

REFORMED THEOLOGICAL SEMINARY

METANOIA KAI EPISTROPH - REPENTANCE AS DIVINE GIFT AND HUMAN
RESPONSIBILITY IN THE BOOK OF ACTS

A PAPER PRESENTED TO

DR. BENJAMIN L. GLADD

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR

NT 5250 ACTS AND ROMANS

BY BENJAMIN F. RIESS

DECEMBER 20, 2025

INTRODUCTION

That the church's emphasis on repentance in evangelism has declined in recent years is not a new observation. While some prefer to emphasize God's love rather than confronting the unbeliever with their sin, others have avoided the topic of repentance due to a misunderstanding of God's sovereign character. This latter group argues that since God is the only one who can work and grant repentance, the call to repentance becomes superfluous and unnecessary. Although the emphasis on the topic has declined for various reasons, the same question remains: Is the church's emphasis on repentance in the context of evangelism superfluous? In order to answer this question, the purpose of this paper is to analyze the theme of repentance in the book of Acts and demonstrate the importance of repentance in evangelism. It will be argued that, although Acts describes repentance as a gift of God that can only be granted by Him, it also portrays the church's responsibility to call the unbelieving sinner to repentance. Acts unmistakably presents repentance as both a gift of God and a responsibility of the sinner to which he needs to be called.

REPENTANCE IN ACTS

Meaning and Definition of Repentance

Prior to analyzing the individual contexts more, a general overview of repentance in Acts will be useful, as it will help to understand the meaning of repentance better. The two main designations for repentance in Acts are μετάνοια/μετανοέω and ἐπιστροφή/ἐπιστρέφω, which both carry the connotation of "turning." While ἐπιστρέφω can simply indicate a geographical

change, such as “to change direction” or “to return to a point where one has been,” it also refers to a change in conduct, and can be defined as “to change one’s mind or course of action.”¹ In Acts, the object from which one is to turn is occasionally added, with the preposition ἀπὸ and the genitive, as for example, in Acts 14:15, where Paul exhorts the men from Lystra that they should turn from their vanities to the living God (ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα²) or in 26:18, where God would use Paul to turn the Gentiles from “darkness” and “Satan” to “light and God” (ἀπὸ σκοτὸυς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν).³ Further, BDAG concludes that in Acts 9:35, 11:21, and 26:20, ἐπιστρέφω speaks “especially of a change in a sinner’s relation with God.” While ἐπιστρέφω can describe both, a geographical change of direction or a change of mind and conduct, μετάνοια refers to the latter. Even though the etymological meaning of μετάνοια is “change of mind,” BDAG translates μετάνοια further as “repentance,” “turning about,” or “conversion.”⁴ According to Bavinck, μετάνοια accentuates the internal change of the mind that moves a person to turn away from one’s sinful past, while ἐπιστροφή focuses on the new relation that, as a result of that change of mind, that person manifests outwardly.⁵ In the third of his 95 thesis, Luther similarly states that true inward repentance will have genuine outward manifestations.⁶ Luke demonstrates the relationship

¹ Danker, Bauer, and Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 382. While in Acts 9:40 ἐπιστρέφω clearly implies a change in direction, as Peter turns to Tabitha’s body, it implies a change of mind in Acts 9:35; 11:21; 26:20, as in each occasion, people are turning to God.

² Michael W. Holmes, *The Greek New Testament: SBL Edition* (Lexham Press; Society of Biblical Literature, 2011–2013), Acts 14:15.

³ Danker, Bauer, and Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 382.

⁴ *Ibid.*, 640-41.

⁵ Herman Bavinck and John Bolt, *Reformed Dogmatics - Abridged in One Volume* (Grand Rapids, MI: Baker Academic, 2011), 538.

⁶ Clayton J. Williams, “The 95 Theses and Luther’s Doctrine of Repentance,” *Reformed Presbyterian Theological Journal* 4.1 (2017): 15-21, 18. Citing Luther’s third thesis, Williams writes: “Yet it [metanoieite] does

between repenting and turning in his description of how the apostles join the two terms side by side in Acts 3:19 and 26:20. In 3:19, Peter exhorts the crowd who witnessed the healing of the lame man, saying “repent therefore, and turn back, that your sins may be blotted out” (μετανοήσατε οὖν καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας). In the latter occasion, Paul announces to the Gentiles that “they should *repent and turn* to God, and do works meet for repentance” (καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας).⁷ Thus, repentance could be defined as suggested by Waters as a “whole-souled turning away from sin to God and to the things that please God.”⁸ Similarly, the Westminster Larger Catechism describes repentance as a saving grace whereby the one who is truly repentant “so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in all the ways of new obedience.”⁹ Waters further points out that repentance is distinct from mere sorrow over sin’s consequences by visible fruits in a person’s life that demonstrate repentance.¹⁰ Thus, true repentance is synonymous with salvation in the book of Acts.

Occurrence of Repentance in Acts

There are a total of twenty-two occurrences in which cognates of μετανοέω and ἐπιστρέφω are used in Acts. While Luke mentions the noun μετάνοια five times (Acts 5:31;

not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortifications of the flesh.”

⁷ Unless stated otherwise, all verses are quoted as they appear in the *English Standard Version*.

⁸ Guy Prentiss Waters, *Acts*, (Grand Rapids, MI: EP Books, 2015), 87.

⁹ Westminster Larger Catechism 76: What is repentance unto life? A. Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and word of God, whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God’s mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.

¹⁰ Waters, *Acts*, 88.

11:18; 13:24; 19:4; 20:21), he employs the verb μετανοέω six times Acts 2:38; 3:19; 8:22; 17:30; 26:20; 5:31). Luke further mentions the noun ἐπιστροφή one time (15:3) and the verb ἐπιστρέφω eleven times (3:19; 9:35, 40; 11:21; 14:15; 15:19; 16:18 26:18, 20; 28:27).¹¹ Nine out of eleven times a cognate of ἐπιστρέφω is used, it refers to a person's turning to God.¹² Thus, the sinner's repentance and turning to the Lord is addressed a total of twenty times, which demonstrates the importance of the topic in the book of Acts. Having discussed the meaning and occurrence of repentance, the remaining part of this paper will focus on repentance as a gift of God and a responsibility of the sinner.

REPENTANCE AS A GIFT OF GOD IN ACTS

According to Luke, repentance is not a human achievement but rather a divine gift, granted by God. Twice, Luke demonstrates that repentance is not produced by man's own doing, but is given to sinners by God. First, in Acts 5:31, the apostles state in their defense before the Jewish Council that God *gives* μετάνοια to Israel (ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν). Most translations (KJV, NKJV, ESV, CSB) translate δίδωμι in v.31 as "to give," while the NASB translates it as "to grant." Later, in Acts 11:18, Peter tells the church in Jerusalem that God has not only given repentance to the Jews, but also to the Gentiles (ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν). In both passages, Luke uses the same Greek word δίδωμι, which BDAG translates as "to give," "to grant," "to bestow," or "to cause something to happen."¹³ While BDAG does not offer a translation of

¹¹ David Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (PNTC) (Chicago: Wm. B. Eerdmans Publishing Co, 2009), 179. Peterson notes that ἐπιστρέφω is "extensively used by Luke."

¹² Acts 9:40 refers to Peter's turning to Tabitha's dead body and 16:18 to Paul's turning around in order to rebuke an evil spirit divination who possessed

¹³ Danker, Bauer, and Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 242. BDAG further translates δίδωμι as "to express devotion," "to donate," "to put something in care of

δίδωμι for either of the two passages, NLT and CSB translate δίδωμι in 11:18 as “to give.” Other translations (NASB, ESV, NIV, KJV, NKJV, AMP) translate it as “to grant.” Regardless of the best translation for δίδωμι in 5:31 and 11:18, it becomes obvious that repentance is a sovereign work, caused by God and not man. Calvin comments on 5:31 that “Christ gives repentance, which is not in man’s power to give. Repentance is a voluntary conversion, but the source of this is God’s changing [of] our hearts.”¹⁴

Unfortunately, God’s sovereign work of granting repentance has led some in the past to believe that the exhortation to repentance in the context of evangelism becomes superfluous and unnecessary. Advocates of this position are, for example, those Particular Baptists who subscribe to *The Gospel Standard Articles of Faith* (GSAF).¹⁵ The GSAF first formulates its conviction that faith and repentance are a gift of God. In Article 13, “The Effects Of Grace,” the GSAF states: “We believe that faith is the gift of God, as well as true spiritual repentance.”¹⁶ The GSAF explicitly bases Article 13 on Acts 5:31, referencing it in its footnotes. While the GSAF’s statement here follows a sound interpretation of Luke’s teaching in chapter 5, it later comes to the erroneous conclusion that one no longer needs to call the unconverted sinner to repentance of

another, entrust,” “to dedicate oneself for some purpose,” “to bear as a natural product,” “to use an oracular device,” or “extend, offer” something. Yet, none of these seem a fit translation for 5:31 or 11:18.

¹⁴ John Calvin, *Acts*, ed. by Alister McGrath and J. I. Packer, Crossway Classic Commentaries Ser, v. 10 (Wheaton: Crossway, 1995), 80.

¹⁵ The Gospel Standard Articles are a doctrinal statement that was originally written by Strict and Particular Baptists in 19th Century England. The Gospel Standard Baptists as they became known included ministers such as William Gadsby, John Gadby, and J.C. Philpot among others. The Gospel Standard Articles are to a large extent based on John Gill's Confession of Faith called the Goat Yard Confession. Others are taken from those of the Westminster Assembly of Divines, 1640, &c., and the General Assembly of Baptist Ministers and Messengers, in London, 1689, and subsequently revised by Dr. Gill. <https://www.baptists.net/history/2022/07/the-articles-of-faith-of-the-gospel-standard-churches/>.

¹⁶ *The Gospel Standard Articles of Faith*, Article 13, <https://www.baptists.net/history/2022/07/the-articles-of-faith-of-the-gospel-standard-churches/>, July, 2022. Entered November, 27, 2025.

his sins. In Article 26 “Duty Faith And Duty Repentance Denied” the GSAF explicitly denies and rejects the need to call unbelievers to repentance as it states:

“We deny duty faith and duty repentance – these terms signifying that it is every man’s duty to spiritually and savingly repent and believe. We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God.”¹⁷

While Article 26 bases its position on man’s incapability, rather than on God’s gift of repentance, the latter seems to be further implied from the previous Article 13. It is concerning to see that the GSAF not only regards the call to repentance as superfluous but also explicitly discourages a call to repentance in the context of evangelism. According to Article 24, Gospel invitations “are intended only for those who have been made by the blessed Spirit to feel their lost state as sinners and their need of Christ their Saviour, and to repent of and forsake their sins.” Thus, while Article 26 discourages a general call to repentance, Article 24 implies that the Gospel only ought to be preached to those who are already aware of their need for repentance, and thus the topic can be omitted. Haykin writes, “Genuinely desirous of exalting God’s sovereignty in salvation, High Calvinist preachers shied away from calling all and sundry to repentance and faith, lest any of the credit for the salvation of sinners go to them.”¹⁸ Even more concerning, however, is the fact it was even illegal for Baptists to engage in mass evangelism outside of their meeting-houses.¹⁹ One of the reasons for Particular Baptists’ wrong conclusion concerning a call to repentance seems to be based on the ignorance, whether unintentional or willful, of those passages that clearly demonstrate the apostle’s practice of exhorting the

¹⁷ *The Gospel Standard Articles of Faith*, Article 26, <https://www.baptists.net/history/2022/07/the-articles-of-faith-of-the-gospel-standard-churches/>, July, 2022. Entered November, 27, 2025.

¹⁸ Haykin, Michael A G. “The Revival of the English Particular Baptists in the Long Eighteenth Century.” *The Southern Baptist Journal of Theology* 28, no. 3 (2024): 100–127. EBSCOhost., 101.

¹⁹ Ibid.

unconverted sinner to repentance. A careful study of Acts will lead to the conclusion that, even though the apostles stressed God's sovereignty in the work of repentance, they placed equal emphasis on the sinner's need and responsibility to repent.

REPENTANCE AS HUMAN RESPONSIBILITY IN ACTS

As mentioned earlier, the theme of repentance and turning to the Lord is addressed a total of twenty times in the book of Acts. While most of the time repentance is used to describe a reality in people's lives, four out of these twenty incidences (2:38, 3:19, 8:22) demonstrate the apostles' practice of calling their audience to repentance. The apostles' practice of exhorting their audience to repentance displays the necessity and importance of continuing to call unbelievers to repentance.

Peter's Exhortation to Repentance at Pentecost

The first call to repentance is found in 2:38 during Peter's sermon at Pentecost, where the apostle calls his audience to repent of Christ's crucifixion with the words "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins" (Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν). Peter calls each of his hearers to make an individual commitment to Christ.²⁰ While the Jews formerly rejected Christ, they now have the responsibility to repent. Luke's use of the aorist active imperative μετανοήσατε demonstrates that for Peter, repentance was not only something that God does, but also something the sinner ought to do. Therefore, Acts describes repentance not just as God's work but also man's responsibility, to which he needs to be exhorted. Peterson correctly notes that "Repentance is a human responsibility – something we

²⁰ L. Scott Kellum, *Acts*, with Andreas J. Köstenberger and Robert W. Yarbrough, *Exegetical Guide to the Greek New Testament Ser* (Nashville: B&H Publishing Group, 2020), 41.

are commanded to do.”²¹ The implication of man’s responsibility to repent is that the sinner needs to be called and exhorted to repentance. This is also seen in the other contexts in which repentance is demanded.

Peter’s Exhortation to Repentance in the Temple

After healing the lame man in Solomon’s Portico, Peter repeats the same exhortation to repent of the sin of Christ’s crucifixion (3:19), saying: “Repent therefore, and turn back, that your sins may be blotted out” (μετανοήσατε οὖν καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας). While Peter previously only used μετανοέω, he now increases the emphasis by way of addition and repetition, calling his audience to repent and turn. Both μετανοέω and ἐπιστρέφω are, as previously stated, aorist active imperatives, thus again demonstrating that repentance is not only a work of God but also a responsibility of the sinner, to which he must be exhorted. Peter’s call to repentance in 2:38 and 3:19 further indicates that in Acts, repentance is first presented as the sinner’s responsibility to which he needs to be called. Only later, in chapters 5 and 11, does Luke address God’s sovereign work in the process.

Peter’s Exhortation to Repentance in Samaria

The third exhortation to repentance is found in 8:22, which describes Peter’s exhortation following Simon’s sin of wanting to obtain the power of the Spirit with money. Even though Simon is said to have formerly “believed,” Peter’s words indicate that Simon’s faith was not genuine. Therefore, he calls Simon to repent of his wickedness and to pray to the Lord, so that he may be forgiven (μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου). Once again, μετανοέω appears in the aorist active

²¹ David Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (PNTC) (Chicago: Wm. B. Eerdmans Publishing Co, 2009), 154.

imperative, emphasizing one more time not only the sinner's obligation and responsibility to repent, but also the preacher's responsibility to call the sinner to repentance.

Paul's Exhortation to Repentance in Athens

The fourth and final occasion that demonstrates the importance of calling sinners to repentance is Paul's sermon at the Areopagus in Athens. Here, Paul points out that the sinner's responsibility to turn and repent is not merely a command and exhortation from the church, but from God. In 17:30, Paul tells the Athenians that it is "God . . . who commands all people everywhere to repent" (ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν). Paul makes it clear that man's responsibility to repent is not a request or requirement by the church but by God. Calvin writes that "Whenever we hear the Gospel, God is exhorting us to repentance; he is the author, though he speaks through man."²² While God uses the church as an instrument, it is ultimately He himself who exhorts and commands the unbeliever to repent. Even though Luke uses the infinitive μετανοεῖν rather than the imperative as in the previous occasions, the imperative mood is implied by the use of παραγγέλλω, which translates as "to give orders" or "to command."²³ BDAG translates παραγγέλλω also as "to make an announcement of something that must be done."²⁴ Therefore, the infinitive carries here the same force as the imperative in the previous references, all demonstrating the same importance of calling the unrepentant sinner to repentance.

²² Calvin, *Acts*, 304-5.

²³ Danker, Bauer, and Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 760.

²⁴ Ibid.

REPENTANCE AS A GIFT OF GOD AND HUMAN RESPONSIBILITY

A careful consideration of the above passages demonstrates that, despite God's sovereign work in repentance, there is a human responsibility of the individual to repent. The repeated use of the active imperatives demonstrates that for Peter, repentance was not only something that God does, but also something the sinner ought to do. This is not only seen in the fact that five of the twenty occurrences, in which the topic of repentance is addressed, the apostles call their audience to repentance. Interestingly enough, Acts actually addresses the call to repentance more than twice as often as it addresses God's sovereignty in the act of repentance. While Luke affirms God's work in repentance twice (5:31 and 11:18), he mentions the exhortation to repentance five times, including 2:38, 3:19, 8:22, and 17:30 (note that 3:19 uses two imperatives). This demonstrates that "repentance in Acts is normally demanded" rather than granted.²⁵ It is unfortunate and concerning that some, like those Particular Baptists who adhere to *The Gospel Standard Articles of Faith*, miss this and therefore avoid and discourage a call to repentance.

JESUS' CALL AND EXHORTATION TO REPENTANCE

As mentioned above, repentance is ultimately not required and requested by the church but by God. Prior to the church's exhortation to repentance, it was Jesus who called his listeners to repent (Mk 1:15; Lk 13:3, 5; 24:47). In Mk 1:15, Jesus himself exhorted his followers to repentance, calling them "Repent and believe the Gospel" (μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ). Marshall correctly notes two important points. First, Marshall states that the apostles' preaching echoed the preaching of Jesus.²⁶ And second, he points out that repentance

²⁵ Peterson, *The Acts of the Apostles*, 154. Peterson writes "But repentance in Acts is normally demanded on the specific basis of what is proclaimed about Jesus Christ."

²⁶ I. Howard Marshall, *The Acts of the Apostles: An Introduction and Commentary*, 1st American ed, The Tyndale New Testament Commentaries (Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 1980), 80.

“was to be the standard call by Christian preachers to their audiences.”²⁷ In Luke 24:47, Jesus tells the disciples that “repentance for the forgiveness of sins should be proclaimed in his name to all nations” (κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη). Thus, Jesus expects the church’s proclamation of the Gospel to follow the pattern and role model of His own preaching, exhorting and calling all nations to repentance. Edwards rightly points out that the proclamation of repentance “constitute[s] the essence of the mission of the early church and of the church in every church.”²⁸ Just as Jesus did in the past, the present church and subsequent generations ought to call their audience to repentance, following the example and command of Jesus. Surprisingly, Gill, one of the main influences on the Gospel Standard Articles of Faith, states that both repentance of sins and forgiveness should be preached in his Christ’s name among all nations.²⁹ Yet, the GSAF explicitly denies and rejects Christ’s

²⁷ Marshall, *The Acts of the Apostles: An Introduction and Commentary*, 80.

²⁸ James R. Edwards, *The Gospel According to Luke*, The Pillar New Testament Commentary (PNTC) Ser (Grand Rapids: William B. Eerdmans Publishing Company, 2015), 735. Edwards writes regarding Christ’s death and resurrection that “These two events constitute the essence of the mission of the early church and of the church in every age: the proclamation of repentance and forgiveness of sins in Jesus’ name to all nations

²⁹ Gill, *Commentary on Luke*, Luke 24:47 Gill writes “[I]ndeed, there is no true evangelical repentance without views, or at least hopes of pardoning grace, and mercy; for that is attended with faith in Christ, and is heightened by the discoveries of forgiving love: such who have the fullest view of the remission of their sins, have the clearest sense of sin, and have the most sorrow for it, and loath themselves on account of it, and are ashamed of it, and do most frankly confess it, and most thoroughly forsake it. And now it was necessary, according to Old Testament prophecies, that both these should be preached in his name; in the name of the Messiah; by his authority, and as coming through him; since the remission of sin is by his blood; and he is exalted as a prince, and a Saviour, to give both repentance and forgiveness of sins to all the Israel of God, whether Jews or Gentiles; and therefore it is fitting and proper that these should be preached, among all nations; of the world, where God’s elect are; that so they may be brought hereby to repentance, and receive the forgiveness of their sins: beginning at Jerusalem; from whence, according to the Old Testament, the word and doctrine of the Lord were to go forth, Ps 110:2 and is particularly mentioned, because the Gospel was to be first preached to the Jews, and be the power of God unto salvation to them; and because that in Jerusalem lived those who had been concerned in crucifying Christ, to whom repentance and forgiveness must be preached; and which would be a great encouragement to the vilest of sinners, to hope for mercy and forgiveness, since such received both. <https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/luke-24-47.html>.

command in Lk 24:47. May God be gracious to open the eyes and hearts of those Particular Baptists who continue to hold to this erroneous teaching.

CONCLUSION

Repentance is a noteworthy theme throughout the entire book of Acts. Even though repentance is a gift of God, the sinner's responsibility to follow God's call to repentance is not abrogated. Acts clearly portrays both God's sovereignty in granting repentance and the sinner's responsibility to repent. Acts not only demonstrates the early church's practice to call its audience to repentance, but also emphasizes the need to preach repentance more than it accentuates God's sovereignty in granting repentance to the elect. Therefore, the church has to continue to call and exhort the world to repentance. The church's exhortation to repentance ultimately follows the example and command of Christ and therefore ought not to be dismissed. The erroneous conclusions of those who discourage and avoid calling unbelievers to repentance ought to be rejected and corrected, praying that God may open their eyes and change their minds.

BIBLIOGRAPHY

- Bavinck, Herman, and John Bolt. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011.
- Calvin, John. *Acts*. With Alister McGrath and J. I. Packer. Crossway Classic Commentaries Ser, v. 10. Wheaton: Crossway, 1995.
- Danker, Frederick W., Walter Bauer, and William Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
- Edwards, James R. *The Gospel According to Luke*. The Pillar New Testament Commentary (PNTC) Ser. Grand Rapids: William B. Eerdmans Publishing Company, 2015.
- Haykin, Michael A G. "The Revival of the English Particular Baptists in the Long Eighteenth Century." *The Southern Baptist Journal of Theology* 28, no. 3 (2024): 100–127.
- Kellum, L. Scott. *Acts*. With Andreas J. Köstenberger and Robert W. Yarbrough. Exegetical Guide to the Greek New Testament Ser. Nashville: B&H Publishing Group, 2020.
- Marshall, I. Howard. *The Acts of the Apostles: An Introduction and Commentary*. 1st American ed. The Tyndale New Testament Commentaries. Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 1980.
- Peterson, David. *The Acts of the Apostles*. The Pillar New Testament Commentary (PNTC). Chicago: Wm. B. Eerdmans Publishing Co, 2009.
- Waters, Guy Prentiss. *Acts*, Grand Rapids, MI: EP Books, 2015.
- Williams, Clayton J. "The 95 Theses and Luther's Doctrine of Repentance," *Reformed Presbyterian Theological Journal* 4.1, (2017): 15-21.