailing influences, provided a new stepping stone to alternatives. While he endorsed special attention to Luke's use of analogy, Soards utilized what he called a holistic approach, which he formulated to integrate literary criticism with rhetorical criticism.[97] Through his model, Soards claims to achieve "the unification of the diverse and incoherent elements comprised by Acts."[98] More recently, Kucicki asserted that previous scholarship has overlooked the narrative structure which encapsulates speeches, which according to Kucicki caused and resulted in a polarization of opinions merely either for (such as Bruce) or against (such as Dibelius) historicity.[99] Instead, Kucicki utilized a so-called "diachronic method," in which he separates and analyzes speeches apart from narratives.[100] Then he utilized rhetorical and narrative criticism for analysis of the meaning and function of speeches.[101] Despite some confusion caused by his designation,

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[96] Cf. Kucicki, *Function*, 5.
[97] Soards, *Speeches*, 12. Cf. Kucicki, *Function*, 5.
[98] Soards, *Speeches*, 12.
[99] Kucicki, *Function*, 5.
[100] Kucicki, *Function*, 5.
[101] Kucicki, *Function*, 5.

"diachronic," his method is a fresh approach with some insights about the separation between speech and its narrative. But the subjective and eclectic inclination, especially his mixed model of rhetorical and narrative criticism, makes his method less effective than his initial design intended. As demonstrated above, despite the diverse and dynamic quality of the speeches in the Acts of the Apostles, even the most recent attempts have been masked to be in the eye of the beholder while the critical question regarding Luke's specific use of the speeches remains unanswered. One thing that Soards and Kucicki strongly demonstrate is that new approaches often warrant new outcomes with some fresh insights, even if the approach is a mixture of previous methods. In fact, post-critical studies especially those which began to focus on the text itself have made a number of unseen discoveries carefully interpreting how each word and clause contribute to a speech discourse. For instance, rhetorical studies noted some redactional material in the speeches. Soards's and Kucick's extensive studies have unraveled how the speech genre works within Luke's plain narratives, etc. It is also undeniable that their efforts have contributed to bring much interest to the speeches of Acts.

The Comparison of the Two Speeches

The large number of studies performed on a particular speech of Acts raises the question why significantly fewer number of studies are dedicated to the comparative analysis of their fruitful outcomes. Considering what Luke does with the language and how his linguistic choices contribute to his meanings can be better identified in comparison or in contrast.[102] The Apostles Peter and Paul are undoubtedly the two major players of the

[102] Cf. Eggins, *Introduction*, 310.

early Christian missions that Luke recruits in Acts, and their speeches are crucial parts for interpreting Acts. The studies which compared speeches such as the works of Dibelius, and Bruce, quickly observe there are certain similarities between the speeches of Peter and Paul. Often, these similarities are not merely stylistic, but they extend to the affinity of their contents. As Ward criticizes, however, such similarities (or differences) often jump to unsolicited and abrupt conclusions such as an argument stating that there is one author (or multiple authors) behind these speeches.[103] For example, whereas Peter recites the Old Testament such as from the book of Joel to explain the supernatural event at Pentecost, Paul does so with the natural revelation referring to the well-known philosophical scripture. From observing their use of these references, one can conclude that Peter and Paul both (and/or Luke in both speeches) hold out the hope that those who repent will be rescued from coming judgement (Acts 2:40, and 17:30–31). While such a conclusion may seem skewed towards some presupposition when the argument is made by someone like Dibelius, nevertheless he makes it sound convincing. Dibelius describes Paul's speech at Areopagus as a "Hellenistic speech about the true knowledge of God,"[104] which is acceptable to the frontline Gentiles such as the Athenians. However, there is also one instance that Peter preaches to Gentiles, a household of Cornelius of Caesarea, but unlike the Gentiles in the latter chapters of Acts such as Paul's audience in Athens, Cornelius used to worship the God of Israel and used to practice Jewish customs.

According to Hemer, unlike Peter's speech in Acts 2, Paul's speech on the Areopagus features a Hellenistic monotheistic character without "Christian content"—save the last two verses—and is "alien both to the Old Testament and to the rest of the

[103] Ward, "Speeches," 196. Also see his conclusion in 196.
[104] Dibelius, *Studies*, 23.

New."[105] However, nowhere in his article does Hemer define what "Christian content" means or at least what it looks like. Furthermore, regarding Acts 17, Hemer states, the arguments for using "an application of ζητεῖν, πίστις, or 'repentance' in Athens are based on a recurringly adduced polarization between Hellenistic and Old Testament concepts."[106] These lexical implications are well-noticed, but they are not only interpreted without considering totally different context of the speeches, but they also assume that the concept of Hellenistic and Old Testament are understood the same way by everyone. Given that Paul's Areopagus speech in Acts is the only extensive discourse that is addressed to the Athenians exclusively (Acts 17:21–22), whether they are Gentiles or pagans, Kilgallen argues it must exemplify the typical way of missional preaching towards paganism.[107] Kilgallen rightly states, "A suggestion toward identifying the nature of the speech is to link Paul's words with Luke's general statement with regards to the thrust of Acts: 'you are to be my witnesses . . . ' (Acts 1:8)."[108] However, Kilgallen jumps to a subjective and interpretive argument that Paul's speech is not really a missional sermon but a response to pagans, how the truth of the God of Israel coheres to pagan thoughts.[109] It is not difficult to agree with a statement like the above, and I believe that it is likely correct. However, I do not believe that he has given sufficient explanation how he arrived at this conclusion. Similarly, Hemer states, "Paul's dialogue with Stoicism is signaled most obviously by the actual citation of the Stoic poet Aratus of Soli (*Phaenomena* 7, in Acts 17:28), Paul's own fellow-Cilician (cf. also Cleanthes, *Hymn to*

[105] Hemer, "Speeches II," 248.
[106] Hemer, "Speeches II," 249.
[107] Kilgallen, "Acts 17," 419.
[108] Kilgallen, "Acts 17," 418.
[109] Kilgallen, "Acts 17," 423.

Zeus 4).”[110] He continues, “in building bridges where possible without shrinking the necessity of dialogue on points of basic disagreement while seeking to meet those issues where the questioner is, on his own ground and terminology.”[111] Apparently, this seems to be another instance of an agreeable researched case which is tackled by ill constructed methodology.[112]

Other scholars are being more cautious, for example, Gardner recognizes that Paul’s Areopagus speech is difficult to understand because not all general understandings of the Gentiles are applicable to this Athenian audience.[113] Instead, Gardner stipulates, “the mention of the Unknown God, whom Paul offers to reveal, may well be historic. The rest of the speech is taken up with two subjects on which Paul might very naturally dwell, the shamefulness of idolatry, and the eschatological hope of the Christian.”[114] Alternatively, Karl Olav Sandnes notes it is quite “surprising” that Paul starts his speech from local worship, continues to quote a Greek poem, and carried his speech through so indirectly.[115] Some may consider this “surprising” approach as opening a door to a theological comparison of Paul’s speech in Acts to his letters; however, as Sandnes too would argue, what happens in Athens must be dealt with in Athens. In other words, “we should seek an answer to Paul’s approach in the situation he faced in Athens, as well as the rhetorical strategy recommended for a speaker in a situation such as this.”[116] Such unprecedented indirectness including the presentation of Jesus as a mere man (v. 31)—almost in a “cryptic way”—may indicate the author’s rhetorical intent. For this, Sandnes

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[110] Hemer, “Speeches II,” 243–44.
[111] Hemer, “Speeches II,” 247.
[112] Cf. Barr, *Semantics*, 127.
[113] Gardner, “Speeches,” 399.
[114] Gardner, “Speeches,” 399.
[115] Sandnes, “Paul and Socrates,” 17.
[116] Sandnes, “Paul and Socrates,” 17.

suggests that such uses of the speech "evoke curiosity by speaking in a subtle way."[117] It is true that some "lesser historians" than Thucydides advocated speech being a rhetorical device to display an author's stylistic ability.[118]

Since Dibelius's creative Lucan argument, speeches are seldom regarded as the actual report of what Peter or Paul have spoken, but rather they are regarded as Luke's message to the reader encoded with his dramatic and literary techniques.[119] Dibelius states that Paul's missionary speech at (the) Areopagus demonstrates, "as it is intended," a high point of Acts.[120] Moreover, according to Dibelius, it is a "Hellenistic speech concerning the true knowledge of God."[121] He argues that the "description of Athens and the Athenians has obviously been composed with an eye to the speech."[122] If one can interpret Ἀρείου πάγου as not the hill of Ares, but as the leaders, or the committee of Athenians—or the "effective government of Roman Athens and its chief court"[123]—Paul is, like Peter, preaching to the first propagators of his gospel message.[124] As Jipp rightly observes, "Interpretations of Paul's Areopagus discourse in Acts 17:16–34 are often radically incongruous."[125] Whether it is a pantheistic sermon or criticism against pagan religion, interpreters disagree: especially, noting that the former view emphasizes the similarity to Greco-Roman philosophy, and the latter supports the Jewish context.[126] Jipp states that Luke has at least two agendas in Acts 17:16–34 as follows:

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[117] Sandnes, "Paul and Socrates," 19.
[118] Bruce, "Significance," 20.
[119] Gasque, "Speeches," 233.
[120] Dibelius, *Studies*, 26.
[121] Dibelius, *Studies*, 57.
[122] Dibelius, *Studies*, 65.
[123] Barnes, "Apostle," 413.
[124] Cf. Jipp, "Paul's Areopagus Speech," 573.
[125] Jipp, "Paul's Areopagus Speech," 567.
[126] Jipp, "Paul's Areopagus Speech," 567.

> (1) to narrate the complete incongruity between the Christian movement and Gentile religion—an incongruity between the speech's critique of Greco-Roman religiosity, and-idolatry polemic, and its theologically exclusive claims; and (2) to exalt the Christian movement as comprising the best features of Greco-Roman philosophical sensibilities and therefore as a superior philosophy.[127]

The speech is, according to Jipp, "simultaneously both radical and conventional, and a dualistic construct of 'accommodation' or 'resistance' is too simplistic to describe the purpose of the speech."[128] He criticizes the former studies of Paul's speech because they often interpret it as a "foreign intrusion of Hellenistic philosophy into the NT," indicating that their thoughts are inconsiderate of the context of 17:16–21.[129] Similarly, Kilgallen states that one dividing factor between intended-to-be-delivered and a purely literary, never-to-be-delivered speech is how one unites to its context.[130] He asserts that the latter type of speech likely demonstrates close affinity with the context, but such notion can only be supported by his rhetoric lens.[131] Likewise, when the cotext of Peter's speech is considered, according to Gary Gilbert the list of nations in Acts 2:5–11 is the list of celebrated Roman ruled regions,[132] and likely those who are at the scene of the Pentecost miracle are the first propagators of Peter's message to their own hometowns.

When Dibelius turns his attention to the "missionary sermons of Peter and Paul" he notices that Luke employs his own literary technique rather than mimicking his contemporary historians.[133] Dibelius argues that there is a stereotyped outline as follows:

> An introduction indicating the specific situation is normally followed by the kerygma concerning Jesus' life, suffering, and resurrection (2:22–24; 3:13–15; 5:30, 31; 10:36–42; 13:23–25), usually with emphasis on the fact that the disciples were witnesses (2:23; 3:15; 5:32; 10:39, 41; 13:31); to this is added

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[127] Jipp, "Paul's Areopagus Speech," 568.
[128] Jipp, "Paul's Areopagus Speech," 568.
[129] Jipp, "Paul's Areopagus Speech," 575.
[130] Kilgallen, "Function," 184.
[131] Kilgallen, "Function," 184.
[132] Gilbert, "List," 497–529.
[133] Dibelius, *Studies*, 165; Gasque, "Speeches," 220, 238.

> Scriptural proof (2:25–31; 3:22–26; 10:43; 13:32–37) and a call to repentance (2:38–39; 3:17–20; 5:31; 10:42–43; 13:38–41).[134]

This striking repetition in both outline and content is, Gasque suggests, probably because Luke reproduces typical sermons of his day.[135] The similarity also allows one to reliably compare two speeches and assess how Luke is using speeches differently. However, it is not only repetition that makes the comparison of speeches in Acts interesting, as Dibelius points out, but also there are at least two other unique outcomes to anticipate. First, speeches in Acts show—unlike the writings of the ancient Greek historians—that they "do not agree with the narrative part of the text in all points, but rather add to it, occasionally correcting it."[136] For example, Paul in Athens is reported to be "greatly disturbed" (παρωξύνετο) by looking at so many idols (17:16), but then he turns around to praise the Athenians for their piety.[137] Second, Gasque argues that the missionary speeches of Peter and Paul stand aside from other historical writings by Peter and Paul's actual presence giving emphasis to certain themes.[138] Plausible arguments such as the above seem to demand some ways to affirm or criticize Luke's different use of speeches.

Still, in a most recent discussion of Acts, Luke's conventions are said to differ from many whose works resembled a master rhetorician Isocrates.[139] According to Keener, examining Isocrates and his followers, their approach was popular to purport the following three ends:[140] (1) to stress the moral purpose of histories, (2) to pursue epideictic aims by exalting a character or characters, and (3) for "stylistic effect" through

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[134] Dibelius, *Studies*, 165.
[135] Gasque, "Speeches," 220, 238.
[136] Dibelius, *Studies*, 176.
[137] Gasque, "Speeches," 240.
[138] Gasque, "Speeches," 240.
[139] Keener, *Acts*, 1:141.
[140] Keener, *Acts*, 1:141.

the "excessive use of declamation, moralizing digressions, [and] the display of rhetorical virtuosity." Unlike his contemporary historians or rhetoricians, Luke's simple prose style and similarities between different speeches seem to demonstrate the fact that Luke favors no elite audience. Although scholars such as Ben Witherington argue that Acts resembles none of the above,[141] it is still clear that Luke is capable of employing rhetorical techniques even unto varying "his" style in a single speech.[142] If this is true, David Aune rightly states, "Luke-Acts is a popular 'general history' written by an amateur Hellenistic historian with credentials in Greek rhetoric."[143] Similarly, Charles H. Talbert argues that in Acts Luke chooses the style which is suitable for the different periods, places, and persons he is describing.[144] Also, in writing of Acts as a historical report to Theophilus, Luke's use of speeches can be understood as a literary device in that he tries to avoid misunderstanding of his own words, so that instead, he borrows well-known figures such as Stephen, Peter, and Paul to convey his message. In a way, this is to say, speeches in Acts are like scripts on a prompter written by Luke but were acted out (i.e., spoken) by heroic figures that Acts enacted.

Thus, the study of speeches in Acts continues to be at the center of the modern scholarly debates.[145] Unlike the pre-modern consensus before the nineteenth century, the book of Acts no longer enjoys its authority as the records of the actual events, neither are its speeches revered as the catalyst of the growth in missions around the world.[146] With the growing influence of critical thinking of the Enlightenment, many new ideas came

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[141] Witherington, *Acts*, 44–45.
[142] Cf. Keener, *Acts*, 1:141–42.
[143] Aune, *New Testament*, 77.
[144] Talbert, *Literary Patterns*, 1.
[145] Gasque, *History*, 5, 305.
[146] Cf. Haenchen, *Acts*, 14; Bruce, *Acts*, 34.

forth to the extent that Ernst Haenchen describes this era as the time of "much guesswork."[147] German scholars developed hermeneutics to focus on philosophical reading whereas British scholars embraced historical interpretation as a useful tool.[148] The first major contribution to the speech of Acts arrived with *Quellenkritik*, when an American scholar H. J. Cadbury wrote *The Making of Luke-Acts* (1927), the groundwork for "The Speeches in Acts (1933)," the most detailed work of its time.[149] From Germany, Martin Dibelius, the pioneer of *Formgeschichte*, proposed the speeches of Acts to be entirely Luke's creation.[150] Dibelius paved a new way to examine speeches in Acts. In fact, Dibelius seems to enable scholars to compare different character-speeches under the single author, Luke. Nonetheless, it seems to me that Dibelius was never stressing either non-authenticity or non-historicity of the speeches. Rather, his main thesis was to argue Luke's unity of style and thought were to be observed throughout Acts. Inadvertently, his peripheral idea was promoted more prominently.[151] F. F. Bruce published *The Speeches in the Acts of the Apostles* (1942), in which he attempted to overturn Dibelius claiming that Luke simply reproduced the actual speeches of Peter and Paul almost verbatim.[152] Recently, more scholars drawn to speeches are seeking to find rhetorical aims and techniques.[153] For example, Duncan utilizes the *progymnasmata*, i.e. the rhetorical schools,[154] exercises (ἠθοποία, σύγκρισις, and παράφρασις) to analyze these speeches and aims to demonstrate their rhetorical impact on the whole narrative of Acts.[155]

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[147] Haenchen, *Acts*, 15; Gasque, *History*, 53.
[148] Gasque, *History*, 107–108.
[149] Soards, *Speeches*, 6.
[150] Gasque, *History*, 210. Also see 212 for the discussion of the Areopagus speech. Cf. 228.
[151] Gasque, *History*, 229.
[152] Haenchen, *Acts*, 41.
[153] See Duncan, "Peter, Paul, and the *Progymnasmata*," 350n6.
[154] Porter, "Hellenistic Oratory," 319.
[155] Duncan, "Peter, Paul, and the *Progymnasmata*," 352.

Although rhetoric is always practiced individually, because it is assessed communally,[156] Duncan sees it feasible to evaluate the speeches with rhetoric.

Therefore, as demonstrated above with extensive literature being reviewed and summarized, the analyses of the two speeches and their comparison will contribute to the existing debates regarding the use of speeches in Acts. The analysis of similarities and differences between the two speeches will elicit how each speech reacts distinctively to its context of situation, which is strictly drawn from the realized text of the extralinguistic phenomena.[157] In other words, theory and theology need not be accounted for in order to interpret each speech, except their directly underlying ones, and the comparison of the two will also be strictly a head-to-toe juxtaposition of each outcome. Evaluating such a linguistic phenomenon—so called "metafunctional" meanings of the speech in relation to its embedded narrative—will delineate Luke's linguistic choices in his use of the speeches.[158]

Moreover, as this chapter indicates, the discussion of the meaning and function of the speeches that are used in Acts is largely under the sway of Thucydidean influence. However, as argued by Porter, Thucydides's statement regarding the ancient practice of using speech does not hold any definitive position in the present study. Ultimately, the present study—namely the linguistic comparison of the two extensive missional speeches found in a single literary work—does not support any position in the prevalent discussion of Thucydides's statement on ancient speech practices. Because context is, as Christopher S. Butler describes, "strictly speaking, an 'interlevel', relating form to situational

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[156] Porter, "Hellenistic Orator," 319.

[157] This will be further elaborated and discussed in the next chapter on Methodology.

[158] This will be the main concern of the dissertation, and will be developed further from the coming chapter.

features,"[159] the present study must instead seek to unravel how each speech fits the contexts of Acts 2 and 17 respectively, or rather how Luke uses each speech to represent its own context of situation. How the speeches relate to the letters of Peter and Paul is irrelevant in the study of the context of situation. Both the analysis and the comparison of speeches in Acts must be conducted with an explicit methodology which allows interpreters to verify the outcomes of one's observations and evaluations which the present study presents for the speeches in the Acts of the Apostles.

Conclusion

To summarize, ever since the Tübingen School proposed a compelling thesis that Acts was a piece of propaganda intending to create synthesis between Jewish and Gentile Christianity,[160] new emerging scholars inclined to interrogate traditional interpretation of speeches in Acts especially concerning their authenticity and historicity. Eichhorn contended that all speeches of Acts were likely the creation of one author,[161] and despite his lack of biblical support fewer scholars began to show interest in the diversity of speeches and the possibility of their multiple purposes.[162] Instead, many scholars began to follow this new "groundbreaking" argument that speeches in Acts merely served to help the readers understand Christian faith,[163] and their purpose is to offer an opportunity for characterization of the speakers.[164] as Robert Maddox states, Luke's preface in Acts 1 implies his general purpose of writing Acts, an agenda with little immediate indication of

[159] Butler, *Systemic Linguistics*, 16.
[160] Munck, *Acts*, LV.
[161] Eichhorn, *Einleitung*, 2:38.
[162] Cf. Duncan, "Peter, Paul, and the *Progymnasmata*," 349.
[163] Williams, *Commentary on the Acts*, 36.
[164] Keener, *Acts*, 1:264.

his specific purpose for speeches.[165] Only recently, scholars from new and diverse disciplines including biblical, theological, historical, philosophical, sociological, psychological, etc. have been drawn to this specific field of study. However, their studies have largely been biased by the eye of the beholder and the methodology has been continuously monotone not benefitting from a variety of disciplines.

More recently, Soards provides the first monograph-sized work, a comprehensive analysis of most of the speeches in Acts for their significance and their contribution to the whole literature. In his "language" study of the speeches, Soards concludes that Luke employs speeches to create "coherence" in all accounts of Acts.[166] He states that the speeches of Acts are not mere tools for the author's literary, theological, or historiographic concerns, but an integration of all of them.[167] He elaborates, "Through the repetition of speech Luke created the dynamic of *analogy* which unifies his presentation."[168] Despite his contribution to the study, his syntactical and formal approach to the string of words in a sentence—not to mention his linguistically ill-informed notion of language and its theories such as coherence—provides little insight about the speeches used as reactions to the specific contexts of situation. Although Soards ties his analysis of each speech to its cotext—which is based on the historical and theological background or setting according to his understanding—the outcomes of his study are always limited to his theological and exegetical interpretation of the text. Furthermore, despite his continuous emphasis on the synchronic study of the speeches, he seems to arrive at an opposite end that the purpose of speeches in Acts may be better

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[165] Maddox, *Purpose*, 186.
[166] Again, Soards, *Speeches*, 12.
[167] Soards, *Speeches*, 12.
[168] Soards, *Speeches*, 12. Italics his.

understood diachronically.[169] That said, it is worth noting that Soards's work still is valuable since it breaks new ground analyzing each speech apart from, albeit not independently, the narratives of Acts. It adds new and comprehensive commentaries to the study of speeches but fails to explain what each speech does linguistically and how it contributes to the whole.

Thus, biblical investigations on the speeches of Acts have only been progressing with attracting more scholars who acknowledge the critical importance of speeches in Acts. With different methods and approaches, each scholar evaluated an impact that speeches have on the historical and missional narratives of Acts. However, even those who produced some new and helpful insights seem to have blind eyes towards the functional qualities of the speeches. Now, previous studies on the subject seem to arrive at a dead end with every conceivable means to analyze these speeches unless there is a fundamental and foundational reconsideration on their language as used by the speakers.

All biblical investigations must first be an analysis of the text. If Acts is a single literature reporting the chronology of the early Christian missions, then speeches must be indispensable elements for Acts to be presented to Theophilus (and many others) as the most credible accounts. As we will be discussing in the next chapter, simply put, Acts is constructed with large speeches embedded in the narratives. Under normal circumstances, anyone can recognize the difference between the written text and the spoken text, even if it is later written. As Suzaane Eggins points out, such "linguistic differences are not accidental, but are the functional consequences (the reflex) of the situational differences in mode."[170] Considering how M. A. K. Halliday and Jonathan Webster define a text as a

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[169] Soards, *Speeches*, 204.

[170] Eggins, *Introduction*, 56. For now until next chapter, "mode" can simply be understood as

"coherent passage of language in use,"[171] one must question how Luke brings such distinct speeches into a coherent flow of the whole narrative of Acts.[172] As Porter stipulates, however, to contribute anything new, the present study must qualify as "a far more context-sensitive discussion of the speeches in Acts."[173]

Moreover, the present study understands that the relative features between the two speeches must contribute to Acts.[174] Rather than just pointing to their syntactical differences, for example, one has a longer and more complex structure than the other speech,[175] the present study must account for what and how linguistic features are realized in the text to construe Luke's meanings. Therefore, the goal of the dissertation is to demonstrate how Luke employs the two extensive speeches of Acts 2:14b–36 and 17:22b–31 as two major apostolic direct speech discourses, first in reaction to a mono-religious people in Jerusalem (Acts 2) and then in reaction to a multi-faceted religious people in Athens (Acts 17). Mainly by utilizing Halliday's SFL-based discourse analysis, the dissertation will argue how the similarities of these two distanced missional speeches contribute to the author's purpose to give an account for the progress of world missions, while their differences reveal how the author chooses the speeches to attribute such peculiar roles that match with his narratives. Apparently, defining the relation between these two speeches is elusive, but the present study will scrutinize the linguistic meanings

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medium.

[171] Halliday and Webster, *Text Linguistics*, 9, 183. Similar notion is found in Reed, "Cohesiveness," 28.

[172] Cf. Halliday and Webster, *Text Linguistics*, 9.

[173] Porter, *Paul in Acts*, 128.

[174] This will be discussed fully in the next chapter.

[175] Soards, *Speeches*, *passim*, esp. 31, 98–100.

of the speeches, as the outcomes will be able to delineate how Luke finds them useful for his writing of Acts.[176]

[176] This will be elaborated to make it clearer after explaining linguistic terms in the next chapter.

CHAPTER 2: METHODOLOGY

Previous studies contributed in numerous ways as found in the thoroughness of Soard's work, and uniqueness of Cadbury's, Eduard Schweitzer's or most recently Kucicki's.[1] As Richard Pervo states, if one sign of mastery over a particular subject is in the ability to explain one's insights in plain language,[2] their studies are as successful as any mechanical investigations can accomplish in dealing with language without being thoroughly linguistic to the most recent standard. Contrary to these works, a modern linguistic exploration such as the present study with functional discourse analysis may seem to be taking the risk of being too descriptive and technical, and for that reason it needs to be led by a specific methodology. Thus, the objective of this chapter is to bring together the goal of the dissertation with a fresh approach that has been successfully implemented to tackle various tasks in New Testament studies.[3] To advance from approaches to the previous studies, the dissertation will demonstrate a clear variance in terms of methodology. Ever since Stanley E. Porter first introduced Systemic Functional Linguistics (SFL) to the study of New Testament text,[4] biblical scholars have been developing new linguistic models to challenge various issues. The present study is a new extension of such ongoing efforts. However, dealing with New Testament Greek is not the same as analyzing English—which is the basis of SFL— because it is "an ancient, morphologically-intense, and non-configurational language," which requires re-modeling

[1] Here I am referring to Soards, *Speeches*, *passim*; Cadbury, *Style and Literary Method*, *passim*; Schweitzer, "Concerning the Speeches," 208–16; Kucicki, *Function*, *passim*.

[2] Pervo, *Mystery*, vii. Cf. Keener, *Acts*, 3:2373.

[3] Examples will be given throughout this chapter. Also see Porter, "Recent Developments," 5–32.

[4] Porter, "Systemic Functional Linguistics," 9.

and re-theorizing.[5] For this reason, the dissertation cannot blatantly employ Halliday's SFL, but with its basic tenets, it must further develop a new integrative method to explore a much-debated inquiry evoked in the study of Acts. Especially with the help of biblical linguists such as Stanley Porter, I will present a linguistic model in this chapter, follow by the next two chapters to implement and investigate the metafunctional meanings of the two speeches while looking forward to finally comparing the outcomes from the two chapters.

One should investigate how the two speeches are used by doing linguistic analysis. Unlike the narrative parts in Acts, speeches are always given as a reaction to the speaker's context of situation. The context of situation is the clear and distinctive element that contributes to understanding the cotext. In other words, Luke's use of language will be construed in his choice of wordings, which Halliday specifies as lexicogrammar. As Geoff Thompson states, "If you have reasons for doing (saying) one thing, the implication is that you could have done (said) something else if the reasons (the context) had been different."[6] An investigation to learn how Luke uses the speeches can be best approached linguistically. Portrayal of speaker's peculiar reaction to his particular context of situation must be expressed in his choice of lexicogrammar. In other words, how the speeches work and contribute to Acts will be discussed in terms of the linguistic description of the link between the contextual demands of the society and a particular representation of language.[7] Apparently, to analyze how the early church's leading

[5] Porter, "Systemic Functional Linguistics," 10.

[6] Thompson, *Introducing Functional Grammar*, 8.

[7] Porter, *Linguistic Analysis*, 83. Also see Porter, *Letter*, ix. Porter states that interpretation of the Bible "should rightly involve a significant linguistic component, since biblical studies, regardless of whatever else it may be, is a textually based discipline."

missionary-writer Luke employs speeches requires a socio-linguistic model that can account for the Petrine and Pauline worlds as are portrayed by Luke. However, this conceptual insight for analyzing and comparing the speeches requires a robust linguistic theory called Systemic Functional Linguistics.

An Introduction to SFL and Discourse Analysis

The previous chapter evinces one thing clearly: the study of speeches in Acts has been tossed back and forth in line with its methodological shifts. Despite some developments and contributions to the study, many of the previous works depend on the imagination of the critics, or their inclination to compare the speeches with outside sources rather than performing a text-focused analysis. Unlike these approaches, my primary interest is strictly textual, both linguistically and extra-linguistically, especially on Luke's language-in-use as is demonstrated in the two missional speeches of Peter (Acts 2:14–36) and Paul (Acts 17:22–31).[8] The traditional and mechanical language study—such as glossing the Greek words with their syntax or comparing their formal similarities and differences—cannot explore what Luke might have purported with the use of the two speeches. This hermeneutical inadequacy and dissatisfaction must demand a more explicit methodology to account for the functionally realized text. In other words, speeches need to be treated as real-life speech events. SFL is developed primarily as the linguistic theory of choice, which provides "applicable" descriptions enabling the engagement between the speaker/writer and the hearer/reader weighing between alternate meaning potentials.[9]

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[8] For the history of its development see Kress, ed., *Halliday*, vii–xxi. For a brief history, Porter, "Systemic Functional Linguistics," 10–20.

[9] Halliday, "Preface," vii.

Choice, as a meaning-generator, must imply and should lead to the goal of the speech. In other words, the exhaustive descriptions of the two speeches will produce robust linguistic data, which entail theoretical insights circumscribing Luke's goal to encounter missional demand of different contexts. SFL also differentiates itself from other functional theories, mostly in that it acknowledges language as social behavior that takes the form of spoken or written discourse and considers the analysis of such a text as the most central agenda.[10]

Jeffrey Reed appraises modern linguistics as having direct relevance to New Testament studies with its theoretical and practical features.[11] New Testament scholar, Christopher Land assesses SFL as "a true theory of texts in the sense that it provides both a theoretical definition of text and methodological criteria by means of which text can be recognized."[12] In SFL, meaning is always more than the sum of words, and no two words are synonymous as there are no synonymous grammatical transformations.[13] SFL is also called Systemic Functional Grammar whereas system denotes "a set of options with an entry condition,"[14] grammar refers to a linguistic choice being operated within a closed system, unlike 'lexis' that being chosen among open sets.[15] As G. D. Morley states, because grammar accounts for what the speaker can do linguistically,[16] the SFL developed by Halliday is more relevant to the study as it focuses on the study of language

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[10] Matthiessen, "Ideas," 20.

[11] Reed, *Discourse Analysis*, 7. For its recent development see Porter, "Recent Developments," 5–32.

[12] Land, *Integrity*, 50.

[13] Johnstone, *Discourse Analysis*, 98.

[14] Gunther Kress elaborates, "A system is a set of options in a stated environment; in other words, a choice, together with a condition of entry." Kress, ed., *Halliday*, 26. The "entry condition" is the environment of the choice.

[15] Kress, ed., *Halliday*, 3, 26; Halliday, "Meaning," 25. A more sophisticated definition of 'system' is given in Hasan, "Choice," 281.

[16] Morley, *Introduction*, 43.

as socially oriented functional description. In other words, SFL is real-life functional linguistics that accounts for how language is used to convey the speaker's encounter with his or her context. If we can analyze the use of the language and find how the speaker conveys his context of situation, this context of situation may reveal what it demands of the speaker in giving such a speech. This functional hypothesis under Halliday is still under some criticism and dispute. However, we can have more confidence and certainty about his hypothesis if it is analyzed so that the context of situation is construed linguistically. The interdisciplinary linguistic model connects social meanings with the instances of language.[17] It may be a useful tool for scholars who seek to describe how Luke reflects his social context in these speeches. Thus, the study will analyze two speeches for their metafunctional meanings which reflect each speaker's sociolinguistic contexts, which Luke designates to them linguistically. Besides Halliday, scholars such as Ruqaiya Hasan, Carl Bache, Christopher S. Butler, David G. Butt, Douglas Biber, Geoff Thompson, Gunther Kress, Jonathan Webster, Lise Fontaine, and Robin Fawcett will supplement modern linguistic insights, sometimes by providing contrasting views. Although certain instances will surface where English-based SFL seems inapplicable in dealing with the Greek language, fortunately Biblical linguistics especially under the Stanley E. Porter school has been modified and adaptable models have been developed.

In general, as R. H. Robins states, understanding a language means, "making abstractions from the material, to which the multiplicity of actual utterance can be referred and by which it can be explained."[18] Moreover, it is also true that the more rich

[17] Porter, *Letter*, 24. Cf. Kress, ed., *Halliday*, vii.
[18] Robins, "Structure," 19.

and complex meanings are often developed in speaking rather than in writing.[19] Because a speech cannot be discussed or examined without turning into a captured-and-transcribed text,[20] a new problem often emerges in the transition where the speech cannot be fully transcribed. Halliday highlights this troubled distinction between spoken and written language, as he states that a written text can be conceived as process to the writer, but not to the reader, whereas spoken language is always conceived as process also to the reader.[21] Despite Halliday's helpful distinction between process and product, or a text and text in general, having an artificial polarization seems arbitrary when dealing with an ancient speech. Not only are all speeches necessarily spoken words, but also speaking and writing can be both sourced from a single system since they are simply varieties of the same language.

For this reason, the present study circumscribes several delimitations: (1) the designated characters, i.e. Peter and Paul, give speeches but the study focuses on how Luke conveys these speeches with his lexico-grammatical choices; (2) the historicity and authenticity issues are irrelevant to the present study as it approaches the speeches for their metafunctional meanings of the realized texts; and (3) considering that Acts is a theological treatise as well as a historical report, theology as the context of culture cannot be totally ignored, but it should not be discussed in any relation to Petrine and Pauline thoughts. The functional linguistic analysis of the two direct speech discourses will primarily describe how meanings are realized with the Greek language, which must reflect the writer's interaction with his social relationships.[22] To achieve this goal, the

[19] Halliday, *Introduction*, xxiii.
[20] Cf. Halliday, *Introduction*, xxii.
[21] Halliday, *Introduction*, xxiii.
[22] Webster, "Introduction," 5.

text must feature varying types of linguistic resources (i.e. linguistic choices) which hang together meaningfully, and SFL based analysis will help the study evaluate these resources.

As Porter also argues, however, a sort of top-down approach, that is to start with a thesis to investigate all speeches as a whole under a single discussion proves ineffective.[23] For instance, Marion Soards's work examines every speech in Acts, but it ends up giving the impression that Acts is a collection of unrelated episodes. Instead, Porter suggests that this kind of study must be bottom-up beginning with a couple of speeches to see if any common patterns emerge to be evaluated for the discussion of the whole.[24] As David G. Butt et al. state "the assumption of 'purpose' implicit in 'choice', or of a more narrowly understood 'goal-orientation', is the heuristic device by which most linguistic theory has been elaborated."[25] Their hypothesis for interpreting the patterning is as follows,

> The patterning is most significant when it can be demonstrated across domains of meaning potential with very unlike forms of exponence, that is, with contrastive ways in which they are manifested. This is to claim that semantic concord between selections is all the more remarkable because the manifestations are not overtly related.[26]

Thus, with these linguistic insights, SFL based discourse analysis can provide an effective model to carry out the analysis on each speech discourse individually and independently.

Developing a methodology that provides the interpreter with a multi-level description of language—which itself is a social activity according to Halliday—is

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[23] Porter, *Paul in Acts*, 129. This has been elaborated in previous chapters.
[24] Porter, *Paul in Acts*, 129.
[25] Butt et al., "Teleological Illusion," 37.
[26] Butt et al., "Teleological Illusion," 37.

crucial for examining the speaker's situation. The development of SFL exhibits that systemic linguists hold their balanced interest in quantifying both linguistic and extralinguistic influences. Thus, Halliday illustrates,

> Language is likely to appear in very different guises when it is operating in such varied contexts as a classroom, a law court and a surgery; yet its effectiveness — and therefore the effectiveness of any attempt we may make to intervene in the processes in which language is involved — always depends on the functional integrity of the system as a whole.[27]

Gunther Kress explains Halliday's words with three points:

> 1. If the meaning of linguistic items depends on cultural context, one needs to establish sets of categories which link linguistic material with the cultural context. 2. The notion of *meaning is function in context* will have to find formal definition, that it can be used as a principle working throughout the theory; . . . 3. The theory has to provide for a continuity of description; it has to allow the linguist to relate the statement of function in context of the smallest to that of the largest linguistic unit.[28]

If "context" generally represents "context of situation," as Bronislaw Malinowski first coined the term, it must account for the typical or generally understood social situations, according to which an individual behaves and it is expressed linguistically.[29] Developing further the notion of Malinowski, J. R. Firth suggested the following categories to be evaluated for the context of situation: participants, (verbal and non-verbal) actions (i.e., processes), relevant objects, and the effect of the verbal action.[30] In other words, a social situation (whether typical or not) may not be actually or fully realized lexico-grammatically in the text, but the speaker's lexico-grammatical choices must account for the social situation at least from his subjective perspective. Alternatively, the notion of

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[27] Halliday, "Preface," vii.
[28] Kress, ed., *Halliday*, xi. Italics his.
[29] Cf. Martín-Asensio, *Transitivity-Based Foregrounding*, 32–33.
[30] Firth, *Papers*, 6. Also cited in Martín-Asensio, *Transitivity-Based Foregrounding*, 32.

'typical' context of situation,[31] according to Martín-Asensio, can be introduced "to account for the limited variety of social situations an individual encounters throughout his or her life."[32] As Martín-Asensio illustrates, a conversation between a doctor and a patient must be distinguishable from a typical conversation between two friends, and the doctor-patient conversation will indicate a purpose of treatment and healing of an ailment that the patient suffers.

Especially when dealing with the New Testament, however, I find the concept of context requires further clarification and description. Unlike how the term is often (mis-)used in biblical studies, context is an extra-linguistic factor that is not necessarily the same as historical or theological background because it is strictly a linguistic domain of the speech.[33] Moreover, the context should be separate from what should be rightly considered as background or setting, which is neither linguistic nor extra-linguistic, but rather a socio-historico-political background. In both speeches, the speaker, Peter or Paul, must position himself under a grid with two major axes, as Porter states, "that of other kinds of linguistic behavior and that of their sociolinguistic context" where the speech event occurs.[34] Consequently, as Jeffrey Reed defines, context represents "extra-linguistic factors that influence discourse production and processing," and it can be specified as either the Context of Situation that is "the immediate historical situation in which a discourse occurs," or the Context of Culture that is "the cultural world views in which a discourse occurs."[35] In other words, whereas the context of culture provides a much

[31] In other words, it is called 'register.'
[32] Martín-Asensio, *Transitivity-Based Foregrounding*, 32–33.
[33] Reed, *Discourse Analysis*, 42.
[34] Porter, "Dialect and Register," 198.
[35] Reed, *Discourse Analysis*, 42. Also quoted in Porter, "Dialect and Register," 198.

broader scale of language according to user, the context of situation describes an immediate language according to use that is also called Register.[36] As Halliday describes, "It is *which* kinds of situational factor determine *which* kinds of selection in the linguistic system."[37] Theoretically, interpreting the metafunctionally meaningful speeches will enable the interpreter to extrapolate information to recreate the context of situation. For the present study, as discussed above, having the context of situation being reconstructed for both speeches will lead to a proposition of what Luke might have demanded of the speeches, which may lead to conjecture his purpose.

SFL linguists always prioritize the text as the center of linguistic meaning.[38] However, Fawcett compels analyzers to be more cautious that while they put a focus on the text and its relationship to its extralinguistic context, they often neglect theoretical considerations.[39] According to Fawcett, the SFL description of language is only in the descriptive framework, which it assigns for analysis.[40] Especially for the present study, Fawcett seems to raise a valid concern, which demands for a further modified SFL framework and its application. First, if the outcome of SFL analysis can only warrant whatever the categories put into its methodology, the linguistic modeling for the study must be specified as the tri-metafunctional analytic method. Second, given the fact that SFL is the theory of choice, or more precisely the description of ultimate choices, any questions regarding the theoretical part ought to be answered not by the analysis of a single speech, but by the contrastive analysis of the two speeches. Fortunately, as Porter

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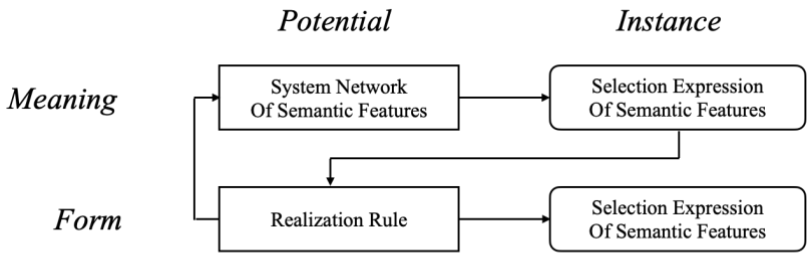
[36] Reed, *Discourse Analysis*, 53–54.
[37] Halliday, *Language*, 32. Also quoted in Porter, "Dialect and Register," 198. Italics original.
[38] Land, *Integrity*, 49.
[39] Fawcett, "Choice," 115–16.
[40] Fawcett, "Choice," 116.

states, SFL is a theory that "relies upon defining and examining various theoretical strata," which always relates context to the text.[41] In other words, Fawcett states that "the system network of semantic features specifies the language's meaning potential, and the realization rules specify its form potential, their output being a syntactic unit and its elements" as the following diagram illustrates.[42]



The Main Components of a SFL and Their Outputs

Moreover, Hallidayan SFL shows a strong interest "precisely in the necessary connection between the form of the theoretical framework, and the set of questions which flow from it."[43] Although Halliday and Webster describe text as much more than made up of words and structures that express "recognizable" content,[44] they also understand that SFL is restricted from interpreting the whole speech as it confines to a clause unit analysis.[45] This is the reason that New Testament scholars such as Porter embrace the insight of the SFL framework while they also extend and operate it in a discourse level with so-called Discourse Analysis. Since no one should judge the full speech only by listening to a small portion, with SFL engineered discourse analysis each speech-discourse will provide its full functions in its context.[46] Although Reed states that the

[41] Porter, *Letter*, 24.
[42] Fawcett, "Choice," 117.
[43] Kress, ed., *Halliday*, vii.
[44] Halliday and Webster, *Text Linguistics*, 7.
[45] Thompson, *Introducing Functional Grammar*, 27.
[46] Reed, *Discourse Analysis*, 29.

potential alliance between discourse analysis and biblical studies is "prophesied" in 1989 by W. A. Beardslee,[47] I find that already in 1985 Stanley Porter and Nigel Gotteri set out their demonstration how SFL can contribute to New Testament studies.[48] However, this modern linguistic insight did not immediately catch fire with wider acceptance, but only limited areas of studies implemented it and were benefited from it. To those who applied it, however, despite its young emergence to New Testament studies, the explicit outcomes have enjoyed the critical acclamation especially in the areas that deal with non-narratival texts such as Paul's epistles.[49] In the studies of epistles, scholars have been more successful in analyzing the target text.[50] For speeches, I believe the comparative linguistic analysis of the two major public addresses of Peter and Paul in Acts will be able to encourage scholars to explore a new genre.

More specifically, language is a system of meaning, and as Jonathan M. Watt reiterates, this language and culture engage in a single conversation.[51] Context shapes language usage whereas speakers instruct how the culture should be done.[52] For this reason, every text has more than one level of language: not only the linguistic level, but also an extra-linguistic level exists where this level of language consists of both context of culture and context of situation.[53] Land specifies this notion by stating, "Context and text are mutually defining,"[54] and the study of language use may even deduce the most

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[47] Reed, *Discourse Analysis*, 21.

[48] Porter, and Gotteri, "Ambiguity," 105–19.

[49] Reed, *Discourse Analysis*, 34.

[50] Just to mention a few: Reed, *Discourse Analysis* (1997), Westfall, *Discourse Analysis* (2006), Land, *Integrity* (2015), and Porter, *Letter* (2015).

[51] Watt, "Living Language," 31.

[52] Watt, "Living Language," 31.

[53] Reed, *Discourse Analysis*, 57. Emphasis mine. Cf. Halliday and Hasan, *Language, Context, and Text*, 42.

[54] Land, *Integrity*, 51.

plausible social interactions.[55] Land depicts the context as a theoretical space, which, as he acknowledges, may not represent the actual setting, but it is drawn as thus for metalinguistic purpose.[56] Although it may not be exclusively true, he also argues that the purpose of creating texts is to realize "socio-semiotic situations," whereas socio-semiotic situations also emerge with the creation of the texts.[57] Under reasonable circumstances, the context always influences language to fulfill its communicative purposes in definable ways, by using language meanings are exchanged (i.e., communication or conversation) between participants.[58] On the one hand, Porter notices that the burden that the context of situation carries is quite substantial and notable. Likewise, he states the following:

> This situational context involves those who are participating in the making of meanings, such as the author of a letter and its recipients (addresses), the topics that are being exchanged by them, and the various features of language that make up such a meaningful exchange. These exchanges can be typified on the basis of common or overlapping features and the levels of abstraction employed.[59]

On the other hand, however, the context of situation never claims to dictate the language use, but only confines that particular usage.[60] Because SFL is a highly interdisciplinary and descriptive tool, the measure of the common, overlapping features even unto abstraction do yield more than a mere speculation. Moreover, as the key word "exchange" rightly portrays, the metafunctionally construed meanings in the speeches will be tabulated under the various features of speeches in multi-layers so that they can be evaluated comparatively and respectively. Despite the theoretical impression of such "exchange," Porter's linguistic commentary of Romans demonstrates that defining the

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[55] Cf. Reed, *Discourse Analysis*, 29; Land, *Integrity*, 51.
[56] Land, *Integrity*, 53.
[57] Land, *Integrity*, 51.
[58] Porter, *Letter*, 25.
[59] Porter, *Letter*, 25.
[60] Porter, *Letter*, 27.

relation between the context and its text is quite a feasible and practical way to interpret the text. However, one may still have doubt if two speeches are enough to validate such linguistic insights mentioned above. Not by themselves independently, but by making a comparison to each other it is quite feasible.

In fact, as Land predicates, language often signifies "a vast linguistic system," whereas its context signifies "a vast socio-semiotic system."[61] He explains that all contexts of situations must be semiotic, because such are the only "identifiable" factors that are derived from their cultural systems.[62] Thus, regrading SFL, he states:

> Other theories are interested in how different linguistic units function, sometimes in relation to other linguistic units and sometimes in relation to contexts (whatever is meant by that), but SFL is chiefly interested in how texts themselves function in human cultures, regarding the study of smaller linguistic units as a subsidiary pursuit that must be brought into connection with this broader explanatory task.[63]

As he warns, unless a text emerges from a single historical setting, the context of situation must not be equated with historical background of the text; instead, it should be defined as "socio-semiotic constructs that emerge from the observation and systematization of different instances of language use."[64] In other words, there is no such a thing as one perfect precise context that can be perfectly extrapolated from a text. Contrary to how it may sound, however, no biblical investigation should carry the burden of giving a definitive historical setting;[65] let alone the remotely ancient context of situation,[66] instead, it should invite approaches such as register analysis to delineate the context. Thus, the SFL investigation of the context circumscribes its understanding to the

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[61] Land, *Integrity*, 52.
[62] Land, *Integrity*, 51.
[63] Land, *Integrity*, 49.
[64] Land, *Integrity*, 51.
[65] Cf. Porter, *Letter*, 27.
[66] Land, *Integrity*, 52.

self-contained contexts of Acts 2 and 17—importantly—both apart from their historical settings and from the thoughts of Peter and Paul as well as the author, Luke.[67]

The function of both speeches in comparison—Peter's Pentecostal speech (2:14b–36)[68] and Paul's Areopagus speech (17:22b–31)[69]—must be examined within each discourse under one's appropriate context of situation that the lexicogrammar suggests. SFL-based register analysis will be able to investigate the two speeches in their lexicogrammar as they must convey independent and self-contained contexts.[70] Moreover, from a sociolinguistic perspective this means that each speech-discourse is built upon its own context, and the analysis of such discourse reveals why the author is writing it. Because the linguistic peculiarities of the author are found in every speech, regardless of their ostensible similarities in their linguistic features, each speech features individual characteristics that differs from one another. Kress elaborates,

> Texts arise in specific social situations and they are constructed with specific purposes by one or more speakers and writers. Meanings find their expression in text – though their origins of meanings are outside the text – and are negotiated (about) in texts, in concrete situations of social exchange.

It is an independent model to deal with the discourse free from any non-linguistic speculation regarding the situation. Thus, Porter states,

> There is no direct linkage between the social values and a text except as it is mediated through the medium of discourse, and this discourse draws upon all of the available resources shaped by its underlying ideology . . . in its attempt to effect social change through discursive practice.[71]

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[67] Cf. Land, *Integrity*, 52.
[68] Or more broadly 2:16–42.
[69] Or more broadly 17:16–34.
[70] Land, *Integrity*, 53.
[71] Porter, "Discourse Analysis," 65.

No discourse is context-free, and every discourse is produced by someone, somewhere, somehow.[72] As every language demonstrates its social function, its role can best be interpreted within its social context.

Ultimately, as Roger Fowler states, "each act of language is formed for a specific purpose and in a particular setting, and the text's structure reflects these circumstances."[73] The context when joined with the author's purpose produces a particular or even peculiar characteristic set of meanings.[74] These meanings are, as Fowler describes, "coded in a characteristic structure of the text, and this is the relevant ideational shaping for the persons concerned."[75] It is crucial to notice that differences of the text structure are not random and that the perspective of the subject-matter is said to follow "the conventions for that particular type of communication in that type of setting."[76] Moreover, even under similar subject matter such as sharing the gospel, interpersonal and textual structure can become very different by different contexts.[77] Again, these differences would reflect different conventional contrasts of the author's purpose.[78] The difference of the author's worldview is "relatable to conventionalized, socially based, perceptions of communication."[79] However, Fowler also states that because every speaker's socio-linguistic abilities differ, his or her language-use often incorporates "a repertoire of ideational perspectives."[80] Thus, he states as follows,

> It would be incorrect to think that each individual possesses one single, monolithic, world-view or ideology encompassing all aspects of his or her

[72] Cotterell and Turner, *Linguistics*, 41.
[73] Fowler, *Linguistic Criticism*, 148.
[74] Cf. Fowler, *Linguistic Criticism*, 148.
[75] Fowler, *Linguistic Criticism*, 148.
[76] Fowler, *Linguistic Criticism*, 148.
[77] Fowler, *Linguistic Criticism*, 148.
[78] Cf. Fowler, *Linguistic Criticism*, 148.
[79] Fowler, *Linguistic Criticism*, 148.
[80] Fowler, *Linguistic Criticism*, 149.

> experience; rather the ideational function provides a repertoire of perspectives relative to the numerous modes of discourse in which a speaker participates.[81]

To this end, Halliday posits, "Language is as it is because of its function in the social structure."[82] For instance, when Keener states that the writer's moral, social, and political interests reveal his or her philosophic and theological perspectives,[83] he sounds congruent to Halliday that the speaker has a window that only he or she can see through and around that setting of such semantic system, like "Alice in Looking-glass House."[84] For this reason, it is vital to note that despite all previously much-debated issues of historicity/authenticity/reality of Peter's and Paul's speeches in Acts, the only linguistically attainable reality is the subjective reality of Luke. For only Luke—whether he is a complier or composer for the speakers or the listeners—can perceive their speech-discourse messages in such ways expressed in his language-use that others cannot.[85]

Lastly before introducing the more specific concepts and procedures, I want to outline the three dimensions of linguistic function and the roles they play under discourse analysis. SFL is an effective tool to understand the relation between language and communication. As David Butt elaborates, a unit of discourse, at least a sentence, conveys three meanings simultaneously, and they relate to the three functions of language.[86] When SFL linguists analyze a discourse they attest that every text has an integrative meaning in trifold, that is ideational, interpersonal, and textual meanings. This means that language serves three meta-functions that are integrative and undivided. They

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[81] Fowler, *Linguistic Criticism*, 149.
[82] Halliday, *Explorations*, 65. Also quoted in Reed, "Discourse Analysis," 193.
[83] Keener, *Acts*, 1:156.
[84] Halliday, *Linguistic Studies*, 91. Also quoted in Fowler, *Linguistic Criticism*, 149.
[85] Cotterell, "Sociolinguistics," 64. Also quoted in Reed, "Discourse Analysis," 190.
[86] Butt et. al., *Using Functional Grammar*, 6.

are the expression of experience (i.e., ideational and logical function), the expression of social attitudes (i.e., interpersonal function), and expression of the language's internal organization (i.e., the textual function). Hallidayan linguists consider the first two as the major functions of language with the third supplementing them. The speaker's ideational function denotes how he or she understands the environment, and with interpersonal function the speaker shows how he or she acts on others in their surrounding environment.[87]

Especially with the third aspect of language meaning, SFL linguists explain how the textual function flows through the lexico-grammatical realizations of the discourse; hence, how the discourse maintains coherence. Halliday and Hasan explicate that because meanings are "realized (coded) as forms, and forms are realized in turn (recoded) as expressions." They suggest such coherent (textual) meaning is obtained by two elements: (1) semantic and grammatical symmetry, and (2) thematic structure.[88] Cohesive discourse must form various linguistic elements that interrelate in a meaningful way (ideational), yet certain elements must also differentiate from the others distinctively (interpersonal).[89] Thus, Halliday and Webster state, "it is not just the choice of words or phrases in the text, but their operation in particular structures, that is their contribution to the total meaning."[90] Because the analysis of discourse is the analysis of language in *use*, investigating lexico-grammatical patterns enables the investigator to see how the writer

[87] See Halliday, *Functional Grammar*, xiii. Also quoted broadly for example, Halliday and Webster, *Text Linguistics*, 9; Reed, *Discourse Analysis*, 59.

[88] Halliday and Hasan, *Cohesion*, 4–6.

[89] Reed, "Cohesiveness," 30.

[90] Halliday and Webster, *Text Linguistics*, 11.

uses language to create meanings and intended effects.[91] This specific emphasis on understanding peculiarities and pattern of the text is the heart of discourse analysis.

Discourse analysts are primarily concerned with how individual parts combine into a complete and meaningful whole.[92] As Gillian Brown and George Yule state, the discourse analyst is always interested in the function, goal, or purpose of the linguistic data, and how the data is processed by the speaker/writer and listener/reader.[93] Barbara Johnstone explains that it is *discourse* analysis because its interest lies upon actual use of communication more than mere abstract language, and it is *analysis*, not "discourseology" or "criticism," because it centers on the process of investigation.[94] Discourse analysis always results in detailed descriptions, but as demonstrated in this study the end goal is not the descriptions but the critique resulting from them.[95] The focus is on uncovering the linguistic choices behind the text, and that discovery often explains why the text is the way it is and not in another way.[96]

James Paul Gee stresses that the method and theory for discourse analysis study "how language gets recruited 'on site' to enact specific social activities and social identities."[97] Birger Olsson enumerates eleven advantages of using Discourse Analysis in biblical studies.[98] Two of them are especially relevant to the present study, namely to describe how the text functions, and to grasp the author's intention or purpose.[99] Olsson argues that discourse analysis is "undeniably the highest level of interpretation for a

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[91] Butt et. al., *Using Functional Grammar*, 204.
[92] Cf. Reed, "Cohesiveness," 45.
[93] Brown and Yule, *Discourse Analysis*, 1, 25.
[94] Johnstone, *Discourse Analysis*, 3.
[95] Johnstone, *Discourse Analysis*, 24.
[96] Cf. Johnstone, *Discourse Analysis*, 27.
[97] Gee, *Introduction*, 1.
[98] Olsson, "First John," 370.
[99] Olsson, "First John," 370.

particular text and is also the linguistic level that comes closest to the basic non-linguistic questions."[100] This is where the present study fits squarely with SFL based discourse analysis as it seeks to find Luke's purpose of using (two major character) speeches in Acts 2 and 17.

Therefore, with the analysis of the two speeches, what is said by the speaker (ideational meaning) and how it is said (interpersonal meaning) will be attested by why it is said (the context of situation) linguistically. Moreover, the linguistically organized meanings of the two speeches will be compared for their similarities and differences to account for the author's lexico-grammatical choices against his other options (i.e., un-choosing). In short, the dissertation aims to evaluate what Luke does with his language as realized in the speeches of Acts 2 and 17.[101] The speeches will be analyzed in respect to the total resources of language available.[102] For these direct speech discourses must evince, as Porter states, that they are drawing upon "all of the available resources shaped by its underlying *ideology* (or in this case, theology) in its attempt to effect social change through discursive practice."[103] Comparing two missional speeches, one respectively of Peter, and the other of Paul, can explicate why they are written/spoken in such a way.[104] Whether or not one agrees with Olsson's contention that discourse analysis is "undeniably the highest level of interpretation of a particular text," arguably this is the linguistic model that comes closest to tackle the present task textually.[105] And this will be

[100] Olsson, "First John," 371.
[101] Cf. Brown and Yule, *Discourse Analysis*, 26.
[102] Halliday and Webster, *Text Linguistics*, 219.
[103] Porter, "Is Critical Discourse Analysis Critical?" 65. Emphasis mine.
[104] Again see Olsson, "First John," 370. Here, Olsson states discourse analysis is effective in describing how the text functions, and grasping the author's intention or purpose.
[105] Cf. Olsson, "First John," 371.

the first systematic functional investigation of Luke's purpose of implementing such speeches in such ways in Acts 2 and 17.

SFL Linguistic Modeling: Specific Concepts

The present study primarily seeks to answer one question: How the metafunctional analysis of the two direct missional speech discourses of Peter (2:14b–36) and Paul (17:22–31) contributes to an understanding of Luke's use of speeches. As Chris Land argues, if Luke's purpose ought to be extrapolated from the text, the relation needs to be sought out between what Luke is working towards and what he actually does in the text.[106] But without the possibility of accessing Luke's intention, i.e. how he wants to use the speeches, the relation has been a troubling one especially due to the lack of an explicit method to investigate the speech discourse. My confidence with Halliday's SFL based discourse analysis—that is modified by Porter to deal with the Greek language—should fill the need of an explicit model.

In *Text Linguistics*, for example, Halliday and Webster utilizes SFL to analyze two independent speeches: Billy Graham's Address at the National Prayer and Memorial Service on the occasion of the 911 tragedy, and Barak Obama's first Inauguration speech. Although each speech is analyzed (in *Text Linguistics*) individually and independently, having their analyzed outcomes in the same volume (from the reader's perspective) makes it possible to compare and contrast their similarities and differences albeit their different linguistic contexts. Apparently, each speech may have a different function with unrelated contexts, but with the similarities of the comparative outcomes Halliday and

[106] Land, *Integrity*, 30.

Webster demonstrate the strength of SFL for analyzing the metafunctional meanings of speeches, while with their differences they demonstrate the variety of SFL features. Whether the reader knows the authors' primary purpose or not, having the comparative outcomes of two speeches enables the reader to understand the function of these two chapters in the book. In fact, this is a way to understand all four volumes of the Gospels (Matthew, Mark, Luke and John) in the New Testament in which the primary and mutual goal of each Gospel is to introduce Jesus and his work as the Lord and Savior of the four different worlds making up the entire world. Each event in the book may not necessarily relate to its following event, or the same event may be depicted differently in another Gospel. But interpreting each and comparing with one another often provide a better understanding of the author's purpose.

Apparently, even if they share the same objective, such as to fulfill a missional goal, no two speeches will ever give the same exact meanings and functions. Language expresses meaning not only through an ideational function, but how it interacts to others (interpersonal function) and why it gives any meanings at all (textual function). And the fundamental tenet of such language analysis according to SFL is the fact that language must be seen a system of choices, or more specifically choices between meanings.[107] Lise Fontaine states, choice is the core mechanism of language that expresses meaning, and it does so in a contrastive way between what is chosen and what is not chosen but could have been chosen.[108] Halliday stresses that the text is a continuous process of semantic choices: "Text is meaning and meaning is choice."[109] According to Geoff Thompson, the

[107] Fontaine, "Introduction," 1. Cf. Fawcett, "Choice," 119.
[108] Fontaine, "Introduction," 3.
[109] Halliday, *Language*, 137.

purpose of one's language use and one's choices are inseparably interconnected.[110] He states, "speakers do not go round producing de-contextualized grammatically correct sentences: they have reasons for saying something, and for saying it in the way they do."[111] Every choice is "strategic," says Johnstone, in that every utterance "has an epistemological agenda, a way of seeing the world that is favored via that choice and not via others."[112] Bache stresses that choice relations "are posited not only at the level of individual categories such as definiteness, tense and number but also at higher levels of text planning (as in, e.g., the grammar of speech functions)."[113] Thus, he states,

> In a theory of language as a social semiotic which views texts as the result of a common process sematic choice in context, it is natural to look into the complex relationship between communicative motivation and the features in our lexicogrammar.[114]

Moreover, examining the lexico-grammatical choices (i.e., realization) against other alternate choices reveals the author's goal and motivation of the speech. Moreover, comparing these choices of the two speeches can display their choice relations which entail "text planning."[115] Thus, Bache elaborates, "The impression one gets is that choice implies more than the mere availability of features in an inventory but less than a deliberate, purposeful communicative act."[116] He attests that the purpose of a speech is especially motivated by tenor that is conveyed in the interpersonal function with its speech functions. Bache rightly summarizes that if one views language as a social semiotic, text is the result of "a continuous process of semantic choice in context," and "it

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[110] Thompson, *Introducing Functional Grammar*, 8.
[111] Thompson, *Introducing Functional Grammar*, 8.
[112] Johnstone, *Discourse Analysis*, 45.
[113] Bache, "Grammatical Choice," 72.
[114] Bache, "Grammatical Choice," 73.
[115] Bache, "Grammatical Choice," 72.
[116] Bache, "Grammatical Choice," 73.

is natural to look into the complex relationship between communicative motivation and the features in our lexicogrammar."[117]

The concept of choice is also crucial in terms of its influence to other choices.[118] One set of choices often depends or affects a number of other concomitant choices. Virtually all these choices are made upon closed choices such as active vs. middle/passive, singular vs. plural, perfective vs. imperfective/stative, etc.[119] Arguably, this is as close as the study can approach in discussing a speaker/writer's purpose in text analysis. Elke Teich explains, "Apart from its use for representing options or terms in the linguistic systems, choice is used to denote the *process of choosing* as well as the *result of that* process."[120] Because a goal of discourse analysis is to find the structure of linguistic data and how the data is processed in it, the choice of the data must be constrained by the context of situation.[121] Therefore, if choice is how meaning is created, the comparison of two speeches with regard to linguistic choices can reveal what Luke intends to fulfil with them both mutually and independently.[122]

Moreover, H. P. Grice describes the concept of choice as a common principle of social behavior, for which there are always presuppositions when looking at human speeches. Speeches are communicative media between speaker/author and audience/reader, and this common principle is manifested in speeches contributing to the talk exchange in which participants are engaged by the accepted purpose of direction.[123] Reed states that with this insight, discourse analysis has traditionally evolved as a

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[117] Bache, "Grammatical Choice," 73.
[118] Porter, "Aspect Theory," 219.
[119] Porter, "Aspect Theory," 219. For more example, see Bache, "Grammatical Choice," 82.
[120] Teich, "Choices," 417. Emphasis mine.
[121] Cf. Brown and Yule, *Discourse Analysis*, 25.
[122] Fontaine, "Introduction," 3.
[123] Grice, "Logic and Conversation," 45.

hermeneutic model to understand how a writer encodes situations into his or her lexicogrammar by investigating the language of those texts.[124] The concept of meaning as choice also serves "to bridge the gap between form and function," because it must be admitted that to differentiate semantic categories without formal realizations undermines not only the principle of form/functional relation but principled means for differentiation."[125] For this reason, Porter also states that "an element is only meaningful if it is defined wholly in terms of other elements."[126]

However, considering the fact that even monologue is a sort of dialogue because everyone communicates to be heard,[127] the theory of choice in SFL needs to be evaluated in terms of a speech's communicative function. This strong communicative tenet considers language as a tool to mediate between two parties of the communication. Discourse analysts perceive language as a form of social, or religious, communication of a specific time and situation. They seek to interpret the speaker's role in the production of discourses,[128] but in addition to the role, discourse analysts also seek to "*interpret the listener's or reader's comprehension(s) of and response(s) to the discourse.*"[129] Furthermore, James Paul Gee introduces two steps of discourse analysis: an analysis of form and function, and an analysis of language and context.[130] According to Gee, the former is "the study of rather general *correlations* between form (structure) and function (meaning) in language,"[131] and the latter is "the study of much more specific interactions

[124] Reed, *Discourse Analysis*, 402.
[125] Porter, *Verbal Aspect*, 13.
[126] Porter, *Verbal Aspect*, 12.
[127] Reed, "Discourse Analysis," 189.
[128] Reed, "Discourse Analysis," 189.
[129] Reed, "Discourse Analysis," 189. Italics his.
[130] Gee, *Introduction*, 53–54.
[131] Gee, *Introduction*, 54. Italics his.

between language and context."[132] While discourse analysis of the two speeches must proceed from relatively more observable phenomena to less observable phenomena, the two steps must also interact with each other.[133] Remember the classic illustration of *It's cold here*: what Peter or Paul say may not be what they mean, and what they mean does not always warrant what the readers may understand.[134]

This pragmatic notion evokes that Hallidayan linguistics grounds not only on a functional paradigm, but also on a systemic one. It is the system that formalizes the concept of choice in language.[135] Nigel Gotteri assesses that the "systemic" linguists must understand "that language is interpreted as essentially a vast network of interrelated sets of options."[136] Whereas the systemic aspect focuses on the linguistic code of the text, its functional aspect concerns the semantic representation of the text. Unlike the narrative part, which may not necessarily be bound to a certain context of situation, the speaker always crafts his or her utterance to fit the situational demand. Thus, text and context are always interrelated.[137] Without understanding such mutual dependence between text and context no communication can be comprehended.[138] Since meanings are understood to be configured as tri-metafunctions, SFL linguists categorize the context into three major dimensions of variation called Field, Tenor, and Mode. They are respectively realized by three metafunctions of the semantic and lexico-grammatical systems.[139] As Michael Gregory and Susanne Carroll describe, field of discourse is "the consequence of the

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[132] Gee, *Introduction*, 54.
[133] Cf. Fawcett, *Invitation*, 37.
[134] Cf. Reed, "Discourse Analysis," 189.
[135] Kress, ed., *Halliday*, 3. Cf. Halliday, "Methods," 64.
[136] Gotteri, "Comparison," 31. Also quoted in Porter, *Verbal Aspect*, 7.
[137] Gregory and Carroll, *Language and Situation*, v, 3.
[138] Gregory and Carroll, *Language and Situation*, v.
[139] See diagram below.

user's purposive role, what his language is 'about,' what experience he is verbalizing, what is 'going on' through language."[140] Tenor of discourse concerns the participants and their social functions as it results "from the mutual relations between the language used and the relationships among the participants in language events."[141] Lastly, the mode of discourse answers what the genre of the discourse is, as mode is "the linguistic reflection of the relationship the language user has to the medium of transmission."[142] Each context is respectfully expressed with ideational, interpersonal, and textual metafunctions as shown below.[143]

CONTEXT: Feature of the Context	(Realized by)	TEXT: Functional Component of Semantic System
Field of Discourse (what is going on)		Ideational Meanings (transitivity, lexis, etc.)
Tenor of Discourse (who is taking part)	→	Interpersonal Meanings (modality, lexis, etc.)
Mode of Discourse (Role Assigned to Language)		Textual Meanings (cohesive ties, information flow)

In addition, a more recent development on the theory of Register also merits to be discussed. When situational dimensions of register used to be regarded peripheral it was regarded apart from the speaker's main purpose, but more recently, it is viewed as a determining factor of the speech.[144] Whereas the situational context is examined on three major parameters (field, tenor, and mode), G. D. Morley explains that a register is determined by "correlating the features of situational context with the lexical,

[140] Gregory and Carroll, *Language and Situation*, 7.
[141] Gregory and Carroll, *Language and Situation*, 8.
[142] Gregory and Carroll, *Language and Situation*, 8. Cf. Reed, *Discourse Analysis*, 60.
[143] Reed, *Discourse Analysis*, 61. Cf. Table 1.1. in Halliday and Webster, *Text Linguistics*, 14.
[144] Morley, *Introduction*, 47.

grammatical and phonological features of the text."[145] Field does not only specify the subject matter, but also includes reference to various other related elements.[146] Likewise, Morley argues that tenor is to be more precisely divided into personal tenor and functional tenor: "Personal tenor is concerned with the social roles of participants together with their status relationship and personalities," and functional tenor "is concerned with determining the social function or role of an utterance, identifying the purpose for which the language is being used, e.g. description, directions, request, etc."[147] And mode simply refers to the medium of the text, whether written or spoken. These semiotic dimensions of register are closely related to the three metafunctional semantic components of the grammar as seen in the diagram above.[148] For instance, a sample sentence, *You must have hurt him*, can be illustrated as follows:[149]

		You	*Must*	*Have*	*Hurt*	*Him*
Ideational	=	Actor	Process			Goal
Interpersonal	=	Pro-	(Modal)	-positional		
Textual	=	Theme	Rheme			

Although it will be discussed in detail later, it is noteworthy that "for any given register a selection of the semiotic features available characteries the situational context and governs the choice of semantic options."[150] Moreover, the different elements in different functions will be located by the analyses of Transitivity (ideational), Mood and Modality (interpersonal), and Theme (textual).[151] As the lexico-grammatical realization construes meaning of the discourse in its context of situation, register analysis delineates the

[145] Morley, *Introduction*, 47.
[146] Morley, *Introduction*, 48.
[147] Morley, *Introduction*, 48.
[148] Morley, *Introduction*, 48.
[149] Halliday and Webster, *Text Linguistics*, 22. Cf. Kress, ed., *Halliday*, 24, 29.
[150] Morley, *Introduction*, 47.
[151] Butler, *Systemic Linguistics*, 48, Halliday and Webster, *Text Linguistics*, 22–23.

speaker's context from how it is realized in his lexicogrammar, and the independent analysis of the transitivity, mood, and theme will verify three semantic dimensions of the speech.

Component	Clause System	Expressing
ideational	transitivity	types of process (action, etc.)
interpersonal	mood	types of speech (statement, etc.)
textual	theme	types of message structure

Ideationally, the clause or sentence expresses a Process with two participants, Actor and Goal. Interpersonally, it represents a statement, one that is expressed as a declarative clause with the actor ('you') and the modal element ('must') having together the function of realizing the Mood. Textually, it consists of Theme and Rheme, of which the theme serves the point of departure, often topic of the message, while theme and rheme both constitute its structure.[152] With Greek clause structures, the analysis of the speech-discourse will not be as simple as the above example, but the majority of the concepts in SFL will carry over to their analysis.

Moreover, the idea of function in SFL closely relates to the real-life situations that are complex and variable.[153] An advantage of employing SFL is that analyzing the components of situation often enables the interpreter to connect particular linguistic evidence or patterns to certain communicative situations. Likewise, Biber states, "linguistic form varies systematically with the social category of the speaker and the formality of the situation, so that different linguistic forms function as markers of social category and formality."[154] Including the performances and events happening between the speaker and the audience, the context of situation in regards to its field, tenor, and

[152] Leckie-Tarry, *Language and Context*, 138.
[153] Cf. Biber, *Variation*, 33.
[154] Biber, *Variation*, 33.

mode is the catalytic factor that shapes the speech in the way it is. Especially in terms of the speech situation, Biber argues, there are eight components of the speech situation: participant roles and characteristics, relations among participants, relations of participants to the text, setting, topic, social evaluation, channel, and purpose.[155] More importantly, he states that describing the extra-linguistic situation preludes the outcome of functional description,[156] and the present study argues that its peculiar outcomes demand certain linguistics features. Biber further states, "identification of the salient components of the situation enables an interpretation of the roles played by particular linguistic features within that context."[157]

In general, the seven steps proposed by Halliday and Webster in *Text Linguistics* can illustrate the guiding model of any SFL analysis.[158] These "steps" do not necessarily indicate the analytic procedures according to order, but they are meant to show how to investigate three metafunctional meanings of the text.[159] The seven steps are: (1) Clause analysis, (2) Transitivity analysis, (3) Identify the hypotactic and paratactic relations between clauses, (4) Identify whether the main clause is interrogative, declarative or imperative, (5) Identify modal adjuncts and modal auxiliaries, (6) Identify the hypotactic and paratactic relations between functionally significant spans above the level of clause complex, and (7) Identify theme in each finite clause. Some clauses will feature a multiple number of structural elements that entail cross-examinations among these guidelines, and the Greek language structure will also demand some modifications of

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[155] Biber, *Variation*, 30–31.
[156] Biber, *Variation*, 33.
[157] Biber, *Variation*, 33.
[158] Halliday and Webster, *Text Linguistics*, 219–38.
[159] Halliday and Webster, *Text Linguistics*, 219–38. These steps are as illustrated as in *Text Linguistics*.

these steps. At the end of each analysis, the outcomes of these steps will be compared for the meta-analysis preparing the final inference for Luke's purpose of using speeches. The goal of the dissertation is not to give a single definitive solution to a two-century old question, but to provide a more textually disciplined outcome. As John Lyons repeats the dictum, *Tout se tient*.[160]

Ideational Meanings

In fact, the steps (1) to (3) determine the ideational component of the discourse, while (4) and (5) the interpersonal, and (6) and (7) determine the textual. Halliday and Webster's emphasis on the ideational meanings (steps 1 to 3) serves well for my interest, as Fowler states, "every person's socio-linguistic abilities are diverse, so that their language-use incorporates a repertoire of *ideational* perspectives."[161] He adds, "that such stylistic or register differences, correlating with social and ideological circumstances, carry differences of ideational significance."[162] Because the ideational component accounts for the underlying *content* of the speech, each parsed clause can be analyzed under two aspects: the experiential and the logical. The ideational meaning construes language fulfilling the function of expressing content with all types of processes, participants, qualities, and circumstances.[163] This includes not only the experiential sub-component such as persons, objects, abstractions, processes, qualities, states and relations, but also the logical sub-component such as abstract logical patterns relating to experience

[160] I.e. "Everything hangs together." Lyons, *Semantics*, 714. Lyons originally said of verbal aspect.
[161] Fowler, *Linguistic Criticism*, 149. Emphasis mine.
[162] Fowler, *Linguistic Criticism*, 150.
[163] Halliday and Webster, *Text Linguistics*, 9, 20. Cf. Morley, *Introduction*, 50

indirectly.[164] The study of discourse cannot be separated from the study of grammar of the language in use,[165] because grammar is an informative resource not only for learning the experience of the writer's world, but also for knowing the writer's attitude towards the reader.[166]

As mentioned above, the ideational component can be quantified through the system of transitivity. The area of transitivity will describe the types of process and their relation to the participants, and to attributes and circumstances.[167] Halliday defines transitivity as "the set of options relating to cognitive content, the linguistic representation of extralinguistic experience, whether of the phenomena of the external world or of feeling, thoughts and perceptions."[168] Whereas clause analysis simply parses the text into its constituent clauses, transitivity analysis identifies the process of the clause by process types, specified participant roles, and circumstances. Because the process describes the "happening" of the clause the transitivity analysis categorizes the various types of the process such as material (doing), mental (sensing), verbal (saying), relational (being or having), and existential and behaving processes.[169] With material processes, participants can be classified whether as Actor/Agent and Goal/Affected.[170] Always involving "material," in a sense of linguistics, the actor is obligatory whereas the goal is inconsequential.[171] In the process of sensing, clauses involve various functions such as seeing, feeling, thinking, and knowing with typical words expressing them:

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[164] Halliday and Webster, *Text Linguistics*, 20.
[165] Halliday, *Functional Grammar*, 345.
[166] Cf. Halliday and Webster, *Text Linguistics*, 233.
[167] Halliday and Webster, *Text Linguistics*, 20, 221, Morley, *Introduction*, 50.
[168] Halliday, "Notes," 199.
[169] Halliday and Webster, *Text Linguistics*, 221.
[170] Reed, *Discourse Analysis*, 63.
[171] Cf. Reed, *Discourse Analysis*, 63.

φιλέω, θέλω, φρονέω, νοέω, ὁραω, βλέπω, ἀκούω, γεύομαι, ἐπιθυμέω, θέλω, and γινώσκω. Mental processes are appropriately distinguished from material processes, and Reed points to the following two factors: the participant (Senser) is always human or human-like, and the other participant (Phenomenon) is often abstract.[172]

The relational process is the process of Being: the clauses express the sense of relation with words like ἔχω, γίνομαι, εἰμί, ὑπάρχω. However, as Reed rightly discerns, the relational process in Greek is more complex that it entails three further sub-categorizations: intensive, circumstantial, and possessive.[173] According to Reed, the process of intensive defines the relationship between the two terms that are one of sameness.[174] Circumstantial describes x is at, by, in y; the relationship is one of the following: "time, place, manner, cause, accompaniment, matter, or role."[175] Possessive shows x is of y; the relationship between the two terms is "one of ownership."[176] However, Reed also specifies that each of the relational processes may occur in one of the two modes, Attributive ("y is an attribute of x") and Identifying ("y is the identity of x").[177] Moreover, some Greek verbs such as εἰμί requires an even further special treatment as they are shown to be aspectually vague.[178] In the speeches of Peter and Paul, their appearance does not realize paradigmatic opposition with their tense forms.[179] In other words, as Porter explains, the aspectual vagueness does not realize formal choices in verb tenses, and hence cannot be differentiated aspectually.[180] Porter states, "The

[172] Reed, *Discourse Analysis*, 65.
[173] Reed, *Discourse Analysis*, 65.
[174] Reed, *Discourse Analysis*, 65.
[175] Reed, *Discourse Analysis*, 66.
[176] Reed, *Discourse Analysis*, 66.
[177] Reed, *Discourse Analysis*, 66.
[178] Porter, *Verbal Aspect*, 441.
[179] Porter, *Verbal Aspect*, 441.
[180] Porter, *Verbal Aspect*, 441.

concept of verbal aspectual vagueness (defined in opposition to ambiguity) provides a helpful metalanguage for discussing this set of verbs."[181] Importantly, the different tense forms of εἰμί occurs eight and three times respectively in Peter's and Paul's speech, and their presence would not account for a specific aspect of the ideational process. Porter further states the nature of such a vagueness saying that "a piece of language is ambiguous if it has more than one discrete interpretation, whereas if it is simply open to a variety of interpretations because it is unspecific, i.e. it does not have a plurality of discrete interpretations, it is vague."[182]

Relating to these three main processes (i.e., material, mental, and relational), verbal process is derived from Material and Mental, whereas Existential process from Relational.[183] Verbal processes involving expressions of saying tend to appear with different kinds of participants comparing to material and mental processes: sayer, target, and verbiage.[184] Existential processes, while similar to relational processes, their "existent" (similar to token) is not "related" to a value.[185] The full discussion can be diagrammed as follows.[186]

[181] Porter, *Verbal Aspect*, 441.
[182] Porter, *Verbal Aspect*, 442.
[183] Reed, *Discourse Analysis*, 69.
[184] This will be demonstrated later.
[185] Reed, *Discourse Analysis*, 69.
[186] Developed from Reed, *Discourse Analysis*, 69 and Halliday and Webster, *Text Linguistics*, 222.

Process	Function	Participants's Roles	
Material Action Event	Doing Doing Happening	Actor/Agent	Goal/Affected
Mental Perception Affection Cognition Comprehension	Sensing Seeing Feeling Thinking Knowing	Senser	Phenomenon
Verbal	Saying	Sayer/Target	Verbiage
Relational Attribution Identification	Being Attributing Identifying	Possessor Carrier Identifier	Possessed Attribute Identified
Existential	Exists	Existent	'There'

Process Types and Their Participants with Roles

Moreover, transitivity analysis in *Text Linguistics* demonstrates the advantage of having a relatively more thorough analysis in the first stage regarding the actual *content* of the language.[187] Much of the analysis will comprise a semantic investigation of ideational meanings of each speech, with special emphasis on how such semantic structure can be used to interpret the relation of both speeches. Firstly, each sentence will be parsed into simple, complex, and embedded clauses, and the result will be tabularized.[188] This clause analysis will verify the type of each clause before dealing with each process. The grammar of each clause is accomplished by means of *process* that is realized by a verbal phrase, *participant* that is realized by nominal phrase, and *circumstance* that is realized by adverbial or prepositional phrase.[189] Processes usually

[187] Halliday and Webster, *Text Linguistics*. 223–25. See Table 10.2.
[188] Halliday and Webster, *Text Linguistics*, 219. OpenText.org provides this information, only to verify.
[189] Reed, *Discourse Analysis*, 62–63.

confine participants under a circumstance such as time, place, manner, means, and condition.[190]

For example, in a sentence, "In the beginning God created the heavens and the earth," "God," "the heavens," and "the earth" are participants (under different ideational categories as actor and goals), and "created" is the process with "in the beginning" as the circumstance. The logical sub-component of ideational metafunction examines how clauses are woven into a single meaning through elaborating ("equals"), extending ("is added to"), and enhancing ("is multiplied by").[191] Understanding the logical meaning between clauses is important in knowing the makeup of these clauses. The relation is either symmetrical (*paratactic*) or asymmetrical (*hypotactic*),[192] as "parataxis and hypotaxis not only describe relations between clauses at the level of clause-complex, but also apply to functionally significant spans further up the hierarchy."[193]

Interpersonal Meanings

Halliday and Webster's Steps (4) and (5) realize the interactive aspect of language: Interpersonal metafunctions represent that meaning is an exchange on an interactive event.[194] For the speaker adopts a particular speech role whereas in return assigning the listener a complimentary role.[195] Interpersonal metafunction deals with the use of language to relate to the audience, involving the hearer as "an essential participant in the speech act."[196] Ideational meaning represents speakers' experiences whereas

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[190] Halliday and Webster, *Text Linguistics*, 221.
[191] Halliday and Webster, *Text Linguistics*, 227–28.
[192] Halliday and Webster, *Text Linguistics*, 227–28.
[193] Halliday and Webster, *Text Linguistics*, 229.
[194] Halliday, *Introduction*, 68.
[195] Halliday, *Introduction*, 68.
[196] Halliday and Webster, *Text Linguistics*, 20, 233.

interpersonal meaning is another form of action in which the speaker relates to the listener.[197] The system of transitivity quantified ideational meanings whereas interpersonal meanings are accounted for through the system of Mood. In Hallidayan SFL, because functional subject is closely related to finites (i.e., tense, modality, etc.), they are regarded as a single constituent called the Mood,[198] which in Greek only predicate alone carries the semantic burden.[199] In an English clause structure, the order of the subject and finite often indicates Mood, but in Greek the speaker's emphasis usually positions at the front of the clause and the grammatical moods (indicative, imperative, subjunctive, and optative).

Again, since choice is the core mechanism of expressing meaning, a created outcome that is contrasted between what is chosen and what is not but could have been,[200] such choice for interpersonal meaning can be realized by Mood-Residue structure.[201] However, the system of mood needs to account for various roles in rhetorical interaction, called Speech Functions: if the clause is a statement or a question, or if the speaker is giving or asking for information.[202] Especially in Greek, this identifying of speech functions serves "as a semantic bridge" between the context of situation and the lexicogrammar.[203] There are two active speech interactions, giving and demanding, which—according to Halliday—are done with two kinds of commodities, goods-and-services, and information. Again, in *It is cold in here*, however, determining the speech

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[197] Reed, *Discourse Analysis*, 80.
[198] Halliday, *Introduction*, 73.
[199] Reed, *Discourse Analysis*, 81.
[200] Fontaine, "Introduction," 3.
[201] Halliday and Webster, *Text Linguistics*, 21, 234.
[202] Reed, *Discourse Analysis*, 80; Morley, *Introduction*, 61; Halliday and Webster, *Text Linguistics*, 21.
[203] Porter, "Systemic Functional Linguistics," 24.

function is unclear for it can be a statement of fact or a request/command for closing the window.[204] Porter shares an insight for its remedy:

> What is needed is a means of determining the relationship between the semantics and the formal expression that links the form of the statement to its structure, without simply claiming that *It is cold in here* in one context is a statement and in another a command (same lexico-grammatical realization of two different speech functions).[205]

To Halliday, the measure of analysis is not very satisfactory due to its subjective, implicit, and equivocal characteristics, as he argues, for example, the presence of different moods and repeated use of emphasized words *may* describe how each speech contributes to the interpersonal emphasis of the discourse.[206] Contrary to this, Reed states, "The speaker's view of reality (not reality itself) may be understood either as an *assertion* or as a *non-assertion*, corresponding respectively to the indicative and non-indicative forms."[207] Thus, he explains,

> The emphasis is placed on the semantic contribution of the indicative as the speaker's *assertion* about reality, not whether that assertion is actually true. In the case of non-assertion, non-indicative forms are used to indicate various other semantic categories: *direction* (imperative), *projection* (subjunctive), *projection + contingency* (optative).[208]

Greek is a language that the choice of a verb or verbal group in a clause often determines the construction of the entire clause, and verbal aspect is "one of many semantic features realized by a set of systemic choices."[209] As the verbal predicate carries such semantic burden, the value of Porter's systemic verbal categories becomes indispensable. I think the most fundamental argument in Porter's *Verbal Aspect* is that the

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[204] Halliday and Webster, *Text Linguistics*, 234.
[205] Porter, "Systemic Functional Linguistics," 33.
[206] Cf. Halliday and Webster, *Text Linguistics*, 235.
[207] Reed, *Discourse Analysis*, 82.
[208] Reed, *Discourse Analysis*, 82. Italics his.
[209] Porter, "Aspect Theory," 220–21.

formation of Greek tense represents the speaker's perception of the process, and not temporal reference like traditional grammarians asserted. Such insight coheres to the fundamental idea of SFL that the (Greek) verbal system views the process according to the author's reasoned subjective perspective.[210] In other words, the speaker's perception, which may or may not be an objective reality, does not necessarily represent the actual event.[211] Because modality—which in an actual speech can be expressed verbally and understood by the speaker's intonation[212]—construes a speaker's attitude about what he or she is speaking, Halliday and Webster state, it is "a powerful meaning-making resource; the distinctions that can be made are subtle, as are many of the shades of meaning that colour our everyday conversation."[213]

Again, where Halliday remains unclear—rather inadvertently due to the English language structure—Porter supplements with the Greek modal system for an analysis of interpersonal meanings.[214] He states,

> Thus the Indicative is used for assertive or declarative statements (there is no evidential or judgmental grammatical system), while the non-Indicative forms grammaticalize a variety of related attitudes, having in common that they make no assertion about reality but grammaticalize simply the 'will' of the speaker, and are therefore deontic. Thus the Imperative grammaticalizes [+direction], the Subjunctive grammaticalizes [+projection], and the Optative, marked in relation to the Subjunctive, grammaticalizes [+projection: +contingency].[215]

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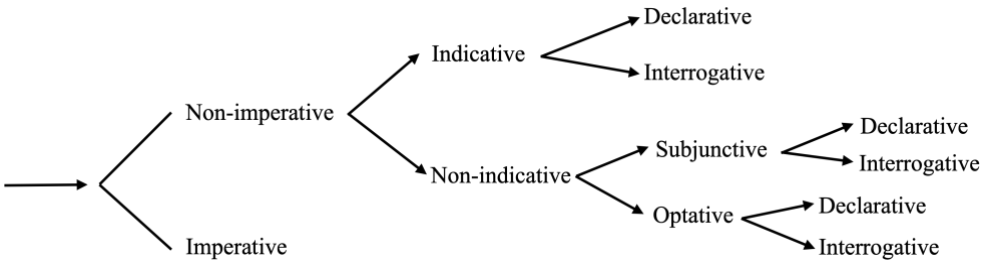
[210] Porter, *Verbal Aspect*, 88.
[211] Cf. Porter, *Verbal Aspect*, 91.
[212] Cf. Halliday and Webster, *Text Linguistics*, 170.
[213] Halliday and Webster, *Text Linguistics*, 178–79.
[214] N.b. Porter, *Verbal Aspect*, 164.
> Greek has two distinct sets of inflexional forms, the Indicative and the non-Indicative. Not only are they formally distinct (verbal ambiguity does play a part in certain forms but context virtually always makes the meaning clear; see chapt. 10), but this confirms a perceived distinction between their functional semantics.

[215] Porter, *Verbal Aspect*, 165–66.

Because the Greek language cannot share the same grammatical structure with English, to make SFL applicable to the study, its modality—the choice of mood for what the speaker is saying—demands fresh understanding.[216] With its morphologically complex verbal system, Greek expresses its modality by the change of grammatical mood forms with few exceptions for some second person indicatives and imperatives.[217] Regarding its subjective perspective, Porter offers the basic outline of the interpersonal system network with the entry position Attitude between assertive and non-assertive.[218] As shown below, he explains that the verbal mood forms can indicate the interpersonal semantics.[219]



Moreover, the two distinct inflectional forms, the indicative and the non-indicative, usually confirm their functional semantics.[220] Porter argues there is direct and explicit relation between the formation and their semantics, and his extensive categorization helps determine the speech function of the clause as the following diagram shows.[221] How much this can be attested, I will test in this study.

Exchange role	*Goods and Services*	*Information*
Giving	open question	declaration
Projecting	projective question	projetive statement
Wishing	projective contingent statement	positive/negative question
Demanding	command	τ-question
Enquiring	projective contingent question(?)	projective (contingent) τ-question (?)

[216] Halliday and Webster, *Text Linguistics*, 170–71.
[217] Even then the context will usually clarifies the meaning. Cf. Porter, *Verbal Aspect,* 164.
[218] Porter, "Systemic Functional Linguistics," 27; Porter, *Verbal Aspect*, 165.
[219] Porter, "Systemic Functional Linguistics," 31.
[220] Porter, *Verbal Aspect*, 164; Porter, "Systemic Functional Linguistics," 29.
[221] Porter, "Systemic Functional Linguistics," 29.

I must also note, however, despite the sophisticated methodology, under different socio-semiotic nuances interpersonal meanings still can vary more drastically than experiential and textual meanings.[222] Regardless, interpretation is objective in the sense that the interpreter examines the author's lexico-grammatical choices, which are realized according to "a specific set of semantic features selected from the possible meaning choices in the system network."[223] Because the interpersonal component construes the speaker's attitude towards the hearer, analyzing speech functions informs all kinds of nuances residing in the speech-communication.[224] For instance, Porter illustrates his point with Rom 5:1, where the clause can be either a declarative statement or a projective statement.[225] Such options do not just indicate its lexico-grammtical description, but also its causal semantics; however, for the final decision, these options must be analyzed under the discourse semantics, how it functions in context.[226] Porter states that the final stress must account for the argument of the book (in his case, Romans), its purpose, and its theology.[227]

Lastly under the discussion of interpersonal metafunction, a still developing theory of linguistic tone merits to be introduced for the present study. Tone is often understood intuitively rather than analytically, but by representing Tone as a sort of strong linguistic pattern, it will be able to provide an explanation to a phenomenon that is

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[222] Cf. Land, *Integrity*, 61.

[223] Porter, *Verbal Aspect*, 88.

[224] Cf. Halliday and Webster, *Text Linguistics*, 170. In Porter, "Systemic Functional Linguistics," 37, Porter explains how speech functions differ with speech-Acts theory as follows: [Speech-act theory] requires knowledge of the language user's intention, which cannot be deduced from the individual sentence or formalized in the lexicogrammar. Nor is speech-act theory concerned with discourse itself, concentrating as it does upon utterances/sentences taken in isolation.

[225] Porter, "Systemic Functional Linguistics," 45–46.

[226] Porter, "Systemic Functional Linguistics," 46.

[227] Porter, "Systemic Functional Linguistics," 46.

only understood intuitively repetitive. Land posits that the term "tone" is never linguistically defined.[228] He postulates that "explicit criteria for the identification of a written tone are never given, and it is never established that changes in tone have any necessary relevance" to a linguistic study.[229] Alternatively, however, Thompson provides his developing theory in which he credits Halliday for the first impression of linguistic tone.[230] He states, "The aspect that we were concerned with might informally be called the 'tone' of the text: the overall cumulative effect of the way in which certain transitivity choices seem to reinforce each other by repeating a particular facet of meaning."[231] Thompson illustrates the theory of tone by sampling different texts from various industries.[232] For example, in an education text, high frequency of relational processes can be observed as it reflects the function of such texts to describe and identify a certain phenomenon.[233] Likewise, in advertisement, a strong pattern of the addressee as Senser is often observed along with mental processes.[234] The tone, as Thompson defines and illustrates, is useful to verify the same conclusion that the purpose of using different tone, often in relation to different interpersonal shifts, is to achieve a certain goal. This goal is a reflection, a reaction, or even a need, which is found in the context of situation. In other words, in the advertising context, "the seller is mainly projected as producing a product which the buyer contemplates and subsequently enjoys — typically without being

[228] Land, *Integrity*, 29.

[229] Land, *Integrity*, 29. Also see Chen, *Tone Sandhi: Chinese Dialects*. Chen's work deals with the prosodic and phonological realm of tone, while the tone in the present discussion is more about its semantic value. However, Halliday, Thompson, and Chen mutually discuss a sound pattern and prosodic repertoire.

[230] Halliday, *Introduction*, 2nd ed., *143*; Halliday, *Halliday's Introduction*, 553–54.

[231] Thompson, "Resonance," 30–33. Here, 30.

[232] Thompson, "Resonance," 30–31.

[233] Thompson, "Resonance," 30.

[234] Thompson, "Resonance," 30–31.

projected in the text as the Actor in a process of buying."[235] In short, context often demands a certain tone of language, and the clearer and stronger the demand the more explicit type of language pattern, called tone, will be employed. Thompson also discovers that some particular uses of tones become so familiar to certain audience/readers that they are often considered as "dead metaphors."[236] Even then, however, Thompson argues, "when they are consistently repeated throughout a text they give it a distinctive tone which largely disappears if they are rewritten congruently."[237] In fact, this seems to explain better how the readers can hear similar speeches from different speakers. Even though scholars often jump to the conclusion that Luke created both speeches, I believe that the similar patterning or the same tone of language in different speeches could be a sign of similar register that comes from the demands of the individual speeches.

Textual Meanings

The textual meaning construes the function of language in creating the text; so it represents the texture of speech-discourse.[238] This third major function of language is second-order, and interdependent to the other metafunctions. Whereas ideational meanings represent the speaker's experience, and the interpersonal speaker-audience's interaction, textual meanings represent the constructed effectiveness which enables the text to be true to its purpose.[239] Geoff Thompson explains how the textual relation contributes meaning and function:

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[235] Thompson, "Resonance," 30–31.
[236] Thompson, "Resonance," 31.
[237] Thompson, "Resonance," 31.
[238] Cf. Halliday and Webster, *Text Linguistics*, 235.
[239] Halliday and Webster, *Text* Linguistics, 10. Cf. Reed, *Discourse Analysis*, 88; Eggins, *Introduction*, 273.

> If we take meaning as being the sum of what the speaker wants the hearer to understand — in other words, if we equate the *meaning* of a sentence with its *function* — then understanding how the present message fits in its context is clearly part of the meaning.[240]

Thus, the textual meaning contributes to meaningful relationships of text (and cotext) and the context of situation.[241] Textual meanings understand how speakers construct a message from both ideational and interpersonal meanings.[242] One of the fundamental characteristics of every communicated language is that it must be internally organized to mean something, and for that Halliday and Webster state:

> Patterns of lexico-grammatical choice contribute to establishing texture, on the basis of which one can identify the spans that together form the text as a whole. Lexicogrammtical choice may be experiential (choices from the system of transitivity), logical (choices related to clause taxis), interpersonal (choices from system of mood and modality), and textual (choices related to theme-rheme and information structures).[243]

There are two aspects to texture: intra-sentence texture and inter-sentence texture, also called Cohesion.[244]

The concept of cohesion does not merely feature in grammatical interpretation of a text, but it boasts as a semantic concept as it refers to relations of *meaning* "that exist within the text, and that define it as a text."[245] Apparently, Halliday and Hasan's description of cohesion lays stress on the functional relationship between linguistic form and meaning.[246] Speaker's meaning is uttered as a series of wording, and such formation is expressed either as a speech or a writing under the system of the language.[247] The intra-

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[240] Thompson, *Introducing Functional Grammar*, 7. Italics his
[241] Reed, *Discourse Analysis*, 88.
[242] Reed, Discourse Analysis, 88.
[243] Halliday and Webster, *Text Linguistics*, 378.
[244] Halliday and Webster, *Text Linguistics*, 183.
[245] Halliday and Hasan, *Cohesion*, 4. Also see Reed, *Discourse Analysis*, 30.
[246] Reed, *Discourse Analysis*, 30.
[247] Cf. Halliday and Hasan, *Cohesion*, 5.

sentence texture is self-explanatory as it represents the within-itself structure of making communication, and the intra-sentence structure, i.e. cohesion is the texture that carries the message in an appropriate form that fits the particular linguistic and situational context.[248] This concept of cohesion explains how the text affords an integration between discourses. As Halliday and Webster state, "Cohesion in a text increases as the elements within a text become more mutually dependent on one another for their interpretation."[249] The textual component accounts for the relationships of cohesion within and between clauses.[250] A cohesive unit can be tested for its distinctive lexico-grammatical patterning, i.e. strong texture, as the two speeches can attest a functionally significant text span.[251] As introduced above, the linguistic features that configure situational contexts, which are valued as field, tenor, and mode, constitute a Register.[252] The more we know specifically about field, tenor, and mode, the more we can specifically describe a text in such a situation.[253] Because the register represents the configuration of semantic patterns, a particular context often postulates a particular text. If the field, tenor, and mode of Acts 2 and 17 demonstrate peculiar contexts their texts will construe such meanings. The Greek language structure "is to be viewed as a coordinated network of verbal semantic choices arranged in coherent systems," not as a series of discrete, disjoint forms.[254] Thus, register often supplements cohesion, and they together define the text. When SFL is attested as an effective tool to determine text integrity the concept of cohesion and the theory of register contribute most to such an end. Moreover, for the present study, they not only define the

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[248] Halliday and Webster, *Text Linguistics*, 183.
[249] Halliday and Webster, *Text Linguistics*, 235.
[250] Morley, *Introduction*, 70.
[251] Cf. Halliday and Webster, *Text Linguistics*, 272.
[252] Halliday and Hasan, *Cohesion*, 22.
[253] Halliday and Hasan, *Cohesion*, 22.
[254] Porter, *Verbal Aspect*, 97.

relative strength of the texture, but also describes how their textual meanings show affinity or difference.

Moreover, since the relationship between the speaker and his audience is key to understanding his interpersonal meanings, both Peter's and Paul's virgin encounter with their audiences is reflected in their speeches. Because the speech must convey the speaker's meaning and must also be understood by the hearers, any sensible and meaningful text constitutes these two aspects called respectively, Thematic Structure and Information Structure. Halliday and Webster describe the former as an organization of a sentence according to the speaker's perspective that gives something as a point of departure (the Theme), which leaves the rest of the sentence as the Rheme.[255] Information structure, which represents the hearer's angle, is "the organization of discourse into message blocks, each of which adds something new."[256] Information structure comprises "both an optional element functioning as *Given* accompanied by an element functioning as *New*."[257] A peculiar register should affect the information structure significantly, because the speaker cannot rely on any *given* information.[258] In speech, "new information typically receives topic prominence or focus."[259] Usually, however, an overlap is expected between the understanding of thematic structure and information structure: theme being typically given information whereas rheme being new information.[260]

If information is, as Nils Erik Enkvist defines, "certainty as opposed to uncertainty," the newer and/or complex information the speaker has, he/she must learn to

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[255] Halliday and Webster, *Text Linguistics*, 183.
[256] Halliday and Webster, *Text Linguistics*, 183.
[257] Halliday and Webster, *Text Linguistics*, 184.
[258] Westfall, "Discourse Analysis," 149.
[259] Halliday and Webster, *Text Linguistics*, 184.
[260] Halliday and Webster, *Text Linguistics*, 184.

eliminate paradigmatic alternatives within a system so the audience can better grasp that information.[261] He explains, "certainty is achieved through an exclusion of those paradigmatic alternatives that do not hold."[262] Likewise, Reed states that the various linguistic elements of a discourse must "interrelate in a meaningful whole," while certain elements will "distinguish themselves as thematic (or prominent)."[263] A coherent speech exhibits a clear theme; it is about something specific, not about everything in general.[264] Therefore, speeches of Peter and Paul in Acts 2 and 17 respectively must demonstrate definitive meanings which contribute to the narrative of Acts.

SFL Discourse Analysis: Contrastive Text Analysis

The benefits of discourse analysis include that it produces expandable outcomes from its robust linguistic investigation. These outcomes can be utilized for a more inclusive framework.[265] As Suzanne Eggins states, the goal of SFL based text analysis is probably better described as to evaluate than to understand the text.[266] But the evaluated outcomes will only reveal their contribution to their embedded cotexts by comparison, or contrastive text analysis as Eggins puts it. In the next two chapters, two speeches of Acts 2 and 17 will be evaluated under a tripartite semiotic system with its locus of choices according to ideational, interpersonal, and textual functions. The semantic choices—in which their contextual elements of field, tenor, and mode have effects—are realized through the lexicogrammar that represent each speaker's register effectively.[267] The three

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[261] Cf. Enkvist, "Discourse," 3.
[262] Enkvist, "Discourse," 3.
[263] Reed, *Discourse Analysis*, 88.
[264] Reed, *Discourse Analysis*, 88.
[265] Porter, *Linguistic Analysis*, 91.
[266] Eggins, *Introduction*, 309.
[267] Cf. Eggins, *Introduction*, 307.

grammatical systems of Transitivity, Mood, and Theme will demonstrate three semantic dimensions in a "predictable and systematic way" for a further contrastive analysis. The metafunctional relationship of the speeches, which Eggins calls "realizational relationship," will display features all the way from the most abstract level such as their contexts to the very concrete level such as lexical patterns.[268]

Moreover, SFL based discourse analysis allows the speech to convey their functional meanings in the whole speech discourse rank, even may show how they contribute to developing the cotextual narratives. However, as will be reflected in the conclusion of the next two chapters, metafunctionally construed meanings will question some of the prevalent interpretations about their similarities and differences. Provided there are explicit criteria how previous studies are done, the outcomes of the present study will be compared to the preexisting insights. The intricacies of the outcomes will also verify that such a language-use occurs not in a vacuum that even similar strings of words or clauses have distinct semantic values depending on the subtle lexico-grammatical choices made out of reaction to its context.[269] Language as a social communicative tool manifests how individual speakers "manipulate and communicate with their environment."[270] Eggins elaborates this as follows,

> The higher the contextual dimension involved in the problem, the greater the number of analyses "at risk". For example, interest in generic variation between two texts will almost certainly involve analysis of a number of systems, since genre is realized through configurations of all the register variables, which means all the discourse-semantic and lexico-grammatical systems are likely to be influenced.[271]

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[268] Cf. Eggins, *Introduction,* 308.
[269] Cf. O'Donnell, "Designing and Compiling a Register-Based Corpus," 255.
[270] O'Donnell, "Designing and Compiling a Register-Based Corpus," 255.
[271] Eggins, *Introduction,* 312.

This very fact, namely the socio-semiotic function of language as perceived by systemic functional linguistics, warrants the comparison worthy of undertaking because each speech must contribute somehow and in some way to Luke's definite agenda for his grand and diverse world missions.

Analyzing the series of linguistic choices made in the speeches provides the speaker's ultimate meaning, and comparing the meanings of the two different speeches in regards to the primary author's context or his known agenda must describe, or at least delineate, his design for their uses. Luke's individual purpose for each speech must result in different lexico-grammatical choices that he installs in speeches; or rather the distinct contextual demand of the speech will always exhibit distinct lexico-grammatical choices. For example, for Peter on the day of Pentecost and Paul in the face of the Athenian challenge, Luke espouses particular semantic options available to him, which in turn are realized in his peculiar speech discourses. Some of his particular choices seem to be incongruent with what is known about the characters of Peter and Paul.[272] In Peter and Paul's speeches, choices must be made at every turn, "with the purpose of creating and imparting meaning on every level."[273] Thus, how the speaker interacts with his audience in a different social situation is attested by his interpersonally organized lexico-grammatical choices,[274] and along with these choices his speech also creates ideational meanings that contribute to his subject matter, which must be heard and read coherently throughout the text. As Christopher Butler describes, language does exemplify a "central attribute of 'social man.'"[275] While the meaning potential of language often involves the

[272] O'Donnell, "Designing and Compiling a Register-Based Corpus," 256.
[273] Halliday and Webster, *Text Linguistics*, 238.
[274] Butler, *Systemic Linguistics*, 3.
[275] Butler, *Systemic Linguistics*, 3.

vast number of choices, fortunately the closed language system of the Greek language features a relatively confined number of networks, which correspond to certain explicit functions of language.[276]

As Matthew Brook O'Donnell rightly points out, a sociolinguistic approach to language in contrast to a "theoretical" approach accepts naturally occurring speech as the appropriate target for analysis.[277] Halliday and Webster also state that only objective linguistic scholarship that uses the explicit categories for describing language as a whole contributes to the analysis of the text.[278] Porter also states, "intralinguistic entities are those that have their existence only through language. In this sense, language is the determining feature to create a fundamental distinction between entities."[279] These categories allow for 'the comparison of each text with others, by the same and by different authors, in the same and in different genres.'"[280] Moreover, individual and independent outcomes, such as ones from the next two chapters, will remain detached from the whole comprehensive discourses of Acts unless the study corroborates these outcomes through a comparative matrix which identifies all the factors reconnecting to Luke's ultimate purpose (or purposes) of employing them.

However, as Porter warns, modern linguistics may not be a panacea for challenging tasks such as the present study, but it certainly promises a through text-based study.[281] And as we approach the final section of the methodology, I want to lay out the final linguistic process that compares the outcomes from its two preceding chapters on

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[276] Butler, *Systemic Linguistics*, 47.
[277] O'Donnell, "Designing and Compiling a Register-Based Corpus," 255.
[278] Halliday and Webster, *Text Linguistics*, 219.
[279] Porter, *Linguistic Analysis*, 149.
[280] Halliday and Webster, *Text Linguistics*, 219.
[281] Porter, *Linguistic Analysis*, 92.

speeches of Acts 2 and 17. Here I find Eggins's "contrastive [linguistic] analysis" fits closely to my comparative model. She explains:

> Contrastive analysis offers a relatively easy way in to tackling text analysis, because it provides some picture of how an actual text is but one realization from a total potential. Patterns of linguistic choice are more easily identified and explained when seen in contrast to other texts exhibiting patterns that realize other possible choices.[282]

As defined above, the purpose or "goal-orientation"[283] is implicit in author's linguistic choices made against other alternative-yet-rejected lexico-grammatical choices, and it will become explicit when these choices from the two speeches are evaluated under contrastive analysis. For example, both speeches present the resurrection of Jesus from the dead, but some of their lexico-grammatical choices are mutually exclusive. Bache thus states, "choice relations follow from unique sign functions as reflected directly by the arrangement of features contrasted in the system." To seek the mutual interest of these two speeches,[284] investigation can be done either from above or from below. Contextually, from above, their large interest should be congruous to Luke's missional purpose, first to give the speech to the diaspora Jews on the day of Pentecost in Acts 2, and then second to the Athenians on the speaker's journey to the Greek Areopagus. From below, however, there must be certain specific lexico-grammatical expressions that demonstrate peculiar meanings in each speech.

Two speeches seem to display a mutual goal to teach the effect of Jesus's death as the most relevant and salvific knowledge even unto them who are from foreign contexts. Under the contrastive analysis, however, such similarities are to be examined with

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[282] Eggins, *Introduction*, 310.
[283] Butt et al., "Teleological Illusion," 37.
[284] See how she uses this model in Eggins, *Introduction*, 310.

specific elements, which in turn may show subtle differences rather than inner resemblance. For example, dominant use of the LXX in Acts 2 questions the lack of scriptural reference in Acts 17; although interpersonal functions of one speech may differ greatly from the other when considering the different audiences, the first being diaspora Jews along with Peter's fellow Jewish residences in Jerusalem and the second, the Athenians. The way in which Luke uses different impressions through different speech functions may indicate more similarities than first postulated due to the different use of Scripture in the speeches. Moreover, O'Donnell's application of Douglas Biber provides a supplementary insight for comparison. O'Donnell introduces a constructive matrix to compare two linguistic outcomes of the spoken language. Although his model does not interact with the present research, he too stretches SFL into the study of both "linguistic variation and a typology of texts (text-types)."[285] It is also helpful to see that he attests some linguistic approaches often fail to consider register differences,[286] and as Biber argues, the lexico-grammatical realization of a speech must be considered differently from the informational prose.[287] Thus, O'Donnell states,

> Biber applied multivariate statistical methods (factor and cluster analysis) to count over 60 linguistic features (such as past-tense verbs, noun-verb ratio, analytic negation) for every text in a corpus classified on the basis of external genre (what he refers to as register) categories (e.g., private correspondence, academic texts, private conversation).[288]

For these reasons, the investigated internal features of the two speeches are to be compared according to the situational framework of register. The result must land on target, because as Biber states, "the primary goal of the framework is to specify the

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[285] O'Donnell, "Designing and Compiling a Register-Based Corpus," 270.
[286] Biber, "Register," 9.
[287] Biber, "Register," 9.
[288] O'Donnell, "Designing and Compiling a Register-Based Corpus," 270.

situational characteristics of registers in such a way that the similarities and differences between any pair of registers will be explicit."[289]

Halliday also posits that there is one general principle that spoken language and written language can never be alike, because the register, which he describes as "the principle of functional variation" innately differs.[290] As introduced above, one of two kinds of variation in language is register, while the other dialect: "Whereas the dialect is what you speak habitually, and is determined in principle by who you are, the register is what you are actually speaking (or writing), and is determined by what you are doing at the time."[291] Between spoken language and written language, although there is no clear variation for written language, it is important to note that there will always be a new range of functional variation added to written language when it is transformed from spoken language. Halliday argues that this will lead to "the emergence of configurations of semantic and lexico-grammatical patterns that they come to be recognized as characteristic of writing."[292] In other words, Paul's speech at the marketplace should be different from what and how he now speaks on the Areopagus since they are based on different register. But when Luke writes these two speeches as a part of his account for a single episode in Acts they are likely to be conformed to a certain discourse form. Halliday argues that variations often influence each other, and he states, "in a literate community there is 'feedback; from writing into speech, particularly because of the prestige with which written registers tend to be endowed."[293]

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[289] Biber, "Analytical Framework," 41. Also quoted in O'Donnell, "Designing and Compiling a Register-Based Corpus," 272.

[290] Halliday, *Spoken and Written Language*, 44.

[291] Halliday, *Spoken and Written Language*, 44.

[292] Halliday, *Spoken and Written Language*, 45.

[293] Halliday, *Spoken and Written Language*, 79.

Moreover, for the analysis of spoken language, Porter stipulates that speeches of Acts are recorded within written language, and it is noteworthy that they tend to present a different set of "perhaps insurmountable" problems.[294] Biber acknowledges the intricate nature of the discussion and he states, there is considerable disagreement "concerning the need for a linguistic comparison of speech and writing."[295] Thus, Porter would find the discussion necessitates an elaboration as follows:

> Most work on textual structure of *written* text and dialogue does not differentiate between dialogue as written text and dialogue that may record oral text. This is not to say that it could not be done, however, but one would have to rely upon criteria found in the analysis of contemporary spoken discourse. This provides a further problem for discussion of ancient Greek, however, since the assumption that spoken language now reflects similar features as ancient Greek is one that must be proved and cannot be assumed (but see Biber 1988).[296]

Whereas what Luke does with language is represented in his tri-metafunctional meanings of the speeches, deriving the functions of speeches in Acts comes from analyzing both his distinct lexico-grammatical choices and their alternatives. For this reason, Luke's use of the two speeches will be evaluated independently before they will be brought to contrastive analysis; this two-step process will evaluate the realized meanings versus potential meanings, and recognized lexico-grammatical choices versus alternate unspoken choices in their contribution to Acts.

Between reading and listening is not only a subject of how one learns new information, but it is about how one accepts new information.[297] Apparently, what is available to the modern readers is not an audible voice of any speaker in Acts, but only the written speeches. There are incompatible properties between spoken and written

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[294] Porter, "Dialect and Register," 204.
[295] Biber, *Variation*, 5.
[296] Porter, "Dialect and Register," 204. Emphasis his.
[297] Cf. Halliday, *Spoken and Written Language*, 97.

language, as Halliday states, "in whatever form the text is actually presented."[298] It is important to note, as he explains, "spoken language is spoken language even if it is presented to us in the form of a transcription, as text in writing."[299] That said, Halliday states, "The written language presents a SYNOPTIC view. It defines its universe as product rather than as process."[300] But the spoken language—regardless of its medium, whether spoken only or written down—presents a "DYNAMIC" view.[301] Speech defines the universe as process and sees no static phenomena but only what is happening.[302]

If the Acts of the Apostles was read in the church, as it was supposed to be, the speeches would dramatize the character-speech with extra vividness over their surrounding cotexts that are in different genres. Whenever the reader enters the part with the direct speech discourse, it must be read as if Peter or Paul himself is speaking to his audience delivering the message directly and audibly. Not only the reader/audience should notice its genre independence apart from the narrative, but they should also hear the speaker's (phonic) stress from the speech. This stress is called Prominence, and its relation to the rest of the speech discourse, including other prominence, often indicate the speaker's foregrounding material. In other words, as Cynthia L. Westfall describes, prominence often builds a "mental representation" of the text.[303] With prominence, Randall K. J. Tan argues that the speaker marks various items according to his perspective of relative importance, which often guides the audience into a best comprehension.[304] Because searching for purpose must relate to prominence the

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[298] Halliday, *Spoken and Written Language*, 97.
[299] Halliday, *Spoken and Written Language*, 97.
[300] Halliday, *Spoken and Written Language*, 97.
[301] Halliday, *Spoken and Written Language*, 97.
[302] Cf. Halliday, *Spoken and Written Language*, 97.
[303] Westfall, "Analysis of Prominence," 78.
[304] Tan, "Prominence," 107.

examining of various features indicating prominence is a critical step in contrastive analysis. Prominence can be noticed, for example, by the use of more heavily marked systems (tense, voice, mood, etc.), unusual shifts in word order and syntax, or the use of redundant structures.[305] However, the significance of the prominence found in one speech can only be scaled in comparison to the other prominence of a speech in the same literature such as speeches of Peter and Paul. Despite its usefulness, the concept of prominence is often confused with Focus or Markedness.[306] If prominence is highlight or emphasis at the discourse level, focus refers to emphasis at the sentence level, and markedness to the hierarchy of lexicogrammar.[307] With prominence the speaker makes a part of his speech stand out among the rest, while with focus the speaker stresses a certain element in a sentence regardless of prominence. Markedness tend to show a more formal characteristic of emphasis than prominence which often refers to its semantical stress.[308] Functionally, the marked element tends to occur in a prominent context, while the unmarked element in a support cotext.[309] Thus, the prominence tends to indicate the speaker's stress in the direct speech discourse, and this prominence likely indicates the speaker's ideational stress, hence thematically relates to his purpose. However, what about the scenario when the known and explicit prominence of a character speech is betrayed or overshadowed by a different prominence such as one from the author? This relative prominence of the author in contrast to the speaker must be examined because it will be a strong indicator of the author's specific demand for the speech.

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[305] Cf. Porter, *Linguistic Analysis*, 91.

[306] E.g. Porter, *Linguistic Analysis*, 141. Prominence and markedness seemed to be used synonymously. Porter states, "Prominence is motivated markedness."

[307] Westfall, "Analysis of Prominence," 76–77. Cf. Porter, *Linguistic Analysis*, 141.

[308] Cf. Westfall, "Analysis of Prominence," 76, 79.

[309] Westfall, "Analysis of Prominence," 79.

Then, the concept of markedness and unmarkedness also becomes useful when evaluating meaningfulness of a speech discourse, not to mention one's main purpose in the speech. Westfall states, "Default features will tend to ground some marked features."[310] As John Lyons states, if a meaning can be quantifiable with respect to "expectancy" in context,[311] when the speaker makes a less probable choice, there is likely more meaning quantifiably.[312] Similarly Lyons also states that the meaningfulness "of utterances and parts of utterances, varies in inverse proportion to their degree of 'expectancy' in context."[313] In other words, such a socially prescribed unusual utterance is called marked while more probable and usual correspondences are described as unmarked. As Westfall states, markedness can be spotted not only in the system of verbs (aspect), but also in mood (attitude), voice, case, person, and even number.[314]

Consequently, when markedness is construed through verbal process Porter's verbal aspect theory helps draw a more explicit significance of the action. Aspect refers to the speaker's perspective of the process which he can express through formal tense-forms. Thus, Porter states, "Rather than reflecting a temporal distinction or a differing objective characterization of the kind of action, each choice of verb tense reflects an attempt by the speaker to grammaticalize his conception of the process."[315] Again, the formal categories and functional qualities are unified and quantified through the grid of tense-aspect planes.[316] The aorist tense forms the conceptualize perfective aspect, the present and imperfect imperfective aspect, and the perfect and pluperfect stative

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[310] Westfall, "Analysis of Prominence," 79.
[311] Lyons, *Introduction*, 415.
[312] Cf. Lyons, *Introduction*, 415.
[313] Lyons, *Introduction*, 415.
[314] Westfall, "Analysis of Prominence," 79.
[315] Porter, *Verbal Aspect*, 86.
[316] Cf. Porter, *Verbal Aspect*, 85; Porter, *Linguistic Analysis*, 257.

aspect.[317] I think the relation between markedness and most grammatical systems are quite intuitive and expected (of mood, voice, number, and person) with some discrepancies only in aspects and case.[318] For instance, in most cases, the perfective aspect is considered as the default (i.e., unmarked) aspect unless there is a strong argument against this notion on an ad hoc basis.[319] Depending on how the processes of the two speeches are realized in which tense forms, the major aspects of the processes, especially in prominent position will be weighed more heavily in considering the speaker's linguistic stress. As Randall Tan states, aspectual contrast is proposed "as a means of portraying different levels of prominence."[320] Although less significant than the discussion of aspect, in the system of cases, the genitive and the dative cases can be evaluated as more marked cases. Because the text is an instance of meaning created by patterns of choice at both clause level and above, from cohesion to prominence and markedness, these various concepts help the contrastive analysis to evaluate the speeches in multi-dimensional representation of such patterns.[321]

As briefly mentioned above, since the two speeches propagate the death and the resurrection of the incarnate Jesus to foreign context of culture, they both are commonly categorized as missional speeches. Then, what is some linguistic evidence for claiming their mutual field as missional speeches? And what is the linguistic basis for establishing a different tenor relationship to the reader? In fact, these questions themselves must lead to the description of missional speeches, and above all, since they share the same genre as

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[317] Porter, *Verbal Aspect*, 89. Cf. Westfall, "Analysis of Prominence," 79.
[318] For general and agreeable notions, see Westfall, "Analysis of Prominence," 79–84.
[319] Cf. Westfall, "Analysis of Prominence," 79.
[320] Tan, "Prominence," 102.
[321] Halliday and Webster, *Text Linguistics*, 281. Cf. Tan, "Prominence," 107.

direct speeches, how are they structured differently from the narrative texts, and what impact do the tenor and mode have on these variables being realized? The contrastive analysis can expand the study from below such as what types of words are used especially in marked areas, and how they contribute to form cohesion to the large narrative of apostolic missions. Porter distinguishes cohesion and coherence whereas cohesion refers to the text being held together structurally, making sense in the ideational level of communication credits coherence.[322] However, to acquire a complete picture of this ideational meaning of the coherent speech, the analysis of Transitivity must also be accompanied by lexical analysis.[323] For the choice of lexical items is, states Porter, "a means by which an author structures and shapes the discourse and directs the flows of information."[324]

Lastly, the theory of intertextuality, merits an introduction. As Y. R. Chao argues, with the systematic statement of theory we also need to formulate a method, which can be defined as "the ways and means by which the things are to be studied."[325] The theory of intertextuality understands that no text can appear in a vacuum that not only is every text a reflection of its context, but also it is a recreation of other texts. What most often is called "quotation" implies various intertextual incidents. Just to give examples, in order of a more formal relation it may be referred to as citation, reference, implication, allusion, reminiscence, transformation, echo, etc. Recently, the study of references to extratextual material has been increasingly popular in biblical studies, but the development of its

[322] Porter, *Linguistic Analysis*, 91.
[323] Eggins, *Introduction*, 312.
[324] Porter, *Linguistic Analysis*, 224.
[325] Chao, "Some Aspects," 15. See also Reed, *Discourse Analysis*, 35.

understanding has been disproportional.[326] The lack of focus even on a basic aspect of method for judging this literary dependence continues to be a problematic task.[327] As introduced in *Hearing the Old Testament in the New Testament*, a host of issues and problems rise to an extent,[328] that the development of the theory without the consensus of its definition will continue to impede any focus of the study. Although the struggles persist to concede how much of formal lexical repetition is required to be an intertext, of which Paul's speech in Acts 17 suffers under the sway of indefiniteness, fortunately for Peter's speech in Acts 2, the explicit quotations of the prophetic passage from Joel and David are apparent.

Thus, the terminology of Intertextuality is far from standardized,[329] but Jay L. Lemke's theory of intertextuality provides an applicable path to dealing with the intertext of the present speeches. Contrary to the largely undefined yet liberally applied approach in most intertextuality, including ever popularized versions of the NT use of the Old by scholars such as G. K. Beale and Richard B. Hays, Lemke states that the intertextual relations are neither formal (Beale) nor theological (Hays), but semantical through linguistic patterns. He argues:

> The specific meaning relations of two actual texts make a meaning more specific than any that is made in either text, but to understand or construe these meaning relations we must first master the more general and abstract patterns of meaning relations between texts.[330]

Lemke's view of intertextual relation encourages the interpreter to search for a more heuristic and integrative meaning relation rather than just hunting for a lexical repetition.

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[326] Porter, "Allusions and Echoes," 29.
[327] Brodie, *Birthing*, 43.
[328] Porter, "Introduction," 1.
[329] See Edmunds, *Intertextuality*, 133–63.
[330] Lemke, "Intertextuality," 87.

Specifically, Lemke argues that the intertextual relation must be construed "by pattern matching," which he elaborates, "by recognizing a *whole discourse pattern,* expectable in the situational context or activity."[331] Discursive Formations, produced by these patterns, typically "combine particular set of semantic relations among topical themes with a particular rhetorical or genre structure."[332] According to Lemke, the intertextual relation is not just about matching synonymous words from multiple texts because these words can be used in irrelevant meaning.[333] Intertextuality should focus where the speaker desires to implement a relevant thematic meaning from other text or texts.[334] In fact, this insight is very relevant to the present study. Luke's use of intertexts both in Peter's speech and Paul's speech demonstrate strong mastery of implementing intertexts as they are woven into the speeches without an unnatural pause. The use of intertext, for this reason, often contributes to textual cohesiveness, and Lemke states as follows, "A text is, in this sense, a semantic unit (cf. Halliday 1977) in that it is characterizable by a unity of meaning, such that the meanings expressed in each of its clauses have some specific meaning-relations to those expressed in some or all of the others."[335] Thus, the intertextual relations can be expected with the use of thematically equivalent lexemes or relatedly figurative expressions,[336] although as Lemke states, it is more important that the intertexts share semantic patterns than just lexemes.[337]

Moreover, as Xiaxia Xue acknowledges, Lemke's insight differs from other theories of intertextuality because it stresses that intertextual relations transcend the

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[331] Lemke, "Intertextuality," 89. Italics his.
[332] Lemke, "Intertextuality," 89.
[333] Lemke, "Intertextuality," 91.
[334] Cf. Lemke, "Intertextuality," 91.
[335] Lemke, "Text Production," 23.
[336] Lemke, "Intertextuality," 91.
[337] Lemke, "Intertextuality," 91.

context of situation but instead they depend on the context of culture.[338] This is a notable observation that provides a lens into Peter and Paul's reference to other texts including the Old Testament. For Lemke, intertextuality explores "the recurrent discourse and activity patterns of the community and how they are constituted by, instanced in, and interconnected or disjoined through particular texts."[339] There are two key concepts for Lemke's concept of intertextuality: Thematic Formation (TF) and Intertextual Thematic Formation (ITF). A thematic formation describes a "recurrent pattern of semantic relations used in talking about a specific topic from text to text."[340] Lemke further elaborates this as "patterns of semantic relations among the same or closely related words and phrases are regularly repeated over and over again in many texts in a given community."[341] Alternatively, intertextual thematic formation elicits common semantic patterns from a set of thematically related texts in a particular community.[342] They will be both applicable to examine inner references to other text, respectively thematic formation for the speech of Acts 2, and intertextual thematic formation for the speech of Acts 17.

Conclusion

The next two chapters begin analyzing two speech discourses of Acts 2:14b–36 and 17:22b–31 for their three metafunctional meanings. SFL linguists view language as meaning potential, and in that the author's purpose is implicit in his use of language, especially in his linguistic choices against his alternate options. Although his choice is

[338] Xue, "Intertextual Discourse Analysis," 279.
[339] Lemke, "Intertextuality," 86.
[340] Lemke, "Intertextuality," 91.
[341] Lemke, "Text Structure," 165.
[342] Lemke, "Intertextuality," 89.

explicitly realized in the lexicogrammar of the speech, its relevance to his subjective desire to the actual meaning only comes through three metafunctional analyses. In turn, the metafunctions demonstrate how his context of situation, i.e. field, tenor, and mode, motivates him in his speech. Again, the context of situation instigates a meaningful exchange between the author and the reader,[343] and when it is tabulated, by the process often called, again, "register analysis," it will be ready for contrastive analysis that will illuminate their similarities and differences.

Thus, because what these speeches are doing must contribute to what is being talked about in Acts, the following chapter regarding the comparison of the speeches will be able to demonstrate their contribution to the whole purpose of Luke's Acts of the Apostles. In other words, if Acts is organized into functionally significant parts, as SFL linguists attest, each part must contribute some meaning to the text as a whole.[344] So Halliday states,

> Only objective linguistic scholarship using the categories of the description of the language as a whole, not 'ad hoc, personal and arbitrarily selective statements', can contribute to the analysis of literature and allow for 'the comparison of each text with others, by the same and by different authors, in the same and in different genres.'[345]

The dissertation will show how these two speeches contribute to Acts; especially, how two extensive speeches of Acts 2 and 17 are inter-related in terms of linguistic affinity, and how their differences portray distinct transition in the narrative. From the analysis to the comparison of the two speeches of Acts 2 and 17 the present study will discuss the

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[343] Cf. Porter, *Letter*, 25.
[344] Halliday and Webster, *Text Linguistics*, 207.
[345] Halliday and Webster, *Text Linguistics*, 219.

nature of Luke's purposeful composition of speeches in Acts. This study will contribute to a linguistically informed argument regarding the use of speeches in Acts.

CHAPTER 3: DISCOURSE ANALYSIS OF PETER'S SPEECH

The speech designated to Peter in Acts 2 begins in the second part of verse 14, addressing the audience in an elaborated form, ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴν πάντες, and ends in verse 36 having πᾶς οἶκος Ἰσραὴλ as participants of these final words. If structure is an ordered arrangement of elements in chain relation or a unit of "pattern-carrier,"[1] three addresses in 2:14b, 22, and 29 structurally divide and lead three message units of pattern-carriers.[2] The speaker makes the similar lexical choices in 2:14b, 22, and 29 with the nominatives of address, ἄνδρες. Although the nominative case is often used for subject, the function of address is determined in relation to the rest of the clause.[3] If the speaker takes ἄνδρες as a marked indicator with such a redundancy (2:14b, 22, 29), the function of this word must be weighed accordingly. I think Peter is using ἄνδρες with noticeable elevation of affinity between himself and his audience. In 2:14b, the scope of his address is broad and formal ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴν πάντες. But in 2:22, the tone seems to be elevated in its warmness as he uses the second person imperative ἀκούσατε followed by ἄνδρες Ἰσραηλῖται: "Listen, men of Israel." In 2:29, before leading to the concluding remarks, a mitigated command with a participle plus infinitive—ἐξὸν εἰπεῖν—is followed by ἄνδρες ἀδελφοί. Thus, Peter's repeated use of a structural marker, ἄνδρες, leads the next message unit with shifted interpersonal approaches. The lexicogrammatical realization also attests that Peter

[1] Kress, ed., *Halliday*, 59.
[2] Keener states they are functioning as structural markers. Keener, *Acts*, 1:863.
[3] Dana and Mantey, *Manual Grammar*, 65.

gradually redefines his audience as he collocates his address with different nuances, namely first with regional (2:14), then with religious (2:22), and finally reliable (2:29).

As the following table shows, the object of metafunctional analysis in Peter's speech consists of twenty-three verses, or fifty-six clauses with thirty-nine clauses being primary with leaving seventeen secondaries.

Acts 2:14b–36			
Verses			23
Clauses			56
	Primary	39	
	Secondary	17	
Process			56
	Material	28	
	Mental	12	
	Verbal	7	
	Relational	8	
	Existential	1	
Participants			83
	Explicit	57	
	Implicit	26	
Circumstances			17

There are eighty-three participants; many of them repeat, and twenty-six of these participants are verb-implied. A large number of material processes involve two major participants: ὁ θεός and the audience. In other words, the most frequently appearing actor ὁ θεός is doing something upon a goal ὑμᾶς; even though a direct reference to Ἰησοῦς appears only twice, they seem to appear in textually more significant spots, Acts 2:22, and 32.[4] Apparently, the speech demonstrates a strong action with the large number of material processes (28 times), which are only followed by less than half the frequency with mental processes (12 times). Peter also employs some grammatical variations of εἰμί in two variant semantic processes: more exclusively with eight relational (2:14, 15, 16,

[4] I will explain this further in the following section.

17, 24, 25, 29, 32) except for one existential (2:21). Their dynamic processes are demonstrated with the diverse lexico-grammatical choices.

Lexis	Material	Mental	Verbal	Relational	Existential
1	ἐκχέω	ἐνωτίζομαι	λέγω	εἰμί	εἰμί
2	δίδωμι	ὑπολαμβάνω	προφητεύω		
3	μεταστρέφω	ὁράω	λαλέω		
4	σῴζω	ἐνυπνιάζομαι			
5	ποιέω	ἀκούω			
6	ἀναιρέω	οἶδα			
7	σαλεύω	προοράω			
8	ἀγαλλιάω	γνωρίζω			
9	κατασκηνόω	βλέπω			
10	ἐγκαταλείπω	γινώσκω			
11	πληρόω				
12	τελευτάω				
13	θάπτω				
14	ἐκχέω				
15	ἀναβαίνω				
16	κάθημαι				
17	τίθημι				
18	σταυρόω				
19	εὐφραίνω				

While some scholars such as Richard Pervo criticize the speech to be confusingly mixed in type,[5] some others credit this "puzzled" (to Pervo) speech to be "the most finished and polished specimen of the apostolic preaching, placed as it were in the shop window of the Jerusalem church and of Luke's narrative."[6] What makes the same speech to be perceived differently, and would such different perception affect the audience/readers to understand it differently? In fact, the different perception between puzzled or polished text depends on how one evaluates the cohesiveness of the textual structure, whereas the meanings to be understood coherently, or not, depend on the analysis of textual metafunction. While the what-ness of the speech can be evaluated

[5] Pervo, *Acts*, 74.
[6] Robinson, *Twelve*, 149.

through the ideational metafunction, the how-ness should be defined through evaluating the textual metafunction. In addition, considering that Peter is the delegate speaker who mutually witnesses the miracle at Pentecost yet who has an unshared authority to explain this unprecedented event,[7] interpersonal metafunction concerning mood choices will enable us to understand how Peter interacts with his audience, which is defined in its tenor.

As Peter begins to speak, he endeavours to set himself in a more objective and unbiased position by distancing himself from the other disciples together with whom he experienced the mysterious event at Pentecost (2:1–13).[8] Pervo is right to argue that the reader would naturally expect Peter to say "We are not drunk," but instead Peter says "these men are not drunk" (2:15a). By choosing the word οὗτοι, when ἡμεῖς seems more appropriate, Peter displays his neutral and distancing position, not to mention, that his choice of οὗτοι not αὐτοί intensifies this effect. Peter's expression οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε construes such an effort; as Pervo describes it might be a voice "of a distant–and omniscient–narrator commenting on the situation."[9] Moreover, his choice of ὑμεῖς as the primary actor of the second mental process ὑπολαμβάνω (immediately following ἐνωτίσασθε in 2:14) in imperfective aspect statement also limits options for his clause structure.[10] For instance, this predicate ὑπολαμβάνετε is a mental process that ought to be collocated with a complement, in this instance, οὗτοι μεθύουσιν. The unstated expectation from the context leading to the scene indicates Peter should be depicted as one of the accused concerning the allegation of being drunken. However,

[7] Cf. Eggins, *Introduction*, 192–93.
[8] Cf. Pervo, *Acts*, 74.
[9] Pervo, *Acts*, 74.
[10] Cf. Porter, *Verbal Aspect*, 94.

Peter assumes the role of an advocate or defendant attorney, rather than defendant, on behalf of the disciples in a courtroom. Consequently, Peter's opening choice for οὗτοι instead of ἡμεῖς (or αὐτοί) has more than a single effect to the three message units especially regarding OT intertexts. Interpersonally, as he takes the role of a "defense attorney" advocating for the ones perceived as being drunken, the context later enables him to introduce a new witness, namely the Holy Spirit (2:17). Peter's assumed role makes possible for him to present three Old Testament intertexts as sort of an affidavit for the defense case.

Moreover, integrating the OT intertexts, which are embedded in the three message units, also increases the texture of his speech.[11] In 2:16, he explicitly reveals his source as Joel's witness: τοῦτο ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ. In Acts 2:17–20, Peter is clearly citing prophetic words from Joel 2:28–32 (3:1–4, LXX) to explicate the situation. Although this is not the first OT quotation, it is "the first *sustained* quotation from the Old Testament."[12] In 2:25–28, and briefly in 2:34–35, Peter also presents two presumably Davidic texts, allegedly Pss 16:8–11 and 110:1, which merit a detailed discussion later in this study.[13] Considering Peter's use of Davidic intertexts, Keener credits Luke for his "careful structure" that the end of the speech echoes the beginning.[14] In a good rhetorical fashion, "baptism in Jesus's name (Acts 2:38) fulfills 'calling of the Lord' (2:21), and the promise of the Spirit (2:38) alludes to Joel's quoted words in 2:17–18."[15] This will also be discussed in more detail in the main section of this chapter.

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[11] For cohesion and texture, see Halliday and Webster, *Text Linguistics*, 235.
[12] Porter, "Scripture," 119. Emphasis his.
[13] Cf. Pervo, *Acts*, 75.
[14] Keener, *Acts*, 1:862.
[15] Keener, *Acts*, 1:862.

Crediting these three intertexts, Porter states, "When taken in combination, this set of three quotations of the Old Testament sets the agenda for the entire book of Acts."[16]

As the diagram below illustrates, the intertexts from Joel and David are proportionally similar in size with the speaker's own words.[17] Most of the processes are predominantly realized in indicatives (49 times out of 56 processes), and this grammatical choice is meaningful as it construes experience.[18] As the indicatives attribute Assertion in their Types of Intermediacy,[19] Peter's frequent use of indicatives implies that the speech carries a strong or important message or information.[20]

	Peter	**Joel**	**David**
Verse	2:14b–16 2:22–25a 2:29–34a 2:36	2:17–21	2:25b–28 2:34b–35
Clause	1–5 21–27 38–51 55–57	6–20	28–37 52–54
Process	Material (11) Mental (8) Verbal (3) Relational (6) Existential (0)	Material (8) Mental (2) Verbal (3) Relational (1) Existential (1)	Material (9) Mental (2) Verbal (1) Relational (1) Existential (0)

The speaker's choice of a particular viewpoint regarding the event often determines both the types of verbal process, and how the process will lead to a particular context of situation. For instance, under material processes, the process and its subjective participant often require another participant which becomes the complement of the process. But in

[16] Porter, "Scripture," 120.

[17] See the end of this chapter for the Transitivity Structure of 2:14b–36. Clauses are numbered from 1 to 59. Like the other diagrams in this section, the figures will be analyzed and interpreted in the main section of this chapter.

[18] For detail, see Halliday and Webster, *Text Linguistics*, 26–27.

[19] See the table of Interpersonal Structure of Acts 2:14b–36 at the end of this chapter.

[20] Assertion is a linguistic term referring to modal adjunct that represents Probability towards reality.

mental processes, as Halliday and Webster note, "processes as a whole are distinct from actions in that words as well as things can play a part."[21] Given the significant size of the three intertexts with large material processes, their implications merit further discussion, which will be done in the main section of this chapter with the help of Jay Lemke's insight on intertextuality.

What the speaker is doing to others with the material process heavily relates to the context of situation which is also realized in the lexicogrammar. Porter states that such a linguistic relationship decides the variety of speech roles performed by "the finite resources of language," and this semantic system of speech functions in language is construed by the mood system.[22] As this is operated in interpersonal metafunctions, Porter further explains,

> In interpretation of the clause in its interpersonal metafunction as exchange and realizing the tenor of the discourse, the clause is organized around the interactions of the speaker and hearer. In the interpersonal metafunction, the speaker assumes a particular speech role, as does the hearer on the basis of the speaker's stance.[23]

The formal representation of the process along with its probability is crucial to understand the modality of the speech. Although the table below shows how Peter's speech may fit into the speech function according to Halliday's model, a remodeling of the speech function will become necessary when dealing with the Greek language. Regardless, it does share insight into how the formal structure of language relates to its semantics at the lexico-grammatical stratum.[24]

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[21] Halliday and Webster, *Text Linguistics*, 62.
[22] Porter, "Systemic Functional Linguistics," 20.
[23] Porter, "Systemic Functional Linguistics," 20.
[24] Porter, "Systemic Functional Linguistics," 22.

Interpersonal Structure Overview (Acts 2:14b–36)					
Probability	Assertion	49	**Speech Function**	Statement	46
	Expectation	5		Offer	6
	Projection	2		Command	4
	Condition	0		Question	0

Speech functions interpret how the clause "realizes meanings from the semantic stratum,"[25] and how the speaker defines the best way to convey his message to the audience. Because two major roles of speech, i.e. giving and demanding, relate to two major exchanges, i.e. goods-and-services, and information, Halliday sees that these reciprocal speech functions can be achieved as follows: statement, offer, command, and question.[26] The speech functions also expect certain responses, which will also be realized with certain forms in the lexicogrammar. Thus, Porter explains that identifying speech functions involves evaluating "various types of clauses consisting of particular structures and verbal mood form."[27] Speech functions are crucial for the interpersonal analysis since it connects the contextual situation and its lexicogrammar.[28]

Comparatively, although rhetoric cannot be evaluated in the clause rank, ancient writers classify rhetoric of each information unit into three categories: epideictic, forensic, and deliberative.[29] Douglas Moo describes them as follows: "epideictic" to reaffirm a particular view in the present, "forensic" that seeks to persuade people about the past, and "deliberative" to take action accordingly.[30] Apparently, each information

[25] Porter, "Systemic Functional Linguistics," 23.
[26] Porter, "Systemic Functional Linguistics," 23.
[27] Porter, "Systemic Functional Linguistics," 23.
[28] Porter, "Systemic Functional Linguistics," 23.
[29] Cf. Zweck, "*Exordium*," 94; Keener, *Acts*, 1:862. Zweck listed judicial (δικανικόν) instead of forensic. Keener speculates Peter's rhetoric style is common and expected by his contemporaries. Thus, he asserts, "Nevertheless, this speech does not follow Hellenistic rhetorical patterns the way most speeches in later sections of Acts do; Peter probably had relatively little exposure to rhetoric, and none of Luke's audience would have expected otherwise."
[30] Moo, *Galatians*, 63.

unit (or message unit) develops arguments from epideictic to forensic, and then to deliberative in the following segment after the interrupted speech from the crowd: μετανοήσατε, [φησίν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνοματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος (2:38).[31] More specifically, as Pervo states, the ultimate thrust of Peter's speech is "symbouleutic, as vv. 37–41 demonstrate, but vv. 14–21 refute an opposing view, while vv. 22–36 climax with an indictment."[32] Overall, the rhetorical analysis of Peter's speech can be summarized structurally as the following diagram shows, and it may provide an interpretive insights concerning the speech. On a side note, rhetorical functions are also provided. Despite growing popularity of rhetoric analysis, however, its general, implicit, and redundant descriptions cannot support the structural divisions.

Information Unit	**Discourse Marker**	**Division Symmetry**	**Rhetoric Function**
Three advancing topics	At the beginning of each segment	Divided by *Given* element (OT)	Textual understanding according to the ancient
2:14b–21	ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴν πάντες	Ἰωήλ (2:16)	Epideictic
2:22–28	ἄνδρες Ἰσραηλῖται	Δανίδ (2:25)	Epideictic
2:29–36	ἄνδρες ἀδελφοί	Δανίδ (2:34)	Forensic

Instead, rhetorical analysis can be more helpful to cross-examining textual metafunction of the speech. While there is no solid proof that Paul or Peter is a trained rhetor, their speeches—as a whole or partially—may be forced to be categories with rhetorical distinctions.[33] Textually, the three information structures (14b–21, 22–28, 29–

[31] Cf. Keener, *Acts*, 1:862. Keener states the passage is under the judicial rhetoric influence especially the indictment kind. He also states that such mixed genre (accounting for the deliberative statement in 2:37–40) was common.

[32] Pervo, *Acts*, 74. Cf. Soards, *Speeches*, 31.

[33] For Paul's case, see Porter, "Hellenistic Oratory," 345–60.

36) organize Peter's speech into three message blocks that add something new consequentially. As mentioned above, each new block is signaled by structural markers that begins with ἄνδρες (2:14b, 22, and 29), and each block is then subdivided by another marker that introduces an Old Testament quotation: τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ (v. 16), Δαυὶδ . . . λέγει (v. 25), and Δαυὶδ . . . λέγει (v. 34). Each segment symmetrically consists of an element functioning as *new* accompanied by an optional element functioning as *given*.[34] Whereas such symmetry implies how Peter may assume strong texture which affords coherence of the speech, it is more important to evaluate how the symmetry functions to fulfil the speaker's purpose. This register variable, in this case Mode, which refers to the role that language plays in an interaction,[35] in retrospect will lead to how Peter (again i.e., Luke) uses this symmetry, and some other features in his speech, to infer his purpose. In fact, Halliday stresses the importance of interpreting situational variables, at least for a significant reason that "each situational variable has a predictable and systemic relationship with lexico-grammatical patterns."[36]

Peter begins and finishes the speech exclusively with commands: ἔστω, ἐνωτίσασθε, and κάθου and γινωσκέτω. Except for another command placed in the second opening statement with ἄνδρες in 2:22 with ἀκούσατε, Peter's speech rarely uses imperatives to construe command directives. Apart from the aspectually vague word ἔστω,[37] the imperative often construes the speaker's intention which may even be disinterested in reality.[38] The position of the imperatives, however, makes them unlikely

[34] See Halliday and Webster, *Text Linguistics*, 184.
[35] Eggins, *Introduction*, 53.
[36] Eggins, *Introduction*, 76.
[37] Porter, *Verbal Aspect*, 441.
[38] Porter, *Verbal Aspect*, 335.

to be considered as marked or prominent in the discourse stratum for commands in the opening and ending often function as mitigated commands or simply as greetings. Moreover, not only is ἔστω aspectually vague,[39] but the two closing imperatives are also superseded by the last two indicatives.[40] Regarding Peter's choice of the third person imperative γινωσκέτω instead of the second person, before the "interruption" in 2:37, this merits a discussion,[41] despite linguists who tend to overrule its speech function as command by interpreting the third person imperative as "not really commands."[42]

However, it is not only the two imperatives, ἔστω and γινωσκέτω, that structurally and functionally encapsulate the whole speech discourse, because the textual motif also seems to repeat at both ends of the speech. The motif or theme, which is textually attested, emphasizes that Peter is pushing new information to his audience. As his speech progresses, he gradually reveals this new information is *kerygma*, the gospel of Jesus Christ. In other words, the lexico-grammatical choices for the ideational process of Comprehension–Knowing are shown repeated at the beginning and ending of his speech, signifying a motif which has been in developing throughout the entire discourse. Regarding its speech function, forty-six Statements used in the speech strongly attest that the speaker aims to give new information.[43] If the three information units—which consist of fifty-nine clauses—attribute to be a single "text," then there must be found a lexico-

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[39] Again, see Porter, *Verbal Aspect*, 441. For the definition of "vagueness," see Porter, *Fundamentals*, 245.

[40] Cf. Porter, *Verbal Aspect*, 351. Regarding aspects, Porter states that the aorist is "less heavily marked form and normally used when a command is made, treating it as a complete process, with the negated Aorist Subjunctive used for prohibitions when the process is treated as a whole."

[41] I.e. "interruption" is another forensic area of studies in the speeches of Acts.

[42] Kroeger, *Analyzing Grammar*, 201. It is interesting to find some biblical scholars misquoting John Lyons and F. R. Palmer as if they too state that the third person imperative is not a real command. Those authors who (mis)quoted them did so out of context.

[43] As shown above, forty-nine out of fifty-nine clauses consist of statement. See the structural tables at the end of this chapter for details.

grammatical patterning, and the above all three metafunctional features seem to attest such patterning. Halliday and Webster state that a text ought to be "composed of functionally-significant text spans,"[44] whereas each functionally-significant text span must be a "lexico-grammatically cohesive unit."[45] It is this texture or "weave" that displays how this speech contributes to the theme of the whole of Acts. Should we find, as Land states, that "the relation needs to be sought out between what the author is working towards and what he actually does in the text,"[46] or to its contrary, should scholars reaffirm Pervo who argues that Luke tells the story so well that all the other real accounts cannot compete with it?[47] Whether Acts is an indispensable early church missions account or Luke's "perfect crime," Peter's Pentecost must contribute to Luke's purpose.[48] Hence, the componential meanings of Peter's Pentecost speech will be analyzed under three information units for their metafunctional meanings that associate their field, tenor and mode.

Reaction to Mockery (2:14b–21)

Considering Luke's recent account regarding the conflicted relationship between Jesus and the Jewish leaders in Jerusalem, it is not difficult to imagine that their former conflict can be reignited and even intensified with the risen Christ, who now ascends to heaven and sends the Holy Spirit to his disciples. In fact, the Pentecost speech, as the very first speech since the Spirit descending upon the disciples, seems to target an audience not

[44] Halliday and Webster, *Text Linguistics*, 272.
[45] Halliday and Webster, *Text Linguistics*, 272.
[46] Land, *Integrity*, 30.
[47] Pervo, *Mystery*, 2.
[48] Pervo, *Mystery*, 2.

from the majority and positive reactions (Acts 2:12), but from the minority negative reaction (Acts 2:13). On the same note, Mogens Müller states,

> The most spectacular example that shows how the author of Acts really expands the very foundation story to contain the apostolic period is the fact that he transfers the confrontation about the Jewish purity regulation that established a border between Jews and non-Jews to his second part.[49]

The reason for Luke's designation of Peter as the main actor to carry the tension between Jesus (i.e., now his disciples) and his former antagonists may be debatable, but according to Müller, Peter is the character that Luke circumspectly selects for giving the speech with the "robust guidance of the Holy Spirit."[50] Keeping the "tension," hence providing coherence to the whole text, Luke seems to respond to a selected minor phenomenon rather than the initial miracle event of διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς (Acts 2:3).

As the interpersonal function of the speech foremostly works to establish and maintain social relations, the tenor of the speech construes Pentecost as a platform for this missional speech. Porter describes the tenor of discourse to constrain "the selection of interpersonal semantic options in the language system."[51] Aaron J. Kuecker also states, "Pentecost stands in answer to Peter's social criterion of social homogeneity and brings Galilean Jesus-followers into contact with other Israelite regional subgroups."[52] Kuecker argues that the new ethno-linguistic identity that Peter's speech motivates stands in contrast to first-century Israelites expectation.[53] Moreover, according to Kuecker, the Pentecost speech prepares the early social group which becomes "the incubator of the

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[49] Müller, "Acts," 109–110.

[50] Müller, "Acts," 110. Consider that it is first Peter in Acts 10 and 15 who breaks the barrier between the Judeo-Christians living in Jerusalem and non-Jewish people living elsewhere.

[51] Porter, "Dialect and Register," 205.

[52] Kuecker, *Spirit*, 111.

[53] Kuecker, *Spirit*, 111.

terminal social identity for its members."[54] Consequently, the mockery provides the reason for inciting Peter to speak provokingly: "Come on! It is only nine o'clock in the morning" (2:15). The event took place with "tongues like fire" at Pentecost and stood out as a linguistic miracle since the disciples spoke with an unconventional dialect. Luke stressed that the disciples (i.e., Galileans) were all together (ἦσαν πάντες ὁμοῦ), the wind filled the whole house (ἐπλήρωσεν ὅλον τὸν οἶκον), and the tongue like a fire descended upon each of them (ἐφ᾽ἕνα ἕκαστον αὐτῶν).[55] In a reaction to the audience, however, Peter stands as the speaker of the "upper room," and utilizes the mocking words of some people as the context of situation to launch his speech. His choice of ἐνωτίσασθε is peculiar, a *hapax legomenon* that is used only once in the New Testament, in this case in lieu of more common words such as ἀκούετε.[56] Probably, Peter ushers his preference of the Septuagintal expression because it is a more commonly used expression in the LXX to mean "give ear."[57] Followed by an invitation to his injunction, "Listen," Peter recites from the Old Testament Prophet, Joel, whom Peter kindly shares as the reference of this source: τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ. Peter exercises the same practice of providing the reference with his next two major intertexts from David (Acts 2:25, 34). It seems less likely that his audience does not know these quotations, especially Davidic Psalms, but it seems Luke is stating them explicitly for any future audience who may not be familiar with these three intertexts.

Peter is reacting to the mockery and he must have found quoting Joel 2:28–32 (3:1–5 in Heb) to be effective. Peter's use of scriptural intertext is effective to persuade as

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[54] Kuecker, *Spirit*, 112.
[55] Kuecker, *Spirit*, 114.
[56] Bruce, *Acts*, 121.
[57] Bruce, *Acts*, 120.

it carries an authoritative voice of the Prophet. Keener with his study also affirms that the quotations from the Prophets were regarded as more authoritative than a citation from the amorphous literature.[58] Peter's employment of the intertext may also have a different explanation. For this, Joseph M. Lear argues that Luke uses the OT not only to reuse its theme, but to "thread his narrative section together."[59] Peter's repetition of the introductory phrase, i.e. τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ (v. 16), Δαυὶδ . . . λέγει (v. 25), and Δαυὶδ . . . λέγει (v. 34), makes Lear's argument compelling in terms of how Peter affords such a stronger texture. If three OT intertexts function to weave their cotexts, they must also be bringing cohesion to the Pentecost speech overall. However, the textual role of the OT intertexts seems to be defined where Luke makes alterations in his choices.

His intertext closely resembles the LXX reference with a few strategic variations such as the order reversals of some phrases and some addition/omission such as deictic circumstance to time, namely ἐν ταῖς ἐσχάταις ἡμέραις, which replaces μετὰ ταῦτα (2:28a).[60] Interpreting the intertext, Bock asks an important question, inquiring whether the Lucan portrait of Jesus is maintained in his use of speeches.[61] Bock's primary inquiry is to define the correlation of Christology between Luke and Joel, but I find this question important for a different reason. With Luke's explicit reference to the writing of Joel,

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[58] Keener, *Acts*, 1:873.

[59] Lear, "Luke's Use of the Old Testament," 161.

[60] Also, there is a changed order of expression between addresses to "your young men" and "your old men." For more detailed analysis, for example, see Kuecker, *Spirit*, 120–22. Cf. Soards, *Speeches*, 32. Soards asserts that Luke's quotation is a liberal translation in that he states, "The quotation from Joel is a freely cited version of the Septuagint tailored to fit the act of Christian proclamation at Pentecost." N.b. when the textual variant is also considered, the Codex Vaticanus (B) has μετὰ ταῦτα not being replaced by ἐν ταῖς ἐσχάταις ἡμέραις. Also see Porter, "Scripture," 122 for the specific discussion of the textual variants.

[61] Bock, *Proclamation*, 155.

there is no need to question the presence of intertext. More than the resemblance in theological patterning between the Lucan text and the LXX intertext, it is more critical to evaluate if they correlated semantically in terms of such patterning. Lemke's insight shines where he describes that the intertextual relation of two texts must transcend the context of situation and depend on the context of culture.[62] To Peter's audience such explicit quotation from the prophet Joel delivers not only the Christological (or more precisely Pneumatological) knowledge, which explains what just happened, but also provides an interpersonal impact that Joel's audience might have enjoyed listening to Joel. Moreover, the mutual context of culture seems to be manifested in Peter's choice of this minor group of people (i.e., mockers) because not only do they share this Pneumatological anticipation, but also the same language apart from all people "from every nation under heaven" (Acts 2:5).

Moreover, Luke's choice of Joel indicates at least two striking facts about the book of Joel. First, it is one of the most debated prophetic books, because of its unknown and unspecified characters especially with the dating of which is conjectured widely ranging from premonarchial Israel to the postexilic period. It is not surprising that some even consider it to be from the Hellenistic era especially because the prophet Joel is never known outside of this book of Joel. In other words, Peter's use of Joel does not warrant positive receipt from the audience, even though no interruption of the speech seems to affirm it. Second, it is also striking for a prophetic book that it has no single indictment against the offenses of the people. If the context of culture is acknowledged to corelate to the event of Pentecost, this intertext must share the semantic pattern which can resonate

[62] Cf. Xue, "Intertextual Discourse Analysis," 279.

with the audience in front of Peter. For instance, Luke's choice of the singular reading πᾶσαν σάρκα (v. 17) may seem significant, especially to those who make a theological implication between Jewish particularism and universalism (with the reading of Codex Bezae; πάσας σάρκας).[63] However, as far as the text can attest, the intertext of Joel is significant to Peter's audience ideationally as it provides an explanation for the linguistic miracle at Pentecost. Moreover, it is also realized interpersonally as it brings an authoritative effect to his audience. Whether the knowledge of this Joel passage is known or unknown to the present audience, the intertextual statements that Peter recites declares that the prophet's words are now fulfilled in their presence. Ernst Haenchen argues, "for the sake of approaching his text Luke took the two related but not identical phenomena as one and the same."[64] Moreover, Luke's use of Joel does not necessarily seem to assume a most ideal or scripturally well-informed audience because Luke's purpose is not to stress the difference between his use in Acts and Joel's actual text, but to show their correlation through repeating the semantic pattern based on this shared context of culture as Lemke would argue. However, this linguistic evaluation seems to find a comparable explanation with the rhetoric. For example, Keener proposes there are four rhetorically strategic changes that the speech conveys:

> (1) emphasis on the gift's eschatological character (though already in Joel), (2) emphasis on the prophetic nature of the gift (though already in Joel), (3) an ethnically universalized application (not in Joel) in Luke's later context ("far off" in Acts 2:39, and the larger context of Acts), and (4) an emphasis on the present fulfillment (not in Joel) by linking the earthly "signs" with 2:22.[65]

[63] Bock, *Proclamation*, 158.
[64] Haenchen, *Acts*, 186.
[65] Keener, *Acts*, 1:875.

Moreover, Keener also points to the fact that Peter's liberal addition of ἄνω, κάτω, and σημεῖα shifts the bipartite clause in Hebrew into a tripartite one.[66] However, realistically, does it really add such a significant value to the reading of the intertext, not to mention it is doubtful to argue if many of the audience would be able to spot these shifts and changes between Joel's original words and Peter's recitation? As interesting as his contentious scenario might be, his proposal seems to postulate the most ideal audience to catch subtle differences like adding adjuncts such as ἄνω (where ἐν τῷ οὐρανῷ is already mentioned), and κάτω (where ἐπὶ τῆς γῆς is already mentioned). Moreover regarding (4), augmenting καὶ σημεῖα unto τέρατα ἐν τῷ ούρανῷ ἄνω could backfire instead and jeopardize the credibility of Peter's quotation if this "ideal" audience "catches" and criticizes his interpolation. Thus, from Lemke's intertextual thematic formation's perspective, in this corelated context between Joel and Peter, Luke seems to stress some aspects more than others, but definitely without changing Joel's meaning. Overall, Luke's quick shift from Peter's introduction (2:14b–15) to his use of Joel (2:16–21) seems to demonstrate the spontaneous character of this speech. Peter seems to improvise effectively in reaction to the mockery.[67] As the research shows, while many ancients criticized speakers when showing the lack of preparation, they praised the ones with skilled on-site composition.[68]

Apparently, what may seem abrupt and random (to the reader)—by referring to the Prophet (in this case, the book of Joel) and Davidic Psalms (16:8–11, 110:1)—may indeed account for effective missional preaching. F. F. Bruce states that the contents of

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[66] Haenchen, *Acts*, 179.
[67] Cf. Keener, *Acts*, 1:863.
[68] Keener, *Acts*, 1:863.

Peter's speech "certainly suit the time and circumstance."[69] Likewise, Haenchen postulates Luke demonstrating "the truth of the *kerygma* from already accepted scriptural passage."[70] Despite the lack of the audience's direct reaction to Peter's specific intertext of Joel, Peter's use of the first intertext itself puts both the speaker and audience into a shared context of culture. Moreover, Peter also makes an ideational connection between the knowledge of the disciples who experienced the linguistic miracle and the new information for the audience who witnessed it yet perceived it wrongly as being drunken. The use of the intertext in Acts 2:16–21 also has an interpersonal implication as Peter decides not to take on the primary reaction of people (2:6–8), who are positive about the linguistic miracle or the visible tongues of fire if still present on the heads of the disciples, but determines to take on the mockery. He assumes the role of advocate/ corrector/teacher, even a rabbi-like figure to teach these mocking people a new lesson. Thus, Peter's implementation of this specific intertext of Joel's passage contributes to an interpersonal metafunction which quickly establishes a social hierarchy between the speaker and his audience.

If Luke structures Acts to advance geographically as he states in 1:8,[71] his goal to promote the mission of the Holy Spirit must be manifested in each geographical advance. Luke's narrative alone can give such a progress account of mission according to each segment, but the narrative cannot vividly invite the reader, which begins with Theophilus, into the dramatic progress of the missions. Since the descent and filling of the Holy Spirit on Pentecost (Acts 2:4) the first public speech of Peter fulfills this objective of Luke.

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[69] Bruce, *Acts*, 120.

[70] Haenchen, *Acts*, 185.

[71] I acknowledge there is dispute about this but by reading though Acts I think this is a safe assumption.

Moreover, if Luke decides to create a missional turn as a new milestone, his use of the intertext from Joel is almost inevitable since no Scripture passage can replace or substitute to support the miracle event as it turns out that prophets seldom speak about the outpouring of the Holy Spirit upon man. He may have an alternate reference such as Ezek 36:27, but this intertext would not come close to address the celebrated event: καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν, καὶ ποιήσω ἵνα ἐν τοῖς δικαιώμασί μου πορεύησθε, καὶ τὰ κρίματά μου φυλάξησθε, καὶ ποιήσατε.[72] With Joel's text, Porter states, "the time of fulfillment of the Scriptures in the present context implies entering the period that culminates in the coming of the Day of the Lord."[73] In other words, even though Peter does not put his feet outside of Jerusalem, Luke's use of the OT intertext in Peter's speech justifies the first mission progress of the early church beyond Jerusalem.[74] For an elaborated introduction of his audience with various reactions realizes such diversity and multiplicity of the potential mission influence of Peter's speech. Interestingly, Luke's deliberate interpolation of the introductory statement λέγει ὁ θεός, which is not from Joel, also stresses such a missional objective. Moreover, this editorial interpolation is realized in imperfective aspect to express an ongoing fulfillment of the prophecy as occurred on the day of Pentecost.

The initial address of Peter is less an exhortation to an action, but more to be concerned for affecting a positive response. Peter's use of the mental and relational processes affirms this with the use of ὑπολαμβάνω, and εἰμί.[75] As briefly mentioned above, the first two imperatives, ἔστω (relational) and ἐνωτίσασθε (mental), make a

[72] Isaiah 61:1 would be the next one that may come close to the meaning.
[73] Porter, "Scripture," 122.
[74] Cf. Porter, "Scripture," 122.
[75] See the end of this chapter for the full Transitivity Structure Table.

mitigated command due to their process types and more so with their idiomatic nature. As Keener states, such expressions at the opening of a speech are often used when attracting one's attention, informing them, and sometimes securing their favor.[76] Consequently, the participant of the next mental process ὑπολαμβάνετε is an reduced yet explicit participant, ὑμεῖς, in verse 15a (Clause 3).[77] Considering the fact that in Greek the subject participant often uses a verb-implied form, the use of the reduced ὑμεῖς is a choice that the speaker has made against a more common compositional practice. What about Peter himself, and what about the disciples? Do they all have the mutual information to explain what just has happened? By using the explicit participant ὑμεῖς, Peter seems to indicate his/their superior knowledge over his/their audience is coming from the Holy Spirit. Considering the absence of anyone telling Peter (and the disciples) about the event before his speech begins simultaneously, Luke seems to give the credit of the knowledge to the Holy Spirit. However, Peter notices that some of the crowd, who are present at the scene, perceive the disciples to be drunken. His use of the second person indicative with imperfective aspect shows that their perception is also simultaneous and may not be developed carefully: ὑπολαμβάνετε. In his first statement after the introductory invitation (2:14b), putting a redundant actor in the reduced form of ὑμεῖς intensifies this process ὑπολαμβάνετε as the audience is prejudging something without the knowledge of fact. Therefore, having taken the role of a teacher, Peter's use of ὑπολαμβάνετε and its actor ὑμεῖς elevates his position over his audience in terms of knowing over the position of unknowing.

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[76] Keener, *Acts*, 1:869.

[77] Again, see the end of the chapter for the enumeration of clauses.

As demonstrated above, Peter's speech cannot be examined without analyzing his use of three major intertexts from the Old Testament. In the Pentecost speech, the importance of these intertexts must be noted for evaluating Luke's use of direct speech discourses. With the use of the direct speech genre—instead of the narrative—Peter can justify and explain the linguistic miracle of the Holy Spirit upon the disciples. Luke—who is a Gentile physician as far as we know, and not a member of the disciples or witnesses of the scene—must know that Peter is suited well to be the speaker especially as he is freely able to implement quotation from multiple Hebrew Scripture passages to the audience. When everyone is asking "What does this mean?" (Acts 2:12), Luke finds his position in their midst rather than the disciples who would be able to answer this question. As his first choice of intertext, Joel 3:1–5 (the LXX) is recited, and its processes are realized almost exclusively with the future processes as they are in the original. With the perfective aspect imperative ἐνωτίσασθε in 2:14, the verbal process before the Joel text is realized in imperfective aspect, i.e. ὑπολαμβάνετε, along with two aspectually vague processes: ἔστω, and ἔστιν. Consequently, this creates quite an aspectual contrast between the main text and its intertext, i.e. Peter's own words and Joel's prophecy. Because the processes in Peter's first intertext, Joel 2:28–32, are realized exclusively only in future, where an explicit actor, "God," leads the quotation with the following phrase stands out: λέγει ὁ θεός (2:17). It is not unusual to change the tense of the processes when a text is intertextually transferred from the Old to the New. Moreover, given the exclusive future tenses as in the original according to the LXX, all future but one present tense seems to motivate the audience's expectation by delivering a strong grammatical effect. Alternatively, if the future tense is, as one way to be understood as Porter suggests,

"compatible with environments where full aspectual choice is made,"[78] arguably, Peter's all future but one imperfective aspect may be stressing that Joel's prophecy is now being fulfilled.[79]

Before completing the study of the first message unit, revisiting the interpersonal meta-function of this part seems necessary. As mentioned above, Peter demonstrates that he is taking a superior role above the audience as someone who possesses "unknown" knowledge. Lexico-grammatically, this is attested with the speech function of command and his choice to react to the minor group of so-called "mockers" even though he is addressing all people present (Acts 2:14). When considering the context of culture as manifested in the lexicogrammar of Acts 2:9–10 with the diverse languages, Peter's specific engagement with this group may not be a random pick. In retrospect, if Luke has an agenda to state something authoritatively through the mouth of a most prominent apostle (i.e., Peter) regarding something very peculiar and almost unfounded scripturally (i.e., spirit pouring over men), Peter (through the pen of Luke) must choose a group of people with the following three interpersonal characteristics that construe tenor. First, they must share a similar dialect unless there is an indication that Peter is speaking in a different tongue. Second, in relation to the first, they must also share other areas of the context of culture such as scripture tradition; otherwise, Peter's intertext of Joel 3:1–5 would be considered "amorphous."[80] Third, more interestingly, a greater number of people—who witnessed and marveled at the linguistic miracle in the upper room, and who were also described as τὸ πλῆθος (2:6), ἡμεῖς (2:8, 11), and πάντες (2:12)—were left

[78] Porter, *Verbal Aspect*, 413.
[79] Porter, *Verbal Aspect*, 91.
[80] Cf. Keener, *Acts*, 1:873.

out as Peter engaged with this peculiar group. Consequently, the lexico-grammatical evidence shows an interesting outcome that most of the people who are already positive and can be more receptive to Peter's message receive no invitation to his speech. Peculiar things such as this may imply that Luke's agenda is forming the speech may be greater than Peter's agenda for his audience. As if Luke circumscribes the gospel as remaining among the Jews for now due to his missional structure of Acts 1:8, he has chosen a peculiar minority to share the message with. Moreover, this message is something that they make no inquiry about, but what Luke wants to promote from a minor prophet, Joel. Speech genre enables Luke to use OT intertext, which Peter and his audience both share in the same context of culture. If it were not for the employment of this prominent apostle Peter and his spontaneous yet well-crafted speech, Luke could not have pulled off his agenda just by using the narrative.

Thus, Geoff Thompson's description of register seems fitting here that words choose the speaker.[81] Although I doubt, if Acts were Luke's "perfect crime," it would also be correct to say that meanings choose the speaker.[82] Thompson's insight construes the typical patterning observed when people say something in particular.[83] Accordingly, some wordings are typical and better suited for a certain person or certain situation than others. Although Luke provides no explicit description about whether Peter speaks in a different tongue or not on the day of Pentecost, his speech is clearly precluding himself from the group of witnesses of the miracle event on the day of Pentecost. His use of actor in the reduced form, οὗτοι (Acts 2:15), conveys the implicit idea of such separation, not

[81] Thompson, *Introducing Functional Grammar*, 36.
[82] Thompson, *Introducing Functional Grammar*, 36.
[83] Cf. Thompson, *Introducing Functional Grammar*, 36.

to mention he distances himself from the crowd as well when he addresses them as "men of Judea" and "men of Israel" as if he were neither of these groups (2:14b, 22). Although the words from the prophet Joel do not perfectly line up corresponding to the full situation, it seems to be a successful and spontaneous improvisation at the scene. Likewise, Peter may not have been the best speaker qualified to explain the present context intelligently, but he does so successfully as he takes the charge to present the gospel message to the public people who are not Jerusalem residents (see Acts 1:8).

For the conclusion of this message unit, the SFL description of Projection merits to be introduced briefly. Halliday defines projection as "the logical-semantic relationship whereby a clause comes to function not as a direct representation of (non-linguistic) experience but as a representation of a (linguistic) representation."[84] Applying this in plain language, a directly quoted speech such as Peter's quotation of Joel 2:28–32 is the simplest form of the projection.[85] This means, regardless of all intra-textual processes in Peter's quotation of Joel (Clauses 6 to 20) these clauses are indeed under one large verbal process of Peter's word in 2:16 (Clause 5): τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ. In other words, Clauses 6 to 20 represent an elaboration of their mutual antecedent τοῦτό in Clause 5. Halliday describes this "tactic" relationship as paratactic with equal status.[86] Since the main function of projection is to demonstrate such an equal status, in this case by using the direct speech that is intertexted, Peter—who takes the role of a teacher or rabbi—is elevating his own words to the level of prophetic authority such as Joel's. In a way, Peter's role has also been elevated from a disciple to a teacher, and now

[84] Halliday and Webster, *Text Linguistics*, 228.
[85] Halliday and Webster, *Text Linguistics*, 228.
[86] Halliday and Webster, *Text Linguistics*, 228.

to one of the prophets like Joel. In fact, the three sandwiched segments, or message units, with repeated patterning seem to endorse preapproved authority to new information that Luke desires to promote for the inauguration of the first church. Luke's narrative cannot afford to be without the impact that only the character speeches of direct discourse can achieve, not to mention also by using three prophetic intertexts. Considering the major missional transition that is assumed by speeches, instead of the narratives, it is not surprising that some scholars argue that two-thirds of Acts are mere interpretations of the one-third, which consists of speeches.[87]

From Plight to Solution (2:22–28)

The beginning of the second segment exhibits changes that are relevant to Luke's missional agenda for using this speech. Peter—the disciple/apostle/witness/speaker/ teacher/prophet—further demonstrates his boldness to confront the audience in regarding the death of a godly man who is pronounced as ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ . . . δυνάμεσι καὶ τέρασι καὶ σημείοις (2:22). This interpersonal or rather confrontational component continues to define Peter's attitude toward the audience with the presence of one large block of running statements as the speech function of this speech.[88] A newly emerged and repeated use of the second person participants (σύ and ὑμεῖς) is quickly noticed in Clauses 21, 23, 24, 34, 35, 36, and 37. This shift in the second segment becomes instrumental for influencing the behavior of the audience. Since there is no superficial element such as simple greeting in the speech these participants must be expected to play certain roles. An important interpersonal function of this speech is not

[87] Veltman, "Defense," 243.
[88] Please see the table of Interpersonal Structure of Acts 2:14b–36.

only to express Peter's attitude towards the audience but also to show his assessment of what is already said ideationally.[89] In fact, many material processes (eleven out of eighteen processes) in this segment also attests such a relational shift between the speaker and the audience. As the speech develops into this next phase where at first only a single major actor, God (or his agents), demonstrates, it becomes more diverse with three actors: God, David, and "you" (the crowd-audience). The implications of the above choices will be discussed further below.

This succeeding segment also begins with a command which is realized with the aorist imperative: ἀκούσατε (2:22a; cf. 2:14b, ἐνωτίσασθε). While these opening commands possess no common ground morphologically, they share a single functional range called Semantic Domain. Two leading operative commands—ἀκούω (§24.52) and ἐνωτίζομαι (§24.62)[90]—belong to Domain §24, *Sensory Events and States*, which indicates "meanings in which any one of the five senses or certain combinations of these are involved."[91] Apparently, Peter's peculiar choice of ἐνωτίζομαι, which only occurs once in Acts 2:14, seems to feature no ideational variation in relation to its parallel command, ἀκούω in 2:22, as both are expressed in perfective aspect. Louw and Nida gloss ἐνωτίζομαι as meaning "to listen carefully to and pay attention,"[92] and its important function seems to be attracting the audience's attention. Although Peter's use of the peculiar choice, ἐνωτίζομαι, is often argued as being the author's Septuagintal preference over the Hebrew Scripture, the presence of a more exclusive Septuagintal phrase ἀκοῇ

[89] Morley, *Introduction,* 46.
[90] The numbers indicate their allocated domain in Louw and Nida's *Greek-English Lexicon.*
[91] Louw and Nida, *Greek-English Lexicon,* 1:277. Italics theirs.
[92] Louw and Nida, *Greek-English Lexicon,* 1:284.

ἀκούω in Acts 28:26 makes this notion doubtful. Thus, this succeeding message unit begins with another mitigated command simply making a transition to a different theme.

Regarding Acts 2:22 (esp., Clause 21), Haenchen argues that "neither the mode of address nor the call to listen is inserted for mere schematic reasons."[93] The parallel address in 2:22 brings a stronger texture between two segments, and it signals to the reader that a textual transition is coming from the quotation [Joel] to the speaker's own words. Thus, Peter's defense against mockery (by exhibiting the promise of the prophet) in the first segment turns into an explanation about martyr (of the little known but promised Messiah) in the second, and is further developed into the propagation of the early church mission (through the gospel as in Acts 1:8). For this reason, Luke seems to be deploying textual meanings with two clear message units, rather than three, with the introduction (2:14–21), and development (2:22–36). Luke's clear divide between the two units is also attested interpersonally with the presence of the large speech functional block of statements which begins in Acts 2:22 and ends at 2:36. In other words, all three metafunctional meanings seem to show two message units except for three parallel addresses. But the study remains with the three-message unit analysis to keep it as inductive as possible. The relative contributions will weigh differently as the study moves inductively under the three segments. This second segment will explain what the first segment completed ideationally with an open-end statement about this "one person" that Peter only implicitly revealed. Apparently, as mentioned above, the second segment opens the chiastic funnel with the name of the Christ, namely Jesus, which is an answer to the mysterious ending of the first segment, namely τὸ ὄνομα κυρίου in 2:21.

[93] Haenchen, *Acts*, 179.

Thus, Peter's spontaneous speech does not falter as he aptly makes an anaphoric reference at the end of the first segment (2:21b) elucidating τὸ ὄνομα κυρίου. Peter is obviously making a resumptive relation between τὸ ὄνομα κυρίου and ὁ Ναζωραῖος. From the standpoint of Halliday and Webster's Projection, if he were to blur the division between the prophetic words and his own, he continues to be quite successful. Moreover, these clause complexes construe a logical meaning which demonstrates the paratactic relation that is Enhancing, and this embellishes and qualifies what was previously said.[94] Apparently, what was prophesied by the prophet Joel, especially Joel 2:32 (recited in Acts 2:21), is now realized in Jesus, who is further identified here as ὁ Ναζωραῖος (Acts 2:22).[95] Considering that Luke's use of Nazareth in his Gospel does not seem to imply a humble nature, save in Luke 24:19, but more of prophetic designation (Luke 1:26, 2:4, 2:39, 2:51, 4:16, 18:37, 24:19), Luke's use of this designation ὁ Ναζωραῖος for Jesus seems appropriate. Textually, it is also evident that before he launches into a new message unit, he leaves his "point of departure" to connect his new message with what he just said.[96]

However, Luke's task for imparting unfamiliar information is quite challenging. On the one hand, the book of Joel does not specify who κύριος is. The word κύριος does not always denote the Lord,[97] and is often used for a title of pagan deities.[98] On the other hand, Luke must also save Ἰησοῦς ὁ Ναζωραῖος from the perception that he was a mere criminal like the other two who were also hung on the cross with him. Regardless, this

[94] Halliday and Webster, *Text Linguistics*, 228–30.
[95] Haenchen, *Acts*, 179.
[96] Halliday and Webster, *Text Linguistics*, 235.
[97] Cf. Longenecker, *Christology*, 131.
[98] Keener, *Acts*, 1:922.

Peter, whom Luke depicts as a teacher and prophet, must replenish this depleted and dubious concept of κύριος. Apparently, he defines Ἰησοῦς ὁ Ναζωραῖος (goal) with the witness ὁ θεός (actor), who affirms Ἰησοῦς ὁ Ναζωραῖος as ὁ κύριος through multiple instruments—δύναμις, τέρας, and σεμεῖον.[99] Repeated themes elaborating the person Jesus seems to keep the speech textually coherent even in the midst of imparting this unfamiliar information (primarily) to his "mocking" audience. In other words, the theme which the speech departed as unknown in the first segment is soon revisited in the next segment for an elaboration. If every discourse must represent a particular theme,[100] analyzing the point of departure for each clause must share insight "into its texture and understand how the writer makes clear to us the nature of his underlying concerns."[101] Because a text is an instance of meaning occurring in context of situation, and as Halliday and Webster elaborate, a text must be a "coherent passage of language in use."[102]

However, in a clause rank, metafunctionally meaningful text may demonstrate a strong contrast as in 2:23–24a, i.e. between Clauses 24 and 25. Ideationally, the speaker invokes a strong accusation against the audience by using two opposing, yet phonetically assimilated, material processes, ἀνείλατε and ἀνέστησεν with two participant actors, the crowd (ὑμεῖς) and ὁ θεός respectively. As compared to the third person, Peter's use of the second person pronouns engenders closer relation between the speaker and his audience. A fundamental difference between the first and second person, and the third person, as observed above,[103] also brings a contrastive tone in their shift of the grammatical persons.

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[99] As Halliday and Webster state, "The point of departure may be related to textual, interpersonal or ideational meaning, or even a combination of meanings." See Halliday and Webster, *Text Linguistics*, 235.

[100] Cf. Reed, *Discourse Analysis*, 88.

[101] Halliday, *Introduction*, 67. Also quoted in Halliday and Webster, *Text Linguistics*, 235.

[102] Halliday and Webster, *Text Linguistics*, 9.

[103] Siewierska, *Person*, 5; Lyons, *Semantics*, 638.

With an emphatic adjunct, αὐτοί, this second person actor ὑμεῖς has been implicitly carried over from 2:22 to 23 (i.e., Clause 23 to 24), and is followed by ὅν ὁ θεὸς ἀνέστησεν. Similarly, Haenchen states ἀνείλατε and ἔκδοτον must go together for this is "the simplest and probably the oldest way of reconciling oneself to the paradoxical fate of the messiah."[104]

Ward Gasque states that the fundamental role of a missional speech is to "instruct the reader and to proclaim the message of salvation . . . anew."[105] Juxtaposing Gasque's tenet over Peter's approach, Peter's "connected and contextualized piece of discourse"[106] seems to utilize such explicit contrast to assure that the audience awakens to a guilty verdict with conviction regarding their involvement in the death of the Lord. In other words, viewing Peter's first public address—which is rightly called the first sermon from the Jerusalem church pulpit—in the context of them ἐξίσταντο καὶ διηπόρουν (2:12; both expressed in imperfective aspect), and mockery (2:13), Peter still teaches what they should have known, but did not know, yet now could be known to them. Peter's speech declares that this man, whom you crucified, is the awaited Christ (2:23–24). In fact, this is the central motif-theme which gradually and independently develops as the speech advances. As the tri-metafunctionally meaningful text indicates, Peter's rhetorical mastery maneuvers each segment to reveal the theme until it is fully unveiled in the climactic statement of Acts 2:36.

For a similar reason, it is interesting and noteworthy that the speech features only one stative aspect process realized with the perfect tense form. This word οἴδατε, which

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[104] Haenchen, *Acts*, 180. Cf. Holtzmann, *Apostelgeschichte*, 35.
[105] Gasque, "Speeches," 239.
[106] Halliday and Webster, *Text Linguistics*, 9.

occurs only once in a prominent location will be discussed below: Acts 2:22, Clauses 25. Some subtle characteristics regarding both perfective aspect and this special word οἶδα demand explanation because much ill-informed knowledge is prevailing. In Greek verbal analysis, each semantic interpretation of a choice must consider other choices since the Greek language does not operate independently but interactively as it is arranged in a coherent system.[107] This needs to be stated first, because in biblical-lexical semantics the use of οἶδα seems to be exempt from this principle. Often, this perfect tense word is listed under a lexical description such as describing οἶδα as a perfect word with present meaning. Not only its formal description amalgamated into semantic evaluation makes little sense, but also the bigger issue remains because no adequate explanation is found. As James Barr states, a lexical meaning, which is often mistreated as the same as the translation in biblical scholarship, cannot be determined by a lexeme alone.[108] Despite any prejudicial, etymological, or diachronic judgment, the tense of οἶδα represents a "well-established" perfect tense with stative aspect.[109]

According to Porter, this perfect tense word οἴδατε portrays a stative aspect that is not only "the most heavily marked" but such a choice also establishes an opposition to the imperfective and perfective aspects.[110] The speaker's exclusive choice of the stative aspect word οἴδατε is the marked element positioning its clause to be as prominent in the speech. His choice thus contributes to the primary emphasis of the speech, which is interpreted as new information about Jesus. Such an ideational function of 2:22 with

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[107] Porter, *Verbal Aspect*, 97.

[108] Barr, *Semantics*, 218.

[109] Porter, *When Paul Met Jesus*, 110. Also see Porter, *Verbal Aspect*, 281–87 for the treatment of οἶδα along with γινώσκω.

[110] Porter, *Verbal Aspect*, 90.

οἴδατε also emphasizes the mental process of the Comprehension-Knowing relationship between Senser the Phenomenon. Consequently, if the stative aspect construes "state of affairs in existence,"[111] and Peter's subjective description of the action is stative, the fact that Jesus being attested to the audience by God with miracles, wonders, and signs must be effective among them right now. Moreover, οἶδα is used with a participle, ἀποδεδειγμένον, also in the perfect tense. Although aspectual knowledge regarding the participle is less definitive, in general, the (perfect) participle is considered as temporally relative.[112] Thus, in Acts 2:22, if Jesus is "being attested to you by God" (perfect tense participle, ἀποδεδειγμένον), through God's performance (perfective aspect, ἐποίησεν), you should know that by now (stative aspect, οἴδατε).

However, an ideational challenge remains for Peter to bridge the gap between "the name of the Lord" that one can call on to be saved (2:21), and the "Lord and Christ" that they nail to the cross (2:23). By using pronouns, τοῦτον (v. 23) and ὃν (v. 24), Peter carries over the reference to this Jesus for further description, in which he connects it to another intertext. In a way, the participants are entering into an identity chain with Jesus being the anaphoric reference that the participants are together building its or his description. In this case, contrary to how an identity chain is manipulated by crossing over textual boundaries,[113] Lemke's intertextual thematic formation, which elicits common semantic patterns from a set of thematically related texts in a particular community, harmonizes Peter's and David's texts into a single ideational meaning to

[111] Porter, *Verbal Aspect*, 91.
[112] Porter, *Verbal Aspect*, 394; Cf. Porter, *When Paul Met Jesus*, 110.
[113] For detailed explanation, see Land, *Integrity*, 76.

describe the Lord. In SFL, such a phenomenon is also called co-referentiality. Land explains its value as follows:

> SFL's notion of co-referentiality presumes that the language of a text is always super-vened on by a single context of situation. More specifically, the resources by means of which participants can be presented are (with the exception of proper nouns) described as part of the textual component of language—and the second-order textual component operates *by definition* within the parameters of an actual text and situation.[114]

Land concludes, for this reason that exophoric pronouns, which Peter's second intertext will display, must share a single context of situation to be regarded as co-referential.[115] Therefore, in Acts 2:25, when Peter chooses this anaphoric pronoun αὐτόν instead of a more explicit reference to the Lord, he is taking the risk of being equivocal and unclear. Keeping that thought in mind, with the parallel introductory phrase, Δαυὶδ λέγει (2:25; cf. 2:16), Peter quickly ushers in another intertext, which is explicitly found in Psalm 16:8–11a. This intertext shares the context of culture with the present audience in two ways. First, they are diaspora Jews and Peter's inclination to the LXX demonstrates that they could share the same language, which is Greek. While this is a mere plausible scenario, considering Luke putting "parole" (Saussure) into Peter's mouth, the common language of Greek between the speaker and the audience is quite likely. Luke's portrait of Peter as a fluent Greek speaker is also important for later ministries such as his visit to Cornelius (Acts 10), and the inventing in the Jerusalem Council (Acts 15). Although, judging the dependence is quite a subtle matter,[116] there seems to be another feature demonstrating that they share the context of culture.[117] According to Lemke's intertextuality, the fact

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[114] Land, *Integrity*, 76.
[115] Land, *Integrity*, 76.
[116] Brodie, *Birthing*, 44.
[117] Cf. Xue, "Intertextual Discourse Analysis," 279.

that they share a semantic pattern according to their context of culture, not the context of situation, is crucial for semantic transition. In Acts 2:25, when Peter says Δαυίδ γὰρ λέγει εἰς αὐτόν, the reference to this pronoun αὐτόν is quite equivocal, meaning intentionally vague. Not only in 2:24b, is the same pronoun repeated twice, probably referring to two different participants, but also David's reference to αὐτόν would be referring more like to himself than to Jesus. For this reason, I think Peter is using the pronoun as an exophoric one so that he can reinterpret Ps 16:8–11 as a proof text for Ἰησοῦς ὁ Ναζωραῖος to be both Lord and Christ as he will declare in Acts 2:36. Because meaning is quantifiable with respect to "expectancy" or probability,[118] the choice of the Davidic Psalm might be less "meaningful." But the choice of playing with the exophoric pronoun must produce a "purposeful" impact.

Moreover, from all running future tenses (Clauses 8 to 20) in the first segment to the dynamic variety of tenses and aspects, the emergence of aspectual shift clearly demonstrates Prominence in the speech. Again, as Randall Tan explains, aspectual contrast often displays a means of portraying prominence.[119] Especially going from a series of thirteen future tenses in rank stratum to a series of mixed tenses in the whole second message unit must imply something about Luke's design. To demonstrate, it changes from future (Clauses 12 to 20) to perfective aspect (Clauses 21, 22), a unique stative aspect (Clause 23), back to perfective (Clauses 24 to 25), imperfectives between imperfect tenses and present tenses switching (Clause 26 to 29), again to perfective aspect (Clauses 30 to 32), and finally returning to the future tense at the end of the second segment (Clauses 33 to 35, and 37) except for Clause 36. For such a phenomenon,

[118] Lyons, *Introduction*, 415. Also recited in Black, "Historic Present," 126.
[119] Tan, "Prominence," 102.

Stephanie Black claims, when an author chooses a lexico-grammatical pattern that can be considered unusual, abrupt, or unexpected, more thought or purposeful impact can be assumed by such choice.[120]

Textually, Luke could have chosen his own words or non-speech discourse such as narrative to proclaim the same truth with the same gospel presentation by ideationally organized text, but he would not expect the same outcome as is the case with Peter. Especially, he would drastically reduce the effect when conveying the same interpersonal meanings if Luke had not employed Peter for the Pentecost speech. Apparently, not only his absence at Pentecost would question the authenticity of his Pentecost account, but also being a gentile convert and Paul's missionary travel companion would make it more challenging not to use Peter's direct speech discourse, which is least troublesome. Luke's speech or narrative would appeal neither to the present audience of this Peter nor to the primary recipient of Acts, namely Theophilus. Still, Luke as the compiler rather than the creator of the speech has great weight, but the discourse analysis of the speech, which is a text-based discipline, can only attest that the use of the character speech demonstrates more explicit meaning behind these circumspect and discreet lexico-grammatical choices that construe the context of situation.[121]

By continuing to use a series of statement, Peter declares Ἰησοῦς ὁ Ναζωραῖος (a man attested to the audience; 2:22) was not only τοῦτον . .. ἀνεῖλατε (2:23) but also ὃν ὁ θεὸς ἀνέστησεν (2:24). Subsequently, by employing a part of Psalm 16, Peter attempts to vouch for his declaration. Like F. F. Bruce argues, while Jesus being a Davidic

[120] Black, "Historic Present," 126.
[121] Porter, *Paul in Acts*, 128.

descendant might have been general knowledge shared among his disciples,[122] no lexico-grammatical indication confirms that the present audience shares such relevance or conviction from his lineage. In fact, with the first personal singular pronoun, Peter's intertext of Psalm 16:8–11 clearly indicates David is talking about himself, not the Lord. However, as Lemke advises, the dependence of two texts requires a keen observation for evaluating such a relation between two texts and this is often not a science, but an art.[123] The "pattern" of meaning, by which two texts interact must prove to be thematically synonymous: "the intertextual tie is stronger as more semantic relations among equivalent thematic items are shared between texts."[124] Apparently, Peter's liberal translation of the Davidic psalms are accounted to give relevant meaning even out of their original contexts.[125] As Lemke argues, "the dynamic perspective suggests that part of the total meaning potential of a text derives, paradigmatically, from the other texts a given text-up-to-this-point might have become, if different 'incidental' features were selected and/or eventually foregrounded."[126] Moreover, every utterance means, according to Lemke, "in the context which it creates by occurring. The context is always newly emergent from the context that preceded the act of utterance."[127] Because intertextual thematic formation explains common semantic patterns from a set of thematically related texts,[128] Peter's use of Psalm 16 also ends omitting the last part, τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος (Ps 15:11b, LXX). Such a choice of omission seems to support Lemke, who argues, "the text is a product and a record of meaning-making processes which are

[122] Bruce, *Acts*, 124.
[123] Lemke, "Intertextuality," 87.
[124] Lemke, "Intertextuality," 91.
[125] Cf. Watt, *Code-Switching*, 87.
[126] Lemke, "Text Production," 35.
[127] Lemke, "Text Production," 32.
[128] Lemke, "Intertextuality," 89.

essentially dynamic."[129] Consequently, Peter ends his Davidic intertext with "You will make me full of gladness with your presence," [again] a departure of the second segment, which Peter picks up immediately in his final message unit with the address, ἄνδρες ἀδελφοί.

The Good News (2:29–36)

Right after the Davidic intertext, Peter begins the third segment calling them ἄνδρες ἀδελφοί in Acts 2:29. Ideationally, Peter begins his speech defending the prophetic event against perilous accusation in Acts 2:14–21. Then he is advocating how it relates to a man from Nazareth, Jesus (death, resurrection, and exaltation of Jesus; 2:22–36).[130] Delivering the message, Peter's lexico-grammatical choices demonstrate some patterned shifts in various elements including verbal aspect, speech function, and even patterned change of grammatical persons. The repeated use of the structural marker ἄνδρες with a changed address in its clause shows that the interpersonal meaning is also shifting as Peter addresses them as "Judeans" (1st segment) and "Israelites" (2nd segment). Apparently, the size of the present crowd is greater than his address encompasses as there are more diverse people groups than just Israelites or people from Judea. Some of these diverse people groups do not seem to share the same language with Peter as they express their amazement and perplexity upon hearing their own languages spoken by the "Galileans" (2:9–11).[131] More specifically, not only did Peter make a circumstantial shift in his address from a mere residential (2:14b; ἄνδρες Ἰουδαῖοι . . . ἱερουσαλὴμ πάντες) to

[129] Lemke, "Text Production," 36.
[130] Duncan, "Peter, Paul, and the *Progymnasmata*," 356.
[131] Cf. Foakes-Jackson, *Acts*, 16.

a religious address (2:22; ἄνδρες Ἰσραηλῖται), but also referentially, he spoke with the shift of participants from the third person to the second.[132] However, in the third and last segment, Peter is enacting a more sharp turn in his interpersonal approach to his audience. The elongated speech function of statement is about to fluctuate, so as the polarity of the speech between Positives and Negatives. The change is heard when the subject actor "we" is pronounced for the first time and uniquely in his speech even if it is only in the reduced form (2:32). What he has preluded as a part of the circumstantial adjunct such as ἐν ἡμῖν (2:29) is now turned into the subject Identifier πάντες ἡμεῖς to lead a relational process (2:32).[133] Apparently, nothing clarifies if his "we" meant all the apostles including himself, or everyone present there from the disciples to his audience. With these briefly mentioned shifts, Peter enters into his final message unit which leads to the climax. Even though the use of the only first person plural actor may seem instant and brief, by such choice Peter is turning what is formerly equivocal ideationally into a message that is unequivocal and explicit.

Based on the transitivity analysis, which describes, "who is doing what to whom when where why and how,"[134] Peter seldom makes a direct reference to himself. He does not use the word "I" to take up the common role of speaker as Sayer. In fact, in the first two segments, he never puts himself in an active participant role to say or demand anything from the audience. As discussed above regarding his assumed roles, he chooses to express his role tacitly understood by ideational product, and only to be implicit. For example, in 2:14b he says, τοῦτον ὑμῖν γνωστὸν ἔστω instead of "*I* want you to know,"

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[132] Porter, *Verbal Aspect*, 415; Siewierska, *Person*, 5; Lyons, *Semantics*, 638.
[133] Peter makes this explicit by including ἡμεῖς in the sentence even if it may sound redundant.
[134] Eggins, *Introduction*, 77.

and in 2:22, ἀκούσατε τοὺς λόγους τούτους instead of "Listen to *my* words." Such interpersonal remoteness, which is also realized ideationally between the speaker and the hearer, is often perceived as unnatural and less idiomatic. But again, semiotic interpretation cannot be equated with translation, and these choices are more important when understood against a new change. Notably in the third segment, Peter takes up a more active role as the speaker: ἐξὸν εἰπεῖν in "Brethren, *I* may confidently say to *you* regarding the patriarch David" (2:29). Moreover, the growing presence of the first person present participants and increasing portions of his own words against the intertext imply his active involvement.

Whereas the reference to his audience remains as "you (ὑμεῖς)," its character changes from implicit to emphatically explicit. Although the present study shows no interest in the translation, it is unfortunate that the English Bible translations fail to notice this shift that ὑμεῖς finally appears verbally: "which *you* both see and hear" (2:33), and "whom *you* crucified" (2:36). This choice of making ὑμεῖς seems purposeful when it is construed in relation to a direct condemnation towards the audience. Because the responsibility in the death of Jesus, the condemnation for killing him is also realized more explicitly. Formerly, the identical theme about Jesus death is conveyed as τοῦτον . . . διὰ χειρὸς ἀνομων προσπήξαντες ἀνείλατε in Acts 2:23, but in 2:36 the explicit emphasis for their responsibility is clearly heard: τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. Likewise, the implicit identity of Jesus also becomes explicitly clear as Peter attests it by referring to him as the Davidic Messiah. After Peter states that this David died and was buried, he appeals to the audience for this fact by presenting David's

grave as an exhibit A (2:29).[135] According to Haenchen, ever since Peter's first mention of the Lord in his Davidic quotation (2:25) his contention has been to prove that these Psalms speak of Jesus, not David himself.[136] Although Peter's intertexts are quite eclectic with seemingly unrelated and partial stature,[137] his repeated theme, which is developed from implicit to explicit, creates strong cohesion textually. Regarding Acts 2:30–31, Porter thus states,

> Being (ὑπάρχων) a prophet and εἰδώς (knowing) that God swore to him, προϊδὼν ἀλάλησεν (knowing beforehand, he said) concerning Christ's resurrection, where the order of the Participles as well as the temporal indicators indicates the process described in the Participles as preceding the prophet's pronouncement about Christ.[138]

Even those who would not immediately recognize Peter's reference to Davidic passages could not deny that the tomb of David was indeed among them. Peter's copious use of Scripture not only delivers his gospel with authority, but also works to keep the texture strong.

In retrospect, the textual meaning of the speech seems to display another interesting point as Peter places the theme of the speech, the Christ and Jesus, in the center of his speech, i.e. Acts 2:31 and 32.[139] He also makes references to this Jesus at both ends of the speech, i.e. Acts 2:22 and 2:36. Interestingly, the process of comprehension-knowing thus showing repetition in these same ends, of which 2:36 ends

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[135] David's tomb was near Jerusalem (1 Kgs 2:10, 2 Cor 32:33). His claim seems reasonable when considering Keener's observation that its traditional site was still known even after the exile (Neh 3:16) until the first century. See, Keener, *Acts*, 1:951.

[136] Haenchen, *Acts*, 182.

[137] For difficulties dealing with these Psalms, see Keener, *Acts*, 1:945–946.

[138] Porter, *Verbal Aspect*, 399.

[139] See the Table of Transitivity Structure at the end of this chapter.

with a climactic statement: “Therefore, let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”[140]

Regarding the linguistic actions happening at the center of the speech in Acts 2:32, the main ideational action of the actor ὁ θεός is connected to the one-time actor ἡμεῖς to vouch this ultimate truth proclaimed in 2:32: “This Jesus God raised up again, to which we are all witnesses.” As briefly mentioned above, the meaning of this one-time subject participant ἡμεῖς is more ambiguous than it seems, not to mention it is realized in the reduced form. On the one hand, this ἡμεῖς can refer to the primary speaking group starting from Peter to Peter and all the other disciples. However, on the other hand, it may give an inclusive reference to everyone present at the scene who are listening to his speech including himself. Despite the problematic character of the explicit ἡμεῖς in Acts 2:32, it is seldom discussed.[141] Keener argues that the people gathered are “also witnesses, seeing and hearing supernatural events.”[142] Absence of any further linguistic description makes ἡμεῖς difficult to specify who they are, but the growing interpersonal relation seems to gravitate towards a more inclusive “we,” which would imply the bond between the speaker and the audience. Regardless, beyond the choices and their alternative choices no meaning can be affirmed with certainty.

Foakes-Jackson states that the speech of Peter in Acts 2:14–36 is “practically an exposition of three passages of Scripture,”[143] According to Haenchen’s assessment, “the scriptural proof which makes up so large a proportion of it would not be very appropriate as the content of a speech ‘with other tongues’ and in the mysterious context of a

[140] For its link to the first Christian creed, see Bruce, *Acts*, 128.
[141] E.g. Haenchen, *Acts*, 182.
[142] Keener, *Acts*, 1:955.
[143] Foakes-Jackson, *Acts*, 16.

miracle."[144] But a closer look indicates, Peter gradually reduces the portion of the intertext by increasing the size of his own words, from quoting an intertext in a bulk form (2:17–21, 25–28) to a mixed type such as in 2:30 (partially reciting Ps 132:11), 2:31 (reciting Ps 16:10, reiterating of Acts 2:27), and 2:34–35 (reciting Ps 110:1). Thus, the first segment consists of a brief narration followed by a long quotation from the book of Joel, the second segment follows with a little extended narration with a shorter quotation from a Davidic Psalm, but the third segment contains only Ps 110:1 with an extensive narration from the speaker himself.

	1~18	19~37	38~56	
Material	7	11	10	28
Mental	4	4	4	12
Verbal	3	1	3	7
Relational	4	2	2	8
Existential	0	1	0	1
	18	19	19	**56**

Also as shown in the above table, in this last segment (2:29-36; Clauses 38–56), Peter employs similar processes as the previous two segments: ten material processes, four mental, three verbal, and two relational processes.[145] Halliday and Webster suggest, material processes often indicate one's speech to exhort more to action than to be concerned with affecting a mere response.[146] In this case, however, because Peter rarely takes an active role such as actor, agent, or sayer, other main participants display various actions in his stead. For example, the material processes in this segment denote various facts through diverse actors: David (ἐτελεύτησεν, Clause 39; ἀνέβη, 50), God (ἀνέστησεν, 45; ἐξέχεεν, 47; ἐποίησεν, 56), the audience (ἐσταυρώσατε, 57).

[144] Haenchen, *Acts*, 185.
[145] For more details, see the Table of Transitivity Structure at the end of this chapter.
[146] Halliday and Webster, *Text Linguistics*, 226.

Interestingly, these six processes are always realized in perfective aspect. Alternatively, ideational processes that they performed are completed providing the contextual platform for the discourse:[147] "*he* [David] both died and was buried . . . *God* raised up again . . . *He* had poured forth . . . *God* has made Him both Lord and Christ . . . this Jesus whom *you* crucified." Thus, these material processes usher the kerygmatic events that are complete in its entirety as a single action.[148] In other words, the audience killed the main actor of the *kerygma*. Because this climactic event is so precisely executed in his language use, Luke's use of the speech genre seems well-crafted, and alternative representation seems less probable.

In contrast, Peter also uses four imperfective aspect processes besides two aspectually vague verbs, namely ἔστιν ("his tomb *is* with us"; Clause 41), ἐσμεν ("we *are* all witnesses"; 46): βλέπετε ("which you both *see*"; 48), ἀκούετε ("and *hear*"; 49), λέγει ("he himself *says*"; 51), κάθου ("*sit* at my right hand"; 53), and γινωσκέτω ("*let* all the house of Israel *know*"; 55). Putting aside this aspectually vague words,[149] the remaining processes demonstrate one thing mutually, namely the speaker has a position of the observer who is watching the event happening in the foreground as "the process immersed within."[150] In fact, Porter's comments become very relevant and true regarding the planes of this direct speech discourse, for he states,

> It is noteworthy that in Greek often the basic narrative is laid down by the 3rd Person Aorist, a common trait of the background tense, while the imperfect/Present introduces significant characters or makes appropriate climatic references to concrete situations, typical of the foreground tense.[151]

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[147] Porter, *Verbal Aspect*, 89.
[148] Porter, *Verbal Aspect*, 91.
[149] Cf. Porter, *Verbal Aspect*, 441.
[150] Porter, *Verbal Aspect*, 91.
[151] Porter, *Verbal Aspect*, 92.

Especially in the first four processes, the audience is portrayed as solemn witnesses of the monumental phenomenon. Moreover, three of these processes are mental, having the audience as senser: "which you both *see* and *hear* . . . let all the house of Israel *know* for certain." Peter employs two εἰμί processes, ἔστιν (Clause 41), and ἐσμεν (46), albeit they are aspectually vague, so that they attribute relational processes, the former between carrier and attribute whereas the latter between identifier (πάντες ἡμεῖς) and identified (μάρτυρες). Relational process is always more complex than the other types of processes primarily because they tend to involve more diverse kinds of participants.[152] As Reed indicates, the relational process in Greek can be subcategorized as either Attributive or Identifying.[153] Even further, they further divide into one of the three subdivisions: Intensive, Circumstantial, and Possessive.[154] Peter's whole speech consists of eight relational processes and this is the only occasion that Peter uses Identifying–Intensive relation: "to which we *are* all witnesses" (Clause 46). The significance of this process is repeatedly attested with a variety of linguistic features discussed above.

The most frequent use of the indicatives as assertion is predominant throughout his speech except for five imperatives of expectation in critical turning points as listed in the Interpersonal Structure table. The first three imperatives seem more mitigated as they are collocated with structural markers that are used as addresses: ἔστω, ἐνωτίσασθε, and ἀκούσατε. Whereas these three functions to motivate the attention of the crowd and to provide a signal to the subsequent message unit, the last two carry the processes of material (doing) and mental (knowing): κάθου and γινωσκέτω. Interestingly, however,

[152] Reed, *Discourse Analysis*, 65, 341.
[153] Reed, *Discourse Analysis*, 66.
[154] Reed, *Discourse Analysis*, 65–66.

Peter did not just choose the more common, i.e. the second person, imperatives alone. Instead, he coupled the first one with a more common command, namely the second person imperative. In 2:14b, Peter uses a third person imperative, ἔστω, a marked imperative for its relative rarity, in collocation with ἐνωτίσασθε. For such an instance, Joel Marcus shares his hypothesis for interpreting the third person imperative. Where he finds the string of four imperatives from Rom 6:11 to 6:14 with the third person imperative, βασιλευέτω in 6:12, "the most difficult to grasp."[155] He asserts that the phrase (μὴ) βασιλευέτω (ἡ ἁμαρτία) is collocated with a second person imperative, λογίζεσθε for a reason. That he argues that the subject of λογίζεσθε is simply carried over to the subject of βασιλευέτω. Instead of having ἡ ἁμαρτία as the subject of the third person imperative βασιλευέτω, he argues, the actor σύ must be carried over to become its subject. The third person imperatives are, as Porter states, "the most problematic, especially with inanimate subjects."[156] Likewise, Joseph Fantin states that the study of the third person imperative has been raising more questions than answers.[157] Apparently, this creative yet provocative hypothesis cannot be attested linguistically, and the functional discussion of the third person imperative must be left for future study. Consequently, the present study ends with the discussion at Acts 2:36, but if it was not the "interruption" of 2:37, Acts 2:38 brings parallel (double) imperatives βαπτισθήτω and μετανοήσατε. For this reason, some scholars rightly offer this verse up for another further discussion, for example, Fantin describes it as "one of the most difficult passages in the New Testament for the modern church to understand."[158]

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[155] Marcus, "Let God Arise," 386.
[156] Porter, *Verbal Aspect*, 415.
[157] Fantin, *Greek Imperative*, 267–89.
[158] Fantin, Greek Imperative, 286.

As mentioned early in this chapter, the whole speech features a structure like a "sandwich" or "encapsulation" with these two imperatives: ἔστω and γινωσκέτω. Treatment of imperatives especially in regards to their aspects is a daunting task. However, K. L. McKay states that one of the problems in assessing aspectual usage of commands is "that there are usually less contextual indications, so that the imperative (or subjunctive) verb form is often the main evidence of the speaker/writer's intention."[159] McKay also adds, "the change from the direct approach of the second person to the more detached impersonal approach of the third person may be a significant contextual factor in the choice of aspect."[160] In his conclusion of the verbal aspect of imperatives, Porter makes a similar conclusion as follows:

> Thus verbal aspectual choice of the command or prohibition involves the author's subjective choice to grammaticalize a process as perfective or imperfective, and these categories may apply to action however it is objectively conceived and however it is depicted in relation to the time of commanding.[161]

Given the contextual development of Peter's interpersonal roles from one of the twelve to a prophetic figure so as to act as the primary advocate of the risen Lord, who is now prosecuting his audience filing a motion to the wider crowd, and eventually the readers, the final command γινωσκέτω expects an immediate reaction to comply to his gospel. Even further considering that his speech contains no questions or condition through optative mood, expecting a positive response seems imperatival.

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[159] McKay, "Aspect in Imperatival," 206.
[160] McKay, "Aspect in Imperatival," 214.
[161] Porter, *Verbal Aspect*, 346–47.

Conclusion

Remember that Foakes-Jackson contended that the speech of Peter in Acts 2:14b–36 was just an exposition of three OT passages.[162] Discourse analysis of Peter's speech, however, demonstrated the contrary as the metafunctionally described meanings unveiled Luke's intricate design of the speech which he could not imitate with the same impact otherwise. It is true that Peter clearly utilizes three explicit OT prophetic intertexts, Joel 2:28–32, Ps 16:8–11, and Ps 110:1, but their semantic patterns quickly blended with Peter's own words as if these intertext were used as scriptural support for Luke's new and contentious message. In the first segment, such a contending character was featured ideationally and interpersonally when Peter precluded himself from guilt and conviction for the death of Jesus without directly accusing them, but as his speech develops into the second and the third segments, Peter's liberal translation of these LXX passages begins to be used against his audience as they are reinterpreted to their context of culture. In other words, Peter's botched string of the three message units with subunits constituting OT intertexts, began to demonstrate strong texture with coherence under Luke's purposeful agenda to propagate the gospel to the first mission field assigned in Acts 1:8. Luke's prioritizing his own purpose to proclaim the good news of Jesus Christ explicates his almost perfectly crafted lexico-grammatical choices.

In language, what they do must contribute to what must be talked about, and therefore, the metafunctions of each segment must integrate the speaker's primary motif which then must also serve Luke's agenda.[163] In Acts 2:14b–36, what begins in the context of "speaking with tongues" is reflected as "drunkenness" on a sacred day, and in

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[162] Foakes-Jackson, *Acts*, 16.
[163] Halliday and Webster, *Text Linguistics*, 207.

this speech, Peter overturns the situation toward presenting a new interpretation of the field. In other words, Peter exploits a particular reaction from some peculiar group of the crowd to present the universal gospel. Peter's presentation of the eschatological news about the pouring of the spirit and killing of the awaited Messiah certainly stirs up the minds of the audience and expects the audience to change their beliefs. His expectation is explicitly conveyed by his use of commands. Not only the three metafunctionally analyzed meanings unveil what the speaker does through making certain lexico-grammatical choices, but also its ingenious structure strongly implies a careful design of the author, Luke.

Ideationally, Peter's focus shows that he must present this new knowledge to these people in front of him. His three segments manage to fulfil this daunting task, beginning by tackling the mockery of some, but ending by proclaiming the *kerygma* to everyone present. Interpersonally, Peter demonstrates his relationship to the audience must get closer in order to teach them something that they are not aware of but should be. And textually, Peter's spontaneous speech demonstrates coherent meanings by bringing three OT intertexts subservient to Peter's own words, which together demonstrates prominence in the Christ and his action in the center of his speech. Thus, this embedded, direct, and character speech of Acts 2:14b–36 contributes to the Pentecost narrative of Acts 2 in a unique way, which only the character of direct discourse speech alone can accomplish.

Verse	Cl	Transitivity Structure of 2:14b–36					Clause
		Process		Participant(s)		Circumstance	
		Verbal	Type	X…	Roles		
14	1	ἔστω	Relational	1. τοῦτο 2. ὑμῖν	1. Carrier 2. Attribute		ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω
	2	ἐνωτίσασθε	Mental	τὰ ῥήματά	Phenomenon		καὶ ἐνωτίσασθε τὰ ῥήματά μου
15	3	ὑπολαμβάνετε	Mental	ὑμεῖς	Senser		οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν
	4	ἔστιν	Relational	ὥρα τρίη τῆς ἡμέρα	Identified		ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας
16	5	ἐστιν	Relational	τοῦτο = τὸ εἰρημένον	Identified	διὰ τοῦ προφήτου Ἰωήλ	ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·
17	6	ἔσται	Relational	(τοῦτο)	Identified	ἐν ταῖς ἐσχάταις ἡμέραις	καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις
	7	λέγει	Verbal	ὁ θεός	Sayer		λέγει ὁ θεός
	8	ἐκχεῶ	Material	1. (ὁ θεός) 2. τοῦ πνεύματός μου	1. Actor 2. Goal	ἐπὶ πᾶσαν σάρκα	ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα
	9	προφητεύσουσιν	Verbal	οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν	Sayer		καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν
	10	ὄψονται	Mental	οἱ νεανίσκοι	Senser		καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται
	11	ἐνυπνιασθήσονται	Mental	1. οἱ πρεσβύτεροι ὑμῶν 2. ἐνυπνίοις	1. Senser 2. Phenomenon		καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται

Verse	Cl	Transitivity Structure of 2:14b–36					Clause
		Process		Participant(s)		Circumstance	
		Verbal	Type	X…	Roles		
18	12	ἐκχεῶ	Material	1. τοῦς δούλους 2. (ἐγώ) 3. τοῦ πνεύματός μου	1. Affected 2. Actor. 3. Goal	ἐν ταῖς ἡμέραις ἐκείναις	καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου
	13	προφητεύσουσιν	Verbal	(αὐτοί)	Sayer		καὶ προφητεύσουσιν
19	14	δώσω	Material	1. (ἐγώ) 2. τέρατα	1. Actor 2. Goal	ἑν τῷ οὐρανῷ ἄνω	καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω
	15	(δώσω)	Material	1. (ἐγώ) 2. σημεῖα	1. Actor 2. Goal	ἐπὶ τῆς γῆς κάτω	καὶ σημεῖα ἐπὶ τῆς γῆς κάτω
	16	(δώσω)	Material	1. (ἐγώ) 2. αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ	1. Actor 2. Goal		αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ
20	17	μεταστραφήσεται	Material	ὁ ἥλιος	Goal	εἰς σκότος	ὁ ἥλιος μεταστραφήσεται εἰς σκότος
	18	(μεταστραφήσεται)	Material	ἡ σελήνη	Goal	1. εἰς αἷμα 2. πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ	καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ
21	19	ἔσται	Existential	(αὐτό)	Existent		καὶ ἔσται
	20	σωθήσεται	Material	πᾶς ὅς ἄν ἐπικαλέσηται τὸ ὄνομα κυρίου	Goal		πᾶς ὅς ἄν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται
22	21	ἀκούσατε	Mental	τοὺς λόγους τούτους	Phenomenon		ἄνδρες Ἰσραηλῖται ἀκούσατε τοὺς λόγους τούτους

Verse	Cl	Transitivity Structure of 2:14b–36					Clause
		Process		Participant(s)		Circumstance	
		Verbal	Type	X…	Roles		
	22 (S)	ἐποίησεν	Material	1. ὁ θεὸς 2. δυνάμεσι καὶ τέρασι καὶ σημείοις 3. δι᾽αὐτοῦ	1. Actor 2. Goal 3. Agent	1. ἀπὸ τοῦ θεοῦ 2. εἰς ὑμᾶς 3. ἐν μέσῳ ὑμῶν	Ἰησοῦν τὸν Ναζωραῖον ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι᾽αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν
	23 (S)	ὅιδατε	Mental	(ὑμεῖς)	Senser		καθὼς αὐτοὶ οἴδατε
23	24	ἀνείλατε	Material	1. τοῦτον 2. τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ 3. (ὑμεῖς)	1. Goal 2. Agent 3. Actor		τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε
24	25 (S)	ἀνέστησεν	Material	1. ὁ θεὸς 2. ὃν	1. Actor 2. Goal		ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου
	26 (S)	ἦν	Relational	1. κρατεῖσθαι αὐτὸν ὑπ᾽αὐτοῦ 2. (οὐκ) δθνατὸν	1. Carrier 2. Attribute		καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ᾽αὐτοῦ
25	27	λέγει	Verbal	Δαυίδ	Sayer		Δαυὶδ γὰρ λέγει εἰς αὐτόν
	28	προορώμην	Mental	(ἐγώ)	Senser		προορώμην τὸν κύριον ἐνώπιον μου διὰ παντός
	29 (S)	ἐστιν	Relational	1. (αὐτός) 2. ἐκ δεξιῶν μού	1. Carrier 2. Attribute		ὅτι ἐκ δεξιῶν μού ἐστιν
	30 (S)	σαλευθῶ	Material	(ἐγώ)	Actor		ἵνα μὴ σαλευθῶ
26	31	ηὐφράνθη	Material	ἡ καρδία μου	Agent		διὰ τοῦτο ηὐφράνθη ἡ καρδία μου

Verse	Cl	Transitivity Structure of 2:14b–36					Clause
		Process		Participant(s)		Circumstance	
		Verbal	Type	X…	Roles		
	32	ἠγαλλιάσατο	Material	ἡ γλῶσσά	Agent		καὶ ἠγαλλιάσατο ἡ γλῶσσά μου
	33	κατασκηνώσει	Material	ἡ σάρξ μου	Actor		ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι
27	34 (S)	ἐγκαραλείψεις	Material	1. (σύ) 2. τὴν ψυχήν μου	1. Actor 2. Goal		ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην
	35 (S)	δώσεις	Material	1. (σύ) 2. τὸν ὅσιόν σου	1. Actor 2. Goal		οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν
28	36	ἐγνώρισας	Mental	1. (σύ) 2. μοι	1. Phenomenon 2. Senser		ἐγνώρισάς μοι ὁδοὺς ζωῆς
	37	πληρώσεις	Material	1. (σύ) 2. με	1. Actor 2. Goal		πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου
29	38 (S)	ἐτελεύτησεν	Material	(αὐτός)	Actor		ἄνδρες ἀδελφοί ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάχου Δαυίδ ὅτι καὶ ἐτελεύτησεν
	39 (S)	ἐτάφη	Material	(αὐτός)	Goal		καὶ ἐτάφη
	40 (S)	ἔστιν	Relational	1. τὸ μνῆμα αὐτοῦ 2. ἐν ἡμῖν	1. Carrier 2. Attribute	ἄχρι τής ἡμέρας ταύτης	καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης
30–31	41	ἐλάλησεν	Verbal	1. (αὐτός) 2. περὶ τής ἀναστάσεως τοῦ Χριστοῦ	1. Sayer 2. Verbiage		προφήτης οὖν ὑπάρχων καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ

Verse	Cl	Transitivity Structure of 2:14b–36					Clause
		Process		Participant(s)		Circumstance	
		Verbal	Type	X…	Roles		
	42	ἐγκατελείφθη	Material	(αὐτός)	Goal		ὅτι οὐτε ἐγκατελείφθη εἰς ἅδην
	43	εἶδεν	Mental	ἡ σὰρξ αὐτοῦ	Senser		οὐτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν
32	44	ἀνέστησεν	Material	1. τοῦτον τὸν Ἰησοῦν 2. ὁ θεός	1. Goal 2. Actor		τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός
	45 (S)	ἐσμεν	Relational	1. πάντες ἡμεῖς 2. μάρτυρες	1. Identifier 2. Identified		οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες·
33	46	ἐξέχεεν	Material	1. (αὐτός) 2. τοῦτο	1. Actor 2. Goal	1. τῇ δεξιᾷ 2. παρὰ τοῦ πατρὸς	τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς την τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο
	47 (S)	βλέπετε	Mental	ὑμεῖς	Senser		ὅ ὑμεῖς καὶ βλέπετε
	48 (S)	ἀκούετε	Mental	(ὑμεῖς)	Senser		καὶ ἀκούετε
34	49	ἀνέβη	Material	Δαυίδ	Actor	εἰς τοὺς οὐρανούς	οὐ γὰρ Δαυὶδ ἀνέβη είς τοὺς οὐρανούς
	50	λέγει	Verbal	αὐτός	Sayer		λέγει δὲ αὐτὸς
	51	εἶπεν	Verbal	ὁ κύριος	Sayer		εἶπεν ὁ κύριος τῷ κυρίῳ μου
	52	κάθου	Material	(σύ)	Actor	ἐκ δεξιῶν μού	κάθου ἐκ δεξιῶν μου
35	53 (S)	θῶ	Material	1. (ἐγώ) 2. τοὺς ἐχθρούς σου	1. Actor. 2. Goal		ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου
36	54	γινωσκέτω	Mental	πᾶς οἶκος Ἰσραὴλ	Senser		ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ
	55 (S)	ἐποίησεν	Material	1. ὁ θεός 2. (αὐτόν)	1. Actor 2. Goal		ὅτι καὶ κύριον αὐτὸν καὶ

Verse	Cl	Transitivity Structure of 2:14b–36					Clause
		Process		Participant(s)		Circumstance	
		Verbal	Type	X…	Roles		
							χριστὸν ἐποίησεν ὁ θεός
	56 (S)	ἐσταυρώσατε	Material	1. τοῦτον τὸν Ἰησοῦν 2. ὑμεῖς	1. Goal 2. Actor		τοῦτον τὸν Ἰησοῦν ὅν ὑμεῖς ἐσταυρώσατε

Interpersonal Structure of Acts 2:14b–36							
Verse	Clause	Verbal	Form	Subject	Speech Function	Probability	Polarity
14	1	ἔστω	Imperative	3	Command	Expectation	Positive
	2	ἐνωτίσασθε		2			
15	3	ὑπολαμβάνετε	Indicative	3	Statement	Assertion	Negative
	4	ἔστιν					Positive
16	5	ἐστιν					
17	6	ἔσται					
	7	λέγει					
	8	ἐκχεῶ		1	Offer		
	9	προφητεύσουσιν		3	Statement		
	10	ὄψονται					
	11	ἐνυπνιασθήσονται					
18	12	ἐκχεῶ		1	Offer		
	13	προφητεύσουσιν		3			
19	14	δώσω		1			
	15	(δώσω)					
	16	(δώσω)					
20	17	μεταστραφήσεται		3	Statement		
	18	(μεταστραφήσεται)					
21	19	ἔσται					
	20	σωθήσεται					
22	21	ἀκούσατε	Imperative	2	Command	Expectation	
	22	ἐποίησεν	Indicative	3	Statement	Assertion	
	23	ὅιδατε		2			
23	24	ἀνείλατε					
24	25	ἀνέστησεν		3			
	26	ἦν					
25	27	λέγει					
	28	προορώμην		1			
	29	ἐστιν		3			
	30	σαλευθῶ	Subjunctive	1		Projection	Negative
26	31	ηὐφράνθη	Indicative	3		Assertion	Positive
	32	ἠγαλλιάσατο					

Interpersonal Structure of Acts 2:14b–36							
Verse	Clause	Verbal	Form	Subject	Speech Function	Probability	Polarity
	33	κατασκηνώσει					
27	34	ἐγκαραλείψεις		2			Negative
	35	δώσεις					
28	36	ἐγνώρισας					Positive
	37	πληρώσεις					
29	38	ἐτελεύτησεν		3			
	39	ἐτάφη					
	40	ἔστιν					
30–31	41	ἐλάλησεν					
	42	ἐγκατελείφθη					Negative
	43	εἶδεν					
32	44	ἀνέστησεν					Positive
	45	ἐσμεν		1Pl			
33	46	ἐξέχεεν		3			
	47	βλέπετε		2			
	48	ἀκούετε					
34	49	ἀνέβη					Negative
	50	λέγει					Positive
	51	εἶπεν					
	52	κάθου	Imperative			Expectation	
35	53	θῶ	Subjunctive	1		Projection	
36	54	γινωσκέτω	Imperative	3	Command	Expectation	
	55	ἐποίησεν	Indicative		Statement	Assertion	
	56	ἐσταυρώσατε		2			

CHAPTER 4: DISCOURSE ANALYSIS OF PAUL'S SPEECH

The Areopagus speech is the best known of Paul's speeches in Acts. It also represents the major turning point of missions in the narrative of Acts as the first and full-sized speech ever preached exclusively to the Athenians who are also Gentiles from the perspective of Paul.[1] On the one hand, no speech in Acts has ever received such great scholarly attention.[2] On the other hand, the speech has created more dissension among scholars than any other speech leaving its interpretation notoriously "elusive."[3] Describing Paul's speech given to the Gentiles during his reluctant stay in Athens, H. Conzelmann praises this speech as "the most momentous Christian document" capturing the early confrontation "between Christianity and philosophy."[4] C. Keener believes, Athens has "prestige and symbolic value"[5] despite its bygone glorious past by the time Paul delivers the speech. In Paul's time, Athens still does symbolize "the cultural, intellectual, and religious nerve center of the Greco-Roman world."[6] In other words, Athens represents the epitome of Greek philosophy, and Paul is now at his best alone as the apostle to the Gentiles in the most literal sense, while challenging the Athenians with the gospel.[7] Conzelmann states, "The value of the description rests not in the historical worth of its details as sources of information about Paul's conduct, but in the fact that it documents

[1] Also, in Acts 14:15–17, Paul briefly speaks to the Gentiles at Lystra. See Dibelius, *Book of Acts*, 59, 95. Some scholars designate the Athenians as "pure pagans" because they have no connection to Judeo-Christian belief whatsoever. Cf. Pardigon, *Paul*, xxvii.

[2] Schubert, "Place," 235.

[3] Strait, "Wisdom of Solomon," 609.

[4] Conzelmann, "The Address," 217. Or between faith and philosophy as Tertullian and Jerome wrote. See Gray, "Implied Audiences," 206.

[5] Keener, *Acts*, 3:2569.

[6] Flemming, "Contextualizing the Gospel," 200.

[7] Keener, *Acts*, 3:2569.

for us how a Christian around A.D. 100 reacts to the *pagan* milieu and meets it from the position of his faith."[8] He continues, "It is of paradigmatic significance within the framework of Luke's historical work that he places this speech exactly here in Athens, the center of Greek intellectual life and piety (17:16, 18, 21–23)."[9] In 17:17, Paul is being challenged from both ends, but his speech seems to force him to take one side to focus his missional works.

Thus, the literary value of the speech is indispensable especially for the early church missions. Both by the narrative (17:15–21) and the speech (17:22–31), its ideational uniqueness continues to motivate scholars' intense scrutiny with diverse interests and methodological approaches. Thus, it is biblical *locus classicus* exhibiting how Paul's world clashes with the religiously diverse, yet unreached world by the gospel.[10] By such expressions as ἀγνώστῳ θεῷ (17:23), and τοῦ γὰρ καὶ γένος ἐσμέν (17:28), certain intertexts display how the speech construes the peculiar context of situation. Moreover, where the basic tension between "two missions" is gone,[11] and Paul's usual antagonists are obsolete, the contextual setting seems perfect for an apostle to the Gentiles to make a great impact and reap the harvest of souls, not to mention the unprecedented and ever-given warm invitation to Paul from the major Gentile group of people in the marketplace of Athens. In fact, Paul can be rightly depicted as an apostle to the Gentiles, who is more comfortable with these Athenians than with any of the former hostile members from the synagogues. Despite the great chance of success for this particular mission, however, Luke reports that the outcome of the speech was so meager

[8] Conzelmann, "The Address," 218.
[9] Conzelmann, "The Address," 217.
[10] Pardigon, *Paul*, xxvii.
[11] Goulder, *Tale*, 1–7.

that it only impressed a few (Acts 17:32–34). The unexpected outcome of the speech often invokes the significance of the present inquiry, namely how Luke is using this speech to mean what he purposes despite of his negative report. In other words, Luke might have a greater agenda in the Areopagus speech than simply reporting what has happened to Paul at Athens. After all, as Halliday aptly states, language is "as it is because of its function in the social structure," and the metafunctionally analyzed meanings must provide insights for the social foundation.[12]

Considering the robust outcome of the previous chapter, some of its apparent stylistic resemblance may suggest the speech in Athens should boast similar meaning and function to Peter's Pentecost speech in Acts 2. To the contrary, most scholars point to the unique character of this speech. For example, W. Gasque argues that even if all speeches in Acts were considered to be invented, Paul's Areopagus speech is "definitely" an exception.[13] Such perspectives are generated mostly by a critical-historical approach that may affirm some of the linguistic findings that I will introduce in this chapter. For example, he backs up his reason that to compose speeches such as this, there has to be "a higher degree of historical probability in favor of the view that some kind of sources (written or oral) lie behind" them.[14] Similarly, M. Dibelius states that the description of Athens and the Athenians must be composed with "an eye to the speech."[15] Moreover, F. F. Bruce also argues that Paul's quotation of some Greek poems for the nature of the one

[12] Halliday, *Explorations*, 65.
[13] Gasque, *History*, 232. Also see Gasque, "Speeches," 249; Kistemaker, "Speeches," 37.
[14] Gasque, "Speeches," 249. Cf. Ward, "Speeches," 194.
[15] Dibelius, *Studies*, 65. Dibelius meant that it was written by someone who visited the scene.

true God serves the same purpose of Old Testament intertexts such as ones found in the Pentecost speech.[16]

All that said, however, the most fundamental tenet of SFL is that it is a theory of language as choice, and the different choices made in the speech reflect on its varying contexts, which always produce a whole unique meaning and function of the discourse. As Halliday states, whatever the choice is made in one system must account for the way it affects to a set of choices in another.[17] Despite its importance and thus copious studies done on the speech, as mentioned above, the functional choices made in the speech have never been scrutinized. In other words, discourse analysis of the Areopagus speech must be performed as a new exploration of the linguistic choices available to the speakers.[18]

Dibelius argues that Athens is "the center of Hellenistic piety and Greek wisdom that this city is chosen by Luke as the setting for a speech in which the Christian apostle employs Greek ideas."[19] Paul's initial contact with the marketplace context is explicitly realized with imperfective aspect: θεωρῶ.[20] What is described as typical Athens with their lifestyle seems to be intensified to justify Paul's speech.[21] Some peculiar expressions provide strong texture between the narrative and the speech. Κατείδωλον (17:16) connects to ἀγνώστῳ θεῷ (17:23), the presence of the Epicurean and Stoic philosophers in the marketplace (17:18) relates to Paul's reference to a well-known Greek poet (17:28), and their inclination for loving something new (17:21) runs through his entire speech. This complete and independent speech, which reacts to a peculiar context

[16] Bruce, *Speeches*, 16.
[17] Halliday, *Introduction*, xiv.
[18] Halliday, *Introduction*, *passim*, esp. xiv, xxii, xxvii.
[19] Dibelius, *Book of Acts*, 59.
[20] This will be demonstrated throughout this chapter.
[21] Cf. Dibelius, *Book of Acts*, 59.

of situation, not only provides a new chapter in missions of Acts, but also demonstrates an exemplary speech that can be given to the most polarized and paganistic audience. Consequently, Ruqaiya Hasan states that in sociolinguistics such as SFL, the social situation must determine the character of the speech by dictating that it sounds accordingly and relevantly.[22] Thus, the relationship between the speech and the context of situation must be interpreted "dialogically."[23] In other words, as Bakhtin elaborates, "language enters life through concrete utterances (which manifests language) and life enters language through concrete utterances as well."[24]

In this perspective, the text is viewed as an interaction, and as Paul J. Thibault states, the participants "enact a dialogically coordinated and jointly created instance of social action which conforms in varying degrees to some generic model or text-type."[25] In so doing, Thibault argues that the participants must invoke the following three areas: specific axiological orientations, social viewpoints, and social values.[26] Especially with the last one on social values, Thibault further elaborates their three effects:

> (1) the text's thematic meaning or some local part of this; (2) each other as the occupants of discursively constituted though generically constrained participants roles; and (3) the wider system of social heteroglossia (Bakhtin 1981) whereby all texts participate in, respond to and are organized in relation to the diversity of discursively construed values, viewpoints and domains of validity in a given discourse community.[27]

With this view, especially regarding interpersonal metafunction, Steven Gunderson's application to the character study of the Gospel of John is relevant to the present study.[28]

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[22] Hasan, *Language*, 85.
[23] Hasan, *Language*, 85.
[24] Bakhtin, *Speech Genres*, 63. Also quoted by Hasan, *Language*, 85.
[25] Thibault, "Interpersonal Meaning," 57.
[26] Thibault, "Interpersonal Meaning," 57.
[27] Thibault, "Interpersonal Meaning," 57.
[28] Gunderson, "Use of Discourse Analysis," 116.

Whatever the participants are doing in the text attributes meaning to the text.[29] As Thibault argues, the text is a structured sequence of dialogic moves which "function to position the participants in the interactive event in dialogically organized interpersonal role relations in the ongoing taking up, responding to and negotiating of the meaning of the other."[30]

Land states, "if a general analysis reveals a recognizable situation type and a recognizable global structure, the interpreter can approach the specifics of the text with some general parameters already in place."[31] Thus, the critical function of its base narrative in Acts 17:15–21 is undeniable as Luke sets the stage for the looming drama of the apostle's virgin encounter with this unique audience in Acts 17:15–16. One of the most important characteristics of speeches in Acts is that every speech occurs in/as a reaction to a certain event. This can be functionally elaborated that all speeches in Acts are the product of certain contexts of situations. This reactionary character of the speech discourse, for example in Paul's Areopagus speech, must warrant that his speech fulfills what its contextual narrative sets it out to achieve. Thus, Luke dramatizes the whole event as if Paul's arrival in Athens and leading to the Areopagus for speech are coincidental. Luke carefully selects certain scenes to include, while he leaves some others out. For example, by choosing what is often referred to as genitive absolute construction, Luke depicts Paul's stay in Athens as something happened in passing or as a byproduct: ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου.

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[29] Cf. Gunderson, "Use of Discourse Analysis," 115.
[30] Thibault, "Interpersonal Meaning," 56–57.
[31] Land, *Integrity*, 4.

Again, as Land would point out, the situation encoded in the language is not necessarily the historical setting, but it is "a *construct* that is *construed* by the author of the text."[32] As far as the book of Acts is concerned, Athens is the only pagan city that the apostle ever gives the complete missional speech to.[33] In his speech, Paul presents the creator God—who is unknown to the Athenians—out of the well-known altar with an inscription "To Unknown God." His speech runs from one's conviction to his or her conversion, and his ideational meanings are realized in such a peculiar linguistic pattern that is evaluated in this chapter.[34] As the cotextual narrative sets forth, Luke postulates readers with higher expectation from Paul's speech than the Athenians do. Luke's own narrative (Acts 17:15–21) seems to demand that the readers understand that Paul is drawn to an unprecedented context of situation apart from this different type of audience, which allegedly has no knowledge of the Hebrew Scripture or the Lord Jesus. In their own rights, the Athenians are depicted and declared to be extremely religious,[35] but not superstitious.[36] Unlike Peter's clearly segmented three-part divisions, Paul's Areopagus speech promotes no structural division, yet only its theological structures may roughly divide Paul's speech into three. Paul deploys his theological track from the doctrine of God and his creation (17:24–25) to the doctrine of man (17:26–29), and finally to the doctrine of judgment and the resurrection (17:30–31).[37] Paul describes that "God's ultimate revelation is not in the artistic representation of people, but in the gospel (Acts 17:29–31)."[38] Ultimately, this is supported by an intertext from a supposedly well-known

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[32] Land, *Integrity*, 5. Italics his.
[33] Cf. Williams, *Commentary on the Acts*, 39.
[34] Porter, *Linguistic Analysis*, 146.
[35] Kistemaker, "Speeches," 38.
[36] Porter, *Paul in Acts*, 143.
[37] Kistemaker, "Speeches," 38.
[38] Keener, *Acts*, 3:2564.

Greek poem (17:28). Kistemaker states that Paul is making a fitting lexico-grammatical choice according to the class of his audience.[39]

Likewise, John Duncan argues that the shape of Paul's gospel must be influenced by his encounter with this new audience.[40] Duncan argues that this speech illuminates Luke's ethopoetic technique as the internal speaker, Paul, demonstrates the dynamic of his gospel by encountering this particular audience.[41] In fact, Duncan also argues that Paul's keen perception of the Athenians being religious invokes him to exploit the inscription ἀγνώστῳ θεῷ in the beginning of his speech (17:22–23).[42] Although their religiosity is incomparable to Christian monotheistic belief, Duncan's emphasis on Paul's sensitivity to his audience is quite notable. Thus, he states:

> Here Paul can plausibly appeal neither to his audience's firsthand knowledge of Jesus's deeds, nor to scriptural proofs of Jesus's Messianic status, not to a common narrative provided by the story of the emergence of the nation of Israel, nor to a shared ethno-religious heritage.[43]

Like Duncan, Dibelius also states, "the style used in the opening of a speech evidently requires that the assiduous idol-worship of the Athenians shall be judged as piety, although, in fact, Paul is shocked by it."[44]

Alternatively, the analysis of the interpersonal meanings also reveals how Paul sees his audience.[45] From the outlook, the major challenge for evaluating the speaker's perceived (interpersonal) meaning seems to be compromised by the use of monotone of a single speech function with Statement (i.e. Giving Information), which is realized by

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[39] Kistemaker, "Speeches," 40.
[40] Duncan, "Peter, Paul, and the *Progymnasmata*," 362.
[41] Duncan, "Peter, Paul, and the *Progymnasmata*," 362
[42] Duncan, "Peter, Paul, and the *Progymnasmata*," 362.
[43] Duncan, "Peter, Paul, and the *Progymnasmata*," 362.
[44] Dibelius, *Studies*, 177.
[45] Hudson, *Sociolinguistics*, 49. Also quoted in Reed, *Discourse Analysis*, 80.

indicatives throughout the text except for two optatives.[46] This single speech function of Statement invokes simple responses, either acknowledgement or contradiction.[47] However, considering this is not a dialogue, the desired response seems to be expected only in its surrounding narrative cotext. The focus of the analysis remains how this single speech function conveys Paul's first ever encounter with the Athenians who are immersed in paganistic culture of context. It becomes impossible to miss but to notice Paul's use of two optatives at the center of his speech (17:27). This brief yet bold change creates a digression from his Assertion to expression of Condition: ψηλαφήσειαν and εὕροιεν. His use of these optatives seems to function as a sort of tongue-in-cheek expression: "You may find this invisible and omnipresent God by stretching your hands to touch." The speech role of the optatives demands further examination when dealing with Clauses 9 and 10.[48] With the aid of Porter's verbal aspect theory, the processes will account for Paul's interpretation of his experience.[49]

Interpersonal Structure Overview (Acts 17:22b–31)					
Probability	Assertion	16	**Speech Function**	Statement	18
	Expectation	0		Offer	0
	Projection	0		Command	0
	Condition	2		Question	0

From a historical perspective, as a way of comparison, Dibelius perceives the Areopagus speech as "a synthesis of rational Hellenism and the Christian missionary message."[50] Then it is natural for him to argue that Paul's own rhetoric represents the

[46] Refer to the table of Interpersonal Structure at the end of this chapter.
[47] Reed, *Discourse Analysis*, 81.
[48] Reed uses Contingency, not Condition, to represent the optative.
[49] See Porter, *Verbal Aspect*, 165. Cf. Reed, *Discourse Analysis*, 82.
[50] Dibelius, *Studies*, 75. For an elaboration and analysis of Dibelius's statement, see Zweck, "*Exordium*," 94–103.

rhetoric of the spoken word, even if it may not be great literature.[51] Similarly, Zweck emphasizes that Paul does utilize an effective rhetoric to proclaim that they should come to a realization of the need for a significant change in their religious practice.[52] According to Zweck, Paul's rhetoric seeks "to build on a given within the established ritual: the reverence of ἄγνωστος θεός."[53] G. Kennedy argues that rhetoric is quality in discourse which a speaker utilizes to accomplish his purpose.[54] However, in regards to the purpose, Keener warns that this speech is not as clear as the other speeches:

> Some scholars argue that the speech is forensic, since Paul must defend his teachings at a hearing (though it is not a formal trial). On formal grounds, some find it closer to Paul's "apologetic" than to his "missionary" speeches in Acts, perhaps reinforcing the setting of a hearing rather than a mere discussion. One could even argue that much of the speech is epideictic; showpiece speeches for public evaluation were often epideictic (or at least commenced by praising the city; cf. 17:22). After the expected complimentary *exordium* (17:22) and *proposition* (17:23), most of the speech praises the Creator and Sustainer (in ways some Greek applied to Zeus, 17:24–29). Yet few assign the Areopagus speech as a whole to the epideictic category.[55]

Regardless, this speech must provide a standard of an apostolic rhetoric to be used for such a situation of context described in Acts 17. Affirming this, Jacob Jervell explains how its uniqueness plays a role in Paul's Areopagus speech:

> The speeches receive their character and their peculiar stamp from the role Paul plays in them. These speeches are appropriate to no one else and can be placed in the mouth of no one else. They are obviously spoken in the I-form, but we find here no representative or typical "I." This becomes clear from the strictly biographical character of the speeches, from which it may be gathered that what is said cannot be applied to the other. Paul is neither type nor paradigm; he appears rather as an individual.[56]

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[51] Dibelius, *Studies*, 145.
[52] Zweck, "*Exordium*," 98.
[53] Zweck, "*Exordium*," 98.
[54] Kennedy, *New Testament*, 1. Also quoted in Martín-Asensio, *Transitivity-Based Foregrounding*, 21.
[55] Keener, *Acts*, 3:2618.
[56] Jervell, *Luke*, 161.

Thus, the speech is directed to have in view "politically influential heathen[s] in the Roman Empire."[57] Kavin Rowe states as follows:

> Furthermore, attention to the animating narrative moves of Acts as a whole precludes the ability to abstract 'pagan' from 'Jewish' elements when thinking about the Areopagus discourse: Acts is plainly concerned with both aspects of Mediterranean life and weaves them inseparably into the fabric of the text.[58]

Likewise, Dibelius adds that Paul's speech on the Areopagus may not even be a direct outcome of the situation.[59] For his argument, he contends that the speech contributes little to Luke's entire narrative of mission progress, and nothing necessitates a speech on the Areopagus.[60] According to Dibelius, Luke had a broader purpose for this speech: "the single example of a sermon to the Gentiles preached by Paul, the missionary to the Gentiles."[61] Contrary to Dibelius, however, since a text is "an instance of social meaning in a particular context of situation,"[62] the meaning and function of Paul's Areopagus speech—which occurs in reaction to the Athenian context of situation regardless of its ostensible detachment—will only be found and verified in the speech itself.

As the table below indicates, Paul's speech on the Areopagus is not only brief but also relatively simple when compared to Peter's. It consists of only ten verses, eighteen clauses, 192 words.[63] Despite such brevity, before the interruption, the speech already exhibits comprehensive completeness with introduction, body, and ending. Such a completeness is affirmed by the reaction of his audience, yet what it entails must be analyzed through the functional analysis.

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[57] Jervell, *Luke*, 155.
[58] Rowe, "Grammar of Life," 33n10.
[59] Dibelius, *Book of Acts*, 58.
[60] Cf. Dibelius, *Book of Acts*, 58.
[61] Dibelius, *Book of Acts*, 58.
[62] Halliday, *Social Semiotic*, 141. Also quoted in Martín-Asensio, *Transitivity-Based Foregrounding*, 38.
[63] See the Transitivity Structure of 17:22b–31 at the end of this chapter.

Acts 17:22b–31			
Verses			10
Clauses			18
	Primary	15	
	Secondary	3	
Process			18
	Material	12	
	Mental	1	
	Verbal	3	
	Relational	1	
	Existential	1	
Participants			27
	Explicit	12	
	Implicit	15	
Circumstances			7

As shown in the table, the speech consists of eighteen clauses structurally, of which only three are secondary apart from the ones that form into embedded clauses (Clauses 3, 15, and 18). The fifteen out of twenty-seven participants are presented implicitly. Paul uses ὁ θεός most frequently as the participant (explicitly and implicitly) seven times (or eight including τοῦτο in 17:23), and noticeably ὁ θεός plays a dual role both as actor and goal.[64] Paul uses dynamic variation in grammatical subjects: 1st person Singular (3), 1P (5), 2S (0), 2P (1), 3S (6), and 3P (3).[65] Regarding the perceived actions, the majority of processes are material (12), then verbal (3), relational (1), mental (1), and existential (1). Here are all processes used in the speech.

[64] This will be discussed in detail below.
[65] See the Interpersonal Structure of 17:22b–31 at the end of this chapter.

Lexis	Material	Mental	Verbal	Relational	Existential
1	εὑρίσκω	θεωρέω	καταγγέλλω	εἰμί	εἰμί
2	ἐπιγράφω		λέγω		
3	εὐσεβέω		παραγγέλλω		
4	κατοικέω				
5	θεραπεύω				
6	ποιέω				
7	ψηλαφάω				
8	ζάω				
9	κινέω				
10	ὀφείλω				
11	ἵστημι				

The brevity of the speech seems to limit a wider spectrum of lexical choices, not to mention that the entire speech performs a single speech function of Statement. However, a closer evaluation of the speech shows it to be more dynamic than it seems at first glance. First, the speech is more dynamic since Paul chooses to repeat the same verb only once, εὑρίσκω (Clauses 2 and 10). While both times the verb is realized in perfective aspect, once it represents the speech function of Statement (Clause 2) and the other time Condition with the optative (Clause 10). Second, three verbal processes are realized with three distinct lexical choices with subtly different nuances: καταγγέλλω (Clause 5), λέγω (Clause 14), and παραγγέλλω (Clause 17).[66] Third, not only Paul's reference to the Greek literature demonstrates the speech is engaging with the present audience (Acts 17:28), but also the interruption of the speech evinces the presence of interaction between the speaker and his audience (17:32). Fourth, the speaker's strong preference of the reduced forms of pronouns is also noticeable through their variations. Fifth, Paul's use of a Greek intertext at the center of the speech keeps this short speech

[66] See the Transitivity Structure of 17:22b–31 at the end of this chapter.

more interesting. Despite its simple structure with exclusive Statements, the speaker manages to get his message in an effective manner.

What is more unique for a missional speech is that nowhere in Paul's statements is there a direct reference to Jesus. Paul reserves mentioning the name "Jesus" until the last clause, and even then only with an implication of him as "a man (being raised) from the dead."[67] The reservedness, however, contributes to the coherence of the speech with the repeated theme of "unknown" throughout the text. While Luke keeps Paul's audience in the dark, he gives hints to the reader about the unfolding event from the beginning with the expressions such as κατείδωλον (17:16), φιλοσόφων (17:17), τὸν Ἰησοπθν καὶ τὴν ἀνάστασιν (17:18), ἡ καινὴ (17:19), and βουλόμεθα . . . γνῶναι (17:20). Thus, Luke's narrative frame provides a platform for Paul's speaking.[68] Scholars such as Jipp rightly notice that scholarly tradition of interpreting Paul's speech has been "the failure to take the literary context (17:16–21) seriously."[69] For this reason, Luke's Frame of Paul's Speechless Encounter (17:14–22a), which is the platform for the speech, and the setting for his speech, will be discussed before evaluating the speech. Then the speech will be evaluated with subunits: Paul's reaction to the Athenians' religion (17:22b–27a), and his condemnation of the Athenians (17:27b–31).

Narrative: Luke's Frame of Paul's Speechless Encounter (17:14–22a)

The marketplace narrative preludes the speech for what needs to be spoken to whom and how. The field of the narrative demands Paul to address an issue about their religions

[67] I.e., ἀναστήσας αὐτὸν ἐκ νεκρῶν.
[68] Pardigon, *Paul*, 101.
[69] Jipp, "Paul's Areopagus Speech," 575.

especially regarding worship of idols; the tenor, which defines the relationship of the speaker and his audience, is derived from the Athenian perception of Paul such as σπερμολόγος, καταγγεκεύς (both found in 17:18) and their invitation of him to speak on the Areopagus (17:19); the mode construes the running theme of "strangeness" and "unknown" which will continue to be developed throughout the speech.

A paradigmatic consideration of each element in a clause is very important because the core mechanism for creating the meaning can be obtained in the choice against its alternatives.[70] For instance, in Acts 17:16, Paul's choice of the genitive absolute expressing ἐκδεχομένου αὐτοὺς τοῦ Παύλου, instead of its alternate choices, ushers in two unrelated, yet simultaneous, events which intersect each other. While Paul was simply waiting for (ἐκδεχομένου) Silas and Timothy, the anaphoric personal reference, αὐτοὺς, to join him in Athens, he became agitated (παρωξύνετο) by seeing (θεωροῦντος) something disturbing about this city, namely κατείδωλος. It is often translated as "full of idols" (17:16). This participial clause is in the genitive absolute. It signifies that this event was happening at the same time while Paul was still waiting for them (ἐκδεχομένου). Although the genitive absolute provides the sense of finite verbal clause, I think it is less prominent in hierarchy than the actual finite clause as it tends to provide mere circumstantial information. By this grammatical choice, the description of Paul being disturbed by many idols also tends to receive relatively more emphasis, not to mention it is expressed by using a *hapax legomenon.*

Some scholars seem to find an open invitation to overload some unsubstantiated theological concepts on this lexico-grammatical choice, κατείδωλον. For example,

[70] Fontaine, "Introduction," 3.

Richard Pervo construes κατείδωλον to represent "effluvia of idolatry,"[71] and C. K. Barrett, "overgrown with idols,"[72] which both seem to be reiterations of R. E. Wycherley's idea "a forest of idols"[73] as he claims it to be in its "full flavour."[74] More recently, Flavien Pardigon reiterates such a derogative emphasis by describing Athens as a city "characterized exclusively and entirely in terms of idolatry."[75] How can this single word be so packed with such elaborate meanings to describe the city? Rather considering *hapax* as an underdeveloped area of study,[76] it can simply be "full of images," like F. F. Bruce states.[77] As the totality of lexical meanings cannot be determined by a lexeme alone,[78] and by using the term κατείδωλον as simply the complement of a participle, θεωροῦντος, I think Luke might have left the meaning to be specified later. Its semantic contribution becomes apparent when he touches on the inscription, ἀγνώστῳ θεῷ (17:23). On the one hand, interpreting κατείδωλον must avoid becoming what Barr calls "a good theological case" which is spoiled by "bad linguistic argument,"[79] and on the other hand, as Cotterell and Turner remark, a word is not like a *tabula rasa*, that its meaning is being filled by the context.[80] Especially, considering this peculiar word being never found in other Greek literature, its meaning should rightly be carefully determined in accordance to the whole text. As Michael Hoey states, "the text provides the context for the creation

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[71] Pervo, *Acts*, 424.
[72] Cf. Barrett, *Acts*, 2:824. Barrett translates it differently, "overrun," in Barrett, "Paul's Speech," 71.
[73] Wycherley, "St. Paul," 619.
[74] Wycherley, "St. Paul," 619.
[75] Pardigon, *Paul*, 105.
[76] Mardaga, "*Hapax Legomena*," 264–74.
[77] Bruce, *Acts*, 376.
[78] Barr, *Semantics*, 218.
[79] Barr, *Semantics*, 127.
[80] Cf. Cotterell and Turner, *Linguistics*, 124.

and interpretation of lexical relations, just as the lexical relations help create the texture of the text."[81]

In reaction to κατείδωλον, Paul's conscious indignation shows erupting: παρωξύνετο. Although no further detail is found, Haenchen suggests that Paul does not seem to regard these idols as works of art.[82] Rather, Luke describes Paul's inner action with imperfective aspect about the present phenomenon.[83] Consequently, interpreting Acts 17:16 is critical as it paves the way into the understanding of the contribution of the speech in Acts. Luke further provides a dramatic description of a prosperous city (κατείδωλον) contrasted with a resentful reaction (παρωξύνετο) of a lone apostle (after they ἐξῆεσαν in 17:15). In other words, Luke impregnates this critical context of situation with these two rare words. Like κατείδωλος, this peculiar lexico-grammatical choice, παρωξύνετο, is also used only once, here in the New Testament, although the active form παροξύνω is also used in 1Cor 13:5. Alternatively, some may still notice that the mental process παρωξύνετο is relatively common in the LXX,[84] that Luke seems to desire no lexical significance with the use of this word. Thus, Pardigon argues that Luke is characterizing "Paul's frame of mind during his entire stay in Athens and setting the tone for ("framing") his subsequent activity as a whole."[85] In fact, Paul's speech initially reflects on such a setting: "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'To an Unknown God.' Therefore, what you worship in ignorance, this I proclaim to you" (17:23).

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[81] Hoey, *Patterns*, 8.
[82] Haenchen, *Acts*, 517.
[83] Porter, *Verbal Aspect*, 91–92.
[84] Cf. Keener, *Acts*, 3:2574.
[85] Pardigon, *Paul*, 105.

Following Malinowski and Firth, Halliday defines meaning as function in context.[86] This functional view of the nature of language analyzes the meaning of the speech into SFL's three major functional components.[87] Considering the fact that no text is made in a vacuum, SFL is extremely helpful in seeking "to establish just what elements of situation determine what linguistic features in the text."[88] For instance, in Acts 17:17, Luke continues to describe the Athenian context of culture, which is strange to Paul's world, or at least is estranged to the reader. His use of μὲν οὖν, by being coupled with δέ in 17:18, creates a strong texture, or "casual chain" according to Patrick Gray,[89] between what Paul is doing in the marketplace and how some of his audience—especially the Epicurean and Stoic philosophers—are reacting to him. Alternatively, Beverley Gaventa sees the construction μέν . . . δέ as a mere transition because Paul has no reason to preach against the Epicureans and Stoics,[90] but others such as C. K. Barrett argues that it indicates the presence of salient contrast between the two parties.[91] After the trivial interpolation about the Jewish people and other devout persons (17:17), the narrative shifts to the introduction of the Areopagus. Whether Areopagus is a high council or geographical place, Luke's deliberate focus on cross-cultural encounter prevails over any ambiguity, which Hemer describes as "building bridges where possible without shrinking the necessity of dialogue on points of basic disagreement, while seeking to meet those issues where the question is, on his own ground and terminology."[92] Thus, Luke focuses on the Greek audience in preparation of a "fundamental clash of worldviews between

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[86] See Martín-Asensio, *Transitivity-Based Foregrounding*, 33; Palmer, *Semantics*, 30–34.
[87] Martín-Asensio, *Transitivity-Based Foregrounding*, 35. This is originally from Halliday.
[88] Halliday, *Social Semiotic*, 32.
[89] Gray, "Implied Audiences," 209.
[90] Gaventa, *Acts*, 248. Also see Keener, *Acts*, 3:2576. Cf. Dunn, *Acts*, 232.
[91] Barrett, "Paul's Speech," 71.
[92] Hemer, "Speeches II," 247.

Paul and his audience."[93] As Kistemaker states, if Paul's speech aims not to defend, but to challenge the pagans on their most proud intellect and to proclaim the good news,[94] the elaborate description of 17:16–21 is necessary.

Moreover, Hemer argues that one of the most interesting features of Paul's Areopagus speech is its self-reservedness, or "taciturnity."[95] According to Hemer, Paul's speech "incorporates a running critique of the hearer's categories,"[96] and he continues to explain, "Even if Luke has the literary skill and motivation so to underplay his themes and ask too much of the reader, it is difficult to suppose he would have omitted the threads of connection which appear only out of background study."[97] Unlike Dibelius's argument, i.e. speech not being a direct outcome of the situation,[98] Paul's speechless encounter with the Athenians (17:14–22a) strongly entails a concomitant event at a higher place called Areopagus. Moreover, if the "forms of cohesiveness are what gives a text its texture,"[99] then notice that Luke uses three cognates of ξένος before the speech: ξένων (17:18), ξενίζοντα (17:20), and ξένοι (17:21). Thus, the integrity and cohesiveness between the narrative and speech parts are established with the carefully crafted features such as the repetition of these thematic choices. Importantly, the cognates of ξένος stream noticeably from Paul's Athenian encounter to his delivering of the speech to the Athenians (Acts 17:16–34). In other words, Luke builds coherence between the narrative

[93] Flemming, "Contextualizing the Gospel," 200. Haenchen argues, the scene is reminiscent of Socrates as foreshadowing for the Areopagus speech" in Haenchen, *Acts*, 517; In Keener, *Acts*, 3:2604, Keener thus states, "it is reasonable to see the mention of him being 'brought' to a court as an allusion of Socrates's analogous situation."

[94] Kistemaker, "Speeches," 38.

[95] Hemer, "Speeches II," 247.

[96] Hemer, "Speeches II," 250.

[97] Hemer, "Speeches II," 247.

[98] Dibelius, *Book of Acts*, 58.

[99] Porter, "Register," 219. Also see Halliday and Webster, *Text Linguistics*, 183, 235.

and the speech also by sharing ideas from a single semantic domain.[100] The narrative and the speech share this "strangeness" motif as the Athenians perceived Paul's marketplace teaching strange, so as their worship of an "unknown God" to Paul. Luke plays out this ideational motif as textual cohesion with a twist in the speech part where it turns into the strange and unknown truth. Thus, the choice of lexical item such as cognates of ξένος and its implications not only denote the subject matter of the speech, but also delineate the discourse while directing information flow.[101]

Then, why does Luke use direct speech when he can simply state that the Athenian pagan religion, although it allows the worship of an unknown god, is false? If Luke wishes to proclaim the resurrection of Jesus as truth, why does Luke bother to reproduce or even create a speech to teach this? I think the answer to this pressing question can be found in Luke's editorial insert between his narrative and the speech. It is important to notice that Luke introduces the speech with an overshadowing insert in Acts 17:21: "Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new." This insert succinctly describes the Field of the speech. Although all three components of the register must be appreciated for the whole picture of context of situation, it is the Field of the discourse which primarily concerns the purpose of the communicative act.[102] For this reason, in Acts 7:21, Luke prefaces the speech with τι καινότερον, and the speech immediately responds with three material processes relating to ἀγνώστῳ θεῷ. This clause explains how the speech must be formulated in reaction to such a context which has the Athenians not only treasuring

[100] Porter, *Linguistic Analysis*, 225.
[101] Porter, *Linguistic Analysis*, 224.
[102] Porter, "Dialect and Register," 206. Also see Porter, "Register," 209.

something new (τι καινότερον) but also speaking something or listening to something (ἢ λέγειν τι ἢ ἀκούειν τι). In other words, given his conviction against idols in Athenian context of culture, given this context is perceived true and important to Luke, someone who is immersed in a new and different context of culture such as Paul must speak something new to the ears of the Athenians to hear. In reaction to this paganistic context, Luke must find a way to utilize a direct speech with an ideational challenge to the audience. Eduard Norden argues that this editorial insert of Acts 17:21 is the most Attic parenthetic expression in the whole NT.[103] This unique parenthetic expression both stresses the need for a speech and provides a precursor to what the internal speaker (i.e., Paul) will illuminate in the speech. In fact, as the following analysis will restress, the theme of both unknown and known, and old and new, threads the entire speech to be coherent while keeping it dynamic as well. Thus, the stage is now prepared for Paul to proclaim what is unknown (Clause 3, 4, and 17) to some of the most educated Athenians.

Speech: Paul's Reaction and Remedy to the Athenians' Religion (17:22b–31)

As a reaction to an invitation from some of the Athenians, the internal speaker, Paul, assumes the role of a public speaker. He stands on the Areopagus to preach to this Athenian audience, whom he simply addresses with the nominatives of address, ἄνδρες Ἀθηναῖοι.[104] The first word ἐταθεὶς often collocates with deictic expressions of place, which in this case is realized with ἐν μέσῳ τοῦ Ἀρείου πάγου. The stature of "center" or "middle" (μέσῳ) seems to imply that Paul has earned the social status as an invited guest

[103] Norden, *Agnostos Theos*, 333. Also see Bruce, *Acts*, 66.

[104] Keener construes that Paul standing in the middle describes a court scene. Keener, *Acts*, 3:2626.

speaker since his skills and knowledge have already been approved by his marketplace interaction.[105] Right before he begins to speak, the use of this final verbal process ἔφη creates a bit of ambiguity because ἔφη can be either perfective aspect or imperfective due to its lack of supporting cotext.[106] If Luke meant it perfective, Luke is taking the position of a spectator looking back at the whole speech event as his reminiscence. If he perceives it imperfective, which seems more likely in this case, he is surely adding the sense of vividness to the speech. Regardless, ἔφη ushers in the single piece of Paul's direct speech discourse which is running from Acts 17:22b to 31 before the interruption.

In the beginning of the speech, Paul actively switches his roles to execute mental (Clause 1), material (Clause 2), and verbal (Clause 5) processes. He presents these actions by indicatives in positive polarity. He expresses an ideational meaning as he quickly introduces his surprising find from the marketplace, namely the altar with an inscription Ἀγνώστῳ θεῷ. Although the narrative cotext prior to this speech part explains how Paul views this altar as an extreme form of pagan worship, he chooses his expressions quite positively. In 17:22b–23a, he even pays tribute to the audience for what they feel so proud of themselves, albeit the feeling may not be endorsed positively by himself. Although Paul describes the city being "full of idols" (17:16), it is his use of Ἀγνώστῳ θεῷ which gives the readers a picturesque meaning that construes the current context of situation. As Paul connects the next scene with conjunctions, μὲν οὖν, two succeeding clauses are connected as cause-and-outcome relation, which begins to form cohesion in the text. In other words, as much as κατείδωλον triggers Paul's indignation,

[105] See the Interpersonal Structure of Acts 17:22b–31 at the end of this chapter.
[106] Porter, *Verbal Aspect*, 445.

the inscription Ἀγνώστῳ θεῷ makes it convenient for Paul to give his speech upon invitation.

However, it is undeniable that Paul is a stranger (ὁ σπερμολόγος) to them, which positively gives Paul an opportunity to speak, but at the same time it puts him to a position to be judged by his new audience. If Paul's goal is to speak to the audience with "something new" ideationally he must also present himself acceptable to them interpersonally. Although tenor primarily construes participant relations, as Porter suggests, two extra subtle features must also be taken into account: "how they are represented by linguistic features such as grammaticalized, reduced (e.g., pronouns), and implied forms (e.g., verb-form endings)," and "how the actions of the participants are related to reality (mood and attitude)."[107] The subject participant Paul begins to perform various actions, albeit implicitly, as Senser (Clause 1), and Actor (Clause 2), but his role is taken more explicitly as the first person singular Sayer, ἐγώ, in Clause 5. In the first half of the speech (Clauses 1 to 8), Paul uses subject participants exclusively in the singular, but with the transitioning Statements at the center of the whole speech (i.e., Clauses 9 and 10)—which are acutely realized with two optatives ψηλαφήσειαν and εὕροιεν (both in 17:27)—Paul chooses plural subjects until his closing statement with the last two clauses. Considering that only Clause 14 is in the third person plural, with the rest of them Paul is either building a strong unity between the audience and himself, or more precisely he is inviting the audience into the scope of the participant beginning with "For in Him we live, and (we) move, and (we) exist" (17:28a). In other words, Paul's transition of the grammatical persons from singulars to plurals may suggests Paul's

[107] For such evaluation, cf. Porter, *Linguistic Analysis*, 227.

interpersonal confidence that the disposition he expresses can be shared with the audience.[108] Such an inclusive choice of grammatical persons seems to demonstrate that Paul does not want to present himself as a babbler or stranger to them, at the same time the choice also intensifies Paul's final stress on the need of repentance among the Athenians as he returns back to the third person singular subjects in Clauses 17 and 18.[109]

Transitivity analysis includes not only the kind of verbal processes, but also "the aspect and causality of that process, and those involved in the process."[110] As briefly mentioned above, it is based on the transitivity analysis that Paul assumes various and dynamic roles which he performs. This is demonstrated by Mental (θεωρῶ), and Material (εὗρον; also διερχόμενος and ἀναθεωρῶν) as well as by Verbal (καταγγέλλω) processes. The choice of aspect and causality of these processes also proves to be vividly expressed. Paul expresses his mental process of seeing imperfectively, θεωρῶ. This seems to relate anaphorically to the same lexeme, θεάομαι, that is used in the narrative part of Acts 17:16, also with imperfective aspect. Such reminiscence of the scene seems to be resumed, not as a broken line of two actions, but a continuous rendition of the apostle's disturbing experience. Alternatively speaking, what must have been going on in the marketplace for a long time, i.e. the city was full of idols (17:16), is not only new to Paul, but it is now being presented to the Athenians as a new phenomenon as they are praised being very religious (17:22b: δεισιδαιμονεστέρους ὑμᾶς θεωρῶ). By using causally active voices Paul may be expressing his confidence about this keen observation.

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[108] Cf. Similar interpretation regarding 2 Cor 1:3–7 can be seen in Land, *Integrity*, 84.
[109] See Porter, *Idioms*, 76 for different implications of using the first person participant.
[110] Porter, *Linguistic Analysis*, 232.

Here, it is also noticeable that Paul's choice of ἐπεγέγραπτο in Clause 3 immediately hits the ears of the audience with its markedness. The stress of this stative aspect carries over until his speech meets another process in the stative aspect, εἰρήκασιν (Clause 14). The difference between the pluperfect and perfect tense formation may not seem to create a significant division, but certainly his speech seems to be encapsulated between these two marked lexico-grammatical choices. Not only do they share a single semantic domain, §33 Communication, but also they are both functioning to introduce two direct intertextual references that Paul assumes that the Athenians should be familiar with. Thus, his use of these intertext would convey an idea saying, "what you have written in the altar can be interpreted by your own poet's words."

Likewise, it is noteworthy that the initial processes all point to a single Goal, βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ θεῷ. For example, having ὁ θεὸς as Actor, the material processes denote that the speech incorporates the specific actions of this "unknown God," although this is strange when considering the stationary posture of the idol. Moreover, three verbal processes take three different Sayers, who are mutually delivering a single ideational message about the one living God. Thus, these sayers are portrayed as the speakers of the truth: Paul (Clause 5), Greek poets (14), and God himself (17).[111] Also note that the processes attributed to God are either in the imperfective or perfective aspect: "(he) does not dwell in temples" (6), "nor is He served by human hands" (7), "and He made from one man every nation" (8), "God is now declaring" (17), and "He had fixed a day" (18). Whereas the words expressed with imperfect aspect manifest events in progress, the two perfective words seem to demonstrate God's

[111] Again, clauses are numbered as indicated in tables at the end of this chapter.

predetermined actions. In other words, Clauses 8 and 18 convey meanings in perfective aspects that God created everything and set a day for the final judgment.[112] The speaker portrays the ideational works of God in multiple planes whereas the two perfective processes set the background, and the rest of the imperfective processes take the actions to foreground.[113] The brevity of this speech does not seem to compromise anything but to fulfill its meaning and function by using these carefully chosen lexicogrammar with the use of contrastive aspects. The processes used in the speech must circumscribe Luke's ideational boundaries of information between what has been done and cannot be changed, and what is going on but can be changed. Since the Greek language must be interpreted in a network of choices regarding these processes and participants,[114] the genre of the direct speech must have sheer advantage over narrative especially when considering the broader paradigmatic choices. Consequently, by explicit repetition, Paul repaints this "unknown God" as the salient Theme of his whole speech.[115] Not only the field of the presence of this inscription in an idol is realized in the speech, but also its tenor is mutually acknowledged between the speaker and his audience. The theme of unknown-known with the process of Knowing-Comprehension also provides the speech cohesion with a strong texture.

According to Barry Blake, the grammatical case is "a system of marking dependent nouns for the type of relationship they bear to their heads,"[116] and functionally it must denote how a participant relates to the process in a clause rank. Noticeably, Paul

[112] Porter, *Verbal Aspect*, 91.
[113] Porter, *Verbal Aspect*, 92.
[114] Porter, *Verbal Aspect*, 97.
[115] Porter, "Dialect and Register," 201.
[116] Blake, *Case*, 1.

construes the explicitly grammaticalized actor, θεός, in all four grammatical cases: dative (Clause 3), nominative (6, and 17), accusative (8), and genitive (16).[117] Remember that eight times Paul takes ὁ θεός as participant, explicitly and implicitly, including τοῦτο in Clause 5 out of twenty-six participants although Kistemaker interprets τοῦτο in Clause 5 as "a pagan god."[118] Thus, ὁ θεός is the most repeated participant which is followed by ἡμεῖς (four times) and ἐγώ (three times). Thus, considering how Paul renders it in various functional positions loudly proclaiming the "God" who outperforms all the other participants in his speech. Since Greek is a non-configurational language with case expressing the relationship between the participant and the process, when θεός is explicitly realized in the nominative case with its article functioning as Actor, its leading role is to express that both God creates the world and everything in it (Clause 6), and this God declares all people to repent (Clause 17).[119] Luke's choice of the material processes is likely to provide the essence of his speech, which in this case declares that the creator God is also the judge of his creation.[120] As Blake further describes, the nominative case is "compatible with carrying the topic function, because the nominative has no clear relational content."[121] Similarly, Porter states that the subject matter usually "is indicated by the choice of lexical items within their respective semantic domains."[122]

Regarding Paul's address ἄνδρες Ἀθηναῖοι in the opening of the speech, some scholars exaggerate its significance arguing that the expression helps his audience feel comfortable.[123] Paul's Athenian references to both the inscription (17:23) and the poems

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[117] Keener, *Acts*, 3:2625–26, 3:2625n3244.
[118] Kistemaker, "Speeches," 38.
[119] See Blake, *Case*, 32.
[120] Cf. Blake, *Case*, 32.
[121] Blake, *Case*, 32.
[122] Porter, *Linguistic Analysis*, 233.
[123] Flemming, "Contextualizing the Gospel," 201; Kennedy, *New Testament*, 130. Cf. Soards,

(17:28) show Paul's perception of them, and from his point of view, addressing them as ἄνδρες Ἀθηναῖοι would be a generalization of the audience. In fact, this general and most inclusive address can embrace anyone from the audience as not all people of Areopagus would be philosophers, certainly not all Athenians are, albeit many of them are presumed to be literate, and possibly lettered.[124] Luke's use of ample vocabulary featuring both dynamic variety and *hapax legomena* may attest how Paul perceives his audience. After all, all speeches are delivered to be understood. According to Bruce, Luke uses 413 words exclusively in Acts that are found nowhere in the New Testament except for fifty-eight words that are also used in the Gospel of Luke.[125] Out of 413, this brief speech alone contains seven lexico-grammatical choices of which their forms appear only here in the New Testament: δεισιδαίμων, βωμός, ἄγνωστος, προσδέομαι, ὁροθεσία, κατοικία, and ὑπεροράω.[126] With this lexical frequency, I suspect if any specific meaning is to be given to this general term, ἄνδρες Ἀθηναῖοι, Luke might have done so rather than just calling them this or even people on the Areopagus. For this general and inclusive expression such as ἄνδρες Ἀθηναῖοι, Paul uses no other address to bring his speech to a pause or to usher transitions structurally.

As mentioned in the narrative part, Paul is accused (or more precisely perceived) of being "strange" and "foreign" (17:18, 20, and 21). The only realized reason for their perception is his marketplace teaching about Jesus and his resurrection. In reaction to such an ongoing perception, i.e. he is now being invited to speak, Paul uses the

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Speeches, 96–97.

[124] Keener, *Acts*, 3:2614; Haenchen, *Acts*, 520. Again, considering his references to them in 17:23, 28.

[125] Bruce, *Acts*, 68.

[126] Peter's speech in Acts 2 contains five: ἐνωτίζομαι, ἐνύπνιον, ἐπιφανής, ἔκδοτος, and προσπήγνυμι.

inscription Ἀγνώστῳ θεῷ as an exhibit A that the audience, whom Paul may consider as the jury, would find neither strange nor foreign. Paul performs various roles by shifting the grammatical persons (first, second, or third person), by switching the polarity (positive or negative), and by clearly executing various verbal aspects.[127] Especially considering a marked circumstantial phrase, κατὰ πάντα,[128] he is creating a highly positive interpersonal meaning—neither condescending nor condemnatory—in his opening of the speech. For this reason, unlike what Halliday argues—that a rhetorical design only belongs to the discussion of textual metafunction—rhetoric can also be categorized in the interpersonal semantic realm for it is also concerned with participant relations.[129] While reserving the discussion of Paul's interpersonal intent—whether it was a praise or sarcasm, or something else—the speech begins with rhetorically equated subjects between the artistic figure ἄγνωστος θεός and the creator ὁ θεός.

Considering the context of culture in terms of the Athenian religion, the words from the narrative part, namely κατείδωλον and παρωξύνετο in 17:16, seems to be correlated to the function of δεισιδαιμονεστέρους in Acts 17:22b, which Paul revisits and construes his perspective of Athenian lifestyle. His use of a rare word δεισιδαιμονεστέρους, in the comparative form, troubles interpreters because the source of this peculiar word does not even have a trace in the Septuagint or in any papyri.[130] It can only be speculated that he might have picked it up from the marketplace (17:17). Louw and Nida list this word in Domain §53–A, "Religious Practice," and explain it as

[127] Porter, "Dialect and Register," 205.
[128] Pardigon, *Paul*, 134. According to him, it occurs five times: Acts 3:29; Col 3:20, 22; Heb 2:17, 4:15.
[129] Porter, "Dialect and Register," 203–204.
[130] Pardigon, *Paul*, 130.

"pertaining to being religious."[131] More importantly, they suggest this word can express both positive and negative sense, that either Paul can be saying, "you are 'religious'" in a positive sense, saying, "you are 'superstitious'" in a negative sense.[132] Their diachronic approach to the lexical semantics inclines to its positive glossing, which is followed by scholars such as Zweck and Pardigon.[133] As D. A. Cruse states, however, if only the contextual relations must determine the meaning of a word,[134] its ambiguous or double meanings also seem to be working in this context. As Peter Cotterell and Max Turner suggest, it may have more than a single sense,[135] or rather it should hold a range of similar senses.[136]

However, the comparative choice of δεισιδαιμονεστέρους with the suffix –τέρος does not show to have any realized complement to compare, and for that reason it seems to intensify the meaning of this expression.[137] Considering the rarity of such a grammatical construction to use a comparative adjunct without the other complement to compare, it is also noticeable to find a similar construction in the narrative part, namely εἰς οὐδὲν ἕτερον ηὐκαίρουν ἢ λέγειν τι ἢ ἀκούειν τι καινότερον (Acts 17:21). In fact, these similar functional expressions intensify the characteristic of the Athenian. Haenchen suggests, "if Paul in his *captatio benevolentiae* calls them 'very religious', it is for another reason."[138] The meaning of the next *hapax*, βωμός must be better known to Luke, Paul, and the Athenian community. The religious sense of καινότερον and

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[131] Louw and Nida, *Greek-English Lexicon*, 1:532.
[132] Louw and Nida, *Greek-English Lexicon*, 1:532. Cf. Pardigon, *Paul*, 130.
[133] Pardigon, *Paul*, 130; Zweck, "*Exordium*,"94.
[134] Cruse, *Lexical Semantics*, 16.
[135] Cotterell and Turner, *Linguistics*, 135. Italics theirs.
[136] Cotterell and Turner, *Linguistics*, 135.
[137] Cf. Pardigon, *Paul*, 135.
[138] Haenchen, *Acts*, 520.

δεισιδαιμονεστέρους can only be adequately defined by taking into consideration the meaning of τὰ σεβάσματα.

With the stative aspect, ἐπεγέγραπτο, of the inscription ἄγνωστος θεός, Paul shifts his speech from the introduction to the main part. Paul leads the audience into the most discussed part of Paul's speech on the Areopagus, Acts 17:24–28, which is also the most functionally-significant portion of the speech regarding Paul's lexico-grammatical choices. Some scholars postulate that this part simply comes as free adaptations from several OT passages such as Gen 1—2, and Isa 42.[139] Pardigon argues that vv. 24–25 is framed by an *inclusio* that alludes to Isa 42:5,[140] whereas Haenchen argues that this pericope is mere recapitulation of the Genesis creation account.[141] However, not only does the creative account in this pericope seem too general to be certain it is from Genesis, but also even if so, this is not something that the Athenians would notice. Unlike the intertextual condition, Paul still manages to construct cohesion with a strong texture in 17:24–27 through reiteration and collocation.[142] The mere repetition of lexical items does not necessarily warrant textual coherence, but under a single context of situation such a repetition strongly implies the speaker's desire for coherence.[143] As Halliday and Webster attest, new perspectives on the text often unveil when various ways of visualizing the representation of patterns are explored as follows:[144]

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[139] E.g. Haenchen, *Acts*, 522.

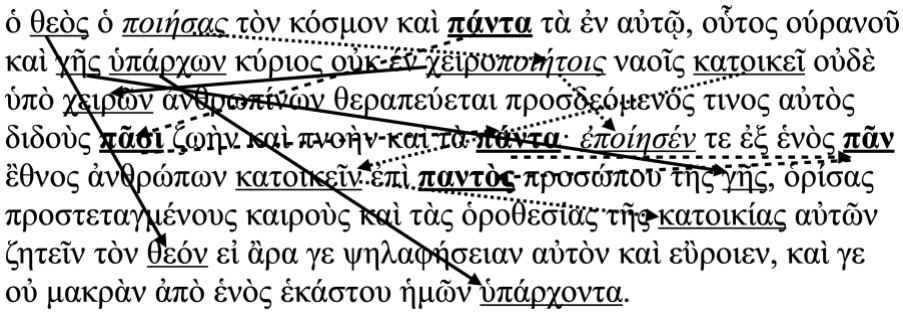
[140] Pardigon, *Paul*, 144. Also, similar notions are found in Haenchen, *Acts*, 522; Bruce, *Acts*, 382; Conzelmann, *Acts*, 141–42.

[141] Haenchen, *Acts*, 523.

[142] Cf. Porter, "Dialect and Register," 201.

[143] Cf. Land, *Integrity*, 10.

[144] Halliday and Webster, *Text Linguistics*, 281.



As shown above,[145] the repetition of ποιέω, πᾶς, γῆ, ὑπάρχω, χείρ, and κατοικέω gives Paul's address cohesion. In other words, the repetition of cognates in the speech not only creates a strong texture with right emphasis given to more purposeful words, but also, as he speaks, Paul plays words before the ears of his audience. Especially, Paul chooses two lexemes, *ποιε–* (three times) and **παν**– (five times), to repeat more frequently than the other single repeats. Especially with παν–, the whole speech seems to be wrapped around it as Paul begins with κατὰ πάντα and ends with πάντας πανταχοῦ . . . πᾶσιν.

Moreover, in this functionally-significant text span of 17:24–27, ideational meanings are manifested through five material processes between two participants: ὁ θεός (or αὐτόν) and αὐτοί.[146] These two participants are verb-implied except for two instances, 17:24a and 17:27b, where ὁ θεός is explicitly realized as Actor and Goal respectively. Moreover, these five material processes are realized with three indicatives and two optatives: κατοικεῖ, θεραπεύεται, ἐποίησεν, ψηλαφήσειαν, and εὕροιεν. Whereas the indicatives simply grammaticalize "*an assertion about what is put forward as the condition of reality*,"[147] the optatives grammaticalize "*the semantic features of projection but with an element of contingency*."[148] Particularly, Paul's use the two optatives

[145] This has an illustrative purpose rather than giving a precise connections between words.
[146] Again, please refer to the Transitivity Structure table at the end of this chapter.
[147] Porter, *Idioms*, 51. Italics his.
[148] Porter, *Idioms*, 60. Italics his.

exemplifies an "elegant use" of the aorist optatives as they construe "the telescoped conditional and final construction."[149] Bruce describes them as "groping for God in the darkness, when the light of special revelation is not available."[150]

However, in 17:24–27, two "rough" thematic transitions also surface between Athenian knowledge of god and the true creator God, and between God's self-sufficiency and human needs of God.[151] Paul demonstrates this comparably intense division by the aspectual divide between imperfective actions and perfective actions. The first two material processes are realized imperfectively having ὁ θεός as the actor and then the goal. Most English Bible translations seem to capture the aspectual sense, for example the NASB translates, ". . . does not dwell in temples . . . ," and ". . . nor is He served by human hands . . . ." As foregrounding processes, they may provide "climactic references to concrete situation," but its actual significance is determined in relation to other elements such as the aspectual transition with the change of the grammatical moods. The speaker uses two optatives because optatives are relatively more marked than indicatives. Therefore, two optatives followed by the three indicatives—ἐποίησεν, ψηλαφήσειαν, and εὕροιεν—do not assert reality, but they simply construe the speaker's wish.[152] Regarding the two optatives transitions, Porter states as follows:

> Since the protasis of a fourth-class conditional structure is used, with the optative, the most condition-laden Greek mood form, being used in v. 27. In fact, in some ways the situation in Acts 17 is more frustrating, because God is said to be very near to those who are groping after him, though with little reasonable chance of their finding him.[153]

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[149] Bruce, *Acts*, 383.
[150] Bruce, *Acts*, 383.
[151] Cf. Porter, *Paul in Acts*, 118.
[152] Porter, *Verbal Aspect*, 322.
[153] Porter, *Paul in Acts*, 148. Also see Porter, *Idioms*, 263–64.

This seems to represent the audience's perspective that Paul's God is rather an unknowable and incomprehensible deity for he lacks a visible form or image, not to mention has no name even if it is "the Unknown."[154] Paul adds another new and unknown identification of this "Unknown God" later by using an intertext from a Greek poet whom he thinks that the Athenians must have known. In Greek culture, quoting their poets was often considered having a literary competence, and the Greek myths were central in their cultural fabric so that no intellectual could ignore them.[155] In the beginning of his speech, Paul masqueraded the true God under "the unknown God," albeit his audience has not yet found out about this. Now with the piece of literature, which must be known by many Athenians, he is promoting the Creator God from their terms. Paul thus demonstrates that he has superior knowledge about the Athenian context of culture. According to Keener, "Paul found a workable 'bridge' to his message that did not entail the theological compromises some other attempted bridges would have."[156] Thus, his brief use of shifting aspects in a prominent location of the discourse will help the Athenians to better understand Paul's message. From their perspective, this unknowable yet true God should be groped for until he is found. Moreover, the strong verbal impact created by shifting aspects cannot be imitated by any other means but the actual speech discourse.

Halliday and Webster state, choices are made by the speaker at "every turn of phrase with the purpose of creating and imparting meaning on every level."[157] In Clause 8, Paul states that God is the creator of this universe (ἐποίησεν, perfective), and people are able to seek him. According to Keener's research, pursuing the knowledge of deity is

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[154] Cf. Keener, *Acts*, 3:2632.
[155] Keener, *Acts*, 3:2653.
[156] Keener, *Acts*, 3:2632.
[157] Halliday and Webster, *Text Linguistics*, 238.

virtuous practice of many Greek philosophers, and ignorance of deity is usually regarded as unintellectual.[158] The ideational understanding of the speech seems to attest the apparent tension between the Athenian idealism and reality, as far as their context of culture is concerned in regard to learning the truth. Paul makes this transition, namely from their plight to universal solution. In 17:23b, he promised that he would show them the unseen and true God: ὃ [the unknown God] οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέκκω ὑμῖν [the audience]. Following his promise, the structure of two clauses in 17:24–25 turns negative in polarity to demonstrate deteriorating status of the audience with blindness toward the true God. Polarity is used to negate a statement when the speaker desires to distance himself from "the asserted validity of a proposition."[159] Despite the fact that the speech features mild polarity—having only three negatives (Clauses 6, 7, and 16) out of eighteen clauses—the interpersonal tension between the speaker and the audience requires further investigation.[160] Also interestingly, while it seems that asking questions or giving command would seem appropriate and effective, Paul continues to choose indicative mood forms to express his speech function of statement.

I must now turn to the function of Paul's use of the intertext in 17:28. The use of γὰρ in the phrase ἐν αὐτῷ γὰρ indicates that this verse connects to the preceding clauses in cause-effect relation.[161] Having clauses as the basic unit of linguistic analysis which the choice of its lexico-grammar is the basic unit of meaning, the clause relation (or expansion) and projection are critical to understand the function of cohesion between the

[158] Keener, *Acts*, 3:2635.
[159] Reed, *Discourse Analysis*, 83.
[160] Porter, *Paul in Acts*, 148.
[161] For grammatical cohesion, see Halliday and Webster, *Text Linguistics*, 183.

clause and the text.[162] Thus, with Paul's use of the postpositive γὰρ, he clearly indicates how these two paratactic parts are connected textually in Enhancing relation.[163] In 17:28, three ideationally significant remarks seem to parade. First, no single sentence (in this speech) contains this many (five) clauses both in paratactic and hypotactic relations. Second, no single sentence boasts more dynamic shifts between almost all types of processes: material (Clauses 11 and 12), existential (13), verbal (14), and relational (15). Third, despite the above dynamics, the sentence has only two explicit participants: τινες (τῶν καθ᾽ὑμᾶς ποιητῶν) and γένος. The main subject ἡμεῖς is always expressed as verb-implied in the processes even if it is used with various roles from actor (Clause 11 and 12), and existent (13), to identifier (15). The first two material processes in imperfective aspects construe the implicit participant (actor) who is "doing" something continuously.[164] Existential process is derived from material process (so as verbal process), but differs in the author's perception of the action.[165] While ἡμεῖς is doing actions (ζῶμεν, κινούμεθα), the being itself is found with θεός. Regarding this one and only Relational process with ἐσμέν in Clause 15, Paul makes the audience most engaged with the "newer" thing (τι καινότερον) that he has been telling them even though this "new" thing may not be what the Athenians expected. Regarding this relational process, between the speech roles as Identifier (ἡμεῖς) and Identified (τοῦ γένος), as Halliday would recommend, it needs to be differentiated according to the variable (i.e., token) and stated value.[166] They emphasize that the essential point is that "equative clauses display

[162] Halliday and Webster, *Text Linguistics*, 207.
[163] Halliday and Webster, *Text Linguistics*, 230.
[164] Halliday and Webster, *Text Linguistics*, 52.
[165] Halliday and Webster, *Text Linguistics*, 54.
[166] Halliday and Webster, *Text Linguistics*, 86.

two simultaneous dimensions of structure which vary independently of one another: Value-Token, and Identified-Identifier."[167] This means that depending on which one is to be token (or value) between two equal elements different evaluation of the clause ought to be made. For example, Clause 15 can be construed as either "For *we* are also His children," or "For we are *even His children as well*."[168] In this regard, Paul's use of the intertext from their own poet(s) is helpful to make the flow of his argument.[169]

When Paul again turns to Acts 17:29, with his first use of οὖν,[170] he signals that he is now leading to his conclusion and it is time for Athenian religion of image worship to be assailed.[171] Noticeably, he is cautious in making this turn. Gärtner is right in seeing that 17:28a bridges between the arguments of 17:26–27 and 17:28b–31.[172] Moreover, if οὖν in 17:29 (Clause 16) leads the speech to the conclusion of 17:24–28, the construction of μὲν οὖν of 17:30 (Clause 17) is giving the final conclusion of the whole speech.[173] In reaction to Gärtner, Pardigon states, "the rhetorical development of which [v.] 28 is a part 'moves forward' toward v. 29 to finally reach the concluding remark in vv. 30–31."[174] Here, the apparent and sudden increase of employing conjunctions and particles stand out to be noticed, and their textual function mutually increases the pace of the speech into the conclusion as they all drive the speech to wrap up: γάρ (Clause 11), ὡς καὶ (14), γάρ (15), οὖν (16), μὲν οὖν (17), τὰ νῦν (17), and καθότι (18).[175]

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[167] Halliday and Webster, *Text Linguistics*, 87.
[168] See for more examples in Halliday and Webster, *Text Linguistics*, 87.
[169] Keener, *Acts*, 3:2664.
[170] He uses another οὖν in the following clause but with μέν in front of it.
[171] Haenchen, *Acts*, 525.
[172] Gärtner, *Areopagus Speech*, 198, 222.
[173] Cf. Pardigon, *Paul*, 186.
[174] Pardigon, *Paul*, 186.
[175] Cf. Pardigon, *Paul*, 186. Pardigon argues for the transition beginning at v. 27, there is no strong transition in Paul's concluding speech.

However, Paul's speech is not interrupted until they hear about the resurrection of the dead in 17:31. A study shows that the ancients were prone to interrupt the speech when they disliked it, and when Paul introduces a condemnation over non-repentant people—a fixed day of universal judgment of all people through a man whom God appointed by raising him from the dead—the audience immediately responds with sneering and jeer (Acts 17:32).[176] Paul's remarks on "a certain man" and his resurrection seem to instigate mixed reactions from his audience. According to its narrative context of 17:17, he was in the marketplace κατὰ πᾶσαν ἡμέραν preaching "Jesus and the resurrection." Whether πᾶσαν ἡμέραν denotes "all day" or "everyday (i.e., daily)," no doubt that some of the present audience already heard Paul preaching about the resurrection of the dead, and about God's work. In 17:21, Luke writes, "all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new." The interruption occurs on an issue of redundancy when his audience notices that there is nothing new for they have already heard it before. Luke could have used some other choices so that the Athenians would not have easily noticed such redundancy. In the analysis of the speech, the choice of redundancy is obvious why Luke chose to stress redundancy is a matter of speculation, and it is left to other scholars to explore the reason behind his lexico-grammatical choices.

Conclusion

As Halliday states, the spoken language is no less structured than the written; in fact, it is as highly organized as the written, if not more.[177] If written language represents

[176] The use of ὁρίζειν is repeated from 17:26. Cf. Soards, *Speeches*, 99.
[177] Halliday, *Spoken and Written Language*, 79.

phenomena as products, spoken language represents them as processes.[178] Also in Acts, although speech and narrative share many characteristics, as the analysis evinces, Luke employs them for different purposes. This incompatible distinction supports an argument that Luke's use of the speech is inevitable, even though the register of the narrative functions to provide the demand for the speech.

The SFL approach to understand this episode of Paul's Athenian encounter enabled us to see various linguistic features in one conceptual framework.[179] Ideational metafunction of the text stressed that Paul in Athens had one mission, namely teaching them to know about Jesus and his resurrection in lieu of their misplaced religious zeal. Interpersonally, his clear objective is carried out as one single string of statements as he makes context-sensitive lexico-grammatical choices for this peculiar audience. He camouflages his missional message under the Athenians' context of culture including their arts and scriptures. His use of the (artistic) inscription Ἀγνώστῳ θεῷ, and his quotations of their poets make his speech not only intertextually coherent, but also culturally congruent to their context. Even though relatively more frequent use of peculiar words troubles evaluating functions and meanings of certain clauses, Luke's objective for this speech is delivered consistently, and again coherently, throughout his narrative and speech.[180]

Like many popular opinions of more recent interpreters, speeches are often regarded as a useful device to press Luke's theological agenda as he freely borrows authoritative voices from the apostles such as Paul.[181] However, as Porter rightly assesses

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[178] Halliday, *Spoken and Written Language*, 79.
[179] Porter, "Dialect and Register," 208.
[180] Dibelius, *Book of Acts*, 96.
[181] Soards, Speeches, 10–11; Dibelius, *Studies*, 138–85; Porter, *Paul in Acts*, 127.

this popular notion, it is inadequate to "describe what the speeches as a whole are doing, to say nothing of what any individual speech is doing."[182] He emphasizes a "more context-sensitive" approach must meet the current need even if the study ends up finding more than a single purpose of a speech.[183] As far as Paul's speech on the Areopagus is concerned, Luke's use of this character speech suggests that perhaps Paul is the most fitting character to teach about their "Unknown God" than anyone, and the speech may be the most effective genre to demonstrate how the gospel can be shared to people under the most paganistic context of culture. Moreover, the speech naturally makes the due missional transition as Paul's context of situation seems to turn as the response from the audience says the last words: ἀκουσόμεθα σου περὶ τούτου καὶ πάλιν.

[182] Porter, *Paul in Acts*, 127.
[183] Porter, *Paul in Acts*, 128.

Verse	Clause (If S)	Transitivity Structure of 17:22b–31					Clause (Complex)
		Process		Participant(s)		Circumstance(s)	
		Verbal	Type	X…	Roles		
22	1	θεωρῶ	Mental	(ἐγώ)	Senser	κατὰ πάντα	ἄνδρες ἀθηναῖοι κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ
23	2	εὗρον	Material	1. (ἐγώ) 2. βωμὸν	1. Actor 2. Goal		διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν
	3 (S)	ἐπεγέγραπτο	Material	(αὐτό)	Goal		ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ θεῷ
	4	εὐσεβεῖτε	Material	1. ὅ. 2. (ὑμεῖς)	1. Goal 2. Actor		ὅ οὖν ἀγνοοῦντες εὐσεβεῖτε
	5	καταγγέλλω	Verbal	1. ἐγώ 2. τοῦτο	1. Sayer 2. Verbiage		τοῦτο ἐγὼ καταγγέλλω ὑμῖν
24	6	κατοικεῖ	Material	ὁ θεὸς (οὗτος)	Actor	ἐν χειροποιήτοις ναοῖς	ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ
25	7	θεραπεύεται	Material	(ὁ θεὸς)	Goal		οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τινος αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα·
26-27	8	ἐποίησεν	Material	(ὁ θεὸς)	Actor	ἐξ ἑνὸς	ἐποίησεν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν ζητεῖν τὸν θεόν
	9	ψηλαφήσειαν	Material	1. (αὐτοί) 2. αὐτὸν	1. Actor 2. Goal		εἰ ἄρα γε ψηλαφήσειαν αὐτὸν

Verse	Clause (If S)	Transitivity Structure of 17:22b–31					Clause (Complex)
		Process		Participant(s)		Circumstance(s)	
		Verbal	Type	X…	Roles		
	10	εὗροιεν	Material	1. (αὐτοί) 2. (αὐτὸν)	1. Actor 2. Goal	ἀπὸ ἑνὸς ἑκάστου ἡμῶν	καὶ εὗροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα
28	11	ζῶμεν	Material	(ἡμεῖς)	Actor	ἐν αὐτῷ	ἐν αὐτῷ γὰρ ζῶμεν
	12	κινούμεθα	Material	(ἡμεῖς)	Actor		καὶ κινούμεθα
	13	ἐσμέν	Existential	(ἡμεῖς)	Existent		καὶ ἐσμέν
	14	εἰρήκασιν	Verbal	τινες τῶν καθ᾽ ὑμᾶς ποιητῶν	Sayer		ὡς καὶ τινες τῶν καθ᾽ ὑμᾶς ποιητῶν εἰρήκασιν
	15 (S)	ἐσμέν	Relational	1. (ἡμεῖς) 2. τοῦ γένος	1. Identifier 2. Identified		τοῦ γὰρ καὶ γένος ἐσμέν
29	16	ὀφείλομεν	Relational	(ἡμεῖς)	Identifier	χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου	γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν, χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον
30	17	παραγγέλλει	Verbal	1. ὁ θεὸς 2. τὰ	1. Sayer 2. Verbiage		τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν
31	18 (S)	ἔστησεν	Material	1. (ὁ θεὸς) 2. ἡμέραν	1. Actor 2. Goal	1. ἐν ἀνδρὶ 2. ἐκ νεκρῶν	καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν

Interpersonal Structure of Acts 17:22b–31							
Vserse	Clause	Verbal	Form	Subject	Speech Function	Probability	Polarity
22	1	θεωρῶ	Indicative	1	Statement	Assertion	Positive
23	2	εὗρον		1			
	3	ἐπεγέγραπτο		3			
	4	εὐσεβεῖτε		2Pl			
	5	καταγγέλλω		1			
24	6	κατοικεῖ		3			Negative
25	7	θεραπεύεται					
26	8	ἐποίησεν					Positive
27	9	ψηλαφήσειαν	Optative	3Pl		Condition	
	10	εὕροιεν					
28	11	ζῶμεν	Indicative	1Pl		Assertion	
	12	κινούμεθα					
	13	ἐσμέν					
	14	εἰρήκασιν		3Pl			
	15	ἐσμέν		1Pl			
29	16	ὀφείλομεν					Negative
30	17	παραγγέλλει		3			Positive
31	18	ἔστησεν					

CHAPTER 5: THE COMPARISON OF THE TWO SPEECHES

This chapter integrates the outcomes of the two previous chapters to propose the comparative significance of these two speeches in Acts. By using modern linguistic insights from Halliday, Porter, Land, Eggins, and Lemke among others, how Luke is using these speeches is evaluated. Because speeches always occur out of direct relation to the immediate context of situation, the functional linguistic analysis of speeches enables us to evaluate how certain linguistic choices construe Luke's contextual demand. Each character's particular reaction to his peculiar context of situation is described in tri-metafunctional terms. Thus, Land states,

> although a simple situation will involve only a single overarching activity, a single set of social roles and relations, and a single sphere of experience, the potential stages *within* a context must also be described, for only in this way can the analyst account for the unfolding structure of a situation and the linguistic variation that correlates with that structure.[1]

Moreover, some of alternative lexico-grammatical choices are also examined, and their conjectured implications are discussed wherever necessary. Now with the contrastive analysis of the two outcomes from the previous chapters, the speeches will be compared to show how they contribute to Luke's purpose.

Richard Zehnle appraises Peter's speech in Acts 2 as "the finest mission discourse,"[2] which serves as a "keynote address,"[3] setting forth "the Lucan theology to be unfolded" throughout Acts.[4] Likewise, assessing Paul's speech on the Areopagus, C. K. Barrett says, "Few parts of the New Testament have been so fully and so frequently

[1] Land, *Integrity*, 58.
[2] Zehnle, *Peter's Pentecost Discourse*, 60.
[3] Zehnle, *Peter's Pentecost Discourse*, 130.
[4] Martín-Asensio, *Transitivity-Based Foregrounding* 149.

discussed as Luke's account of Paul's visit to Athens in Acts 17:15–34, and on few has so great a wealth of scholarship been expended."[5] Paul Schubert also argues that Luke's purpose in the second cycle of the global mission is "to secure in the apostolic age a balance between the significance of Peter as spokesman of the Twelve and that of Paul in the proclamation of the Word of God."[6] Combining them together, Gasque assesses, "the missionary speeches of Peter and Paul . . . [are] without exact analogy in the historical writings."[7] From the outset, the two major missional speeches of two most prominent apostles, Peter (Acts 2:14b–36) and Paul (Acts 17:22b–31), appear most distinct for their unmatched contexts, culture, and the contents including the character roles of the speakers, and their totally different types of audience. Intertextually, unlike Peter's speech to the people celebrating the day of Pentecost (2:14–36), Paul's speech on the Areopagus shows little dependence on the Scripture. Regarding the lack of any Old Testament reference, some scholars argue that Paul is less inclined towards "the frequent use of language and quotations from the Old Testament,"[8] which notion can be affirmed by other speeches bearing his name in Acts. Contextually, whereas the marketplace in Athens gives Paul the time to draft his speech, the context of the sudden miraculous event on Pentecost describes Peter's speech spontaneous. As illustrated here, and attested by comparative studies in the past, the stylistic contentions of the two speeches can display their apparent differences, but these findings contribute little to Luke's meanings and functions of using these speeches in Acts.

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[5] Barrett, "Paul's Speech," 69.
[6] Schubert, "Final Cycle," 3–4.
[7] Gasque, "Speeches," 240.
[8] Flemming, "Contextualizing the Gospel," 201.

New and considerable arguments continue to appear from various methodological fronts, but as the two previous chapters show, much ground is still left unexplored when it comes to discuss how Luke linguistically presents so many speeches that are embedded and are coherent with his cotextual narratives in Acts.[9] Consequently, no one argues Acts is a collection of many detached episodes, and as previous chapters also show, each speech displays its independent ideational value informing early Christian evangelism and missions. Transitivity analysis shows the process types and participant configurations of the speeches of Peter and Paul, and as the dominant number of material processes indicates, both the speeches are primarily concerned with actions and events of participants.[10] However, how each missional speech presents the material processes in proportion to other processes will give insight into the structure of the speeches. In other words, the contributions of each speech discourse become clearer when the two speeches are compared and contrasted with each other in regards to their similarities and differences. This should be useful for other scholars who wish to analyze Luke's speeches in Acts.

Consequently, discourse analysis of each speech reveals and attests some implicit and less apparent characteristics of these speeches. Ideational similarities and differences will show not only how each speaker construes his experience, but also their logical relations. Likewise, interpersonal similarities and differences play a critical part in evaluating how Luke portrays different character speaker roles and their relations to engage with the audience. Lastly, the comparison of their textual metafunctions conjectures how the two speeches would fit into the larger narrative of Luke, which

[9] Cf. Porter, *Paul in Acts*, 125.
[10] Cf. Eggins, *Introduction*, 317.

ensures—as Christopher Land states—how language is used to perform its ideational and interpersonal functions.[11] Thus, analyzing the three-level semiotic functions and meanings of the two direct speech discourses will describe how they react to different contexts both alike and unalike. Moreover, Luke's peculiar lexico-grammatical choices found in both speeches will be compared to see if his use of speeches may imply a mutual contribution to Acts. As Suzanne Eggins states, these semantic choices are "derived from the need to express contexts in language," and each semantic dimension of these choices will relate "in a predictable and systematic way to choices from the three simultaneous systems of grammatical structure."[12] Likewise, not only does the tri-structured description of the speeches describe how language works to perform meaning, but such choices for lexico-grammatical realization also imply the author's purposeful design.

People make texts, as Land states, to interact with one another in a meaningful way,[13] and each text "encodes a unique situation, but each unique situation is recognizable as an instance of some institutionalized situation type."[14] As O'Donnell states, "two significantly different varieties of language may be produced by the same speaker" due to the differing goals.[15] A task such as the present study is an exploration taken afresh—wherever otherwise unexplored—for a further discovery. The fresh part comes from systemic functional linguistics. Like other methods, however, its new insights come one step at a time, where the final step often demands a further investigation of the linguistic model to interpret the outcomes. To give an analogy, if the

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[11] Land, *Integrity*, 54.
[12] Eggins, *Introduction*, 307.
[13] Land, *Integrity*, 3.
[14] Land, *Integrity*, 3.
[15] O'Donnell, "Designing and Compiling a Register-Based Corpus," 255.

two previous chapters work to disassemble critical parts of speeches to describe their functions and meanings, this chapter will reassemble them to see how they contribute to the entire narrative operation. From the beginning of this study, I have taken a more pragmatic route to perform a selective discourse analysis of these two speeches,[16] and SFL analysis was able to provide text functions both at the discourse-semantic level and lexico-grammatical level. The former investigation construed lexical relations, conjunctive relations, etc. while the latter ensured the speech's transitivity, mode, and theme.[17]

Thus, the present chapter will now examine the two speeches side by side to see the patterns of linguistic choices which entail Luke's use of tri-functionally organized speeches.[18] It is to investigate where the two apparently most distanced speeches show common patterns and where they divide linguistically. There is already a mass of collected material for each speech along with the intertextual insights from their corresponding Scriptures (i.e., Peter's and Paul's according to Luke). This chapter has no intention to add to the wealth of such illustrative material, but to move forward within a narrower scope, and to compare the metafunctionally analyzed meanings found in these two speeches. Given this goal, Biber states, "it is natural that text-linguistic studies of lexical sequences would consider register differences; and as a result, these studies have consistently identified fundamentally different kinds of lexical patterns in different registers."[19] In a most basic level, to begin with, the table below shows the linguistic clusters that the two speeches of Peter and Paul constitute.

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[16] Cf. Porter, *Paul in Acts*, 129.
[17] Cf. Eggins, *Introduction*, 311.
[18] Cf. Eggins, *Introduction*, 310.
[19] Biber, "Register," 19.

		Acts 2:14b–36		Acts 17:22b–31	
Verses			23		10
Clauses			56		18
	Primary	39		15	
	Secondary	17		3	
Process			56		18
	Material	28		12	
	Mental	12		1	
	Verbal	7		3	
	Relational	8		1	
	Existential	1		1	
Participants			83		27
	Explicit	57		12	
	Implicit	26		15	
Circumstances			17		7

Peter's speech has just over double the number of verses constituting Paul's speech, and it has over three times the number of clauses, also processes, and participants. Each "idea" constitutes a clause, and the clause consists of the speaker's subjective experience (process), along with Participants (explicit and implicit), often under a particular Circumstance.[20] The experiential meanings of both speeches are analyzed by the semantic system of transitivity as indicated by each of the two previous chapters.

However, the comparison of their interpersonal structures clearly demonstrates that each speaker has a different attitude toward his audience as each speaks with a different expectation. The tenor is concerned with the participants relations. Moreover, the tenor also construes, as Porter states, "how they are represented by linguistic features such as grammaticalized, reduced (e.g., pronouns), and implied forms (e.g., verb-form endings), and how the actions of the participants are related to reality (mood and attitude)."[21] Besides, there is the comparison of speech functions that will demand an evaluation. As seen in tables provided at the end of Chapter 4, and at the end of Chapter 5, Paul's speech functions are exclusively statements, whereas Peter uses not only

[20] Halliday and Webster, *Text Linguistics*, 221.
[21] Porter, *Linguistic Analysis*, 227.

statements, but also some offers and commands. Such choices are realized under the mood-residue structure,[22] and the difference in the structured meanings attribute to how Luke characterizes these speeches for his needs.[23]

Also, in textual metafunctions, these speeches appear with apparent similarities but soon diverge in detailed differences. Because textual meanings give texture to a text, examining how each segment of speech depends on one another is crucial for determining strength of cohesion.[24] For example, Peter and Paul, both utilize marked elements in the prominent position with lexical repetition and semantic parallel while the function of these elements vary according to the speaker's context of situation. By understanding theme-rheme structure, the speaker's textual goal construes into textual meaning,[25] and as Halliday and Webster state, analyzing the text for its thematic structure is to identify "the point of departure for each clause."[26] Moreover, the point of departure often associates not only with textual meaning, but also ideational or interpersonal meaning, or their combinational meanings.[27] This has been important and relevant to the present study because, as Halliday explained that insights into the texture and knowledge of how the writer made his point clear came through such cohesion.[28]

Peter speaks on the day of Pentecost beginning with an appeal against the disciples' ostensible drunkenness. Their misperception must be important to Luke as it is repeated in his two mental processes: ἐνωτίσασθε, and ὑπολαμπβάνετε. Biber contends that "register is fundamentally important for the description of frequent lexical sequences,

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[22] Halliday and Webster, *Text Linguistics*, 234.
[23] Halliday and Webster, *Text Linguistics*, 233.
[24] Halliday and Webster, *Text Linguistics*, 235.
[25] Cf. Halliday and Webster, *Text Linguistics*, 235.
[26] Halliday and Webster, *Text Linguistics*, 235.
[27] Halliday and Webster, *Text Linguistics*, 235.
[28] Halliday and Webster, *Text Linguistics*, 235.

to a much greater extent than previously anticipated."[29] This is demonstrated by how Peter uses the misperception of drunkenness, and continues his discourse to proclaim the outpouring of the Holy Spirit. Likewise, depicting Paul as being disturbed by the public display of idol worship stages a peculiar register that Paul may be able to speak to the Athenians to challenge their religion. Not only does the apostle to the Gentiles not find himself in the Athenian marketplace every day, but also Paul was even invited to speak to them. Fundamentally, Luke might have desired merely to show how difficult it is to break new ground in missions, not to mention mission to the Gentiles. Furthermore, the repeated use of this reduced form ἐγώ as the main participant in the beginning of the speech (Clauses 1, 2, and 5) may imply a more direct and personal engagement intended between both Paul and the Athenians, and maybe Luke and his readers. The meaning and function of the speeches must be realized not just with lexical choices and the repetition of certain themes, but how they contribute to three metafunctional meanings.[30] As follows, the contrastive text analysis of the linguistic outcomes will muster what has been discussed thus far. Although the following four categories do not always form clear barriers that differ one from another, they are comprehensive enough to compare the outcomes taken from the two previous chapters: the speaker, the audience, the context, and finally the content.

[29] Biber, "Register," 20.
[30] Halliday and Webster, *Text Linguistics*, 238.

The Speakers and Their Apostolic Roles for Luke

If there is anything definitive to say about the concrete relations between the Peter and the Paul of Acts and their letters, that must begin from their speeches in Acts.[31] While Luke's narratives and editorial comments tend to record and explain the deeds of the apostles as they are perceived by Luke, their speeches are a non-action linguistic portrait of their inner characters which includes their theology, personality, and background.[32] Even if the readers/listeners care less about the subtle differences in Luke's description of them, it is possible that they may be very sensitive about the depiction of them regarding "who is who" when they hear the apostles speak. They could say, "that does not sound like Peter (or Paul)," since they can probably more easily tell if it is Peter or Paul, or someone else. That is because when speech is compared with narrative, speech demonstrates a more explicit register in the use of language than the narrative: for instance, such as field (e.g., theology), tenor (e.g., inter-personality), and mode (e.g., background or orality).[33] Indeed, this is one of the distinctive advantages of the linguistic approach, especially with register analysis, as Porter states, "it provides a means by which the data of a language can be described, categorized, and then usefully analyzed in service of broader discourse notions."[34] For example, regarding the whole book of Acts, although scholars continue to debate what kind of book it is,[35] each speech seems to be more definitive to attributing its kind. In other words, Peter's Pentecostal speech attributes Acts as "a document that outlines the missionary purposes of Jesus through his

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[31] Cf. Porter, *Paul in Acts*, 166.

[32] I will elaborate this right below.

[33] There are plenty of more examples, but here I am simply referring back to my previous examples.

[34] Porter, *Linguistic Analysis*, 219–20.

[35] E.g., Porter, "Early Church," 84–89.

followers, the church."[36] Moreover, it is probable that the speaker Peter may contribute most to this outcome, since it is feasible that no other disciples not even Paul could substitute for his role in the Pentecost speech.

In crafting speeches, however, scholars such as John Duncan state that Luke does not seem to be concerned about being congruous with the commonly known personalities and theologies of Peter and Paul.[37] This serves as one of main reasons for some scholars to dispute the authenticity of the speeches and to support the sole Lucan composition of speeches as well as the loss of the *ipsissima verba* of Peter and Paul.[38] While these things can never be proved with confidence, neither is it the subject of the present study, there are more important things to notice. As evaluated in Chapter 3, in a real speaking situation, Peter (or Luke) would not expect the people living or visiting Jerusalem for the Pentecost to notice his liberal additions such as prepositive adjuncts, ἄνω and κάτω, to Joel's original words. His linguistic choice to add to Joel's original prophecy changes the meaning slightly, and even if the audience noticed the difference since Peter's speech is spontaneous they may have no issue with the variation. Similarly in Acts 17, by distinguishing the speech from its narrative, Paul may not have known that all the Athenians (Ἀθηναῖοι πάντες) and foreigners, who live in Athens, spend their time in nothing except telling or hearing something new (Acts 17:21).[39] In other words, as Chapter 4 illustrates, Luke's switch of genre from narrative to speech may explain the reason Paul ends up reiterating the same issue, namely the resurrection of the dead, which is not "new" to some of his audience, especially those who invited him to speak in the

[36] Porter, "Early Church," 83.
[37] Duncan, "Peter, Paul, and the *Progymnasmata*," 354.
[38] Duncan, "Peter, Paul, and the *Progymnasmata*," 354.
[39] Emphasis mine.

first place. The apostolic speeches still may have been manipulated, even though there is no clear reason not to believe their authenticity, but through Peter and Paul their speeches are propagating Luke's missional agenda regardless. By the depiction of Peter and Paul, Luke answers to his contextual demand. In retrospect, ideational pre-supposition—or more directly, theology—clashes with interpersonal relations to reshape their characters. After all, Luke's linguistic reaction to the missional demand is demonstrated by these characters.[40]

Regarding the relation between the text and the speakers, Alan F. Segal attests there is a strong connection between one's character and purpose.[41] How would solely biblically attested character look like? Steven Gunderson must have had a similar question since he utilized SFL based discourse analysis for his linguistic experiment to separate the linguistic character from any non-linguistically-attested theological makeover. In his study of the Gospel of John, Gunderson argues that characters act "as foils for Jesus."[42] He states, "Each person, in a unique way, gives Jesus an opportunity to display his person and power, and to impart his teaching."[43] More interestingly, Gunderson's insight may be applicable to analyzing how Luke uses the two speeches in terms of the two leading apostolic characters.[44] He rightly points out, no word study or so called exegetical study should be treated as a thorough way of doing exegetical biblical studies.[45] As he demonstrates with his character study of John's Gospel, through discourse analysis, he analyzes the in-between narrative as a linguistic "hinge," then

[40] Cf. Pervo, *Mystery*, 2.
[41] Segal, *Paul*, 14.
[42] Gunderson, "Use of Discourse Analysis," 115.
[43] Gunderson, "Use of Discourse Analysis," 115.
[44] Gunderson, "Use of Discourse Analysis," 116.
[45] Gunderson, "Use of Discourse Analysis," 117.

argues the character of Nicodemus in John 3 can be contrasted and better defined by the Samaritan woman in John 4.[46] Although he seems to exploit a simple deictic conjunction δέ (and the word οἶδα) to weigh heavily for his conclusion on how John's narrative thematically connects seemingly unrelated cotexts,[47] such as by arguing the relation between Nicodemus and the unnamed woman in Samaria through a "hinge" narrative character John the Baptist.[48] Although his "relation," or "hinge" argument is interesting, one cannot ignore the fact that interpreting the mode of the context with a conjunction and a repeated lexical choice alone may not be a strong argument for such inseparable texture.[49] His understanding of cohesion seems to attest loosely a relation or a connection between the two narratives rather than two characters.

Regardless, Gunderson's new exploration with the use of SFL can be applied more directly to circumscribe the linguistic behaviors that are being attested in the speeches of Peter and Paul. The interpersonally organized meanings can inform how Peter and Paul communicate with their audience. Ultimately, their similarities, despite their presupposed differences, may indicate Luke's purpose for fitting speeches into his primary agenda; and the differences, despite their apparent similarities, may indicate Luke's need for textual transition between discourses. For example, as discussed in Chapter 4, Paul repeats the topic of the resurrection (πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν, Acts 17:31b) even if Luke's editorial insert stresses that the Athenian context of culture can be summarized in their love for "telling and hearing something new" (17:21b). The topic of resurrection is new and fresh to the Athenians in Luke's

[46] Gunderson, "Use of Discourse Analysis," 117.
[47] Gunderson, "Use of Discourse Analysis," 120–22.
[48] Gunderson, "Use of Discourse Analysis," 123.
[49] Gunderson, "Use of Discourse Analysis," 125.

mind as it is worthy to be repeated even if some of them may have heard about it. Alternatively, it is unlikely to think that Paul is estranged from their context of culture. For instance, regarding the field of philosophical traits, if Paul was raised in Tarsus his upbringing is supposedly congruent with the Athenian lifestyle as much as he is accustomed to the Jewish law-abiding lifestyle. Also, in regard to the tenor, consider his marketplace encounter with the philosophers who also extend an invitation to Paul to come and speak on the Areopagus, and regarding the mode, the cotextual narrative seems to be setting a pulpit for him to preach the gospel to the Athenians. This was not the case for Peter.

Peter's opening speech does not pick up from the first reaction of the people, presumably the majority, but from a minority who perceives the linguistic miracle as "drunkenness." Unlike Paul's rehearsed speech for the Athenians, Peter's speech is a single, sudden, and spontaneous reaction to both diaspora and the Jewish people living in Jerusalem. Peter employs indicatives throughout his speech except for a few subjunctives and imperatives.[50] Despite the apparent presence of the tension between Peter and his accusers (i.e., his initial addressees) Peter's speech demonstrates a more kin relationship towards his audience.[51] The comparable mood choices between Peter and Paul are mixed with dynamic lexicogrammar and attest their different approaches to the addressees. However, Paul's speech to the Athenians shows little dynamic as far as his choice of mood is concerned.[52] The lack of imperatives and subjunctives must also be evaluated against his choice of an extremely rare mood, namely optatives in Acts 17:27 which

[50] Their frequency and locations were all discussed previously.
[51] I know this sounds too simplified and maybe abrupt, but this point will be elaborated below.
[52] The sense of "pure" is explained previously.

merits a further evaluation for a meaning. In almost his entire speech except for two optatives, Paul's dominant choice of the processes in indicatives demonstrates his relationship to his audience is exclusively declarative to giving information. Even with his choices of two optatives at the center of the speech, his speech function does not alter, but remains declarative (Acts 27).[53] Paul does not utilize any interrogative or imperative even when it seems appropriate. However, his exclusive use of Statement does not mean he does not use nuanced expressions. In Acts 17:22, even though Paul seems to praise the Athenians with his words, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, his use of non-imperative—indicative—declarative might be a form of sarcasm, or "a rhetorical swing of his own," borrowing Land's expression.[54] Ostensibly, it seems to indicate that Paul is developing more relatable information through his ideational choices in his statements, but now in contrast to Peter's interpersonally realized text shows their interpersonal approaches differ from each other. In Jerusalem, Luke shows Peter demanding repentance. In Athens, in Luke's depiction of Paul's speech, he does not find it necessary to demand, offer, or ask anything. These insights are valuable for scholars who are seeking to understand what Luke is trying to do in the different speeches. This speculation is, however, beyond the scope of this dissertation.

Speaking of these speakers, Peter and Paul, in *A Tale of Two Missions*, Michael Goulder argues that Peter and Paul are leaders of the two grand missional routes in the early church. According to Goulder, they agree about "the supreme significance of Jesus," but they disagree about almost everything else.[55] Such as the authority of the

[53] Its significantly different implication will be discussed later.
[54] Land, "Jesus," 242.
[55] Goulder, *Tale*, x.

Bible, the presence of the kingdom, Jesus's divinity, and the resurrection of the dead, some of the clear theological differences seem to part ways in the missions of Peter and Paul.[56] Even if the theological division is as wide as Goulder postulates, Luke papers over the cracks quite successfully. Moreover, the contrastive text analysis of different speeches further clarifies how Luke is using the speeches independently for his different goals, and he does so not necessarily according to the pre-determined personal character (i.e., Peter or Paul), but strictly by the demand of the context of situation. Especially the interpersonal implications in connection to their tenor makes Luke's objective clear through his mood choices.

Lastly, some interesting contrast between the two speeches needs to be made regarding their use of grammatical persons. Especially the distinctive use of different grammatical persons for actor (or sayer) merits this comparison. As indicated in the table below, Paul uses no second person subject except once in 17:23 with an implied form: ὅ οὖν ἀγνοοῦντες εὐσεβεῖτε. This means that Paul's speech uses no grammaticalized second person subject at all. This is a salient point when considering that it is a public speech performed in front of addressees. Again, as Nils Erik Enkvist rightly states, meaning presupposes paradigmatic choices at all levels.[57] He argues that every successful communication must be able to support the listener's expectation.[58] In other words, the speaker's scenario is supposed to be "isomorphic" with the listener's scenario on relevant points.[59] For instance, the use of the second person subject in the main clause rather than the secondary clause is expected when a foreign speaker—which the addressees called,

[56] Goulder, *Tale*, x.
[57] Enkvist, "Discourse," 6.
[58] Enkvist, "Discourse," 4.
[59] Enkvist, "Discourse," 4.

"babbler" σπερμολόγος (17:18)—comes to present to them new information. While Paul's speech has its subject participant often acting out in the first person, Peter's speech seems to denote the speaker's distancing attitude from the audience with his seldom use of the first person subject. For this reason, a peculiar use of the first person plural in 2:32 stands out, and it seems to imply Luke's linguistic design: οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

2:14b–36				17:22b–31			
1 Sg	8	1 Pl	1	1 Sg	3	1 Pl	5
2 Sg	15	2 Pl	0	2 Sg	0	2 Pl	1
3 Sg	32	3 Pl	0	3 Sg	6	3 Pl	3

The above insights can also be contested by previous discoveries. Craig Keener observes, "No uniform rule existed for the use of the first and third person in histories, but dominant patterns emerge."[60] As Porter also states, a semantically closer relation seems to be demonstrated in between the first and the second person than anything with the third person.[61] He explains the phenomenon in terms of interpersonal relation that the former must be present in the conversation whereas the third person can be absent.[62] Consequently, the use of the third person, as William S. Campbell states, often indicates that the writer purports to show that the inside narrator has a strong sense of historical objectivity.[63] Moreover, it is interesting to note the significance of the first person as argued by C. K. Barrett, that the use of the first person plural in Acts indicates that the story is told by the person who is present.[64] It seems to make sense that Peter's speech and its narrative is told, as is in Acts 2, by a person who is absent, but apparently it is not

[60] Keener, *Acts*, 3:2363.
[61] Porter, *Idioms*, 76.
[62] Porter, *Idioms*, 76.
[63] Campbell, "Narrator," 391. Also referenced in Keener, *Acts*, 3:2364.
[64] Barrett, *Acts*, 2:xxv.

the case with Paul's speech. Alternatively, Keener suggests that Luke might also be avoiding the risk of "self-condemnation."[65] In other words, in writing of Acts, Luke intentionally eschews—at all costs—to draw any undue attention to himself.[66] Keener argues that Luke often puts himself in "we" not to promote his presence but to avoid any focus on himself.[67] That said, the frequent use of the first person subject in Paul's Areopagus incident may strongly attest that the scene is witnessed by Luke himself, the companion of Paul. Especially considering the exclusive use of the relational process in Paul's speech (Acts 17:28–29; see the table below), this "we" might be more intentional for Luke.

As also illustrated below, Luke's depiction of the characters of Peter and Paul cannot be definitively historical. As far as linguistically attested character goes, Peter's dynamic use of different speech functions are clearly contrasted with Paul's monotonic indicative-statements throughout his speech. This entails the varying interpersonal metafunctional meanings that these speeches produce must reflect Luke's understanding of their contexts of situation, or rather the needs for the apostles to react to varying missional contexts. It is clear that Luke's characters, Peter and Paul, and their interpersonal relationships to their audiences, depend more on Luke's perceived context of situation than their pre-supposed characteristics about them.

[65] Keener, *Acts*, 3:2373.
[66] Keener, *Acts*, 3:2373.
[67] Keener, *Acts*, 3:2373.

Verse	Clause	Person
14	1	3
	2	2
15	3	3
	4	
16	5	
17	6	
	7	
	8	1
	9	3
	10	
	11	
18	12	1
	13	3
19	14	1
	15	
	16	
20	17	3
	18	
21	19	
	20	
22	21	2
	22	3
	23	2
23	24	
24	25	3
	26	
25	27	
	28	1
	29	3
	30	1
26	31	3
	32	
	33	
27	34	2
	35	
28	36	
	37	
29	38	3
	39	
	40	
30–31	41	
	42	
	43	
32	44	
	45	1Pl
33	46	3
	47	2
	48	
34	49	
	50	
	51	
	52	
35	53	1
36	54	3
	55	
	56	2

Acts 2:14b–36

Acts 17:22b–31		
Verse	Clause	Person
22	1	1
23	2	
	3	3
	4	2Pl
	5	1
24	6	3
25	7	
26	8	
27	9	3Pl
	10	
28	11	1Pl
	12	
	13	
	14	3Pl
	15	1Pl
29	16	
30	17	3
31	18	

The Addressees that are also the Audience for Luke

Language is used to communicate. Everyone writes and speaks to be understood.[68] Even a monologue can become an effective way of communication depending on the type of audience. The speaker is the producer of the message but the audience has a great role to play.[69] As much as the speaker the different kind of audience often affects the speaker's paradigmatic choices, and a peculiar audience alerts the speaker even to make unconventional lexico-grammatical decisions. The different types of audiences have been

[68] Cf. Porter, *Paul in Acts*, 166.
[69] Biber, *Variation*, 29.

accounted for in biblical interpretation, but seldom has the relevance with regards to linguistic bearing and realization into lexicogrammar been apprehended. Due to the critical importance of the hearer, Douglas Biber separates the selected addressee(s) from general audience.[70] According to Biber, the latter are simply the ones who can overhear the message but are not necessarily the intended target hearer from the speaker's point of view. In other words, the message that the speaker wants to convey ideationally are targeted primarily the addresees. As Peter and Paul, who share a mutual missional objective, but face different kind of audiences, each of them must choose his lexicogrammar to deliver the pool of information to his or her communication partners.[71]

In Peter's speech, for example, the addressees are mainly the diaspora, largely Jewish people, whereas the audience includes both "Jews and proselytes, Cretans and Arabians" as listed in Acts 2:9–11. Biber's distinction is important especially when the addressees are acting as participants. While this may sound obvious, some peculiar choices for their absence are also witnessed as in Paul's speech to the Athenians. According to Biber, there are four distinct facets in relationship among the participants: social, personal, shared knowledge, and plurality.[72] Especially, the social relations refer to social power, status, etc. For example, like Peter the fisherman, disciples of Jesus have equal or less social status than his audience, who are mostly diaspora Jews. Given the circumstance, it is interesting how Peter stands as an authority figure addressing the audience, not to mention that he liberally utilizes multiple scripture references to urge the audience to repent. As studied in Chapter 3, Peter wove his intertext into the Pentecost

[70] Biber, *Variation*, 29.
[71] Biber, *Variation*, 29. Cf. Enkvist, "Discourse," 3.
[72] Biber, *Variation*, 29–30.

speech that his own words become the carrier of prophetic authority. On the other hand, Paul in Acts 17, before the Athenians, does not seem to take such an authoritative stance. His speech consists of eighteen clauses, and their eighteen processes are all realized in indicatives except for two. He uses no command or interrogative. The polarity of his speech displays positives except for three instances (Clauses 6, 7, and 16). Moreover, he neither uses any explicit Hebrew Scripture nor demands this audience to know anything he teaches about the Lord.[73] If as M. Bakhtin states, any speech must reflect the speaker's "style," and every style is individual style, there is no such thing as non-individual speaking.[74] Consequently, the characters of Peter and Paul, as portrayed in these scenes, are unprecedented, at least until this stage of Acts 2 and 17. Such peculiarities can be best explained by the type of their audience, more strictly their addressees.

Some of the variations are realized explicitly in the interpersonal relations.[75] Porter states, "language is not referential, but that its users who are referential through language."[76] Knowing that language conveys meaning or semantics, not substance,[77] the interpersonal relationship is important to evaluate the subtle nuances that are often being exchanged between the speaker and the audience. For example, as discussed in Chapter 3, although Peter's speech begins with two processes realizing them in the imperative forms (ἔστω and ἐνωτίσασθε), they are not likely to be received as commands or directives by his audience. What immediately follows these commands are common knowledge shared between the audience and himself, and they seem to represent a communication between

[73] I notice that Paul talks about repentance in Acts 17:30, but not in an explicit way as Peter does to his audience.

[74] Bakhtin, "Problem," 122.

[75] Biber, *Variation*, 29.

[76] Porter, *Linguistic Analysis*, 319.

[77] Porter, *Linguistic Analysis*, 319.

a close relationship. Peter knows that the audience perceives (ὑπολαμβάνετε) that the disciples are drunk (2:15a). Second, by using a relational process in 2:15b, Peter simply reminds them of the time and what that time usually entails such as people would not be drunken at this time of the day. This is one of the indications for a shared context of culture, which might easily mitigate the directives of the two opening commands.

Interestingly, this observation can be contrasted with the opening of Paul's speech. From the beginning it is about "my perception" with a mental process θεωρῶ, and "my intention" with a material process εὗρον, which both are from Paul's standpoint. He uses no command, but certainly his use of a circumstance κατὰ πάντα in a marked position of the clause seems easily disputable or disagreeable to the Athenian's point of view. Throughout his speech, although Paul presents and postulates some specific knowledge, there is a good chance that his audience may have considered Paul condescending. Furthermore, Paul's speech consists of three verbal processes: καταγγέλλω (Clause 5), εἰρήκασιν (14), and παραγγέλλει (17). While these verbal processes share a single semantic domain, their dynamics change as the Sayer of the each verbal process changes: Paul (5), Poets (14), and God (17). More interestingly, they are all realized with the imperfective aspects. From the outset, Paul's speech shows much superior knowledge than the audience, and that is clearly realized by his ideationally analyzed statements. However, as these three changes of verbal processes also indicate, he is cornering his audience into a position that they may not appreciate with his presumptuous and condescending attitude. Again, to give a plain example, they may perceive that Paul keeps telling (by using statements) them: "I will tell you what you should know."

Personal relationship between the speaker and his audience refers to affinity, likeness, respect, etc.[78] As shown above, the relationship can also differ both by the amount of shared knowledge, and how much it depends on the plurality of the speaker and the addressees.[79] Among many varieties of groups, Luke has Peter address a group of people who mock those associated with the spiritual phenomenon as being drunk. Their repentant reaction is realized in 2:37 with their own confession: τί ποιήσωμεν, ἄνδρες ἀδελφοί; The future tense seems to imply their apocalyptic concern, which they know are mutual to their ἄνδρες ἀδελφοί. There are several other interpersonal contrasts that are evident in the speeches. As Paul shares the poem with the Athenians, Peter too shares three explicit Hebrew Scripture passages from the LXX. Although Paul's use of Greek poems expresses his awareness of the Greek literature, that does not necessarily denote Paul and the audience share mutual knowledge. Conjecturally, he could have quoted poets, who are commonly known to the Athenians in general, but whose present reputation is unknown to Paul (and Luke). From the standpoint of authority and reverence, quoting the Old Testament is not like quoting the Greek poets. All the above clearly shows that metafunctional meanings, especially interpersonal function in this case, often account for what is really happening with the language used, which is not revealed previously to the interpreters. Moreover, it is also clear that using speeches, Luke is able to express such nuanced and multi-faceted meanings.

With the two speeches, saving every difference between Peter and Paul, it is primarily whom the speakers give their speeches to that determines the theme of the speech. Revisiting Gunderson's character studies, for example, he demonstrates how the

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[78] Biber, *Variation*, 29.
[79] Biber, *Variation*, 31.

ideational (and some interpersonal) approach—which is best realized in Jesus's speech—diverges when Jesus switches his conversation partner from Nicodemus to the Samaritan woman.[80] Although essentially propagating the same message both to Nicodemus and the woman, Jesus shows variegated character, or more precisely totally different interpersonal roles. Such a sudden change, however, does not imply that the Lord possesses a multiple personality. Instead, the audience necessitates this change in his speech. Thus, as wide as the distance between the Jews and the Gentiles in terms of their current context of culture, especially with their belief, the writer Luke is in a harried position to demonstrate how meanings must be reflected similarly in terms of ideational function, but quite different in accordance with their interpersonal differences.[81] Consequently, their similarities may account for common elements of missional speeches, but their differences will account for particular linguistic design or purposeful agenda that is sensitive to each of the different audiences.

In Peter's speech, he summons his audience three times in the nominative forms. Each of these addresses also function as structural and thematic divides: Acts 2:14, 22, and 29. In 2:14b, Peter uses the application ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες, in 2:14, a much shorter one, ἄνδρες Ἰσραηλῖται, and finally in 2:29, ἄνδρες ἀδελφοί leads the addressees into the final segment. As Peter progresses in his spontaneous speech, he seems to achieve greater affinity with the audience by several means. First, he shifts the speech function of the address from these mitigated commands in 2:14 and 22, to statement in 2:29. The address is being realized laconic yet is being progressed gradually with more exclusive expressions. The English translation such as

[80] Esp. Gunderson, "Use of Discourse Analysis," 119.
[81] Cf. Biber, *Variation*, 33.

NASB captures such growing affinity by translating ἄνδρες Ἰσραηλῖται (2:22) and ἄνδρες ἀδελφοί (2:29) as "Men of Israel" and "Brothers." With Acts 2:29 especially, he invites the audience with an elaborated expression by using a participle and an infinitive to construe the verbal process: ἐξὸν εἰπεῖν. Talbert rightly describes such tripartite structure as "architecture,"[82] but as Martín-Asensio points out, Rius-Camp seems to stretch too far asserting that this proves Luke's invention reasoning that Peter is incapable of creating such masterful rhetoric.[83]

Moreover, Paul's Areopagus speech demonstrates the apostle's virgin encounter with the greatest minds of his present and contemporaneous world.[84] Unlike Peter, who uses the future tense eighteen times out of fifty-six processes, Paul's processes are not realized in the future at all. The future process clearly refers to a time that is about to come, and biblical scholars often interprets it as "a firm foothold to ground biblical prophecy and eschatology."[85] Porter argues that the future is the grammaticalization of a semantic feature, namely expectation, which is neither fully aspectual nor is an attitude.[86] In fact, the imperfect aspect processes are employed to perform actions eleven times out of eighteen times. One cannot help but notice that the frequent use of the imperfective aspect in Paul's case seems to lead his clauses to sound confrontational. For example, Paul stresses the audience's ignorance or neglect by using imperfective aspects and his description of their present and ongoing status with expressions such as ἀγνοοῦντες (Clause 4) and ἀγνοίας (Clause 17) must sound condemnatory. Besides, Paul's frequent

[82] Talbert, *Literary Patterns*, 5.
[83] Martín-Asensio, *Transitivity-Based Foregrounding*, 153.
[84] Reasons for not including Acts 14 speech in the same category, see Keener, *Acts*, 3:2569.
[85] Porter, *Verbal Aspect*, 403.
[86] Porter, *Verbal Aspect*, 403.

use of the perfective processes stress his knowledge and familiarity about a doomed condition of the Athenians: εὗρον (Clause 2) ἐποίησεν (8), ψηλαγήσειαν (9), εὕροιεν (10), ἔστησεν (18). If this speech is a model that Luke presents as an exemplary sermon for the exceptionally religious erudite,[87] it will not find a large audience. This audience that Paul calls only once in the beginning of the speech is described as Ἀθηναῖοι (17:22b). Unlike Peter's speech, Paul's nominative case of addressing his audience does not hold any structural position. However, this does not mean that the audience is less important in Paul's speech than in Peter's, nor that the Athenians are less significant than the diaspora. Paul does not seem to consider the Athenians any less "brothers (and sisters)" just because he does not address them as ἄνδρες ἀδελφοί like Peter does in 2:29. That said, all these subtle differences between the two speeches seem to show that Luke's perception of different audiences affect both the textual structure of the speech as well as its verbal aspects of the processes.

In Peter's Pentecostal speech, he is in an exclusive position which facing an audience that may be indirectly responsible for the death of the Lord.[88] According to his speech, they are held responsible, and are condemned unless they repent (2:23, 36).[89] This type of repentance is seen in Peter's other speech, namely the temple speech in Acts 3.[90] Comparing it to the Pentecost speech, repentance is the concluding announcement whereas in the temple speech repentance is a theme that begins and molds the speech.[91] Like many of his contemporary scholars, Perkins argues that such ideational variation

[87] Keener, *Acts*, 3:2569.
[88] Perkins, *Peter*, 34.
[89] Perkins, *Peter*, 34.
[90] Perkins, *Peter*, 34.
[91] Perkins, *Peter*, 34.

evinces that Luke manipulates each speech to fit into the appropriate context.[92] However, isn't that what any speech is supposed to do, and how does it discredit its authenticity? For example, if they compare Paul's speeches in Acts, they will arrive at the same conclusion. His virgin encounter with the Athenians makes his speech unique among all his speeches in Acts.[93] The tenor of the speech context influences and reshapes the speaker's interpersonal purpose along with ideational implications. Unlike the statement or the narrative, this is not necessarily a manipulation in the use of speeches because any speech can make such an on-sight maneuvering in reaction to the audience. If the same speaker's speeches show such discrepancies they are likely actual speeches, which Luke edited according to his purpose.

While Paul's speech consists of only non-imperatives in all eighteen clauses, in 17:27 he deviates from using the indicative mood and turns to the peculiar choice of two optatives before he resumes with his statements. His choice throws an interesting light on his interpersonal meaning in relation to the audience. In Acts 17:27, he says, "they should seek God, and perhaps feel (ψηλαφήσειαν) their way toward him then they might find (εὕροιεν) him" (17:27a).[94] With these two optatives in the middle of his speech, he also makes a major transition in the grammatical number of the actor to plurals (αὐτοί) until he returns to singular in the last statement in 17:31 (Clause 18). The affinity or unity, which has been lacking between himself and the audience, is now conceived with this change.[95] Similarly in Peter's speech, although Peter has gradually built such affinity or unity with the audience, he too has a strong transitional moment in 2:32 (Clause 45):

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[92] Perkins, *Peter*, 34.
[93] Cf. Porter, *Linguistic Analysis*, 146.
[94] Translation mine.
[95] See Chapter 4 for detail.

τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. His transition to an imperfective aspect is little noticeable, but a unique use of the plural subject, not to mention in the first person, is a strong indication of the speaker's change of his interpersonal attitude. Even though the speeches of Peter and Paul often receive comparative criticism over against the thoughts interpreted from the letters of Peter and Paul, such comparative method is unconventional and enough to prescribe some basic rules. First, Paul and Peter the letter writers are not the same speakers when linguistically considered. Second, the audience of their speeches are much more specified and targeted than the general recipients of the letters. Third, the one of a kind event on the day of Pentecost, and the unprecedented encounter with the Athenians provide two of unique contexts of situation for these speeches.

The Context of Situation and the Context of Culture

Even if Luke wrote both speeches it seems that he is trying to show that there is a contrast in how the two speeches were given. Peter's speech is written as if it is spontaneous whereas Paul's speech is written as if it is planned and well-thought through prior to the speech in the marketplace. In Chapter 3, Peter's references to Joel (2:28–32) and two Davidic Psalms (16:8–11, 110:1) have been interpreted as being more targeted for a wider audience/readers in the future than the specific addressees that Peter chose to interact with. Peter's decision to defend the pouring of the Spirit put him in a situation to employ an intertext from Ezek 36:27. To the contrary, for arguing that Jesus fulfills the ministry of messianic promises, Peter could have given his direct speech as an eyewitness, or he could have chosen other Old Testament intertexts, but by selecting

Davidic Psalms his spontaneous speech created what-could-have-been-avoidable ambiguity concerning whether David was talking about himself or the Christ. Peter seems to play with a structural symmetry in his second and third segments (2:22-28, 2:29-36; or referred as chiasm in Chapters 3 and 4), but again its intentional employment and any significance of it remain questionable. Rather, a more important question is, what is it that triggers the necessity of such an elaborate and sophisticated structure? No lexico-grammatical indication suggests that Peter's audience is comparably more intelligent than Paul's audience, or vice versa, and Peter's structural choice may be merely for an "aesthetic function," if I can borrow one of Biber's seven functions of linguistic features.[96] According to Biber, this "aesthetic function," is used when the speaker aims to make the literature grammatically sound.[97] Nevertheless, it is doubtful if Luke has a reason to conceal his clear purpose for using speeches under such a heavy makeover, regardless of how complex his register might be. Similar outcome can be drawn from Paul's speech.

As Gasque argues, if the goal of these two missional speeches in Acts is to proclaim the message of salvation anew, no speech seems to fit better than Paul's speech on the Areopagus. The field of its context demands a foreign orator, even if the audience perceives him a babbler (17:18), sharing something new. Contra Kistemaker,[98] it may not be so much about the orator Paul who is best fitting to this type of audience, rather as Duncan argues, it is his context that shapes such an illuminating speech.[99] Moreover, the context of culture of Areopagus in Athens—whether it is a place or the

[96] Cf. Biber, *Variation*, 35.
[97] Cf. Biber, *Variation*, 35.
[98] Kistemaker, "Speeches," 40.
[99] Duncan, "Peter, Paul, and the *Progymnasmata*," 362.

council/assembly—also influences Paul's entire speech, not to mention Luke's choice for the direct speech genre itself realizes the well-known Athenian context of culture. Speaking of the Athenian culture, although no historical evidence attests the existence of an altar ἀγνώστῳ θεῷ it is exploited by Paul (and/or Luke) to ignite and fire up the speech to this end. The altar with such an inscription certainly adds a dramatic effect to Paul's missional message and to the whole narrative. Following Reed's example, ἄγνωστος seems to be a "formula," which "serves to confirm the bond between the parties."[100] The idea of ἄγνωστος or unknowing repeatedly comes up in the marketplace narrative in order to elaborate it throughout Paul's speech, especially in his climax.[101] However, as in Peter's case, if Paul's audience is true to Luke's description—that they spend their time only in nothing except telling or hearing something *new*—Paul's choice of drawing his speech from this commonly known altar risks losing the interest of his audience, not to mention that Paul draws his climactic *kerygma* from the ἄγνωστος altar to proclaim the resurrection of the dead.

Thus, the ostensible contradictions between the two speeches show some common features and mutual interests when their metafunctionally meaningful texts are linguistically contrasted. Likewise, Claire Urbach states, "At a primary degree of delicacy it may be possible to identify a common contextual configuration for texts where there are actually *significant* contextual differences."[102] On the one hand, as Ruqaiya Hasan observes, speakers usually act as if meanings are conveyed naturally or intuitively.[103] But on the other hand, the functional analyst must still ask why do Peter and Paul speak in the

[100] Reed, "Modern Linguistics," 46.
[101] Reed, "Modern Linguistics," 46.
[102] Urbach, "'Choice,'" 304. Emphasis mine.
[103] Hasan, "Choice, System, Realisation," 282.

ways that are displayed in Acts 2 and 17?[104] Regarding Paul's speech in Acts 17, beginning with the phrase εὐθέως δὲ in 17:14, Luke cuts and separates the Athenian event from the other narratives, and he even indicates the apostle's lone presence by the use of genitive absolute in 17:16: ἐκδεχομένου αὐτοὺς τοῦ Παύλου. Likewise, Peter's speech in Acts 2 is, borrowing Soard's expression, "a neatly structured unit of material," which is also "self-contained."[105] He describes the narrative "peculiar," because "one seems to encounter a miracle of speech in unstudied languages and sometimes a miracle of hearing in one's own tongue, despite the original diction."[106] In SFL, according to Urbach, however, the context of situation is "a theoretical construct that makes abstraction from experience for the purposes of analysing the relationship between social context and text."[107] Both in Peter's and in Paul's speech, the peculiar context of situation is motivating the particular use of language.[108] One of the observations about the reciprocal character between the text and the context seems to explain how Luke decides to provide a lengthy context of Paul's Areopagus speech in his narrative in order to supplement the brevity of Paul's speech.[109]

As shown in the table below, Paul's speech consists of eighteen clauses that function exclusively as statements. Because the modality of verbal processes account for the speaker's subjective attitude,[110] Paul's use of the indicatives throughout the speech grammaticalizes an "assertion" about what he says to be real and true (or untrue).[111]

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[104] Hasan, "Choice, System, Realisation," 282.
[105] Soards, *Speeches*, 31.
[106] Soards, *Speeches*, 31.
[107] Urbach, "'Choice,'" 301.
[108] Porter, "Dialect and Register," 198.
[109] Porter, "Register," 210.
[110] See Porter, *Verbal Aspect*, 165; Reed, *Discourse Analysis*, 82.
[111] Cf. Porter, *Idioms*, 51. Paul uses two optatives in Acts 17:27.

Verse	Clause	Speech Function
14	1	Command
	2	
15	3	Statement
	4	
16	5	
17	6	
	7	
	8	Offer
	9	Statement
	10	
	11	
18	12	Offer
	13	
19	14	
	15	
	16	
20	17	Statement
	18	
21	19	
	20	
22	21	Command
	22	Statement
	23	
23	24	
24	25	
	26	
25	27	
	28	
	29	
	30	
26	31	Statement
	32	
	33	
27	34	
	35	
28	36	
	37	
29	38	
	39	
	40	
30–31	41	
	42	
	43	
32	44	
	45	
33	46	
	47	
	48	
34	49	
	50	
	51	
	52	
35	53	
36	54	Command
	55	Statement
	56	

Acts 2:14b–36

Acts 17:22b–31		
Verse	Clause	Speech Function
22	1	Statement
23	2	
	3	
	4	
	5	
24	6	
25	7	
26	8	
27	9	
	10	
28	11	
	12	
	13	
	14	
	15	
29	16	
30	17	
31	18	

While it needs to be stipulated that the reality and truth (or untruth) is entirely subjective from the viewpoint of the speaker,[112] Paul's choice of the indicatives only seems to describe the engagement between Paul and the Athenians as dull and little engaging. Especially considering that the indicative is the unmarked (grammatical) mood, Paul's exclusive usage has been explained in contrast to his unique use of coupled optatives in Acts 17:27. This verse with the probability of Condition-Contingency stands out among all Paul's statements, not only does it occur at the center of his speech, but also the optative being the most marked mood (here also meaning rare) among four major Greek

[112] Porter, *Idioms*, 51.

moods,[113] it expresses the process to be contingent, remote, vague or even less assured.[114] Why would Luke choose such a remotely rare mood in this context of situation? Ideationally, as discussed in Chapter 4, Acts 17:27 expresses Paul's ideal solution for reaching out to the God of the universe, who is beyond their touch or imagination as carved on the idol to worship. Because this God that Paul introduces and represents has been unrecognized as "unknown god," the switch between the least marked and the most marked mood, i.e. indicative and optative, creates a strong rhetoric regarding the knowability of God. This rhetorical digress of modal switch challenges the Athenian's intellectual pride as if Paul is asking, "How can you not know?" It seems to me that one might expect Paul to pause in his speech after 17:27. Luke slows down the speech at this point by using four consecutive words with vowels that are relatively difficult to pronounce in series: ἑνὸς–ἑκάστου–ἡμῶν–ὑπάρχοντα. This abrupt, distinct, and little predicted modal digression between assertion and contingent happening in 17:26–28 is well executed. If Luke had used a narrative to tell this event rather than a speech, such dramatic effect for this emphasis would not be present. Also interestingly, Paul's reference to an Athenian poem in 17:28—regardless of its extent whether it includes 17:28a (Clauses 11, 12, and 13) and 17:28b (Clause 15), or 17:28b (Clause 15) exclusively—is an intertext from a foreign source.[115] This means if the intertext is a poem, as claimed by the speaker (ὡς καὶ τινες τῶν καθ᾽ὑμᾶς ποιητῶν εἰρήκασιν), it is based on a different mode which is construed distinctively in its textual metafunction.

[113] Only occurs sixty-five times in the New Testament. Porter, *Idioms*, 60.

[114] Porter, *Idioms*, 59.

[115] I must share the credit of this insight with Dr. Porter for he points out the possibility for an alternate explanation for my note on "dramatic effect."

Thus, Paul acknowledges their efforts may have the ongoing implications such as expressed in ψηλαφήσειαν and εὕροιεν, both in perfective aspects, but he also declares that their efforts remain short as God remains unreached: γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα. As more explicitly realized in the next clauses beginning with ἐν αὐτῷ (this may imply God's grace, of which the concept is only explicit in Paul), they should be already enjoying their being as the next two processes express imperfective aspects apart from εἰμί which is aspectually vague: ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν. Paul's return to the speech function of assertion (from the two optative contingents) cannot be more apparent than with the three repeated uses of the assertive processes. In addition, Paul's use of the first person plural subjects with the imperfective material process also promotes such a notable transition: ζῶμεν (Clause 11), κινούμεθα (12), and ἐσμέν (13 and 15). In the early scene of this context, such as Acts 17:16, Paul is being aggravated (παρωξύνετο) looking at the idols in Athens, but now his aggravation is providing a motif for his gospel presentation. With the presence of the altar, i.e. one of a kind that everyone knows, Paul has found "a workable 'bridge'" to his message.[116] Although Keener's reading asserts that Paul is previously aware of the religious status of the city,[117] Luke's choice of the imperfective process (παρωξύνετο) in the narrative part attests that such context of situation is rather new and may even be shocking to the speaker. Consequently, in Acts 17:27–28, Luke's design of the brief digress accomplishes what the direct speech discourse can do distinctively apart from the narrative.

To the contrary, whereas Paul faces a new knowledge seeking group of people in Athens, Peter's interpersonal relation is played out with the group of people who seem to

[116] Keener, *Acts*, 3:2632. Also see Chapter 4.
[117] Keener, *Acts*, 3:2573.

be more ignorant towards new knowledge. Among many who were present at the linguistic miracle event, Peter specifically selects a part of the group who mistakenly thought the disciples were drunk: γλεύκους μεμεστωμένοι εἰσίν (Acts 2:13b). As described in Chapter 3, two of the third person imperatives encapsulate Peter's speech: ἔστω and γινωσκέτω. With these marked imperatives in the opening and the end of his speech, Peter is more loudly inviting the audience to his message. In a way, Peter is stressing his confidence (by the use of directives) about the ideational function of his speech for these uninformed addressees. His speech consists of fifty-six clauses, and his employment of the three intertexts (twenty-eight clauses) attests that Peter's central motif is to teach them what they do not yet know but they should know. As in Paul's speech, Peter expresses his focus and emphasis with a single stative aspect process, only once in his speech. The word οἴδατε is located in a strategic position in his speech (Acts 2:22), also as in Paul's speech. The aspectual contribution of Acts 2:22 to the whole discourse is not insignificant if one can interpret it to be expressed as follows, "Then if Jesus is being attested to you by God (stative), through God's performance (perfective), and you should know that by now (stative)." Peter postulates that his audience is inexcusable from the condemnation of killing the righteous person, Jesus, but this does not stop Peter from presenting his message to them.

With a little stretch, Paul's use of an altar with the inscription can be compared to Peter's Old Testament intertext. Paul and Peter use these intertexts to convey their own agenda, which might paradoxically fulfill their purpose, albeit these intertexts are likely never construed in such ways presented by them. Thus, Lemke states, "choices which describe the system of options for what kinds of meaning relations will be made between

different clauses and clause-complexes of the same text. It is these text-semantic relations which account for the 'texture of a text.'"[118] As the text is simply an instance of meaning that the context of situation generates,[119] their distinct and different use of intertexts account for their widely different contexts. The difference of their field, tenor, and even mode implies that the text must have distinct ideational, interpersonal, and textual functions. However, within these differences the two texts also express that they share strong linguistic features such as dramatic transition of interpersonal meanings switching the grammatical moods, persons, and verbal aspects, etc. The metafunctional analysis and the contrastive evaluations are performed with confidence. The context of situation is a reflection of lexico-grammatical choices. The speaker makes his choices based on his understanding of the context of situation. That context is always newly emergent from the context that preceded the act or utterance."[120] Lemke states, "Every act or utterance means in the context which it creates by occurring. Thus, the inseparable nature between the text and its context account for the specific use of these speeches for Luke. In fact, as demonstrated above, his use of the speeches seems to be the most effective way to respond to peculiar contexts of missions under his single evangelistic agenda.

The Content and Its Significance for Luke's Missions

The previous two chapters most extensively discuss the content of each speech. When one inquires about the meaning of a "content," he or she is likely asking about the ideational meaning of the speech. Even then, seeking the meaning of a speech, i.e. spoken

[118] Lemke, "Text Production," 24.
[119] Cf. Halliday and Webster, *Text Linguistics*, 238.
[120] Lemke, "Text Production," 32.

language that is written down, is challenging not only due to its nuanced nature but also for its integrative meaning making nature of what SFL calls three metafunctions, which cannot be expressed independently for an explicit analysis. According to Porter, "typical of spoken language in the extreme is a surprisingly complex syntax, often so complex that it cannot be deciphered when transferred to written form."[121] Finding a meaning, according to Enkvist, "conversely involve[s] relating the elements actually present in the structure to their paradigmatically contrasting, but absent, elements, and interpreting the relations of the elements present within the structure."[122] Especially considering that the meaning is created by choice, the interpreter must evaluate the paradigmatic contrast among different alternatives, because in this way, the meaning is always a decision for a choice against the alternatives. All choices must be regarded as "outcome of decision," whether it is conscious or not.[123]

Speaking of the content, speeches in Acts seem to share some of the teachings found in the letters of Peter and Paul.[124] On the one hand, the speeches of Acts are often considered as the condensed versions of actual spoken words in the given settings of Acts.[125] But on the other hand, Luke also exercises the writer's privilege to liberally depict some of the contents to highlight his agenda foremostly. For example, he paints Paul as a great orator, or a rhetor,[126] while his letter seems to imply otherwise (2 Cor 10:10). Although Luke includes Paul's various types of speeches in Acts, some of Paul's doctrinal cruxes such as the teaching of the cross is absent in Acts.[127]

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[121] Porter, "Register," 220.
[122] Enkvist, "Discourse," 4.
[123] Enkvist, "Discourse," 12.
[124] Cf. Porter, *Paul in Acts*, 166.
[125] Porter, "Hellenistic Oratory," 345.
[126] Porter, "Good Reasons," 541.
[127] Porter, *Paul in Acts*, 166; Maddox, *Purpose*, 60.

Lexis	Material	Mental	Verbal	Relational	Existential
1	ἐκχέω	ἐνωτίζομαι	λέγω	εἰμί	εἰμί
2	δίδωμι	ὑπολαμβάνω	προφητεύω		
3	μεταστρέφω	ὁράω	λαλέω		
4	σῴζω	ἐνυπνιάζομαι			
5	ποιέω	ἀκούω			
6	ἀναιρέω	οἶδα			
7	σαλεύω	προοράω			
8	ἀγαλλιάω	γνωρίζω			
9	κατασκηνόω	βλέπω			
10	ἐγκαταλείπω	γινώσκω			
11	πληρόω				
12	τελευτάω				
13	θάπτω				
14	ἐκχέω				
15	ἀναβαίνω				
16	κάθημαι				
17	τίθημι				
18	σταυρόω				
19	εὐφραίνω				

Lexis	Material	Mental	Verbal	Relational	Existential
1	εὑρίσκω	θεωρέω	καταγγέλλω	εἰμί	εἰμί
2	ἐπιγράφω		λέγω		
3	εὐσεβέω		παραγγέλλω		
4	κατοικέω				
5	θεραπεύω				
6	ποιέω				
7	ψηλαφάω				
8	ζάω				
9	κινέω				
10	ὀφείλω				
11	ἵστημι				

However, the different mode between speech and letter must be accounted for, because the speech and the writing are innately different and such difference always influences the author to choose a more appropriate lexicogrammar.[128] Consequently, the ideational semantic components in their similarities and differences must contribute to Luke's design of these speeches.[129] For this reason, Biber designates the "topic" and the "purpose" as two of five major components of the speech situation, and argues they are more closely related than the relations that the other elements share.[130]

In *Linguistic Analysis*, Porter lists three challenges and limitations of the ideational metafunction.[131] First, the challenge is to understand "how the various semantic domains are created and then related to and used to establish the subject matter of the discourse."[132] For example, consider the following tables, which are indicating all main processes used in both speeches.[133] By no means do they represent a full-fledged

[128] Biber, *Variation*, 43.
[129] Porter, "Register," 225.
[130] Biber, *Variation*, 31. Biber's Components of the Speech Situation: Participant roles and characteristics, Relations among participants, Setting, Topic, and Purpose.
[131] Porter, *Linguistic Analysis*, 155–57.
[132] Porter, *Linguistic Analysis*, 155.
[133] The tables show all processes used in Acts 2:14b–36 (left) and 17:22b–31 (right).

lexical comparison of both speeches. However, in terms of main processes of all clauses in both speeches only three words appear in both speeches. In fact, even if an exhaustive comparison were to be done, and even if more words were to appear in common, they should be examined to see if they share mutual quality with their meaning and function in both speeches. Moreover, Peter's speech contains five peculiar lexico-grammatical choices that are only found here in the speech, namely, ἐνωτίζομαι, ἐνύπωιον, ἐπιφανής, ἔκδοτος, and προσπήγνυμι, whereas the considerably much briefer speech of Paul also contains seven: δεισιδαίμων, βωμός, ἄγνωστος, προσδέομαι, ὁροθεσία, κατοικία, and ὑπεροράω. In other words, not only do the two speeches share only minimal number of words in common, but they are also packed with some strongly puzzled words that only appear in these speeches. The discussion of their semantic relations is entirely on an *ad hoc* basis. Second, besides dealing with the lexical semantics and their relations, it is also challenging that the ideational meanings are analyzed by the Transitivity examination, which is limited to investigate the text exclusively on a clause level.[134] Clause-complex and its beyond structure cannot be described, let alone the full discourse.[135] Moreover, different size of the discourse, different position of the discourse etc. force their ideational comparison to be more of a skilled art than side-by-side rote comparison. Third, there is certainly a logical element in creating a meaning in the text, but such an indefinite question whether it belongs to ideational or textual metafunction often troubles the interpreter.[136] In addition, the trouble becomes more intense when the term "rhetoric" is also used in a similar realm.[137]

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[134] Porter, *Lexical Analysis*, 156–57
[135] Porter, *Lexical Analysis*, 156–57.
[136] Porter, *Lexical Analysis*, 157.
[137] Porter, *Lexical Analysis*, 157. Especially with Paul's speech, an extensive discussion of the

Looking at Peter's speech, Peter clearly elicits something that his audience neither realizes nor acknowledges. He does so by taking the risk of expounding what they may already know well from the Scripture. In terms of talking "who does what to whom," it is Peter "the fisherman," who is taking the role of a teacher giving scriptural lessons to a multitude of Jews what Joel 2:28–32, Ps 16:8–11, and Ps 110:1 really mean in light of the miraculous event of the Pentecost. According to the analysis of Chapter 3, his use of these intertexts seems unfit ideationally as they can easily be regarded as irrelevant to his present addressees. Peter seems to fail in justifying how the miracle relates back to Joel's prophecy. The audience can be confused how David's allusion to himself now links to Jesus who is probably not yet proved to be the Christ at this time, and why the resurrection (perfective participle, ἀναστήσας) of Jesus account must condemn or assure (perfective participle, παρασχὼν) his audience. However, I must argue that Peter's speech does not seem to lose its confidence in getting his message across to his audience. Unlike Foakes-Jackson posits, his speech is not just an exposition of three Old Testament passages. The passages of Joel and David share the same mode with Peter for they can be considered as speeches, albeit they are prophetic speeches. Luke maneuvers the speeches of Joel and David as the thematic intertext so that they contribute the same semantic patterns to Peter's speech, regardless of whether his audience understands them or not at the spot. As Lemke stresses, the intertextuality tends to focus where the speaker desires to implement a relevant thematic meaning from other text or texts.[138] In other words, the intertexts of Peter and Paul may have much less relevance and significance to their direct

topic can be found in Porter, "Hellenistic Oratory, 319–60.

[138] Cf. Lemke, "Intertextuality," 91.

audience when such intertextual uses are weighed for their value to the latter readers/audience of Luke.

Moreover, Peter's multiple use of the intertexts is a demonstration of his interpersonal confidence as he puts them on a par with his own words. By stating the explicit references, he expresses that he has no intention of plagiarizing the authoritative words from Joel and David. Scholars such as Richard Pervo may criticize Peter's speech as being confusingly mixed.[139] However, as discussed in Chapter 3 and the table below demonstrates, Peter's dynamic use of various processes brought his speech ideationally progressive agenda from the opening to its climax coherently. Still some may criticize that Peter needs fifty-six clauses to do what Paul manages to do with eighteen clauses. But Peter's organized meanings seems to leverage him to make a bold presentation of the gospel that cannot fail.

17:22b–31	1~18
Material	12
Mental	1
Verbal	3
Relational	1
Existential	1
	18

2:14b–36	1~18	19~37	38~56	
Material	7	11	10	28
Mental	4	4	4	12
Verbal	3	1	3	7
Relational	4	2	2	8
Existential	0	1	0	1
	18	19	19	**56**

Porter rightly states, "Luke is not unique in relying upon Old Testament texts to formulate his theology, but 'Scripture is used to give shape to the narrative.'"[140] In that sense, as Porter continues, "we see that the notion of fulfillment of scriptural texts seen as prophetically uttered is a fundamental hermeneutical principle in Luke-Acts."[141] In the next section, this is demonstrated by looking at Peter and Paul's speeches whether or not they are actual speeches or created by Luke.

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[139] Pervo, *Acts*, 74. This was discussed in Chapter 3.
[140] Porter, "Scripture," 126. Porter cites Evans, "Prophetic Setting," 223.
[141] Porter, "Scripture," 126.

Although Paul's Areopagus speech holds this Lucan signature much more lightly than Peter's, Paul's speech shows it is probably more expected as it is attached to the narrative context provided as the marketplace discourse. Peter's spontaneous speech shows its detachment from the narrative explanation of the miracle event until Peter stands among people as the speaker to relate the imperfective event before their eyes through the motif of "drunkenness." In Paul's speech, although the semantic domain of this peculiar word, κατείδωλον, remains speculative,[142] there is little doubt that this word is used as a sort of trigger for Paul's entire speech. Putting these themes to use, κατείδωλον seems to parallel with "drunkenness" in Peter's speech. Also, interestingly, Peter uses this imperfective mental process, ὑπολαμβάνετε, to present his argument with the negative polarity οὐ in the marked position of the clause. Similarly, Paul also uses an imperfective mental process, θεωρῶ, to build a platform to present his speech. Peter develops his speech discourse with the perception of the audience toward the disciples as μεθύουσιν. Likewise, Paul develops his discourse with an ideationally described image of their status, δεισιδαιμονεστέρους, and by putting the common object, βῶμος, at a center of his presentation. Duncan states that Luke invests Paul's words with special force "by appealing to the shared knowledge and experience of speaker and audience."

By the comparable presentations of the two speakers, the shared knowledge between the speaker and their audience becomes mutually positive and relevant information. For instance, Paul shows he is aware of some of their own literature, either something widely known or something very particular to the Athenians. Regardless, one thing becomes salient to the audience that this "marketplace preacher" or "babbler" is a

[142] See Chapter 4 for its full discussion.

literate. Scholars such as Hemer argue that Paul's speech demonstrates Hellenistic traits without Christian content—save the last two verses—and is "alien both to the Old Testament and to the rest of the New."[143] Such an argument can neither be verified nor attested literally or linguistically. It sounds plausible that Hemer's argument for using "an application of ζητεῖν, πίστις, or 'repentance' in Athens is based on a recurringly adduced polarization between Hellenistic and Old Testament concepts."[144] But the poor acceptance of the speech seems to question the validity of the content of the speech.

Lastly, it is also interesting to see that Peter gradually increases his own voice apart from the intertexts. After the brief greeting, he starts off the speech by quoting a large block of intertext from Joel (2:17–21, 25–26), then he gradually moves to a more mixed types of speech between his own words and the intertext such as shown in 2:30–31, 34–35 before his final verdict in 2:36. Peter also shows a transition of more inclusive language. For example, as his nominative addresses become more inclusive, he also begins implementing "we" language gradually as the main participant (Actor) as well as it being repeated in the circumstantial adjuncts found in Acts 2:29 and 32. Such metafunctional features peculiar to Peter's speech do not seem to apply to Paul's speech. For a quick comparison, whereas for Peter, the process of mental (12) comes second to the material processes (28), Paul uses only one mental process in the beginning of his speech. More detailed differences in the content are shown in the transitivity analyses of the two speeches. Apparently, the two missional speeches that are created or compiled in Acts mutually serve Luke's missional agenda, but their linguistic differences show they have different functions in the large narrative of Acts. As reaffirmed from the analyses

[143] Hemer, "Speeches II," 248.
[144] Hemer, "Speeches II," 249.

from Chapter 3 to Chapter 5, it is ultimately Luke's missional agenda that reveals certain peculiar contexts which motivate and enable these character speeches to make particular lexico-grammatical choices for the mission to transition to the next phase. Interestingly, the lexico-grammatical choices that each speaker makes often betray the established character personality of the speakers, the expectation of the audience, and even the commonly known contexts of culture. These choices always strictly construe the given contexts of situation.

Clause	Verb	Process
1	ἔστω	Relational
2	ἐνωτίσασθε	Mental
3	ὑπολαμβάνετε	
4	ἔστιν	Relational
5	ἐστιν	
6	ἔσται	
7	λέγει	Verbal
8	ἐκχεῶ	Material
9	προφητεύσουσιν	Verbal
10	ὄψονται	Mental
11	ἐνυπνιασθήσονται	
12	ἐκχεῶ	Material
13	προφητεύσουσιν	Verbal
14	δώσω	Material
15	(δώσω)	
16	(δώσω)	
17	μεταστραφήσεται	
18	(μεταστραφήσεται)	
19	ἔσται	Existential
20	σωθήσεται	Material
21	ἀκούσατε	Mental
22	ἐποίησεν	Material
23	ὃιδατε	Mental
24	ἀνείλατε	Material
25	ἀνέστησεν	
26	ἦν	Relational
27	λέγει	Verbal
28	προορώμην	Mental
29	ἐστιν	Relational
30	σαλευθῶ	Material
31	ηὐφράνθη	Material
32	ἠγαλλιάσατο	
33	κατασκηνώσει	
34	ἐγκαραλείψεις	
35	δώσεις	
36	ἐγνώρισάς	Mental
37	πληρώσεις	Material
38	ἐτελεύτησεν	
39	ἐτάφη	
40	ἔστιν	Relational
41	ἐλάλησεν	Verbal
42	ἐγκατελείφθη	Material
43	εἶδεν	Mental
44	ἀνέστησεν	Material
45	ἐσμεν	Relational
46	ἐξέχεεν	Material
47	βλέπετε	Mental
48	ἀκούετε	
49	ἀνέβη	Material
50	λέγει	Verbal
51	εἶπεν	
52	κάθου	Material
53	θῶ	
54	γινωσκέτω	Mental
55	ἐποίησεν	Material
56	ἐσταυρὼσατε	

Acts 2:14b–36

Clause	Verb	Process
1	θεωρῶ	Mental
2	εὗρον	Material
3	ἐπεγέγραπτο	
4	εὐσεβεῖτε	
5	καταγγέλλω	Verbal
6	κατοικεῖ	Material
7	θεραπεύεται	
8	ἐποίησέν	
9	ψηλαφήσειαν	
10	εὕροιεν	
11	ζῶμεν	
12	κινούμεθα	
13	ἐσμέν	Existential
14	εἰρήκασιν	Verbal
15	ἐσμέν	Relational
16	ὀφείλομεν	Material
17	παραγγέλλει	Verbal
18	ἔστησεν	Material

Conclusion

Luke offers an account describing how the first breakout of the gospel occurs as the result of a miraculous act of the Holy Spirit.[145] By employing Peter's speech (Acts 2:14b–36) and Paul's Areopagus speech (17:22b–31), Luke recaptures the catalytic moments of the Pentecost and the Areopagus to provide reactionary speaking platforms for the two leading apostles. While the most prominent theme of these speeches is located in the uniqueness and transcendence of Jesus's resurrection—which Luke cannot promote as if having first-hand knowledge as Peter and Paul do—the contexts of situation in both scenarios demonstrate the audience is ignorant of this theme, or at best it is misperceived as "drunkenness," or misplaced in the worship of "an unknown thing." Not only do the direct speeches of Peter and Paul enable Luke to express this missional core as witness accounts as the first witnesses' teachings, but also to him the use of speeches are inevitable when considering all nuanced interactions between the speakers and their specific audience in specific contexts of situation. It is also crucial to notice that only the direct speech genre can accommodate any intertextual scriptures in a natural way.[146] This is to say that when Luke chooses the direct speech discourse of Peter, the speech boldly addresses the diaspora and the Jewish residents in Jerusalem about the audience's responsibility in the death of the Lord. The speech makes the liberal use of the intertexts from Joel and David, for the speaker shares the context of culture with the audience such as the Jewish tradition and reverence for the Hebrew Scripture. Likewise, in Paul's first direct speech discourse exclusively to the Athenians, he has high credentials such as his knowledge and testimony, which would be able to appeal to this educated audience who

[145] Soards, *Speeches*, 31.
[146] This will also be added in the Conclusion for the purpose of using speeches.

is always seeking something new. Even more dramatic than how Peter uses the OT intertexts, the use of the natural revelation from the Greek poet is suited best to Paul's mouth.

CHAPTER 6: CONCLUSIONS

The present study stimulates afresh the dialogue amongst scholars and students regarding Luke's use of speeches in his writing of Acts of the Apostles. The study also joins to ongoing scholarly investigations regarding the first Christian missions in the wake of apostolic expansion. It expresses confidence that the developed methodology and the implementing model can provide insight into a two-century old inquiry regarding Luke's use of direct speech genre embedded in his mission narrative. Although Peter and Paul were speaking in a historical context, the grammatical analysis and the charts given would be the same even without knowing the historical background. However, the purpose of this dissertation is not to provide a single definitive solution to Luke's use of the missional speeches in Acts. Neither is the study to give an interpretation of a few important speeches which take place at the major cross-cultural transition of the missions. Instead, by virtue of the Hallidayan SFL—which Stanley E. Porter modifies and implements in many of his studies—the study investigates the language of Acts 2:14–36 and 17:22–31 for its meaning and function in Acts. The dissertation has also been driven with a due conviction that the meaning and function of the speeches must be evaluated as the linguistic description of the link which exists between the contextual needs of the society and a particular representation of the language.

It is often true that the simplest solution is the best solution and vice versa.[1] But when it comes to the communicative behavior of people, no simplistic model can analyze and evaluate such a complex linguistic phenomenon. This is because language itself is

[1] Keener, *Acts*, 3:2373. Keener does not seem to realize how voluminous his commentary on Acts is.

complex and often nuanced, not to mention the increased challenges with the Greek language of the New Testament which often shows peculiar characteristics not found in English. Greek is a more morphologically-intense, and semantically-sophisticated language than English, on which SFL is established.[2] Consequently, a modified linguistic model used in this study attests and evinces some difficult issues of speech interpretation with far-reaching implications, which previously had no league of its own in the study of the speech discourse.[3] As the dissertation demonstrates, SFL based DA is not a rigid solution, and unlike many traditional interpretive methods, it is flexible enough to provide new modeling that fits any interpretive demand. However, the emergence of modern linguistics into biblical scholarship has been a slow yet welcomed joint-venture that more scholars are coming to realize its necessity even though only a few of them seem to embrace its usefulness to the full. Whenever new methodology is introduced, one of the first questions that scholars and students often ask is if it produces any new and exciting result while confirming what they have already discovered.[4]

As Bakhtin states, "The speaker's speech is manifested primarily in the c*hoice of a particular speech genre.*"[5] The subject of this study is speeches in Acts that are distinguishable from non-speeches, and the present study pays unprecedented attention to these direct speech discourses that are embedded in non-speech narratives. The functional linguistic evaluation of the speeches explores lexico-grammatical choices between their alternatives and analyzes how such lexico-grammatical decisions contribute to author's

[2] Porter, "Systemic Functional Linguistics," 10; Enkvist, "Discourse," 13.
[3] Cf. Porter, "Early Church," 73.
[4] Porter, *Linguistic Analysis*, 128. I am borrowing the expression from Porter.
[5] Bakhtin, "Problem," 126. Italics his.

reaction to the contexts of situation.[6] In other words, applying a modern linguistic methodology to this corpus (Acts), target (speeches), and objective (comparative analysis), the study is extending what SFL can offer to biblical studies. Whereas the interpreter's presuppositions often impose a certain way of evaluating the meaning and function of the text, a robust methodology such as the SFL approach allows the interpreter to focus on the context of situation which is strictly realized and attested by the lexico-grammatical choices.

Moreover, speeches in Acts seldom, if ever, have been interpreted as natural speaking words transcribed into written texts. For the first time in the study of Acts, a modern linguistic insight from the functional grammar, or Halliday's SFL, enables the interpreter to scrutinize the speech from a metafunctional perspective of the language. By viewing the direct speech discourses as two speeches used in a real-life situation, the study can evaluate and describe even their nuanced meanings as well as alternate implications of the entailed lexico-grammatical choices. Finally, the linguistic contrast between Luke's uses of the two speeches shows there are some linguistic patterns in their similarities and differences. As Halliday and Webster state, by exploring ways of meaning that is created by text patterns we can gain unseen insights about the text.[7]

The speeches of Acts are an integral part of Luke's grand narrative of Acts.[8] As Paul Schubert states, "the speeches of Luke are an essential part of the story itself," which is "'the story of the proclamation of the Word of God.' Without them the book of Acts would be a torso consisting chiefly of a miscellany of episodes and summaries."[9] As

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[6] Cf. Enkvist, "Discourse," 20.
[7] Halliday and Webster, *Text Linguistics*, 281.
[8] Cf. Schubert, "Final Cycle," 16.
[9] Schubert, "Final Cycle," 16.

Marion Soards states, speeches secure the integrity of Acts.[10] Whether a text is an instance of language that captures the moment of human culture,[11] or simply any coherent piece of language in use,[12] it cannot be denied that language and context are inextricably inseparable. Thompson states that any stretch of language should "come trailing clouds of context with it."[13] Therefore, when one understands the linguistic meanings, he or she not only gains a great deal of knowledge about the context, but also realizes how the text deduces the writer's perspective of the context.[14] Similarly, Lise Fontaine stresses meaning is choice and choice is meaning,[15] and from the beginning of the present investigation this theoretical metaphor, namely choice, is the central term that enables "the analyst to enter into an explicit discourse on how language as a semiotic system becomes a powerful resource for the exchange of meanings in social contexts."[16] As Fontaine argues "the manifestation of the concept of choice in the literature has often tended to obscure the role of the theoretical conceptualisation of choice for the individual, while at the same time introducing some degree of ambiguity in stating the claims about choice."[17] However, focusing on the use of language within their paradigmatic choices construes the social semiotics of communication to an extent that even the speakers' ample use of some peculiar word choices that appear only in the New Testament was accounted for, paying attention to their contextual choice in reaction to their peculiar contexts.[18]

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[10] Soards, *Speeches*, *passim*, esp. 12, 204.
[11] Land, *Integrity*, 50.
[12] Halliday and Webster, *Text Linguistics*, 9.
[13] Thompson, *Introducing Functional Grammar*, 10.
[14] Thompson, *Introducing Functional Grammar*, 10. Emphasis mine.
[15] Fontaine, "Introduction," 11.
[16] Fontaine, "Introduction," 8.
[17] Fontaine, "Introduction," 11.
[18] Cf. Fontaine, "Introduction," 11.

More importantly, the study illuminates the irreplaceable positioning of speech in Acts, not to mention chiefly so the speeches of Peter and Paul. Luke locates the two speeches in missionally strategic locations. Peter—who is the Lord's leading disciple–apostle—now takes on the role of a teacher who is also a witness to the linguistic miracle on the day of Pentecost. The impact of the miraculous phenomena must have been realized differently by the witnesses than by the audience. Luke—who belongs to neither group—selected Peter to draw the audience's attention with a rhetorical initiative, namely "drunkenness." According to Luke, Peter picks up an accusation regarding "speaking in tongues" as "drunkenness." Fast forwarding to the massive success of his speech (Acts 2:41), Peter's rhetorical choice of starting with the "drunkenness" motif and moving to Joel's prophetic passage (Joel 2:17–21) is easily justifiable despite their immiscible meanings. In comparison, according to the Acts 17 narrative, Paul is found standing alone, presumably in a crowded marketplace in Athens. While he is waiting, the city of Athens exhibits some artifacts before Paul's eyes, such as statues of gods and goddesses, of which the context of culture abounds in Ancient Greek cities. However, Luke depicts the scene as peculiar as possible, and his intent only surfaces later when he sets the stage for the agitated Paul to react against such a phenomenon in speech. Paul presents Jesus as the one who is resurrected, and this unknown God has the power to raise the dead from among the dead (Acts 17:31). Thus, making use of an inconsequential coincidence such as the above pattern shows that the speech is not peripheral to Luke, but central as it is necessary to make the missional transition that Luke wants to show.

The comparison of their interpersonal structures demonstrates they have different attitudes toward the audience for they have different expectations. Peter, an apostle to the

Jews, stands at a distance to his Jewish audience, whereas Paul, apostle to the Gentiles, stands in close affinity to his Athenian audience. Peter dares to present an uninvited speech to his Jewish audience, whom he criticizes for being ignorant of how the Pentecost miracle fulfills some of the eschatological prophecies. The content of his message does not pretend to be new as it is mostly straight from the prophecies of Joel and David, but Peter certainly interprets them anew as a reminder of their shared context of culture. To the contrary, unlike Peter, Paul performs his speech as an invited speaker for he is asked to elaborate what he was saying in the marketplace. The context of the marketplace preludes that his audience enjoys listening to anything new (Acts 17:21). Whether Paul is unaware or is deliberately undermining their propensity for something new, he ends up telling them what some of them already heard at the marketplace and what the rest might think that they already knew. Consequently, despite their opposite stance toward their audiences, Peter and Paul each deploys the speech to inform the audience what they should know regardless of their former knowledge or neglect. Peter and Paul both face challenging audiences in various aspects, but the analysis of the interpersonally organized meanings shows their speeches develop a progressive relationship with the audience in different ways.

In the comparison of the textual metafunctions, if Paul's exhibit A for the existence of the death-defeating God is the inscription Ἀγνώστῳ θεῷ, Peter's exhibit A for this God is David's tomb near Jerusalem as is realized in his own words. By using a commonly known object, both speeches generate interactive or conversational discourses. In fact, unlike non-speeches such as simple narrative, direct speech discourses are always

reactionary to the demand of the context, and as they are, they also urge the audience's reaction, of which the readers can relate to the variety of these reactions.

In the two analysis chapters, we learned that the use of speeches adds incompatible and irreplaceable vividness, authority, dynamic and dramatic effects to Acts. Also in the comparative chapter, we realize that without speeches Acts is just be a series of episodes and explanations.[19] Using speeches, Luke's narrative exhibits dramatic transitions. In addition, speeches often carry subtle features that challenge interpretation more than the non-speech parts do. Due to this intricate nature of speech, which often tends to be abbreviated and its meanings assumed, Luke uses the well-known character speeches of Peter and Paul. These speeches provide an unequal drama about the two unprecedented epic moments, which render early church's missional transitions that reshape the uneducated spectators into an awakened audience with comparably less misunderstanding than the use of any lesser-known characters. In fact, by using speeches, Luke is able to support the progress of missions with the authoritative scriptures through employing intertexts, are embracing the advantage of the established characters such as two most prominent apostles. Also, only speech can truly invite the readers into the reaction of the audience in the speech as if the readers are the addressees in the speeches.

This dissertation has been an ambitious undertaking, especially since it confronted three independent challenges: analyzing individual speeches for their metafunctional meanings apart from the speakers' established characters in Acts, comparing their metafunctional outcomes in respect to each speaker's peculiar context, and then finally examining the comparative results to evaluate the author's way of using them. However,

[19] Schubert, "Final Cycle," 16.

by dealing with these challenges, the study promotes a new interdisciplinary approach with modern linguistic insights so that scholars and students may be able to apply them into solving more theoretical issues of the Bible. In other words, I hope the dissertation serves as an important benchmark in various ways not excluding the following three ways to battling the above mentioned tripartite challenge.

First, the dissertation shows that describing how Luke uses speeches can be strictly a linguistic endeavor to analyze how it is realized in text. As the discussion of historicity and authenticity of speeches have become the mainstream understanding of the speeches of Acts—largely by the influence of Dibelius and an ambiguous exegesis of Thucydides's statement—their meanings and functions are seldom scrutinized according to their individual performance. The dissertation takes the discussion to considering how Luke uses the speeches independently for his missional agenda in Acts.

Second, the dissertation continues the legacy of providing a positive outlook for using a modern linguistic method for biblical interpretation and various New Testament studies. As much as possible, the dissertation tries to explain all linguistic jargon in plain language, and wherever possible, the new section always begins by reiterating methodological procedures of the investigation that are due forward. Not only does it demonstrate how to craft linguistic modeling in a sophisticated way, but it also shows how linguistic methodology can even support biblical modeling as a secondary means to reexamine and reassess the primary findings. It should encourage new linguistic experiments as the interpretive tool for a wide range of biblical studies. Especially with Halliday's systemic functional linguistics, it remains promising to be applicable to endless tasks already piled up looking for a fresh way of tackling them. Then, biblical

texts will be examined not only for their linguistic values but also with their extra-linguistic supports.

Third, the dissertation stresses that biblical study must be centered on examining the text. As stated from the introduction of the dissertation, many biblical studies have been something beyond and apart from closely examining what has been lexico-grammatically realized in the text. Admittedly, engaging with the existing scholarly discussion often means merely to engage with the pre-existing discussions, and to challenge prevalent views. However, the object of any biblical investigation must not only be centered in the text (i.e., the Bible)—rather than dealing with the various interpretation of it—but also must be consistent in its interpretive methodology—rather than simply promoting the study as exegetical or biblical. As demonstrated in the present study, having SFL based discourse analysis compels the interpreters not only to focus on the text but also to consider the text under its meaningful cotext. A popular error of interpreting the text out of context and cotext becomes virtually impossible when the text is at the center of the whole discourse analysis. My study will show the readers the open opportunities for them to improve the understanding of the Bible in whole new and fresh ways.

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