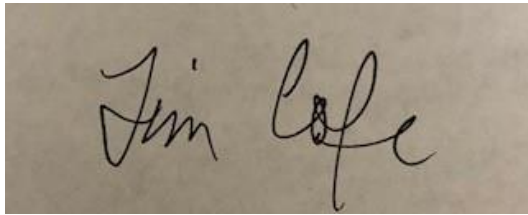PAUL AS JESUS:

LUKE'S USE OF RECURSION IN LUKE-ACTS

Thesis submitted in accordance with the requirements of the University of Chester
for the degree of Doctor of Philosophy
by Rev. Dr. Timothy John Cole, BA, BS, ThM, DMin

April 2021

DECLARATION

The material being presented for examination is my own work and has not been submitted for an award of this or another HEI except in minor particulars which are explicitly noted in the body of the thesis. Where research pertaining to the thesis was undertaken collaboratively, the nature and extent of my individual contribution has been made explicit.

29 April 2021

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ABSTRACT

Timothy J. Cole
'Paul as Jesus: Luke's Use of Recursion in Luke-Acts'

My thesis argues that through the literary technique of recursion, the key stories and major characters in the depiction of Paul in Acts 9-28 were strategically arranged by the author to parallel the key stories and major characters in the portrait of Jesus in the Third Gospel. Recursion is a literary device that has wide currency in the Hebrew Bible, is common to the Hellenistic literature of the day, and is part and parcel of Luke's literary strategy. The narrative technique of recursion is the author's conscious shaping of narrative events so that key elements of one narrative are repeated with variation in others.

We argue that Luke concentrates on Paul in Acts 9-28 because to some Jewish and Gentile readers, his apostleship was suspect, handicapped by an unknown association with Jesus, an adversary of Jesus, persecuting and attempting to wipe out the church.

As part of his larger strategy to sanction Paul, the author shapes selected narrative portions of Acts 1-12 so that the depiction of Peter, the Jerusalem apostle par excellence, well established in the minds of readers, is aligned by recursion to remind readers of his association with Jesus in the Third Gospel. If Jesus raises the dead, heals a man lame from his mother's womb, and gives the Holy Spirit, so does Peter.

Having reaffirmed Peter's connection to the founder, Jesus, Luke begins in Acts 9 with an extended series of recursions that show Paul as an apostle on par with Peter, performing the same miracles, paving the way to show that Paul is a legitimate apostle to the Gentiles. The major characters and key events of Paul's ministry to the Gentiles are aligned by recursion to remind readers of the major characters and key events of Jesus' ministry in the Third Gospel. If there was a Joseph, a key figure in Jesus' early life, there was also a Joseph in Paul's early ministry. If Jesus experienced a major event like Gethsemane, so did Paul.

As the Acts narrative unfolds, readers are made increasingly aware of Luke's co-occurring arguments: the pattern of Paul's apostolic ministry to the Gentiles is a recursion of Peter's apostolic ministry to the Jews, and the extended depiction of Paul is a recursion of the portrait of Jesus in the Third Gospel.

Presented with this comprehensive and compelling series of strategically arranged recursions, validating Paul's equality with Peter, and repeated imitation of Jesus, Luke's readers could overcome suspicion about Paul and become certain that he was equal to Peter, a true apostle of Jesus, who guarantees the authenticity and continuity of the Christian proclamation. Luke's legitimizing of Paul via recursion, then, is one key to understanding the content of Acts 9-28.

ABBREVIATIONS

Journals:
AnBib   *Analecta Biblica*
AUSS   *Andrews University Seminary Studies*
BBR   *Bulletin for Biblical Research*
Bib   *Biblica*
BT   *The Bible Translator*
CBQ   *Catholic Bible Quarterly*
CTR   *Criswell Theological Review*
CurTM   *Currents in Theology and Mission*
EQ   *Evangelical Quarterly*
HTR   *Harvard Theological Review*
JBL   *Journal of Biblical Literature*
JETS   *Journal the Evangelical Theological Society*
JJS   *Journal of Jewish Studies*
JSNT   *Journal for the Study of the New Testament*
KAIROS-EJT   *Kairos: Evangelical Journal of Theology*
NovT   *Novum Testamentum*
RHPR   *Revue d'histoire et de philosophie religieuises*
TynBul   *Tyndale Bulletin*
VT   *Vetus Testamentum*

Bibles, Commentary Series, and Dictionaries:
BECNT   Baker Exegetical Commentary on the New Testament
BZAW   Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CSB   Christian Standard Bible
EHS.Th.   Europäische Hochschulschriften, Theologie
ICC   International Critical Commentary
NASB   New American Standard Bible
NET   New English Translation
NICNT   New International Commentary on the New Testament
NIV   New International Version
NRSV   New Revised Standard Version
NSBT   New Studies in Biblical Theology
PNTC   Pillar New Testament Commentary
SNTSMS   Society for the New Testament Studies Monograph Series
TDNT   Theological Dictionary of the New Testament
TNIGTC   The New International Greek Testament Commentary
TNTC   Tyndale New Testament Commentaries
UNT   Untersuchungen zum Neuen Testament
WBC   Word Biblical Commentary
WUNT   Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT   Zondervan Exegetical Commentary on the New Testament

Other:
ANE   Ancient Near East
LXX   Septuagint
NT   New Testament
OT   Old Testament

CHAPTER ONE

THE HISTORY OF RESEARCH OF THE JESUS-PAUL RECURSIONS IN LUKE-ACTS

Introduction

Thesis

The contention of my thesis is that through the literary technique of recursion, many of the major stories and key characters in Luke's depiction of Paul in Acts were strategically arranged to correspond with the major stories and key characters in the portrait of Jesus in the Third Gospel. By means of a comprehensive network of recursions, a literary device which dominates the composition of the Pentateuch,[1] the Prophets, and the Writings, the author of Luke-Acts aligned the portrait of Paul in Acts 9-28 to correspond to the depiction of Jesus in the Third Gospel.[2]

The use of recursion shows a lack of uniformity in the language employed to describe it.[3] Although at times this literary device is referred to as a parallel, repetitions, correspondence, literary analogy, reenactment, comparative structures, linkage systems, organic connective, allusions, doublets, or echo, I prefer the term *recursion* because it accents the fundamental

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[1] 'Note that typology is ubiquitous and deliberate throughout the entire Hebrew Bible. The Pentateuch is explicitly composed with one figure after another cast in ways similar to those previous, and this typological compositional technique dominates throughout the Prophets and the Writings'. Robert L. Cole, 'Psalm 23: The Lord is Messiah's Shepherd', in *The Moody Handbook of Messianic Prophecy*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), 543-558 (p.557, n.37).

[2] 'Intertextual recursion is a stylistic feature of paramount exegetical importance throughout the Hebrew Scriptures'. Ernst Wendland, 'Recursion and Variation in the "Prophecy" of Jonah: On the Rhetorical Impact of Stylistic Technique in Hebrew Narrative Discourse, with Special Reference to Irony and Enigma', *AUSS*, 35 (1997), 67-98 (p.67). 'The phenomenon of literary parallels in the various books of the Bible is not coincidental or occasional, but is found consistently and systematically in the books of the Bible'. Amnon Bazak, *Parallels Meet: Literary Parallels in the Book of Samuel* (Alon Shvut: Hotza'at Tvunot, 2005), p.10, trans. from the Hebrew by Seth D. Postell, 'Abram as Israel, Israel as Adam: Literary Analogy as Macro-Structural Strategy in the Torah', in *Text and Canon: Essays in Honor of John H. Sailhamer*, ed. by Robert L. Cole and Paul J. Kissling (Eugene, OR: Wipf and Stock Publishers, 2017), 16-36 (p.16). Further, according to Postell: 'Literary analogy is a key feature of the Torah's compositional strategy [...].' (p.33). See also Robert Alter, *The Art of Biblical Narrative* (New York, NY: Basic Books, 2011), especially chapter 5 ('The Techniques of Repetition'), pp.111-142.

[3] Aulikki Nahkola illustrates the lack of uniformity among scholars, past and present, when referring to narratives that reflect a degree of duplication. Nahkola shows examples from Astruc, Cassuto, Gunkel, Wellhausen, Alter, Sternberg, and Garsiel. See Aulikki Nahkola, *Double Narratives in the Old Testament: The Foundation of Method in Biblical Criticism*, BZAW, 290 (Berlin and New York: Walter de Gruyter, 2001), p.164.

element of its constituent makeup: re-petition.[4]

Additionally, as Adele Berlin observes, that while parallelism is a prominent rhetorical figure in poetry and less prominent in biblical prose, 'there is no consensus of precisely what parallelism is or how it works, and therefore no absolute criterion for identifying parallelisms'.[5] Berlin defines the technique as 'the repetition of the same or related content and/or grammatical structure in consecutive lines or verses'.[6] While no consensus exists as to the absolute criterion, 'what does seem certain, though, is that parallelism is a matter of relationships—between lines and/or parts of lines'.[7] The study of parallels can be understood, then, 'as a quest to determine the precise nature of the relationship between groups of words which give the strong impression of being related in at least one of a number of ways'.[8] The relationship between two or more narratives exists at multiple levels as Berlin has shown: grammatical, lexical, semantic, phonological (which also involves a correspondence at the consonantal level).[9] What is more, as Berlin shows, the flexible nature of parallels or recursions resists fixity and rigidity and stereotyping when positing criteria for their existence:

> Because there are infinite possibilities for activating linguistic equivalences, there are infinite possibilities for constructing parallelisms. No parallelism is 'better' or 'more complete' than any other. Each is constructed for its own purpose and context. The device of parallelism is extraordinarily flexible, and its expressive capabilities and appeal are enormous, as the poets of the ANE discovered long ago.[10]

Recursions, then, in my writing by definition,[11] refer to the author's deliberate shaping of narrative events so that the key elements of one episode are *repeated* in others, though the

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[4] For a discussion on the developing understanding of the nature of parallelism in biblical poetry and discourse in the Hebrew Bible see Adele Berlin, *The Dynamics of Biblical Parallelism*, rev. and exp., Biblical Resource Series (Grand Rapids, MI: Eerdmans, 2008).

[5] Adele Berlin, 'Parallelism', in *The Anchor Bible Dictionary*, ed. by David Freedman (New York: Doubleday, 1992), V (1992), 154-162 (p.154).

[6] Berlin, 'Parallelism', p.154.

[7] Berlin, 'Parallelism', p.154.

[8] Berlin, 'Parallelism', pp.154-155.

[9] Berlin, 'Parallelism', pp.158-162.

[10] Berlin, 'Parallelism', p.161.

[11] Chapter 2 contains the definition of recursion which will guide my thesis, a definition close to that provided by Berlin. I will show that Luke adopted the technique of recursion from the Hebrew Bible where it permeates each of its three divisions. John H. Sailhamer has provided a working definition of recursion which I will use. See his discussion of the definition of recursion in John H. Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach* (Grand Rapids, MI: Zondervan, 1995), p.292.

recursion is submerged and not openly expressed and, therefore, is half-hidden and subtle.[12] Both episodes show a relationship with one another and shine interpretive light on the other. The key component of recursion is the repetition of the key elements with variation (parallels are seldom precisely synonymous) from a prior narrative, either in the Third Gospel or Acts.

We will show through multiple examples that the evidence for recursion in Luke-Acts is extensive. But the purpose for the recursions that link Paul in Acts to Jesus in the Third Gospel is open to debate. Our contribution to that debate argues that Luke's purpose for the recursions is to rehabilitate Paul.[13] The life of Jesus paves the way for Paul in much the same way that the pattern of Elijah's experiences prepares the reader for the portrayal of his successor Elisha.[14] The portrait of Paul also, then, points back, reminding readers of the depiction of Jesus in a manner that Elisha's depiction reminds readers of Elijah his predecessor. The actions and figures in the depiction of Paul *repeat* with variation the actions and figures in the depiction of Jesus.[15]

The argument of my thesis is that in view of the fact that Paul came to the stage with severe

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[12] Referring to the use of repetition in the Hebrew Bible, Robert Alter observes: '[…] repetition tends to be at least partly camouflaged, and we are expected to detect it, to pick it out as a subtle thread of recurrence in a variegated pattern, a flash of suggestive likeness in seeming differences. Alter, *The Art,* p.121. Richard Longenecker comments: 'Often the parallelism is so subtly presented in the narratives that it is easily overlooked unless one studies Acts with Luke's Gospel constantly in mind. This structural parallelism and tying in of details between the two volumes runs throughout Luke's writings—not crudely or woodenly, but often very subtly and skillfully—and we would do well to watch for it'. Richard N. Longenecker, 'Acts', in *The Expositor's Bible Commentary*, vol. 9, ed. by Frank E. Gaebelein, (Grand Rapids, MI: Zondervan, 1981), 205-573 (p.232).

[13] Other explanations for the use of recursions to link Paul with Jesus will be provided in an ensuing section in this chapter titled, 'Individual Contributors to the Research'.

[14] This is not to say that Paul fully replaces Jesus as Elisha fully replaces Elijah. As we will show in chapter five, succession does not require that the successor fully replace the predecessor. Succession is a continuum with two poles. For a study of the structure of the Elijah-Elisha succession, see Thomas Brodie, 'Luke's Use of the Elijah-Elisha Narrative', in *The Elijah-Elisha Narrative in The Composition of Luke,* ed. by John S. Kloppenborg and Joseph Verheyden (London: Bloomsbury, 2014), 6-29 (pp.6-7). Samson Uytanlet argues convincingly, following Charles H. Talbert, that the Jesus-Peter/Paul successions in Luke-Acts closely resemble the task-oriented successions of Moses-Joshua and Elijah-Elisha in the Septuagint. In both of these OT cases, the authors employ recursion to establish the legitimacy of the succession. Samson Uytanlet, *Luke-Acts and Jewish Historiography: A Study of the Theology, Literature, and Ideology of Luke-Acts*, WUNT, 2/366 (Tübingen: Mohr Siebeck, 2014), pp.118-160.

[15] This same type of intertextuality is apparent between the accounts of Adam and history of Israel. The portrait of Adam, in terms of its textual strategy, seems to point forward to what would happen to the people of Israel, serving as an interpretive key for understanding Israel's story. The reverse is equally true. Israel's story points back to Adam's story. See Postell, 'Abram as Israel', p.17.

and multiple liabilities,[16] Luke used recursion as one of multiple tools[17] to wage a major battle to rehabilitate him by showing that he was a true apostle of Christ,[18] a true apostolic successor[19] and chosen witness.[20] The more closely Paul's character and experiences imitate and remind readers of Jesus, Luke's claim for divine approval became more plausible. What Paul said explicitly to the Corinthian readers—'Follow my example as I follow the example of Christ' (1 Cor. 11:1)—and to other congregations,[21] the author of Luke-Acts says implicitly by way of recursion. But it is important to understand that Luke does not say explicitly that he will compare Paul with Jesus or that Paul is an apostle, equal to the twelve and in particular, Peter. Rather, he depicts Paul implicitly doing and saying what Jesus did and what he said. He communicates his portrait of Paul by showing the reader rather than telling. As we will argue in chapter two, this same approach is used by the writers of the OT. They, too, will compare key figures implicitly by showing rather than by telling. Luke will

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[16] See Appendix Three for a discussion of the three major liabilities that Paul brought to the table.

[17] Luke's use of multiple techniques to sanction Paul are also used to legitimate the activities of Jesus in the third Gospel and of Peter in Acts 1-12. So, his utilization of these devices is not unique to Paul. For an analysis of the various literary devices Luke used to present Jesus, Peter, and Paul, see Brawley's chapter, 'Legitimating Techniques in Acts', in his *Luke-Acts and The Jews*, pp.51-67.

[18] Howard Evans was a pioneer in viewing Acts as an *apologia pro vita,* a defense of Paul's role as apostle, equal to Peter, and chosen by Jesus. A well-known problem, highlighted by Maddox is that for Luke, Paul is not an apostle. Robert Maddox, *The Purpose of Luke-Acts* (Edinburgh: T. & T. Clark, 1982), pp.70-76. The term is only attached to Paul (and Barnabas) twice in the Lukan narrative (Acts 14:4, 14). But the twelve original apostles, while referred to as apostles as a group, are also not identified individually as apostles. When, for example, Peter's actions are narrated, he is simply identified as 'Peter', and not as the 'apostle Peter'. What is more, rather than frontloading his argument with titles and arguing from a deductive basis, Luke's methodology is inductive. He argues for Paul's apostleship with evidence from his experiences and speeches. The pattern of Paul's actions and words speak for themselves. This is the same methodology Paul adopted in Gal. 1-2 to prove that his Gospel was received directly by revelation by Jesus Christ (Gal. 1:11-12). He presents evidence from the experiences of his life that his proposition is true. The pattern of Paul's life in Acts 13-28 is aligned via recursion to the pattern of Peter's experiences (who performed the 'signs of the apostles') in Acts 1-12 and Jesus' life in the Third Gospel. And there are connections between the terminology of Acts and Paul's epistles germane to apostleship. For example, Luke uses the term ἀφορίσατε ('set apart') to describe the Spirit's ordination of Paul to Gentile ministry (Acts 13:2) and Paul uses the exact same term to describe his own ordination to the apostleship of the Gentiles in Rom. 1:1, 5. As Bruce argues, 'But Ac. not only reveals the greatness of Paul; it also establishes the validity of his apostleship'. F.F. Bruce, *The Acts of the Apostles*: *The Greek Text with Introduction and Commentary*, 3rd edn (Grand Rapids, MI: Eerdmans, 1984), p.33.

[19] 'Through these parallels, first Peter, and now Paul are portrayed as the prophetic successors of Jesus'. Carl N. Toney, 'Paul in Acts: The Prophetic Portrait of Paul', in *Issues in Luke-Acts: Selected Essays*, ed. by Sean A. Adams and Michael W. Pahl (Piscataway, NJ: Gorgias Press, 2012), 239-261 (p.258). The role of the original apostles and Paul as successors of Jesus is a temporary function for a limited period of time. That limited period of time has been deemed as the apostolic age which ended with the arrest of Paul in Jerusalem. But within that time, and before the establishment of the church amongst Jews and Gentiles, the apostles were chosen by Jesus as his witnesses to guarantee the authenticity of the Christian message and its continuity in the future.

[20] All three of the accounts of Paul's turnaround, narrated in Acts 9, 22, 26, underscore his role as a witness.

[21] See Paul's repeated references to his life as a pattern for others to imitate: Acts 20:18, 19, 20, 21, 26, 27, 31, 33, 34, 25; 1 Thess. 1:3-8; 2 Thess. 3:6-9; Phil. 3:17; 1 Cor. 4:16; Gal. 4:12.

show readers how Paul[22] is equal to Peter the apostle and how he mirrors Jesus in word and deed by means of recursion. Readers can be more certain (ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν) of Luke's claims for Paul if they see him actually reenacting the lives of Peter and Jesus. Luke argues more by showing than by telling. The literary device of recursion became one of Luke's key tools in waging his battle of rehabilitation.[23]

The Need for Such a Thesis

Howard Evans broke new ground in the nineteenth century when he provided textual evidence that the author of Luke-Acts composed a series of parallels connecting Jesus and Paul which supported his claim that Acts was a supreme apology for Paul. Evans showed that large portions of these two books are brought into intertextual conversation with each other.[24] Since then, though not dismissed by scholars,[25] insufficient attention has been given to it.[26] Evans argued that the parallels had not been fully traced out, an observation supported by A.J. Mattill, Jr.: 'The Jesus-Paul parallels in Luke-Acts have been generally

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[22] This observation of Luke's method also plays a role in the discussion as to why Luke does not designate Paul explicitly as an apostle, with the two-fold exception in Acts 14:4, 14. Paul's own comments on the authenticity of one's apostleship contribute to the absence of explicit vocabulary. 'The things that mark an apostle—signs, wonders, and miracles—were done among you with great perseverance' (2 Cor. 12:12). Luke seems to adopt the same approach. Rather than telling readers that Paul is an apostle, he shows Paul actually performing the marks of a true apostle—signs, wonders, and miracles. Luke argues by showing rather than by telling.

[23] 'A major battle, however, is precisely what he does wage for Paul […]. Luke wages a major battle for the defense […] of Paul.' Robert L. Brawley, *Luke-Acts and the Jews: Conflict, Apology, and Conciliation* (Atlanta, GA: Scholars Press, 1987)*,* pp.65, 67.

[24] Howard Heber Evans, *St. Paul: The Author of the Acts of the Apostles and of the Third Gospel*, 2 vols. (London: Wyman & Sons, 1884-1886), I (1884), pp.2-122.

[25] Scholars from the nineteenth, twentieth, and twenty-first centuries who argue for an apologetic purpose for the Jesus-Paul parallels are the following: Zeller, Evans, Rackham, Windisch, Mattill, Jr., Talbert, Radl, Rothschild, Keener. 'The characters of Luke-Acts, who receive the most narrative time, are Jesus, then Paul, then Peter. These three characters are portrayed in parallel fashion'. Toney, p.258.

[26] With the exception of A.J. Mattill's article in 1975 on the neglected work of H. H. Evans, who argued that the Jesus-Paul parallels had never been fully traced out, a survey of mainstream scholarship shows a history of neglect. See, for example, Henry Cadbury, *The Making of Luke-Acts* (New York, NY: Macmillan, 1927); Martin Dibelius, *Studies in the Acts of the Apostles*, ed. by Heinrich Greeven, trans. by Mary Ling (London: SCM Press, 1956); Ernst Haenchen, *The Acts of the Apostles*, trans. by Bernard Noble and Gerald Shinn (Philadelphia, PA: Westminster Press, 1971); and Robert Wall, 'The Acts of the Apostles', *The Interpreter's Bible*, vol. 10 (Nashville, TN: Abingdon/Cokesbury, 2002). Rothschild observes that 'links between the first half of Jesus' ministry and Paul's ministry in Acts as well as links between Peter's and Paul's ministries in Acts are underemphasized in the scholarly literature'. Clare K. Rothschild, *Luke-Acts and the Rhetoric of History: An Investigation of Early Christian Historiography*, WUNT, 2/175 (Tübingen: Mohr Siebeck, 2004), 99-141 (p.131). Volume 1 of Craig Keener's more recent commentary on Acts includes a subsection entitled 'Peter-Paul Parallels' but omits the category of 'Jesus-Paul Parallels'. Keener does include in table form a series of parallels linking Luke and Acts which shows correspondences between Jesus and Peter and Paul. See Craig S. Keener, *Acts: An Exegetical Commentary,* I: *Introduction and 1:1-2:27* (Grand Rapids, MI: Baker Academic, 2012), pp.558-562.

overlooked, or treated partially, or from the wrong perspective'.[27] As we will show in the survey to follow, the focus of both earlier and recent studies is limited primarily to the closing scenes of both Jesus' life and Paul's final visit to Jerusalem. Mattill's observations illustrate this focus:

> Luke concludes the active ministries of Jesus and Paul with narratives of journeys to Jerusalem, passions, and resurrections occupying a seeming disproportionate space. By accentuating the parallels between Paul and the Lord, Luke created his most effective apology for Paul.[28]

But we would argue that if Luke sought to convince readers that the antagonist Saul of Tarsus[29] is a true witness, apostle of Christ, and hand-picked successor, why limit the pattern of recursions only to the *closing* scenes? The goal of changing readers' minds, overcoming suspicion and doubt, even denial, and establishing a compelling portrait about a well-known antagonist (Gal. 1:13-14), a zealot who was advancing in Judaism beyond his contemporaries, extremely zealous for the tradition of the fathers, is not achieved by a few minor skirmishes. The goal of rehabilitating Paul in readers' minds, as we suggest, required a major effort, consisting of comprehensive and persuasive evidence. So, if the closing scenes offered literary proof of a corresponding pattern connecting Paul with Jesus, perhaps additional patterns might also be discovered in the early and middle periods of their experiences.

Our purpose will be to show that Luke engaged in a major, comprehensive effort to sanction Paul by arranging multiple narratives, beginning with Acts 9 all the way to Acts 28, to parallel the narratives of Jesus in the Third Gospel. The cumulative effect of such an extensive and compelling arrangement will show readers that Paul's résumé resembles Jesus' résumé. And, we will demonstrate that Luke was not composing a new technique in

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[27] A.J. Mattill, Jr., 'The Jesus-Paul Parallels and the Purpose of Luke-Acts: H. H. Evans Reconsidered', *NovT,* 17 (1975), 15-46 (p.15).

[28] A.J. Mattill, Jr., 'The Purpose of Acts: Schneckenburger Reconsidered', in *Apostolic History and the Gospel: Biblical and Historical Essays presented to F.F. Bruce on his 60th Birthday*, ed. by W. Ward Gasque and Ralph P. Martin (Grand Rapids, MI: Eerdmans, 1970), 108-122 (p.120). 'By far the most serviceable element of Jesus' life for Lukan parallels are employed in Acts with reference to the arrest and imprisonment of Paul in Jerusalem and Rome, which, when rightly understood, may itself be termed a "passion of Paul"'. James R. Edwards, 'Parallels and Patterns between Luke and Acts', *BBR*, 27 (2017), 485-501, (p.499).

[29] The three-fold repetition of Saul's radical turnaround in Acts 9, 22, and 26—a change caused by Christ's personal commission of him—suggests a serious doubt and suspicion toward his apostleship among his readers as evidenced by those who denied his apostleship in Galatia and Corinth. As we will show, the motif of legitimation permeates the author's presentation of Paul and attempts to correct public prejudice against him.

comparing entire portraits, but was utilizing a dominant technique from the Hebrew Bible.[30]

The Pentateuch, frequently quoted and alluded to in Luke's *Doppelwerk* is replete with narrative patterning, compositionally arranged with one character after another, intentionally depicted as the previous figure. The authors do not tell readers explicitly that Noah does what Adam earlier did or that Joshua does what Moses did earlier. Their method of persuasion is more about showing what they did rather than telling. The portrait of Noah, for example, is cast as a second Adam, suggesting a strategy of divine approval and continuity. The call of Abraham by God to leave his homeland is aligned to correspond to God's call to Noah to leave the ark. The portrait of Jacob's activities is a recursion of the entire portrait of Abraham. The depiction of Joseph's actions, then, is comprehensively arranged to parallel the portrayal of Jacob's deed. And the presentation of Moses' life and actions corresponds entirely to the pattern displayed in Joseph's deeds and experiences. The story of Joshua corresponds through many lexical and thematic parallels with the account of Moses his predecessor. Later in the Hebrew Bible, Samuel is portrayed as a prophet in the mold of Moses. And the depiction of Samuel both reminds readers of a prophet like Moses[31] and foreshadows the narrative accounts of the rise of David.[32] Narrative patterning for the sake of argument of this type is present from the beginning in Genesis and continues through the Prophets and the Writings. As Robert Cole asserts,

> Note that typology is ubiquitous and deliberate throughout the entire Hebrew Bible. The Pentateuch is explicitly composed with one figure after another cast in ways similar to those previous, and this typological technique dominates throughout the Prophets and the Writings.[33]

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[30] "Note that typology is ubiquitous and deliberate throughout the entire Hebrew Bible. The Pentateuch is explicitly composed with one figure after another cast in ways similar to the previous, and this typological technique dominates throughout the Prophets and the Writings." Robert L. Cole, 'Psalm 23: The Lord is Messiah's Shepherd', in *The Moody Handbook of Messianic Prophecy*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), 543-558 (p.557, n.37).

[31] Both are born when Israel lives under oppressive leadership. Both are taken into the palace/temple of contemporary leadership. Both will deliver Israel from oppression. Both are born to Levite parents. Both mothers give up their sons in order to keep him. Both receive a call of God in front of a burning object. In each calling their names are repeated twice. Both have names that resonate phonologically, opening with the sequence *mem shin* or *shin mem*.

[32] Samuel, a Levite ministering in the tabernacle under the high priest Eli is clothed with a linen ephod (1 Sam. 2:18), which description is identical to that of David in 2 Sam. 6:14 while bringing up the ark up to Jerusalem. These two identical phrases constitute dislegomenon in the Hebrew Bible. Auld argues: 'At the most obvious level, the story of a chosen line that will die, father and sons during a war between Israel and the Philistines, and a rival growing up among the increasingly positive reputation, anticipates the demise of Saul and the rise of David'. A. Graeme Auld., *1 & 2 Samuel: A Commentary* (Louisville, KY: Westminster/John Knox, 2011), pp.50-51.

[33] Cole, 'Psalm 23', p.557.

So, for Luke to employ the same literary technique of biographical correspondence in his narrative of fulfillment is unsurprising, even expected.

It stands to reason that Luke's effort to sanction Paul with divine approval would be convincing, even compelling to readers, if more than just a brief period of his deeds corresponded to that of Jesus. The author's purpose for a radical change of reader's attitude[34] toward Saul, convinced of his apostleship, required compelling and comprehensive evidence. It is not likely that this brief series of parallels, each occurring at the close of their ministries, might be attributed simply to similar circumstances or the chance coincidence of language.[35]

A New Approach to Luke-Acts

These questions suggested an extension of the approach to Luke's two-volume work, a venture into uncharted waters. Despite the history of the research, scholarship has not suggested that Luke may have composed a comprehensive portrait of Paul, aligned intentionally to remind readers of Jesus, though it may be implied by claims that the parallels have not been fully traced out.[36] Evans, for example, was convinced that the latent parallelism between the history of Christ in Luke and Paul in Acts had never been fully traced out.[37] Mattill argues equally for additional studies: 'These parallels are on the verge

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[34] Saul comes onto the stage as an opponent, persecuting the church (Acts 7:58, 8:3). He arouses opposition from without from the Jews (9:23; 13:6-8; 14:2, 5; 17:5; 18:6, 12; 21:30-31; 22:22-23; 25:2-3) and from within the church. The identity of Paul's opponents, detractors, and those suspicious of him in Acts are concealed without names. But internal clues to the damage he suffered by way of reputation emerge from the fear expressed explicitly about him by Ananias in Damascus and the church in Jerusalem (Acts 9:13-14, 26) and the trouble he continued to stir up among 'thousands of the Jews' who believed (21:17-25).

[35] The view of scholars, illustrated by Edwards comments, suggest that the beginnings of Jesus' Galilean ministry are not employed to draw parallels with later figures. 'Luke therefore does not establish his primary models for the church on the basis of Jesus' Galilean ministry, from his parables, miracles, or moral profile, for example, but rather from his passion and resurrection'. Edwards, p.499.

[36] Recent studies suggest a more sympathetic attitude toward Luke's use of multiple parallels. Crowe's work is one example. Referring to Paul's deliverance from the sea in Acts 27, he asks a rhetorical question: 'Might Luke be presenting Paul's escape from near death as a sort of resurrection experience, one that recalls the greater experience of Jesus?' A close reading of the text, we suggest and will attempt to show in chapter 5, answers his question with, Yes, indeed. Luke is presenting Paul's deliverance from near death experience as a sort of resurrection experience. See Brandon Crowe, *The Hope of Israel: The Resurrection of Christ in the Acts of the Apostles* (Grand Rapids, MI: Baker Academic, 2020), p.82. Schnabel critiques this view of Acts 27. See Eckhard J. Schnabel, 'Fads and Common Sense: Reading Acts in the First Century and Reading Acts Today', *JETS,* 54 (2011), 251-278 (pp.274-75).

[37] Evans, I, p.122.

of, and cry out for, completion'.[38] But Evans did not suggest that the existing parameters be enlarged, though that may have been his intent. So, despite the lack of guidance of prior studies and the pioneer nature of such an investigation, a closer examination of the early and middle episodes of the portraits of Jesus and Paul seemed to be in order.

The Plan of our Thesis

The plan to defend our thesis begins with a history of the research of the Jesus-Paul parallels in chapter one. We then establish a working definition of the literary technique of recursion/parallel in chapter two. We will demonstrate that the Lukan author adopted the technique of recursion from the OT by showing how multiple examples in the OT and in Luke-Acts show matching criteria in their makeup. Having established a working definition of recursion, we then will demonstrate in chapter three that Luke uses recursion in his two-volume work for multiple purposes and is not occasional, but part and parcel of his literary strategy. We will argue in chapter four that the portrait of Paul in Acts is aligned via recursion to correspond to the portrait of Peter, the chief apostle par excellence in readers' minds. Since his connection to Jesus is established in the Third Gospel, the Peter-Paul parallels bridge the wide gap between Jesus and Paul. Paul's literary connection to Peter paves the way in readers' minds for Luke's most comprehensive series of parallels, the Jesus-Paul recursions. We will show in chapter five how Luke arranged via recursion the depiction of Paul, from his turnaround in Acts 9 all the way to his three-month stay on Malta in Acts 28, to correspond to the depiction of Jesus in the Third Gospel. We will conclude our thesis by suggesting Luke's literary purpose for the comprehensive network of Jesus-Paul recursions.

Individual Contributors to the Research[39]

The issue of Lukan parallels in general is well known, while the patterns of recurrence connecting Jesus with Paul have received less attention. Some of the more recent studies, though, suggest a renewed interest in these correspondences and, with that interest, a recognition that the network of comparisons is intentional and, therefore, form an important

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[38] A.J. Mattill, Jr., 'The Date and Purpose of Luke-Acts: Rackham Reconsidered', *CBQ*, 40 (1978), 335-350 (p. 337).

[39] Adele Berlin provides a brief history of the beginnings (1753) and development of the scholarly focus on parallelism in biblical literature. Our goal narrows the focus, researching the history of scholarly attention given to the Jesus-Paul parallels. See Berlin, 'Parallelism', p.154.

part of Luke's strategy. We now trace those particular efforts, beginning with studies in the nineteenth century.

Howard H. Evans

Howard Hebert Evans is a pioneer in the study of the Jesus-Paul parallels. Evans served as vicar of Mapperly and former scholar of Lincoln College, Oxford. Ironically, though his two-volume work was never discovered, or discovered, and then forgotten, his work has permanent value. It was A.J. Mattill, Jr., a century later, who brought Evans' ground-breaking work back into the light. Evans' intent was to prove that it was none other than Paul who authored the Third Gospel and Acts.[40] In order to prove his case, Evans marshals a massive amount of textual, grammatical (common adjectives, nouns, verbs, prepositions, phrases, proper names, Hebraisms, figures of speech, particles, but unique to Paul and Luke), syntactical, and thematic evidence from Paul's epistles and the Third Gospel and Acts. In his judgment, the overwhelming amount of textual evidence, extensive use of common vocabulary and themes, all unique to these documents, evidence that links all these literary documents together into a cohesive whole, can have no other conclusion: 'St. Paul was the true author of the Third Gospel and of Acts, though Luke, as well, perhaps, as his amanuensis'.[41] Responding to Evans' claim for Pauline authorship of Luke-Acts, Mattill acknowledges that scholarship in his time (1975) was in no mood to consider Evans' claim for Pauline authorship. Yet the lexical and grammatical evidence showing networks of correspondences between the narratives of Jesus in the Third Gospel and the Pauline narratives in Acts requires serious consideration. Evans took the next step required after observation of the evidence: interpreting the evidence. Without moving in the same interpretive direction that Evans took, we can examine the evidence he marshaled and draw our own conclusions as to what it suggests.

Evans' proposition is that a distinct and intentional and yet not openly expressed parallelism is drawn by the author of the Third Gospel and Acts between Paul and Jesus. These parallels can best be traced in the Greek text, yet still can be garnered from English versions. Some of his findings are worth citing as representatives of his work. For example, both went about preaching the Gospel in the synagogues, teaching the Word of God, and proclaiming the

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[40] 'The hand may be that of St. Luke, but the voice is the voice of St. Paul'. Evans, I, p.18.
[41] Evans, I, p.18.

Kingdom of God (Luke 4:15-30, 33, 44; Acts 9:20; 13:5, 14-43; 14:1). Both worked miracles, especially laying hands on the sick and healing them (Luke 4:40; Acts 23:8-10); both were opposed, persecuted, and rejected by their own countrymen, especially the chief priests and rulers of the people, even from the beginning of their public ministries (Luke 4:28, 29; Acts 9:23). In spite of the opposition the word preached spread (Luke 12:1; 13:17; 19:37; Acts 6:7; 19:20). The persecution culminated in a plot to put them to death (Luke 22:2; Acts 23:12-14). The ultimate scene of this persecution was Jerusalem (Luke 19:47; Acts 21:30, 36).[42]

While in Jerusalem, both were seized by their countrymen (Luke 22:47-52; Acts 21:27-30). Jesus and Paul appeared before the high priest (Luke 22:54, 66; Acts 23:1-5). Both also appeared before a Roman governor accused of the same crimes: perverting the people, stirring up sedition, claiming sovereignty for Christ in opposition to Caesar (Luke 23:1, 2; Acts 24:1, 2, 5). Both appeared before a Herod by order of the Roman governor and were delivered up to Roman soldiers (Luke 23:25, 36; Acts 27:1).[43]

Evans also provides evidence of eighteen correspondences with Luke's use of verbal parallels. A few general examples will suffice: 'They *found* him in the temple'; 'And they neither *found* me in the temple disputing […]' (Luke 2:46; Acts 24:12). 'And as was his custom [κατὰ δὲ τὸ εἰωθὸς], he went into the synagogues on the Sabbath-day'; 'And Paul, as his manner was [κατὰ δὲ τὸ εἰωθὸς], went into the synagogue, and three Sabbath-days […]' (Luke 4:16; Acts 17:2). 'He laid hands on every one of them and healed them'; 'Paul laid hands on him and healed him' (Luke 4:40; Acts 27:8). 'He took bread and gave thanks, and broke it'; 'He took bread and gave thanks to God in presence of them all. And when he had broken it, he began to eat' (Luke 22:19; Acts 27:35).

And in keeping with our earlier observation that it is in the closing scenes in Jerusalem that provide evidence of the correspondences, Evans provides eleven examples. The following are illustrative: 'They sought to destroy him'; '[…] they went about to kill him' (Luke 19:47; Acts 21:31). 'We found no fault in this man'; 'We find no evil in this man' (Luke 22:14; Acts 22:9). Roman governors correspond in their judgments of both: 'Nothing worthy of death has been done by him'; 'When I found that he had committed nothing worthy of death […]'

[42] Evans, I, p.42.

[43] Evans, I, p.43.

(Luke 23:15; Acts 25:25). The crowds agree on the same verdict: 'Away with this man'; 'Away with such a fellow from the earth' (Luke 23:18; Acts 22:22). Both quote Isa. 6:9, 10 (Luke 8:10; Acts 28:26-27). Both are accused of going against Caesar, claiming that Christ is King, and say of themselves that they must suffer (Luke 23:2; 24:26; Acts 17:7, 17:3).[44]

When it is understood that these specific verbal parallels are not used with regard to Peter, John, or James in connection with Jesus, but only with Paul, Evans argued that these parallels are not fortuitous and are not chance coincidences of language. Parallels in theme, language, plot, and sequence point to a correspondence that goes beyond coincidence. The sheer number of parallels and their exactness in likeness are altogether too clear, emphatic, and pronounced to be drawn up unconsciously by Luke.

> It is […] quite impossible that the writer of St. Luke and the Acts, who did draw such a close parallel between Peter and Paul without telling his readers that he was going to do so, can have drawn such a marked parallel, both in general experiences and in verbal expressions, between St. Paul and our Lord without being himself conscious that he had done so. This is utterly inconceivable and impossible in a work which shows such a decided selection of particular matters for narration out of the general mass of materials, and which displays so much literary self-consciousness as St. Luke and the Acts (see Luke 1:1-4; Acts 1:1).[45]

The word for word correspondence between Jesus and Paul, a correspondence which spans the ministries of both could not have been done so without Luke's intention. It is not surprising, then, that it is Paul, and not Peter, John, or James who holds out his own life's example for other Christians to copy: 'Be imitators of me, as I am of Christ' (1 Cor. 11:1; Gal. 6:17; Phil. 3:10-14; Col. 1:24; 1 Thess. 1:6).[46] His life, and not Peter's, not John's, and not James', has been depicted as the copy of Jesus' life in narrative form in Acts. The explicit claims in his epistles match Luke's implicit claim in the Acts.

Evans' two-volume work examines the use of particles, figures of speech, verbs, proper names, lexical peculiarities, phrases, variations, all unique to Luke-Acts; Evans' purpose for marshaling all the lexical evidence was Luke's intention to depict Paul in the closest possible manner as the copy of Jesus. Evans concludes that this latent parallelism between the history of Christ in Luke and that of Paul in Acts has never before been so fully traced out. In fact,

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[44] Evans, I, p.45.

[45] Evans, I, p.46.

[46] Evans, I, p.47.

more work needs to be done to 'fully trace it out'.[47] This goal of fully tracing out the latent correspondences is what we propose to do.

Richard Rackham

Richard Rackham (1901) earns kudos from two important contributors to the Luke-Acts pattern of literary parallels. M.D. Goulder, writing in 1964, considered Rackham a 'typologist *before* his time'.[48] A.J. Mattill, Jr., in 1975, credits Rackham with the most thoroughgoing presentation of the Jesus-Paul parallels from a general standpoint and bases his own study of the Lukan parallels on Rackham's *Acts* commentary.[49] Rackham's pioneer work is worthy of our extended summary.

Rackham's work on the Luke-Acts parallels is found in his *Acts* commentary. He notes that characteristic of Luke's historical architecture (the methodology of Luke's historical outline) is his use of parallelism. There is a general parallel between the Third Gospel and Acts. For example, the prefaces of both volumes are alike. Both volumes begin with a period of waiting and preparation. Then the work of the Spirit arrives followed by a time of work and ministry. Each volume also concludes with a 'passion' or period of suffering; this period of suffering seems to occupy a disproportionate amount of space in both narratives. The period of suffering in both volumes follows the same distinct pattern.[50]

Acts itself is divided into two parts (chapters 1-12 and 13-28) and between these two portions there is a general parallelism. Each division begins with a special manifestation of the Spirit followed by a period of work, preaching, persecution and opposition. Each division also concludes with a 'passion'. The two divisions of Acts depict Paul as the one who does whatever Peter does; they are like a pair of athletes, wrestling on behalf of the church. The parallels extend even to the verbal details used in their speeches.[51]

Rackham provides extensive and detailed evidence to justify his claim that Luke was conscious of composing the series of parallels. A few of the many examples will suffice:

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[47] Evans, I, p.122.

[48] M.D. Goulder, *Type and History in Acts* (London: SPCK, 1964), pp. 34-39.

[49] In actuality, Rackham's presentation of the Peter-Paul parallels is extensive and detailed, while that of Jesus and Paul in quite limited. Mattill, Jr., 'The Jesus-Paul Parallels', pp.15,19.

[50] Richard B. Rackham, *The Acts of the Apostles*, Westminster Commentaries (London: Meuthen, 1906), p.xlvii.

[51] Rackham, p.xlviii.

Both Peter and Paul receive a new name after conversion. While Peter was baptized by the Spirit (Acts 2:1-4), Paul was separated by the Spirit (Acts 13:1-3). Both were thought by others to be mentally imbalanced: Peter, drunk (Acts 2:13) and Paul crazy (Acts 26:24-25). Peter had no silver or gold (Acts 3:1-10) while Paul coveted no man's silver or gold (Acts 20:33). While both were filled with the Spirit, Peter was thought to be unlearned (Acts 4:13) and Paul learned (Acts 26:24). Both give the gift of the Spirit by the laying on of hands. While Peter denounced Simon Magus (Acts 8:20), Paul denounced Barjesus (Acts 13:9). Both raised the dead (Acts 9:32-41; 21:9-12). Both ordained people to ministry (Peter–Deacons, Acts 6; Paul–Elders, Acts 20). Both have a vision at midday resulting in radical changes to life (Acts 10; 13). Both are worshipped but adamantly refuse the worship (Acts 10:25; 14:13). Peter was arrested by Agrippa I (Acts 12). Paul made a defense before Agrippa II (Acts 26). Both were put in prison (Acts 12; 16). Both were delivered supernaturally (Peter by an angel, Acts 12; Paul by an earthquake, Acts 16). Both deliverances involved chains, lights, and a beckoning with the hand. Both proceed to a house of a woman after release from prison (Peter to the house of the mother of John Mark; Acts 12; Paul to Lydia's house, Acts 16). Both subsequently depart to another location (Acts 12:17; 16:40).[52]

What, then, is a reasonable explanation for these multifaceted parallels? The parallels, Rackham emphasizes, occur in a natural way and rise out of the facts. Luke did not invent the parallels. Both Peter and Paul were chosen by God for a special work. The same Spirit, then, is at work in all, and he works by the same laws through his leaders. Luke's mind was open to see the underlying significance of the events and facts of history. The parallel actions and words and events are not due to coincidence. There are just far too many 'coincidences' for such an explanation. The Spirit that animated Peter was animating Paul. Luke's mind was ready, then, to receive such parallels and to compose an account that demonstrates their congruency.[53] This network of correspondence, showing Paul equal to Peter, then, paves the way to depict Paul as Jesus in a similar fashion.

Rackham also observed a few parallels between Jesus in the Third Gospel and Paul in Acts. He also observes the distinct parallels between Jesus' experience in Gethsemane and Paul's last stop before the trials in Jerusalem (Paul's own 'Gethsemane'). The parallel accounts both

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[52] Rackham, p.xlviii.

[53] Rackham, p.xlix.

show Jesus and Paul overcoming the temptation to abandon one's purpose, regardless of the suffering that purpose will entail for them personally. The temptation scenes in both accounts include prayer, reference to the will of God, kneeling, crying out, and tears. In the end, both Jesus and Paul prevail in their purpose, in spite of forces to the contrary.[54]

Finally, Rackham contends that Acts 21 is intended by Luke to correspond to the conclusion of the Third Gospel. Rackham cites a few examples that depict the Lord's passion being repeated in the experience of Paul: both Jesus and Paul are carried in front of the Sanhedrin; both are slapped in the face. Each faces a hostile crowd that shouts, 'away with him'. Both are delivered into the hand of Gentiles. Both stand before a Herod and a Roman governor. Both endure four trials. Both are on trial before a *Sadducean* high priesthood. Both are pronounced innocent three times. Both trials result in the renewed friendship between otherwise antagonistic political rulers.[55] What, then, is the parallel to Jesus' death and resurrection? The shipwreck of Paul in Acts 27—a dark storm, the danger to life, the breaking of bread on board ship, Paul's giving of thanks, eating the bread, after structural failure and the ship breaking up, Paul (and the rest of the passengers) going down into the water, and coming out on dry land, the *three* months rest in Malta—was meant to be the counterpart to the Lord's passion and resurrection.[56]

Rackham's contention is that this literary resemblance between Jesus in the Third Gospel and Paul in Acts is not due to arbitrary fabrication, but to the natural outworking of a law that Jesus himself referenced in the Third Gospel, 'as the master, so shall the servant be' (Luke 23:25).[57] Rackham's analysis of the Jesus-Paul parallels is brief and lacks a stated purpose for their existence.

Hans Windisch

Although given little consideration even by surveys of the history of parallels, Hans Windisch contributed an entire book to the Jesus-Paul correspondences in the Gospels, Acts,

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[54] Rackham, p.401.

[55] Rackham, p.404.

[56] Rackham, p.477.

[57] Rackham, p.404.

and the Epistles. Though rejecting Lukan authorship for Acts[58] and going so far as to reject the author to be a traveling companion of Paul (due to the problems of harmonizing the events of Acts 15 and Gal. 2)[59], Windisch interpreted Paul's similarity to Jesus as a repetition of the man of God in the OT and the divine man in Hellenistic literature. The portrait of Paul as similar to Jesus is not an apologetic case for true apostleship and legitimate successor to him. Rather, Paul is portrayed as a 'revived Jesus' (Jesus *redivivus*) based upon the subject matter itself. [60] Jesus is the first apostle and acts as the forerunner of Paul. Paul, then, is Jesus incarnate, the Christ-man, a Christ under Christ, for the Gentile church.[61] With Paul's own words in mind—'Be ye imitators of me, even as I am also of Christ' (1 Cor. 11:1)—the church can look to Paul as the true copy of Jesus. Paul is a mini-Christ—to be copied, even imitated ('direkt nachahmen') by the people of God (the community—'die Gemeinde').[62]

The narratives of Acts 9-28 certainly do show that Paul imitated Christ. But did Luke set out on this grand project to persuade readers to be like Paul? How far do readers go in imitating Paul? Do they, too, like Paul, raise the dead, confer the Holy Spirit, and heal the lame? Does Windisch's explanation best account for the series of parallels and square with Luke's stated goal of providing certainty to readers (Luke 1:1-4)? Did the author set out to admonish readers to be like Paul or to encourage them by providing them with certainty?

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[58] Windisch states that Paul's visit to the Jerusalem Council in Acts 15 is unhistorical since the events so described there cannot be harmonized with Paul's statements in Galatians 2, assuming that the two passages refer to the same event. Since the events outlined in the two passages cannot be harmonized in his mind, then the events of Acts 15 are unhistorical and, therefore, Luke could not have written such. See Hans Windisch, *Paulus und Christus: Ein biblisch-religionsgeschichtlicher Vergleich*, UNT, 24 (Leipzig: Hinrichs, 1934), p.327.

[59] One major issue of conflict concerns the number of occasions that Paul visited Jerusalem. Luke describes at least five visits to Jerusalem while Paul's epistles seem to suggest at least three visits (Gal. 1:18-19; 2:1-10; Rom. 15:25-32).

[60] Close in time (1932), Kirsopp Lake and Henry J. Cadbury argued that a *conscious* intent can be observed in the drawing up of parallels between Peter and Paul: 'The number of phrases that recur [in the Petrine miracle at the Beautiful Gate (Acts 3:1-10) and the Pauline miracle at Lystra (Acts 14:8-20)] suggest (*a*) that this is an instance in which the writer is conscious of the parallelism between Peter and Paul; […] (*c*) that the writer in telling one story is influenced by his recollection of another'. *The Beginnings of Christianity*, part I: *The Acts of the Apostles*, IV: *English Translation and Commentary*, ed. by F.J. Foakes Jackson and Kirsopp Lake (London: MacMillan, 1933), p.163.

[61] Hans Windisch, 'Paulus und Jesus', *Theologische Studien und Kritiken*, 106 (1936), 432-468 (p.465).

[62] Translation from the German by the author. Windisch, *Paulus und Christus*, p.251.

A.J. Mattill, Jr.

Beginning in 1970, we find a valuable essay in a volume dedicated to F.F. Bruce, written by A.J. Mattill Jr., titled, 'The Purpose of Acts: Schneckenburger Reconsidered'.[63] After noting that Bruce refers briefly and with approval to the view that the Petrine-Pauline parallels are intended to defend Paul's apostolic claims, Mattill proceeds to defend Schneckenburger's similar position. The purpose of the corresponding accounts of Peter and Paul were meant to show that Paul was equal to Peter. Agreeing with Rackham, Mattill finds numerous intentional parallels between Luke's Gospel and Acts, but goes beyond him in terms of Luke's purpose.

> Luke concludes the active ministries of Jesus and Paul with journeys to Jerusalem, passions, and resurrections occupying a seeming disproportionate space. By thus accentuating the parallels between Paul and the Lord, Luke created his most effective apology for Paul. He shows Paul so conformed to the life of the Lord that even his sufferings and deliverance are parallel.[64]

Taking Schneckenburger's suggestions to the next level, writing in 1975, Mattill notes that the Jesus-Paul parallels have generally been overlooked, or treated only partially, or from the wrong perspective.[65] In his study of these parallels, Mattill came across the work of Howard Heber Evans, *St. Paul: The Author of the Acts of the Apostles and of the Third Gospel*. Scholarship either overlooked or soon forgot Evans' work. Yet, in Mattill's view, Evans was groundbreaking; his pioneering work has permanent value for its role in recognizing and establishing Luke's intentional compositional strategy—though not openly expressed—to depict Paul's life as parallel to that of his Lord. We cite Evans' own words here:

> The Acts give the most minute and detailed personal history of St. Paul, to the exclusion of the most of the other apostles; and in the Acts, this history in which St. Paul is chief actor, we have this singular vein of distinct parallelism (by a writer who has been shown to use such a delicate, unavowed, and yet intentional system of parallelism), which compares St. Paul's experiences—especially his experiences of persecution and suffering—to our Lord's own experiences, and sometimes in the very identical words used about Christ.[66]

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[63] Mattill, Jr., 'The Purpose of Acts,' 108-122. The 1970s also saw an additional history of the criticism of Acts appear. W. Ward Gasque's *A History of the Criticism of the Acts of the Apostles,* a rewrite of his dissertation under F.F. Bruce at Manchester, was published in 1975 (Grand Rapids, MI: Eerdmans). No new insight or observations are offered in terms of the literary mechanism of parallels between Luke and Acts. But the idea that the author intended a general parallelism between Peter and Paul and between Jesus and Paul is accepted by the majority. The history of the criticism of the Acts of the Apostles is a history of observing the parallels and suggesting authorial intentions for them.

[64] Mattill, Jr., 'The Purpose of Acts', pp.114-115.

[65] Mattill, Jr., 'The Jesus-Paul Parallels,' p.15.

[66] Evans, I, p.49.

Mattill unpacks Evans' lexical, syntactical, and literary work and shows its significance to the study of parallels[67] in Luke's double work. Mattill surveys the history of criticism of the Jesus-Paul parallels, noting that Evans, due to the comprehensiveness and depth of his exegetical and grammatical work, was the pioneer in the study, though Eduard Zeller had observed the literary device prior to his study.[68]

The lion's share of Mattill's work concentrates on sifting through the long list parallels proposed by Evans; he provides concrete evidence that the use of the Jesus-Paul parallels was so extensive that it *dominates* the structure of Luke-Acts. In his words, 'Parallels are found in every chapter of Luke and in every chapter in Acts 9-28 except the Petrine chapters (10, 12)'.[69] Parallels connecting Jesus in the Third Gospel and Paul in Acts are the very warp and woof of Luke-Acts.[70]

Luke employs the parallel as a literary device to underscore three common Jesus-Paul themes. The first theme is the continuity of the Christian church with the tradition of Israel.[71] The second theme is God's plan of salvation.[72] The third theme that intertwines Jesus with Paul is the journey toward Jerusalem and passion. The journey motif constitutes a substantial portion of both Luke and Acts. But it is the final stage of the journey where the parallels are

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[67] Mattill uses the term 'parallel' in the title of his article as well as throughout the body of the article itself.

[68] Edward Zeller, *The Contents and Origin of the Acts of the Apostles, Critically Investigated,* trans. by Joseph Dare (London: Williams and Norgate, 1875-76), II (1876), p.115.

[69] Mattill, Jr., 'The Jesus-Paul Parallels,' p.36. In this reference, it is believed that Mattill is referring to parallels in general, not necessarily Jesus-Paul parallels.

[70] Mattill, Jr., 'The Jesus-Paul Parallels', p.36.

[71] For example, Paul's devoted relationship to the Law from a child is paralleled to Jesus. Both begin their ministries by preaching in the synagogues. Both are accustomed to synagogue participation and affirm the Pharisaic doctrine of the resurrection. Equally, both ministries are anchored in the fulfillment of Scripture. Jesus and Paul both quote Isa. 6:9-10, proof from Scripture that Jesus is the Christ, who must suffer, and rise from the dead.

[72] For example, both Jesus and Paul are God's elect servants, sent to bring light to those in darkness, open the eyes of the blind, bring remission of sins and proclaim good news and the rule of God; verbal parallels accentuate the authorial intention to connect Jesus and Paul: κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ (Luke 8:1), κηρύσσων τὴν βασιλείαν τοῦ θεοῦ (Acts 28:31). Both Jesus and Paul must move according to God's foreordained plan—divine necessity and the use of δεῖ; forty percent of the NT use of δεῖ are found in Luke-Acts. Both experience the work of the Spirit, revelations, and angels, the manifestations of God's providence in history; both receive the Spirit in connection to baptism and are full of the Spirit; both perform signs and wonders, both turn to the Gentiles after Jewish rejection. Even the miracles of Jesus in the Third Gospel are repeated by Paul in Acts. They both expel demons, heal a lame man and many sick, cure fevers, and raise the dead. Each is recognized by demons. In fact, it was an evil spirit with supernatural knowledge that makes the parallel explicit when he says: 'Jesus I know, and Paul I know' (Acts 14:15).

paramount. Both their respective journeys commence with notes of fulfillment of prophecy, determination to proceed at all costs, and a farewell speech which includes admonishment to take heed and watch.[73]

In his concluding remarks, Mattill noted that Luke provided his readers with a literary clue, a key verse, which points to the Jesus-Paul parallels. That clue, Mattill suggests, is Luke 6:40: οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον κατηρισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

Mattill argues from Luke 6:40 that understanding discipleship in Jesus' terms is not matriculating into a rabbinical college; rather it is apprenticeship under the influence of a master craftsman. The result of such apprenticeship under Jesus is a 'finished product', a duplicate of the Master Craftsman. Paul, the 'finished product', could say to the Corinthians, 'Become imitators of me, even as I am also of Christ' (1 Cor. 11:1); he could make this claim and call for this response because his life had been developed and crafted by the same dynamic that impacted Jesus' life. Paul, through his apprenticeship, became the pattern for churches to follow because he was the concrete copy of the church's Lord. The parallels between Luke and Acts communicate that message.[74] In sum, Mattill's main argument was that the parallels in Luke's two-volume work were used as an irresistible and supreme apology for Paul.[75] Mattill's investigations, built on the foundation laid by Evans, retains permanent value to all who wish to consider the Jesus-Paul parallels.

Walter Radl

A monograph-length study of the Jesus-Paul parallels came from the hand of Walter Radl in 1975. Radl investigated the history of the research beginning with the work of F. C. Baur and

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[73] Both experience a Gethsemane. Both take bread after people are numbered, give thanks, break it, and then distribute it to people. Both kneel to pray. Both have knowledge that they will be handed over to Gentiles. While in Jerusalem both are opposed by Sadducees, accused by Sadducean priesthood; the chief priests demand death for both. The temple is the setting for the prelude to both passions. Jesus and Paul experience four trials and in the same sequence. Both appear before the High Priest and Sanhedrin, a Roman governor, and a Herod. Both are accused of the same religious crimes (perverting the people, opposing Caesar's decrees, sedition, and claiming sovereignty for Christ). Both are declared innocent, unworthy of death. Both would have been released by their captors (Pilate, Agrippa). Crowds say of them both: αἶρε τοῦτον (Luke 23:18), αἶρε αὐτόν (Acts 21:36). Both are slapped by court officials. The aforementioned correspondences (there are many more) provide ample and comprehensive evidence of Luke's conscious intention to paint a portrait of Paul with Jesus as his model. Jesus is the original. Paul is the near carbon copy of the original. Luke has succeeded in drawing an unmistakable Jesus-Paul parallelism which functions as an irresistible apology for Paul.

[74] Mattill, Jr., 'The Jesus-Paul Parallels', pp.40-46.

[75] Mattill, Jr., 'The Jesus-Paul Parallels', pp. 37, 46

interacts with the work of Rackham extensively.[76] Radl concluded along with Rackham that the Jesus-Paul parallels were intentional. The author consciously reproduced the life and sufferings of Jesus from the Third Gospel through the miracles, speeches, and sufferings of Paul in the Acts. Radl interpreted the data as pastoral in nature, providing encouragement for the future church. The life of the church—especially in its sufferings—was the genuine extension of Jesus' life portrayed in the Third Gospel; Luke's purpose was to encourage the Gentile church in its time of suffering; It follows the same pattern experienced by Jesus and Paul. The suffering was all part of the same pattern to be expected in this age of fulfillment of the rule of God.[77] So, while Radl did not suggest parallels beyond what previous scholars had found, the corresponding sufferings of Jesus and Paul, his enduring contribution lies in his interpreting those sufferings as a model of endurance for the suffering church. So, Radl viewed Acts not as straightforward history per se, but as typological history, the life of Jesus providing the types of the life of the church[78] of which Paul was an example.

It is true that both Jesus and Paul stand under the shadow of suffering (Luke 2:34-35; Acts 19:21-22), their final journeys are portrayed as pathways toward passion, and both are aware that they will be delivered into the hands of Gentiles (Luke 18:31-33; Acts 20:22-23). But does this explanation best account for the extended series of parallels, most of which do not include any element of personal suffering? Luke's story shows continuity between Jesus and the history of Israel (Luke 1:1-4), between the message of Jesus and that proclaimed by Peter and Paul. Is Luke's main purpose, therefore, to show readers a continuity of suffering?

G. W. Trompf

G. W. Trompf, in 1973 and 1979, also contributed to the research. In 1973, Trompf argued that Luke saw himself as writing history as theology. Focusing on the central section of the Third Gospel, Trompf argued that Luke composed the narrative—using factual narrative—in such a way as to make Jesus' message and manner plain to the reading church.[79]

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[76] Walter Radl, *Paulus und Jesus im lukanischen Doppelwerk: Untersuchungen zu Parallelmotiven im Lukasevangelium und in der Apostelgeschichte*, EHS.Th. 23/49 (Bern-Frankfurt: Peter Lang, 1975), pp.44-59.

[77] Radl, pp.375-395.

[78] 'Aber die 20 Jahre vorher eröffnete redaktiongsgeschichtliche Sicht auf die lukanischen Schriften kam in diesem Buch überhaupt nicht zum Zug. Ausgehend von der Voraussetzung, daß die Kirche der Leib Christi sei, sagte es von ihrem Bild in der Apg'. Radl, p.56.

[79] G. W. Trompf, 'La section médiane de l'évangile de Luc: l'organisation des documents', *RHPR*, 53 (1973), 141-154 (p.144).

Then in 1979, in a chapter titled, 'Notions of Historical Recurrence in Luke and Biblical Tradition', Trompf took the issue to the next level.[80] Trompf's key term is *reenactment*. He contends that the reader finds the church in Acts reenacting the life, death, and resurrection of Luke's Christ. History repeats itself and is circular, not linear.

To support his reenactment argument, he examines five central cases, five sets of parallels between the Third Gospel and Acts. Each of these parallels discloses Luke's interest in the reenactment of Jesus' life, death, and resurrection by the apostles and missionaries of the first-century church. Trompf examines the parallels between the death of Stephen and Jesus, the prison release of Peter and the resurrection appearance of Jesus (pp.123-124), the farewell speeches of Paul and Jesus (pp.124-125), the journeys of Paul and Jesus to Jerusalem (pp.125-126), and the trials of Paul and Jesus (pp.126-127).

In all five examples, the reader can hear an echo from Jesus' life; this echo furthers Luke's aim: to prove the existence of special connections between these parallel events, their historical relatedness, and the effect of authenticating the events as factual history. Luke was not simply a literary artist, nor was he presenting Jesus as the embodiment of major figures from Hebrew Scripture, but arguing for Luke-Acts to be seen as history.

> Luke was fundamentally interested in more directly historical connections […]. He wrote as though established historical events, which were for him divinely guided had their own inner relatedness, connections between events amounting to the virtual reenactment of special happenings or the repetition of an earlier stage of history in a later one.[81]

Trompf is one of the few scholars who support his arguments for the use of parallels from the use of historical recurrence in the Hebrew Scriptures. He acknowledges Luke's use of the Septuagint to forge links between the significant events in recent times and the previous history of Israel. He illustrates (among a number of examples) how the story of Jesus reenacts the original Exodus and how Luke fostered correspondences between Jesus and Elijah and Elisha. The close of one era of God's salvation program and the commencement of the new era is also highlighted with the use of parallels (cf. John the Baptist and Jesus in Luke 1-2). Trompf is also one of the few to suggest that, for 'monotheistic Luke' (Trompf's phrase),

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[80] G.W. Trompf, *The Idea of Historical Recurrence in Western Thought: From Antiquity to the Reformation* (Berkeley, CA: University of California Press, 1979), pp.116-179.

[81] Trompf, *The Idea*, p.129.

behind all of the parallels and patterns of recurrence, is the guiding hand of God (divine causality).[82]

Luke does write history, theological history. He also concentrates exclusively on Paul as Paul in the second half of Acts. Would Luke focus his attention exclusively on the actions and words of just one man in the second half of Acts to establish the historicity of the Jesus' movement? Would the portrait of one man be sufficient to persuade skeptics of the truthfulness of the events?

Susan Marie Praeder

The following decade, in 1984, Susan Marie Praeder contributed a seventeen-page analysis of the critical study of the Lukan parallels.[83] She surveys the work of twelve scholars, beginning in nineteenth-century Germany and concluding with the works done in the 1970s. Praeder divides their contributions, for evaluation purposes, under the categories of tendency criticism, literary criticism, typological criticism, and redaction criticism. The primary criterion or proof of parallelism in the twelve studies are similarities in content, language, literary form, sequence, structure, and theme found in two or more places.

Although the twelve contributions she examines are fairly representative of the history, she overlooks the massive work of H. H. Evans, only grazes the significant contribution of Rackham, and seems to dismiss the work of Mattill without examining his observations in detail. She also offers no new parallels or a working definition of what constitutes a Lukan parallel based upon careful examination of a particular set of passages. She does not examine the paradigm of Lukan parallels, the clear, well-established, and lengthy correspondences between the birth of John the Baptist and Jesus in Luke 1-2. She does not analyze the extensive use of parallels in Hebrew Scripture with a view to investigating the criterion used to compose such parallels. Operating without an objective and concise definition of a parallel, hammered out from close examination of a clear set of examples, her criticisms of proposals for parallels are subjective and, therefore, problematic.

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[82] Trompf, *The Idea*, p.178.

[83] Susan Marie Praeder, 'Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelisms in Luke-Acts: A History of Reader Response', *Society of Biblical Literature 1984 Seminar Papers*, ed. by Kent Harold Richards (Chico, CA: Scholars, 1984), pp.23-39.

Praeder critiques the alleged strongest cases for Luke's redaction of the Acts narrative, connecting Peter and Paul and Jesus and Paul: the healing of a lame man, Acts 3:1-10 and 14:1-8; the healing power of Peter's shadow and Paul's handkerchiefs, Acts 5:12-16 and Acts 19:8-12; Jesus' healing of Simon's mother-in-law and Paul's healing of Publius' father, Luke 4:38-41 and Acts 28:7-10; the journeys of Jesus and Paul to Jerusalem, Luke 9:51—19:28; Acts 19:21-21:17; the trials of Jesus (Luke 22:56-71; 23:1-7; 23:8-12; 23:13-25) and Paul (Acts 23:1-1024:1-23; 25:6-12; 25:32-26:32). Though the passages admittedly share similarities in language, sequence, literary form, and theme, and though Luke appears to depicts Peter and Paul doing what Jesus did, and though the author also narrates more through showing than through telling, and though scholars in the past and present are convinced of their intertextuality, Praeder, in the final analysis, questions whether or not Luke set out to compose the parallel sequences.[84] The passages under examination show multiple levels of correspondence, including exact verbal equivalency. It remains a puzzle as to why Praeder does not affirm Luke's intention to link the passages. What is the explanation that seems best to account for these parallel features? Praeder offers no clear answer of explanation, but instead, asks, 'What is the point of reading the passages as parallel passages?'[85] Ironically, Praeder urges readers to provide criteria for locating parallels, without providing criteria by which to adjudicate claims of parallelism as authentic.[86]

What is more, Praeder suggests that the long and painstaking process of reading necessary to find parallels in the text might not be worth the effort. These efforts, in her judgment, may not bring readers closer to the text after all. Yet, as I will argue, examining similarities between John and Jesus imposed on Luke 1-2, the careful reader is provided with a rich reservoir by which to examine how the author composes a parallel and what objective criterion is utilized. Further, an examination of Luke 1-2 also provides greater insights into the significance of the text. Fresh, new light thrown on the author's thoughts and purposes have the potential of being a decisive factor in interpreting the meaning of Luke's opening narrative. Luke's compositional strategies, developed and carried along by linguistic

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[84] Praeder, pp.34-37.

[85] Praeder, p.34.

[86] Praeder, p.38.

parallels, are surely worth the effort, however long and painful, to examine. So, we fail to follow the logic of her deduction.[87]

Thomas Bergholz

Thomas Bergholz's 1995 contribution to our issue is not ground-breaking, but he goes beyond mere recognition of the literary device of parallels. He argues that Luke's use of parallels in his carefully constructed double work constitutes his key method to communicate the message and content of Luke-Acts. The use of parallels, in other words, is an integral part of the work. He recognizes the striking parallels between the Third Gospel and Acts.[88] He establishes that Luke-Acts is indeed a two-volume work.[89] He compares the prefaces of both volumes,[90] the parallel works and fate of Jesus and the apostle Paul,[91] the parallel trials of Stephen and Paul,[92] and the conclusions of Luke (Luke 24:52-53) and Acts (Acts 28:30-31).[93] Luke's purpose for using the literary figure of parallelisms, from large to small examples, is not apologetic, a defense of Paul, but eminently pastoral; as Jesus lived, so lived his disciples. If you follow his example, you stand in the path of the right successor. The unfinished ('open') end of Acts (28:30-31) is, therefore, an imperative. Readers are responsible for ensuring that the work of Jesus and the apostles is here to stay. If you follow his example, you live in the right continuity. Under this broad pastoral category, most of the parallels can be subsumed.[94] But does the explanation of living as Christ and Paul lived best account for the parallels? If Luke sought to provide an example for readers of living as Jesus did, would he not have included accounts which also included women, Gentiles, slaves, families, and a variety of different believers in various contexts?

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[87] Praeder appears to contradict her own criteria for evaluating proposals for parallels. She warns against the temptation to '*make sense of the text*' (p.35). And yet she states, 'Certain parallels in Luke-Acts *make sense*' (p.39). Earlier in a footnote, we read: 'Elsewhere I have tried *to make sense* of Acts 28:7-10 by setting it in the context of the last two chapters in Acts' (p.36, n.55).

[88] Thomas Bergholz, *Der Aufbau des lukanischen Doppelwerkes: Untersuchungen zum formalliterarischen Charakter von Lukas-Evangelium und Apostelgeschichte* (Frankfurt am Main: Peter Lang, 1995), p.55.

[89] Bergholz, pp.56-60.

[90] Bergholz, p.62.

[91] Bergholz, pp.80-87.

[92] Bergholz, pp.87-88.

[93] Bergholz, pp.88-93.

[94] Bergholz, pp.108-117.

In his examination of Paul's Miletus speech in Acts 20, Steve Walton contributes to our topic as he evaluates the claims of Luke-Acts parallels by three authors who are fairly representative of the field: Rackham, Goulder, and Talbert. He concludes that the search for parallels in Luke-Acts is a legitimate exercise; but there does exist a great need for adequate criteria—safeguards—for valid parallels. He suggests that repetition of key words or phrases, the use of cognate forms, the use of significant words, the use of synonyms, and conceptual parallels constitute safeguards by which readers can judge the existence of intentional parallels in the text of Luke-Acts.[95] The search for safeguards is indeed a worthy exercise. But as Berlin has demonstrated, and as we hope to show in our analysis of Luke-Acts, the flexible nature of recursions resists fixity, rigidity, and stereotyping when positing criteria for their existence.

Clare Rothschild

Credibility, plausibility, and authentication all describe Clare Rothschild's view of Luke's use of parallels. Rothschild acknowledges that events and characterizations in Acts find literary precedents in the Third Gospel, a well-established literary device. She argues that the use of parallels in Luke-Acts serve the rhetorical function of clarification and attraction, persuading audiences of the account's reliability and commending it to them over competing versions of the same events.[96] After providing a history of the interpretation, Rothschild charts at least twenty-six parallels connecting characters and events in the Third Gospel with the same type of events in Acts. In this matter, Rothschild goes beyond the majority of her predecessors.

Rothschild examines the use of recurring patterns with a view to interpret Luke's purpose for using the literary technique. In doing so, she interacts with Luke's explicit purpose for writing the two volumes as explicitly stated in Luke 1:4. Luke did not use the literary technique of parallels in order to legitimize Paul as the only rightful successor to the earlier Petrine movement, but to authenticate the authors' version of both events through the correspondences to the depiction of the life of Jesus in Luke and to each other. Luke wrote an

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[95] Steve Walton, 'Paul in Acts and Epistles: The Miletus Speech and 1 Thessalonians as a Test Case' (unpublished doctoral thesis, University of Sheffield, 1997), pp.46-62.

[96] Clare K. Rothschild, *Luke-Acts and the Rhetoric of History: An Investigation of Early Christian Historiography*, WUNT, 2/175 (2004), 99-141 (p.99).

authentic and plausible history of Peter and Paul. This facet is a valuable contribution to the ongoing examination of the Jesus-Peter-Paul parallels. She concludes:

> In conclusion, the author of Luke-Acts arranged his sources in intricate, overlapping patterns of recurrence, derived from both the historical past and from within his own narrative, as a means of authenticating his version of origins to more critically minded audiences.[97]

Showing the plausibility of historical events by overlapping patterns of recurrence (occurring first with Jesus and then with Peter and Paul), is certainly part of Luke's compositional strategy. But the story of Saul is not confined to the latter half of Acts. The author penetrates the first half with Saul in the account of Stephen's death (Acts 7:58; 8:1). In addition, the first half of Acts includes accounts of Peter *and* John (Acts 3:1-10; 4:1, 23; 8:14-25), Barnabas (4:36), Stephen (6:8-7:60), and Philip (8:26-40). When a comparison is made between Peter and Paul, Peter does not exclusively occupy the limelight in the dominant way that Paul does in the latter half of Acts. Finally, for the sake of plausibility, why not compose the largest account of material about the events of the apostle Peter, linked with Jesus as chief of the twelve apostles, well-established in the mind of readers? Why, instead, did Luke put Paul, a newcomer, lacking the resumé of Peter, in the limelight?

Charles Talbert

No history of the use of recursions in Luke-Acts is complete without referencing the work of Charles Talbert. His contributions to the discussion include his work, *Literary Patterns, Theological Themes and the Genre of Luke*-Acts (1974)[98] and *Reading Acts* (2005).[99] Talbert's purpose in his 1974 work was to try to make sense of the presence of certain literary patterns (parallels) in Luke-Acts. His approach to the examination and evaluation of parallels is termed 'architecture analysis.'[100]

Based upon the findings of Rackham in his 1901 Acts commentary, Talbert cited numerous correspondences between the Third Gospel and Acts both in content and sequence.[101] Numerous additional parallels between Acts 1-12 and Acts 13-28 are cited at the macro

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[97] Rothschild, pp.122-141.

[98] Charles H. Talbert, *Literary Patterns, Theological Themes and the Genre of Luke-Acts*, SBL Monograph Series, 41 (Missoula, MT: Scholars Press, 1974).

[99] Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary*, Reading the New Testament, 5 (Macon, GA: Smyth and Helwys, 2005).

[100] Talbert, *Literary Patterns*, p.9.

[101] Talbert, *Literary Patterns*, pp.16-18.

level.[102] What, then, is the explanation for these striking and intentional correspondences between Jesus and the major characters in Acts and between Peter and Paul in Acts? Talbert argues that Luke composed these correspondences for purposes of balance (an architectonic pattern). Luke's purpose was pastoral. Followers of Jesus could see that they stood within the true Christian tradition when they read the words and works from the Third Gospel repeated in the words and works of his followers in the second volume.[103] The Lukan response to a community that was troubled by their concern for a true Christian tradition involved an attempt to link the parts of the Christ event together into an inseparable unity.[104]

Talbert's contribution to the subject of recursions is limited in his work on Acts. He charts a series of twelve correspondences—at a macro level—between the events in Jesus' experience in the Third Gospel and in the experiences of the apostles in Acts;[105] a second list compares the events of Peter/Jewish Christians with Paul/Pauline Christianity.[106] The overall impression from the correspondences is the unity of the two ethnic groups in spirit and message, the fulfillment of prophecy, and Luke's effort to create a succession document.[107] The correspondences suggest that the way of life opened up by Jesus in the Third Gospel and taught to his pre-Easter disciples continues in the way of his successors or disciples after Easter.[108] Implicitly, then, the Acts narrative, punctuated by frequent correspondences between Jewish and Pauline Christians, would function for all readers, in and outside of the community of faith, as a legitimation device for the truth of Christianity.[109]

Talbert has apparently moved slightly forward in his thinking as to the purpose of parallelisms in Luke-Acts. His work in 1974 suggested that the parallelisms encouraged the Lukan community that they stood within the true Christian tradition. His 2005 work on Acts suggests that the use of parallels functioned as a device to authenticate the truth of Christianity (Luke 1:1-4) and to support claims of succession. In answer to the question, how would a late-first-century Mediterranean auditor have heard the reading of Acts, he writes,

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[102] Talbert, *Literary Patterns*, pp.23-25.

[103] Talbert, *Literary Patterns*, p.142.

[104] Talbert, *Literary Patterns*, p.142.

[105] Talbert, *Reading Acts*, pp.xxiv-xxv.

[106] Talbert, *Reading Acts*, p.xxvii.

[107] Talbert, *Reading Acts*, p.xix.

[108] Talbert, *Reading Acts*, p.xxv.

[109] Talbert, *Reading Acts*, p.xxix.

'When reading Acts as volume two of Luke-Acts, an ancient auditor would have been aware that this is a succession document. The concept of succession was pervasive in Mediterranean antiquity'.[110] Talbert built his work on the findings of Rackham. In doing so, he has pushed out the boundaries much further and created a climate conducive to further studies.

Andrew Clark

Andrew Clark provides a valuable and lengthy study on Lukan parallels (2001). He argues for the existence of the Peter-Paul parallels.[111] Luke uses the Peter-Paul parallels to demonstrate the continuity between the earliest Jewish church and the church of the Gentiles; moreover, Luke employs parallels to underscore the unity of the church. Peter and Paul, whose portraits are aligned together, operate within one plan of God.[112]

After reviewing and evaluating the contributors to the research, Clark offers six internal controls, six criteria for evaluating the genuineness of Lukan parallels, rather than, in his words, claiming parallels where simple similarities appear in the text.[113] He argues that for a parallel to be intentionally composed by the author, there must be similarity in content (though this criteria cannot stand on its own), in language (rare words are especially important), literary form (such as two miracle stories, Peter and Paul heal a lame man), sequence of story (strong criteria), structure (such as evidenced in Luke 1-2), theme (central point), and disruption of the text precisely where the parallel is introduced (such as the awkward insertion in Luke 2:21). Clarke argues that intentional parallels will contain a majority but necessarily all of these criteria,[114] although it is possible that passages that are manifestly parallel (such as the three conversion stories of Saul in Acts 9, 22, 26) may not exhibit a majority of the suggested criteria.[115] We agree with Clark's suggested criterion for parallels. They will guide the student in sifting through the subjective process of examining varying proposals for parallels. Yet, while posting criterion, we must keep in mind that there is yet no consensus among scholars as to their makeup and, due to the nature of the device,

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[110] Talbert, *Reading Acts*, p.xix.

[111] 'Our basic position has been that Peter-Paul parallels are truly found in Acts […]'. Andrew C. Clark, *Parallel Lives: The Relation of Paul to the Apostles in the Lukan Perspective* (Carlisle: Paternoster, 2001), p.320.

[112] Clark, p.2. Clark also interacts briefly with the apparent parallels connecting the closing scenes of Jesus and Paul's experiences in Jerusalem. See pp.188-189.

[113] Clark, pp.73-80.

[114] Clark, pp.75-79.

[115] Clark, p. 79.

there is no absolute criterion for identifying it. It would be interesting to examine a precise definition developed by Clarke on the basis of his criterion.

Clark also examines the use of σύγκρισις ('comparison') in Plutarch in order to establish external controls for the evaluation of parallels. But while the view that the NT authors drew consciously on classical literature of their time is widely accepted, the use of Plutarch to set external controls for Luke's work is somewhat problematic. Luke compared Jesus and Paul in an implicit manner—using recursion to show the literary connection. In contrast, Plutarch compares his heroes explicitly. Jesus and Paul are relatively close in time for succession. But Plutarch's heroes are separated by hundreds of years. Jesus and Paul are theologically connected because, in the speeches of Paul, Jesus is Israel's Messiah. However, Plutarch's parallel heroes are disconnected historically. Plutarch compares the lives of over twenty heroes who lived centuries apart, had no relation to or contact with one another, did not succeed one another, and did not know one another. They might correspond, but they are not organically related. Plutarch's effort constitutes what we might dub, a fictional exercise. None of his heroes actually succeed one another in historical time. We suggest, then, that using Plutarch's comparisons as a form of external control for the identification of Lukan recursions is unhelpful for our purposes.[116]

Nonetheless, Clark's lengthy study remains a valuable reference tool for all students of the subject of Lukan parallels.

Craig Keener

Craig Keener's work is a welcome addition to the literature. He devotes almost twenty full pages to address Luke's use of parallels.[117] He includes numerous charts displaying the parallels (John and Jesus in Luke 1-2; Hannah's Song and Mary's Song, 1 Sam. 2:1-10; Luke

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[116] While it is possible that Luke adopted Greco-Roman literary techniques for his Peter-Paul and Jesus-Paul parallels, it is worth noting that Luke seems to have been uninterested in quoting or alluding to Greco-Roman literary material. Of course, Luke does make an allusion to Aratus (*Phaenomena* 5) in Acts 17:28 and possibly also to Euripides (*Bacchae* 795) in Acts 26:14. However, these two examples are dwarfed in comparison to the many scores of allusions to the Jewish Scriptures found in Luke-Acts. One need only scan the margins and appendices of the Nestle-Aland critical text to see Luke's heavy dependence upon the OT traditions. Credit for this observation goes to Larry W. Hurtado, *The New Testament and its Literary Environment* [online blog] <https://larryhurtado.wordpress.com/2013/05/27/the-new-testament-and-its-literary-environment/> [Accessed 14 August 2020]. We suggest that if Luke was so heavily dependent upon the OT for his background material, it is perfectly reasonable to expect that he was likewise dependent on the OT for his literary techniques as well.

[117] Keener, I, pp.555-574. Scholars who work in the Hebrew Bible use the term 'recursion' and 'parallel' to refer to the same literary device. But scholars like Keener who analyze the NT use a variety of terms; the most common appears to be the term 'parallel'.

1:46-55; broad based parallels between Luke-Acts; and Peter-Paul parallels: 'Paul repeats most miracles cited for Peter cited earlier in Acts'[118]). Keener also agrees with the majority of Talbert's and Tannehill's claims for Lukan parallels (their claim for parallels is 'well-conceived and rarely objectionable'[119]). What is striking is that he also examines Goulder's earlier claims of parallels (between Jesus and the church between Luke-Acts). While not persuaded of all of Goulder's claims, he nevertheless concedes that Goulder's 'analysis does illustrate the many themes that recur in the lives of Jesus and his leading followers'.[120] Keener's work may be the signal scholars are waiting for to fully examine the text of Luke-Acts in search of echoes or recursions. Acknowledging that a few scholars were reticent to find parallels in earlier years, that reticence should now give way to a renewed investigation into Luke's use of the literary technique. 'Clear parallels among figures in Luke-Acts (such as do not appear merely coincidentally in other ancient works) are too numerous proportionately to call into question the approach of seeking parallels'.[121] Though Keener's words were published after the commencement of our examination of Luke-Acts for the Jesus-Paul parallels, they, nonetheless, provide support for our continuing efforts in that same direction. Yet, based upon our discoveries in the text, we are persuaded that more work needs to be done. Keener's work provides the needed credibility that such investigations move in the right direction. His work will retain permanent value for years to come.

Summary

The history of research of Luke's employment of recursions (parallels, echoes, reenactments, patterns of reoccurrence) in general in his double work reflects increasing acceptance beginning with a few scholars in the nineteenth century until a more widespread acceptance today, albeit with minor skepticism from a few recent quarters. This is a reasonable inference when we examine the chronological dates of the Acts commentaries written in the twentieth century.[122] The majority of commentators now propose that events and figures in the book of

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[118] Keener, I, p.561.

[119] Keener, I, p.559.

[120] Keener, I, p.559.

[121] Keener, I, p.567.

[122] For example, beginning with Rackham's highly detailed discussion and examples of parallels (1906), followed by Bruce's double acknowledgment of the presence of parallels (1951, 1954), Dibelius' explanation for the repeated depictions of Peter and Paul as Jesus (1951), Goulder's argument for the extensive use of types (1964), Haenchen, no acknowledgement (1971), Marshall's brief acknowledgment (1980), Longenecker's brief discussion of Luke's use of parallels (1981), Tannehill's two-volume study of the narrative unity of Luke-Acts (1990), Just's discussion of Luke as a literary work, (1996), Talbert's focus on Acts as a succession document (2005), Bock, no acknowledgement (2007), Peterson's discussion—though brief—of parallel passages (2009),

Acts find literary precedents in the Third Gospel. Keener argues, 'Whatever scholars conclude about the specific reasons for the parallels, it seems clear that Luke does underline some significant parallels and that these are consistent with the paralleling of characters already found in some other ancient biographies and histories'.[123]

Nonetheless, the Jesus-Paul parallels have generally been overlooked or treated only partially. And, the examination of the intertextual links connecting Jesus and Paul has focused on the latter portions of their respective experiences in Jerusalem. The early and middle portions of Paul's experiences in Acts have been overlooked for additional, literary connections. To our knowledge, scholarship has not encouraged going beyond these boundaries. The recursions which find broad acceptance are at the macro level. A few recursions at the micro level find broad acceptance due primarily to the exactness of common language and verbatim repetition. The research does not involve analysis of the constituent makeup of recursions in the Hebrew Scriptures nor in the introductory two chapters of the Third Gospel. The research is limited by the lack of a working definition of what constitutes a parallel, a reenactment, or as the term we use, a recursion, for its use in Luke-Acts. Nevertheless, the tide seems to be turning toward an increased awareness of and interest in Luke's employment of recursions to achieve his theological purposes.

The purposes cited for Luke's use of recursions most commonly argued, with some exceptions, are to demonstrate continuity and authenticity of the message of Jesus through his church and apostles, forge unity between the Jewish and Gentiles branches of the church, and to legitimize Paul as a true apostle of Christ, in no way behind Peter in doctrine and apostolic authority.

Until the recent works of Talbert,[124] Brawley,[125] Keener,[126] Stepp,[127] and perhaps indirectly by Brodie,[128] the use of Jesus-Paul recursions has not been viewed as a literary technique to

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Pervo's explanation of key literary features of Lukan narrative which includes advocacy of Peter and Paul portrayed as Jesus (2009), Schnabel, no acknowledgement (2012), and Keener's lengthy discussion of parallels with multiple examples and advocacy for further study (2012).

[123] Keener, I, p.568.

[124] Talbert, *Reading Acts*, pp.xix-xxvii.

[125] Brawley, *Luke-Acts and the Jews*, p.68-83.

[126] Keener, I, p.568.

[127] Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle* (Sheffield: Sheffield Phoenix Press, 2005).

compose and confirm a succession narrative.[129] In other words, the model of succession narratives employed in Hebrew Scriptures (Moses/Joshua and Elijah/Elisha) which use recursions to confirm the legitimacy of the successor, has not been considered as the pattern that Luke also used to compose his double-work. This oversight is understandable. Analysis of the makeup and its widespread use of recursions have, with some exceptions, generally been of minor importance in NT studies. But as we shall discover in chapter two, the pattern of succession narratives in Hebrew Scripture where recursions are employed to confirm the legitimacy of the successors, appears to recur when Luke composed his two-volume work. We intend to show that Luke's intention was to portray the work of Jesus as continued on by Paul, his hand-picked successor. Luke utilized the same literary strategy (recursions confirming the legitimacy of the successors) as the authors of the Moses/Joshua and Elisha/Elijah narratives.

Challenges to our Investigation

We face some challenges in achieving our purpose of tracing out the parallels drawn by the author to portray Paul as Jesus. First, as far as we have seen, no consensus of a definition exists of what precisely constitutes a literary parallel, a recursion in the field of Lukan studies. Clarke suggests six criteria to evaluate proposals for parallels,[130] but no study of the specific parallels between the Third Gospel and Acts attempts to hammer out a working definition of a literary parallel. Scholarship in Germany simply began to notice parallels between Peter and Paul. Lists of parallels were cited; then purposes were suggested as for the literary intention of the parallels. But the absence of a working definition of what constitutes a literary recursion has the same impact on the research as evaluating a completed building without being able to consult the original blue-print. A working definition provides a yardstick for evaluating claims for recursion.

It is reasonable to suggest that a working definition of the recursion can be developed by examining a recognized set of what appear to be similarly constructed passages. For example, a good place to start the examination is Luke 1-2. The homogeneity of Luke 1-2 has long

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[128] Brodie, 'Luke's Use of the Elijah-Elisha Narrative', pp.6-29.

[129] Talbert, *Reading Acts*. See pp. xv-xxvii for his argument for viewing Acts as a succession narrative.

[130] Clark, pp.75-79.

been recognized for matters of content, chronology, and literary style.[131] The arrangement of the material in architectonic fashion comparing the births of John and Jesus has also been recognized. Both are introduced with an announcement of conception and description of the soon-to-be-born son (Luke 1:5-25; 1:26-38). Both births include a visitation by the same messenger of God (Luke 1:39-56). Both actual births are described (1:57-58; 2:1-20). The circumcision and naming of the two sons are provided in the same sequence (Luke 1:59-66; 2:21). As a result of the announcement, the result for both sons are praise and prophecy (Luke 1:67-79; 2:22-39). Both narratives conclude with confirmation of John and Jesus' respective identities and growth (Luke 1:80; 2:40-52). The similarities invite a closer investigation of the parallel details of the narratives. Keener argues:

> Luke introduces us to his method of comparing figures from the start of his two-volume work, by obvious comparisons of Jesus and John the Baptist, the births of both of whom are announced by Gabriel. That the narrative portion of this two-volume work opens with such clear parallelism would alert readers to be sensitive to such parallels later in the work as well.[132]

So, we suggest that the author of the Third Gospel and Acts has provided the reader with an extensive template where the method of composing recursions can be examined closely and used to develop at least a working but not final definition of this literary mechanism. The working definition paves the way to observe and evaluate further claims of recursions as well as to make adjustments to the definition itself. Luke 1-2, then, is an introductory site that alert readers to ensuing examples and where a working but not final definition of recursion can be developed.

There is a second challenge that must be addressed. The history of the criticism of the parallelisms between the Third Gospel and the Acts omits significant investigation into the use of parallelism in the Hebrew Scripture. Contemporary historians of Luke are investigated by scholars for their use of parallelisms and legitimation devices and how these Hellenic techniques have impacted Luke's usage. It is a reasonable assumption that Luke's work shows literary borrowing from the rhetorical art of the day.[133] But it seems to be a major

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[131] For example, Robert C. Tannehill has demonstrated that Luke-Acts is the result of a single author working within a persistent theological perspective; it is a narrative unity. See his two-volume work, *The Narrative Unity of Luke-Acts: A Literary Interpretation,* 2 vols. (Minneapolis, MN: Fortress Press, 1986-1990).

[132] Keener, I, p.557.

[133] See note 107.

oversight to ignore the substantial use of recursions in the very literature from which Luke drew his fulfillment narratives (Luke 1:1-4).

Luke reveals his hand from the beginning that his portrait of Jesus is a record of the things fulfilled among us: ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμιν πραγμάτων (Luke 1:1). The description of Jesus is a record of the fulfillment of prior prophecies and types found in the Hebrew Scriptures. So, Luke's portrayal of Jesus is about a series of events, firmly anchored in God's eschatological purposes, and whose ultimate source, therefore, is the God of Israel. And that very Hebrew Scripture is replete—from beginning to end—with countless examples of the use of literary parallels and correspondences (as we shall cite in this study).

It is in the Hebrew Scriptures, then, that we can look for examples of literary parallels in order to help develop a reasonable working definition for their usage in the Greek NT. Definitions of words and literary techniques must be shaped by their contextual usage to be fair to the author and to understand the limits and purpose for his literary composition. Once a working definition of what constitutes a recursion has been developed, the reader can then better recognize its constituent make-up, understand its literary usage within a series of texts, and interpret the author's purposes.

The Need for a Working Definition

Let us consider an analogy that sheds light on why a working definition of recursion is essential to our thesis. Following the victory over Germany in May 1945, Allied leaders turned to the topic of war crimes and how they were to prosecute those responsible for committing them. The world had never encountered such inhumane behavior by national leaders and were at a loss as to how to proceed. Some were even reticent to try the Nazis for murder. What is significant is that there existed no set definition for what constituted a war crime, nor was there an international criminal code.[134] How could Allied leaders proceed forward to put German military and civilian leaders on trial for war crimes when the term itself had not been specifically defined, codified, or adequately explained? The absence of a working definition constituted a serious obstacle for the wheels of justice to roll.

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[134] Tim Townsend, *Mission at Nuremberg* (New York, NY: Harper Collins Publishers, 2014), p.128.

This is the obstacle we also face: the absence of a working[135] definition of a recursion cited in scholarly literature of the NT.[136] Before we can proceed to examine the reach of Luke's use of recursions in Luke-Acts, we first must attempt to define what it is for which we are searching. The establishment of a brief, working definition will pave the way for our investigation of Luke's two-volume work. It is to this challenge that we now turn in chapter two: to establish a working definition of the literary technique of recursion as it is used by the Lukan author.

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[135] Or, we might say an operational definition.

[136] A definition of recursion for its usage in the Hebrew Bible has been cited in the literature in various places. We will refer to such in chapter two.

CHAPTER TWO

A WORKING DEFINITION OF RECURSION AS USED IN LUKE-ACTS

The purpose of this chapter is to establish a working definition of the narrative technique of recursion as used by Luke in his two-volume work. Defining Luke's technique of recursion is essential in view of our ultimate purpose: to trace out the reach of the use of recursion to argue that the author aligns the portrait of Paul in Acts with the portrait of Jesus in the Third Gospel. As we will show shortly, the wide use of recursions in the Hebrew Bible as a literary device has long been recognized. Referring to the pervasive use of recursion as a literary device in the Hebrew Bible, William Smalley argues,

> It is clear from the pervasiveness of such structuring in Biblical literature that this was a common device for giving form to otherwise loosely connected sayings or stories. It is a device for providing unity, cohesion, and aesthetic form.[137]

Smalley's comments imply that recursions are intentionally composed by the biblical author and are not the result of the chance coincidence of language. Robert Alter observes that since the extraordinary prominence of the use of parallels in narrative literature is ubiquitous, there was no special need in his book, *The Art of Biblical Narrative*, to elucidate its presence in the Bible.[138] Many OT scholars recognize commonly accepted criteria for identifying recursions and literary parallels found in the text, though there is no consensus.[139]

But no such operational definition has been agreed upon or defended by scholars in NT studies and specifically for Lukan studies. It is important to understand that Luke's opening statement—'the things that have been brought to fulfillment' (Luke 1:1)—suggests that he sought to join the story of Jesus with Israel's story. Did Luke, then, also adopt the narrative technique of recursion so prominently displayed in Jewish Scripture? We intend to show that, indeed, the evidence in Luke's use of the literary device demonstrates that he adopted the technique of recursion which has wide currency in the Hebrew Bible.

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[137] William A. Smalley, 'Recursion Patterns and the Sectioning of Amos', *BT,* 30 (1979), 118-127 (p.125).

[138] Robert Alter, *The Art of Biblical Narrative* (New York, NY: Basic Books, 2011), p.115.

[139] See Moshe Garsiel, *The First Book of Samuel: A Literary Study of Comparative Literature, Analogies and Parallels* (Ramat Gan: Revivim, 1985), p.25; Jonathan Grossman, '"Dynamic Analogies" in the Book of Esther', *VT*, 59 (2009), 394-414 (p.396); Jeffrey M. Leonard, 'Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case', *JBL*, 127 (2008), pp.241-265; John H. Sailhamer, *Introduction to Old Testament Theology* (Grand Rapids, MI: Zondervan, 1995), pp.292-295; John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1992), pp.37-41.

OT scholar John Sailhamer provides a brief, working definition of recursion. Over the period of three years in the late 1980s, I wrote a doctoral thesis under John Sailhamer on how the Genesis redactor repeated one particular Hebrew verb in the Hithpael stem across multiple narratives as part of a compositional strategy. He it was who introduced me to the literary techniques[140] of contemporization, foreshadowing, and recursion—how key ideas in biblical narrative were repeated intentionally, explicitly, and implicitly across the Law, the Prophets and the Writings.[141]

These literary devices shed fresh interpretive light on parallel passages and were an essential element in the structure of biblical narrative. Our rationale in opting for his definition, then, is based upon two factors: First, the confidence gained by extended exposure to and personal interaction with him and his substantial scholarly work in the Hebrew Bible. Second, the definition is close to Berlin's in content and brevity, and is noted for its simplicity, conciseness, and we suggest, its accuracy: it is quite straightforward yet produces legitimate insights into the biblical narrative. Based upon our own analysis of recursion, both in Old and New Testaments, we will add one phrase (two words) to Sailhamer's definition.

The optimal way to verify such a hypothesis, then, is to test it against the textual data. Does the definition adequately explain the data?

We will show in this chapter that his definition matches the criteria for recursions used both in the Hebrew Bible and in Luke's two-volume work and is, therefore, suitable for our investigation. His definition is as follows: 'The narrative technique of recursion is the author's deliberate shaping of narrative events so that the key elements of one narrative are repeated in others'.[142] Based upon our examination of recursion across the Hebrew Bible and Luke-Acts, we add one additional component to the definition: the key elements from a prior

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[140] As part of the thesis project, Sailhamer urged me to become acquainted with scholars who were contributing to the study of narratives in the Hebrew Bible (Shimon Bar-Efrat, Robert Alter, Meir Sternberg, Adele Berlin, etc.) and the examination of individual terms in Hebrew lexicons (Joshua Steinberg, *Milon Ha Tanak* [Tel Aviv: Yizre'el, 1977]. These scholars and others showed how repetition with variation is an essential element in the structure of biblical narrative and thus became pointers to meaning.

[141] In our conversations, I repeatedly heard terms and phrases commonly associated with the art of biblical narrative: intextuality, innertextuality, intertextuality, contexuality, compositional strategy, final shape, canonical, close reading of the text, literary devices and techniques, literary seams, and many more.

[142] Sailhamer, *Introduction*, p.292.

narrative are repeated *with variation*. The intertextuality, a matter of relationships between narratives, is not based alone on verbal connections, but can be communicated in a variety of ways. The connection reflects variation: repetition by way of a synonymous phrase or loose paraphrase of the prior term.[143]

The issue of intentionality on the part of the author is rarely addressed in the literature. Scholars appear to imply that if certain criteria (evidence) exist in the proposed passage, then authorial intention is the cause and accident can be ruled out. In our analysis of proposed recursions, some examples will appear to be strong and deliberate while others may appear to be weaker and questionable. The flexible nature of recursions, however, shows a native resistance to fixity and cautions us from rejecting certain examples that appear to be weaker. As Adele Berlin shows:

> Because there are infinite possibilities for activating linguistic equivalences, there are infinite possibilities for constructing parallelisms. No parallelism is 'better' or 'more complete' than any other. Each is constructed for its own purpose and context. The device of parallelism is extraordinarily flexible, and its expressive capabilities and appeal are enormous, as the poets of the ANE discovered long ago.[144]

Our quest will be to determine the precise nature of the relationship between narratives which give the strong impression of being related (on various levels: lexical, unique vocabulary, phrasal parallels, thematic, plot, consonantal, semantic content, morphological, grammatical structure, geographical) in at least a number of ways.[145] The higher the number of links that compose the relationship, the stronger the impression on the mind will be that the parallel is deliberate.

Recursions in the Hebrew Bible

The use of recursions in the Hebrew Bible, as we have argued, is an established phenomenon recognized among scholars. Recursions are not coincidental or occasional but are found consistently and systematically in the Law, Prophets, and the Writings.[146] As Wendland

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[143] Alter explains how repetition with variation can be detected in a narrative: 'The confrontation between Samuel and Saul over the king's failure to destroy all of the Amalekites and all their possessions (1 Samuel 15) is woven out of a series of variations on the key terms "listen," "voice," "word".' Alter, *The Art*, p.117.

[144] Adele Berlin, 'Parallelism', in *The Anchor Bible Dictionary*, ed. by David Freedman (New York: Doubleday, 1992), V (1992), 154-162 (p.161)

[145] Berlin, 'Parallelism', p.154.

[146] Ernst Wendland, 'Recursion and Variation in the "Prophecy" of Jonah: On the Rhetorical Impact of Stylistic Technique in Hebrew Narrative Discourse, with Special Reference to Irony and Enigma', *AUSS*, 35 (1997), 67-98 (p.79).

observes, 'Intertextual recursion is a stylistic feature of paramount exegetical importance throughout the Hebrew Scripture'.[147]

OT authors fashioned the components of the narrative so that key elements, and even minor details,[148] are repeated with variation later in the narrative so that readers can observe the hermeneutical relationship between them.[149] But the presence of recursion is not so obvious to the casual reader. Wendland describes its somewhat camouflaged nature:

> Formal recursion is not quite so obvious in biblical works that are more prosaic in nature, but this difference is, in the final analysis, more a matter of degree than of kind, for beneath the apparent surface of most narrative discourse, for example, an elaborate virtual edifice of iterative construction waits to be concretely realized or activated by the attentive ear or eye, and profitably applied to the message at hand.[150]

The authors expected readers to recognize a circumstantial relationship between a narrative of events and some ensuing text. The Hebrew authors utilize verbal equivalency, a wide variety of vocabulary, diverse language, and loose paraphrase when composing the multiple repetitions in a later narrative. So, verbal equivalency is but the lowest common denominator in the relationship and invites readers to consider additional links and large-scale comparisons.

It has been common for recent OT scholars, from a range of perspectives, to see these parallels and recursions as intentional and purposeful techniques.[151] Suggested guidelines and criteria have become available recently to guide scholars in their study.[152]

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[147] Wendland, p.79.

[148] As recommended by Steve Moyise, we use the term intertextuality as an umbrella term that explains the complex interactions that exist between texts. Steve Moyise, *The Old Testament in the New Testament: An Introduction*, 2nd ed. (London: Bloomsbury T. & T. Clark, 2015), p.41.

[149] Joanna Kline shows that analogical parallels exist not only between David and Jacob, Judah, and Joseph, but also between David and other figures from Genesis as well as characters from other books, such as Joshua and Jephthah. Joanna Greenlee Kline, 'Intimations of Jacob, Judah, and Joseph in the Stories of King David: The Use of Narrative Analogy in 1 Samuel 16-1 Kings 2' (unpublished doctoral dissertation, Harvard University, 2018).

[150] Wendland, p.69. Alter highlights the camouflaged nature of recursion: '[…] repetition tends to be at least partly camouflaged, and we are expected to *detect* it, to pick it out as a subtle thread of reoccurrence in a variegated pattern, a flash of suggestive likeness in seeming differences.' Alter, *The Art,* p.121.

[151] 'In recent years an increasing number of studies has been published devoted to the investigation of the literary features of biblical narratives. Whereas in the past biblical scholars paid attention primarily to generic questions, with a view to restoring the "original", "authentic" form of the narratives by peeling off additions and dispositions of alterations, lately there has been evidence of a growing tendency to deal with the narrative in its present shape […] its aim is to bring to light their artistic and rhetorical characteristics, their inner organization, their stylistic and structural features'. Shimon Bar-Efrat, 'Some Observations of the Analysis of Structure in Biblical Narrative', *VT*, 30 (1980), 154-173 (p.154). Wilfried Warning observes: 'In some recent studies

Recursions in Hellenistic Literature

The widespread use of legitimating techniques in Hellenistic literature (from Plato to the third century CE) makes it likely that Luke borrows and adapts such devices for his purpose of rehabilitating Paul. Brawley, for example, argues that Luke employed six major categories common to Hellenistic[153] rhetorical art to authenticate Paul: (1) divine approval (2) access to divine power (3) high motivation (4) benefitting others (5) possessing a high level of culture (6) adhering to ancient tradition.[154] The evidence, however, does not demonstrate that Luke directly borrowed from any particular author, but due to popular usage in antiquity, the legitimating devices belong to the public domain.[155]

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scrutinising selected passages of the Hebrew Bible the existence of linguistic links has been uncovered. Evidently these so-called "terminological patterns" are one of the structural devices by means of which the extant *Endgestalt*, i.e., final shape, of the Pentateuch has been crafted […]. It is my firm conviction that although more than 150 terminological patterns have hitherto been disclosed in the Pentateuch, many more await their being revealed. Therefore, the *Endgestalt*, "the only *fact* available to us […] in all its complexity", should be more highly esteemed in Pentateuchal studies'. Wilfried Warning, 'Terminological Patterns and the First Word of the Bible: ראשׁית (ב): "(In the) Beginning"', *TynB*, 52 (2001), 267-274 (pp.267, 274).

[152] Michael Fishbane, *Biblical Interpretations in Ancient Israel* (Oxford: Oxford University Press, 1985), p.351, offers the following definition:

> 'Based upon these reflections, an initial characterization of inner-biblical typologies may be offered at this point, a characterization which may also serve as an operational definition of the examples to be studied […] inner-biblical typologies constitute a literary phenomenon which isolates perceived correlations between specific events, persons, or places early in time with later correspondences […] the later correspondents occur in history and time, they will never be precisely identical with their prototype, but inevitably stand in a *hermeneutical* relationship with them'.

Kline, pp.18-19, explains:

> 'The most commonly agreed on criteria for identifying deliberate textual reuse include overlapping unique or distinctive vocabulary, multiplicity or density of shared elements, thematic correspondence, inversion of locutions, shared elements in the same narrative order, and formal or structural similarities. When identifying the deliberate use of narrative analogy, the same criteria apply, but requirements for identifying an individual point of connection need not be overly strict, as a narrative will contain multiple connections. An analogical structure between two texts usually involves a combination of more and less distinctive parallels; for example, the shared use of a unique or rare phrase will appear along with broader plot similarities. Alternatively, there may be little verbal overlap between narratives but many instances of common plot details that are rare or nonexistent in other narratives. In any case, the evidence for an analogical relationship between narratives will be cumulative, rather than resting on any one point of connection.'

See also Robert Alter, 'A Literary Approach to the Bible', *Commentary*, 60 (1975), pp.70-77; J. Magonet, *Form and Meaning: Studies in Literary Techniques in the Book of Jonah* (Bern-Frankfurt: Lang, 1976); J. T. Walsh, 'Genesis 2:4b-3:24: A Synchronic Approach', *JBL*, 96 (1977), pp.161-177; Leonard offers eight guidelines for identifying various types of intertextuality; Leonard, p.246.

[153] Brawley provides examples from Plato, Euripides, Flaccus, Antiphon, Pentheus, Livy, Dionysius, Cicero, and Josephus. Brawley, *Luke-Acts and the Jews*, pp.51-67.

[154] Brawley, *Luke-Acts and the Jews*, pp.55-62. Brawley stops short of arguing for direct literary appropriation of any one author because the techniques belong to the public domain and are used in a popular fashion (p.63).

[155] Regarding the scant evidence of direct borrowing from Hellenistic authors by Luke and other NT authors, see Larry W. Hurtado, *The New Testament and its Literary Environment* [online blog] <https://larryhurtado.wordpress.com/2013/05/27/the-new-testament-and-its-literary-environment/> [Accessed 14 August 2020].

Lars Kierspel's comparisons of the nature of Lukan parallels and parallels in the Second Temple textual culture show major differences and share little in common. Plutarch's (46-120 CE) comparisons (in *Parallel Lives*) are explicit, while Luke compares characters implicitly. Luke's characters succeed each other closely while most of Plutarch's heroes do not. Jesus and Paul are historically and theologically connected while most of Plutarch's heroes are not. Plutarch compares people who lived centuries apart, did not know one another, shared no organic relationship, nor did they have contact with one another. In striking contrast, Luke compares people who lived in the same century, knew each other, and had personal contact with one another. In contrast with the parallels found in Luke-Acts, Kierspel labels Plutarch's parallels (comparisons of people) as a 'fictional exercise'.[156]

The evidence also shows that Hellenistic authors employ parallels and other rhetorical devices for historical and chronological purposes whereas Luke's purpose is primarily theological. Josephus' arrangement of the OT canon, for example, reflects Hellenistic concern for chronology in contrast with the theological and thematic arrangement in the Hebrew tripartite order. H. B. Swete attributes the phenomenon in Josephus to 'the characteristically Alexandrian desire to arrange the books according to the literary character or contents, or their supposed authorship'.[157] Erich Zenger argues that Josephus writes not as a canon theologian but as a historian: 'Josephus divided the 22 books in three groups of 5, 13, and 4 books, not as a canon theologian but as a historian according to a historical point of view'.[158] Further, he notes that even the last four books in Josephus arrangement referring to hymns to God and rules of life for men is based on the principle of historical sequence (i.e., David to Solomon: Psalms, Proverbs, Qohelet and Canticles).

So, it seems probable that in his defense of Paul, Luke accommodates to the literary techniques of Hellenistic culture, including the use of parallels. The evidence suggests that, in accordance with his own theological purposes, he used the device and other legitimating

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[156] Lars Kierspel, '80 Parallels between Jesus and Paul: Forms and Functions of Intertextuality in Luke-Acts', Paper presented at Evangelical Theological Society (Baltimore, MD, Nov. 20, 2013), pp.1-2.

[157] H. B. Swete, *An Introduction to the Old Testament in Greek* (Cambridge: Cambridge University Press, 1902), p.218.

[158] Erich Zenger, 'Der Psalter im Horizont von Torah und Prophetie,' in *Biblical Canons*, ed. by J. M. Auwers and H. J. de Jonge (Leuven: Peeters Press, 2003), 111-134 (p. 116). Author's translation.

techniques with his own distinctives by adapting the nature and purpose of such. The nature and purpose of Luke's parallels, in contrast with Hellenistic authors, more closely reflect the design as those found in the Hebrew Bible and are not an added rhetorical flourish but a pointer to meaning.

The Need for a Definition

We found in our prior survey (chapter one) that there is no one consensus definitions of the technique of recursion as employed in the Greek NT.[159] So, this chapter two follows logically on the basis of our survey of scholarly interaction.

We will argue in this chapter that in writing his two-volume work, the author of Luke-Acts adopted the well-established literary technique of recursion[160] extensively and without alteration. Luke's grounding in the OT, and his purpose in writing Luke-Acts as a fulfilment narrative (Luke 1:1) of how Israel's sacred story seamlessly continues with the story of Jesus as the promised Messiah, suggests that Luke would have adopted the literary techniques as are found in Jewish Scripture. As Brodie argues about Luke's use of the literary structure of the Elijah/Elisha narratives, it is difficult to see how Luke would be unaware of a device that permeates the narratives of the OT.[161] Luke did not originate the literary device of connecting key characters in the narrative by means of parallels, but followed the pattern evidenced in OT literature. Keener observes,

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[159] This is not to say that there have been no suggestions as to what constitutes a parallel in Luke-Acts. Pervo suggests, for example, that parallels can be identified when they contain four features in common: form, narrative details, vocabulary, and placement in the narrative. He argues that two of those four are sufficient to establish the presence of an intentional parallel. The suggested features have been proposed without attention to and evaluation by Luke's use of parallels in the first two chapters of the Third Gospel or consultation with Jewish Scripture. See Richard I. Pervo, *Acts: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2009), p.10.

[160] Scholars use multiple terms to describe the variety of repetition in narrative: e.g., parallels, mimesis, echoes, narrative typology, types, verbal resonance, comparisons, correspondences, reenactments, recurrence, conceptual ties, inner-biblical allusions, etc. Alter does not designate the technique with a particular term, but simply refers to such as 'repetitions'. But he does provide five examples of repetition which serve differing purposes in a text: leitwort, motif, theme, sequence, and type-scene. See Alter, *The Art*, pp.119-121. Hölmas prefers the term 'echoes' over 'parallels' because 'it makes allowance for the reader's participation in creating cohesion out of the text's associative potential and avoids the misleading impression of a one-to-one-correspondence between texts at different points of the narrative continuum'. See Geir Otto Hölmas, *Prayer and Vindication in Luke-Acts: The Theme of Prayer within the Context of the Legitimating and Edifying Objective of the Lukan Narrative* (London: T. & T. Clark, 2011), p.162.

[161] Thomas Brodie, 'Luke's Use of the Elijah-Elisha Narrative', in *The Elijah-Elisha Narrative in The Composition of Luke,* ed. by John S. Kloppenborg and Joseph Verheyden (London: Bloomsbury, 2014), pp.6-29.

The principle of linking characters 'typologically' in biblical history is not one that Luke originated; nor would his source for such an approach necessarily be solely Hellenistic. Old Testament literature often structured narratives in parallel patterns as well.[162]

In terms of specific examples of Luke's use of a literary pattern located in Jewish Scripture, Keener also notes: 'Besides explicit quotations, Luke employs the literary template of some biblical stories, especially in pre-Pauline portions of Acts […] such as the Elijah-Elisha succession as a model for the succession narrative in 1:9-11 […]'.[163]

The way the authors of the OT told their stories is the same way, we suggest, that Luke achieved one of his theological goals in the Third Gospel and Acts. That is, Luke's story of Jesus and the literary method of recursion were both derived from Jewish Scripture. Pao and Schnabel argue that, 'Luke's references to the Law of Moses, the prophets, and the psalms clearly express the conviction that the person and ministry of Jesus, as well as the Christian communities and their message, are based on the Jewish Scriptures'.[164] In her concluding remarks of the literary characteristics of Luke-Acts, Rebecca Denova has argued,

> The structural pattern of both the Gospel and Acts is derived from the Jewish Scriptures in light of recent events as the author understood them. Luke creates a relationship between all parts of the story by appealing to a typological pattern and a narrative parallel for each event.[165]

But we cannot assume without examination of the Lukan narratives themselves our proposal that the author adopted the device wholesale from the Hebrew Bible nor that the definition of recursion we have suggested accurately describes its usage. So, it is perfectly reasonable to conduct such an examination.

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[162] Craig S. Keener, *Acts: An Exegetical Commentary,* I: *Introduction and 1:1-2:27* (Grand Rapids, MI: Baker Academic, 2012), p.573.

[163] Keener, I, p.483.

[164] David W. Pao and Eckhard J. Schnabel, 'Luke', in *Commentary on the New Testament Use of the Old Testament*, ed. by G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker Academic, 2007), 251-414 (p.251).

[165] Rebecca I. Denova, *The Things Accomplished Among Us: Prophetic Tradition in the Structural Pattern of Luke-Acts* (Sheffield: Sheffield Academic Press, 1997), p.200.

What is more, a uniform definition based upon multiple examples in the NT and specifically in Luke-Acts, has not yet been agreed upon.[166] Various criteria have been proposed to corroborate or deny Luke's use of this literary device.

The degree of subjectivity involved in establishing criteria for recursions creates no small challenge to readers. As noted previously, Berlin argues that there is no absolute criterion for identifying parallelisms in the Hebrew Bible[167] and 'no parallelism is "better" or "more complete" that any other. Each is constructed for its own purpose and content. The device is extraordinarily flexible […]'.[168] So, caution must be exercised both in applying complex and strict controls on criteria, positing claims for the occurrence of recursion, and the formulation of a definition of recursion. The ability to discern recursions is an art and not strictly a science.[169] Recursions are implicit in the text. The author of Genesis does not tell readers explicitly that Noah was Adam revived or that the aftermath of the flood narrative was a new beginning. Instead, the authors show readers implicitly by the deeds of the characters. Noah did what Adam had done previously. In a similar way, Luke does not tell his readers that Paul does what Peter did or that Paul does what Jesus did. Pervo captures Luke's implicit method of comparing figures: 'He depicts Jesus doing what these ancient Israelite heroes did (and Peter and Paul doing what these worthies and Jesus did, etc.). Luke narrates more through showing than through telling'.[170]

The reader, then is required to approach the text with awareness of this strategy of showing. As Alter has observed based upon his analysis of numerous texts in the Hebrew Bible,[171]

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[166] Sailhamer shows how recursions and parallels are the basis for narrative typology: 'The Pentateuch is put together in such a way that one can discern relationships among its parts. Earlier events foreshadow and anticipate later events. Later events are written to remind the reader of past narratives. We have called this feature "narrative typology". By means of this technique the author develops central themes and continually draws them to the reader's attention'. Sailhamer, *The Pentateuch as Narrative*, p.37. M. D. Goulder in his work on the typological method proposes that three safeguards must be observed when establishing genuine typologies in the NT: The need to supply catenas rather than single instances of correspondences; the need for the coincidence of *actual Greek word* between type and antitype. And the rarer the word the better; and the need for a convincing motive for the evangelist to have composed his work in the way claimed. Based upon our examination of multiple recursions in Luke-Acts, we are not persuaded of his first two guidelines. But the third safeguard—a convincing motive—we believe, warrants consideration. M. D. Goulder, *Type and History in Acts* (London: SPCK, 1964), p.10.

[167] Berlin, 'Parallelism', p.154.

[168] Berlin, 'Parallelism', p.164.

[169] Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66* (Stanford, CA: Stanford University Press, 1998), p.35.

[170] Pervo, *Acts*, p.9.

[171] Alter, *The Art,* p.115.

recursions by nature are implicit, a subtle thread of recurrence in a variegated pattern. But the assertion that recursions do exist in a passage becomes all the more credible as similar chronological sequences emerge, shared language[172] (verbal equivalence) is observed, key elements repeated in a later narrative are found, and conceptual ties between two narratives are recognized. So, the credibility for claims of recursion grows on a scale of cumulative evidence.[173]

Nevertheless, the suggested criteria for recursion in Lukan studies[174] are somewhat problematic.[175] First, they lack detailed interaction with Luke's heavy reliance upon Israel's Scriptural story[176] where the use of recursions is a common literary technique. Second, they lack detailed analysis of the extended portrait of Jesus' conception and birth as a recursion of John's conception and birth (Luke 1-2).[177] This 'widely recognized and discussed'[178] parallel

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[172] But not shared ideology. See Leonard, p.255.

[173] Seth D. Postell, *Adam as Israel: Genesis 1-3 as the Introduction to the Torah and Tanakh* (Eugene, OR: Pickwick, 2011)*,* p.66.

[174] See, for example, Susan Marie Praeder, 'Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelisms in Luke-Acts: A History of Reader Response', *Society of Biblical Literature 1984 Seminar Papers*, ed. by Kent Harold Richards (Chico, CA: Scholars, 1984), 23-39 (p.29); Praeder posits two criteria: textual similarity, and textual similarities to the historical, literary, or theological concerns. She examines claims for parallels in the three-fold miracle of the healing of a lame man by Jesus, Peter, and Paul, the parallel of the healing power of Peter's shadow and Paul's handkerchief, the healing of Peter's mother-in-law and Publius' father of a fever, and the journeys of Jesus and Paul to Jerusalem. Her conclusion concerning the validity of the claims is hard to discern. She asks, 'What is the point of reading the passages as parallel passages?' (pp.34-39). Steve Walton suggests similar criteria: repeated vocabulary, repeated synonyms or cognates, conceptual parallels, and parallel styles of argument. Steve Walton, 'Paul in Acts and Epistles: The Miletus Speech and 1 Thessalonians as a Test Case' (unpublished doctoral thesis, University of Sheffield, 1997), pp.46-62, and Andrew C. Clark, *Parallel Lives: The Relation of Paul to the Apostles in the Lukan Perspective* (Carlisle: Paternoster, 2001), pp.73-79.

[175] Pervo's comments are instructive as to the confusion regarding identifying parallels: 'Identification (of parallels in Acts) involves four major features: form […] vocabulary […] narrative details […] placement in the narrative […]. The occurrence of two or more constitutes good evidence for parallelism […] Peter's healing shadow […] and Paul's therapeutic cloths […] are among the most patent parallels in Acts, but fail to meet most of these criteria'. See Pervo, *Acts*, p.10.

[176] 'An often-neglected entry-point into the discussion of parallelisms within Luke-Acts is the parallel phenomenon that exists between Luke-Acts and the LXX'. Joel B. Green, 'Internal Repetitions in Luke-Acts', in *History Literature, and Society in the Book of Acts*, ed. by Ben Witherington (Cambridge: Cambridge University Press, 1996), 283-299 (p.289). 'Of all the evangelists, Luke is the most intentional, and the most skillful, in narrating the story of Jesus in a way that joins it seamlessly to Israel's story'. Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), p.191. An example of the disengagement from the use of parallels in the Hebrew Bible, see the chapter titled 'Plotting Through Parallels' in Karl Allen Kuhn's book, *The Kingdom According to Luke and Acts* (Grand Rapids, MI: Baker, 2015), pp.103-125. Kuhn interacts briefly with the use of parallels in Greco-Roman authors but overlooks the multiple examples available in the Hebrew Bible.

[177] The recursion in 1:5-2:52 between John and Jesus, in which the superiority of Jesus is strongly suggested, is a commonplace of Lukan exegesis. It is well established and made visible in the literary structure as argued by Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, I: *The Gospel according to Luke* (Minneapolis, MN: Fortress Press, 1986), pp.15-42. Luke intentionally drew parallels between Jesus and John. These multiple parallels at the outset of Luke's two-volume work provides the ideal template to analyze his compositional use of recursion and suggest a field of study from which to formulate a definition.

is a treasure trove worth examining, a testing ground with which to analyze Luke's actual methodology of comparing major characters. Keener argues, 'Luke introduces us to his method of comparing figures from the start of his two-volume work, by obvious comparisons of Jesus and John the Baptist, the births of both of whom were announced by Gabriel.[179] The large-scale recursion of John and Jesus not only demonstrates the author's method of comparing figures, it also shows how the author interweaves entire pericopes together with a series of fine threads. Since the unity, content, and careful arrangement of material in parallel of Luke's introduction has been recognized by scholars, it is perfectly reasonable not only to expect additional examples of such a correspondence,[180] but also to examine it to identify Luke's methodology.

Purpose

To articulate a working definition of the literary technique of recursion, we will take as our starting point the definition proposed by John Sailhamer, who works predominantly with the Hebrew Bible.[181] As we have noted earlier, Sailhamer defines the literary technique of recursion as follows:

> The narrative technique of recursion is the author's deliberate shaping of the narrative events so that the key elements of one narrative are *repeated* in others […] An example of recursion in the Genesis narratives can been seen in the way in which the story of the restoration of the land after the great Flood (Gen. 7:24-9:17) follows the same pattern and order as the earlier account of Creation in Genesis 1.[182]

It is important to understand that the narrative technique of recursion is identified by differing terms in both Old and New Testament studies. Recursions are also known as parallels, echoes, reenactments, and even narrative typology, exegesis of multiple texts connected by means of recursion. Each term describes a perceived correlation between a variety of

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[178] Tannehill, *The Gospel according to Luke*, p.15. There is a striking similarity between the words of two women whose barrenness had been overcome by God's intervention: Elizabeth in Luke 1:25 (ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις) and the words of Rachel in Gen. 30:23 (ʾΑφεῖλεν ὁ θεός μου τὸ ὄνειδος).

[179] Keener, I, p.556.

[180] That the narrative portion of this two-volume work opens with such clear parallelism would alert readers to be sensitive to such parallels later in the work as well. Keener, I, p.557.

[181] See for example, John H. Sailhamer, 'Creation, Genesis 1-11, and the Canon', *BBR*, 10 (2000), pp.89-106. John H. Sailhamer, 'Genesis', in *The Expositor's Bible Commentary*, II: *Genesis, Leviticus, Numbers*, ed. by Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1990), pp.1-284; John H. Sailhamer, *Introduction to Old Testament Theology* (Grand Rapids, MI: Zondervan, 1995); John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition and Interpretation* (Downers Grove: IL: InterVarsity, 2009). John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1992).

[182] Sailhamer, *Introduction to Old Testament Theology*, p.292. Emphasis added.

repeated key elements: verbs, nouns, names or characters, specific events, situation, geographical locations, and narrative circumstances or details that the reader is expected to observe. The correlation is composed by repetition with variation. The more equivalences there are in a parallelism, the stronger is the sense of correspondence and the perception of semantic unity is strengthened.[183] The variation usually introduces additional hermeneutical factors and fresh nuances which clarify, enrich, deepens or support the prior narrative.[184] The recursion does not necessarily require chronological consistency between the two narratives. The writers were concerned about drawing parallels without concern for chronological sequence because they were simply concerned with drawing parallels. Readers are aware that people living at differing times, even differing centuries, and places and under differing circumstances would not follow the same sequence. Nonetheless, based upon the multiple intertextual links, they are able to perceive a hermeneutical relationship between two or more narratives by virtue of the repetition.[185] The use of repetition alerts readers to the relationship and forges the literary unity.

Recursion or parallelism is a basic feature of Hebrew narrative and poetry and occurs on multiple linguistic levels, including those semantic, syntactic, lexical, morphological and phonological.[186] An example of how parallels exist at various linguistic levels in a single passage to serve many and diverse functions and to forge literary unity is demonstrated by Cole in Psalm 1 and 2:

> The final clause of the first verse of the first psalm also creates overt and deliberate links to Ps 2 following. The man does not, or will not 'sit' (*yoshab*) in the 'seat' (*moshab*) of mockers. Where then does he sit? Psalm 2:2 provides the answer by means of explicit lexical, semantic, and phonological parallels. The 'one sitting' (*mosheb*) and laughing in heaven in Ps 2:4 constitutes a direct lexical and semantic contrast to the 'seat' of laughing scorners in Ps 1:1 […]. Linguistic parallels between the two texts exist on practically every conceivable level, whether semantic, lexical, morphological, or phonological.[187]

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[183] Berlin, 'Parallelisms', p.159.

[184] Repetition with variation is evidenced especially in the story of Joseph (Gen. 37-50). For example, Joseph's dreams are retold three times. Each occasion his dreams are retold, the author changes (varies) the vocabulary to reiterate the content of Joseph's dreams. See Gen. 41:8; 41:14-16; 41:17-24.

[185] A clear example of how a recursion is intended to remind readers of a past event without the two narratives following the same sequence is seen in the case of the two famines in the life of Abraham and that of Joseph. See the table in Sailhamer, *Introduction to the Old Testament,* pp.294-295.

[186] Shimon Bar-Efrat shows how parallelism or recursion is a basic feature of the Hebrew Bible and exists at multiple linguistic levels. See Shimon Bar-Efrat, *Narrative Art in the Bible*, trans. by Dorothy Shefer-Vanson (Sheffield: Almond Press, 1989), pp.200-203.

[187] Robert L. Cole, 'Psalms 1-2: The Divine Son of God', in *The Moody Handbook of Messianic Prophecy*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), 477-490 (p.480).

In a similar vein, Adele Berlin argues that parallelism and other devices serve as pointers to the author's meaning:

> The potential success of rhetorical criticism lies in the fact that the devices and symmetries that are present in a poem are not merely decorations—esthetically pleasing ornaments surrounding the meaning—but are pointers or signs which indicate what the meaning is. To understand how a poem is constructed is to begin to understand what it expresses.[188]

We argue that the better we understand the nature and use of recursion in Luke-Acts, the closer we will be to identifying the meaning of the text.

Analysis of Sailhamer's Definition of Recursion

Recursion That Links Major Events[189]

Let us now analyze his definition by evaluating it in light of two suggested examples[190] of recursion in Israel's Scripture. How are OT parallels constructed by biblical authors? Do they reflect Sailhamer's definition?

The following table (Table 1) shows the key elements the Genesis author utilized to compose a recursion forging the unity of two major events.

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[188] Adele Berlin, 'The Rhetoric of Psalm 145', in *Biblical and Related Studies Presented to Samuel Iwry*, ed. by A. Kort and S. Morschauser (Winona Lake, IN: Eisenbrauns, 1985), 17-22 (pp.17-18).

[189] Sailhamer shows that the major event of Israel's exodus from Egypt (Gen. 41:54b-12:42) is aligned to remind the readers of Abraham's earlier exodus from Egypt (Gen. 12:10-13:4). He shows eighteen intertextual links that serve to make the connection between these two major events in Israel's story. Sailhamer, *Pentateuch as Narrative*, p.142.

[190] We begin to evaluate Sailhamer's definition by analyzing two examples that he points out in the Genesis narratives. It is reasonable to posit a definition and then provide examples that reflect the definition. We will point out additional examples of recursion which go beyond his suggestions. Examples of additional OT recursions that reflect Sailhamer's definition are as follows: Recursions that link major themes: the original preparation of the land (Gen. 1:2-31) and the land restored again (Gen. 7-9); recursions that link major characters, Joseph and Moses; recursions that are the basis of succession narratives: Moses and Joshua; recursions that recall past events and anticipate future characters: a chain of shepherds.

Table 1	
Event: Original Preparation of the Land (Gen. 1:2-31)	**Event: The Land Restored Again (Genesis 7-9)**
Darkness was over the face of the *deep* (1:2)	The sources of the *great deep* were broken up (7:11)
Let the *dry land appear* (1:9)	And the *tops of the mountains appeared* (8:5)
Let the land bring forth *vegetation* (1:11-12)	There in its beak was a *freshly picked olive leaf* (8:11)
Let the dry ground appear […] God saw (1:9-10)	Noah […] saw that the surface of the ground was drying (8:13)
And God said: Let the land *bring out* the *living creatures* (1:24)	And God said, And *bring out* the *living creatures* (8:17)
And God blessed them saying, *Be fruitful and multiply* and fill the land (1:22)	And God said, *Be fruitful and multiply* upon the land (8:17)
And God *blessed* them and said to them, *Be fruitful and multiply and fill the land* (1:28)	And God *blessed* Noah […] said to them, *Be fruitful and multiply* and *fill the land* (9:1)
And rule over the fish of the sea (1:28b)	[…] and among all the fish of the sea, they are given into your hands (9:22)
Behold. I give to you […] for food (1:29)	To you it shall be for food (9:3)
A Beginning בְּרֵאשִׁית (1:1)	A New Beginning בָּרִאשׁוֹן (8:13)

When the key elements of both narratives are placed side-by-side visually, the evidence shows that the story of the restoration of the land after the flood follows the same pattern[191] and sequence of the creation account in Genesis 1. The structure is not built on trivial wording and is sensed through the verbal network of the narrative. The content of the narrative account following the flood repeats the key elements and appears to be deliberately shaped to remind readers of the earlier creation account. It is striking that the first word in the creation account (בְּרֵאשִׁית; 1:1) is repeated with variation in the account of the deluge (8:13).[192] The key elements of the first account were repeated: references to the deep, food, fish, vegetation, the verb 'bring out', the phrase, 'be fruitful and multiply', and the concluding notation of God's blessing. The repetitions in the second account also follow the same sequence of events as the first. The range of vocabulary utilized to construct the

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[191] Though the two accounts generally follow the same pattern, it is important to understand that they do not share the exact same chronological sequence. The author was concerned about drawing a parallel without attempting to force a non-existent chronological sequence.

[192] The concept of a new beginning is also associated with the completion of the tabernacle. 'Moses did everything just as the LORD had commanded him. The tabernacle was set up in the first [הָרִאשׁוֹן] month of the second year, on the first [day] of the month' (Ex. 40:16-17).

recursion ranges from exact verbal equivalence all the way to the loosest type of paraphrase. For example, 'vegetation' in 1:11-12 is paraphrased as 'freshly plucked olive leaf' in 8:11. The verb 'rule' in 1:28 is repeated by the paraphrase 'they are given into your hands' in 9:2. Despite the lack of verbal equivalence at some levels, the thematic connection between the two stories is nevertheless certain. As Berlin suggests:

> The more equivalences there are in a parallelism, the stronger is the sense of correspondence between one line and the next. This, in turn, promotes the perception of semantic unity. The various linguistic equivalences may act in concert, or they may produce an artistic tension, creating an interplay that adds to the interest of the parallelism.[193]

Thus, the author intends that the reader recalls the themes from the earlier 'flood' and 'restoration' (from Gen. 1:2ff.). The author of Genesis did not explicitly tell readers that the post-flood period was a new beginning. The aftermath of the flood is written in such a way as to suggest a new beginning. It closely emulates the earlier account in Genesis 1. The author narrates themes and purposes through showing. Benno Jacob argues for the theme of rebirth with the aftermath of the deluge.

> Not only a new year for Noah begins, but it was a New Year's Day for the whole world, the birthday of creation; on this very day the world rises again from the chaos of the flood. The removal of the ark's cover is Noah's New Year celebration with which a renewed creation and a new life start.[194]

This example of recursion which binds together two major events corresponds to Sailhamer's definition and avoids the traps of seeing a parallel where none was meant to be.[195] Postell argues: 'Noah, like Adam before him, slips into a moral failure that intentionally mirrors Adam's fall'.[196]

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[193] Berlin, 'Parallelisms', p.162.

[194] Jacob Benno, *The First Book of the Bible: Genesis*, trans. and ed. by E. I. Jacob and W. Jacob (New York, NY: KTAV, 2007), p.58-59.

[195] There appears to be three pitfalls to avoid when searching for literary devices such as parallels: first, crafting imprecise or arbitrary headlines for ancillary scenes. This pitfall occurs frequently when chiasms are posited. Composing headings in an arbitrary manner, while skipping the internal connections of two narratives, gives the reader a false sense of structure and blinds one to the clear connections. Second, finding unintentional literary connections. This trap occurs when trivial words which do not create a structure are relied upon. Third, skipping nonintegrated elements. One can ignore connective sentences that do not constitute true scenes, but the important elements, the key elements, in a narrative cannot be ignored in order to present an architectural structure.

[196] Seth D. Postell, 'Genesis 3:15: The Promised Seed', in *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), 239-250 (p.246).

Let us again analyze the definition by observing a second example of how recursion forges unity between two major events.[197] The aftermath of the flood in Genesis 9 is written in such a way as to correspond to the aftermath of the fall in Genesis 2-3. The Genesis author[198] does not tell readers explicitly that the events which occurred after the first creation are being repeated after the second beginning. Instead, the author shows it in action and deeds via recursion. So, the literary technique of recursion is the author's way of forging literary unity between two major events.

Observe how the account of Noah's drunkenness closely emulates the prior account of the Fall by the repetition of key elements (Table 2). Noah's deeds show the reader that the events which occurred to Adam also occurred to him.

Table 2	
The Fall: The Aftermath of Creation Genesis 2-4	**Noah's Fall: The Aftermath of the Flood Genesis 9**
And the LORD God planted a garden […] and put the man there (2:8)	And Noah planted an orchard (9:8)
And she took from the tree and ate (3:6)	And he drank from the wine and became drunk (9:21)
And their eyes were opened and they knew that they were naked (3:7)	And he uncovered himself in the midst of the tent (9:21)
And they made clothing for themselves (3:7)	And they covered the nakedness of their father (9:23)
And their eyes were opened and they knew that they were naked (3:7)	And Noah woke up from his sleep and he knew what his young son had done (9:24)
Cursed are you […] I will put hostility between you and the woman (3:14-15)	Canaan will be cursed. He will be the lowest of slaves to his brothers (9:25)
Three sons: Cain, Abel, and Seth (4:1-2, 25)	Three sons: Shem, Ham, and Japheth (9:25-27)

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[197] Also pointed out by Sailhamer.

[198] We do not propose to answer the question, who wrote the Pentateuch? The answer to the question, who wrote the last Pentateuch, that is to say, the edition we now have in our Bible, which includes the notice of the death and burial of Moses in Deuteronomy 33-34, is not hard to find. Alter regards the one responsible for the composite text of Genesis as the author, rather than merely one of its many redactors. The author is an individual fully in command of all his source materials who chose not to modify or harmonize those source materials and who explains the text in its final form. Alter, *The Art*, pp.140-141. Sailhamer comments: 'One of the last statements in the Pentateuch tells us that after Moses died, "There never again arose a prophet quite like him" (Deut. 34:10). To make that statement, one would have to have lived after the last prophet in Israel. The text does not say, "A prophet like Moses has not yet arisen." That could be said at any point in Israel's history. What the text says is, "A prophet like Moses never arose." That statement could be made only if all possible "prophets like Moses" had come and failed to measure up to the prophet Moses. It would also indicate that the last edition of the Pentateuch was written late, after the last prophet, Malachi'. Sailhamer, *The Meaning of the Pentateuch*, p.24.

The table shows that seven key elements from the narrative in Genesis 3 are repeated with variation by the author in the shaping of the story of Genesis 9. Let us analyze the pattern of events: Adam is taken from the ground and Noah was a man who worked the ground by planting an orchard (9:20); both men have three sons (though the narrative of Adam cites additional sons born later on; Gen. 5); a garden is planted and fruit is eaten in both stories; nakedness is a related factor; the covering up of nakedness is repeated; a curse is pronounced impacting the offspring of each set of characters. In both accounts, man and woman live in peace with animals, are confined in an enclosure, the garden and the ark. Both stories include the rare form[199] of the Hebrew verb *halak* in the Hithpael stem (3:8; 6:9), to walk back and forth.[200] The range of vocabulary used to create the recursion includes verbal equivalency but also loose paraphrase. The sequence of the two stories also corresponds.

By repeating the key elements, the major event of the flood narrative is cast as a recursion of the creation narrative. The author shows that Adam foreshadows Noah, and Noah is cast as a second Adam. Undoubtedly, one might argue that the purpose of the recursion is to demonstrate continuity in redemptive history. But Sailhamer argues that the author's purpose with these recursions reaches beyond continuity, and is actually prophetic in nature.[201]

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[199] The Hithpael stem of the verb *halak* is used as a unifying thread in Genesis. The emphatic death sentence of Gen. 2:7 is carried out against Adam in Gen. 5:5. Enoch and Noah are two men marked out and similarly portrayed as exceptions in the genealogy of death in Gen. 5. Enoch walks with God (same stem of verb) and does not die (Gen. 5:22, 24), and Noah likewise walks with God (same stem of verb), passes through the waters of the flood, and finally exits the ark alive (6:9). Death has been overcome twice through walking with the same God who walked in the life-giving garden (3:8). Walking with God is seen as the key to overcoming the curse of death. Its two-fold imperative directed to Abraham in Gen. 17:1 parallels the description of Noah in Gen. 6:9. Immediately following, God promises the land to Abraham and his seed after him (Gen. 17:7-8). Abraham never possesses it except for a burial plot. The only possible fulfillment of the promise requires his resurrection and, as will be seen in the ensuing narratives, his seed after him. Resurrection from the dead is the means by which death is ultimately overcome.

[200] The iterative sense of the Hithpael stem, 'to and fro', is supported by its use in Gen. 37:34, 'and he lamented over his son many days' and in 3:8 for the flashing back and forth of the sword guarding the entrance to the tree of life in the Garden. See R. H. Williams, *Hebrew Syntax: An Outline* (Toronto: University of Toronto Press, 1967), pp.28-31.

[201] Umberto Cassuto argues that the use of parallels is unquestionably prophetic: 'The key points in the journeys of Abraham, then, parallel those of Jacob, and both of these in turn, parallel the key points in the conquest of the Land as it is recounted in Joshua […] These parallels show clearly the method of demonstrating that the deeds of the fathers in former times prefigure those of their descendants in the present. Its intention is to show that what happened to Abraham also happened to Jacob and then also to their descendants'. Umberto Cassuto, 'Abraham', in *Encyclopedia Biblica* (Jerusalem: Bialik Institute, 1955-1956), I (1955), pp.23-31. Commenting on how the pattern of Jacob's life is a repetition of the portrait of Abraham and then eventually repeated again in the life of David, Levenson concludes that narratives are prophetic. As an example, 'we have in the life of Abram, a prefiguration of the Exodus'. Jon D. Levenson, *The Death and Resurrection of the Beloved Son* (New Haven, CN: Yale University Press, 1993), p.86.

Adam's failure in a garden prefigures Noah's failure in a garden. The use of recursion implicitly shows the reader that the original account was a harbinger of the second story. The Genesis author does not tell us that the initial fall of the human race was again occurring in the life of Noah. He narrates theology through showing rather than telling. By means of recursion, he wants to show that even after Noah's salvation from the judgment of the flood,[202] like Adam before him, his enjoyment of God's good gifts could not be sustained.[203]

Evaluating Sailhamer's Definition

We have demonstrated how recursion has been utilized to show a connection between two major events. The Genesis author also utilizes recursion to show succession of the blessings of the covenant. For example, the benefits of the covenant God made with Abraham in Genesis 15 are passed on to Isaac and not Ishmael, and from Isaac to Jacob, not Esau. Each succession is confirmed through the parallel events in successor's lives. Isaac's pattern of life is arranged as a recursion to emulate Abraham's. Then, Jacob's pattern of life is aligned as a recursion to parallel Isaac's[204] and so forth.[205] Now let us consider an example of recursion that demonstrates a type of succession of leadership and evaluate its composition against Sailhamer's definition. In this next example, the author shapes the events of the story so that the key elements of the portrait of Moses are repeated in the depiction of Joshua, though some of the events do not follow the same sequence. The typological phenomena that point to

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[202] Despite the failure of a new beginning with Noah, God's plan to restore the blessing to humanity and bring them back to his presence continues on with the account of Abram, an additional new beginning. The author uses recursion to make the thematic connection with Noah and to show continuity. The call of Abram in Genesis 12:1-7 is a recursion of the call to Noah to come out of the ark. Observe the repetition of key elements: 'then God said to Noah' (8:15); 'the LORD said to Abram' (12:1); 'come out of the ark' (8:16); 'leave your country' (12:7); 'so Noah came out' (8:18); 'so Abram left' (12:4); 'then Noah built an altar to the LORD' (8:20); 'so [Abram] built an altar there to the LORD' (12:7); 'then God blessed Noah' (9:1); 'and I will bless you' (12:2); 'be fruitful and increase' (9:1); 'I will make you into a great nation' (12:2); 'I now establish my covenant with you and with your descendants' (9:9); 'to your offspring, I will give this land' (12:7). Sailhamer, 'Genesis', p.91.

[203] Sailhamer, *Pentateuch as Narrative*, p.129. 'Furthermore, the fact that the author of the Pentateuch has appended to the Flood account the short narrative of Noah's drunkenness (9:17-27) further suggests a divine designated plan to the events recounted in the narrative. It does so because the narrative of Noah's drunkenness closely emulates the earlier account of the Fall (Gen. 3), thereby becoming an example of recursion'.

[204] The author of Genesis was concerned about drawing parallels without concern for chronological sequences because they were simply concerned with drawing parallels, not ordering them chronologically. To expect the lives of different men in different centuries to follow the same sequence is unreasonable. Such expectation for a literary parallel is to misunderstand the nature of literary composition. At times, the sequence may be parallel. For example, in the case of Jacob's life and that of Abraham, the chronology is similar. Yet, the ancient writers did not try and force a non-existent chronological sequence. Chronology is violated whether in typology or straightforward recounting of events as well.

[205] See Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle* (Sheffield: Sheffield Phoenix Press, 2005), pp.60-61.

succession are the presence of key parallel events. Table 3[206] shows that phenomena occurring:

Table 3	
Moses	**Joshua**
Under Moses, Israelites cross Red Sea on dry ground (Ex. 14:21)	Under Joshua, Israelites cross Jordan River on dry ground (Josh. 3:17; cf. 4:23)
(Red) blood on doorpost marked those to be saved in Egypt (Ex. 12:13)	A red cord on Rahab's house marked her house for salvation (Josh. 2:7-10)
Two Israelite midwives save the males and lie about it, resulting in homes of their own (Ex. 1:17-19); one male was hidden in the reeds (Ex. 2:3).	Two Israelite spies were saved by Rahab and lied about it, resulting in salvation of her home; two men were hidden in the stalks of flax (Josh. 2:5-6)
Moses sent out spies; two brought back news of confidence (Num. 14:38)	Joshua sent out two spies; brought back a confident report (Josh. 2:24)
Moses orders people to prepare for 3rd day; LORD would descend on Sinai (Ex. 19:11)	Joshua orders people to be prepared to cross the Jordan River in three days (Josh. 1:11)
Moses circumcises his son while returning to Egypt (Ex. 4:24-26)	Joshua has Israelites circumcised before the conquest (Josh. 5:2-8)
Moses and Israel celebrate Passover before the exodus (Ex. 2:21)	Joshua and Israel celebrate Passover before the conquest (Josh. 5:10)
Moses raised his staff until the Amalekites were defeated (Ex. 17:11)	Joshua raised his javelin until Ai was defeated (Josh. 8:26)
Moses interceded for Israel against their destruction reminding the LORD that the Egyptians would hear of it and tell the inhabitants of the land (Num. 14:13-16)	Joshua pleaded for Israel after their defeat at Ai reasoning that the Canaanites will hear of it (Josh. 7:7-9)
Moses meets the messenger of the LORD at burning bush; told to take off sandals as the ground was holy (Ex. 3:2-6)	Joshua meets the captain of the hosts of the LORD and told to take off his sandals as it was holy ground (Josh. 5:13-15)
God hardened the heart of Pharaoh to multiply his wonders in Egypt (Ex. 7:3)	God hardened the heart of the Canaanite kings in order to destroy them (Josh. 11:20)
Moses' last discourse recalls the past; exhorts Israel; promises a curse for disobedience and blessing for obedience (Deut. 27-28)	Joshua's last discourse recalls the past, exhorts Israel; promises blessing for obedience and cursing for disobedience (Josh. 23)
Moses' death described; also his age (120), burial site, and deeds (Deut. 34:5-12)	Joshua's death described; also his age (110), burial site, and deeds (Josh. 24:29-30)

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[206] Robert L. Cole, Notes on Pentateuch and Prophets (unpublished notes, Southeastern Baptist Theological Seminary, 2014).

We suggest that the textual evidence indicates that this is an example of recursion. The key elements of the portrait of Moses are repeated in the depiction of Joshua. The author shows that Joshua becomes a second Moses of sorts, presumably fulfilling God's command in Num. 27:12-23 and the promise in Deut. 18:18 of a prophet like Moses and confirming Israel's public acclaim to Joshua: 'We will obey you just we obeyed Moses'. (Josh. 1:7). But, on the other hand, Deuteronomy assures the reader that no one ever reached the stature of Moses, but only prefigures the real second Moses not yet seen. In this instance, we see how recursion is utilized not simply to establish continuity, but also to compose a succession narrative. Hall argues, 'A significant portion of Joshua's characterization is accomplished by means of allusion to Moses, his predecessor'.[207] The author of Joshua shaped the succession narrative of these two national leaders so that the key elements of Moses' leadership history are *repeated* in Joshua's leadership history. Joshua replicates much of what Moses accomplished. The author does not tell us explicitly that Joshua succeeded Moses. Rather, as T. R. Hobbs argues, such parallels are indicative of succession and are meant to show the legitimacy of succession from one character to another.[208] By means of parallel events demonstrated through recursion, Joshua is shown to be the rightful successor to Moses.[209] Joshua replaces Moses. Israel is not left without a leader with the passing of Moses. The author makes his case for succession by showing rather than by telling.

Example of Sailhamer's Definition: Recursion Used in a Succession Narrative

The story of Israel and the story of Jesus and his followers include multiple examples of succession as well as varying degrees of the transfer of power and authority. In Israel, the death or departure of various characters (high priests, prophets, leaders, kings, Jesus, apostles, governors) requires the transfer of authority and/or responsibility. Abraham's demise required the transfer of the blessings of God's covenant to a successor. Would that successor be Isaac or Ishmael? Moses' death required his replacement, a successor as Israel's national leader. Haman's death in the court of Ahasuerus, required a successor. Mordecai became Haman's successor (Esth. 10:3). The prophet Elijah's departure required a successor.

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[207] Sarah Lebhar Hall, *Conquering Character: The Characterization of Joshua in Joshua 1-11* (London: T. & T. Clark, 2010), p.196.

[208] T. R. Hobbs, *2 Kings*, WBC, 13 (Waco: Word Books, 1985), pp.17-19. See also J. R. Porter, 'The Succession of Joshua', in *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies,* ed. by J.R. Porter and John I. Durham (Richmond, VA: John Knox Press, 1970), pp.102-32.

[209] The author of 1 Kings also characterizes the prophet Elijah as a second Moses. Elijah replicates much of what Moses accomplished but does not replace him. See R. P. Carroll, 'The Elijah-Elisha Sagas: Some Remarks on the Prophetic Succession in Ancient Israel', *VT,* 19 (1969), pp.409-415.

Succession in the NT is also required for the same reasons of death or departure. But the succession episodes show the transfer of varying degrees of authority and responsibility.[210]

Near the conclusion of Jesus' public ministry in Israel and before his departure, he identifies his apostles as his successors: 'You are those who had stood by me in my trials: and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones, judging the twelve tribes' (Luke 22:28-30). The succession is partial, involving the limited transfer of authority. The apostles do not become Jesus' replacement. Jesus' departure from the apostles is then described at his ascension (Acts 1:1-11). The apostles identify seven men as their successors in the responsibility of taking care of the widows (Acts 6:1-6). The seven men do not become apostles but simply take on a portion of the apostles' responsibility. At the close of Paul's public ministry to the church, just prior to his ascent to Jerusalem, Luke describes transfer of his task of pastoral oversight to the Elders (Acts 20:18-38). Paul also transfers a limited portion of his authority and responsibility to Timothy and Titus (1 Tim. 1:5; 2 Tim. 1:14; Titus 1:5). But Timothy and Titus do not become apostles; rather they are charged with carrying out Paul's instructions related to each individual context.

Since our ultimate purpose—found in chapter five—is to argue that Luke used multiple instances of recursion to cast Paul (Acts 13-28), though not numbered with the original twelve, as Jesus' temporary successor[211] and as a legitimate apostle, equal to Peter, it will be valuable for us to examine in detail the makeup of the succession narrative of the prophets Elijah and Elisha. How did the OT author show that Elisha succeeded Elijah? Does the

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[210] Perry Stepp shows that succession is a continuum with two poles. 'In ancient Mediterranean texts, succession does not require that the successor fully replace the predecessor. In *some* texts, we indeed find the successor acting as predecessor *redivivus*, replacing the predecessor so fully that it is almost as if the predecessor has returned to office, or come back to life. But in other texts, the predecessor passes on to the successor a task, limited authority, knowledge or tradition, etc., without a significant element of replacement. Modern observers might initially describe these transactions in terms of delegation, but the ancient texts describe them with the language and typology of succession. The best way to understand these varying degrees of replacement in the ancient texts is to view this aspect of succession as a continuum with two poles […] one pole is *strong succession*, where the successor fully replaces the predecessor. At the other pole is *weak succession*, where the predecessor delegates limited authority to the successor so that the successor can carry out a limited task'. Perry L. Stepp, 'Succession in the New Testament World', *KAIROS-EJT*, 10 (2016), 161-175 (p.164-65).

[211] Paul does not replace Jesus, but functions as his delegate or agent with limited authority. The succession is partial, limited to the task of proclaiming the good news of Jesus to the Gentiles. The evidence that Christ transferred his authority at some level is explicitly cited in 1 Tim. 1:11-12: 'This accords with the blessed gospel of the blessed God which was entrusted to me. I am grateful to the one who has strengthened me, Christ Jesus our Lord, because he has considered me faithful in putting me into ministry'. See also 2 Tim. 1:11-12; Titus 1:3.

literary construction bear close resemblance to the details we observe later in Luke's compositional strategy?

Readers are prepared for succession when God tells Elijah to anoint Elisha as a prophet in his place (1 Kings 19:16). The ministry of Elijah closes with a transition, a succession of prophets, as the baton of prophetic leadership is passed from Elijah to Elisha.[212] The narrative accounts in 2 Kings show deliberate lexical choices—repeating key events—to align the portrait of Elijah, the predecessor, with that of Elisha, the successor. As Sailhamer observes, 'After the account of the departure of Elijah (2:1-2), the writer has inserted a major section of narratives dealing with the acts of his successor, Elisha (2:13-8:15)'.[213]

As the table below demonstrates, Elisha demonstrates the typological indicators of a succession. He will perform deeds as Elijah before him performed. Upon completion of his deeds in prophetic ministry, Elijah ascends to heaven with Elisha present as a witness (foreshadowing the apostles as witnesses of Jesus' ascension, Acts 1)[214]. By means of recursion, Elisha is cast as the legitimate successor to Elijah and carries on his unfinished task. Like the succession narrative of Moses and Joshua, the transfer of responsibilities is signaled by the ascension of the predecessor.[215]

This claim for succession is also supported by the *repetition* of miracles, key elements in the narrative. Before Elijah's ascension to heaven, Elisha asks for a double portion of his spirit (2 Kings 2:10). As the narrative of 2 Kings unfolds, this double portion becomes clear; Elisha performs twice (2:16) as many miracles as Elijah (2:8).[216] Despite this imbalance, the pattern

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[212] Stepp identifies the Elijah-Elisha succession as a strong succession. See 'Succession in the New Testament World', p.165.

[213] John H. Sailhamer, *NIV Compact Bible Commentary* (Grand Rapids, MI: Zondervan, 1994), p.264.

[214] Brodie has argued that the similarity of the Jesus-apostles transition in Acts 1 with the Elijah-Elisha transition cannot be explained satisfactorily as coincidence. He argues convincingly that Luke consciously composed the succession account in Acts 1 with the Elijah-Elisha account in mind. Thomas Brodie, 'Luke's Use of the Elijah-Elisha Narrative', in *The Elijah-Elisha Narrative in The Composition of Luke,* ed. by John S. Kloppenborg and Joseph Verheyden (London: Bloomsbury, 2014), pp.6-29.

[215] Brodie, 'Luke's Use of the Elijah-Elisha Narrative', pp. 6-29.

[216] Hobbs, pp.16-21. Germane to our study, Brodie suggests that the two-volume narrative of Luke-Acts should be interpreted in light of the two-fold Elijah-Elisha cycle. Both narratives are shaped with a view to succession of leadership. See Thomas L. Brodie, 'Towards the Rhetorical Imitation of Sources in Acts: 2 Kings as One Component of Acts 8:9-40', *Bib*, 67 (1986), pp.41-67; Thomas L. Brodie, *Luke the Literary Interpreter: Luke-Acts as a Systematic Rewriting and Updating of the Elijah-Elisha Narrative* (Rome: Pontifical Univ. of Thomas Aquinas, 1987); Thomas L. Brodie, 'The Departure for Jerusalem (Luke 9:51-56) and a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kgs 1:1-2:6)', *Bib*, 70 (1989), pp.96-109.

of Elisha's ministry repeats the key elements in the pattern of Elijah's ministry. The parallels confirm the succession. Table 4 shows how the author shapes the succession account by the repetition of key elements with variation.

Table 4	
Elisha the Successor is Cast as Elijah the Predecessor	
Elijah	**Elisha**
Saves a widow and her son from starvation (1 Kings 17:8-24)	Saves a widow and her sons from slavery (2 Kings 4:1-7)
A woman complains about the death of her son (1 Kings 17:18)	A woman complains about the death of her son (2 Kings 4:28)
Stretches himself out on a dead child three times, raising him from the dead (1 Kings 17:21-22)	Crouches over a dead child twice, raising him from the dead (2 Kings 4:34-35)
Being a hairy man, he calls down fire on 100 men of Ahaziah who command him to come down (2 Kings 1:8-12)	Being a bald man, he curses 42 young boys who mock him, commanding him to go up; killed by a bear (2 Kings 2:24)
King of Israel consults Baal-zebub to see if he would live; Elijah announces his death (2 Kings 1:2-17)	King of Aram consults the prophet of God to see if he would live; Elisha announces his death (2 Kings 8:8-10)
Elijah strikes the water of Jordan and they divide (2 Kings 2:8)	Elisha strikes the water of Jordan and they divide (2 Kings 2:14)
At Elijah's departure, his successor cries, 'My father, my father, the chariots of Israel and its riders'. (2 Kings 2:12)	At the death of Elisha, King Joash says, 'My father, my father, the chariots of Israel and its riders'. (2 Kings 13:14)

The author does not tell readers explicitly that Elisha is Elijah's successor. Instead, he utilizes recursion to implicitly communicate that Elisha takes Elijah's place. The author shows succession in repeated deeds.[217] The deeds of Elijah are repeated with variation by the deeds of Elisha his successor. Showing, not telling, is how the author makes his argument for succession. We suggest that this is another instance of recursion, one used to compose a succession narrative.

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[217] There are others factors present in the narrative that confirm succession, though unrelated to the use of recursion. Elijah casts his cloak over Elisha. Elisha sacrifices his oxen, follows after Elijah, and parts the river just as Elijah parts the river. Elijah also fulfills the agenda given by God to Elijah (1 Kings 19:15-18) by anointing Jehu (2 Kings 9) and Hazael (2 Kings 9).

These examples of recursion from Jewish Scripture are merely representative of what can be found in all three sections of the Hebrew Bible.[218] We suggest that the examples offered thus far support our contention that the essential element of recursion is the use of repetition with variation. The authors deliberately shaped the narrative events so that the key elements (words, phrases, ideas, sequential order) of one narrative are repeated with variation in others. The recursions we have shown serve various purposes: connecting and comparing key characters (Adam, Noah), linking major themes (effects of sin on humans), continuing a past storyline (beginnings and new beginnings), or creating a succession narrative between two prophets (Elijah-Elisha) or two national leaders (Moses-Joshua). But in each example, the makeup of the recursion consists of the repetition of key elements with variation from one narrative to the next.

Example of Sailhamer's Definition: Development of a Pattern of Rejected Shepherds that Anticipates a Future Shepherd

Our final example of recursion from Jewish Scripture is composed by aligning a series of leaders who tend sheep.[219] This particular recursion might be dubbed a 'chain of shepherds'. The various authors of the OT shaped the narrative events so that the key elements of one narrative are repeated with variation in others. The key elements repeated are the Hebrew phrase, 'tend sheep', the rejection or hatred of the shepherd by either family members or their own people, a period of exile from family or people of various lengths, and eventual restoration.

Genesis begins this series of recursions with the account of Abel[220] (Gen. 4:2), who is said to 'tend sheep',[221] is killed by his brother Cain and replaced by Seth the third-born son. Seth is the seed[222] that replaces Abel in Gen. 4:25,[223] language that recalls the verb (אָשִׁית) and noun

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[218] There are countless recursions and parallels throughout the Jewish Bible, permeating all three divisions: The Law, the Prophets, and the Writing. Some recursions help explain passages and legal requirements that appear strange to modern ears. One example of such recursion is how the defilement of the camp through skin diseases in Leviticus 11-16 is a recursion of the spread of sin in Genesis 1-11. For a detailed study, see Sailhamer, *Pentateuch as Narrative*, pp.39-41.

[219] רֹעֶה בַּצֹּאן; The seed of this idea is credited to Levenson, pp.143-145. But the full development of the seed into the completed picture is the work of Cole, 'Notes on Pentateuch and Prophets', pp.4-5.

[220] Adam's role in the birth of Abel is not explicit (Gen. 4:2), unlike Cain (Gen. 4:1), and so is cast as the offspring of Eve. This same pattern is repeated in the birth of Jesus. Joseph's role is not explicit and so is cast as Mary's offspring.

[221] וַיְהִי־הֶבֶל רֹעֵה צֹאן (Gen. 4:2); this particular Hebrew phrase is used with each of the shepherds in the sequence.

[222] זֶרַע (Gen. 4:25).

(זֶרְעֶה) in Gen. 3:15. Seth thus represents the resurrected Abel and is a portrait of future younger brothers and future shepherds who will also experience rejection.

This pattern of rejected shepherds is repeated with major characters in Israel's story who all notably are characterized with the same Hebrew phrase 'tends sheep': Jacob (younger brother, Gen. 30:36), Joseph (younger brother, Gen. 37:2), Moses (Ex. 3:1), and concludes with a king, David (younger brother, 1 Sam. 16:11). In each account, the shepherd is either rejected or hated by family or his own people, experiences a type of exile, but is eventually restored. The literary climax of this chain of shepherds is reached in the account of David, who, rejected by his family, experiences a symbolic death through exile, only to miraculously return alive (restoration) and assume a place of prominence. The chain is observable by the repetition of key elements in each example. That the similarity in 'tending sheep' is not coincidence is corroborated by the parallels in the lives of each shepherd. The OT authors narrate by showing rather than by telling.

What might be the authors' purpose for this extended recursion? We suggest that the significance of this chain of narratives goes far beyond the individuals and their particular circumstances, casting a forward glance to a future shepherd. The visions of the prophet Ezekiel focus on the restoration of the house of David (34:1-31). His vision anticipates that this future shepherd is the LORD himself:

> As a shepherd seeks out his flock when he is among his scattered sheep, so I will seek out my flock. I will rescue them from all the places where they have been scattered on a cloudy, dark day. I will bring them out from among the peoples and gather them from foreign countries; I will bring them to their own land. I will feed them on the mountains of Israel, by the streams and all the inhabited places of the land. In a good pasture I will feed them; the mountain heights of Israel will be their pasture. There they will lie down in a lush pasture, and they will feed on rich grass on the mountains of Israel (Ezek. 34:12-15).

Ezekiel names David in that role of future shepherd: 'I will set one shepherd over them, and he will feed them-namely, my servant David. He will feed them and will be their shepherd' (Ezek. 34:23).

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[223] זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן: (Gen. 4:25).

At the time of this writing, David is dead and buried. Yet, on the foundation of God's promise to David (2 Sam 7:16), Ezekiel looks forward to the future with hope. The last chapter of David's house has not been written. Sailhamer argues,

> Ezekiel saw a time in Israel's future when they would be regathered from exile among all the nations and returned to the land (24:13-22). At that time God would place his servant David over them as a shepherd (v.23) and prince (v.24). Undoubtedly Ezekiel used the notion of the kingship of David as a figure of that of Messiah.[224]

This suggests that the story of King David in 1 Samuel, then, is not merely a biography. His life's pattern, a recursion of prior shepherds—Abel, Jacob, Joseph, and Moses—is also a foreshadowing of the future shepherd, another David of which Ezekiel spoke.

Sailhamer's definition of recursion aptly describes the technique employed in the Hebrew narrative—it repeats the key elements—verbal equivalents, a specific type of character, and plot structure—from a prior narrative. It also shows how this literary technique is utilized to connect five separate sets of narrative events, each a great distance from the prior episode. The device develops the pattern of the fall and rise of shepherds and by doing so, achieves thematic continuity from the Law to the Prophets and beyond. But the technique also causes readers to look backward, recalling prior shepherds, and to look forward, to anticipate a future shepherd.[225]

Later in this chapter, we will show that Luke utilizes recursion to compare key characters (John-Jesus), and connect two volumes (Luke-Acts); in chapter three, we will also show how Luke uses recursion to develop themes (prayer and the portrait of Jesus as Savior). In chapter four, we will show how Luke utilizes recursion to compare two major characters (Peter-Paul). And in chapter five, we intend to show how Luke uses recursion to form succession narratives (Jesus-Apostles; Paul-Elders). In each of these individual examples of recursion, we will show that the markers that indicate succession, the repetition of key events and deeds with variation, is the essential element in its makeup and that the repetition itself can range

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[224] Sailhamer, *NIV Compact Bible Commentary*, p.393.

[225] An additional example of this type of extended recursion is demonstrated in L. Michael Morales' work, *The Tabernacle Prefigured: Cosmic Mountain Ideology in Genesis and Exodus* (Leuven: Peeters, 2012). Morales shows how the Pentateuchal author repeated the theme of the mountain of God, either explicitly or implicitly, to develop a pattern of approaching God: through the waters to the mountain of God for worship: 'Throughout this work, we will develop a particular pattern in the Hebrew Bible of going through the waters to the mountain of God for worship: the earth is delivered through the primal waters and Adam is brought to the Eden mount (Gen 1-3); Noah is delivered through the deluge waters and brought to the Ararat Mount (Gen 6-9); Israel is delivered through the sea waters and brought to Sinai's mount (Exod 14-24)' (p.4).

from verbal equivalency to the loosest type of paraphrase. We will show that Luke argues in the same way as the OT authors. He argues his case implicitly by showing deeds rather than by explicitly telling readers.

John Sailhamer's Definition as Blueprint

Sailhamer's definition of recursion as seen in the OT examples gives us a potential blueprint by which to examine the narrative of Luke-Acts for similar usage. Did Luke adopt an OT literary technique? What does the textual evidence in Luke-Acts suggest about his dependence upon Israel's Scripture for content and literary technique? We will argue first that Luke was dependent upon Israel's Scripture.

Luke's Dependence upon the Hebrew Bible is Supported by the Emphasis on Fulfillment

The story of Israel and the narrative techniques used in their sacred writings are deeply embedded in Luke's thinking. In the beginning of his two-volume narrative, Luke identifies his subject matter as 'events that have been brought to fulfillment among us' (Luke 1:1). What did Luke understand by fulfillment? The force of πεπληροφορημένων is that Luke's two-volume narrative is about how past historical events, whose author ultimately is the God of Israel, find their fulfillment in Jesus.[226] The past, then, was the time of promise but the present is the time of fulfillment. Narratives found in Israel's Scripture are not merely biographical or stories of historical events. They are not simply repeated or reenacted in the Third Gospel and Acts. Rather, these prior events and characters find their completeness and ultimate significance in the story of Jesus and his successors.[227] As Talbert notes, 'To have heard Luke-Acts read as a continuous whole would have been to hear it as a narrative of fulfillment'.[228] Donald Juel's assertion about God's role in the fulfillment process is instructive:

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[226] Scholars differ as to the meaning of περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων. The idea of 'have been brought to fulfillment' is our preferred understanding since Luke's emphasis in his two-volume work is on God's bringing his plans to fulfillment (Luke 1:20, 57; 2:6, 21-22; 4:21; 21:22, 24; 24:44-47). The participle is in the perfect tense, alluding to past events in history which continue to have influence to the time of writing. The passive element of the participle suggests the hand of God working behind the scenes to bring past episodes in history to their intended fulfillment.

[227] The concept of fulfilment in the other three Gospels frequently means the fulfillment of prophecy. But this concept of fulfillment does not seem suited to Lukan usage. Rather, Luke's use of fulfillment includes the idea of completion. Earlier events in Israel's history, such as the Passover, find their ultimate significance and completion in Jesus. See Trompf, *The Idea of Historical Recurrence,* pp.140-141.

[228] Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary*, Reading the New Testament, 5 (Macon, GA: Smyth and Helwys, 2005), p.xv.

From beginning to end, the story is about divine promises fulfilled—about what has been accomplished among us (Luke 1:1). Luke's history is about continuity. As he viewed it, human events were the arena not of blind and capricious forces but of God's promises […] What has occurred, he insisted, had been ordained by a God whose primary attribute was faithfulness to promises.[229]

Luke's fulfillment narrative is the result of carefully following the events through the reports of 'eyewitnesses and ministers of the word' (Luke 1:2). These reports were then arranged as an 'orderly account' (Luke 1:3). This might seem to suggest a simple historical narration of the episodes as they happened. But in view of the same phrase[230] being used in Peter's retelling of the events (Acts 11:1-18) of the conversion of the Gentiles (Acts 10:1-48), 'orderly' suggests that Luke reconfigured the episodes of Peter and Paul to be a convincing account, an arrangement of the events as they were to be properly interpreted. The author organizes the reporting of the event so that Theophilus and future readers will 'get it straight'. Luke was not simply writing a chronological history of the events. He was writing the theological history of Peter and Paul in terms of their connection to God's story in the OT and to Jesus. Those literary connections to Israel's Scripture and to Jesus were composed by the use of recursion or narrative parallelism. The explicit purpose for the persuasive theological arrangement of his writing is that Theophilus and his wider audience would be persuaded, secure, certain[231] about the things he had been taught (1:4).[232] Penner's comments are instructive about the pivotal ordering of events:

Luke identifies the critical function of the historian's task: arrangement and ordering of events as the key to creating a complete narrative. This does not necessarily imply 'chronological order', but, in line with the rest of the terminology, represents the means by which Luke will achieve an 'accurate' narrative portrayal of the events, which, ultimately, means a 'convincing' account. It is through the arrangement and ordering of the discrete events, tying them together so as to demonstrate a logical and necessary connection between actors, actions, and consequences, that Luke achieves *akribeia* and demonstrates his thoroughly personal understanding of the events.[233]

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[229] Donald Juel, *Luke-Acts: The Promise of History* (Atlanta, GA: John Knox Press, 1983), p.117. Darrell L. Bock, 'Understanding Luke's Task: Carefully Building on Precedent (Luke 1:1-4)', *CTR*, 5 (1991), 183-201 (pp.183-184): 'Theophilus had prior knowledge of these events and Luke wishes to reassure his recipient that Jesus is the fulfillment of God's promises. Luke speaks of fulfilled events to raise the note of God's activity at the very start'.

[230] Acts 11:4. But Peter began and explained to them the succession (of events): καθεξῆς. See BDAG, p.490 s.v. καθεξῆς.

[231] This is an emphatic use of ἀσφάλειαν by its position in the sentence.

[232] 'Luke's concern with truth […] resides above all in his interpretation of the past and the desired effect of his narration is that others will find his narration convincing'. Green, 'Internal Repetitions in Luke-Acts', p.288.

[233] Todd Penner, *Praise of Christian Origins: Stephen and the Hellenists in Lukan Apologetic Historiography* (New York, NY: T. & T. Clark, 2004), p.220. For additional evidence that Luke was dependent upon the Hebrew Bible, see Pao and Schnabel, 'Luke', p. 220.

If Luke's story of the Jesus movement traces its origins in and demonstrates both thematic and literary dependence upon Israel's Scripture, it seems reasonable to suggest that Luke employed the literary techniques that shaped Israel's story in Scripture. Luke was immersed both in the message and the literary method of the OT.[234] As Brawley observes, 'Luke writes in an environment where he can expect to advance the legitimacy of Paul as faithful to his perception of Judaism by using techniques that were widely accepted'.[235]

We will argue that Luke adopted a well-known literary technique from Jewish Scripture without alteration. This claim for a seamless transition has been considered in recent scholarship, but we propose that a closer look at the text reveals that beneath the surface of the narrative is a network of intertextual threads, an elaborate edifice of corresponding links.

Recursions in Luke 1-2 Match Those in Scripture

We now intend to show that the compositional makeup of recursions in Israel's Scripture is utilized without alteration by Luke in the well-established recursion of the birth of Jesus and John in Luke 1-2. This textual area appears to be a rich source for Luke's use of parallels as Tannehill observes: 'The Lukan birth narrative is a carefully composed literary unit. It is united both by an elaborate pattern of repetition and by a sequence of increasing disclosure of God's purpose in Jesus'.[236]

Marshall shows that the parallel narrative of John and Jesus in Luke 1-2 is the work of a mind steeped in the OT and consciously making use of its knowledge so that some of the details in them are due to the desire to mold the story in the light of the OT. This detail includes

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[234] Luke's attitude toward Israel's Scripture is another subject in itself. Scholars have attempted to uncover Luke's method of citing Israel's Scripture, his method of argumentation. Various theories have been proposed: 'proof from prophecy', whereby Luke selected Scriptural citations to defend the actions and elevation of Jesus. Another method is described as 'promise/fulfillment typology', whereby Luke traces the accounts of Abraham, David, Elijah, Elisha and the application of these types through his two-volume work. Darrell Bock offers a third proposal titled, 'Proclamation from Prophecy and Pattern', whereby Jesus is proclaimed at first as the Messiah and then as 'Lord of all'. As Lord of all, the message of Jesus is now able to go to all people, Jews and Gentiles. See Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNT Supplement Series, 12 (Sheffield: Sheffield Academic Press, 1987). Based upon interaction with all of these various proposals, we suggest that Luke utilized not just one method, but many ways of using Israel's Scripture. He was not restricted to just one method of argumentation. The use of recursions, then, is just one of many literary methods to make his case.

[235] Brawley, *Luke-Acts and the Jews*, p.55.

[236] Tannehill, I, p.15.

vocabulary, style of narrative, familiar OT patterns, and a wealth of allusions to OT parallels and prophecies.[237] And just as the OT authors argued for continuity by showing deeds being repeated via recursion (Joshua repeating the deeds of Moses), so also Luke argues for continuity and other purposes by showing his characters also repeating prior deeds. Luke does not tell readers explicitly that Paul repeated Peter's deeds as well as Jesus' deeds. Instead, he shows Paul doing what Peter and Jesus did. Pervo argues,

> Luke does not argue for or assert theological continuity, he shows it in action. Jesus did what Moses, Elijah, and Elisha did; Peter and Paul will do the same. Such 'showing' is a literary technique. Luke's message focuses on the continuity of salvation history, and he communicates his message by telling stories.[238]

It is unsurprising, then, for that same mind, steeped in the OT, following OT patterns of argument and style of narrative, to mold his elaborate pattern of parallels in the same manner as he observed in Jewish Scripture.

Luke used recursions to connect the circumstances surrounding the conception of major characters, Jesus and John mirroring what we have observed in the Hebrew Bible.[239] As indicated in the table below, Luke intentionally shaped the chain of events so that the key elements of John's beginning (Luke 1:5-24) are repeated with variation in the narrative of Jesus' beginning (Luke 1:25-38).[240]

One indication of intentionality is that Gabriel's announcement to Mary commences with a temporal frame of reference ('in the sixth month', 1:26). In addition, even though the

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[237] I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text,* NIGTC (Grand Rapids, MI: Eerdmans Publishing, 1983), pp.45-49.

[238] Richard L. Pervo, *The Gospel of Luke*, The Scholar's Bible (Salem, OR: Polebridge Press, 2014), p.7.

[239] Seen in Table 1.

[240] The deliberate comparison and intertextual strategy of comparing birth narratives is not unique to Luke. Paola Mollo shows that there is a deliberate engagement of the birth narratives of Samson (Judg. 13) and Samuel (1 Sam. 2). Her argument is based upon the striking similarity of two phrases: 'if it had pleased God to kill' (Judg. 13:23) and 'it pleased God to kill' (1 Sam. 2:25b). See Paola Mollo, *An Intratextual Analysis of the Mirroring Birth Stories of Samson and Samuel: Explaining the Narrative Logic of Literary Montage* (Lewiston, NY: Mellen, 2015), pp.1-46. Another example of the use of parallels to compare sons can be observed in the accounts of Isaac and Joseph, both of whom are identified as the favorite of their fathers (Isaac, Gen. 22:2; Joseph, Gen. 37:3) and both are restored to their father alive. A ram takes the place of Isaac and goats' blood represents the death of Joseph to Jacob, although he had been spared, unbeknownst to his father. He will eventually be restored to his father alive. Isaac's two sons can be seen to adumbrate Joseph's two sons. The author shaped the narrative account so that the key element regarding Isaac's two sons is repeated in the life of Joseph's two sons. The key element is that the older son of Joseph, Manasseh, is replaced by the younger son Ephraim, recalling that Jacob the younger son of Isaac replaces the older son, Esau. And just as Jacob the younger son unexpectedly receives blessing (Gen 27:1-40), so also Ephraim the younger son unexpectedly receives blessing (Gen 48:12-20).

reference time is past ('in those days', Luke 1:39) and thus distant from the writer's perspective, Mary's visit is portrayed as coming on the heels of the events describing Elizabeth's pregnancy.[241]

Observe how Luke shapes the narrative events so that the key elements from John's beginning (the announcement of conception, etc.) are repeated in the account of Jesus' beginning (Table 5).

Table 5	
John the Baptist	**Jesus**
The angel Gabriel announces conception of John in response to prayer; aged Zachariah's response of fear and doubt; OT precedent of birth to aged and barren couple (Isaac, Genesis 18); a Nazarite; John will be great; infant filled with the Spirit from birth; John will be precursor to the Lord; John will be a prophet (Luke 1:5-25)	The angel Gabriel announces conception of Jesus though unsought in prayer; young Mary's response of fear and faith; no OT precedent of virginal conception to an aged and barren couple; a Nazarene; Jesus will be the Son of God; infant conceived by the Spirit; Jesus will be the Lord. Jesus will be the Savior (Luke 1:26-38)
Birth of John; joy will be result (1:14, χαρά, 57-58)	Birth of Jesus; *great* joy will be result (χαρὰν μεγάλην 2:1-20)
John circumcised and named (περιτεμεῖν 1:59-66)	Jesus circumcised and named (τοῦ περιτεμεῖν αὐτὸν 2:21)
Praise to God by Zechariah for birth of John; (1:68-79)	Praise to God by angels for birth of Jesus; (2:13-14)
Prophecy regarding John; will give people knowledge of *salvation* (γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ 1:67-79)	Prophecy regarding Jesus; will be a *Savior* to all the people (σωτὴρ 2:11)
Confirmation of identity and report of growth (ηὔξανεν 1:80)	Confirmation of identity and report of growth (προέκοπτεν 2:40-52)

Luke intentionally aligns these two biographical accounts by means of repetition to show their connectedness.[242] The table demonstrates that in order to connect John with Jesus, Luke shaped the account of Jesus by repeating the key elements from the prior account of John.

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[241] Stephen E. Runge, *Discourse Grammar of the Greek New Testament* (Peabody, MA: Hendrickson, 2015), p.383.

[242] The cumulative result of comparing the two characters is to highlight their similarities. Yet Luke also reveals striking contrasts between the two figures in order to show Jesus' superiority to John. John's birth will bring joy (Luke 1:14), but Jesus' birth will bring great joy (2:10). John will bring knowledge of salvation to the people (1:77), but Jesus will be a Savior to his people (2:11). John will be great (1:15), but Jesus will be the Son of God (1:35). John will be called a prophet (1:76), but Jesus will be called the Son of the Most-High (1:32). John was born to an aged woman, past the normal age of childbearing (1:7), but Jesus will be born to a virgin (1:26-28).

One example of verbal correspondence to compose the recursion is the double use of
ἐταράχθη to record the troubled responses of Zechariah and Mary to the announcement by the
angelic visitor, Zechariah: 'When Zechariah saw him, he trembled' (ἐταράχθη, 1:12). 'Mary
was greatly troubled' (διεταράχθη,1:29). Mary's response is recorded using the intensive
form of the same verb. A further example is the focus on joy as a response to the birth of
John and Jesus. John will be a joy to Zachariah (Luke 1:14). Jesus' birth will bring news of
great joy to John himself (1:44: 'the baby in my womb leaped for joy') and all the people
(Luke 2:15). The fabric of the two stories is tightly knit together by verbal equivalency and
resist the tearing of one episode loose from the fabric of the other.[243] The literary intertwining
shows that the author intended the two separate birth accounts to be compared and contrasted
one with the other. It is reasonable for readers to expect additional examples of comparison.

Luke also used a plethora of intertextual threads, characterized by loose paraphrase and a
wide variety of language, to compose the recursion. The entire two narratives might be
considered analogous.[244] The following two tables record the actual narrative phrases used by
Luke. By analyzing the announcement of and actual birth of John and Jesus, we are able to
see the elements Luke used to create recursions. They consist of verbal equivalents
('Descendant of Aaron', 'descendant of David'), corresponding concepts ('In the days of
King Herod'; 'In the sixth month'), and chronological consistency (the order of the birth
announcement is parallel in both accounts). The makeup of the repetition ranges from verbal
equivalency all the way to loose paraphrase, showing variation of vocabulary and language in
the art of repetition ('His wife Elizabeth' with 'Pledged to be married'; 'appeared to her' with
'went to her'; 'your wife will bear you a son' with 'you will be with child'; 'my words' with
'what the Lord had said'; 'she became pregnant' with 'baby in her womb'; 'I am an old man'
with 'I am a virgin').[245]

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[243] See Paul Minear's article for similar conclusions in 'Luke's Use of the Birth Stories', in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. by Leander E. Keck and J. Louis Martyn (Philadelphia, PA: Fortress Press, 1980), 111-130 (p.129).

[244] Moshe Garsiel shows that whole narratives may be considered as analogous only "when the points of comparison between narrative units are both numerous and evident." Moshe Garsiel *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels* (Ramat Gan: Revivim, 1985), p.365.

[245] For example, in the first set of parallels, 'In the' are the only two words shared by both accounts. 'The days of King Herod' and 'sixth month' are unrelated semantically. But they both refer to a period of time, both are used to commence the episode of births, and both are followed immediately by the mention of a descendant.

The following table (Table 6) of the two birth announcements shows that Luke went into great detail, employing abundant, linking threads, to connect the two accounts in the reader's mind. We observe verbal equivalency, wide use of language, diversity of vocabulary, loose paraphrase, and the same sequential pattern of events. The large number of intertextual threads adds density to the mirror-like correspondence and thus making it more conspicuous to the reader. Luke's method of comparing figures reflects the makeup of recursions found in Jewish Scripture: repetition with variation. What Luke observed in terms of the makeup of recursions in the OT, he then utilizes in his own volumes. Though the subject changes, the method is the same.

Table 6	
John's Birth Announcement (1:5-25)	**Jesus' Birth Announcement (1:26-38)**
Setting: 'In the days of King Herod' (1:5)	Setting: 'In the sixth month' (1:26)
Family: 'Descendant of Aaron' (1:5)	Family: 'Descendant of David' (1:27)
Marriage: 'His wife Elizabeth' (1:5)	Marriage: 'Pledged to be married' (1:27)
Location: Judea (1:5)	Location: 'Galilee' (1:26)
Heavenly Contact: 'appeared to him' (1:11)	Heavenly Contact: 'went to her' (1:28)
Messenger: ὤφθη δὲ αὐτῷ ἄγγελος κυρίου (1:11)	Messenger: ἀπεστάλη ὁ ἄγγελος Γαβριὴλ […] καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν (1:26-28)
Response: ἐταράχθη Ζαχαρίας ἰδών (1:12)	Response: ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη (1:29)
Μὴ φοβοῦ (1:13)	Μὴ φοβοῦ (1:30)
'the people of Israel' (1:16)	'the house of Jacob' (1:30)
Promise: 'your wife will bear you a son' (1:13)	Promise: 'you will be with child' (1:31)
Name: καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην (1:13)	Name: καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (1:31)
Status: ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου (1:15)	Status: οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται (1:32)
Spirit: καὶ πνεύματος ἁγίου πλησθήσεται (1:15)	Spirit: Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ (1:35)
Response by Zechariah: καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον (1:18)	Response by Mary: εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον (1:34)
Question: 'How can I be sure of this?' (1:18)	Question: 'How can this be?' (1:34)
Zechariah: 'I am an old man' (1:18)	Mary: 'I am a virgin' (1:34)
Faith: ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου (1:20)	Faith: καὶ μακαρία ἡ πιστεύσασα (1:45)
Word: 'my words' (1:20)	Word: 'what the Lord has said' (1:45)
Certainty: 'which will come true' (1:20)	Certainty: 'will be accomplished' (1:45)
Time: 'when his time was complete' (1:23)	Time: 'at that time Mary got ready' (1:39)
Home: ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ (1:23)	Home: καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου (1:40)
Fulfilment: 'she became pregnant' (1:23)	Fulfillment: 'the baby in her womb' (1:41)
Favor: 'he has shown his favor' (1:25)	Favor: 'Why am I so favored?' (1:43)

After the announcement of the births, we can observe that the actual birth of John (1:57-58) and Jesus (2:1-20), the circumcision and naming of the two boys (1:59-66; 2:21) and the praise given to God (1:67-79; 2:25-39), are also consciously arranged as an extended recursion. Some examples of the multiple threads Luke used to arrange Jesus' birth to remind the reader of John's birth are as follows (Table 7):

Table 7	
The Birth of John (1:57-58)	**The Birth of Jesus (2:1-20)**
Time: 'When it was time' (1:57)	Time: 'The time came' (2:6)
Birth: 'For Elizabeth to have her baby' (1:57)	Birth: 'For the baby to be born' (2:6)
ἐγέννησεν υἱόν (1:57)	καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον (2:7)
Joy: συνέχαιρον αὐτῇ (1:58)	Joy: ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην (2:10)
Circumcision: ἦλθον περιτεμεῖν τὸ παιδίον (1:59)	Circumcision: Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν (2:21)
Name: Ἰωάννης ἐστὶν ὄνομα αὐτοῦ (1:63)	Name: καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς (2:21)
ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι (1:59)	τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου (2:21)

Luke used at least seven intertextual threads to link the birth stories. Five threads show diversity of vocabulary and contain no verbal equivalents. But the parallels clearly correspond and are intentional; each thread maintains the sequential pattern of the story. Two threads show exactness of language ('she gave birth' and 'she gave birth'; 'to circumcise' and 'to circumcise'). Rather than restrict himself only to use verbs, Luke also used substantives to repeat prior themes (such as birth, naming, joy, son, and time) to construct the recursion. Luke used key elements ranging from strict verbal equivalency to free paraphrase.

Luke does not tell readers explicitly that he is going to compare Jesus with John. His method of argumentation, like the OT authors before him, is to show similar events and deeds via recursion. The makeup of Luke's recursions—repetition with variation—mirrors what we have found in Israel's Scripture. Luke has not changed the method of composing recursions from what he found in Jewish Scripture.

What are Luke's purposes for the comparison of John and Jesus? We suggest that Luke seeks to achieve at least two purposes. The first purpose is to show continuity with Israel's history: due to divine intervention, the unique conception and births of John and Jesus to aged Elizabeth and the virgin Mary remind readers of the similar, unique births of Isaac to aged

and childless Sarah and other wives of the patriarchs. The second purpose of the parallels is to show that while John is important, Jesus is greater than him. Luke does not tell readers that Jesus is greater than John explicitly. Instead, by placing the two characters side by side via recursion, readers can see for themselves—John born to an aged woman, Jesus born to a virgin, John will be a prophet, Jesus will be the Son of God. John was important, but Jesus was even more important. Luke uses recursions to show that Jesus was more important than John.

Recursions in Luke 1 and Acts 1

The presence of multiple recursions in the opening scenes of Luke's Gospel encourages us to examine the opening scenes in the second portion of his two-volume work. Keener concurs with our assumption: 'That the narrative portion of this two-volume work opens with such clear parallels would alert readers to be sensitive to such parallels later in the work as well'.[246]

We now examine the first episode in the second volume for additional examples of Lukan parallels. But we do not expect to observe an additional comparison of two characters such as was the case with John and Jesus in Luke 1-2. Instead, we hope to answer the question: did Luke compose the opening narrative of his second volume, Acts 1:1-11, by repeating key elements with variation from a prior account in the Third Gospel? And, if such is the case, what purpose does the parallel serve in Luke's larger strategy?

As a result of our close analysis of the text, we will show that the author composed Acts 1:1-11 as a recursion of Luke 1:1-23. The table to follow shows how Luke composed the narrative of Acts 1:1-11 by repeating key elements with variation from Luke 1:1-23. The key concept that binds the two beginning episodes together is the presence of divine messengers (the angel Gabriel and the two men dressed in white) and their instructions to the characters in the stories. The table to follow (Table 8) includes the Greek wording where relevant and English where repetition with variation is employed by the author.

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[246] Keener, I, p.557.

Table 8	
Luke 1:1-23	**Acts 1:1-12**
'*Many* […] drawn up an account […] It seemed good also for *me to write*' (γράψαι 1:3)	'*I* […] *produced*' (1:1)
'the things that have been *fulfilled*' (1:1)	'All that Jesus began *both* to do and teach' (1:1)
'*Handed* down to us' (1:2)	'after *giving instructions*' (1:2)
'from the *first*' (1:2)	'in my *first* book' (1:1)
'*eyewitnesses* and *servants of the word*' (1:2)	'*the apostles* […] *showed themselves* to these men' (1:2)
'*carefully investigated*' (1:3)	'I wrote about *all* that Jesus' (1:2)
'write an *orderly account*' (1:3)	'my *former book*' (1:1)
κράτιστε Θεόφιλε (1:3)	ὦ Θεόφιλε (1:1)
'so that you may know *the certainty*' (1:4)	'gave *many convincing proofs*' (1:3)
'you *have been taught*' (1:4)	'to *teach*' (1:1)
'he was *chosen*' (1:9)	'the one he had *chosen*' (1:2)
'all the *assembled* worshippers' (1:10)	'when they had *assembled* together' (1:6)
'an *angel* of the Lord' (1:11)	'two *men in white*' (1:10)
'standing at the right side' ἑστὼς ἐκ δεξιῶν (1:11)	'stood near them' παρειστήκεισαν αὐτοῖς (1:10)
'burn *incense* […] burning *incense*' (1:11)	'a *cloud*' (1:9)
'when Zechariah *saw* him' (1:12)	'fixed their *eyes*' (1:10)
καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην (1:13)	Ἰωάννης (1:5)
ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου (1:15)	ἀπὸ τῶν ὀφθαλμῶν αὐτῶν (1:9)
καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν (1:16)	ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; (1:6)
πατέρων (1:17)	ὁ πατὴρ (1:7)
ὁ παρεστηκὼς (1:19)	τί ἑστήκατε (1:11)
'I stand in *the presence of God*' (1:19)	'taken into *heaven*' (1:11)
'you *will be silent*' (1:20)	'you *will be my witnesses*' (1:8)
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ (1:23)	Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ (1:12)

The table shows that Luke's recursion included verbal equivalency (to write, Luke 1:1; wrote, Acts 1:1; first, Luke 1:2; first, Acts 1:1; Theophilus, Luke 1:3; Theophilus, Acts 1:1; standing, 1:11; stood, 1:10) and diversity of vocabulary (eyewitnesses and servants of the word, 1:2; the apostles 1:2), and free paraphrase (angel of the Lord, 1:11; two men in white, 1:10). For example, 'write an orderly account' in Luke 1:3 is referred to as 'my former book' in the second account (Acts 1:1). Both phrases undoubtedly refer to the same volume, but the

connection is composed by loose paraphrase rather than by verbal equivalence. The angel of the Lord in Luke 1:11 is matched by including the two men in white in Acts 1:10. We are not suggesting that the two men in white are the same as the angel in Luke 1. Instead, Luke's inclusion of the two men in white in the Acts episode shows Luke's method of composing a recursion. He shapes the narrative of Acts 1:1-11 by repeating with variation the key elements from Luke 1:1-23. As in the case of comparing the birth of Jesus with that of John, the repetition of the key elements shows great diversity of language from verbal equivalency to the loosest type of paraphrase.

One distinctive element cohering the two separate accounts appears to be the presence and announcement of divine messengers. The angel Gabriel appeared to Zechariah to announce the birth of John and his preparatory ministry for the coming of the Lord. The two men in white appeared to the apostles to announce Jesus' eventual return. In both cases, whether Luke 1 or Acts 1, the coming of the Lord is assured by a divine messenger. So, each of Luke's volumes commences with the assurance of the coming of the Lord by a heavenly figure.

That Acts 1 begins with a parallel that reminds readers of Luke's first volume, suggests that additional parallels between the Third Gospel and the second volume might be anticipated; those parallels might show the fulfillment of narrative prophecies such as the giving of the Holy Spirit contained in Luke (Luke 24:49).[247] But the point we wish to underscore is that the makeup of Luke's densely populated recursions is composed of a variety of intertextual threads. Exact language is employed but is not restricted to such.[248] In Luke's method, recursions are formed by a great variety and diversity of intertextual threads. The effect of multiple intertextual equivalences is to reinforce the bond and make the correspondence increasingly visible to readers. The evidence for correspondence between narratives will be cumulative, rather than depending on any one point of connection. The abundant number of threads add density and strength to the correspondence threads, making the connection more

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[247] Rothschild's major thrust in a persuasively argued chapter is that Luke's use of parallels between characters in the Third Gospel and Acts are to enhance the credibility of the narrative events. 'The overall thrust of aligning the portraits of Jesus, Peter, and Paul in Luke-Acts, however, is to persuade audiences, not of the authority of any single figure of the past, but of the reliability of the account before them.' Clare K. Rothschild, *Luke-Acts and the Rhetoric of History: An Investigation of Early Christian Historiography*, WUNT 2/175 (Tübingen: Mohr Siebeck, 2004), 99-141 (p.130).

[248] Contra Praeder, 'Parallel language is a much more precise type of parallel; only verbal repetitions or similarities qualify as such' (p.29).

visible to the careful reader. The threads range from verbal equivalency all the way to free paraphrase. As Kline has argued in her work on the parallels connecting David to Jacob, Isaac, and Joseph, the requirements for identifying connections need not be overly strict because the narrative will contain multiple threads, some distinctive, but others not.[249] This pattern of literary freedom to compose parallels in the OT matches the evidence for recursions in the Third Gospel.

Recursions in Luke 24 and Acts 1

Luke also used recursion to tie the conclusion of his first work (Luke 24:36-53) together with the introduction of his second work (Acts 1:1-12), creating a seamless overlap and recapitulation.[250] The Third Gospel concludes with a promise from Jesus that the gift of the Holy Spirit would soon be given to the eleven apostles (Luke 24:49). The same promise is then *repeated* by Jesus in Acts 1:1-12 (see Table 9 below). The fulfillment of that promise occurs early in the account of Acts (Acts 2:1-13). Scholars, such as Barrett, Marshall, Bruce, and Witherington,[251] and others have observed this literary overlap, but have overlooked the multiple submerged correspondences. Pervo's comments, like other scholars, recognize Luke's technique of recapitulating:

> If the parallels between Acts 1-2 and Luke 1-2 are formal and modal, the links between Luke (24:36-53) and the beginning of Acts (1:1-14) are specific and thematic. Both contain postresurrection appearances in which Jesus promises the disciples forthcoming endowment with heavenly power, commissions them as

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[249] Kline.

[250] 'Reference has frequently been made to Luke's ascension narratives, which assumes that Luke 24 and Acts 1 are in fact relating the same event. Although this has not gone unchallenged, there seems little doubt that this is the case. The occurrence of ἀνελήμφθη in Acts 1:2, referring to material contained in the previous volume, makes it clear that the Gospel contains an account of the ascension, and this can only be Luke 24:50-53 (cf. ἀνελήμφθη in 1:22). Furthermore, while there are obvious differences between the two accounts, the similarities are such as to make identity a virtual certainty. Both passages refer to the Eleven, to world mission as the necessary prerequisite to the coming of the Kingdom, to the need to stay in Jerusalem and await the coming of the Spirit to the role of the disciples as witnesses, to Jesus being received up into heaven, to the same geographical location (Bethany/Mount of Olives), to the return to Jerusalem, and to attendance at the temple and prayer. Not only is the subject matter clearly the same, there are numerous linguistic parallels which underline the identical nature of the incidents recorded. This conclusion is important because it means that both narratives can and must be taken into account in determining the nature of the event described, and since the similarities serve only to highlight the differences, these must be adequately explained'. John F. Maile, 'The Ascension in Luke-Acts', *TynB*, 37 (1986), 26-59 (p.39).

[251] C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*, ICC (Edinburgh: T. & T. Clark, 1994), I, p.61; I. Howard Marshall, *The Acts of the Apostles: An Introduction and Commentary,* TNTC (Grand Rapids, MI: Eerdmans, 1980), p.55; F. F. Bruce, *The Acts of the Apostles*: *The Greek Text with Introduction and Commentary*, 3rd edn (Grand Rapids, MI: Eerdmans, 1984), p.97; Ben Witherington, III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1998), p.105-114; Eckhard J. Schnabel, *Acts*, ZECNT (Grand Rapids, MI: Zondervan, 2012), p.67.

'witnesses' and directs them to remain in Jerusalem […]. Both report an ascension outside of Jerusalem and the subsequent return of the disciples to the city.[252]

The author does not tell readers explicitly that Acts 1-12 is an overlap or a recapitulation of Luke 24:36-53, per se. Instead, he shows readers by way of repeated actions (recursion) that it is a recapitulation. His literary freedom is expressed by using verbal equivalents as well as loose paraphrase to compose the overlap. For example, some of the intertextual threads are identical in vocabulary. But within the larger parallel, some threads share no linguistic agreement or verbal equivalency, but loose paraphrase, despite the fact that he is retelling the exact same event. Keener also argues for literary freedom in the composition of parallels:

> Although Luke recapitulates the events of Luke 24:39-53 at the beginning of his new book, he does so with some differences […] The substantial degree of overlap between Luke's two versions, however […] suggests that literary freedom plays a larger role here than variant tradition. That Luke feels free to paraphrase the same substance in different words should warn interpreters not to press his speeches as verbatim reports.[253]

Observe the literary freedom utilized to compose a web of repetitions (Table 9). They consist of verbal equivalencies and loose paraphrase. This series of submerged correspondences, we suggest, is part and parcel of Luke's subtle narrative art.

Table 9	
Luke: What Jesus *Began* to do/teach (Luke 24:36-53)	**Acts: What Jesus *Continues* to do/teach (Acts 1:1-12)**
The Commissioning and Ascension of Jesus	The Commissioning and Ascension of Jesus
παθεῖν τὸν χριστὸν (24:46)	μετὰ τὸ παθεῖν (1:3)
'Jesus *Himself* stood among them' (24:36)	'He showed *himself* to these men' (1:3)
'*Look* […] *touch* […] *showed* them […] *he ate*' (24:39)	'he gave them many *convincing proofs* that he was alive' (1:3)
ἐπέγνωσαν αὐτόν […] ἔστη ἐν μέσῳ αὐτῶν (24:31, 36)	δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς (1:3)
'He *opened their minds* […] understand *the Scriptures*' (24:35)	'*he spoke to them* about *the kingdom of God*' (1:3)
'he took it and *ate in their* presence' (24:43)	'while he was *eating with them*' (1:4)
καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν (24:48-49)	ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου (1:4-5)
'*you will be* clothed *with power* from on high' (24:49)	'*you will be baptized with the Holy Spirit*' (1:5)
ἀνεφέρετο εἰς τὸν οὐρανόν (24:51)	οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ᾽ ὑμῶν εἰς

[252] Pervo, *Acts*, p.32.

[253] Keener, I, pp.647-648.

	τὸν οὐρανὸν (1:9)
ὑμεῖς μάρτυρες τούτων (24:48)	ἔσεσθέ μου μάρτυρες (1:8)
ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν (24:49)	λήμψεσθε δύναμιν (1:8)
'vicinity of *Bethany*' (24:50)	'the *Mount of Olives*' (1:12)
ὑπέστρεψαν εἰς Ἰερουσαλὴμ (24:52)	ὑπέστρεψαν εἰς Ἰερουσαλὴμ (1:12)

Table 9 shows that Luke arranged the narrative events so that the key elements (from precise repetition of words, e.g., 'power,' 'taken up', 'witnesses', 'returned', to diverse vocabulary and loose paraphrase, e.g., 'Bethany and Mount of Olives', 'touched, showed, ate […] many convincing proofs', 'clothed' […] 'receive', 'clothed' […] 'baptized') from the conclusion of his first volume (Luke 24:36-53) are repeated in the beginning of his second volume (Acts 1:1-12). Luke does not tell readers explicitly that this episode is a recapitulation of the events of Luke 24:36-53. Instead, by means of recursion, he shows the reader implicitly that the events of Acts 1:1-11 are such. Luke narrates by showing rather than by telling. The literary freedom that Luke displayed in composing this recursion suggests that he adopted the technique from Jewish Scripture without change: repetition with variation.[254]

Luke's use of ἤρξατο[255] (Acts 1:1) and the overlap material suggests that the ministry inaugurated by Jesus in the Third Gospel in Israel is now transferred over to his successors.[256] The eleven apostles mentioned in Acts 1:14 will carry on the unfinished task begun by Jesus.

Summary: Luke Adopted a Well-Known Literary Technique

We have first proposed that the wide use of recursions, otherwise known as parallels, echoes, reenactments, in Jewish Scripture is an established phenomenon recognized among scholars.[257] We have provided multiple examples of recursion that show how the Scriptural

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[254] As part of his literary style, Luke also composes repetitions at a phonological level as will be shown in chapter four and five. As we have shown earlier in this chapter, phonology is a common literary phenomenon in the Hebrew Bible utilized to establish parallels and is not unique to Luke. For an example of how phonological parallels are constructed and how they are used to support an argument, see Robert L. Cole, 'Psalm 23: The Lord is Messiah's Shepherd', in *The Moody Handbook of Messianic Prophecy*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), pp.543-558; see also Robert L. Cole, 'Psalms 1-2: The Psalter's Introduction', in *The Psalms: Language for All Seasons of the Soul*, ed. by Andrew J. Schmutzer and David M. Howard, Jr. (Chicago, IL: Moody Publishers, 2013), pp.183-195; and Robert L. Cole, 'Psalm 3: Of Whom Does David Speak, Himself or Another', in *Text and Canon: Essays in Honor of John H. Sailhamer*, ed. by Robert L. Cole and Paul J. Kissling (Eugene, OR: Pickwick Publications, 2017), pp.137-148.

[255] For support of our view that ἤρξατο means that the second volume addresses what Jesus continued to do and teach though the apostles and recognized by the use of recursions, see Keener, I, p.652.

[256] The apostles do not replace Jesus nor are they his equal. They are his successors in a limited way, soon to be empowered by the Spirit to be witnesses of his resurrection and to perform miracles as Jesus did.

[257] See page 1.

authors intentionally fashioned the elements of a narrative (*how* they tell the story) so that key elements, and even minor details and marginal elements of the first narrative, are then intentionally repeated with linguistic variation in the second narrative. The intertextual connection is composed of multiple strands woven together by the author to show a correspondence between two events. The makeup of the repetitions shows literary freedom, utilizing verbal exactness and variation of vocabulary, diversity of language, and loose paraphrase. The cumulative effect of the series of densely woven strands is to add density to the intertextual connection and make it conspicuous to readers. The examples we have provided show that Sailhamer's definition of recursion in general is on target.

The purposes for such repetitions are also varied. By repeating the key elements from a prior narrative, recursions compare major characters, show continuity and connectedness, construct succession narratives, and support the plausibility of a narrative account. The authors of OT narratives communicate more by showing than telling.

We have also attempted to show from an analysis of recursions found in Luke 1-2, Luke 1 connecting Acts 1, and the overlap of Luke 24:36-53 and Acts 1:1-12, that the makeup of recursion found in the OT matches recursions in Luke-Acts. The sole criterion in both the Jewish Scripture and the examples in Luke-Acts is repetition. Repetition, as indicated in Sailhamer's definition of recursion, is the fundamental essence of recursion. But it is important to make clear that the repetition from one narrative to the next is not based upon exactness of language. Repetition does not depend on verbal equivalency. The web of intertextual threads utilized to repeat key elements in every example cited range from exactness of language all the way to the loosest type of paraphrase. In other words, parallels are not based exclusively upon close agreement in the Hebrew or Greek text. Linguistic agreement provides evidence for the parallel. But, in multiple examples from both OT and Luke-Acts, the series of intertextual threads linking two episodes contain few verbal equivalents. But this lack of verbal equivalency should not be used to deny the existence of the parallel nor does it weaken the parallel, but, instead, shows the author's wide use of language and diversity of vocabulary. So, when examining texts in the OT or Luke-Acts for recursions, the reader must look for occurrences of repetition, but repetition with variation.

Luke, as the authors of the Jewish Bible prior to him, did not tell readers explicitly that he was going to compare the birth of John the Baptist and Jesus or state the superiority of Jesus

over John. Rather, he narrates more by showing than telling. Showing readers is his literary technique. Like the OT authors, Luke also utilizes recursion to do the actual telling.

How do we account for the close similarity of Luke's recursions and method of telling with those found in Jewish Scripture? The explanation that seems best to account for this literary congruency is that Luke adopted the technique of recursion from the OT. This literary evidence from Luke-Acts also suggests, then, that Sailhamer's definition of recursion for the OT is appropriate for our examination of recursions in Luke-Acts.

Luke's grounding in the OT, and his purpose in writing Luke-Acts so that his readers might achieve certainty (Luke 1:4) shows that he adopted the well-known and oft-used literary device of recursion without alteration. The way the authors of the OT composed their stories is the same way that Luke achieved one of his theological goals in the Third Gospel and Acts, namely to compare figures by way of recursion. Luke's message and literary method of recursion were both derived from Jewish Scripture. Just as the authors of Israel's Scriptures aligned major characters (Adam-Noah; Noah-Abraham; Moses-Joshua; Elisha-Elijah) and major events (beginnings, Genesis 1; new Beginnings, Genesis 9; the Fall, Genesis 3; Noah's fall, Genesis 9) by repetition to conform to previous characters and events in the narrative, so also Luke shaped the extended accounts of Jesus' birth as a recursion of John's birth, narratives that remind the reader of similar OT characters (such as Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel). But our claim for Luke's adoption is not new or even novel. As Postell argues about the NT use of OT figures to draw parallels and make typological links:

> In what follows, evidence will be examined to show that Adam, Moses, Israel, and the Tabernacle were already interpreted typologically in the OT long before the time of Christ. The OT's design was to prepare its readers for the future through careful meditation on the past. The NT interpretation of these passages and concepts is not only an appropriate continuation but demonstrates highly sensitive treatment of the OT texts revealing many similar typological interpretations.[258]

Keener also argues that Luke's adoption from the OT is not unique:

> The principle of linking characters 'typologically' in biblical history is not one that Luke originated; nor would his source for such an approach necessarily be solely

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[258] Seth D. Postell, 'Typology in the Old Testament', in *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), 161-175 (p.161).

Hellenistic. Old Testament literature often structured narratives in parallel patterns as well.[259]

Luke's opening two chapters provide the scholar with a rich, fertile field for examining his use of recursion. As such, it is ideal ground to analyze his method of comparing figures via recursion. On the basis of our analysis of this testing ground, we have shown evidence that the compositional makeup of the Lukan recursions in chapters 1-2 is congruent with the nature of the same literary device in Jewish Scripture, defined explicitly by John Sailhamer. For his own theological purposes, Luke adopted the literary technique of recursion from the OT.

So, the ancient story of God and His people—from Genesis to Jesus in the Gospels—is continuous, joined together seamlessly; it shows connections at a theological level. According to Richard Hays, 'The overall design of Luke's two-volume work, accordingly, highlights God's purpose in fulfilling the promise of redemption for his people Israel'.[260] One device by which biblical authors crafted and told their stories—recursion—to show the implicit connectedness also appears to be seamless.

With a working definition in hand, we are now in a position to begin to examine the reach of Luke's use of recursions in his two-volume work. For the purpose of this study, we will identify recursions as, 'The narrative technique of recursion is the author's deliberate shaping of the narrative events so that the key elements of one narrative are repeated in others',[261] according to John Sailhamer's definition.

Suggested Guidelines for Observing Recursions

As we trace out these examples, we will follow a series of guidelines accumulated from our analysis of multiple uses of recursion in Israel's Scripture and in Luke's two-volume work. What clues should the reader look for in detecting the presence of a recursion? What are some suggested requirements and expectations for the researcher?

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[259] Keener, I, p.573.

[260] 'Of all the evangelists, Luke is the most intentional, and the most skillful, in narrating the story of Jesus in a way that joins it seamlessly to Israel's story', Hays, p.191.

[261] Sailhamer, *Introduction to Old Testament Theology*, p.292.

First, detecting recursions in Luke-Acts requires at least a working knowledge of Israel's Scripture and Luke's two-volume work. Luke's recursions are unstated and implicit, not openly expressed and somewhat camouflaged. To use Howard Evans' term, the parallels are a series of submerged correspondences, skillfully *inwrought* into the narrative.[262] And so because Luke's editorial comments or specific citations from Israel's Scripture are not used explicitly to introduce a recursion,[263] it is left to the reader conversant with those Scriptures[264] to detect them. Denova suggests the same guideline: 'To do so requires a working knowledge of Israel's Scripture that is at least as equal to Luke's'.[265]

Like his predecessors in Israel's Scripture, Luke does not tell us explicitly that he is about to use this literary device. As Alter observes, repetition in narrative tends to be at least partly camouflaged, and we are expected to detect it, to pick it out as a subtle thread of recurrence in a variegated pattern.[266] So, for example, readers of Luke's second volume (Acts) are expected to have an extensive familiarity with the first volume (Third Gospel) which precedes it. Readers of the Third Gospel, a narrative of fulfillment (1:1) are also expected to have a working knowledge of Israel's Scripture and 'must recover the unstated or suppressed correspondences between the two texts'.[267] So, for example, the miraculous escape of Peter from prison the night before his execution (Acts 12:1-17) plays a dual role in Luke's strategy. Peter is raised from the sleep of death by an angel; the guards are depicted as helpless and the door of the jail is miraculously opened. The angel suddenly disappears. The first person Peter appears to is a woman who joyfully shares the news with the church and is initially disbelieved. This episode, by means of multiple intertextual threads, recalls the resurrection of Jesus from the sleep of death in Luke 24:1-12. Yet, not all of the details in this episode thematically connect with Jesus' resurrection. The second role this story fulfills, we suggest, is to remind the reader of Israel's exodus from Egypt. The verbal and thematic

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[262] 'We may easily discern from these parallel quotations how skillfully the author has inwrought into his narrative the facts […].' Howard Heber Evans, *St. Paul: The Author of the Acts of the Apostles and of the Third Gospel* (London: Wyman & Sons, 1884-1886), I, p.45.

[263] In contrast to Matthew's sixty, explicit formula quotations and numerous allusions, Luke's use of intertextuality is employed in a subtle manner.

[264] In order to detect the suppressed correspondences, 'elusive hints and reminiscences', between Lukan narratives and Israel's Scripture, Hays asserts that 'a reader whose encyclopedia of reception is formed by Israel's Scriptural story and its interpretation within Jewish tradition'. See Hays, p.198.

[265] Denova, p.114.

[266] Alter, *The Art*, p.121.

[267] Hays, p.198.

correspondences connecting the two 'escape' stories suggest this secondary role.[268] To follow Luke's strategic use of recursions, readers of Acts require a prior knowledge both of Israel's Scripture and the Third Gospel.

Second, perseverance in a close reading of the text is perhaps the most important guideline. Hays' guideline for identifying intertextual echoes in Lukan studies also stresses close attention to the text: '[…] close attention to Old Testament precursor texts can yield theologically provocative results'.[269] The very word 'recursion' carries the very idea of repetition. The reader can detect recursions when prior themes, time notations, situations or circumstances, geographical locations, verbs, nouns, combination of words, the use of questions, issues and chronological successions are *repeated,* often with variation. But because the clues to recursions are implicit, careful, persevering analysis in observing repetitions is often the key factor between success and failure. This has been our experience from the beginning of our work. A close reading and rereading of the Third Gospel and Acts, repeated again and again, sees behind the veil and what was initially unseen or blurred, comes clearly into focus. Richard Longenecker concurs:

> Often the parallelism is so subtly presented in the narratives that it is easily overlooked unless one studies Acts with Luke's Gospel constantly in mind. This structural parallelism and tying in of details between the two volumes runs throughout Luke's writings—not crudely or woodenly, but often very subtly and skillfully—and we would do well to watch for it.[270]

Third, specific word searches might be helpful on occasion. For example, we initially failed to detect an episode in Paul's experiences that was patterned after Jesus' fasting and temptation in the wilderness for forty days (Luke 4:1-13). Paul spent no time in the wilderness facing the devil and, while he may have fasted, nowhere in Luke's narrative can one find him fasting for forty days. The omission seemed incongruous with Luke's strategy of aligning the major events of Paul's life with that of Jesus. But surely the temptation of Jesus by the devil after forty days of fasting was a major event in his experience.

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[268] τῇ νυκτὶ ταύτῃ (Ex. 12:12), τῇ νυκτὶ ἐκείνῃ (Acts 12:6); μετὰ σπουδῆς (Ex. 12:11), Ἀνάστα ἐν τάχει (Acts 12:7); περιεζωσμέναι, καὶ τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν (Ex. 12:11), Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου, (Acts 12:8).

[269] Hays, p.411, n.33.

[270] Richard N. Longenecker, 'The Acts of the Apostles', in *The Expositor's Bible Commentary*, ed. by Frank E. Gaebelein, vol. 9 (Grand Rapids, MI: Zondervan, 1981), 205-573 (p.232).

After what seemed like fruitless searching, we initiated a word search of what appeared to be a key term, the number 'forty' (Luke 4:2). Careful comparison of Jesus' temptation after *forty days of fasting* with the account of '*over forty men*' (Acts 23:13)[271] *who refused to eat and drink* until they had killed Paul, allowed the implicit parallel to become evident (Acts 23:12-15). The repeated word 'forty' was just the visible tip of the iceberg. Closer analysis of the two episodes showed that there was, below the surface, a network of intertextual threads weaved together to correspond one to the other. Just as Jesus endured a severe trial for *forty days* in a hostile environment (wilderness), so also Paul was exposed to a dangerous plot by over *forty men* in a hostile environment. But the discovery of the network of intertextual threads all started with a word search of a key term.

Fourth, while this goes without saying, detection of repetitions between Luke-Acts requires close reading and analysis of the *first* text, the Third Gospel. As far as the examination of Paul's experiences in Acts 9-28 is concerned, a thorough knowledge of Jesus' experiences in the Third Gospel is required.[272] Acts focuses on what Jesus *continues* to do through his successors which he *began* in the Third Gospel (Acts 1:1). Jesus' experiences in the Third Gospel constitute Luke's template for Paul's portrait.[273] So, an extensive familiarity with the experiences of Jesus is essential to detect the presence of repetitions in Paul's experiences in Acts.

Look Ahead: Chapter Three

The establishment of a working definition of recursion and the analysis of the opening episodes in Luke 1-2 encourage us to continue seeking further examples in his two-volume work. Our purpose in chapter three will be to show that Luke's use of the literary technique of recursion is not occasional or accidental, but a standard literary technique in his

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[271] The phrase 'over forty men' appears gratuitous in the narrative. As in other cases, why didn't Luke simply cite the exact number of men? He did so in the account of the sea voyage in Acts 27 (276, 27:37). The number of men may have been fifty or sixty. But Luke uses the phrase 'over forty' as an additional clue that this episode in Paul's experience has been aligned with Jesus' forty-day period of fasting and temptation in the wilderness.

[272] Hays asserts the same requirement: 'precisely because Luke's Gospel contains anticipation of themes that become fully intelligible only in Luke's second book, our reading of the Gospel will sometimes necessarily draw material from Acts in order to shed light on the language expectations created by the story' (Hays, p.194-195).

[273] Hays' methodology for reading Acts is as a lens through which Luke must be viewed: 'In the case of Luke's Gospel, such a reading will constantly bear in mind that the Acts of the Apostles, particularly in its accounts of the apostolic preaching, provides an important lens through which the first book's account "of all that Jesus began to do and to teach" must be viewed' (Hays, p.244).

compositional strategy of the Third Gospel and Acts. Rather than telling his readers explicitly, Luke argues his case by showing his readers the actions and deeds of his characters. As Mattill has shown, based upon his persuasive argument that Evans' work has permanent value, parallels—a way of showing—are the hallmark and the very warp and woof of Luke-Acts.[274] Hays shows that intertextual echoes, links, and other subtle narrative signals, appear on virtually every page of Luke's Gospel.[275] We are persuaded by Mattill's work on the Jesus-Paul parallels and now find just cause to look beyond his work. By means of a close analysis of Lukan narratives, we intend to show multiple examples of recursions, some of which have been overlooked, and others recognized by scholars, but not yet scrutinized at a detailed level. We will show that beneath the apparent surface of two texts lies a virtual edifice of intertextual threads previously undetected. The result of establishing Luke's use of recursions as a standard teaching device and showing how those recursions are composed, will pave the way for our ultimate objective: the analysis of the Jesus-Paul recursions.

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[274] Mattill, Jr., 'The Jesus-Paul Parallels', p.36.
[275] Hays, p.191-264.

CHAPTER THREE

THE USE OF RECURSIONS IN LUKE-ACTS

Introduction

Our working definition of the literary technique of recursion, valuated, shaped by and sustained by examples in Israel's Scripture and in his own two-volume work, paves the way for a fresh approach to Luke's two-volume narrative. We have argued in chapter two that Luke's story of Jesus is about divine promises to Israel brought to fulfillment. Israel's past was the time of promise and the present time is the age of fulfillment. The story of Jesus is not isolated or unconnected, but a story of continuity with the history of God's people in Jewish Scripture. Luke composed his narrative of selected events from Jewish Scripture that have been brought to fulfillment (Luke 1:1-4);[276] to do so, he also adopted the literary device of recursion, a technique well-attested in Israel's Scripture and in the first two chapters of his own work.[277] Readers, then, can reasonably expect to encounter the author's wide use of recursion in the remainder of his work.

Like other biblical writers, Luke exploited the literary techniques of his particular language as a tool for argument and communication. Like OT authors, he argues his case by showing characters in action. His multiple use of recursion in both volumes is, therefore, an essential factor for consideration in determination of meaning of a text. We hope to demonstrate that Luke-Acts, like other biblical works, evinces a text that is permeated with multiple examples and a variety of distinctive usages of recursion apart from the biographical Jesus-Paul parallels. Luke's recursions, while maintaining the essential element of repetition with variation, show inevitable flexibility in size, purpose, and format. No two recursions are alike but reflect adaptability based upon authorial intent. So, on that basis, we will argue that the presentation of Paul cast as Jesus via multiple uses of recursion in chapter 5 are not an exclusive or exceptional use of this literary technique, but part and parcel of Luke's compositional strategy. A.J. Mattill, Jr. argues for the supreme importance of the Jesus-Paul parallels, but also for the legitimate role that other parallels play in Luke's work:

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[276] See chapter 2 for the force of the articular perfect passive participle τῶν πεπληροφορημένων (Luke 1:1).

[277] 'The repetition of words (or roots) is a stylistic feature often found in biblical narrative. There are various kinds of repetition, in accordance with its position in the text or the function it fulfills'. Shimon Bar-Efrat, *Narrative Art in the Bible,* trans. by Dorothy Shefer-Vanson (Sheffield: Almond Press, 1989), p.211. Robert C. Tannehill discusses the various functions that Luke's 'elaborate' (his word) use of repetition serves in his double work; Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, II: *The Acts of the Apostles*, Foundations and Facets (Minneapolis, MN: Fortress, 1990), pp.73-79.

It should be noted that many of these parallels are not exclusive parallels involving only Jesus and Paul [...]. But in Luke-Acts these other parallels, as important as they are, are absorbed into the greatest of all parallels, those between Jesus and Paul.[278]

We propose to offer four (of many others) examples of recursions which show variety in length and literary purpose. The first example establishes literary continuity between the Third Gospel and Acts. The second establishes a literary relationship between two accounts of Jesus at polar ends of the Third Gospel. The third binds numerous prayer episodes together across both Luke and Acts. The fourth is used as a teaching device to accent the inauguration of the eschatological age in the arrival of Jesus. Three examples have been overlooked, while one has been treated partially, the web of intertextual links not fully traced out. We have found that beneath the surface of some of the recognized parallels is an elaborate edifice of intertextual threads previously unseen. The constellation of interconnecting threads adds density and strength to the connection and raises the likelihood that the recursion will attract the attention of the eye of the attentive reader. Referring to Luke's method of drawing a network of intertextual threads between narratives in Luke-Acts and episodes in the Hebrew Bible, Richard Hays argues,

The intertextual connection consists of fine threads, variously colored and intricately woven. And the interweaving yields a surprising pattern of fresh retrospective readings of Israel's Scripture, readings that in turn reframe and deepen our interpretation of Scripture.[279]

We will show in this chapter that in all four examples, Luke's characteristic method of drawing correspondences was by creating a tightly woven web of submerged threads. And if our claim is sufficiently demonstrated by four examples, then it is perfectly reasonable to expect Luke to utilize the same characteristic method to draw correspondences consisting of a density of intertextual interplay between Paul and Jesus.[280]

Emulating the authors of the OT, recursion is a basic feature of Luke's use of two-volume work and occurs on multiple linguistic levels, including semantic, syntactic, lexical, morphological and phonological. Luke's use of recursion resists narrow parameters and

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[278] A. J. Mattill, Jr., 'The Jesus-Paul Parallels and the Purpose of Luke-Acts: H. H. Evans Reconsidered', *NovT,* 17 (1975), 14-46 (p.22).

[279] Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), p.243.

[280] Hays shows that the reading of Scripture by Jesus in Luke 4:18 is composed by a dense contextual interplay with Isaiah 61, a characteristic of Luke (Hays, p.229).

shows great flexibility and diversity of structure[281] with repetition being its only required element. As an example of flexibility, the number of repeated key elements can range from as few as three or four to over twenty. Recursion, on the one hand, can be utilized to achieve a lengthy chain, developing a motif across ten to fifteen individual episodes. On the other hand, the technique can be used to compose an inclusio consisting of just two episodes. Some repeated elements are arguably more 'key' than others. In addition, just as the authors of Jewish Scripture, we will show that Luke used recursion to achieve a variety of purposes: to compose a succession narrative, show the continuity of themes, compare major characters, connect two volumes of a single work, and to develop theological themes.

Four Examples of the Use of Recursions

We now offer four representative examples that show how recursions are utilized to achieve multiple purposes. The first plays a key hermeneutical role, binding Luke's two book into one seamless account. The second is didactic in nature, demonstrating how gradually the full identity of Jesus emerged in disciples' minds. The third example, consisting of multiple episodes of prayer, plays a pastoral role in Luke's two volumes. The fourth example focuses on the repeated use of one of Luke's key terms to announce the dawn of the eschatological age. Its purpose is theological and gradually unveils an ever-enlarging portrait of Jesus as Savior.

Our purpose is not to offer a thorough exegetical analysis of each of the relevant passages. Rather, we intend to show how recursion is an integral part of the compositional strategy of the author and the structure of the relevant passages, reveal the inevitable flexibility in the length and makeup of the literary chain, expose how two or more passages are held together by an implicit series of intertextual threads, and to demonstrate how the author used the literary device to achieve a variety of purposes.

Example One: Recursion Used to Bind Together Luke and Acts

The Gospel of Luke and the Acts of the Apostles have been viewed by scholars as two

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[281] 'The extraordinary recursion of linguistic form in terms of both quantity (amount/variety) and variety and quality (elegantly constructed patterns and combinations) is perhaps the *most* important attribute of artistic rhetorical discourse in literary traditions, both oral and written'. Ernst Wendland, 'Recursion and Variation in the "Prophecy" of Jonah: On the Rhetorical Impact of Stylistic Technique in Hebrew Narrative Discourse, with Special Reference to Irony and Enigma', *AUSS*, 35 (1997), 67-98 (p.69).

volumes of single work.[282] And scholars such as Robert Tannehill[283] acknowledge Luke's use of narrative parallels between Jesus' commission and exaltation first arranged in Luke 24:36-49, and then repeated by recursion in Acts 1:1-11. In other words, scholars recognize Luke's editorial activity of interlacing two parts of one work (recursion as recapitulation) to show their connectedness and to demonstrate continuity of the mission of Jesus in salvation history.[284] But we wish to show in this example that underneath the surface of the author's recapitulation is an elaborate edifice of intertextual threads, consisting of actual textual correspondences, a network not fully traced out by scholars. This recursion adds density and visibility to the connection, and thus, makes it more conspicuous and persuasive to readers. The underground network of connecting threads Luke used to weave together the two accounts in Luke 24 and Acts 1 can be seen as follows (Table 10).[285]

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[282] Bruce W. Longenecker, 'Moral Character and Divine Generosity', in *New Testament Greek and Exegesis: A Festschrift for Gerald F. Hawthorne*, ed. by A. M. Donaldson and T. B. Sailors (Grand Rapids, MI: Eerdmans, 2003), 141-164 (p.141).

[283] Tannehill, II, p.295.

[284] See, for example, the comments of Craig S. Keener, *Acts: An Exegetical Commentary,* I: *Introduction and 1:1-2:27* (Grand Rapids, MI: Baker Academic, 2012), pp.647-648.

[285] The chart of the overlap between Luke 24 and Acts 1 is the author's work. Keener's recent work on Acts charts the overlap material in summary fashion; but no actual phrases or sentences from the text are cited in his chart (Keener, I, pp.555-573). Luke's use of καθεξῆς 'an orderly account' in Luke 1:3 is worth examining here because it interfaces with the subject of *how* Luke arranged the material in his double work. The same adverb is used again in Acts 11:4. The NIV translates καθεξῆς with 'precisely'; i.e., Peter's retelling of the earlier story is *precisely* what happened. But 'precise' does not seem to fit the way in which Peter retells the story in chapter 11 as we will see. He omits certain elements of the story and adds other facets previously unrecorded. His re-telling of the story does not begin at 'the beginning' (10:1) but at a juncture later on (10:9). Peter concentrates on the key elements relevant to his new policy and how the events occurred one after another. The manner of his retelling the story is rooted in his new conviction surrounding the inclusion of Gentiles into the people of God under God's guiding hand. The καθεξῆς appears to suggest a retelling of the story in its successive stages for purposes of *persuasion*; Peter retold his story in a persuasively arranged succession narrative in order to convince his critics that it was the guidance of God that led him to enter the house of a Gentile and eat with him. Such a claim would counter immediate dismissal by critics. His speech concludes with: 'who was I that I could hinder God?' (11:17); Peter's critics were silenced and conceded his claim (11:18); the adverb recalls Luke 1:3 (καθεξῆς) describing the type of account (a persuasively arranged narrative) Luke composed as a historian for Theophilus in his two-volume work; the narrative events were arranged to *persuade* him of the credibility of the (seemingly implausible) events described therein. Ó Fearghail's investigation on the compositional work in Luke 1:1-4:44 argues that καθεξῆς carries the implications of traditionally arranged narrative proof, a well-ordered speech, with suitable beginning and end, whose narrative recounts a continuous sequence of divinely-inspired events relevant to Peter's speech. The net effect of the sequence of events—thus arranged and told—support the reliability of the narrative against charges of fraud, randomness, and insignificance. Fearghus Ó Fearghail, 'The Introduction to Luke-Acts: A Study of the Role of Lk 1,1-4,44 in the Composition of Luke's Two-Volume Work', *AnBib*, 126 (1991)*,* pp.102-110. See also Hölmas' discussion of καθεξῆς, Geir Otto Hölmas, *Prayer and Vindication in Luke-Acts: The Theme of Prayer within the Context of the Legitimating and Edifying Objective of the Lukan Narrative* (London: T. & T. Clark, 2011), pp.211-212.

Table 10	
Overlap: The Conclusion of Luke and the Commencement of Acts	
Luke 24:36-53	Acts 1:1-12
'The Christ will suffer' (24:36)	'After his suffering' (1:3)
'Jesus himself stood among them' (24:36)	'He showed himself to these men' (1:3)
'Look […] touch […] showed them […] he ate with them' (24:39-42)	'Gave them many convincing proofs that he was alive' (1:3)
'They recognized him […] appeared to Simon […] Jesus himself stood among them' (24:31, 34, 36)	'He appeared to them over a period of forty days' (1:3)
'He opened their minds […] understand the Scripture' (24:45)	'He […] spoke to them about the Kingdom of God' (1:3)
'He took it and ate it in their presence' (24:43)	'While he was eating' (1:4)
'Stay in the city' (24:49)	'Do not leave Jerusalem' (1:4-5)
'I am going to send you what my Father has promised' (24:49)	'Wait for the gift my Father promised'
'You have been clothed with power from on high' (24:49)	'You will be baptized with the Holy Spirit' (1:5)
'He was taken up into heaven' (24:51)	'He was taken up from their eyes […] taken from you into heaven' (1:9)
'You are witnesses of these things' (24:48)	'You will be my witnesses' (1:8)
'Clothed with power from on high' (24:49)	'You will receive power' (1:8)
'Vicinity of Bethany' (24:50)	'The mount of Olives' (1:12)

The table shows that the commissioning and ascension narrative in Luke 24 constitute the 'end' of the beginning of what Jesus began to do and teach (Acts 1:1-4). The commencement of Luke's second volume replays the same events of Luke 24:36-53 by repeating the key elements, composed of both exact vocabulary and loose paraphrase to achieve the parallel (variation).

The parallel elements in the table corroborate our definition of recursion: Luke deliberately shaped the narrative events so that the key elements in the final episodes in the Third Gospel are repeated with variation in the initial account in Acts 1. Both chapters depict the same series of events and same sequence of events, the period of time between Jesus' resurrection and ascension and his appearances to the apostles. The recursion occasionally involves verbal equivalencies. But the majority of the repetitions in the Acts narrative use a variety of language and loose paraphrase to describe the same event. Keener observes Luke's use of literary flexibility to compose the overlap: 'Although Luke recapitulates the events of Luke 24:39-53 at the beginning of his new book, he does so with some differences. Scholars

suggest different reasons for these variations.[286]

We suggest that the author weaved a tightly bound recapitulation between the conclusion of the Third Gospel and the beginning of Acts, composed of a web of multiple, intertextual links. Its purpose is hermeneutical. The bridge links the story of Jesus to the story of the apostles in Acts, leaving the impression on the mind of the reader that Acts continues the story begun in Luke. The author does not tell readers explicitly that the second volume continues the story begun in the first volume. Rather, he shows continuity via recursion. The parallels support the argument for continuity in salvation history.

Example Two: Repetition of Key Verbs

Luke's use of the two verbs 'search' (ζητέω; Luke 2:44; 24:6) and 'find' (εὑρίσκω; Luke 2:45; 24:3) as an inclusio[287] has been overlooked by scholars. Whereas Luke's recapitulation ties the conclusion of Luke together with the commencement of Acts, the repetition of the two verbs appears to establish a literary relationship between two polar ends of the Third Gospel, conveying the main thrust and implicit message of the story.[288] The repetition of the verbs also establishes a rhythm of thematic significance and suggests that events—a causal chain—in history occur according to a divinely ordained pattern.[289] Luke's repetition of key verbs at separate stages in the narrative appears to be an adoption of the same technique used by the Genesis author in 12:1 and 22:2.[290]

We have provided a table below that attempts to show the corresponding sequence of events utilizing repetition of these two verbs and themes and also to demonstrate how the technique of repetition reveals the meaning and implicit message of the two episodes.

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[286] Keener, I, p.647.

[287] An inclusio is a common literary phenomenon in both the Hebrew and Greek Bible in which the same word or phrase is repeated at the beginning and end of a particular text, whether short or long. The repeated language in this case creates an envelope around the Third Gospel.

[288] Bar-Efrat, *Narrative*, p.213.

[289] Robert Alter, *The Art*, p.224.

[290] Bar-Efrat observes: '[…] the collocation of "go forth" (*lek lᵉka*), which is very rare in the Bible, occurs once at the beginning of the narratives about Abraham […] and once, ten chapters later, at the end of them'. Bar-Efrat, *Narrative*, p.213.

Table 11	
Theme: Looking for Jesus in the Wrong Places	
In the Temple: Jesus' First Words as Question: 'Why were you searching for me?' Spoken to Joseph and Mary (2:49)	At the Empty Tomb: Angels' First Words in a Question: 'Why are you searching for the living among the dead?' Spoken to Mary Magdalene, Joanna, Mary the mother of James (24:10)
Context: Confirmation of Jesus' identity as the Son of God (2:49)	Context: Confirmation of Jesus' identity as resurrected Son of Man (24:7)
'They went a day's journey' (2:44)	'On the first day of the week, they went to the tomb' (24:1)
Jesus has 'disappeared' from family after visiting Jerusalem during the Feast (2:41-43)	Jesus is buried after his death outside of Jerusalem during the Feast (22:1)
Jesus' absence from parents occurs for three days 'After three days' (2:46)	Jesus' absence from followers occurs for three days; 'On the first day of the week' (three days after his death) (24:1)
'when they did not find him' καὶ μὴ εὑρόντες (Luke 2:45)	'they did not find the body of the Lord Jesus' εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα. (24:3)
Jesus: 'Why were you searching for me?' Τί ὅτι ἐζητεῖτέ με; (2:49)	Messengers: 'Why are you searching for the living among the dead?' Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; (24:5)
'When they saw him, they were overwhelmed' (2:48)	'The women were terribly frightened' (24:5)
'But Mary kept all these [his] words in her heart' (2:51b)	'Then they remembered his words (24:8)
Return: 'Then he went down with them and came to Nazareth' (2:51)	Return: 'And when they returned from the tomb' (24:9)

Analysis: Joseph and Mary Search for the Jesus in the Wrong Place

Luke used the device of recursion to compose an inclusio in the Third Gospel. He shows how people early in Jesus' life who should have known better (Jesus' parents, 2:41) and people at the concluding stages of his earthly life (women at Jesus' empty tomb who had followed him from Galilee; 23:55; 24:1) search for him because they failed to recognize his true identity.[291]

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[291] We are persuaded that recursion in the form of an inclusio in the Third Gospel is only the tip of the iceberg. Further analysis of Luke's Gospel is needed to uncover additional uses of recursion. One example will suffice. Our examination of the characters at the beginning and conclusion of the Gospel suggests that they all were devout observers of the Law of Moses. Joseph and Mary are depicted as devoutly observant Jews in bringing Jesus to the Jerusalem Temple for circumcision and naming on the eighth day (Luke 2:22-24, 39; Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου). After Jesus' death, we observe that those who cared for his body were also devoutly observant Jews. Joseph of Arimathea requested permission from Pilate to take down the dead body of Jesus from the cross, expressing obedience to the commandment in Deut. 21:22-23. And the women who observed where Jesus' body was laid (23:55), rather than anointing the body with spices *at that time*, waited until the Sabbath was finished. Luke shows their devout observance of the Law, Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν (Luke 23:56). The motif of 'according to the Law' and 'according to the commandment' is an additional example of recursion forming an inclusio in the Third Gospel. We are convinced there are more examples waiting to be discovered.

We suggest that the first account of the missing Jesus in Luke 2 actually foreshadows the second account in Luke 24.

The evidence that they failed to understand his full identity was that—after Jesus went missing for three days—they searched for him in the wrong places. In the first example (Luke 2:41-51), in the context of the confirmation of Jesus' identity as the Son of God, Luke accentuates how Joseph and Mary continually searched for Jesus among his relatives on the journey home to Nazareth from the feast: ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς (Luke 2:44). Luke notes that they failed to find him among family members. He also mentions that their search lasted three days for the missing Jesus. Upon finally finding him in the temple, Luke mentions how his mother (family) asked him: Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ἐζητοῦμέν σε (2:48). Luke's emphasis on Jesus' earthly family is unmistakable. But Jesus' response highlights his heavenly family, repeating the word 'father' to answer her question: καὶ εἶπεν πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; (2:49). By virtue of asking the question—'why were you searching for me?'—Jesus implied that they—of all people—ought to have known that he had to be involved in his father's business. There was really no need to assume he was lost or needed to be found.

Jesus' family's failure to know his full identity is expressed in searching for him in the wrong place—among members of his earthly family; they should have searched for him in Jerusalem, looking for him in the area of his father's concerns. Jesus' identity as God's Son is suggested by his statement.

Analysis: The Women at the Tomb Search for Jesus in the Wrong Place

At the conclusion of Luke's portrayal of Jesus (Luke 24) we encounter a second group who also searched for Jesus in the wrong location and demonstrated a failure to know his full identity.

The context for the second counterpart passage is the series of confirmations of Jesus' resurrection from the dead. The group consisted of the women who accompanied him from Galilee (23:55). They approached the tomb of Jesus on the first day of the week (24:1) bringing the spices they had perfumed for Jesus' body (Luke confirms that the first day of the week was the third day after of Jesus' crucifixion; 24:7, 13, 21, 22). Luke records that

although they did find the stone rolled away from the tomb, the body of Jesus they did not find (24:3). In other words, they were searching for Jesus but failed to find him. It is striking that the two men who appeared in clothes that gleamed like lightning (24:4) ask a very similar question posed by Jesus to Mary in the Jerusalem temple (24:5). They—of all people—should have known that it was unnecessary to search for the body of Jesus in a tomb. They should have remembered Jesus' words spoken to them while in Galilee (24:6b-7). They were searching for Jesus in the wrong place, among the dead instead of among the living.

Undoubtedly, Luke intended to compare the two groups.[292] Numerous parallel themes and verbal equivalents serve to connect them, alerting readers to Luke's literary strategy. Our working definition of recursion fits the composition of this example of recursion. Luke shaped the narrative events so that the key elements of Jesus' first recorded conversation with people close to him were repeated in a conversation immediately after his death and resurrection and also with people who were close to him. The two groups are depicted as searching for Jesus at the beginning and the end of the Third Gospel. Both groups searched for Jesus and failed to find him in the places they expected. Both groups encountered questions using 'search' implying that they should have known better. Both unsuccessful attempts to find Jesus after searching for him occurred after three days. Despite all that Mary had been told at the annunciation about her son and 'keeping the words in her heart' (2:51b), she still struggled to recognize Jesus' full identity. Despite all that the women had heard and seen Jesus do while following him from Galilee, they struggled to piece together his full identity.

What, then, was Luke's purpose for the comparison? These two accounts, placed at the beginning and ending of the Third Gospel, play into Luke's stated purpose: certainty of the things Theophilus had been taught (Luke 1:4). Luke's purpose undoubtedly was not to show succession or to demonstrate one character as superior to another or even to show continuity in salvation history. Instead, we suggest that Luke used recursion as a teaching device: to show readers that being uncertain about Jesus' true identity as the Son of God is not unusual

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[292] Both groups express surprise in varying degrees upon hearing the explanation for Jesus' absence. Their responses suggests that both groups had not yet fully understood Jesus' full identity. Readers like Theophilus could sympathize and understand that the process of becoming certain of Jesus' true and full identity was gradual, even slow.

and that the process ('how foolish you are and slow to believe'; 24:25) of fully understanding Jesus' true identity can be a slow process, even for those closest to him. Mary heard Gabriel's explanation of Jesus' identity and future role (Luke 1:26-38), the shepherd's response to his birth (2:8-15, Simeon's description of Jesus as God's salvation (2:25-35), and Anna's gratitude to God based upon the role Jesus would play in the redemption of Jerusalem (2:36-38). The women who visited Jesus' empty tomb had followed him all the way from Galilee, undoubtedly observing his miracles and hearing his teaching (24:55). Despite the multiple messages and first-hand exposure to Jesus, they still lacked full understanding of his full identity. This visual presentation of the struggle to believe on the part of people closest to Jesus would not be lost to Theophilus[293] (Luke 1:1-4; 24:25-27). The use of recursion as an inclusio in the Third Gospel suggests that the literary technique is part and parcel of the author's literary strategy.

Example Three: The Repetition of (δι)ἀνοίγω in Connection with Prayer

We offer a third example of recursion which plays a pastoral role in the narrative. Its purpose is to engender certainty in readers' minds about the Christian movement by showing God's intervening hand in response to the prayer of God's people.[294] We have demonstrated how recursion binds together two separate narratives. But in this third example, we will show that Luke used recursion on thirteen occasions to bind multiple narratives together across Luke and Acts. We find in Luke-Acts a strong correlation between instances of prayer in its various forms and divine intervention as a response. The divine intervention is expressed implicitly and explicitly by using the combination of the verbs 'to open' (indicative of a divine intervention) in its various forms and 'to pray'. The repeated pattern in both Luke and Acts of using both verbs in close proximity in Luke-Acts suggests both an intentional

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[293] Establishing the identity of Theophilus is difficult due to the paucity of information we have available about him. Some view the name as representative of every baptized Gentile convert, a symbolic title of a true disciple, the proper name of a distinguished ('most excellent') Roman, a member of the court of Caesar, the high priest of that day who is still living and provided Saul of Tarsus with authority to go to Damascus, the patron who provided the funds necessary to produce and distribute Luke-Acts, a fictive addressee, and a Christian already well-instructed in the gospel tradition. Commentators who see Theophilus as almost certainly a real name, see I. Howard Marshall, *The Acts of the Apostles: An Introduction and Commentary,* TNTC (Grand Rapids, MI: Eerdmans, 1980), pp.55-56; Darrell L. Bock, *Acts*, BECNT (Grand Rapids, MI: Baker, 2007), p.52; David E. Garland, *Luke,* ZECNT (Grand Rapids, MI: Zondervan, 2011), p.56; and Keener, I, pp.657-658. Pervo suggests that while the name refers to a real person, it also yields to a symbolic interpretation: Richard I. Pervo, *Acts: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2009), pp.34-35. For further discussion, see Joseph A. Fitzmyer, *The Gospel according to Luke: Introduction, Translation, and Notes*, AB, 2 vols. (Garden City, NY: Doubleday, 1981-1985), I, pp.299-300.

[294] For example, in his otherwise excellent treatment of prayer in Luke-Acts, Hölmas overlooks the correlation between the multiple episodes of prayer and the corresponding opening of objects expected to remain closed.

correlation and a motif[295] as a form of recursion.[296]

The two verbs for 'open' appear a combined total of ten times in the Third Gospel[297] and nineteen times in Acts.[298] The verbs are not always linked to prayer in Luke's two-volume narrative.[299] But in the majority of cases, where we find either verb, we also observe some reference to prayer either close at hand or related contextually. Something that is normally closed, shut, or unrevealed, even hidden, is opened up or is revealed as a result of prayer.

There are explicit grounds to encounter this literary connection in Luke-Acts. Luke narrates truth implicitly through the deeds of his characters and by explicit teaching. In this case, Luke combines both techniques. When asked by his disciples to teach them to pray (a form of prayer itself), Jesus responds to the request by opening up a brief pattern of what their prayers should be like (Luke 11:1-4). He then further develops the matter of requesting their necessary bread from the Father by telling the story of a man who needed bread but who also faced a locked door (11:5-8). The point of the story urges them to pray to the Father with an impudent or shameless approach ('without shame', 11:8). This shameless approach in prayer is underscored by the man in the story who shamelessly knocked on his neighbor's door in the middle of the night and asked for bread because visitors have arrived and he has nothing

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[295] In accordance with Alter, we suggest a motif to be a recurring 'concrete image, sensory quality, action, or object' in a narrative. See Alter, *The Art,* p.95 and James L. Resseguie, *Narrative Criticism in the New Testament: An Introduction* (Grand Rapids, MI: Baker, 2005), pp.45-48.

[296] The motif of divine intervention by which objects are opened in response to prayer also appears in Jewish Scripture. For example, when Elisha's servant recognizes that Dothan was surrounded by the hostile armies of Aram, he asks, 'Alas, master, what shall we do?' Elisha prays for God to open his eyes. In answer to his prayer, 'the LORD *opened his eyes* and he saw, and look, the mountain was full of horses and chariots of fire all around Elisha' (2 Kings 6:17, emphasis added). This text may prefigure the opening up of the eyes of the two travelers to Emmaus on resurrection morning in response to Jesus blessing the bread. 'Then their *eyes were opened* and they recognized him and he vanished from their sight' (Luke 24:31, emphasis added). The verbal equivalencies are striking. On both occasions, eyes are opened in response to prayer and those whose eyes were opened were then able to perceive new realities. The mention of divine fire in both contexts is also striking ('chariots of fire', 2 Kings 6:17; 'Were not our hearts burning within us?', Luke 24:32). The final example of recursion in the Third Gospel of the combined use of prayer and opening is located in the ascension account. "While he blessed them, he departed and was taken up into heaven." (Luke 24:51). Luke uses the same verb (εὐλόγησεν) as he did in the blessing of the bread. He blessed the bread and their eyes were opened. He blessed (εὐλόγησεν) the eleven and those gathered together (24:33) and he was taken up into heaven (presumably opened in response to his blessing; 24:51; see 3:21-22 where Luke explicitly used the verb to open (ἀνεῳχθῆναι τὸν οὐρανὸν).

[297] ἀνοίγω (Luke 1:64; 3:21; 11:19, 10; 12:36; 13:25); διανοίγω: (Luke 2:23; 24:31, 32, 45).

[298] ἀνοίγω (Acts 5:19, 23; 8:32, 35; 9:8, 40; 10:11, 34; 12:10, 14, 16; 14:27; 16:26; 18:14; 26:18); διανοίγω (Acts 7:56; 16:14; 17:3).

[299] For example, mouths are opened (of Zechariah; Luke 1:46; of Philip, Acts 8:32,35; of Peter, 10:34; of Paul, 18:4). On each occasion it appears that opened mouths anticipate prophetic speech. Scripture is also opened (Luke 4:17; 24:32; Acts 17:3). When Scripture is opened a Christological interpretation with a focus on Jesus' identity is forthcoming. The door of the kingdom is opened (Luke 12:36; 13:25).

to set before them. Jesus underlines the shameless approach as the reason for success in obtaining bread: the neighbor, rudely awakened in the middle of the night by his impudent neighbor, did not open his door and give the man bread because he was his friend, but because of his neighbor's shameless approach (11:8). It is important to understand that the neighbor's door is not explicitly described as 'opening' as a result of the request for bread. Yet the opening of the door is implicit in the story.

Immediately after the story (11:9-13), Jesus draws out his conclusion and encourages his disciples to keep on asking, keep on seeking, and keep on knocking (each verb is a form of prayer) and it will be given them, they will find, and the door will be opened up to them (the imperatives are all present tense); the reward of knocking on the door and finding it open is couched in the passive voice—indicating that someone else on the 'inside' opened the door. Thus, Jesus teaches explicitly what Luke shows implicitly and explicitly throughout Luke-Acts. God—the door-opener on the inside—responds favorably to the shameless prayers of his people by opening up doors, doors we normally expect to remain closed (such as a neighbor's door in the middle of the night). The net effect of the story is to highlight the activity of God who answers from within. In some cases, the active role of God and the passive role of humans are set in contrast.

The narratives of Luke-Acts reveal that the activity of prayer can be found either in the immediate context or some distance from it, but with clear connections to the opening of a door. On some occasions, the relationship between opening and prayer is implicit while in other examples the connection between the opening and prayer is explicitly stated. In all cases, Luke has strategically arranged his two-volume narrative so that the key element of prayer to God, coupled with his response by the opening of a door, are continually repeated in multiple episodes.[300] This example of recursion shows how Luke utilizes recursion to develop the reader's understanding of prayer.[301] The multiple examples also span both

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[300] Geir Otto Hölmas focuses on the development of Jesus' prayer life as depicted first in the Third Gospel and then—after His ascension—the prayer-life of the church putting Jesus' teachings into practice—depicted in Acts: *Prayer and Vindication in Luke-Acts: The Theme of Prayer within the Context of the Legitimating and Edifying Objective of the Lukan Narrative* (London: T. & T. Clark, 2011)

[301] Jesus' parable about entering the Messianic Banquet at the end of the age in Luke 13:22-30 is undoubtedly a subset of the connection of prayer and the opening of doors. Readers are urged to 'knock now' on the door before the banquet begins. For, once the Master of the banquet gets up and bars the door, many will be left standing outside and knocking on the door: 'Master, open up for us.' But he will answer: 'I don't know where you come from'. The period of time when doors will be opened through prayer is limited in scope. There will come a time when knocking on God's door will be too late.

volumes, unifying the prayers of Jesus in the Third Gospel with that of his people in Acts.

Recursion Illustrated in the Prayers of Zechariah and Elizabeth

The Third Gospel begins with an explicit example of prayer in the Jerusalem Temple: καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος (Luke 1:10). The first words from the lips of the angel Gabriel to Zechariah announced that his prayers for a child had been heard: εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην (1:13). He and his wife Elizabeth faced childlessness their entire married life: it was unlikely, therefore, that they become parents without God's intervention. Both Zechariah and Elizabeth were very old; Elizabeth was sterile (1:7). Her womb was closed. In view of these obstacles, a child born to them can only occur in a miraculous way. Their condition is an echo of the case of Abram and Sarai. Jonathan Grossman observes: 'To this end, their son will have to be born in a miraculous way, when Abram and Sarai are too old to have a child naturally'.[302]

But according to the words of Gabriel, their prayer for a child was heard. Undoubtedly, Gabriel's promise of a child, the opening of her womb, was due in part to their prayer. What was unlikely became a reality due to prayer (1:57). God's intervention in response to human prayer is highlighted and expectations are reversed.

It is important to understand that while the verb 'to pray' is explicit and the corresponding verb 'to open' is not, the concept of opening in the birth of a child is implicit as expressed explicitly in a relatively close context. When Joseph and Mary took the infant Jesus to consecrate him to the Lord, his birth is referenced as 'Every male who opens the womb shall be called holy to the Lord' (Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, 2:23). John was also a firstborn son. By virtue of his birth to Elizabeth (1:57), it was he who opened the womb. Luke provides readers with other examples of prayer being offered without the corresponding verb 'to open' (Luke 11:5-10). The church prayed that the Lord would show them which of the two candidates (Matthias or Barsabbas) he had chosen to replace Judas (Acts 1:24). The Lord revealed to them which candidate he had chosen in the casting of lots,

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[302] Jonathan Grossman, *Abram to Abraham: A Literary Analysis of the Abraham Narrative* (Bern: International Academic Publishers, 2016), p.194.

but the verb 'to open' is not cited (Acts 1:26). The concept of opening to reveal is implicit in the showing.

Recursion Illustrated in the Prayer of Jesus at his Baptism

The next use of ἀνοίγω occurs at the baptism of Jesus (Luke 3:21): Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν. It is important to understand that neither Matthew (Matt. 3:13-17) nor Mark (Mark 1:9-11)[303] but only Luke records that Jesus was praying at his baptism. And it was while Jesus was praying that heaven was opened (ἀνεῳχθῆναι τὸν οὐρανὸν; passive voice). Luke makes the connection between 'prayer' and the 'opening of heaven' explicit. God's activity in opening heaven is highlighted. Apart from prayer, Jesus' role is passive. This thematic connection, illustrated by Jesus, carried along by two verbs, becomes programmatic for Luke's two-volume work.

Recursion Illustrated in the Prayer of Jesus and the Opening of the Roof

Luke's Gospel is the only one of the Synoptics that traces the pattern of Jesus' prayer. The disciples ask Jesus to teach them to pray in 11:1 because they had seen him habitually at prayer throughout his public ministry. Luke punctuates the text up to 11:1 with examples of Jesus at prayer (5:16, in the midst of public ministry; 6:12, in preparation to call twelve disciples; 9:18, just prior to his call to his disciples to take up their cross and follow him [9:19-27]; 9:29, while Jesus was being transfigured; 10:21, after the seventy had returned from their mission). Then, having been exposed to Jesus' prayer life, the disciples take the initiative and ask Him to teach them to pray (instead of Jesus' calling them to himself and broaching the subject; 11:1).

In the immediate aftermath of one of Jesus' prayer activities (5:16), Luke records the story of the paralyzed man carried by four men who—due to a roadblock from the crowd's presence—let the man down through the tiles of the roof where Jesus was teaching and healing (5:17-19). This implicit example of the connection of Jesus' prayer and the opening up of what otherwise remains closed (the roof) might be coincidental or fortuitous. But neither Matthew (Matt. 9:1-8) nor Mark (Mark 2:1-12) precedes their version of this same

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[303] Mark uses a different verb (σχίζω, 'to tear') to describe the opening of heaven at Jesus' baptism (Mark 1:10). He repeats the verb on one other occasion immediately after Jesus' death to describe how the curtain in the Temple was torn from top to bottom (15:38). But prayer is not mentioned in either context.

account with a mention of Jesus' prayer (5:16). Luke arranged the narrative so that Jesus' prayer immediately preceded this event. Jesus prayed and something otherwise closed opened up. The lame man's passive condition is highlighted while Jesus' healing words are also highlighted.

Recursion Illustrated in the Prayer of Jesus and the Calling of the Apostles

An additional example of recursion of Luke making an implicit connection of Jesus' prayer with something that opens is found on the night before he called twelve of his disciples to be apostles (Luke 6:12-16): Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ (6:12). Prayer is mentioned twice. Mark records that Jesus went into the hills (Mark 3:13-19) prior to the choosing of the apostles, but he does not mention that Jesus prayed while he was there. Matthew simply mentions that Jesus called the apostles to himself (Matt. 10:1-4). Prayer by Jesus is not mentioned in the context of the choosing of the apostles. Only Luke mentions prayer as the context for Jesus' choice of the twelve. This unique inclusion of prayer suggests that the Father's choice of the twelve apostles was 'opened' to Jesus through the avenue of intense prayer. The implicit connection between Jesus' prayer and the 'opening' of the Father's choice for the twelve apostles is supported by the parallel event in Acts 1. With the demise of Judas Iscariot, Luke records the events that led up to his replacement to bring the number of apostles back to twelve. The following chart will assist the reader in recognizing the network of intertextual threads that comprises both accounts. This suggests that Luke wrote the second episode to remind readers of the earlier account in the Third Gospel. Both episodes occur early in the ministries of Jesus and his apostles and focus on the choosing of apostles.

It is important to note that the opening events of Acts 1 find a literary precedent in the Third Gospel (another example of Luke's use of recursion). Both instances occur at the outset of public ministry for Jesus (Luke 3-4) and the apostles (Acts 1-2). Both choices of the twelve (twelfth) apostle (s) were preceded not only by prayer, but by intense prayer. Jesus prayed all night long (Luke 6:12); the disciples met constantly together to pray (Acts 1:14, 24). Mountains are featured in both contexts.[304] In both cases, it was Jesus who actually made the

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[304] The theological importance of the mention of mountains in both Luke 6 and Acts 1 is a signal of its continued and pivotal use in the Hebrew Bible. 'At the heart of the theology of the Bible is the kernel of its principal theme: dwelling in the divine presence, a theme that sprouts up and branches out in various directions yet is never severed from its roots. This theme is given historical movement and literary expression through a particular pattern of approaching God: through the waters—to the mountain of God—for worship—that is, for

choice of the apostles. Both narratives cite the word 'apostle' and both name the same apostles, even so far as to mention their nick-names and fathers of some. As a result of Jesus' all-night prayer, the Father undoubtedly revealed his choice of apostles to him, while in the Acts episode, as a result of the church's prayer, his choice was revealed (a form of opening) to the gathered community by the casting of lots. Hölmas argues: 'Preambling the account of Jesus' selection of the Twelve on the day with a reference to his prayer the night before, Luke invests this very act with divine sanction'.[305] Consider Table 12:

Table 12	
Prayer Precedes Selection of Apostles	
Luke	Acts
Twelve Men Chosen to be Apostles by Jesus After Prayer (6:12-16)	'Twelfth Man Chosen to be an Apostle by Jesus After Prayer' (1:12-16)
'Jesus went out to *the mountain* to pray […] he spent *all night* in *prayer* to God' (6:12)	'They returned to Jerusalem from *the mountain* […] All these continued together in prayer with one mind' (1:12a, 14a)
'When morning came' (6:13)	'In those days' (1:15)
'He called his disciples and *chose*[306] twelve of them whom he designated *Apostles*' (6:13)	'Show us which one of these you have *chosen* to assume […] this *apostolic* […] and the one *chosen*' (1:24-26)
'Simon […] Peter […] Andrew and James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon […] the Zealot, Judas the son of James, and Judas Iscariot' (6:14)	'Peter, John, James, Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas son of James […] the lot fell to Matthias' (1:26)
Aftermath: 'large crowds of disciples […] people from all over Judea, Jerusalem […] Tyre and Sidon […] teaching by Jesus' (6:17-49)	Aftermath: 'large crowds from every nation under heaven […] Partheans, Medes, Elamites […] Judea […] teaching by Peter' (2:1-41)

Illustrated in Jesus' Prayer on the Mount of Transfiguration

Luke's portrayal of Jesus on the mount where he was transfigured (Luke 9:28-36) is markedly different than the accounts of Matthew and Mark in one striking way. It is important to understand that Luke, not Matthew nor Mark, mentions prayer in the narrative account of the transfiguration. Luke mentions that Jesus went up to the mountain in order to pray (9:28). In addition, Luke underscores that it was while Jesus was praying (καὶ ἐγένετο ἐν

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the abundant life of the divine Presence. The center of this pattern, the mountain of God or "cosmic mountain" […] will be seen to serve as something of a matrix for biblical theology, around which other major themes such as kingship and cult may be organized'. Michael L. Morales, *The Tabernacle Prefigured: Cosmic Mountain Ideology in Genesis and Exodus* (Leuven: Peeters, 2012)*, p.1.

[305] Hölmas, pp.91-92.

[306] In view of the fact that Matthew and Mark omit using ἐκλέγομαι to describe Jesus' selection of the twelve, it is striking that Luke uses the verb twice (the Third Gospel and Acts) to depict the same event. This suggests that the connection between the two events is not fortuitous.

τῷ προσεύχεσθαι αὐτόν) that he was transfigured (9:29). Up to now the reader has undoubtedly come to anticipate that when prayer is mentioned (twice in this context), something otherwise closed might open. Immediately prior to this episode, Jesus' promised that some of his disciples would not taste death until they had seen the kingdom of God (9:27). The appearance of two OT characters arrayed in glorious splendor (Moses and Elijah, 9:30-31) suggests that in some way, the otherwise closed kingdom has opened. Readers undoubtedly will remember that when Jesus prayed at his baptism, heaven was opened and the Father's voice was heard (Luke 3:21-22). Now, once again, a voice speaks saying, 'This is My Son whom I have chosen; listen to him' (9:35). To the reader familiar with the events of prior account, heaven has opened once again.

Motif Illustrated in Jesus' Instruction about Prayer as Knocking on a Door

We now return to the most explicit example in Luke of the connection between prayer and the opening of something we expect to remain shut (Luke 11:1-13). Without going over the same details as mentioned above, it is important, nevertheless, to cast our eye on Luke's portrayal of this event.

Unlike Matthew or Mark, Luke portrays Jesus' disciples taking the initiative and asking Jesus to teach them to pray (Luke 11:1). Luke's portrayal of Jesus in prayer up to this point is unique. Beginning with Jesus praying at baptism (unique to Luke; 3:21), Unlike Matthew or Mark, Luke punctuates the narrative by showing Jesus to be one who habitually retreats to deserted areas to pray. Despite the pressing demands of public ministry and the supernatural nature of his ministry (healing the sick, expelling demons, cleansing the lepers), Jesus is frequently found at prayer, for example, αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος (5:16); Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ (6:12); Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; (9:18); the transfiguration (9:28-37); the first recorded prayer of Jesus in Luke (10:21).

Having seen Jesus' habit of prayer, it is unsurprising, perhaps, that the disciples take initiative, approach Jesus, and ask him to teach them to pray (11:1). As we have previously noted, Luke's version of Jesus teaching his disciples to pray is unique. While Matthew's version of the 'Lord's Prayer' further develops the issue of forgiving one another's trespasses

(Matt. 6:12-15), Luke further develops the idea found in 11:3: 'Give to us each day our necessary bread'. The development of the idea of asking for bread takes the shape of the story of the man who needed bread to feed his late-night guests. With nothing to set before them, he impudently knocks on his neighbor's door and then asks to obtain what he needs. As we have seen, it is the impudent act of knocking on the door in the middle of the night that brings an open door. Jesus underscores the point by saying: 'And so [in view of the impudence displayed in the story]—I say to you […] keep on knocking and the door will be opened to you […] and to him who knocks the door will be opened' (Luke 11:9-10). Luke makes explicit the connection between praying and God's response of opening a locked door that the reader might otherwise expect to remain shut. It is not without significance that while the door is mentioned three times in the narrative (11:7, 9, 10), one described as 'locked' (11:7), the unlocking and actual opening of the door to give the impudent neighbor bread occurs implicitly.

Motif Illustrated in the Prayer of Jesus on the Cross

Only Luke records the crucified Jesus asking his Father in prayer to forgive the people responsible for executing him (Luke 23:34). The prior pattern of prayer and divine response in Jesus' life provides readers with an additional example of the connection. Its inclusion in the Third Gospel warrants a close reading of the text. If heaven opened at the beginning of Jesus' ministry in response to Jesus' prayer, it is unsurprising for Luke to record a second opening of heaven at the conclusion of his earthly ministry. Both events depict Jesus praying explicitly. The first event occurred at his baptism (3:20-21). The second event occurred during his baptism of fire (23:34, 45).

Two prayers are cited at the cross. Jesus prayed, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους (Luke 23:34). After rebuking his fellow criminal, the penitent thief also prayed: Jesus, remember me when you come into your kingdom (23:42). Jesus' reply to the praying thief ('today you will be with me in Paradise', 23:43) suggests at least two considerations: Jesus remains assured that his suffering and death are nothing but a transition to paradise, anticipating his future vindication and the implicit opening of paradise.[307] Garland argues: 'The Father answers the prayer [of

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[307] Hölmas, p.113.

the criminal] by revealing his Son to this criminal and opening the door to his salvation'.[308] Undoubtedly, in view of the established prior pattern, Luke sought to leave the impression on the mind of the reader that paradise was opened in response to Jesus' death and the prayer of the thief.

Motif Illustrated in the Prayer of Stephen and the Opening of Heaven

The account of the stoning of Stephen draws the same verbal threads together. Luke mentions that Stephen prayed (Acts 7:59), and that he looked up to heaven (open) and saw the glory of God and Jesus standing at the right hand of God (7:55). His words are also recorded: 'I see heaven open and the Son of Man standing at the right hand of God' (7:56). Stephen's final prayer while be stoned is also recorded in between the two-fold mention of Saul of Tarsus (7:58; 8:1): 'Lord, do not hold this sin against them' (7:60). The story of Saul's dramatic turnaround (9:1-19), initiated completely by the resurrected Jesus (9:4-7), suggests that the author viewed this event as the answer to Stephen's final prayer. After three days of blindness,[309] Saul was able to see again when a crusty covering fell from his eyes (9:18). Luke intentionally shaped the narrative events of the stoning of Stephen so that the prior motif of the prayer-opening connection is repeated in his story.

Motif Illustrated in the Prayer of Saul and the Opening of his Eyes

Saul's encounter with Jesus on the road to Damascus left him blind: 'when he opened his eyes, he could see nothing' (Acts 9:8). While still blind and needing to be led by the hand, Jesus instructed Ananias to 'go to the house of Judas on Straight Street and ask for a man named Saul, for he is praying' (9:11). Ananias went to the house where Saul was staying and explained to him that Jesus had sent him so that Saul could see again, implying that his eyes, while open physically, would be opened in some unusual way. While placing his hands upon Saul, Luke explicitly states that something like scales fell from his eyes and he could see again (9:18).[310] Saul's passive role is emphasized. God's active role is emphasized in

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[308] Garland, p.925. 'Jesus acts as the Messiah who has the kingly right to open the doors to paradise to those who come into fellowship with him'. Marshall, *The Gospel of Luke,* p.873.

[309] Saul's eyes were already open (ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, 9:8), but he could not see. The verb is used as a concessive adverbial participle.

[310] Luke also records the opening of eyes in response to the prayer of Jesus at a meal: αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ᾽ αὐτῶν (Luke 24:31). This is the first meal depicted after the resurrection of Jesus from the dead, the first meal of the new creation. The parallel features with the first meal of the old creation are striking: καὶ διηνοίχθησαν οἱ ὀφθαλμοὶ τῶν δύο, καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν (Gen. 3:7). Both meals involve two people who are offered food from a supernatural being (a guest acting as the host); the food is taken by the people and recognition of some type immediately follows. Adam

removing the scales from his eyes so he could see again.

Motif Illustrated in the Prayers of Peter: Opening of Tabitha's Eyes and Opening of Heaven

The account of Peter raising Tabitha from the dead (Acts 9:36-43) and his rooftop experience in Joppa (10:1-43) are placed back-to-back in the narrative. Both accounts include the sending of messengers to summon Peter to an urgent task (9:38; 10:7). And both stories include the pattern of opening as a result of the prayers of Peter. Undoubtedly an echo of the ministry of Elijah the prophet (1 Kings 17:17-24) and a parallel with Jesus raising Jarius' daughter from the dead (Luke 9:40-56), while in Joppa, 'Peter sent them all outside, knelt down and prayed. Turning to the body, he said, "Tabitha, get up." Then she opened her eyes [ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς], and when she saw Peter, she sat up' (Acts 9:40).

The pattern continues in Peter's experience while staying in Joppa. Around the sixth hour, Peter went up on the roof to pray. 'While in a trance, he saw heaven opened (καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον) and something like a large sheet being let down to earth by its four corners' (Acts 10:11). Heaven was opened at the baptism of Jesus (Luke 3:21-22) as a result of his prayer. In this case, heaven opens in order to persuade Peter that Cornelius, representative of all Gentiles, was included in God's redemptive program.

The two accounts, though back-to-back, are striking in contrast. The account of Tabitha is of a Jewish woman, raised to life from physical death. The opening of her eyes is recorded as proof of her return to life and underscores Peter's divine affirmation. The opening of heaven is recorded as proof that the message about to be communicated to Peter is authentic and divinely authoritative. While Tabitha was raised back to life (her spirit returned) the Gentile Cornelius receives the Holy Spirit, evidence of his inclusion in the people of God.

Motif Illustrated in the Prayer of the Church and Peter's Release from Jail

The account of Peter's imprisonment in Acts 12 is another example of Luke's motif of prayer and the opening of a door. After the execution of James by King Herod, Peter was also seized and placed in jail (Acts 12:3). The tight security of Peter's imprisonment is underscored by

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and Eve's eye were opened and they recognized that they were naked. The eyes of the two travelers from Emmaus were opened and they recognized that it was Jesus who had served them. But the giver of the food is unrecognized initially. The results of the eating are similar—a new perception of reality: their eyes were opened.

Luke: Peter was guarded by four squads of soldiers of four soldiers each. One prisoner is guarded by a total of sixteen professionals. The reader, therefore, does not expect Peter to escape public trial and execution but to suffer the same fate as James. But Luke records that the church was earnestly praying to God for him (προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ, Acts 12:5). Additional security on Peter is noted: he is sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance (12:6). Surely, Peter cannot escape from this closed door, this level of maximum security.

Luke's portrayal of the next series of events accents the divine response in answer to the church's prayer: Peter's role is passive while God acts. The angel of the Lord struck Peter and woke him up from sleep, led him past the sleeping sentries, and as they approached the iron gate leading to the city, the gate opened for them by itself and they went through it (12:8-10). Luke highlights the singular activity of God in response to prayer by underscoring Peter's passive role. Peter's sleep is so deep that has to be forcefully struck[311] by the angel to be awakened (12:7). Peter fails even to pray for his own release. While the church prays, he sleeps. Clearly to the reader, Peter's eventual escape does not depend upon his own efforts. If he escapes trial and death, it will be of God's doing alone. Peter is passive. The church prays. And God is active. Prison gates are opened but the eyes of the guards remain closed.

But Luke is not finished portraying the connection between prayer and the opening up of doors. When Peter finally awoke and came to his senses, he made his way to the home of Mary, the mother of John Mark. Luke notes that the church there was praying (12:12). When Rhoda the servant girl answered Peter's knock on the door, she left it closed because she was so overjoyed. Finally, after repeatedly knocking on the door and the insistence of Rhoda that it was truly Peter at the door, Luke records that the door was finally opened to Peter (12:16). The irony is striking. Prison gates open up in response to the church in prayer, and Peter escapes, but the door where the church gathers to pray remained closed, keeping Peter out. Peter's impudent knocking on the door of the house of Mary in the middle of the night echoes Jesus' teaching in Luke 11:5-8. His continued knocking paid off. Those inside opened the door (Acts 12:16). As Stephen Sheeley correctly observes, 'The narrator makes it clear that

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[311] The same verb πατάξας is used by Luke to describe how Moses *struck* the Egyptian who then died (Acts 7:24) and how the Lord also *struck* Herod with a disease that he died (ἐπάταξεν,12:33).

God is the one who has intervened to manage this miracle; no one else played a role in Peter's escape'.[312]

Luke narrates the theology of prayer by showing. We suggest that he arranged the account of Peter's release from prison and escape from certain trial (and possible execution) and his reconnection with the church so that it paralleled earlier accounts of prayer and the opening of gates/doors that otherwise would remain closed.

Motif Illustrated in Paul at Philippi: Lydia's Heart Opened

Luke's portrayal of Paul at Philippi contains a double use of prayer matched by two accounts of the occurrence of opening. The narrative is introduced by the closing off the way into the province of Asia to Paul and his traveling companions (Acts 16:6-8). But in a night vision, God reveals an 'open door' into Macedonia (16:9). On the Sabbath Paul and his companions went to a place of prayer outside the city by a river (16:13). Presumably the women they encountered at a place of prayer were either praying or had prayed.[313] While Paul was speaking to the women who had gathered there, the Lord opened the heart of Lydia, one of the women who were listening to Paul: καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου (16:14) The opening up of Lydia's heart enabled her to respond to Paul's message, thus opening up the possibility of the establishment of a church in Philippi. It is also noteworthy that Lydia then invited Paul and Silas into her home (undoubtedly through a door; 16:40).

But when Paul liberates a slave girl from demonism, her owners complain to the local magistrates who then close Paul and Silas in a prison (16:23). This incident prepares the readers for the second combination of prayer and the event of opening.

Motif Illustrated in Paul and Silas' Prayer: The Jail Doors Opened

The second occurrence of prayer happened after Paul and Silas were put in the city jail. The security of their condition is emphasized: Paul and Silas were to be guarded carefully. They were put into the inner cell and their feet were fastened with stocks (Acts 16:23-24). Their

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[312] Stephen M. Sheeley, *Narrative Asides in Acts* (Sheffield: Sheffield Academic Press, 1992), p.134.

[313] Based upon research of the phrase, προσευχὴν, a place of prayer (16:13, 16), as used in antiquity, Hölmas argues with certainty that the place of prayer refers to a synagogue or its equal. See Hölmas, pp.228-229.

escape from these maximum-security conditions is as the case with Peter, unlikely and unexpected.

And once again the time is at the midnight hour and prayer is being made: Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς προσευχόμενοι ὕμνουν τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι (16:25). Then the unexpected happens: due to the destructive power of an earthquake, the maximum-security conditions are vanquished and the doors of the prison flew open: ἄφνω δὲ σεισμὸς ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου, ἠνεῴχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη (16:26). The result of this midnight episode is the salvation of the jailer and his family—the opening of the jail doors led to the opening of hearts (16:31-33), but this time implicit.

The Philippian magistrates intended to keep closed the illegal imprisonment of Paul and Silas, Roman citizens. Apparently, Paul and Silas had returned to the jail prior to daybreak.[314] At daybreak, the magistrates order the jailer to release the men (16:35). But Paul is not having it, requiring a public escort out of jail. According to Robert Brawley, 'The magistrates then wish to keep their illegal imprisonment of Roman citizens a secret. But Paul forces an open escort. There is thus a reversal of closed/open, imprisoned/free'.[315] The opening of the doors of the jail and the public escort out of the jail by the city magistrates vindicates Paul and Silas.[316]

Summary of Motif[317]

Recursion is the literary technique that Luke strategically uses to develop one aspect of a theology of prayer across the narrative of the Third Gospel and Acts. Using a story, Jesus

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[314] Bruce suggests that the jailer lived in a flat above the jail itself which would explain the confusion of locales. Bruce, *The Book of Acts*, p.318.

[315] Robert L. Brawley, *Centering on God: Method and Message in Acts* (Louisville, KY: Westminster John Knox Press, 1990), p.204.

[316] This episode appears to be the final example of the prayer and opening motif in Luke-Acts. The reason why the author does not provide additional examples in Acts 17-28 remains elusive. Perhaps the author deduced that the cumulative number of Gentiles (such as Lydia and the jailer and his household) admitted to the faith after the Jerusalem Council, due to Paul's ministry, was sufficient in number to establish his credibility as a true apostle to the Gentiles (cf. Acts 15:5-21).

[317] Luke provided additional examples of this connection in both volumes. One additional example which we will not analyze but only mention occurs in Luke 24:30. Both travelers on the road to Emmaus were kept from recognizing Jesus (24:16). But after Jesus took bread, gave thanks—a form of prayer—broke it and began to give it to them, their eyes were opened (passive voice: διηνοίχθησαν οἱ ὀφθαλμοὶ) and they recognized him (24:30-31).

explicitly taught his disciples that prayer could be understood as a form of knocking on a door, a daily habit his readers could identify with. In the case of Jesus' story, the door is expected to remain shut, even locked in consideration of the late hour. But using a persistent, shameless approach to knock on the locked door, the one knocking can be surprised when the door is opened (implicit) from within. We suggest, then, that Luke's beginning episode of aged, childless Zechariah and Elizabeth is programmatic for his two-volume work. Elizabeth is both barren and aged, past the age of childbearing. But in response to their prayers ('your prayer has been heard', Luke 1:13), the first spoken words in the Third Gospel, Elizabeth conceived (1:24) and gave birth to a son (1:57). Following this programmatic example, Luke strategically repeats a variety of terms for prayer coupled with the concept of opening to develop a theology of prayer. Prayer can be understood as knocking on a door. The closed doors in Luke-Acts are numerous and diverse in type. By consistently repeating the key elements of prayer and opening up of a variety of locked doors by a divine hand (either explicit or implicit), the signature components of recursion, Luke shows multiple examples of how this analogy is true and operative in life.[318]

Example Four: Luke's Repetition of the Term σήμερον[319]

We offer a fourth example of how Luke used the technique of recursion as a teaching device.[320] The operative component of recursion is the repetition of key elements from one narrative to another. We will show that Luke repeated five key elements across five separate episodes[321] to announce that in Jesus, the age of salvation has arrived. The key elements repeated in each passage are: the adverb 'today' (σήμερον),[322] the identity of the speaker is divine or its representative, the theme of salvation (Savior, save, release, set free, and the related theme of sin, bondage, captive), a personal element using some variation of the pronoun 'you' (ὑμῖν), and a response by the listening audience to either reject or participate in the benefits of the new age.

This recursion also includes a double use of an enveloping inclusio: the first use of 'today' occurs at the physical birth of Jesus (Luke 2:11) and the final use of 'today' describes Jesus' birthday as the Son of God (Acts 13:33). The second example of an enveloping inclusio

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[318] Those who prayed were: an aged couple, Jesus, a dying criminal, the church gathered in the upper room, Stephen, Cornelius the Roman centurion, the church gathered at Mary's home, Saul of Tarsus, a woman named Lydia, and Paul and Silas.

occurs with Jesus' first act of public ministry in his maiden speech in Nazareth (Luke 4:21) and the final and climactic act of his journey to Jerusalem (Luke 19:5, 9).

The dominant key element in all five episodes is the adverb 'today'(σήμερον).[323] Zechariah's Spirit inspired prophecy prepares the reader by associating salvation with the dawn of a new day: 'the dawn from on high will break upon us' (Luke 1:78). The author then repeated this adverb in five different episodes in order to announce the advent of the eschatological age and the immediate availability of salvation, offered through a mighty Savior, Jesus. We will show that not only is Jesus described as Savior, through the transforming power of his word, he is presented as actualizing salvation for individuals in the here and now. Troftgruben argues:

> More importantly, Luke's emphasis on 'today' generates new narrative realities of their own. This language is not merely descriptive of God's saving activity: at points it serves to actualize the salvation of which the divine messengers speak […]. For Luke's Gospel, although 'daily' is the primary sphere of discipleship, 'today' is the sphere of salvation—it is the time frame when God's saving activity takes shape.[324]

Each of the five episodes successively develops an ever-enlarging portrait of Jesus as Savior.[325] Jesus' identity as Savior requires more than one episode to fully develop the picture and to persuade readers that the eschatological age has truly arrived in him. Hays

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[319] For a brief analysis Luke's use of σήμερον, see Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* (London: Doubleday, 1999), p.424. See also Ó Fearghail, p.128.

[320] We have earlier noted Berlin's comments that literary devices are not mere flourishes or literary adornment which surround the meaning or are a display of literary virtuosity but are an intrinsic part of the message of the text. Literary devices are pointers to the meaning intended and purpose of the author.

[321] This is what can be called *concatenatio* (chaining) across the narratives, tying them together. This technique is also utilized in the Hebrew Bible. Two examples: First, in Gen. 5:32 the name Shem (שֵׁם) is given as the name of Noah's son. He is then under the blessing of God in Gen. 9:26. Then his genealogy is given in 10:31-32 and 11:10ff., which then means his two genealogies surround the attempt to make a 'name' for the people of Babel (11:4). Then in Gen. 12:2 God promises to make Abram's 'name' great in the midst of blessings promised as well. Second, the words 'face' (פני) and 'before' (לפני) which are the same word are repeated in the Hebrew text of Gen. 32:17, 18, 21 (4x), 22, in anticipation of Jacob meeting Esau face to face. However, the next episode has him meeting God 'face to face' (פנים אל פנים) instead at the brook Jabbok. When he finally meet Esau he says in 33:10, 'I have seen your face (פניך) as if I was seeing 'the face of God' (פני אלהים).

[322] Luke also uses νῦν in Luke 1:48 and 2:29 to highlight the dawn of a new age. Luke includes other markers to indicate the arrival of the eschatological age: the leap of joy expressed by John the Baptist in utero (Luke 1:43-44).

[323] Pervo includes υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε to Jesus' baptismal account in the text of Luke 3:22. The added clause is supported by the manuscript D. See Pervo, *The Gospel of Luke,* pp.44-45.

[324] Troy M. Troftgruben, 'Salvation Today in Luke's Gospel', *CurTM,* 45 (2018), 6-11 (p.6).

[325] The adverb is a key term in Luke's Gospel according to Bock. Its usage stresses that the opportunity for salvation is at this very moment. See Darrell L. Bock, *Luke*, I: *1:1-9:50*, BECNT (Grand Rapids, MI: Baker, 1994), p.412. '"Someday" has become today as the emphasis falls on salvation happening now'. Garland, p.201.

observes: 'Jesus' identity unfolds cumulatively through the Gospel, and a full understanding will therefore require multiple rereadings of the parts in light of the whole […]'.[326] The following table (Table 13) reveals Luke's repetition of the five key elements in each narrative.[327]

Table 13					
Event	Jesus' Birth-Bethlehem; Luke 2:1-20	Jesus' First Act: Speech in Nazareth Luke 4:16-21	Jesus' Final Act on Journey: in Jericho Luke 19:1-10	Jesus and Criminal on cross Luke 23:42-43	Paul's First Speech: Jesus' Birth at his Resurrection Acts 13:31-50
Speaker	Angel describes Jesus	Jesus describes himself	Jesus actualizes salvation	Jesus actualizes salvation	Paul describes the resurrected Jesus
Age of salvation arrived	'Jesus born a Savior'	'Captives […] oppressed set free'	'Salvation […] Seek and save'	'You will be with me in Paradise'	'Forgiveness of sins/all who believe justified'
Time of Arrival	**Today** Luke 2:11	**Today** Luke 4:21	**Today** Luke 19:5,9	**Today** Luke 23:43	**Today** Acts 13:33
Personal Audience	'Unto you'	'In your hearing'	'At your house'	'You will be with me'	'To you […] You […] you'
Audience Response	Great joy; 'Let's go and see'	Rage and rejection	Welcomed Jesus joyfully	'Remember me […]'	Jews reject; Gentiles joyful

We suggest that the cumulative result of these statements is Luke's way of ensuring readers that God's salvation has arrived in Jesus' ministry. The present day, then, is a profound opportunity to enter into that salvation. Now let us analyze each episode where σήμερον is utilized to confirm the arrival of the age of salvation and how Luke progressively develops the portrait of Jesus as Savior.

Example: Today and The Birth of Jesus

The first use of 'today' occurs in the events surrounding the birth of Jesus. The setting is the field where the shepherds are watching over their flocks outside Bethlehem. The time is at night (καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς

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[326] Hays, p.244.

[327] It is noteworthy that apart from Jesus' birth narrative where angel of the Lord is the speaker and the final occurrence where Paul is the speaker, Jesus is the only figure who uses the term 'today'. Thus, for Paul to be the only human depicted as using the term shows him to be in congruence with Jesus and his claim of the onset of the Messianic age. Just as Jesus used the term in his maiden speech in Nazareth, so also Paul (and no others) used the term in his maiden speech to Gentiles. This literary connection suggests additional evidence for Paul as a true apostle of Jesus to the Gentiles.

νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν, Luke 2:8). Though it is night, the angel, the messenger of God, announces that it is 'today', suggesting that the term means far more than the simply that particular day on the calendar: ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυίδ (2:11).

In Luke's view of history, the God of Israel operated an eschatological time-table. Yesterday was the age of promises made to Israel. These promises centered around a new age to come, the year of God's favor, an age of forgiveness of sins and freedom and a Messiah to be born in the line of David (1:26). That Messiah, that Son of David, would take David's throne and sit on it forever. Luke emphasizes that the promise includes a personal element; it was made 'unto you', indicating the shepherds.

Luke's use of 'today' suggests that this new eschatological age has now dawned and that 'yesterday', the days of anticipation and promises, are finally over. The new age of salvation is called 'today' stressing its immediacy and certain arrival. Zechariah prophesied that God would raise up a 'horn of salvation' (Luke 1:69, 71; cf., 47, 77). The birth of Jesus introduces that horn of salvation, the sunrise of this new age. The horn of salvation is a figure (Ps. 75:4-5, 10; 148:14; 2 Sam. 22:3) that refers to the power and strength of the Savior. Jesus will be a powerful Savior.[328] Yet the question remains: what type of power will Jesus exert as Savior? Will he mobilize troops to topple Caesar?

Luke portrayed the recipients of this message (the plural 'you', ὑμῖν) as responding favorably to the angel's announcement with faith and urgency: 'Let's go to Bethlehem and see this thing that has happened. So, they hurried off [to search for] and found Mary and Joseph and the baby was lying in the feeding trough' (2:15-16). The shepherd's active response suggests that a new age of salvation has dawned for them.

Example: Today and Jesus in the Synagogue of Nazareth

The maiden message of Jesus' public ministry is the setting for the second use of 'today':

> Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on him. Then he began to tell them, 'Today this scripture has been fulfilled even as you heard it being read'. (Luke 4:16-21)

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[328] Isa. 62:11: הִנֵּה יְהוָה הִשְׁמִיעַ אֶל־קְצֵה הָאָרֶץ אִמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעֵךְ בָּא הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו; Look, the LORD has proclaimed to the end of the earth, 'Say to Daughter Zion: Look, your salvation is coming, His reward is with Him, and His recompense is before Him'.

It is impossible to exaggerate the importance of what Jesus claimed. In front of his hometown, in his maiden message, Luke presents Jesus as claiming to be the fulfillment of Isaiah 61, the long-awaited Messiah—the one to have begun 'the year of the Lord's favor', the Year of Jubilee. That year, now titled 'today', had begun. The year of the Lord's favor had arrived in Jesus' arrival. In Luke's view, Jesus is qualified to be Israel's Savior because he is the long-awaited, Scripture-predicted, fulfillment of OT Messianic hopes, the Jewish Messiah. As a powerful Savior, he will proclaim release to the captives, the regaining of sight to the blind, and to set free those who are oppressed. Arthur Just argues, 'This is a profound Christological statement that identifies the Kingdom with Jesus'.[329] Luke's use of 'today', a follow up to the announcement of the Savior to the shepherds, underscores the immediacy of that long-awaited year. This pivotal episode repeats the major role of Jesus, the term 'today', and the elements of salvation (release, regaining of sight, set free), the concept of fulfilment, and a personal emphasis: 'This Scripture is fulfilled in your hearing' (Luke 4:21). As is the case with the use of 'today' in Luke 2, the term is used at a pivotal, beginning stage in Jesus' redemptive ministry. And, whereas the shepherds responded favorably to the announcement, the congregation in Nazareth reacted with hostility to Jesus' claim (Luke 4:28-30). Their unfavorable response suggests that the new age of salvation will bypass them.

Example: Today and Jesus in the Home of Zacchaeus

An additional use of 'today' is found in Luke 19, the final act[330] of Jesus' journey:

> [5] And when Jesus came to that place, he looked up and said to him, 'Zacchaeus, come down quickly, because I must stay at your house *today'*. [6] So he came down quickly and welcomed Jesus joyfully. [7] And when the people saw it, they all complained, 'He has gone in to be the guest of a man who is a sinner'. [8] But Zacchaeus stopped and said to the Lord, 'Look, Lord, half of my possessions I now give to the poor, and if I have cheated anyone of anything, I am paying back four times as much!' [9] Then Jesus said to him, '*Today* salvation has come to this household, because he too is a son of Abraham! [10] For the Son of Man came to seek and to save the lost'. (Luke 19:1-10, emphasis added)

In response to Zacchaeus' commitment to generosity, Jesus announces: 'Today salvation has come to this house', Jesus told him, 'because, he, too, is a son of Abraham. For the Son of Man has come to seek and to save the lost'.

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[329] Arthur A. Just, *Luke 1:1-9:50*, Concordia Commentary (St. Louis, MO: Concordia Publishing House, 1996), p.193.

[330] Luke's use of today at this juncture creates an inclusio with Jesus' first act of public ministry in Luke 4. So, Luke introduces Jesus' public ministry with today and concludes his journey with today.

In the span of ten verses, Luke twice records 'today' spoken by Jesus and provides an additional view of Jesus in the role of Savior. So, in view of the repeated elements from Luke 2:11[331] and Luke 4:21, this passage merits our examination.

Zacchaeus was looked down upon because he had acquired his wealth unethically. People despised him (19:8). But something in him motivated him to see Jesus. So, he made efforts to get in Jesus' path by climbing a sycamore fig tree.[332] He discovered that Jesus had been sent to find him and to regain his true identity as a son of Abraham. When Zacchaeus heard Jesus' words that he 'must' come to his house today, he rushed to come down. But when onlookers saw Jesus headed to Zacchaeus' home, they complained: 'he has gone to be a guest at the home of a sinner' (Luke 19:7). The onlookers' complaint sets up readers for a fresh look at Jesus' ever-enlarging role as a powerful Savior. What can Jesus actually do for this man, a sinner despised by the crowd?

The impact of engagement with Jesus the Savior left a redemptive difference in Zacchaeus. He confessed his unethical practices and, now demonstrating a new perspective toward money, promised to make full restitution (19:8).[333] Having heard this confession and commitment, Jesus makes an astounding claim: he tells Zacchaeus that today salvation had come to his house. The transformative power of Jesus' word generated a new reality, entrance into salvation. A new age has dawned for Zacchaeus. Luke shows that by the mere pronouncement of Jesus, a 'sinner' has experienced salvation. Astonishingly, Jesus is depicted as actualizing salvation. Luke shows that Jesus, the horn of salvation (1:69), possesses the power and authority as Savior necessary to actualize the salvation of notorious sinners.

Jesus' use of 'today' in 19:9-10 connects with its use in 2:11 with Jesus as announced Savior and with its use in 4:21 with the inauguration of the year of the Lord's favor and the release of captives. Zacchaeus the unethical, chief tax collector is reaping the benefits of Jesus as

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[331] It is important to note that the messenger's announcement to shepherds, σήμερον σωτὴρ (2:11) virtually mirrors Jesus's words to Zacchaeus in 19:9: σήμερον σωτηρία.

[332] Trees are a unifying theme in Scripture, beginning in Genesis 2, acting as major signposts along the road of redemption. This scene prepares readers for the next episode where another character is up on a tree.

[333] Ex. 22:1, 3b-4; 2 Sam. 12:6.

Savior and the year of the Lord's favor. By repenting and responding to Jesus with words indicative of intended generosity, Zacchaeus has been released from the bonds of greed and recovered his true identity as a son of Abraham. Abraham was his rich forefather who was first declared righteous by his faith in God (Gen. 15:6). Zacchaeus—like the shepherds before him—wasted no time in responding to the immediate availability of salvation.

The case of Zacchaeus who scammed his fellow citizens but has regained his true identity as a son of Abraham, through an encounter with Jesus—demonstrates the ever-enlarging portrait of Jesus as Savior.[334] This case contains key elements that recur from the prior-two episodes: the major role of Jesus, the use of 'today' spoken by Jesus, the personal emphasis ('I must stay at your house'), the theme of salvation (Luke 19:10) and a response by the audience.

But Luke is not finished with his portrait. The case of notorious Zacchaeus also anticipates and prepares the reader for the final and climactic use of 'today' in the Third Gospel. The first use occurred at Jesus' birth to announce the dawn of a new age, the long-awaited arrival of a Savior. The final use in the Third Gospel occurs at Jesus' death when he is at his weakest moment physically, where—with condemned criminals co-crucified on both sides—he acts and speaks as a powerful Savior, releases another captive, and announces his immediate entrance not into hades, but into Paradise.

Example: Today and the Crucifixion of Jesus

The case of Jesus' crucifixion (Luke 23), the climax of his ministry, provides the final use of 'today' in the Third Gospel. Luke shaped the narrative events so that multiple elements in the previous episodes are repeated again in this event: the major role of Jesus as a powerful Savior, the use of 'today' spoken by Jesus, the personal emphasis ('Today you will be with me in Paradise'), fulfillment and salvation ('Paradise') and a response by the audience of one. Following the verbal abuse thrown at the crucified Jesus by the onlookers, the soldiers, and one of the criminals, reminding him that while he saved others, he failed to save himself, the second criminal offered a strikingly different response:

> **40** But the other rebuked him, saying, 'Don't you fear God, since you are under the

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[334] 'When he is accused by the crowd he speaks of his generosity and of making restitution to any whom he has defrauded, and that is followed by Jesus' announcement that "Today salvation has come to this house, since he also is a son of Abraham". The story ends with a saying of Jesus that the Son of Man has come to seek and save the lost. This is, therefore, a story about Jesus bringing salvation'. D. A. S. Ravens, 'Zacchaeus: The Final Part of a Lukan Triptych?', *JSNT*, 41 (1991), 19-32 (p.19).

same sentence of condemnation? **41** And we rightly so, for we are getting what we deserve for what we did, but this man has done nothing wrong'. **42** Then he said, 'Jesus, remember me when you come into your kingdom'. **43** And Jesus said to him, 'I tell you the truth, *today* you will be with me in paradise'. (Luke 23:39-43, emphasis added)

In terms of the portrait of Jesus as a powerful Savior, it is important to note the dubious status of this character: though Zacchaeus was at a low point, this character was on death row with one foot in life and the other in death. He was a condemned criminal. What can Jesus as Savior do for such an extreme case? Having listened to Jesus' prayer and having watched his response to unjust punishment, the criminal was persuaded that there was a world and a judgment to come after this one, when the injustices of this life are put in the right. He was also persuaded of his own sin (23:41) and that Jesus was a king with a kingdom in the world to come. He was persuaded that Jesus would enter that kingdom through resurrection from the dead. He did not ask to be relieved of temporal punishment, but to be remembered by Jesus when he entered that kingdom.

Jesus' reply to his request shows the Savior—first announced as such at the shepherds' field—now acting powerfully in that capacity even as he himself was at his weakest physically, on the verge of death. As a Savior, Jesus' pronouncement is striking and is personal ('Today, you will be with me in Paradise'), and goes beyond what was said to Zacchaeus. For this former criminal, there would be no interval after death, no waiting period, no long period when the wheels of God's justice would have to grind. That very day, he would find himself with Jesus in his kingdom through resurrection. 'Today' inaugurates a new period of time in salvation history, the time after death in Paradise. And, due to the transformative power of Jesus' word while hanging on a tree,[335] the criminal has entered into that new age. Even at his weakest moment in life, Luke depicts Jesus as one who does not save himself, yet to the very end, acts as that horn of salvation, a mighty Savior, the Savior of a criminal[336] condemned and given up to die by his fellow man (cf. Phil. 2:8), but now to enter Paradise with Jesus himself.

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[335] Acts 5:30; 13:29; 1 Peter 2:24.

[336] Luke uses recursion to compare the criminal status of Saul of Tarsus and the thief on the cross in his depiction of Paul in Acts 26:2-18. The thief on the cross comes out looking better than Saul when compared. Paul did not overstate his status as the 'worst of sinners' (1 Tim. 1:16). We suggest that the salvation of the thief on the cross is used by Luke to foreshadow the conversion of Saul of Tarsus. See chapter 5 for further amplification of this comparison.

Luke wrote his two-volume work so that Theophilus would be certain about the things he had been taught (1:4).[337] Undoubtedly, a Savior for shepherds, for people such as Zacchaeus who made a living on other people's backs, and even a convicted criminal, and finally, a Savior King who could bring such with him into Paradise without delay, was a Redeemer worth considering. At the pivotal moments in Jesus' life, Luke's repeated use of 'today,' the age of fulfillment, salvation and release, gradually develops the saving portrait and capabilities of the Lord as Savior.

Example: Today and Paul's Message in the Synagogue: Jesus' Resurrection

It is somewhat surprising that we do not find a use of 'today' in the Third Gospel on the occasion of Jesus' resurrection from the dead. The resurrection of Jesus from the dead after the third day surely ranks the equal status as his birth and death. But since Luke-Acts is a two-volume work, and since Acts is a re-enactment of the story contained in the Third Gospel, we must not conclude that Luke overlooked the use of the adverb to accompany the resurrection narratives. The final[338] and strategic use of 'today' to emphasize God's saving activity is deployed by Luke in Paul's maiden speech in Acts 13:

> **30** But God raised him from the dead, **31** and for many days he appeared to those who had accompanied him from Galilee to Jerusalem. These are now his witnesses to the people. **32** And we proclaim to you the good news about the promise to our ancestors, **33** that this promise God has fulfilled to us, their children, by raising Jesus, as also it is written in the second psalm, '***You are my Son; today I have fathered you***'. (Acts 13:30-33, emphasis added)[339]

Eduard Schweizer, with reference to Acts 13:33, writes: 'According to this verse, Paul states that the begetting of the Son of God, prophesied in Ps. 2:7, took place on Easter Day'.[340] Utilizing the words of Paul's speech—spoken primarily to a Jewish audience and very

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[337] Prefaces are generally written last, after the work itself has been completed. The author's use of τὴν ἀσφάλειαν in the preface (Luke 1:4 and in Acts 5:23) and its cognates occurring in the initial and latter part of the two-volume work (Acts 2:36; 16:24; 21:34; 22:30; 25:26) suggests that it is crucial for understanding the intent of the work itself. Luke writes to overcome doubts, instill confidence, security, and to persuade readers of his way of thinking.

[338] Luke uses 'today' a total of nine times in Acts: 4:9; 13:33; 19:40; 20:26; 24:21; 26:2, 29; 27:33. Bearing witness via public speech seems to be the common link in each of these occasions. The example in 27:33, Paul bearing witness before King Agrippa, Bernice, and Porcius Festus, is one we also considered as part of Luke's development of Jesus as Savior. But the evidence in the text proved to be insufficient.

[339] Each use of 'today' in Acts is found in direct speech: Acts 4:9; 13:33; 19:40; 20:26; 22:3; 24:21; 26:2, 29; 27:33.

[340] Eduard Schweizer, 'The Concept of the Davidic "Son of God" in Acts and Its Old Testament Background', in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. by Leander E. Keck and J. Louis Martyn (Philadelphia, PA: Fortress Press, 1980), 186-216 (p.208).

personal in nature ('we proclaim to you'; Acts 13:32)—Luke provides a new (new to the audience) interpretation of Jesus' resurrection from the dead. Paul claims that the begetting of Jesus[341] as the Son of God took place at the resurrection. Referencing the words God spoke to a royal figure in Ps. 2:7 ('You are my Son; today I have begotten you'), Luke interprets Jesus' resurrection as his enthronement as Davidic king,[342] his (second) birth, his 'birthday' into the post-resurrection world, the heavenly world.[343] For Luke (and for Paul)[344], Jesus' sonship is pre-eminently affirmed in the resurrection, enriched in meaning, and now begins in earnest. Earlier, readers heard the voice from heaven at Jesus' baptism and transfiguration alluding to divine sonship.[345] Now the decree from Ps. 2:7[346] is cited precisely and explicitly and the final use of 'today' is employed, creating a second inclusio with its use in Luke 2:11. If the 'today' of Luke 2:11 spoken to the shepherds, announces the dawn of the age of the newborn Savior and, if the 'today' of Luke 23:43 spoken to the condemned thief at Jesus' death announces the dawn of a new age after death and the re-opening of paradise, then the use of 'today' in Acts 13:33, spoken to Jews, describes the dawn of a new phase in Jesus' history, a 'birthday' as Son of God[347] ('You are my Son, today I have fathered you'; Acts 13:33; Ps. 2:7), enthroned Davidic King, the post-death phase, eternal life with God in the heavenly world.[348]

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[341] Paul's term 'begotten' (γεγέννηκά) is problematic since, technically, it means procreation. Peterson suggests that Jesus' resurrection brings him to the full experience of his messianic identity in a heavenly enthronement and rule. See David G. Peterson, *The Acts of the Apostles*, PNTC (Grand Rapids, MI: Eerdmans, 2009), p.392.

[342] 'First, and primarily in view of Acts 13, the promise must refer to the promise to David for an everlasting kingdom. Consistent with the theology of Peter's speeches (cf. 2:24-32), Jesus is the Savior, the Davidic Son (13:22-23) who rules over an everlasting kingdom'. Brandon Crowe, *The Hope of Israel: The Resurrection of Christ in the Acts of the Apostles* (Grand Rapids, MI: Baker Academic, 2020), p.54.

[343] M.D. Goulder, *Type and History in Acts* (London: SPCK, 1964), p.53.

[344] Cf. Rom. 1:1-4; especially verse 4: τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

[345] Cf. Luke 3:22; 9:35.

[346] For an integrated, canonical interpretation of Pss. 1 and 2 as referring to the same individual ('the Blessed Man' of Ps. 1 and 'the Son' in Ps. 2) with both Edenic and royal features, see Robert L. Cole, *Psalms 1-2: Gateway to the Psalter* (Sheffield: Phoenix, 2013); Robert L. Cole, 'Psalms 1-2: The Psalter's Introduction', in *The Psalms: Language for All Seasons of the Soul*, ed. by Andrew J. Schmutzer and David M. Howard, Jr. (Chicago, IL: Moody Publishers, 2013), pp.183-195; and Robert L. Cole, 'Psalms 1-2: The Divine Son of God', in *The Moody Handbook of Messianic Prophecy*, ed. by Michael Rydelnik and Edwin Blum (Chicago, IL: Moody Publishers, 2019), pp.477-490.

[347] Rom. 1:3-4; Heb. 1:3-5.

[348] Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNT Supplement Series, 12 (Sheffield: Sheffield Academic Press, 1987), pp.245-249, argues against seeing the imagery of birth in the Ps. 2:7 quotation in Acts 13:31; we dissent from his position. The arguments for a (new) birth image by Evald Lövestam seem most persuasive to us. His discussion of Acts 2:24 (ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ), in which Jesus is viewed as emerging out of the *birth pangs* of death, the role of Col. 1:15-18 (καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν) and Rev. 1:5 (ὁ πρωτότοκος τῶν νεκρῶν) and Rom. 1:4

The evidence suggests that Luke shaped the narrative events by repeating the major elements utilized in previous stories: the major role of Jesus as Savior and Son of God, the use of 'today', originally spoken by God in Ps. 2:7, the personal emphasis ('and we proclaim to you […] to us'), and the concept of salvation ('Therefore, let it be known to you […] forgiveness of sins is proclaimed to you'; Acts 13:38) and a response by the audience (Acts 13:44-48). It seems unlikely these verbal and thematic parallels in each of these five episodes could be a mere coincidence. We must reckon with the fact that Luke deliberately repeated these key elements with variation in each account in such a way to highlight their connection and similarities.

We suggest that Luke's purpose for this series of recursions across the Third Gospel and Acts was to show readers that the day of Jesus' birth as Savior inaugurated the dawn of a new age. Luke narrates through showing. The new age of salvation has now arrived (today) and is established by Jesus' death and resurrection. The Messianic sonship of Jesus begins in earnest at his resurrection from the dead. The invitation to enter into this age and enjoy its benefits (salvation, release, Paradise) can be offered to all, regardless of human condition, because Jesus is the horn of salvation, a strong, mighty Savior. Those who welcome Jesus can experience joy.[349] The invitation to enjoy the benefits of the new age is not automatic, as evidenced by the varied responses by the original recipients (shepherds, people of Nazareth, Zaccheus, thief on the cross, Jews and Gentiles). The invitation requires a response of faith.

Summary of Luke's Use of σήμερον

We have analyzed the exegetical evidence that Luke shaped the major events in the life of Jesus—his birth outside of Bethlehem, his maiden speech in Nazareth claiming that he inaugurates the new age as prophesied by the prophet Isaiah, his redemptive engagement with a notorious sinner in Jericho, his saving promise of Paradise to a condemned criminal at his death outside of Jerusalem, and announcement of Sonship at his resurrection from the dead—

(τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν), provide supporting evidence for his argument. See Evald Lövestam, 'Son and Saviour: A Study of Acts 13,32-37', *Coniectanea Neotestamentica*, 18 (Lund: C.W.K. Gleerup; Copenhagen: Ejnar Munksgaard, 1961), pp.37-48.

[349] Joy highlights the atmosphere of the first, third, and fifth uses of 'today' where the recipients respond favorably to the announcement. Joy also marks the reception atmosphere of the dawning of the new age in the case of Elizabeth and her unborn son, John (1:42-45), Mary (1:28, 47-55), Zechariah (1:68-79), Simeon (2:28), Anna (2:38), shepherds and all people (2:10), Zacchaeus (19:6), and Gentiles (Acts 13:48).

by repeating the adverb 'today' (σήμερον) in each case. The repetition of the key term 'today', beginning at the birth of Jesus the Savior (Luke 2:11), is just one term Luke used to mark the arrival of the time of fulfillment, the dawning of a new age.[350]

The repetition of the key adverb and multiple, related key terms, acts as a thread, establishing a literary connection across the narratives, tying together the foundational events of Jesus' life: birthday, maiden act of public ministry, death, and resurrection. Each use of the adverb and its accompanying themes reminds the reader of the previous usage and paves the way for the next episode.

The use of the adverb also provides a motif by which to further develop the concept of Jesus as Savior first announced at his birth (Luke 2:11), culminating in Paul's explanation of Jesus' resurrection as his enthronement as Davidic King and designation as the Son of God (Acts 13:31). The use of the adverb also stresses the arrival of and immediate availability of a Savior (Luke 2:11), the immediate arrival of the new age (4:21), the immediate salvation of a notorious sinner due to the transforming power of Jesus' word (19:9-10), the immediate transition from the cross to Paradise for a condemned criminal due to Jesus' promise (23:43), and the immediate designation of Jesus as Son of God (Acts 13:31; Rom. 1:4). As Green observes: 'Luke is fond of using the word 'today' to emphasize *the present* as the time of eschatological fulfillment, now as the time of God's gracious deliverance'.[351]

Luke used the technique of recursion—repeating key elements with variation—as a teaching device. Luke does not tell Theophilus explicitly that Jesus is a mighty Savior. Rather, he depicts Jesus performing the actions and speaking the words of a Savior across multiple narratives via recursion. In doing so, he gradually develops the portrait of Jesus as a mighty Savior who, with the transformative power of his word, makes salvation immediately available to all audiences of all times and places, even for the outcasts and those at the brink of death.

Summary of Chapter Three

Our purpose in this chapter was to show multiple examples of the flexibility with which Luke

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[350] 'The two terms, 'now' (νῦν), and 'today' (σήμερον), highlight the advent of the eschatological age'. Ó Fearghail, p.128.

[351] Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids, MI: Eerdmans, 1997), p.132. Emphasis original.

employed the literary technique of recursion, which essentially utilizes repetition with variation as its fundamental component. Repetitions, part and parcel of Luke's literary strategy, provide a thread, the literary unity across two, or even up to thirteen related episodes. Recursions can be found at polar opposites of a work, back-to-back narratives, across multiple episodes, even ranging across the narratives of Luke-Acts.

The author also demonstrates flexibility by using recursion and variations of the technique[352] to achieve multiple--literary purposes: teach or develop the truths about prayer, portray Jesus as Savior, provide evidence for the inclusion of the Gentiles into the people of God, or show the continuity of Acts with the Third Gospel. These examples show that recursions are not limited to drawing biographical correspondences to align major characters, nor are they exhaustive, but rather illustrative of Luke's literary method. Recursions constitute the building blocks for construction of his theological agenda. Cadbury confirms: 'Luke is fond of repeating his material […] all these instances testify to his fondness for repetition, and nearly all to this tendency to vary even facts of some importance when rehearsing a story for the second time'.[353]

In addition, we have demonstrated that Luke's recursions show flexibility in their makeup. The technique frequently consists of numerous fine threads, a veritable underground constellation of interconnecting strands. The nature of the repeated key elements can range from strict verbal equivalency all the way to the loosest type of paraphrase. The chronological sequence displayed in the first narrative will occasionally be repeated in the second narrative. The cumulative effect of weaving two narratives together with a plethora of threads adds density and, therefore, increased visibility to the careful eye.

Luke's two-volume work is a recursion of sorts.[354] Luke is a master of repetition and the use of doubling is one of the hallmarks of his style.[355] According to Karl Kuhn, 'Among the more

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[352] Variations include character alignment, flash-back, resumptive-repetition, and back-reference.

[353] Henry J. Cadbury, 'Four Features of Lucan Style' in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert,* ed. by Leander E. Keck and Louis Martyn (Philadelphia, PA: Fortress, 1980), p.91.

[354] 'First, there is a general parallel between the first and second books, i.e., the Gospel and Acts. After a prefatory statement, both alike begin with an introductory period of waiting and preparation which is more or less private […] And then in each case the book ends with a period of victorious but quiet preparation for a further advance, or another volume'. Richard B. Rackham, *The Acts of the Apostles*, Westminster Commentaries (London: Meuthen, 1906), p.xlvii.

[355] James R. Edwards, 'Parallels and Patterns between Luke and Acts', *BBR*, 27 (2017), 485-501 (p.485).

significant of Luke's plotting techniques are the connections he draws between characters, events, and historical developments through patterning and parallelism'.[356] Keener confirms: 'Clear parallels among figures in Luke-Acts (such as do not appear merely coincidently in other ancient works) are too numerous proportionately to call into question the approach of seeking parallels'.[357] Luke's extensive usage of recursion shows a diversity of literary purposes, flexibility in terms of actual length, makeup, and placement in the narrative. Like fingerprints, no two recursions are the same. The only constant is the essential element of repetition with variation.

Based upon our analysis, we suggest, then, that Luke's strategy of rehabilitating Paul via a vast network of tightly woven recursions in Acts 13-28 is not an exclusive or isolated instance of the technique, unrecognized or unexpected by readers. Recursion, then, creating parallelism as part of the plot, is simply a characteristic and integral feature of Luke's compositional strategy across his two-volume work.

Looking Ahead

We intend to show in our next chapter (chapter 4) how Luke aligned the portrait of Paul with that of Peter. Luke argues implicitly for Paul's equality with Peter by showing: Paul performs the same signs of an apostle that Peter performs. Luke's strategy to cast Paul as equal to Peter suggests that, in the author's way of thinking, linking Jesus with Paul alone might be a stretch for readers doubtful or suspicious of his background. The casting of Paul as on par with Peter, then, constitutes a lesser challenge to accept. Peter is also a flawed character. But his close association with Jesus and portrayal as the lead apostle in the Third Gospel will help pave the way for the Jesus-Paul parallels. Evans argues:

> The only leaders of the Church in the Acts are Peter, John, James—just the three named by St. Paul (Gal. 1, 2). Barnabas, Stephen, Philip, Mark, ALL *pave the way* for Paul. 'Coming events cast their shadows before'.[358]

So, we will argue that the multiple parallels, showing that what Peter did, Paul also did, prepares Luke's readers for the mother lode of recursions: Paul cast as Jesus.

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[356] Karl Allen Kuhn, *The Kingdom According to Luke and Acts* (Grand Rapids, MI: Baker, 2015), p.103.

[357] Keener, I, p.567.

[358] Evans, I, p.203 (emphasis original).

CHAPTER FOUR

THE USE OF RECURSIONS TO PORTRAY PAUL AS PETER IN ACTS

Introduction

We have argued in chapter three that Luke's use of the literary technique of recursion[359] is not coincidental or occasional, but is found consistently and systematically in his two-volume work. Recursion in various forms is a characteristic technique of his methodology and forms an integral part of his compositional strategy.

The accumulation of all these examples encourages us to establish one additional but essential foundation before we engage in our ultimate purpose, that of arguing for an extensive, even comprehensive depiction of Paul portrayed as Jesus through recursion. Our purpose in this chapter, then, is two-fold. First, to trace out the highly detailed recursions that Luke used to align the portrait of Paul with that of Peter in Acts. Luke depicts Paul doing what Peter did. Second, from a strategic standpoint, we suggest the Peter-Paul parallels pave the way in the mind of the reader for the Jesus-Paul parallels. Peter is portrayed as a bridge between Jesus and Paul. Craig Keener argues:

> This larger section [6:1-9:31] also allows for the transition from Peter (a bridge between Jesus and Paul) as central characters. Saul is a Hellenist, and the attentive reader of Acts (though probably not the first-time hearer) will catch an illusion to Saul of Tarsus in the Cilicians' synagogue of 6:9.[360]

If Paul's portrait follows the biography of Peter, an established apostle of Jesus who plays a prestigious role both in the Third Gospel and in the first half of Acts, then Paul is conceivably on par with him and his legitimacy is enhanced. It only remains for the author to show how Paul's portrait also follows the biography of Jesus the founder, showing him to be a true apostle and successor (our chapter 5). Since the Peter-Paul parallels unfold in the second half of Acts roughly concurrently with the Jesus-Paul parallels, readers of Acts become increasingly aware of both sets of parallels. Clear recognition of the Peter-Paul parallels alerts readers to the existence of additional parallels with Paul and Jesus as the subjects.

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[359] Recursion is the narrative technique by which the author deliberately shapes the narrative events so that the key elements of one narrative are repeated in others, this creating a pattern visible to the reader. The net effect of recursion is that separate accounts in the storyline closely emulate one another.

[360] Craig Keener, *Acts: An Exegetical Commentary,* II: *3:1-14:28* (Grand Rapids, MI: Baker Academic, 2012), p.1247.

While the Peter-Paul parallels are well-known and established by scholars (as we shall shortly discuss), the web of intertextual threads that Luke used to compare Paul with Peter in the actual correspondences has been overlooked. Our contribution will be to provide four examples of how Luke created a plethora of intertextual threads to bind two episodes together in the same, highly detailed fashion that he compared the birth of Jesus with the birth of John in Luke 1-2. The stories, characters, and purposes are different, but the method of drawing the constellation of correspondences is the same.

We suggest, then, that if Luke strategically arranged the depiction of Paul to remind readers of the portrait of the apostle Peter in a highly detailed fashion, one of Jesus' inner three apostles, chosen witness, and well-established figure in the Third Gospel, equal in content of message and performance of miracles, then the reader would be unsurprised to recognize the same method to sanction Paul as a legitimate witness of Jesus. Howard Evans argues:

> Having thus established clearly […] that the author of the Acts had in mind the idea, which he does not openly express in so many words, of drawing a complete and minute parallel between St. Paul and St. Peter with the intention of leaving on the reader's mind the impression that St. Paul was not one whit behind St. Peter or any other of the very chiefest apostles; having established the fact of a distinct and intentional, yet not openly expressed parallelism in the Acts concerning St. Paul and St. Peter […] I propose to point out now that there is another just as distinct and intentional, and yet not openly expressed, parallelism drawn by the author of St. Luke and the Acts between St. Paul in the Acts and our Lord Himself in the Third Gospel.[361]

Once we establish that Luke composed a series of recursions, each consisting of highly detailed, intertextual threads connecting Paul with Peter, we will be in a position to argue that he utilized the same method concurrently to compare Paul with Jesus. So, from a strategic, literary standpoint, the series of Peter-Paul parallels paves the way for Luke's most challenging task, his grand finale, the rehabilitation of Paul achieved through recursion.

Paul Portrayed as Peter

Luke's series of parallels, using recursion, equating the ministry of Paul with that of Peter's,[362] is well established. In commenting on his analysis of the work of Matthias

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[361] Howard Heber Evans, *St. Paul: The Author of the Acts of the Apostles and of the Third Gospel* (London: Wyman & Sons, 1884–86), I (1884), p.41.

[362] 'The purpose of these parallels is to make Paul equal to Peter'. A.J. Mattill, Jr., 'The Purpose of Acts: Schneckenburger Reconsidered', in *Apostolic History and the Gospel: Biblical and Historical Essays presented*

Schneckenburger on the book of Acts, W. Ward Gasque observes: 'Schneckenburger agrees with Schrader and Baur that one of the most striking features of Acts is the parallelism between the activity of Peter and Paul—especially in connections with healings'.[363] A. J. Mattill, Jr., argues that, 'There is no degree of miracle or vision of suffering or speech of Peter without its corresponding analogy by Paul', and that the Peter-Paul parallels are not a recent phenomenon: 'The correspondences between the miracles of Peter and Paul have long been noted'.[364] F. F. Bruce observes: 'Luke appears deliberately but unobtrusively to trace quite a number of parallels between Peter's ministry and Paul's'.[365] John Hardon cites eight corresponding miracle narratives of Peter and Paul and calls them a complete list.[366] Robert Brawley observes how Acts is strategically divided into the Acts of Peter and Paul:

> The architectonic features of Acts confirm that Luke himself devised such a two-fold division. Chaps. 1-12 and 13-28 share a loose parallel of both content and sequence, including parallels between Peter and Paul. For example, Paul's first miracle of healing a cripple in Lystra (Acts 14:8) corresponds to Peter's first miracle of healing a cripple at the temple gate (3:2). The descriptions of the two men form a precise literary correspondence: 'Lame from his mother's womb'. Paul's exorcisms find their analogue in Peter's (5:16; 8:6, 7; 16:18; 19:11; 28:9). Paul's confrontation with Elymas (13:6-11) parallels Peter's encounter with Simon Magus (8:14-24), *et cetera*.[367]

In terms of the purpose of the parallels, numerous options have been suggested. David Trobisch argues that the parallels of Peter and Paul are designed to show their equality and, therefore, to minimize the conflict between the leadership in Jerusalem and Paul:

> The final redaction of the Canonical Edition demonstrates an interest in minimizing the conflict between the Jerusalem authorities and Paul so vividly described in his Letter to the Galatians. Of all the New Testament writings, it is the Book of Acts that most explicitly displays this harmonizing tendency. This tendency is detectable in the apparent parallels between the accounts of the two apostles and their companions.[368]

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to F.F. Bruce on his 60th Birthday, ed. by W. Ward Gasque and Ralph P. Martin (Grand Rapids, MI: Eerdmans, 1970), 108-122 (p.111).

[363] Gasque also observes that according to Baur, the author of Acts created the miracles performed by Paul. Such miracles are the product of a free imagination of its author. W. Ward Gasque, *A History of the Criticism of the Acts of the Apostles* (Grand Rapids, MI: Eerdmans, 1975), pp.34, 75-6.

[364] A. J. Mattill, Jr., 'The Jesus-Paul Parallels and the Purpose of Luke-Acts: H. H. Evans Reconsidered', *NovT*, 17 (1975), 14-46 (p.28). See M. Schneckenburger, *Über den Zweck der Apostelgeschichte: Zugleich eine Ergänzung der neueren Commentare* (Bern: Fisher, 1841), pp.52-58.

[365] F. F. Bruce, *Commentary on the Book of Acts: The English Text with Introduction, Exposition and Notes* (Grand Rapids, MI: Eerdmans, 1981), p.387, n.13.

[366] John A. Hardon, 'Miracle Narratives in the Acts of the Apostles', *CBQ*, 16 (1954), 303-314 (pp.308-309).

[367] Robert L. Brawley, *Luke-Acts and the Jews: Conflict, Apology, and Conciliation* (Atlanta, GA: Scholars Press, 1987), p.43.

[368] David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000), p.80.

Schneckenburger, Eduard Zeller, and Howard Evans are nineteenth-century scholars who argued that the parallel miracles are too close in correlation to be a matter of chance and thus were written to show that for every sign and wonder in the life of Peter, there was an equal and corresponding wonder in the life of Paul. The impression the author intended to leave on the reader's mind was the equality of Paul to Peter in apostolic authority, message preached, and divine sanction, and thus settle any differences between the Petrine and Pauline elements in the early church.[369] Richard Rackham, A. J. Mattill, Jr., A. Camerlynck and A. Vander Heeren, and Bruce in the twentieth century argued the author's purpose was to demonstrate Paul's equality with Peter. Thus, Acts is a Pauline apology: 'The purpose of these parallels is to make Paul equal to Peter'.[370]

But while scholars have observed the Peter-Paul parallels from a general standpoint, the majority have overlooked Luke's use of details, the numerous intertextual threads that Luke used to connect the corresponding episodes. We will show that on occasion the detailed narrative sequence of an entire story about Peter is reproduced exactly in detail in an ensuing narrative account of Paul. The key elements are repeated, but a close reading of the text shows that those key elements are composed by a maze of fine intertextual threads. The maze of multiple, fine threads adds density to the biographical correspondence, attracting the reader's attention to the Peter-Paul connection, thus, increasing visibility and credibility to the reader. But this observation of Luke's creation of highly detailed recursions is unsurprising when we recall how he also drew the same detailed connections between Jesus and John in Luke 1-2.

Peter-Paul Parallels

The textual evidence for the Peter-Paul correspondences can be seen at two levels: first, a series of general correspondences; second, the alignment of the major events of each character composed at a highly detailed level.

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[369] See Evans, vol. I, pp.37-41; John A. Hardon, 'Miracle Narratives in the Acts of the Apostles', *CBQ*, 16 (1954), 303-318 (pp.307-311).

[370] See Mattill's discussion of Rackham and Schneckenburger's arguments in Mattill, Jr., 'The Purpose of Acts', pp.108-122. Bruce refers briefly but with approval of the claim that the parallels are meant to defend the apostolic claims for Paul. See Bruce, *Commentary on the Book of Acts*, pp.386-387 (p.389, n.13). See also A. Camerlynck and A. Vander Heeren, *Commentarius in Actus Apostolorum* (Bruges: Beyaert, 1923), p.38: 'St. Luke wished to emphasize that fact that the two great Apostles, Peter and Paul, were in perfect accord both in doctrine and discipline' (quoted in Hardon, p.310).

Evidence for a General Correspondence

The following table (Table 14)[371] shows that Luke arranged the general history of Paul to remind readers of the history of Peter in Acts. Peter adumbrates Paul. Paul recalls Peter. It is important to understand that these parallels also follow the biography of Jesus the founder. For example, the narrative of Peter's arrest and escape from death at Passover by Herod in Acts 12 is written in such a way as to remind readers of Jesus' resurrection in Luke 24:1-12.[372]

Table 14	
Paul's History Repeats Peter's History	
Peter: Acts 1-12	*Paul: Acts 13-28*
Baptized by the Spirit; tongues of fire on each one of them (2:1-4)	Separated by the Holy Spirit; prophets and teachers laid hands on them (13:1-3)
Thought to be drunk (2:13-14)	Thought to be mad (26:24-25)
Peter's debut sermon to the Jewish people incorporates Psalm 16 as a basis for Jesus' resurrection from the dead (2:31)	Paul's debut sermon to the Jewish people incorporates Psalm 16 as a basis for Jesus' resurrection from the dead (13:36-37)
Heals a man lame from birth, an event which brings trouble (3:1-23)	Heals a man lame from birth, an event which brings trouble (14:8-18)[373]
'Silver and gold, have I none' (3:6)	'I coveted no man's silver or gold' (20:33)
Seized in the Jerusalem Temple (4:1-4)	Seized in the Jerusalem Temple (21:30-31)
'Unlearned and ignorant men' (4:13)	Great learning (26:24)
Confronts a magician (8:20-22)	Confronts magical practices (19:17-20)
Fear falls upon all (5:5, 11)	Fear falls upon all (19:17)
Hands: signs and wonders (2:43; 4:30)	Hands: Signs and wonders (14:3)
Sick healed when under shadow (5:15-16)	Diseases healed by contact with skin (19:11-12)
Incurs jealousy (5:17)	Incurs jealousy (13:45)
Gamaliel's policy: beating (5:34-39)	Gallio's policy: beating (18:14-17)
Gamaliel's speech: cites Theudas & Judas as examples (5:36-37)	Lysias' speech: cites Egyptian as an example (22:38)
Commissioning of the Seven (6:6)	Commissioning of the Elders (14:23; 20:17-38)
Denounces Simon Magus (8:20)	Denounces Bar Jesus (13:9)
Gives gift of the Spirit by the laying on hands (8:17)[374]	Gives gift of the Spirit by the laying on of hands (19:6)
Gentiles speak in diverse languages in Peter's presence (10:46)	John's disciples speak in diverse languages in Paul's presence (19:6)

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[371] The content of the table contains contributions from Craig S. Keener, *Acts: An Exegetical Commentary,* I: *Introduction and 1:1-2:27* (Grand Rapids, MI: Baker Academic, 2012), p.562; Evans, I, pp.37-39; Clare K. Rothschild, *Luke-Acts and the Rhetoric of History: An Investigation of Early Christian Historiography*, WUNT 2/175 (2004), pp.115-116; Mattill, Jr., 'The Jesus-Paul Parallels', p.111, Richard B. Rackham, *The Acts of the Apostles*, Westminster Commentaries (London: Meuthen, 1906), p.xlviii; and the author.

[372] See note 346 for the evidence.

[373] A detailed chart of these two healings will be subsequently included with discussion.

[374] A detailed chart depicting the specific parallels between these two experiences will be subsequently shown and discussed.

Heals Aeneas who lays in a bed (9:32-35)	Heals Publius' father who lays in a bed (28:8)
Dorcas raised from the dead and presented alive (9:32-41)	Eutychus raised from the dead and presented alive (20:9-12)
First convert: Cornelius (Latin name) (10:1-48)	First convert: Sergius Paulus (Latin name) (13:12)
Turning Point in Peter's thinking: At midday, a voice from heaven speaks; story is told three times (10:1-48; 11:1-18)	*Turning Point* in Saul's thinking: At midday, a voice from heaven speaks; story is told three times by Saul/Paul (9:1-19a; 22:1-21; 26:1-23)[375]
Cornelius experiences a vision from heaven regarding Peter; aftermath of the vision provides new mandate on the Gentile admission to Jesus' church for Peter and a new direction for him (10:9-16)	Ananias experiences a vision from heaven regarding Paul; aftermath of the vision provides new perspective on Jesus and new direction for Paul (9:1-23); Paul himself experiences a vision from heaven which opens a new mandate for mission (16:9)
Gentile Cornelius offers worship to Peter: fell at his feet (10:25)	Gentile Lycaonians offer sacrifices to Paul (14:13); jailer falls at his feet (16:29)
Criticized by people of the circumcision (11:3)	Criticized by the people of the circumcision (15:1-5)
Peter arrested by Herod Agrippa I (12:1)[376]	Paul makes a defense plea before Herod Agrippa II (26:2-29)

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[375] The threefold recurrence of Saul's conversion experience on the Damascus Road suggests that Luke was combatting the charge that his conversion was fabricated or possibly disbelieved or dismissed by his readership. For Paul to be accepted by his readers as a legitimate successor to Jesus, Luke 'pulled out all the stops' and cites Saul's conversion experience three times.

[376] Peter's arrest and subsequent deliverance from jail in Acts 12:1-19a contains numerous literary links with Jesus' arrest, death, and resurrection. Jesus' resurrection adumbrates Peter's release. Peter's release from jail and certain death reminds the reader of Jesus' resurrection from the dead. The links are: both occur at the Jewish feast of Passover (Luke 22:1; Acts 12:4); both releases are miraculous and occur in the dark (Luke 2:1; Acts 12:6); both involve angels but are met with disbelief, terror, discussion of ghosts, and with women playing a significant role (Luke 24:137; Acts 12:13,15). Just as Jesus' resurrection essentially brings his earthly ministry to a close, so also Peter's miraculous escape brings his ministry in Acts to a close (Luke 24:51; 12:19b). Both Jesus' and Peter's appearances in the flesh become the evidence that ultimately persuades the skeptics of the reality of their actual persons (they are indeed humans, not ghosts, Luke 24:36-49; Acts 12:16-17). The evidence suggests that Luke intended Peter's miraculous escape from prison to be interpreted in some way as connected with Jesus' resurrection from the dead. There are too many points of similarity to be a coincidence. Peter reenacts Jesus' resurrection. Peter's miraculous deliverance from certain death reminds the reader of Jesus' resurrection from death. It is striking, then, that while Luke emphasizes the guards in Peter's case (12:4), he does *not* mention the presence of the guards stationed at Jesus' tomb, such as is the case in Matt. 28:4, 11. Mark mentions a young man (νεανίσκον, 16:5) in a white robe (στολὴν λευκήν, 16:5), suggesting an angel, as the two men dressed in white (ἐσθήσεσιν λευκαῖς) at Jesus' ascension were likely angels, Acts 1:10-11). The young man at the tomb recalls the young man (νεανίσκος) who fled Gethsemane without his linen robe (τὴν σινδόνα; 14:52; Jesus' body was also wrapped with a linen cloth, ἐνείλησεν τῇ σινδόνι, Mark 15:46). These are the only two occasions where a young man is mentioned in Mark; 14:51; 16:5). The omission of guards at Jesus' tomb is unexpected. Guards were present at the tomb of Jesus. Why not mention them to strengthen the parallel? The omission of guards in the description of the case of Jesus might be explained by focusing on the two purposes. With Jesus dead, the purpose of the guards was not to keep him from escaping, but to prevent his body from being stolen (Matt. 27:65-66). The purpose of the guards in Peter's case was presumably to keep him from escaping. Paul's miraculous deliverance from the Philippian jail (Acts 16) contains similar links with those of the stories of Jesus and Peter (for example, miraculous nature of the escape, night time, and an appearance to women). But there are not enough chronological ties to suggest that Luke consciously made a connection between the three events. The one event in Paul's *ministry* that does correspond with Jesus' resurrection from the dead is the matter of raising Eutychus (Acts 20:7-12) from the dead (see Chapter 5 for details); the one event

Peter imprisoned in Jerusalem; delivered miraculously at night (Acts 12:6-11)	Paul imprisoned in Philippi; delivered miraculously at night (16:25-28)
Angel appears to him at night (12:7)	Angel appears to him at night (27:23)
After deliverance from jail, Peter goes to a woman's house: Mary (12:12)	After deliverance from jail, Paul goes to a woman's house: Lydia (16:40)
Peter departs to another place (12:17)	Paul departs (to another place) (16:40)
After prayer, earthquake occurs (4:24-31)	After prayer, earthquake occurs (16:25-26)
Chains, light (12:6-7)	Chains, light (16:25-29)
Motioned with his hand (12:17)	Motioned with his hand (21:40)
Final event depicting Peter associated with a prison in Jerusalem (12:5)	Final event depicting Paul associated with house arrest in Rome (28:16)

Paul's history is portrayed by the author in ways that closely resemble Peter's history, though the chronology of recorded events differ is multiple instances. This accords with Luke's method of comparing figures. Even when the author closely intertwines the circumstances of the birth of John and Jesus in Luke 1-2, the sequence of events differ from one another.[377] Scholars agree that the parallels are too numerous, emphatic, and pronounced to be interpreted as fortuitous or dismissed as the chance coincidence of language. Rackham argues that the correspondences occur in the narrative in a most natural way: nothing could appear less artificial.[378] Richard Pervo observes that 'no one reasonably debates the existence of biographical parallels in Luke and Acts'.[379] And in terms of historicity, Keener goes further and argues that by inventing parallels and fabricating events to fit one's literary purpose, authors risk jeopardizing their reputation:

> Moreover, historians might adjust details, but only at significant risk to their reputation would they fabricate events; whatever one might propose about Luke's conforming details of figures to each other, he does not invent parallels, though he is happy to recognize parallels where they appear available.[380]

The actions of Peter and Paul are arranged in such a manner as to leave the impression on the mind of the reader that Paul is equal to Peter in apostolic authority and preaches the same gospel. Luke narrates by showing that Paul's legitimacy is on par with Peter's. So, from an overall vantage point, the pattern of Peter's ministry is a harbinger of Paul's in Acts 13-28. And Paul's ministry points the reader back to Peter.

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that corresponds to his personal *experience* is the voyage, shipwreck, and rescue from the deep (water) in depicted in Acts 27 (see Chapter 5 for details of the correspondence with Jesus' resurrection).

[377] See the differing sequences of the events in Tables 5, 6, and 7.

[378] Rackham, p.xliv.

[379] Richard I. Pervo, *Acts: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2009), p.10.

[380] Keener, I, p.564; see also p.483.

But Luke's case for Paul as equal to Peter goes much further than drawing a general correspondence of personal histories. Just as he drew up a series of detailed and minute parallels between John and Jesus in Luke 1-2, Luke also composed a series of detailed and minute parallels between the major acts of Peter and Paul. We are not aware that this latent series of finely woven intertextual threads has ever been traced out.

Evidence of the Detailed Interweaving of the Major Events in the Peter-Paul Narratives

Now let us examine Luke's method of comparing Paul with Peter by utilizing a plethora of intertextual threads. These minute threads, bundled together into a cat's cradle below the narrative surface, might be dubbed 'narrative interweaving'. We have shown how the author used this method of interweaving to compare Jesus with John in Luke 1-2. This particular Lukan technique appears to have been overlooked in previous studies. But this oversight is not surprising considering the obscure, unexpressed nature of the web of ties. Recursions themselves are camouflaged, half-hidden, and inwrought into the text. But we suggest that if Luke sought to compare Paul with Peter at the macro level by employing larger ties, it is reasonable to expect him to deploy smaller, more obscure ties between the two characters. This web of finely woven threads adds density to the parallel and creates a more conspicuous and compelling connection in the reader's mind. Thus, the technique of intertwining helps Luke achieve his purpose of casting Paul as Peter.

Let us examine four examples of the use of narrative interweaving whereby Paul's portrait is arranged to emulate Peter.

Four Examples of Narrative Interweaving
First Example: Peter and Paul's First Major Speeches

A survey of all the speeches in Acts shows a far-reaching identity of structure, despite the differences in content and audience.[381] But Luke appears to compose the sixth speech, Paul's first, to parallel Peter's first speech beyond this common structure.

It is notable that Jesus, Peter, and Paul all commence their public ministries with a speech. In

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[381] Eduard Schweizer, 'Concerning the Speeches in Acts', in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. by Leander E. Keck and Ralph P. Martin (Philadelphia, PA: Fortress Press, 1980), 208-216 (p.210).

the same way that Jesus' maiden speech in Nazareth (Luke 4:16-30) and Peter's first speech in Jerusalem on the day of Pentecost (Acts 2:14-21) served as a defining incident for the remainder of their public ministries, so also Paul's maiden speech in Pisidian Antioch identifies him as a spokesman for the resurrected Jesus (Acts 13:16-41). Each of the three speeches occurs after the explicit activity of the Spirit (Luke 3:21-22; Acts 2:1-13; 13:1-3).

The two speeches of Peter and Paul are closely related in the following ways: both occur on Jewish religious days. Both speeches are structurally divided alike into three distinct sections, marked by similar pivots, three direct addresses (2:14, 22, 38; 13:16b, 26, 38). The Jews are their primary audience in each case; but Gentiles are mentioned as well. Both speeches conclude with references to disbelief as well as the reception by others of the message proclaimed.

The two speeches also proclaim the same message: By putting Jesus to death on a cross, the people of Jerusalem fulfilled the Scripture. Yet, God raised him from the dead and this event, the resurrection from the dead, was also in fulfillment of Scripture.[382] It is striking that Ps. 16:10 is utilized both by Peter (Acts 2:25-28) and Paul (Acts 13:35). The good news that both Peter and Paul proclaimed as a result of Jesus' death and resurrection was the message of forgiveness of sins, the beginning of a new phase in salvation history.

Both speeches cite King David by name, his death and burial. Equally noticeable is the sheer length of the speeches. What is more, the audience needs to know certain implications of Jesus' death and resurrection. The third section of each speech begins with 'therefore' (οὖν, Acts 2:36; Acts 13:38) and contains semantically related words.[383]

Finally, the two talks conclude with a present imperative (Acts 2:38, μετανοήσατε, Acts 2:38; βλέπετε, 13:40-41). Peter and Paul call for a response, either repentance or faith.

Yet the similarities break down and each speech shows a considerable degree of individuality. Peter's speech results in the conversion and baptism of three thousand souls (Acts 2:41). Paul's speech produced entirely different results. The conversion and baptism of

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[382] Both refer to Jesus' resurrection twice in their speech: Peter, Acts 2:24-28; 31-32; Paul, Acts 13:30, 37.

[383] γινωσκέτω (Acts 2:36), γνωστὸν (13:38).

souls is not explicitly mentioned. The audience requested a follow up meeting the next Sabbath where the whole city (Pisidian Antioch) turned out to hear him (13:42-43). But due to the jealousy of certain Jews (13:45), the attitude of the crowd turned hostile and Paul's reputation was undermined (13:45). The hostility of the opposition group was Paul's cue to now turn to the Gentiles (13:46-47).

Observe the following web of intertextual threads strategically composed by the author (Table 15) to portray Paul as Peter in content of message, structure, and sequential order:

Table 15	
Table 3: Peter and Paul's First Speeches in Acts	
Peter's First Major Speech (Acts 2:14-36)	Paul's First Major Speech (Acts 13:16-41)
Calendar Note: Day of Pentecost (2:1)	Calendar Note: Sabbath day (13:14)
City: Jerusalem (2:5)	City: Pisidian Antioch (13:14)
Prior Event: Holy Spirit poured on the 120 gathered in a Home (2:1-4)	*Prior Event*: Holy Spirit speaks to church and sends out Barnabas and Saul to do his work (13:1-3)
'Peter stood up' Σταθεὶς (2:14)	'Paul, standing up' Ἀναστὰς (13:16)
'Raised his voice' (2:14)	'Motioned with his hand' (13:16)
First Part: '**Jewish Men**' ἄνδρες (2:14)	First Part: '**Israelite Men**' ἄνδρες (13:16)
'All of you who are in Jerusalem' (2:14)	'You Gentiles who worship God' (13:16)
'Listen carefully' ἐνωτίσασθε (2:14)	'Listen' ἀκούσατε (13:16)
Peter explains the Pentecost phenomenon as the fulfillment of prophecy from Joel 2:28-32 (2:15-21)	Paul explains the coming of the Savior Jesus as the fulfillment of God's promise and the culmination of Israel's history (13:17-25)
Second Part: 'Israelite Men**' (2:22)**	**Second Part: Men, Brothers, Descendants of Abraham and all who fear God (13:26)**
'Jesus of Nazareth' (2:22)	'The word of salvation' (13:26)
'Accredited to you by signs' (2:22)	'did not recognize Jesus' (13:26)
'to you' (2:22)	'to us' (13:26)
'With the help of wicked men' (2:23)	'they asked Pilate' (13:28)
'You […] put him to death' (2:24)	'Have him executed' (13:28)
'But God raised him from the dead' ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου (2:24)	'But God raised him from the dead' ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, (13:30)
'This man was handed over to you by God's set purpose and foreknowledge' (2:23)	'They fulfilled the words of the prophets' (13:27)
'Nailing him to the cross' (2:23)	'They took him down from the tree' (13:24)
Peter cites Ps. 16:10; David refers to	Paul cites Ps. 2:7, Isa. 55:3 and Ps.

the resurrected Jesus; 2:25-28	16:10; God promises Jesus' resurrection; 13:35
'The patriarch David died' (2:29)	'David fell asleep' (13:36)
(David) 'Buried' ἐτάφη (2:29)	(David) 'Buried' προσετέθη (13:36)
'His tomb is here to this day' (2:32)	'His body decayed' (13:36)
'But God has raised this Jesus to life' (2:32)	'The one God raised from the dead' (13:37)
Third Part: 'Therefore, *let* all the house of Israel *know for certain'* (2:38)	**Third Part: 'Therefore, *let it be known* to you, men, brothers'** (13:38)
'God has made this Jesus' (2:36)	'through Jesus' (13:38)
'Repent and be baptized' (2:38)	'Everyone who believes is justified' (13:39)
'Your sins may be forgiven' εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν (2:38)	'The forgiveness of sins is proclaimed to you' ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται (13:38)
'The promise is for you and your children' (2:39)	'Everyone who believes' (13:39)
'With many other words he warned them' (2:40)	'Take care that what the prophets have said does not happen to you' (13:40)
'Save yourselves from this corrupt generation' (2:40)	'Look, you scoffers, wonder and perish' (13:40)
'They devoted themselves to the apostles' teaching' (2:42)	'The whole city gathered together to hear the word of the Lord' (13:44)
'And the Lord added daily to their number those who were being saved' (2:47)	'All those who were appointed to eternal life believed' (13:48)

What is to be made of the network of intertextual links connecting the maiden speeches of Peter and Paul? Are they intentional or coincidental? Regarding the speech as a whole, Haenchen posits that Luke invented Paul's speech and put it into his mouth simply to show how he spoke to a synagogue audience.[384] Robert Tannehill notes that Paul's speech resembles Jesus' first sermon in setting (synagogue) and Peter's in points of content.[385] While there may be merely accidental similarities or resemblances due to Luke's following customary speech patterns, it is of interest to note that Stephen's speech in Acts 7, Paul's Lystran and Athenian discourses, as well as his final discourse in Acts 20, diverge in structure. Peterson argues that Paul's sermon 'functions as a model of Paul's synagogue preaching, paralleling the preaching of Peter in some respects, but with its own distinctive

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[384] Ernst Haenchen, *The Acts of the Apostles: A Commentary*, trans. by Bernard Noble and Gerald Shinn (Philadelphia, PA: Westminster, 1971), p.415.

[385] The point of contact are the promises made to David of a king in 13:32-33 and 34-36 and parallel references to Ps. 16:10 and the offer of release to everyone who believes at the conclusion of both speeches. See Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (Minneapolis, MN: Fortress Press, 1986-1990), II, pp.160, 170, 172.

emphasis'.[386] Mattill argues that Paul's speech is an echo of Peter's discourse.[387]

The explanation that seems best to account for such extensive corresponding threads is that Luke arranged the content and structure of the two speeches[388] to show Paul in harmony with Peter, preaching the same message and required response of faith as Peter, supporting his case with the same Scripture, showing that he, like Peter, is in line with Israel's story. Schweizer argues: '[…] basically the Paul of Acts speaks exactly like Peter'.[389] Luke does not tell readers explicitly that Paul's message was the same as Peter's. Instead, he shows readers implicitly through recursion that the message of Jesus that Peter communicated, Paul also communicated. Luke makes his case for Paul by showing.

Second Example: Peter and Paul's First Miracle

The second example of Luke's use of narrative interweaving—where multiple threads are used to connect the two accounts—are the first major miracles performed by Peter and Paul. Paul does what Peter does.

The following chart (Table 16) shows the many points of contact and identity in the details, the obscure ties Luke used to connect the opening miracle of Peter and Paul.[390] Links are employed in virtually every verse, spanning the entire narrative from beginning to end. The flow of thought follows the same format in both narratives. The correspondences in this case are best traced out and made conspicuous in the Greek text.

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[386] David G. Peterson, *The Acts of the Apostles*, PNTC (Grand Rapids, MI: Eerdmans, 2009), p.383.

[387] Mattill, Jr., 'The Purpose of Acts', p.111.

[388] Stephen's speech to the Sanhedrin in Acts 7:1-53 is strikingly different in structure, theme, and emphasis.

[389] Schweizer, 'Concerning the Speeches', p.212.

[390] While the general nine-point structure between these two events have been recognized and analyzed by scholars, the numerous, striking lexical repetitions that Luke used to connect the two miraculous events has not been fully traced out.

Table 16	
The First Miracles of Peter and Paul	
First Miracle of Peter (and John) Acts 3:1-23	First Miracle of Paul (and Barnabas) Acts 14:8-18
τις ἀνὴρ (3:2)	τις ἀνὴρ (14:8)
χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο (3:2)	χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ (14:8)
ὃν ἐτίθουν καθ᾽ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν (3:2)	ὃς οὐδέποτε περιεπάτησεν (14:8)
ὃς ἰδὼν Πέτρον καὶ Ἰωάννην (3:3)	οὗτος ἤκουσεν τοῦ Παύλου (14:9)
ἀτενίσας δὲ Πέτρος εἰς αὐτὸν	ὃς ἀτενίσας αὐτῷ (14:9)
Βλέψον εἰς ἡμᾶς (3:4)	ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι (14:9)
ἔγειραι καὶ περιπάτει (3:6)	Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός (14:10)
καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει (3:8)	καὶ ἥλατο καὶ περιεπάτει. (14:10)
καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν (3:9)	οἵ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος (14:11)
τὸν θεόν (3:9)	Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς (14:11)
ἐπὶ τῇ Ὡραίᾳ Πύλῃ τοῦ ἱεροῦ (3:10)	ἐπὶ τοὺς πυλῶνας (14:13)
τοῦ ἱεροῦ (3:10)	[τοῦ ἱεροῦ][391]
τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; (3:12)	τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι (14:15)
ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν (3:13)	θεὸν ζῶντα (14:15)
οὗ ἡμεῖς μάρτυρές ἐσμεν. (3:15)	καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν (14:17)
μετανοήσατε οὖν καὶ ἐπιστρέψατε (3:19)	εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα (14:15)

These two miracles echo Jesus' healing of a lame man (Luke 5:17-26). That Luke composed the narrative events so that the first miracle Paul performed was aligned to correspond in detail to the earlier miracle performed by Peter is suggested by the textual evidence. That he thus composed the narrative events in this detailed manner suggests that he wished to persuade the reader that Paul is duplicating the divinely inspired work of Peter, showing him equal in apostolic authority.[392] What Peter did, Paul did. Luke argues his case for Paul by

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[391] The words 'the temple of' are not in any versions of the Greek text but are implied. The translation 'the priest of (the temple/shrine of) Zeus located before the city' is given for this phrase by BDAG, p.426, s.v. Ζεύς.

[392] Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary*, Reading the New Testament, 5 (Macon, GA: Smyth and Helwys, 2005), p.123.

showing readers rather than by telling. Evans argues: 'As to the fact, then, of the intentional parallelism between Peter and Paul in the author's mind, there can be no doubt and no disputing'.[393] Reuss argues that Luke's purpose was to show equality of the two apostles: 'It is impossible that the reader does not see this parallelism and does not receive the impression of a perfect equality of the two apostles on the point of view of apostolic authority; it is thus natural that we assume of the author's intention of producing this impression'.[394] We argue for the same purpose, but with the added evidence of Luke's method of intertwining the two episodes with numerous interconnecting threads.

Third Example: Peter and Paul Giving of the Holy Spirit

The third example of Luke's technique of interweaving two accounts together with multiple threads occurs when both Peter and Paul confer the Holy Spirit through the laying on of hands. In both stories, the Gospel message has crossed over cultural borders and encounters an audience marked by sorcery and magic practices. Each account commences with the arrival of Peter and Paul in a new location as a result of a journey. The two stories describe people who, though they have believed the message, have not received the Holy Spirit. Luke depicts Peter and Paul as the human agents through whom the Holy Spirit is given through the laying on of their hands. What Peter did, Paul also does.

It is important to understand that no other characters in Acts are depicted with this kind of power. It was through Philip's proclamation that the Samaritans believed. But he was unable to confer the Holy Spirit to the new believers. And as we shall see, neither was John the Baptist. Only Peter and John could perform this miracle for the Samaritans and Paul for

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[393] Evans, I, p.41.

[394] 'Il est impossible que le lecteur ne soit pas frappé de ce parallélisme, et n'en reçoive l'impression d'une parfaite égalité des deux apôtres au point de vue de l'autorité ecclésiastique; il est donc naturel que nous supposions à l'auteur l'intention de produire cette impression'. Édouard Reuss, *Histoire de la Théologie Chrétienne au Siècle Apostolique*, 3rd ed. (Strasbourg and Paris: Treuttel & Wurtz, 1864), II, p.333. Reuss, along with Evans, interprets Luke's deliberate correspondences between Peter and Paul in an apologetic way. Luke shows that Paul is not one whit behind Peter or any other of the chief apostles. In other words, Paul is not inferior in any way to Peter. He is equal in authority and power. Reuss argues that Luke writes primarily for a public that is against Paul and intends to overcome the prejudices against him: 'On y verra (dans l'histoire) qu'il écrit principalement pour un public prévenue contre l'un des deux chefs de l'Eglise et dont il veut corriger les préjuges'. Reuss, II, p.41; Evans, I, p.43. In addition to combating the prejudices against Paul as a full-fledged apostle, Reuss views the deliberations and decisions in Acts 15 as *the center* of Luke's second volume; the narrative events of this pivotal gathering constitute Luke's defense that the Gentiles have a legitimate and equal place at the table in Jesus' church. Reuss, II, p.55.

John's disciples. This unique ability on the part of only two apostles[395] suggests that Paul is equal to Peter in apostolic authority, demonstrating a special connection to Jesus who first poured out the Spirit on Pentecost Day.[396]

The striking similarity of the two accounts and the larger context can be viewed in table form (Table 17):

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[395] Saul received the Holy Spirit in the presence of Ananias. But Luke does not specifically state that Ananias was the one through whom the Spirit was given to Saul or that he laid his hands on him (Acts 9:17).

[396] τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρός, ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε (Acts 2:33). It is worthy of mention that 'hands' are mentioned in all three accounts of the giving of the Spirit. Jesus was exalted to the right *hand* of God (2:33). And see the citation of Ps. 110:1 in 2:34 where 'hand' is mentioned as well. The Spirit was given through the hands of Peter and Paul.

Table 17	
The Giving of the Holy Spirit	
Peter and John Confer the Holy Spirit (Acts 8:9-25)	Paul Confers the Holy Spirit (Acts 19:1-22)
Peter (and John) in Samaria	Paul (and John the Baptist)[397] in Ephesus
Account preceded by summary of Saul's attempts to destroy the church '[…] going from house to house' (8:3)	Account preceded by summary of Paul's strengthening all of the disciples, traveling from place to place in the region of Galatia & Phrygia (18:23)
Account preceded by narrative of Philip's (non-apostle) effective ministry (8:4-8)	Account preceded by narrative of Apollos' (non-apostle) effective ministry (18:24-28)
'The people of Samaria' (8:9)	'Those living in Asia' (19:10)
'When they arrived (in Samaria)' (8:15)	'Paul arrived at Ephesus' (19:1)
'Hearing' (8:14)	'Heard' (19:2)
'Great signs and miracles' (8:6-7, 13)	'Extraordinary miracles' (19:11-12)
'Unclean spirits came out' (8:7)	'Evil spirits came out' (19:11-12)
Simon the Samaritan practiced sorcery/magic (8:9, 11)	The Ephesians practiced sorcery (19:19)
Heard that Samaria had accepted the word of God (8:14)	'Hearing this they were baptized' (19:5)
'John […] John' (8:14, 17)	'John […] John' (19:3, 4)
'Baptizing' (8:12)	'Baptized' (19:5)
'Men and women' (8:12)	'About twelve men' (19:7)
'These two went down and prayed for them so that they would receive the Holy Spirit' (8:15)	'We have not even heard that there is a Holy Spirit' (19:2)
'Baptized into the name of the Lord Jesus' βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ (8:16)	'Baptized into the name of the Lord Jesus' ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, (19:5)
'Peter and John placed their hands on them' τότε ἐπετίθεσαν τὰς χεῖρας ἐπ' αὐτοὺς (8:17)	'Paul placed his hands on them' καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου [τὰς] χεῖρας (19:6)
'They received the Holy Spirit' (8:17)	'The Holy Spirit came on them' (19:6)
'Simon tried to buy gift of God' (8:18-19)	'Some Jews—seven sons of Sceva—tried to invoke the name of the Lord Jesus' (19:13)

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[397] The inclusion of the reference to a group of disciples of John the Baptist—not mentioned since Luke 3:20—appears out of sync, even intrusive to the narrative events of Acts 19. Readers could be forgiven for asking, 'Where did twelve disciples of John the Baptist come from? What are they doing in Ephesus, so far from Israel? Why does Luke include this event?' We suggest that Luke included this report of John's disciples in the Pauline narrative because it provides a link to match the account of Peter and *John* in Samaria. The narrative of Acts 19 appears to depict Paul working in tandem with *John*. The two previous accounts of the matching narratives of Peter and Paul include a partnership of two: Paul and Silas; Paul and Barnabas. The third also involves a partnership of Paul and *John*. The semantic parallel with the Peter narrative (Acts 8) is hard to miss: Peter and *John*; Paul and *John*.

Simon rebuked (8:20-23)	Seven sons 'rebuked' (by demon)
'May your money perish with you' (8:20)	'Burned scrolls […] fifty thousand drachmas' (19:19)
Simon believed (repents) (8:13); But Simon replied: 'You pray to the Lord for me so that nothing of what you have said may happen to me' (8:24)	'Many who had believed openly confessed their evil deeds' (19:18-19)
'Proclaimed the word of the Lord' καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου (8:25)	'The word of the Lord spread' τοῦ κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν. (19:20)

What is the reader to make of this extensive and highly detailed parallelism?[398] The series of repetitions shows that Paul acts with equal apostolic authority as Peter by conferring the Holy Spirit through the laying on of hands. Once it is pointed out, the web of highly detailed intertextual threads strengthens the correspondence and makes it more convincing to skeptical readers. Paul not only speaks like Peter in content of message, heals the lame like Peter, but he also resembles Peter by giving the Holy Spirit. The miracles attributed to Peter are duplicated in the life of Paul. Luke narrates his case implicitly for Paul by showing how the pattern of his ministry emulates the prior ministry of Peter. Both Peter and Paul remind the reader of Jesus who first poured out the Holy Spirit in Acts 2.

Fourth Example: Peter and Paul Raise the Dead

A fourth example of Luke's use of narrative interweaving to depict Paul as Peter undoubtedly echoes Jesus' raising the twelve-year-old daughter of Jairus from the dead (Luke 8:40-56).[399] And the most important features of Peter's raising Tabitha from the dead are repeated with variation by Luke in the narrative events of Paul raising Eutychus from the dead. This reproduction of the key features suggests that Luke composed the narrative events of Paul's actions to align with those of Peter. Luke shows that what Peter did, Paul also did. The more Paul resembles Peter, the more plausible is Luke's claim for his legitimacy and equality with him.

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[398] Scholarship has recognized the general parallel between these two narrative events; but the minute, detailed connecting threads reflected in the following chart have not been traced out by prior scholarship. The table is the author's work alone.

[399] Another example of Luke's use of narrative interweaving occurs between Jesus raising the young man from the dead in Nain (Luke 7:11-15) and Paul's raising the young man from the dead in Troas (Acts 20:7-12). See Chapter 5 for the chart that reflects this technique. What is striking is that Luke also interweaves the story of Jesus' resurrection from the dead in Luke 24:1-12 with the story of Eutychus' narrative in Acts 20:7-12. The net effect of this correspondence is to cast Paul as a legitimate successor to Jesus. See Chapter 5 for the chart that reflects this correspondence and its implications.

According to Luke's account, while Jesus is depicted as having raised two people from the dead (the only son of a widow in Nain, Luke 7:11-17;[400] Jairus' daughter, Luke 8:40-56), both Peter and Paul raise only one person. But it is important to understand that no one else in Acts is depicted with the power to raise the dead: only Peter and Paul. This miracle is undoubtedly the most striking and supernatural of all the manifestations of power performed by Peter and Paul. The literary threads used to compose the recursion are employed to confirm that Paul is equal to Peter in apostolic authority. Observe the reproduction of the main features and the network of intertextual threads from the account of Peter (Table 18):

Table 18	
The raising of Tabitha and Eutychus from the dead	
Peter Raises Tabitha from the Dead (Acts 9:36-43)	Paul Raises Eutychus from the Dead (Acts 20:7-12)
Time: 'It happened in those days' (9:37)	Time: 'On the first day of the week'[401] (20:7)
'A disciple named Tabitha' (9:36)	'A young man named Eutychus' (20:9)
Tabitha dies: 'Became sick and died' (9:37)	Eutychus dies: 'Fell down to the ground and was picked up dead' (20:9)
Delay: 'Don't delay' (9:38)	Delay: 'Paul kept on talking until the middle of the night' (20:7)
'Peter arose' (9:39)	'Paul ascended' (20:11)
Upper room: 'They brought him to the upper room'; ὑπερῴῳ. (9:37)	Upper room: 'The upper room where they were meeting'; τῷ ὑπερῴῳ (20:8)
Peter's physical response: 'He knelt down, prayed, and turning to the body' (9:40)	Paul's physical response: 'He went down, threw himself down upon him' (20:10)
Tabitha is raised from the dead: 'Presented her to them alive'; παρέστησεν αὐτὴν ζῶσαν[402] (9:41)	Eutychus is raised from the dead: 'For he is alive'; ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν (20:10)
'He gave her his hand' (9:41)	'Paul put his arms around him'[403] (20:10)
Result: 'Many people believed' (9:42)	Result: 'The people were greatly comforted' (20:12)
Prolonged aftermath: 'Peter stayed many days' (9:43)	Prolonged aftermath: 'Paul talked with them a long time' (20:11)

[400] The account of Paul's raising of the young man named Eutychus from the dead is also arranged by Luke to correspond with Jesus' raising of the young man in Nain (Luke 7:11-17). See Chapter 5 for the chart that reflects the parallels.

[401] This phrase is identical to the one used by Luke to introduce the events on resurrection morning in Luke 24:1, thus echoing Jesus' resurrection from the dead. In Luke's mind, there is a connectedness to both events. It is also important to observe that the accounts of Paul and of Peter (Acts 12) parallel the account of Jesus' resurrection from the dead.

[402] The linguistic parallel with Jesus presenting himself alive in Acts 1:3 is striking: Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα

[403] This narrative detail recalls Elijah's act in 1 Kings 17:21 and Elisha's lying prone upon the boy in 2 Kings 4.

The narratives are relatively brief in scope.[404] Both revivifications begin with a reference to an aspect of time, one specific and the other general.[405] Both stories include the specific mention of the name of the one raised from the dead.[406] Both describe the cause of and fact of death. Both include a delay in the story. Luke also uses verbal ties,[407] semantic links,[408] thematic connections (the change from death to life by means of a resurrection), and a similar sequence to cohere the two stories. Both narratives involve an upper room. In each case, Luke cites a favorable result of the apostolic miracle of raising the dead: with Peter, many people believed; with Paul, the people were greatly comforted.

For Peter, the raising of Tabitha from the dead is his final and most striking miracle performed and sets the stage for his encounter with Gentile Cornelius (Acts 10).[409] For Paul, the raising of Eutychus from the dead sets the stage for the commissioning of the Ephesian Elders (Acts 20). Both miracles echo Jesus' raising the dead in the Third Gospel (the only son of the widow from Nain, Luke 7:11-17; the twelve-year old daughter of Jairus, 8:40-56).

How does one account for the multiple, literary threads connecting the two revivification episodes? Pervo recognizes that Paul's raising of Eutychus is parallel to Peter's raising of Tabitha and is a Lukan creation, but offers few details of the actual correspondence.[410] The explanation that seems best to account for Luke's use of multiple literary threads is to show that Paul's apostolic powers are equal to those of Peter's. If Peter, as a duly established apostle of Christ raises the dead, so does Paul. Luke shows readers implicitly that Paul is equal to Peter in apostolic authority.

Summary

The textual evidence suggests that the individual stories that constitute the Pauline narratives

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[404] Unlike the narrative events which follow the resurrection of Jesus from the dead (Luke 24).

[405] E.g., ἐγένετο δὲ ἐν ταῖς ἡμέραις (Acts 9:37) and ἐν δὲ τῇ μιᾷ τῶν σαββάτων (20:7).

[406] It is notable that the other two people that Jesus raised from the dead, the young man from Nain and the twelve-year-old daughter of Jairus are not named.

[407] E.g., ἀνήγαγον (Acts 9:39) and ἤγαγον (20:12).

[408] E.g., εἰς τὸ ὑπερῷον (Acts 9:39) and ἐν τῷ ὑπερῴῳ (20:8).

[409] Undoubtedly, the raising of Tabitha recalls the accounts of Elijah and Elisha in 1 Kings 17:17-24 and 2 Kings 4:32-37.

[410] Pervo, *Acts*, p.513.

have been strategically arranged to parallel the Petrine narratives in a most remarkable harmony. Almost everything of a supernatural character that occurred through Peter also is attributed to Paul in some variation. Luke argues his case for Paul implicitly through recursion. He shows that what Peter did, Paul also did. As Bruce has argued, 'Does Peter heal a lame man (iii.2 ff)? So does Paul (xiv. 8 ff.). Has Peter's shadow healing power (v. 15)? So has Paul's kerchiefs (xix. 12)?'[411] Paul speaks like Peter; he speaks as much as Peter, and communicates the same message of a resurrected Christ based upon Israel's prophetic Scripture. Whatever Peter does, Paul does.[412] 'In Acts 1-20 Luke created a balance between Peter and Paul by devoting sixty verses to the speeches of Peter and fifty-nine to Paul'.[413] Paul performs the same extraordinary miracles like Peter: the healing of a man lame from his mother's womb, the conferring of the Holy Spirit, and the raising of the dead to life. There is virtually no miracle told of Peter and that does not have a corresponding analogy told of Paul. Paul closely resembles Peter in apostolic message, apostolic authority, and apostolic success. And the closeness of the resemblance is ensured and made conspicuous to readers by Luke's consistent use of narrative intertwining. Each major speech and the key miracles of Peter and Paul are aligned by a web of fine threads, intricately woven, binding each episode together.

Purposes Suggested by Scholars for the Peter-Paul Parallels

What is the explanation that seems best to account for the repeated use of this literary feature? While there is widespread agreement as to the presence of Peter-Paul parallels, various purposes have been suggested by scholars. We will consider three purposes that do not view the parallels as part of Luke's apology for Paul.

R. J. Knowling rejects the explanation that the parallelism was drawn to show that Peter and Paul were in equal positions of apostolic authority. He concedes that there are points of similarity, but the likenesses connecting Peter and Paul are in his words, only of a 'most general kind' and are expected in cases where two men work in the same calling at the same period and under the same conditions. He argues that there is only one true parallel, the case of the healing of the lame men in Acts 3:2 and 14:8. There is, he argues, no real ground for

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[411] Bruce, *The Acts of the Apostles,* p.33.

[412] Rackham, xlvii,

[413] Mattill, Jr., 'The Purpose of Acts', p.118.

other alleged parallels between the apostles.[414] However as we have shown, the points of similarity include both those of a general correspondence and highly detailed kind. There is no miracle of Peter that is not repeated by Paul. The intertextual connection consists of multiple, matching threads, whether in a maiden speech or in the performance of a miracle, and basically follows the same narrative sequence.

Rothschild argues that the Peter-Paul imitations are intended 'not to legitimize Paul as the only rightful successor to the Petrine movement, but rather to authenticate the author's version of both movements through correspondences to the depiction of the life of Jesus in Luke *and* to each other'.[415] In other words, Luke's purpose is to persuade audiences of the reliability of the accounts by attaching the work of the two apostles to Jesus. In our judgment, there is no question that the repetition of miracles by Paul adds authenticity to Luke's account. And while it is true that part of the thrust of the parallels provides close juxtaposition to Jesus the founder and, with it, greater plausibility, the depth, degree, and detail of effort Luke uses to align Paul with Peter on multiple occasions suggest that more than plausibility is involved. For example, the resemblances drawn between the healing of the lame men, the giving of the Holy Spirit, and the raising of the dead by Peter and Paul are closer and more conspicuous than the relevant episodes in Jesus' ministry. What is more, Peter and Paul's maiden speeches are closer in structure and message to each other than Jesus' maiden speech in Luke 4 is to either of them.

Stephen's speech in Acts 7 is one of the lengthiest in Luke's second volume and concludes with a depiction of his death that undoubtedly echoes Jesus' death, thus authenticating the author's version of the event. Nonetheless, Luke does not show Paul duplicating Stephen's speech. Neither does Luke show Paul repeating Philip's evangelistic ministry to the eunuch. Philip's actions are plausible and stand by themselves. Neither Stephen or Philip came to the stage with handicaps. But Paul's résumé was characterized by such handicaps as to prove implausible, even fatal to occupy the role of apostle of Christ. So, consistent with his narrative strategy, Luke waged a major effort to show Paul saying and doing what Peter said and did through a series of intertextual connections, each consisting of fine threads, woven

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[414] R. J. Knowling, 'The Acts of the Apostles', in *The Expositor's Greek Testament*, II: *The Acts of the Apostles, St. Paul's Epistle to the Romans, St. Paul's First Epistle to the Corinthians*, ed. by W. Robertson Nicoll (London: Hodder and Stoughton, 1900; repr. Grand Rapids, MI: Eerdmans, 1983), pp.15-16.

[415] Rothschild, p.129.

together to leave the impression on the reader's mind that Paul was equal to Peter. The sheer number of correspondences and depth of specificity linking the deeds and words of Paul to Peter suggest that more than plausibility is at stake.

More recently, Clark argues that Luke indeed deliberately paralleled the two apostles. Both are portrayed as transitional figures, witnesses to the resurrection, and key figures in the development of the Gentile mission. But Luke's interest is not to legitimize Paul in light of the criticisms he had received in Jewish circles. The author's purpose, according to Clark, for the Peter-Paul parallels is relevant to the issues of unity between the Jewish and Gentile churches, and the continuity between the Jewish mission in Jerusalem and the Gentile mission based in Antioch.[416]

It is certainly true, by virtue of their close juxtaposition to Jesus, and as witnesses to his resurrection, both Peter and Paul are transitional figures who guarantee the authenticity and continuity of the Christian mission. And the pivotal events at the Jerusalem council in Acts 15 undoubtedly indicate the blessing of the apostles and elders in the Jerusalem church on the Gentile mission, opened up through Peter's engagement with Cornelius in Acts 10 and carried out by Paul and Barnabas. The unity between the Jewish mission and Gentile mission in Luke-Acts is self-evident.

But does this fully account for the personal aspect of the parallels? For example, the compositional makeup of the three miracles performed by Peter and then repeated by Paul (healing of the lame man, conferring of the Holy Spirit, and raising up the dead to life) bear little literary evidence that they were written to argue for the unity of the Jewish and Gentile mission. The conferring of the Holy Spirit by Peter and John was not on Jewish people, but on Samaritans (Acts 8). The narrative account of Peter raising Tabitha from the dead contains no mention or hint of her nationality or ethnic origin. She is simply known as a 'disciple in Joppa', a long way geographically from Jerusalem (Acts 9:36). If Luke sought to portray her Jewishness, in preparation for Paul's ensuing resurrection miracle with a Gentile, why did he portray her in a generic way? Why not emphasize her Jewishness so that Paul's raising of (Gentile) Eutychus would be accented in readers' minds? What is more, the conferring of the

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[416] See discussion in Andrew C. Clark, *Parallel Lives: The Relation of Paul to the Apostles in the Lucan Perspective* (Carlisle: Paternoster, 2001), pp.320-338.

Holy Spirit by Paul was not on his Gentile converts, but on twelve men whose ethnicity is unknown and who had received the baptism of John (the Baptist; Acts 19:3). The reception of the Holy Spirit on Samaritans by the hands of Peter and John and disciples of John the Baptist by the hand of Paul hardly underscores the unity of the Jewish and Gentile mission. And in terms of the parallels emphasizing the continuity of the Christian mission, it is striking that it was not Paul that brought the Gospel to Rome. When he arrived in Rome, a church had already been established and, in fact, sent men to welcome him at the end of his journey (Acts 28:15-16). Luke follows the travels of Paul as Paul, not as a representative of the Christian mission. So, we suggest, that while unity and continuity of the mission from Jews to Gentiles play a role in the plot of Luke's composition, these two themes do not sufficiently account for the personal elements of the parallels. The major parallels of Peter and Paul that Luke selected do not explicitly promote the unity of Jews and Gentiles per se. The dominant impression left on the reader's mind as a result of Paul repeating the same miracles and echoing the same message of Peter, we suggest, is that Paul is no way behind and no degree inferior to Peter. They both preach the same Gospel with equal apostolic authority and results. If Peter performed miracles, whether with Jews or Samaritans, so did Paul. Paul is a true apostle of Christ and entitled to be numbered with the other apostles. The implicit result of the equality Paul exhibited in the Acts narrative is that his mission to the Gentiles is not an alternative form of Christianity, nor is there irreconcilable opposition between Paul and Peter, between Jewish and Gentile Christians. Luke's spotlight repeatedly shines on Paul in speech and in miraculous signs reminding readers of the words and works of Peter.

Our Suggested Purposes for the Peter-Paul Parallels

What then is the explanation that seems best to account for the presence of multiple recursions, both at a general and specific level, that align the portrait of Paul with the depiction of Peter? We argue that Luke arranged the highly detailed network of biographical parallels for at least two purposes. The first purpose is to show that Paul, though not numbered with the original Twelve, is entitled to be viewed as a true apostle of Christ, in no degree inferior, but equal to Peter, preaching the same gospel, exercising the same apostolic authority. Mattill argues: 'The purpose of these parallels is to make Paul equal to Peter',[417] and to vindicate Paul's apostolic claims. Paul's apostleship was confirmed by the same signs

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[417] Mattill, Jr., 'The Purpose of Acts', p.111.

as was Peter's.[418] Rackham argues,

> This presentation of St. Paul is a great confirmation of St. Luke's historical insight. We may feel sure that among his contemporaries S. Paul did not hold so large a place in respect of the other apostles. All who came in contact with him must indeed have been stirred by his powerful personality. But there were large tracts of the church where Paul was unknown, large tracts where he was not understood, and in the eyes of the ordinary churchman the Twelve, and especially Peter, James, and John, held the first place. S. Luke, however, belonged to the group of Pauline disciples: to them S. Paul was equal even to S. Peter; and the place assigned to the apostle, under the influence of the personal devotion of our author, has been justified by the course of history.[419]

The second purpose, from a strategic standpoint, for Peter-Paul parallels, is to pave the reader's way for the most challenging and comprehensive series of correspondences—the recursions that depict Paul as Jesus, arguably an implausible claim to many readers.

It is one thing to persuade readers that newcomer Saul, without being numbered with the original Twelve apostles, disliked and regarded with suspicion by many fellow believers due his notorious reputation, resisted by bitter opponents and merciless persecutors, is equal to the established figure of Peter in apostolic dignity and authority. After all, Peter, too, came to the table with a blemished record, a deserter, though not the same in degree as Paul. But it is another thing altogether to convince readers that one-time antagonist Saul is a legitimate, chosen witness of Jesus, proponent of the message of resurrected Jesus, and fully approved apostle to the Gentiles. Many within the Christian community denied that Paul was apostle and viewed with him suspicion and doubt (1 Cor. 9:1-3; Gal. 5:11; 6:17; 2 Cor. 12:11-12). He was becoming a victim of Jewish-Christian jealousy (Phil. 1:15-17). There were few he could trust (Phil. 2:19-22). He is still the source of trouble evidenced at his final visit to Jerusalem (Acts 21:20-26). Paul could only number three Jewish Christians among those at Rome as fellow-workers (Col. 4:10-11). At his first hearing, every one of the Roman believers deserted him (2 Tim 4:16). And was it indifference to Paul by Roman believers that he was staying in his own rented house and not with a member of the church (Acts 28:30) as he did when he writing to the Romans while in Corinth (Rom. 16:23)?

Yet, no one denied Peter's apostleship. His leadership role in Acts is depicted as the Jerusalem apostle *par excellence*, one without suspicion. So, while a gap of credibility did

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[418] Bruce, *Acts of the Apostles*, p.33.

[419] Rackham, p.xli.

exist between newcomer Paul and the established Peter, the disparity between Paul and Jesus appeared insurmountable.

How, then, can Luke make a compelling case for Paul's legitimacy? How can he overcome any residual suspicion or lingering doubt in the mind of readers and fully convince them that Paul is a legitimate, hand-picked witness and apostle of Jesus? Having viewed Paul acting as equal to Peter, an established apostle of Christ, identified closely with Jesus in the Third Gospel, on multiple occasions in the performance of the miraculous, reader's opinions of Paul have begun to soften or change. Peter's role at the Jerusalem council, where the apostles and elders gathered to settle the question of circumcision and salvation, shows his support for the message Paul and Barnabas proclaimed among the Gentiles (Acts 15:1-21).

Since the Peter-Paul parallels and the Jesus-Paul parallels occur concurrently in the second half of Acts, the jury of readers would become increasingly aware of Paul's resemblance to Peter *and* Jesus. The more Paul looks and sounds like Peter, and even like Jesus, the more persuasive is Luke's case. Readers are better primed to consider and accept the more implausible claim that not only was Paul equal to the apostle Peter, he also was a personal witness to the resurrected Christ, hand-picked by the Lord to fulfill the task as his legitimate apostle to the Gentiles and temporary successor. As a genuine apostle to the Gentiles who has not forsaken Judaism, he demonstrates unity with Peter's mission and guarantees the continuity of the Christian message.

A Look Ahead

With the accumulation of all these examples of biographical recursion linking Paul with Peter, including the broad and detailed alignment of the two major figures in Acts, we are encouraged in chapter 5 to trace out the full extent of Luke's major campaign for the divine sanction and legitimation of Paul. In the words of Bruce, 'It is plain that Paul is Luke's hero'.[420] We hope to show how Luke used the comprehensive alignment of the portrait of Paul in Acts 13-28 via recursion to establish a relationship in the mind of readers to the portrait of Jesus in the Third Gospel. We will argue that the series of comprehensive and highly detailed recursions casting Paul as Jesus is Luke's apology of Paul.

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[420] Bruce, *Acts of the Apostles*, p.32.

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CHAPTER FIVE

THE USE OF RECURSIONS TO CONNECT JESUS AND PAUL IN LUKE-ACTS

Introduction

The purpose of this chapter is to argue that, using recursion as his literary device, Luke aligned the entire story of Paul,[421] beginning with his encounter with Jesus on the Damascus Road in Acts 9, and concluding with his arrival on the island of Malta in Acts 28, to correspond intertextually with the entire story of Jesus in the Third Gospel.

We are proposing that through the literary technique of recursion, the key events and major characters in Luke's depiction of Paul in Acts were strategically arranged to correspond with the portrait of Jesus in the Third Gospel. Paul came onto the stage without being numbered with the Twelve and no known association with Jesus, but well-known as an adversary, opposing Jesus' representatives (7:58),[422] supporting their deaths (8:1), and persecuting the church (9:1). Even after his pivotal turnaround in Acts 9, he continues to arouse suspicion and doubt[423] (9:13-14, 26) and arouse opposition within the church (21:20-21),[424] making the claim for his leadership role implausible. A.J. Mattill, Jr., utilizing phrases from Howard Evans' work, captures the magnitude of resistance to Paul:

> Paul […] a prisoner in chains, accused by his own fellow-countrymen, regarded with suspicion and dislike by many of his fellow-Christians […] bitter opponents and merciless persecutors at a time when he could only reckon three Jewish Christians among all those at Rome, who were his fellow-workers unto the kingdom of God (Col. 4:10-11).[425]

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[421] 'Luke's concern with Paul spans his second volume and constitutes the major interest of the last half of Acts. He lays aside the stories of Peter, Philip, Barnabas, and Apollos and turns his attention single-mindedly to Paul'. Robert L. Brawley, *Luke-Acts and the Jews: Conflict, Apology, and Conciliation* (Atlanta, GA: Scholars Press, 1987), p.48.

[422] The significance of the early mention of Saul in Acts is tied to Luke's defense of him. The first half constitutes major preparation for him. 'The story of Paul not only dominates the second half of Acts but penetrates the first half and establishes its footing in the stories of Cornelius, Stephen, and Barnabas, all the way back to the risen Jesus'. Brawley, *Luke-Acts and the Jews*, pp.28, 46.

[423] The Corinthian and Galatian correspondences reveal Paul repeatedly defending the authenticity of his apostleship; 1 Timothy 2:7 suggests that even in Ephesus, his claim to be appointed as apostle was held in doubt.

[424] See Appendix Four for a thorough list of handicaps that Paul brought to the stage.

[425] A.J. Mattill, Jr., 'The Jesus-Paul Parallels and the Purpose of Luke-Acts: H.H. Evans Reconsidered', *NovT*, 17 (1975), 15-46 (p.17).

So, in view of the suspicion with which Luke's readers, fellow Christians, might have regarded Saul of Tarsus, and the denial of his apostleship by many,[426] the author deliberately shaped the narrative events so that the key characters and major events in the portrait of Jesus were repeated in the portrait of Paul in Acts. Jesus in the Third Gospel is the original of which Paul in Acts is the corresponding copy. While Jesus' story prefigures and points readers forward to Paul, Paul's story points backward, reminding readers of Jesus.[427] The more closely and conspicuously the entire portrait of Paul corresponds to the portrait of Jesus in the mind of the reader, the more plausible and persuasive is Luke's case to overcome reader suspicion toward Paul and rehabilitate him as one with divine approval.[428] The cumulative effect of Luke's portrait of Paul, then, is that his résumé closely resembles Jesus, and is therefore, a suitable answer, both compelling and persuasive. Luke shows the reader that Saul, though not one of the Twelve, is a true apostle, on par with Peter, and chosen witness of Jesus. Along with the other chosen apostles, Paul guarantees the authenticity and continuity of the Christian message.

The literary evidence for Paul's defense via recursion can be viewed at four different levels: first, in general parallels in public ministry and trials in Jerusalem.[429] Second, it can be traced in the strict verbal and lexical parallels throughout the narratives. Third, it also can be observed in the parallel correspondences aligning the key characters in both portraits. Fourth, Luke's battle to sanction Paul can be seen in the parallel correspondences aligning the major

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[426] 1 Cor. 9:1-3; 2 Cor. 12:11-12; Gal. 5:11. The Corinthian correspondences (57 CE & 58 CE) especially show that some within the church either questioned Paul's credentials as an apostle or claimed that his apostleship was inferior to that of the original twelve. In addition, on the basis of Paul's full-blown treatment of Jesus' resurrection from the dead in chapter 1 Cor. 15, it appears that some of his opponents held to a 'Christ-crucified, but not raised' point of view. The Galatian correspondence (48-49 CE), especially the personal portion in chapters one and two, suggests that his divinely received apostleship and message was in serious doubt. The internal evidence in Acts itself, especially Paul's speeches and trials, suggest that his reputation among internal opponents (Jewish Christians), his view of the Law, even apostasy from Judaism was under suspicion. Brawley argues: 'Luke designs a portrait that legitimates Paul before readers who regard him with suspicion'. Brawley, *Luke-Acts and the Jews*, p.48.

[427] What Luke says implicitly via recursion, Paul states explicitly: 'Follow my example as I follow the example of Christ' (1 Cor. 11:1; see also Gal. 6:17; Phil. 1:21; 3:7-14; Col. 1:24; 1 Thess. 1:6; Rom. 8:17; Gal. 2:20; 2 Cor. 1:4-5).

[428] It appears from our research that Evans was the first scholar to argue for the role of parallels in Luke-Acts as a personal apology for Paul. See Howard Heber Evans, *St. Paul: The Author of the Acts of the Apostles and of the Third Gospel*, 2 vols. (London: Wyman & Sons, 1884-1886), I (1884), pp.41, 47.

[429] The examples we will cite at level one and two are representative, limited in scope, and not complete, in view of our focus on recursions.

events in both depictions. The cumulative picture of Paul cast as Jesus, then, becomes both comprehensive and compelling.

General Parallels Aligning Paul with Jesus: Public Ministry

The general parallels joining Jesus and Paul—traced out by prior scholarship—are numerous. Paul's life and ministry are depicted as imitating the example of the Savior (1 Cor. 11:1).[430] The following examples of equivalences are meant to be representative of the general alignment of the dual histories, but not a comprehensive list.

Both Jesus and Paul receive the Spirit in connection with baptism at the outset of their public ministries (Luke 3:21-22; Acts 9:17-18). Jesus traveled about proclaiming the good news and the Kingdom of God in synagogues (Luke 4:15-16; 8:1; 9:11; 16:16) as did Paul (Acts 14:22; 19:8; 25:25; 28:23, 31). Jesus laid hands on the sick and healed them (Luke 4:40). Paul did the same (Acts 28:8-10). Jesus and Paul heal a man, lame from his mother's womb (Luke 5:17-26; Acts 14:8-10). The rulers of the Jews opposed, persecuted, and rejected Jesus from the outset of his ministry (Luke 4:28-29). Paul experienced the same treatment from the same people (Acts 9:23). In spite of the resistance to the message and personages, the word spread (Luke 12:1; 13:17; 19:37; 24:37; Acts 6:7; 19:20). The exact location for the most violent of the resistance to their ministries was Jerusalem (Luke 19:47; Acts 21:30, 36).[431] Both Jesus and Paul take an intentional and pivotal turn toward Jerusalem (Luke 9:51-52; Acts 19:21-22). Messengers are sent ahead of them in preparation for the journey (Luke 9:51-52; Acts 19:21-22). Both ascend up to Jerusalem with eyes wide open to the suffering[432] that awaited them there (Luke 18:31-33; Acts 21:11-15).

The sheer number of equivalences strongly suggest an intentional correspondence is in the mind of the author and makes an impression of semantic unity on the mind of readers.

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[430] Explicitly claimed by Paul himself: μιμηταί μου γίνεσθε καθὼς κἀγὼ Χριστοῦ (1 Cor. 11:1; see also 2 Cor. 1:4-5; Gal. 2:20; 6:17; Phil. 1:21; 3:7-14; Col. 1:24; 1 Thess. 1:6).

[431] An exception to this claim might be Acts 14:19 where Paul was left for dead after a stoning.

[432] Based upon the works of David Alan Black, *Paul, Apostle of Weakness* (New York, NY: Lang, 1984), and Scott Hafemann, *Suffering and the Spirit: An Exegetical Study of II Cor. 2:14-3:3 within the Context of the Corinthian Correspondence*, WUNT 2/19 (Tübingen: Mohr Siebeck, 1986), and his own analysis of Acts, Paul House argues that the portrait of Paul's suffering in Acts 'proves' his apostleship. See Paul R. House, 'Suffering and the Purpose of Acts', *JETS,* 33 (1990), 317-330 (p.329). We suggest that the depiction of the suffering Paul experienced was additional proof of his true apostleship, but only insofar as it reminded readers of the sufferings of Jesus: 'I want to know Christ and the power of his resurrection and the fellowship of his suffering, becoming like in his death' (Phil. 3:10).

General Parallels Aligning Paul with Jesus: Trials in Jerusalem

Luke also aligned the portrait of Paul in his last visit to Jerusalem to correspond to the closing scenes of Jesus' experiences in Jerusalem. It is important to understand, though, that there are key differences between the results of the two visits. Jesus' visit ends in his death and resurrection. Paul's final visit to Jerusalem results not in death, but in a major escape, a series of trials, and a voyage to Rome as prisoner. The individual episodes of the visits to Jerusalem, while containing general, parallel features, were not arranged to correspond. Thus, we consider them as a series of general parallels, distinct from complete episodes which the author arranges in parallel.

For example, both Jesus and Paul were seized in Jerusalem (Luke 22:47-52; Acts 21:27-30). They were tried four times and declared to be innocent by the governing authorities three times (Luke 22:66-23:13; Acts 23:1; 26:32). Both appealed to the crowds unsuccessfully (Luke 22:52-53; Acts 21:40). Jesus and Paul appeared before the High Priest (Luke 22:54, 66; Acts 23:1-5). The accusations against both were similar in nature (Luke 23:1-2; Acts 24:1, 5). The belief of both Jesus and Paul in the resurrection was challenged by the Sadducees (Luke 20:27-39; Acts 23:6-9). Both were ordered by a Roman governor to appear before a Herodian King (Luke 23:7; Acts 25:23-26:1). Both were struck at their trials (Luke 22:63-64, ἐνέπαιζον, ὁ παίσας; Acts 23:2-4, τύπτειν, τύπτειν, τύπτεσθαι). After each of their respective trials, they were delivered over to Roman soldiers (Luke 23; 25-26; Acts 27:1). Each of the Roman centurions who were in charge of their prisoners are viewed favorably by Luke (Luke 23:47; Acts 27:3).[433] It is fair to say that like Jesus, Paul is portrayed as a persecuted hero and that, as Rackham posits, 'The history of the Lord's passion seems to be repeating itself'.[434] When we combine both sets of implicit general correspondences, the literary relationship between Jesus and Paul appears well established.

Lexical and Synonymous Correspondences Aligning Paul with Jesus

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[433] This list of general parallels primarily is credited to Evans, I, pp.42-43. Some were observed by the author.

[434] Richard B. Rackham, *The Acts of the Apostles*, Westminster Commentaries (London: Meuthen, 1906), p.404. Radl argues that the similarity of the sufferings of Jesus and Paul are the products of Lukan redaction and, therefore, intentional. See Walter Radl, *Paulus und Jesus im lukanischen Doppelwerk: Untersuchungen zu Parallelmotiven im Lukasevangelium und in der Apostelgeschichte*, EHS.Th., 23/49 (Bern-Frankfurt: Peter Lang, 1975), pp.211-221.

Luke's literary effort to sanction Paul also includes a distinct parallelism through the use of lexical equivalents and synonymous correspondences. Lexical parallelism is the pairing of associated terms and phrases. These particular correspondences, consisting of short equivalent phrases, are distinguished from the author's dual arrangement of major events and key characters which generally consist of episodes of greater length.

The following verbal echoes, short pithy statements, representative but not comprehensive, show how skillfully and intentionally Luke arranged Paul's ministry to remind readers of Jesus. The echoes are not artificial or contrived, but appear in a most natural way, following the flow of the narrative and therefore, without an order.[435] Furthermore, they are striking for their similarity in lexical correspondence. The specific language of Paul reminds readers of the language of Jesus.

Just as Jesus was found (εὗρον αὐτὸν ἐν τῷ ἱερῷ) by Joseph and Mary in the Jerusalem temple (Luke 2:46), so also Paul was not found (καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με) in the Jerusalem temple (Acts 24:12).[436] Both entered Jewish synagogues to teach as it was their custom (κατὰ τὸ εἰωθὸς αὐτῷ, Luke 4:16; κατὰ δὲ τὸ εἰωθὸς, Acts 17:2). Jesus and Paul proclaim the Kingdom of God (κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, Luke 8:1; κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, Acts 28:31). The impact of their efforts is both described as a light shining on those in darkness (ἐπιφᾶναι τοῖς ἐν σκότει, Luke 1:79; τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς, Acts 26:18). The eyes of the blind are opened through their ministries (καί τυφλοῖς ἀνάβλεψιν, Luke 4:18; ἀνοῖξαι ὀφθαλμοὺς αὐτῶν; Acts 26:18) and sins are forgiven (κηρύξαι αἰχμαλώτοις ἄφεσιν, Luke 4:18; ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, Acts 13:38). Both laid hands on the sick and healed them (τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς, Luke 4:40; ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν, Acts 28:8).

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[435] Rackham, in describing the parallels between Peter and Paul, points out that the parallels arise out of the facts (Rackham, p.xlix). In other words, like the parallels that occur between Jesus and Paul, they occur naturally and are not forced or invented.

[436] Mattill omits this parallel as insufficiently grounded: Mattill, Jr., 'The Jesus-Paul Parallels', p.16. Nevertheless, all types of lexical recursion naturally contribute to the quality of the connectivity. In this case, the author repeats the same verb ('found') and same location (the temple). Recursions also capitalize on the crucial disparities, great and small, that are often manifested in the correspondences. See Wendland's study of recursions in the book of Jonah: Ernst Wendland, 'Recursion and Variation in the "Prophecy" of Jonah: On the Rhetorical Impact of Stylistic Technique in Hebrew Narrative Discourse, with Special Reference to Irony and Enigma', *AUSS*, 35 (1997), 67-98 (pp.80-81).

Jesus and Paul (and no other apostles such as Peter, John, or James) are depicted as taking bread,[437] giving thanks and breaking it (λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ, Luke 9:16; καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς, 22:19; καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο ἐσθίειν, Acts 27:35).[438]

Both Jesus and Paul are taken out of the city by an angry mob in order to kill them (καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν, Luke 4:29; Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι, Acts 14:19). Both were plotted against (use of ἐνενδρεύω; Luke 11:54; Acts 23:21). It was prophesied of both (by Jesus himself and by Agabus) that they would be delivered over to the Gentiles (παραδοθήσεται γὰρ τοῖς ἔθνεσιν, Luke 18:32; καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν, Acts 21:11). The chief priests seek to destroy both Jesus and Paul (οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, Luke 19:47; οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων […] ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν, Acts 25:2-3).[439]

Both Jesus and Paul claim that their actions fulfill Scripture (ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν, Luke 4:21; 9:22; ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν, Acts 13:27, 33, 40-41, 46-47; 17:1-3; 18:4; 26:22-23; 28:25-28). An angel from heaven appeared to both in time of trial (ὤφθη δὲ αὐτῷ ἄγγελος ἀπ᾽ οὐρανοῦ ἐνισχύων αὐτόν,[440]

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[437] Luke had opportunities to depict these three apostles in that capacity: the breaking of bread is one of the four activities that Jesus' new church practiced as priorities (Acts 2:42).

[438] 'It is a remarkable coincidence that the account of the institution of the Lord's Supper should be nearly verbatim the same in Luke 22:19 and in 1 Corinthians 11:23 […] Surely *this* is the special doctrine of St. Paul […]' (Evans, I, p.16). It is noteworthy that while the depiction of Jesus (in the Third Gospel) and Paul (in Acts) in breaking bread is almost verbatim the same, Mark and Matthew's portrayal of the same event is markedly different (Matt. 26:27-30; Mark 14:22-26). See Evans, II, p.175.

[439] Evans appears to be the first to recognize these verbal parallels (Evans, I, pp.43-44).

[440] The manuscript evidence for the omission and inclusion of Luke 22:43 seems to be evenly divided. The reasons for its omission, the shortest reading, include the unusual phrase, 'an angel from heaven', rather than Luke's standard, 'angel of the Lord' (Luke 1:11; 2:9; Acts 5:19; 8:26; 12:7, 23). Yet, Luke also uses the phrase, 'holy angel' only once. Other reasons for omission are doctrinal in nature: Jesus is portrayed as subordinate to an angel and altogether too human, with profuse sweating like drops of blood pouring out of him. But see Garland for the five arguments for its inclusion in the Lukan text: David E. Garland, *Luke,* ZECNT (Grand

only in Luke 22:43; παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω, ἄγγελος, Acts 27:23).

While on trial, Jesus and Paul were accused before a leader (εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ, Luke 23:10; πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδεῖξαι, Acts 25:7). Both were declared to be innocent by official leadership (καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ᾽ αὐτοῦ, Luke 23:14; Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ, Acts 23:9). Roman governors declared that neither Jesus nor Paul was worthy of death (καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ, Luke 23:15; ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, Acts 25:25). Luke must have known, when he recorded what Festus said of Paul that this was exactly the same decision that Pilate made of Jesus.

When he[441] recorded the cry of the crowd in Jerusalem, he could not have forgotten that it was the same exact cry shouted by a similar crowd later on in Jerusalem of Paul.[442] The crowds shouted, Αἶρε τοῦτον (Luke 23:18) and Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον (Acts 22:22). Luke uses the verb παραδίδωμι in the case of Jesus and Paul after a decision was made as to their fate (Luke 23:25, 36; Acts 27:1). Jesus and Paul quote the same passage in connection with their proclamation of the Kingdom of God (Isa. 6:9 in Luke 8:10; Acts 28:26). The legal charges made against Jesus and Paul correspond and are not found in other Gospels (opposing payment of taxes to Caesar, Luke 23:2; defying Caesar's decrees; stirring up sedition, Luke 23:5; Acts 24:5; claiming Jesus' kingship, Luke 23:2; Acts 17:7). Both are destined by divine decree to suffer (use of δεῖ exclusively of Paul and Jesus in Luke-Acts with one single exception and with παθεῖν in juxtaposition, Luke 24:26; Acts 17:3).[443] Luke uses δεῖ με to describe Jesus' intent to complete his journey to Jerusalem (Luke 13:33). The same exact expression is used by Paul to describe his final journey to Rome (Acts 19:21).

Rapids, MI: Zondervan, 2011), pp.882-883. See also I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text,* NIGTC (Grand Rapids, MI: Eerdmans, 1983), pp.831-832.

[441] Technically, this account would have been obtained from Luke's sources who were eyewitnesses of the passion events of Jesus.

[442] Evans, I, p.46.

[443] Luke's use of δεῖ in Luke-Acts is instructive. With the exception of its use in Acts 1:16 (of Judas), each instance of δεῖ is confined either to Jesus or Paul. Both characters are controlled at every turn by God's predetermined plan. For example, just as Jesus *must* suffer many things in Jerusalem (Luke 17:25), so also Paul *must* stand before Caesar in Rome (Acts 27:24). Mattill, Jr., 'The Jesus-Paul Parallels', pp.26-27.

The verb ἀναπέμπω ('to send up higher in the chain of command') is used only (with one exception; Philemon 1:12) of Jesus and Paul when each was confined as a prisoner (Luke 23:7, 11, 15; Acts 25:21).

Jesus and Paul alike opened[444] the Scripture and claimed the Christ must suffer.[445] Jesus is referred to as the elect of God and Paul as an elect vessel.[446] Jesus predicted that he would be treated with contempt by the Gentiles.[447] The same verb is used to describe the harsh treatment of Paul by Jews and Gentiles.[448] Both groups of people traveling with Jesus and Paul heard them say that 'not a hair on their heads would be lost' (καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, Luke 21:18; οὐδενὸς γὰρ ὑμῶν θρὶξ ἀπὸ τῆς κεφαλῆς ἀπολεῖταί, Acts 27:34).

What is the explanation that accounts for the sheer number of verbal agreements, close phraseology, and arrangement of parallel incidents of Jesus and Paul? The more equivalences there are between two narratives, the stronger is the sense of correspondence between them and the perception of semantic unity. The explanation that Luke's narrative creates accidental resemblances or is due to the chance coincidence of language is unpersuasive.[449] Other key figures are portrayed as Jesus in the Acts narrative (Stephen, John, Peter, Philip). But no other figure than Paul is so consistently portrayed by the author as emulating Jesus. We suggest, then, that the explanation that best accounts for the multitude of recursions is that Luke deliberately constructed the narrative events in a persuasively arranged way so that the impression left on the reader's mind is that Paul is a close copy of that which Jesus is the original. Evans argues for Luke's intentionality:[450]

> It is, you will grant, quite impossible that the writer of St. Luke and the Acts, who did draw such a close parallel between Peter and Paul without telling his readers that he was going to do so, can have drawn such a marked parallel, both in general

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[444] Διανοίγω (Luke 24:31-32, 45; Acts 17:3).

[445] ἔδει παθεῖν τὸν χριστόν (Luke 24:26, 32); τὸν χριστὸν ἔδει παθεῖν (Acts 17:2-3).

[446] Luke 23:35; Acts 9:15.

[447] ὑβρίζω (Luke 18:32).

[448] ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς (Acts 14:5).

[449] 'Chance coincidence of language' is Evans' phrase (Evans, I, p.46).

[450] Contra Praeder: 'Since Luke is responsible for ordering the miracle stories and speeches, it is possible, but necessarily so, that he set out to compose parallel sequences'. Susan Marie Praeder, 'Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelisms in Luke-Acts: A History of Reader Response', *Society of Biblical Literature 1984 Seminar Papers*, ed. by Kent Harold Richards (Chico, CA: Scholars, 1984), 23-39 (p. 35).

experiences and in verbal expressions, between St. Paul and our Lord without being himself conscious that he had done so. This is utterly inconceivable and impossible in a work which shows such a decided selection of particular matters for narration out of the general mass of materials, and which displays so much literary self-consciousness as St. Luke and the Acts (see Luke 1:1-4; Acts 1:1).[451]

The Major Characters in the Dual Histories of Jesus and Paul

Mattill is the only scholar who has made attempts to organize the Jesus-Paul correspondences into thematic categories. He organizes the literary echoes into three sections: 'The Unity of the Christian Church with the Traditions of Israel';[452] 'God's Plan of Salvation';[453] and 'The Journey toward Jerusalem and Passion'.[454] Mattill's work is unique and eminently helpful in understanding the full scope and theological significance of the known Jesus-Paul parallels. But even Mattill overlooks the alignment of the key figures in the Pauline story to correspond with the key figures in the portrait of Jesus in Luke's Gospel.

Our research has shown that the use of recursions to portray key figures in Paul's experiences as corresponding to the same in Jesus' experiences has been overlooked. Our intent is to trace out the Jesus-Paul recursions as they appear in the text. Using this format as a template, we propose to point out that the key figures who occupy a major role in Jesus' life in the Third Gospel corresponding with a counter-figure in Paul's life in Acts. We propose this on the foundation of the extended series of general correspondences already presented.

The key characters,[455] arranged in parallel, we suggest, serve to strengthen the literary connection between predecessor and successor,[456] make the connection more compelling and

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[451] Evans, I, pp.45-46.

[452] The unity of the two groups includes, the Law, Preaching in the Synagogues, Affirmation of the Doctrine of the Resurrection, Fulfillment of Scripture. Mattill, Jr., 'The Jesus-Paul Parallels', pp.22-24.

[453] The 'Plan' includes God's servants, Divine Necessity, Spirit, Revelation, and Angels, Signs and Wonders, Turning to the Gentiles. Mattill, Jr., 'The Jesus-Paul Parallels', pp.24-30.

[454] Mattill, Jr., 'The Jesus-Paul Parallels', pp.30-37.

[455] The strength of the series of intertextual threads linking major characters varies from one figure to the next. We have placed the intertextual evidence linking some of the characters in Appendix One. The jury is still out for claiming an intentional parallel for these examples.

[456] For an explanation denoting the different types of successors in both Old and New Testaments, see Chapter Four.

conspicuous to the reader, and thus add credibility to Luke's battle to sanction Paul as one with divine approval. At a glance, the major characters are the following (Table 19):[457]

Table 19	
Key Characters Aligned to be Parallel	
Jesus in the Third Gospel	**Paul in Acts**
Joseph and Mary (Luke 2)	Aquila and Priscilla (Acts 18)
Joseph (Luke 2)	Joseph (Acts 9, 11)
Simeon (Luke 2)	Ananias (Acts 9)
Anna (Luke 2)[458]	Agabus (Acts 11)
John the Baptist (Luke 3)[459]	Stephen (Acts 7)
Judas (Luke 22)	Bar-Jesus (Acts 13)
King Herod (Luke 23)	King Herod (Acts 24)
Barabbas The Insurrectionist (Luke 23)	The Egyptian Insurrectionist (Acts 21)
Simon of Cyrene (Luke 23)[460]	Mnason of Cyprus (Acts 24)
Joseph of Arimathea (Luke 23)	Julian of the Augustine Cohort (Acts 27)

Joseph/Mary and Aquila/Priscilla[461]

It is striking that among the very few couples mentioned in the NT, both Joseph & Mary and Aquila & Priscilla are forced to relocate due to the order of a Roman emperor. Luke's first account of Joseph and Mary in the role as a betrothed couple focuses on their temporary but forced relocation due to the dictates of a Roman imperial decree (Luke 2:1-7). By virtue of Caesar's world-wide taxation decree (2:1), they are forced to travel from their home in Nazareth up to the city of David, Bethlehem, in Judea, to register for the tax because Joseph traced his family roots to David (2:4). Joseph's Jewishness is explicitly emphasized (2:4). Luke emphasizes that it was while they were there, in the new but temporary location, the city of David, that Jesus, their firstborn son, arrived by birth (2:6-7). The introduction of the Jewish married couple, Aquila and Priscilla, in the experiences of Paul located in Acts 18:1-4, appears to share striking similarities to the introduction of Joseph and Mary. It is reasonable to ask: did the author compose the account of Aquila and Priscilla in order to bring it into intertextual alignment with the narrative of Joseph and Mary? Since Luke has demonstrated that just as there was a Joseph in Jesus' early experience, so also there was also

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[457] The apostles Jesus choose as a group in Luke 6 surely occupy the role of 'major characters' in Jesus' ministry as well. We address their group counterparts in this chapter in the section focusing on major events in Jesus and Paul's experiences.

[458] See Appendix One for the series of intertextual threads connecting Anna and Agabus.

[459] See Appendix One for the series of intertextual threads connecting John the Baptist and Stephen.

[460] See Appendix One for the series of intertextual threads connecting Simon of Cyrene and Mnason of Cyprus.

[461] Scholarship has overlooked this particular parallel connecting Paul with Jesus.

a Joseph in Paul's experience, does he also compose a parallel in Paul's life in correspondence with Joseph and Mary?

Before we examine the narrative for additional evidence of equivalences, we observe that are also disparities between the two narrative accounts. Joseph and Mary play a role at the beginning of Jesus' life while Aquila and Priscilla enter Paul's life near the mid-point of his experiences.[462] The level of engagement of Joseph and Mary's influence over Jesus is greater in substance and time than that of Aquila and Priscilla's influence over Paul. Mary's role in Luke's narrative is far greater than that of Priscilla's. Yet, despite the clear imbalance, Luke places Priscilla first when the couple is mentioned on three occasions (18:18, 19, 26). And while Joseph and Mary did not find expected accommodations for a pregnant woman upon arrival in Bethlehem (2:7), Paul did find adequate accommodations with Aquila and Priscilla (18:3). So, undoubtedly there are differences when the two couples and their relationship to Jesus and Paul are compared. But perhaps some of the marked differences might attract the attention of readers for their antithesis.[463]

Did Luke, then, arrange the narrative of Aquila and Priscilla to bring it into literary alignment with that of Joseph and Mary? Or, are the parallels merely the chance coincidence of language? Many correspondences between two texts are the result of the use of common motifs or conventional language. Is there sufficient evidence that reveals the editorial hand of Luke in bringing these two narratives into alignment? The following table suggests that a relationship has been established between the two couples.

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[462] Luke 2:1-7 is the account of Jesus' beginning. Acts 18:1-4 occurs long after Paul's beginning on the Damascus Road. But Luke, like his OT predecessors, is not averse to drawing correspondences between characters at differing periods of their travels. Jesus healed Simon's mother-in-law of a fever at the beginning of his ministry (Luke 4:39-39) while the parallel passage of Paul healing Publius' father of a fever occurred near the conclusion of his travels (Acts 28:7-8). From a sequential point of view, the parallels occur as polar opposites. Yet, there is no doubt that Luke shaped the account of Paul's healing in Acts 28 on Malta to remind readers of Jesus' healing in Capernaum in Luke 4.

[463] Berlin shows that parallelism can also be antithetic in nature. The antithesis is composed of opposite terms and opposite sentiments, highlighting a general disparity between two points. See Berlin, "Parallelisms," p. 155.

Table 20	
Time indicator to begin the narrative episode: Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις (Luke 2:1)	Time indicator to begin the narrative episode: Μετὰ ταῦτα (Acts 18:1)
Order from a named Roman Emperor: A decree went out from Caesar Augustus to register (2:1)	Order from a named Roman Emperor: the emperor Claudius ordered all the Jews (18:2)
Comprehensive Scope of Decree: πᾶσαν τὴν οἰκουμένην (2:1)	Comprehensive Scope of Order: πάντας τοὺς Ἰουδαίους (18:2)
Mass Relocation: 'Everyone departed the place of residence and went to his home town' (2:3)	Mass Relocation: 'All the Jews departed from Rome' (18:2)
Personal Relocation: Joseph […] went up to […] Bethlehem […] went there with Mary (2:4-5)	Personal Relocation: Aquila […] his wife Priscilla (18:2)
Phonological resonance? ἀπὸ τῆς Γαλιλαίας (2:4)	Phonological Resonance? ἀπὸ τῆς Ἰταλίας (18:2)
Phonological resonance[464]: τὴν Ἰουδαίαν (2:4)	Phonological resonance: τινα Ἰουδαῖον (18:2)
Prior city named: ἐκ πόλεως Ναζαρέθ (2:5)	Prior city named: ἐκ τῶν Ἀθηνῶν (18:1)
Destination City: εἰς πόλιν Δαυίδ (2:4)	Destination City: εἰς Κόρινθον (18:1)
Joseph's Origin Cited: Joseph, 'of the house and lineage of David' (2:4)	Aquila's Origin Cited: Aquila, 'a native of Pontus' (18:2)
Addition of a third person: 'While they were *there* […] she gave birth to her firstborn son'	Addition of a third person: 'Paul approached […] stayed with them.' (18:2-

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[464] The use of phonological resonance (the pairing of consonants that are phonologically equivalent) to achieve parallels is ubiquitous, a common literary phenomenon, across all three portions of the Hebrew Bible. For example, an examination of Psalm 1 and 2 show that linguistic parallels exist between the two Psalms on practically every conceivable level, whether semantic, lexical, morphological, consonantal, or phonological. See, for example, see also Robert L. Cole, 'Psalms 1-2: The Psalter's Introduction', in *The Psalms: Language for All Seasons of the Soul*, ed. by Andrew J. Schmutzer and David M. Howard, Jr. (Chicago, IL: Moody Publishers, 2013), pp.183-196. The collocation בְּרֵאשִׁית בָּרָא in Gen. 1:1 demonstrates an example of triple consonantal alliteration. The consonance does not function simply for aesthetic reasons as an added rhetorical flourish but rather to underscore and highlight an underlying idea of some sort. It may that the author sought to connect emphatically the act of creation with the noun on the level of sound, just as אֱלֹהִים is bound syntactically to the verb בָּרָא. In addition to its temporal sense (Jer. 26:1; 27:1; 28:1; 49:34; Is. 46:10), the noun refers to offspring, specifically the firstborn (Gen 49:3; Deut. 21:17; Ps. 105:36; 78:51). The author has signaled that the act of creating is linked in a special manner to בְּרֵאשִׁית. Language plays a critical role in the composition of the story. 'If words are phonic compositions—their sound symbolism is inseparable from their meaning patterns.' see J. J. Glück, 'Assonance in Ancient Hebrew Poetry: Sound Patterns as a Literary Device', in *De Fructis Oris Sui: Essay in Honour of Adrianus van Selms*, ed. by Adriann van Selms and I. H. Eybers, Pretoria Oriental Series, 9 (Leiden: Brill, 1971), pp.69-84. However, the study of Luke's strategy to achieve parallels beyond semantic and lexical categories (verbal equivalency and loose paraphrase), whether consonantal or phonological, has yet to be considered by scholars. Cadbury's scrutiny of Luke's style of writing provides clues that the use of phonology or consonantal correspondence is wider than has been previously thought. For example, he observes the juxtaposition of Gaza (Γάζαν) and of the treasure (τῆς γάζης) of Candace of Ethiopia (Acts 8:26,27). See Henry J. Cadbury, 'Four Features of Lucan Style' in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. by Leander E. Keck and Louis Martyn (Philadelphia, PA: Fortress, 1980), pp.87-102. It is a field yet to be examined. One may disagree with the conclusions offered here, but the phonological correspondences must not be ignored. One must offer a cogent alternative explanation for the linguistic evidence, even if the explanation offered is the chance coincidence of language. But as Evans has reminded readers, to argue that multiple examples of verbal parallels across Luke-Acts is coincidental and therefore, unintentional, seems 'inconceivable and impossible in a work which shows such a decided selection of particular matters for narration out of the general mass of materials, and which displays so much literary self-consciousness as St. Luke and the Acts' (Evans, I, p.46).

(2:6-7)	3)
Phonological Resonance[465]: τοῦ τεκεῖν (2:6)	Phonological Resonance: το ὁμότεχνον (18:3)
Phonological Resonance ἔτεκεν (2:7)	Phonological Resonance: τῇ τέχνῃ (18:3)
Result of forced Relocation: The birth of Jesus the Savior (2:11)	Result of forced relocation: Paul decides to go to the Gentiles with the Gospel (18:6-7)

Luke's introduction of characters as couples, especially Jewish in their ethnicity, is our first textual clue that the two stories may have been designed to achieve a relationship. Secondly, both Joseph and Mary and Aquila and Priscilla are Jewish couples forced to travel from their respective homes to another city due to the edict of a Roman emperor (Luke 2:1; Acts 18:2). It is important to understand that Luke records only two Roman imperial edicts in Luke-Acts: Luke 2:1-3 and Acts 18:2. Both imperial edicts are cited as the immediate cause for the forced relocation of a Jewish husband and a betrothed woman or wife. Readers might have expected Paul to meet a Gentile couple in Corinth of the same trade. Instead, Luke emphasizes the Jewishness of both couples. Fourth, the explicit mention of the Roman edict in Luke 2:1-3 is perfectly understandable. Luke explains why Jesus was born in Galilee (Micah 5:2) and not in Nazareth, Joseph's place of residence. It was the edict itself that brought Joseph and Mary to Galilee. But why explicitly mention the Roman edict in the case of Aquila and Priscilla if not for purpose of establishing a parallel? The story stands by itself without the mention of Claudius' order. Luke explicitly mentions that it was the edict itself that forced the relocation and brought Aquila and Priscilla to Corinth and into direct and fruitful contact with Paul.

Other elements might be considered. Both cities from which they depart are explicitly mentioned (Nazareth, Athens and Rome). Luke's four-fold use of phonological resonance to establish parallels, a variation of repetition, is not unknown.[466] And it is after the arrival 'there', the new city (Bethlehem, Corinth), and not prior, that two major events occur: the birth of Jesus; Paul meets Aquila and Priscilla and an additional person is added to both households: Jesus and Paul.

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[465] Robert Morgenthaler closely examines the 310 words of Luke 2:1-20 for the author's use of various linguistic phenomenom. He shows that one type of parallelism utilized by Luke is the matching of sounds and forms of alliteration. He concludes that the various types of parallelism, including phonology, found in the birth stories are not unique, but also found in the remainder of Luke's work. See Robert Morgenthaler, *Statistik des N.T. Wortschatzes* (Zurich: Gotthelf-Verlag, 1973), pp.62-63, 187.

[466] See our comments on this type of repetition in note 162, 163; and also see Cadbury, 'Four Features of Lucan Style', pp.91-97.

Paul is not associated with any other married couple in Acts.[467] This episode, then, stands out as unique. So, another couple placed in a similar set of circumstances is striking for its infrequency. In addition, both males (Joseph and Aquila) are explicitly depicted as Jewish (Luke 2:4; Acts 18:2) while the family backgrounds of the women are omitted. Both couples are depicted as a small part of a greater number of people impacted by the imperial decree (Luke 2:3-4; Acts 18:2). Both couples experience the addition of a third male in their home while in the new but temporary location (Luke 2:6-7, Jesus; Acts 18:3, Paul). Jesus remains with Joseph and Mary until his move to Capernaum (Luke 4:31). Paul remains with Aquila and Priscilla for a year and a half until his move to Ephesus (Acts 18:18-19).

Is the apparent relationship between these two couples fortuitous or part of Luke's compositional strategy of parallels? If Luke's editorial activity is indeed to account for the correspondences, what might be Luke's purpose for arranging the parallel, however brief it might be? We have already suggested that the comprehensive portrait of Paul in Acts 9-28 has been brought into literary alignment with the depiction of Jesus in the Third Gospel. It would be perfectly reasonable, then, to expect that Jesus' parents, a Jewish couple, arguably key figures, would also find a Jewish couple in Paul's story; no other literary purpose is necessary.

Nonetheless, we have observed that both episodes lead up to major pivots, resulting in salvific benefits from the two Roman edicts and forced relocation of the two couples. Due to the forced relocation of Joseph and Mary, Jesus the Savior was born in the city of David (Micah 5:2), a pivotal event bringing good news to all people (Luke 2:11). And due to the forced relocation of Aquila and Priscilla, Paul was given a place to reside as he reasoned in the synagogues each Sabbath until he was forced to make a pivotal and immediate change: leave the Corinthian synagogue and take the good news of Jesus to the Gentiles: 'From now on I will go to the Gentiles' (Acts 18:6-7).

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[467] King Agrippa and Bernice (Acts 26:13-32) are exceptions, of course, but they are not viewed by Luke as associates of Paul.

Joseph-Jesus/Joseph-Saul

It is well known that Luke devotes attention to Barnabas in order to place him in full harmony with the apostles and thus create a credible environment in preparation for his support of Paul. Readers of Acts know him typically as 'Barnabas'. But Luke informs the reader that his actual name was Joseph, a Levite from Cyprus.[468] Luke has shown precision in his selection of particular matters. So, the fact that the reader is informed that Barnabas' actual name was Joseph should not be considered fortuitous. Why the inclusion? What is the most reasonable explanation for Luke's name specification? We suggest that, just as a prior Joseph occupied a key role in Jesus' early experience, so also Luke shows that this latter Joseph occupies a key role in Saul's early experience. The account of the latter Joseph is a recursion of the prior Joseph. Brawley argues: 'Luke devotes this attention to Barnabas to place him in full harmony with the apostles and thus to authenticate him in preparation for his role in the story of Paul'.[469]

The following table (Table 21) illustrates how the author shaped the narrative events so that the key elements of the first Joseph account are repeated at various levels (lexical, semantic, grammatical, plot, structure) with variation in the account of the second Joseph.

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[468] Luke's description of Barnabas selling a parcel of land and bringing the full proceeds to the feet of the apostles (Acts 4:36-37) is used to contrast Ananias and Sapphira who also sell a parcel of land but then, under false pretenses, bring a portion of the proceeds to the feet of the apostles (5:1-11).

[469] Brawley, *Luke-Acts and the Jews,* p.44.

Table 21	
Two Josephs: Act 1—First Journey	
Joseph and Jesus	*Joseph and Saul*
Name: Joseph: 'A descendant of David in Nazareth' (Luke 1:27)	Name: Joseph (Barnabas): 'a Levite from Cyprus' (Acts 4:36)
Entrance into the faith community in Jerusalem (Ἰεροσόλυμα): 'Joseph and Mary brought (ἀνήγαγον) Jesus up to Jerusalem […] to present him to the Lord' (2:22)	He [Saul] tried to join the disciples when he came to Jerusalem (Ἰερουσαλὴμ); they were all afraid of him because they did not believe he was a disciple. But Barnabas took him and brought (ἤγαγεν) him to the apostles' (9:26-27)
Joseph and Mary amazed at what was said about Jesus (2:33)	Everyone who heard Saul speak was amazed
Journey home: 'They returned to Galilee to their home town of Nazareth' (home) (2:39)	Journey home: 'They took him down to Caesarea and sent him off to Tarsus' (Saul's home) (9:30)
Summary of young Jesus' growth: 'And the child grew and became strong, filled with wisdom' (2:40	Summary of young Saul's growth: 'Saul was becoming stronger' (9:22)
Two Josephs: Act 2—Second Journey	
Character Description: 'Joseph […] did everything required by the Law of the Lord […] every year his parents went to Jerusalem' (2:39, 41)	Character Description: 'he [Joseph] was a good man, full of the Holy Spirit' (11:24)
Grace: καὶ χάρις θεοῦ ἦν ἐπ' αὐτό. 'The grace of God was upon him' (2:40)	Grace: ἰδὼν τὴν χάριν [τὴν] τοῦ θεοῦ '[Joseph] Barnabas saw the evidence of the grace of God' (11:23)
Searching for Jesus: 'When they did not find him, they returned to Jerusalem to search for him' (2:45) καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν.	Searching for Saul: 'Then Barnabas departed for Tarsus to search for Saul' Ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον (11:25)
Jesus Found: 'they found him in the temple' (his Father's house, 2:49): εὗρον αὐτὸν ἐν τῷ ἱερῷ (2:46)	Saul Found: 'When Barnabas found Saul [in Tarsus]' καὶ εὑρὼν (11:26)
Teaching: Sitting among the teachers: εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· (2:46)	Teaching: Met with the church and taught great numbers of people: διδάξαι (11:26)

Luke configured the narrative events so that the key elements of the role Joseph (whom the apostles called Barnabas 4:36) played in Saul's acceptance into the Christian community were aligned to correspond at multiple levels with the key elements that Jesus' parents, which includes Joseph, played in his early entrance and participation in the Jewish religion. Just as there was a Joseph in the early life of Jesus, so also there was a Joseph in the early period of his conversion. After providing readers with his real name in Acts 4:36, thereafter he

continues to refer to him as Barnabas because that is the name the apostles gave him and by which he was best known to readers.

When the patterns of both young Jesus and 'young' Saul are compared, displayed in table 21, the correspondences suggest a relationship between the two due to editorial activity and the coincidence of corresponding events unlikely. For example, each character initiates two journeys with a period of time elapsing between the journeys. Each Joseph fulfills the role of a father, but neither are birth-fathers to either Jesus or Saul. Both Josephs are introduced favorably to the reader by way of character evaluation after the first journey, but before the second journey. The description of the second Joseph, a good man, full of the Holy Spirit and of faith (Acts 11:24), no doubt added credibility to his supportive role in Saul's experience. Joseph and Mary brought Jesus to Jerusalem to present him to the Lord and offer a sacrifice according to the specifications of the law (Luke 2:22-24). After Saul's failed attempt to join the disciples in Jerusalem due to fear (Acts 9:26; entrance into the new covenant community), Joseph (Barnabas) brought Saul to the apostles in Jerusalem, the designated authorities in the church and vouched for his authenticity (9:27).

The two Josephs are depicted as engaging in a search (ἀνεζήτουν, 2:44; ἀναζητῆσαί, 11:25) for their 'son'. Each father-figure finds (εὗρον αὐτὸν, 2:46; καὶ εὑρὼν, 11:26) his 'son' in their respective 'homes'.[470] The 'sons', Jesus and Saul alike, are associated with teaching the Scriptures. After fulfilling his early leadership role, the first Joseph fades into obscurity. After the initial introduction as 'Joseph' (4:36), Barnabas is never mentioned again by his actual name.[471] The explanation that seems reasonable to account for the sole mention of Barnabas' actual name in Acts 4:36 is to provide a clear intertextual link with the first Joseph. Barnabas, like the earlier Joseph, also then fades away into obscurity after the split up with Paul in 15:39-40.

The last mention of Joseph in Luke depicts him as heading to his home in Nazareth (Luke 2:51). And, unsurprisingly, the final mention of Barnabas in Acts depicts him as heading to his home in Cyprus (Acts 4:36; 15:39).

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[470] Jesus was found in his Father's house (Luke 2:49) while Saul was found in Tarsus, the city of his birth (Acts 22:3: 'I am a Jew, born in Tarsus of Cilicia […]').

[471] Luke explains that the translation of the name 'Barnabas', given to him by the apostles, means 'son of encouragement' (Acts 4:36). His unflagging support of the genuineness of the former enemy of the church, Saul of Tarsus, as a true disciple of Jesus, perhaps an explanation for the name.

The cumulative effect of the repetition of key elements at multiple levels from one story to the next creates a character relationship that warrants consideration. Such an evident character echo suggests that Luke was open to see the leadership pattern—first revealed in Jesus' early experience—and then repeating itself in the experience of Saul of Tarsus; having seen the pattern displayed in both Josephs, he consciously shaped the stories to reveal the connection between the two characters. Both Jesus and Paul had a Joseph in their early life.[472] Both Josephs made two trips on behalf of their 'sons' and in so doing exercised a pivotal influence in opening the doors into the covenant community.

What explanation seems reasonable to account for this series of corresponding features? Did the writer unconsciously draw such a series of parallels without intending to promote semantic unity? We suggest that part of Luke's project of persuasion to legitimize Paul as a true apostle of Christ included showing a key figure in his early experience whose pattern of influence corresponded to the pattern of influence of a key figure in Jesus' early experience.

Simeon-Jesus/Ananias-Saul

The second character in the Third Gospel that plays a key role in Luke's portrayal of Jesus is Simeon. In keeping with Luke's pattern of aligning key characters in the life of Jesus and Saul, it is not surprising to find that Simeon also has a counterpart character in Acts: Ananias. Both characters occupy significant roles very early in the narrative. Ananias' interaction with newly converted Saul of Tarsus (Acts 9:10-19a) is aligned to correspond with Simeon's interaction with the child Jesus (Luke 2:25-35). The network of parallel threads that intertwine the narrative and describe similarity of function are too numerous to dismiss as a coincidence and suggest authorial intention (see Table 22).

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[472] In Saul's case, his early life as a follower of Jesus.

Table 22	
Jesus' Divine Identity/Role is Confirmed by Simeon in the Temple in Jerusalem (Luke 2:25-32)	**Saul's Identity/Role as God's Chosen Instrument is Confirmed by Ananias in the House of Judas in Damascus** (Acts 9:10-19)
'Look': ἰδού (2:25)	'Look': ἰδού (9:10)
Introduction: 'There was a man' ἄνθρωπος ἦν (2:25)	Introduction: 'There was a certain disciple' ἦν δε τις μαθητής (9:10)
Geographical note: 'In Jerusalem' (2:25)	Geographical note: 'In Damascus' (9:10)
Specific identity: 'Named Simeon' (2:25)	Specific identity: 'Named Ananias' (9:10)
Communication from God 'It had been revealed to him' (2:26)	Communication from God: 'The Lord called to him' (9:10)
Method of communication: 'By the Holy Spirit' (2:26)	Method of communication: 'In a vision' (9:10)
εὐλόγησεν τὸν θεὸν (2:28)	γὰρ προσεύχεται (9:15)
'He would not see death before he had seen the Lord's Christ' (2:26)	'This man is my chosen instrument' (9:12)
'Moved by the Holy Spirit' (2:27)	'The Lord told him' (9:15)
ἦλθεν 'He went into the temple courts' (2:27)	εἰσῆλθεν 'He went into the house' (9:17)
'Simeon took him in his arms' (2:28)	'Placing his hands on him' (9:17)
ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου (2:30)	καὶ εἶδεν ἄνδρα (9:12) εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες (9:18)
ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν (2:31)	ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ (9:13)
καὶ δόξαν λαοῦ σου Ἰσραήλ. 'For glory for your people Israel' (2:32)	καὶ βασιλέων υἱῶν τε Ἰσραήλ· 'Before the people of Israel' (9:15)
φῶς εἰς ἀποκάλυψιν ἐθνῶν 'A light for revelation to the Gentiles' (2:32; Isa. 49:6)	τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν 'Carry my name before the Gentiles' (9:15)
'He is *appointed*' οὗτος κεῖται εἰς πτῶσιν (2:34)	'He *must* suffer' ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν (9:16)
Suffering: 'A *sword will pierce* your own soul' (2:35)	Suffering: 'How much he must *suffer*' (9:16)

It is striking that both Simeon and Ananias are prepared for their confirming task by special revelation from God (Luke 2:26; Acts 9:10). Neither of the men took the initiative upon themselves. Simeon and Ananias are introduced as credible figures. Simeon is righteous and devout (Luke 2:25). Ananias was a disciple (Acts 9:10). Both characters move into an enclosed structure, a temple and a house, so that the meeting is not public, but in private (Luke 2:27; Acts 9:13). Both men experience some sort of bodily contact (using hands) with the one to whom they are to speak (Luke 2:28; Acts 9:12, 17). With his own eyes, Simeon saw God's salvation and Saul saw a man through whom he would regain his sight (Luke

2:30; Acts 9:12). According to both Simeon and Ananias, the people of Israel and the Gentiles will be impacted by the two people they prophesy about (Luke 2:32; Acts 9:15). Both characters, Jesus and Saul, will experience pain and suffering (Luke 2:35; Acts 9:16). The lives of both Jesus and Saul are governed by the predetermined plan of God (Luke 2:34; Acts 9:16).

The prophecies of both Simeon and Ananias are used by Luke to confirm the unique identity and role of Jesus and Saul/Paul and announce the rigorous tasks that lie ahead of them. Luke confers divine approval of Paul by showing how his future task as a witness of Christ was conveyed to him by a credible, key figure in a similar fashion to how Jesus' future task was also conveyed by a credible, key figure. The evidence suggests that there is a literary relationship between what happened to Jesus at an early stage and also what occurred to Saul at an early stage. The story of Saul/Paul is beginning to read like the story of Jesus.

Jesus-Judas/Paul-Bar-Jesus

No character in Jesus' life is more notorious than Judas,[473] one of the chosen twelve who, acting as a tool of Satan (Luke 22:3), consulted with the religious leadership (22:4), and eventually betrayed Jesus (22:47). Did Luke provide clues in Paul's experience of a corresponding character to Judas? What does the evidence suggest?

On the occasion of Saul and Barnabas' first missionary journey, Luke introduces readers to an antagonist, a Jewish magician, a false prophet, as Judas was a false disciple[474]—and attendant to Sergius Paulus, the proconsul of Cyprus (Acts 13:7).[475] Luke cites his name as 'Bar-Jesus'[476] (13:6). Paul calls him a 'son of the devil' (13:10).[477] As Judas opposed Jesus by planning to hand him over to the authorities (22:4), so also Bar-Jesus opposed Paul's

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[473] Luke introduces Judas with a surprising phrase: 'the one who was called Judas' rather than simply saying 'Judas'. This attention to detail is part of his compositional strategy to match Judas with Bar-Jesus; the false prophet is also introduced by calling attention to his name: 'named Bar-Jesus'. Yet, the proconsul, also a new character in the narrative, is simply mentioned by name, but not introduced with a focus on his name.

[474] Judas' discussion with Jewish leaders (22:4-6) of his agreement to betray Jesus and Jesus' statement that the hand of the betrayer is at the table and that what was about to happen was ordained of God (Luke 22:21-22) suggests that Judas was disingenuous, simply going through the motions at the supper. At this period, it appears that he was a false disciple.

[475] Sergius Paulus appears to be Paul's first *known* convert.

[476] Aramaic for 'the son of Jesus'.

[477] An obvious echo with 22:3, 'Satan entered Judas', and a contrast with the meaning of his name, 'son of Jesus'.

preaching (13:8). Both accounts follow the activity of prayer on the part of Jesus (Luke 22:39-46) and the church for Saul/Paul and Barnabas (Acts 13:3).

The major key elements linking together the two narrative accounts of Judas and Bar-Jesus seem to be two-fold: first, the actions of both figures showed themselves to be in league with Satan and not followers of Jesus. Bruce argues: 'By his opposition to the truth he had shown himself a son of the devil rather than a son or follower of Jesus'.[478] The second key element that is repeated is the discernment showed by Jesus and Saul/Paul to both antagonists. Jesus' first words to Judas—'Judas, would you betray the Son of Man with a kiss'—demonstrate discernment of his deception and nefarious intentions (Luke 22:48). Paul's first words to Bar-Jesus—'You who are full of deceit and all wrongdoing, you son of the devil, you enemy of all righteousness—will you not stop making crooked the straight paths of the Lord?'— demonstrate discernment of his deception and unrighteous ways (Acts 13:10).

A comparison of the two accounts—by means of the table (Table 23)—suggests Luke's intention of aligning the account of Bar-Jesus, a key figure who opposed Paul's attempt to convert Sergius Paulus, to correspond to the story of Judas, a key figure in the portrait of Jesus.

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[478] F. F. Bruce, *Commentary on the Book of Acts: The English Text with Introduction, Exposition and Notes* (Grand Rapids, MI: Eerdmans, 1981)*,* p.265.

Table 23	
Jesus Discerns his Antagonist's True Aims (Luke 22:47-54)	**Paul Discerns his Antagonist's True Aims (Acts 13:6-12)**
Location: Mount of Olives (22:39)	Island of Cyprus (13:4)
γενόμενος δὲ ἐπὶ τοῦ τόπου[479] (22:40)	ὅλην τὴν νῆσον ἄχρι Πάφου (13:6)
Antagonist Named: 'Judas, the one called Iscariot'; 'the man named Judas (22:3,47)	Antagonist Named: 'A Jewish false prophet named Bar-Jesus' (13:6)
Ἰούδας (22:47)	Ἰουδαῖον (13:6)
Pretender: 'One of the twelve' (22:3)	Pretender: 'a Jewish false prophet' (13:6)
Jesus: τῷ Ἰησοῦ (22:47)	Bar-Jesus: Βαριησοῦ (13:6)
'Satan entered Judas' σατανᾶς εἰς Ἰούδαν (22:3)	'Son of the devil' υἱὲ διαβόλου (13:10)
Jesus' Discerns Judas' Intentions: 'Are you betraying the Son of Man?' (22:48)	Paul's Discerns Bar-Jesus Intentions: 'Will you never stop perverting the right ways of the Lord?' (13:10)
Deception: 'Betraying the Son of Man with a kiss?' (22:48)	Deception: 'You who are full of deceit and trickery' (13:10)
Opposition: 'Suddenly a crowd appeared […] Judas was leading them' (22:47	Opposition: 'Elymas […] opposed them and tried to turn the proconsul from the faith' (13:8)
τὸν δοῦλον (22:50)	τὰς ὁδοὺς (13:10)
Darkness: ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους (22:53)	Darkness: παραχρῆμα δὲ ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος (13:11)
'They led him away' αὐτὸν ἤγαγον (22:54)	'Seeking to lead him by the hand' καὶ περιάγων ἐζήτει χειραγωγούς (13:11)

As is the case with all parallels, there are differences between Judas, one of the Twelve, and Elymas the magician in Paphos. Judas is an inside character. Thus, he is in a position to commit betrayal. Bar-Jesus or Elymas, though, is an outsider and unable to act as a betrayer to Paul. How, then, can Luke depict Elymas to correspond with Judas?

The key ideas (at six levels: semantic, lexical, grammatical, plot, phonological, and structure) that Luke uses to bind these two Jewish men together in the mind of readers appears to be three-fold: first, the source of power that energizes their opposition to Jesus and Saul. The reader knows that Satan has entered Judas (Luke 22:3). His duplicitous efforts to betray Jesus to the authorities and thereby oppose him, are not simply due to personal issues alone, but ultimately driven by Satan. Jesus identifies his strategy of deception when he asks Judas, 'would you betray the Son of Man with a kiss' (22:48)? Jesus further underscores the

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[479] Luke does not identify the location as Gethsemane, but simply as 'the place'. This reflects his compositional strategy to organize and shape the narrative to correspond to the corresponding location in the Bar-Jesus story. 'The place' is phonologically consonant with 'Pathos'.

influence of Satan on the conspirators in terms of the time of their treacherous activity, the hour of darkness (22:53). The dark power that motivated Judas to oppose Jesus is repeated in the case of Elymas, a Jewish false prophet. He is twice identified explicitly as a magician (Acts 13:6, 8), characterized by Saul as full of deceit and wrongdoing, a son of the devil, an enemy of all righteousness, who made crooked the straight paths of the Lord (13:10). So, Elymas, the magician, a son of the devil, is empowered by Satan to oppose the work of Saul and Barnabas in the same way that Judas was empowered by Satan to oppose Jesus by means of betrayal. The power of darkness—when no one can see—characterizes the nature of their actions. And due to Saul's prophetic words, darkness then comes over Elymas so that he cannot see (13:11). The second issue that binds the two figures together is the immediate discernment displayed by both Jesus and Paul of their antagonists. Jesus was not fooled by Judas' deceptive actions and Paul was not fooled by the deceptive opposition of Bar-Jesus. Judas is not a true disciple of Jesus and Bar-Jesus, despite his name, is no true son of Jesus.

Jesus-Herod/Paul-Herod

We now will show that Luke shaped the narrative events of the various charges and trials of Paul to remind readers of the various charges and trial of Jesus. Mattill argues that the trials are parallel in nature:

> We come now to the parallel trials, charges and acquittals which constitute the political side of Luke's apology to allay suspicion about the political legitimacy of the Church and Paul […] These broader parallels in connection with the passions of Jesus and Paul and the related theme of their political innocence over against Jewish accusations at once give significance to a number of detailed parallels which by themselves might not have been recognized.[480]

Observe the similarities. The Roman Governor Pilate asked if Jesus was a Galilean. Upon gaining this information he sent Jesus to Herod (Luke 23:6-7). In a similar fashion, Governor Felix asked Paul the name of the province he was from (Acts 23:34). Upon learning that Paul was from Cilicia, he gave orders that Paul was to be confined in Herod's palace (23:34-35). The accusations leveled at Jesus and Paul in the presence of a Herod are substantially the same: 'We found [εὕραμεν] this man perverting the nation' (Luke 23:2). 'We found [εὑρόντες] this man a troublemaker, stirring up riots among the Jews all over the world' (Acts 24:5). Jesus and Paul are accused of opposing Caesar's decrees (Luke 23:2; Acts 17:7). Both Jesus and Paul are also accused of sedition (Luke 23:5; Acts 24:5). Both Herods expressed a

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[480] Mattill, Jr., 'The Jesus-Paul Parallels', pp.32-33.

desire to see the accused (θέλων, Luke 23:8; ἐβουλόμην, Acts 25:22). In each case, Herod found the accused unworthy of death (Luke 23:15, 22; Acts 25:25; 26:31). Though the other apostles and characters also face judicial authorities due to their violation of stated orders (Acts 4:1-22; 5:17-42; 7:12-60), it is striking that none are exonerated explicitly by the established authorities. So, the case of Jesus and Paul, then, is unique and suggests intentionality.

We suggest that the pattern of Paul's appearances before political authorities, key figures in the narratives of Luke and Acts, is a recursion of the pattern of Jesus' appearance before corresponding political authorities. The recursion, occurring at multiple levels (lexical, semantic, plot, structure, grammatical) depicts Paul in the mold of Jesus, suggesting divine approval of Paul.

Jesus-Barabbas/Paul-the Egyptian[481]

The sixth key character that plays a key role in Jesus' life is Barabbas. Luke devotes eight verses to develop Barabbas' character in the context of Jesus' trial (Luke 23:18-25). Barabbas is in prison for murder and insurrection (23:19). Jesus, though accused of stirring up the people (23:5), is declared to be innocent three times by Pilate (23:4, 14, 22). Yet, despite the proven, violent character of Barabbas and the thrice-declared innocence of Jesus, the crowd vehemently demands Barabbas' release over that of Jesus. To continue the pattern of biographical correspondence, Luke skillfully inserts a notorious character similar to the violent behavior of Barabbas into the narrative in the trial of Paul. As in the case of Jesus, Paul is exonerated in the mind of the reader. The cry of the multitude is verbally equivalent as they demand the life of each. In both cases, the crowds reject the accused despite the innocence of Jesus and Paul. The inclusion of the Egyptian insurrectionist into the narrative through the question of the Roman commander reminds readers of Barabbas the insurrectionist by virtue of their corresponding subversive activities.

The ensuing table (Table 24) reveals a network of intertextual threads occurring at multiple levels. The net effect of the correspondences is the alignment of the trial of Paul and the

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[481] Prior scholarship has given consideration to the verbal duplication of the crowd's demand of Jesus and Paul: Αἶρε τοῦτον (Luke 23:18) and Αἶρε αὐτόν (Acts 21:36). But it has overlooked the parallels occurring on either side of the crowd's demand. The material in the chart is the author's work alone.

inclusion of the Egyptian insurrectionist with that of the trial of Jesus and the presence of Barabbas the insurrectionist.

Table 24	
Trial of Jesus and Barabbas (Luke 23:18-21)	**Paul's Trial and the Egyptian Terrorist (Acts 21:36-22:22)**
Place Cited: Jerusalem (23:7)	Place cited: Jerusalem (Acts 17:1)
Roman Pilate acting as Judge (23:13)	Roman Commander acting as Judge (21:31)
Insurrectionist: 'the Barabbas' (articular) (23:18)	Insurrectionist: 'the Egyptian' (articular) (21:38)
'With one voice they shouted' Ἀνέκραγον (23:18)	'The crowd kept shouting' κράζοντες (21:36)
Crowd: 'Away with this man' Αἶρε τοῦτον (23:18)	Crowd: 'Away with him' Αἶρε αὐτόν (21:36)
'Thrown into prison for an insurrection' ὅστις ἦν διὰ στάσιν (23:19)	'Started an insurrection' ἀναστατώσας (21:38)
'Thrown into prison […] for murder' φόνον (23:19)	'Led four thousand assassins [ἄνδρας τῶν σικαρίων] into the desert' (21:38)
Crowd's Response: 'Crucify him, crucify him' (23:21)	Crowd's Response: 'He should not be allowed to live' (22:22)
Shouting: 'With loud shouts they insistently demanded that he be crucified and their shouts prevailed' κατίσχυον αἱ φωναὶ αὐτῶν (23:23)	Shouting: 'When they were shouting and throwing off their cloaks' κραυγαζόντων (22:23)
'He released [Barabbas] […] and handed over Jesus to their will' (23:25)	The commander ordered Paul to be taken into the barracks (22:24)

Luke arranged the narrative events of Paul's trial to be aligned with that of Jesus' trial. Both episodes occur in Jerusalem before unruly crowds who, using equivalent verbs, demand the life of Jesus and Paul. Both trials include the presence of Roman authorities, the citation of an insurrectionist[482] with a violent history, and a final decision in the face of mounting pressure.

In the case of the innocent Jesus, Luke specified how the process unfolded. Pilate made the decision (ἐπέκρινεν) to give them their demands (Luke 23:24). Their shouts prevailed (κατίσχυον αἱ φωναὶ αὐτῶν). Pilate released Barabbas and handed over[483] Jesus to their agenda (23:25). But in the case of Paul, the Roman commander, not knowing the facts of Paul's case, did not surrender to their demands ('Away from the earth with him; he should

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[482] For a recent study of the identification of the four thousand *Sicarri* that the Egyptian led into the wilderness, see Mark A. Brighton, 'The Sicarri in Acts: A New Perspective', *JETS*, 54 (2011), pp.547-558.

[483] This is the same verb used of Judas' betrayal of Jesus (Luke 22:4, 6, 22, 48).

not be allowed to live', Acts 22:22); instead, he ordered Paul to be taken into the barracks for further questioning (22:24) and ultimate safety. The contrast is apparent. Jesus is crucified, humanly speaking, because of the weak will of a Roman governor who would compromise his standards of justice. Paul's life is spared, humanly speaking, because of the uncompromising will of a just Roman commander.

The network of literary threads that the author used to shape Paul's trial before the unruly crowd presided over by a Roman governor to correspond with Jesus' trial before an unruly crowd presided over by a Roman commander are consistent with Luke's compositional strategy of shaping the narrative events associated with Paul to remind readers of Jesus. As Evans argues:

> The writer must have known, when he recorded that Festus said that 'Paul had committed nothing worthy of death', that that was exactly the decision of Pilate with regard to Christ, which he had already recorded at the end of the πρῶτος λόγος or first section of his work; and when he wrote of the multitude at Jerusalem saying of Paul, αἶρε αὐτόν, he could not have forgotten that he had already written αἶρε τοῦτον as the cry of the multitude in rejecting Christ.[484]

Yet, despite the almost word for word correspondences between the expressions used at Jesus' and Paul's trials, the differences are also intentional and significant. Readers of Paul's trial could see the relationship with Jesus' trial, and thus support Luke's claim as successor, but they were not being asked to consider Paul as Jesus' equal or complete replacement. The differences between Jesus and Paul at the trials guard against such a conclusion. Paul is not presented as a new Savior or Jesus' replacement on earth.

Jesus-Joseph of Arimathea/Paul-Julius[485]

The final key figure that occupies a significant and explicit role in Jesus' life prior to resurrection is Joseph of Arimathea. And the final character that occupies a pivotal and explicit role in Paul's experience prior to his salvation from the shipwreck—depicted as his resurrection[486]—is Julius, the Roman Centurion. Both Joseph and Julius are specifically named and act as custodians under Roman authority for Jesus and Paul. Are Joseph and Julius arranged by the author as parallel custodians? Did Luke include the details of Paul's

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[484] Evans, I, p.46.

[485] The comparison arranged between Joseph and Julius, both acting as custodians, has been overlooked by scholarship. The following analysis and chart are the author's work alone.

[486] See the discussion later in this chapter, 'Jesus and Paul's Resurrection'.

transfer from Festus to Julius to remind readers of the transfer of Jesus' body from Pilate to Joseph? What does the textual evidence suggest?

We observe that both stories are prefaced by the explicit declaration of innocence of both Jesus and Paul by government authorities. The identities of innocent Jesus and innocent Paul are pointed out by ὁ ἄνθρωπος οὗτος (Luke 23:47; Acts 26:31-32). In both prefaces, as the witnesses to Jesus' crucifixion begin to leave, they express a sense of injustice in the beating of their breasts (Luke 23:48). And, as witnesses to Paul's trial, the governor, Bernice, and those sitting with them begin to leave, they too express a sense of injustice in their conversation with each other (Acts 26:31). Luke's use of irony to highlight a miscarriage of justice, is hard to overlook. The lifeless body of innocent Jesus, executed as a felon, is now to be laid in a tomb by a member of the very Sanhedrin who demanded his death. Paul, declared innocent by the witness of the Roman Festus, his wife Bernice, Agrippa, and other witnesses, is now to be transferred to Caesar to face further trial.

We suggest that the similarities of both 'prefaces' to the transfer process warrant additional analysis of the ensuing narratives. On the basis of that analysis, we argue that the details involved in depicting the transfer of Jesus' lifeless body from Pilate to Joseph and the transfer of Paul from Festus to Julius are written with narrative concord in mind. The alignment consisting of a network of threads can be seen in the following table (Table 25).

Table 25	
Transfer After Trial[487]	
Jesus' Body Transferred from Pilate to Joseph (Luke 23:50-56)	**Paul Transferred from Festus to Julius (Acts 27:1-8)**
Preface: Jesus' Innocence: Roman centurion's declaration of Jesus' innocence: 'Certainly, this man was innocent' (23:47)	Preface: Paul's Innocence: Roman governor's declaration of Paul's innocence: 'This man is not doing anything deserving death or imprisonment. This man could have been released […]' (26:31-32)
ὁ ἄνθρωπος οὗτος (23:47)	ὁ ἄνθρωπος οὗτος (2x) (26:31-32)
Preface: Injustice expressed by witnesses: 'All the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts' (23:48)	Preface: Injustice expressed by witnesses: 'So, the king got up, and with him the governor and Bernice and those sitting with them, and as they were leaving said to one another: This man is not doing anything deserving death […]' (26:30-31)
There was a man named Joseph (23:50)	A centurion named Julius (27:1)
Member of the Council (23:50)	Member of the Augustine Cohort (27:1)
Joseph: 'Good and upright' (23:50)	Julian: 'Love of humanity and kindness' (27:3)
ἀπὸ Ἀριμαθαίας (23:51)	Ἀριστάρχου (27:2)
Home town in Judea (23:51)	Home town in Macedonia (27:2)
Joseph asks for Jesus' body (23:52)	Paul handed over to Julius (27:1)
'Laid him in a tomb cut out of the rock' (23:50)	'We boarded a ship about to sail for ports' (27:2)
'The women who had accompanied him from Galilee followed' to the tomb (23:55)	'We […] put out to sea, accompanied by Aristarchus, a Macedonian[488] from Thessalonica' (27:2)
ὑποστρέψασαι (23:56)	ἐπέτρεψεν (27:3)
κατακολουθήσασαι δὲ αἱ γυναῖκες,	χρησάμενος ἐπέτρεψεν πρὸς τοὺς

[487] Luke's depiction of Paul's journey from Caesarea to Rome, a journey interrupted by a shipwreck and three months spent in Malta, constitutes two entire chapters (Acts 27-28). The entire journey-sans the Malta break—actually spans a little more than two weeks of time; it is protracted, written with vividness and minute detail. It is striking, then, that Paul's *two years* at Ephesus (19:10) and *eighteen months* in Corinth (18:11) are summarized in a few verses comparatively speaking. The evidence suggests that to Luke, Paul's journey was of great importance and loomed large in his perspective; see Evans, I, pp.54-55. We suggest that Paul's journey was of great importance to Luke because it afforded him the appropriate narrative threads with which to align the ministry of Paul with the model of Jesus in the Third Gospel.

[488] The inclusion of this relatively unknown figure (Col. 4:10; Philemon 24) into the narrative appears entirely at first without purpose and significance. Marshall writes, "The mention of Aristarchus adds nothing to the story." Marshall, *Acts*, p.404. Bruce, citing Ramsay's argument, suggests that Aristarchus acted as Paul's slave, adding importance to his status in the eyes of the centurion. Bruce, *The Acts of the Apostles*, p.501. However, when we compare this narrative detail with the suggested passage in Luke 24:55, we suggest that the author included Aristarches and his place of origin (Macedonia) in the Pauline account, one who accompanied him on the journey, simply to match the corresponding figures in the Jesus' episode whose place of origin is mentioned (Galilee) and who also accompanied Jesus' body to the tomb. After this inclusion, he disappears from the Acts narrative, except when the authorial 'we' is mentioned.

αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ (23:55)	φίλους πορευθέντι (27:3)
ἡτοίμασαν ἀρώματα καὶ μύρα (23:56)	ἐπιμελείας τυχεῖν (27:3)
καθελὼν 'take down' (23:53)	κατήχθημεν 'bring down' (27:3)

Luke introduces both transfers with declarations of innocence and expressions of injustice by eye-witnesses. Then, after trial, crucifixion, and death, Jesus' lifeless body was transferred to the authority of a member of the ruling body that condemned him, but a member who Luke characterizes as just and upright. In a similar fashion, after Paul's trial and decision to send him to face Caesar, he was also transferred to the authority of a member of the ruling power that sentenced him, but a member who, as in the case of Jesus, was also depicted by the author as just and upright. The similarities of both prefaces and the beginning of the narratives themselves suggest further examination. Both Joseph and Julius are explicitly named and the organizations to which they belong are also identified.

It is important to note that other Roman centurions are involved directly with Paul's prior protection (Acts 23:17), but they remain unnamed.[489] Their particular cohorts are not mentioned. Luke omits mention of their good character. But Julian is named (27:1) as was Joseph. His membership in the Augustine Cohort is also cited (27:1) just as Joseph's membership in the Sanhedrin was cited. Luke mentions Julian's kindness and philanthropy (27:3) to Paul. This comment reminds readers of Luke's insertion that Joseph had not consented to the plan to crucify Jesus (Luke 23:51). It is also striking that when Paul and each of the ship's passengers (276, Acts 27:36) arrive safely on the Maltese shore (27:44), no more is mentioned of the role of Julian. Even though he would still be in command of the passengers and Paul in particular during their three-month stay on Malta, as well as in command until they reached Roman shores, Luke omits any further references to him. His particular role as the counterpart figure for Joseph has been fulfilled.

How, then, do we account for the decided selection of correspondences and particular details for the narration of Paul's transfer to Julian the Roman commander? The explanation that seems best to account for these details and parallel features combined is that the transfer of innocent Paul the prisoner from Festus the Roman governor to a just man, Julius the Roman Commander, is meant to remind readers of the transfer of innocent Jesus from Pilate the

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[489] Claudius Lysias is only named when Luke records his actual letter to Governor Felix (Acts 23:26).

Roman governor to a just man, Jewish Joseph of the Sanhedrin. In both cases, the victim, declared to be innocent, testified to by multiple witnesses, suffers a miscarriage of justice, and is then handed over to the care of just men, ironically members of the very organizations responsible for the injustice. Jesus' lifeless body will be laid in a tomb, but he will be raised to life after three days. Due to shipwreck, Paul, too, will go down into the sea near a cove to experience 'death', but will come up out of the water alive.[490]

Summary

Paul came onto the stage saddled with serious disabilities (was not numbered with the Twelve and had no known association with Jesus) and major damage to his character and reputation as a persecutor of the church. To repair the damage, overcome reader suspicion, and persuade them that Paul was divinely sanctioned, chosen by Jesus as an authentic witness, Luke waged a major effort to rehabilitate him. To achieve that goal, the author arranged the key figures in the portrait of Paul to correspond to the key figures in the portrait of Jesus. The biographical alignment occurs at the poles in the depiction of each character, and therefore, is comprehensive. The closer the Pauline story in its key figures resembles the story of Jesus in its key figures, the more plausible is Luke's case for the divine approval and apostolic legitimacy of Paul.

The Major Events in the Dual Histories of Jesus and Paul[491]

Luke's major endeavor to sanction Paul via recursion also includes aligning the major events in his portrait to correspond to the major events in Jesus' portrait. Prior scholarship has argued that Luke's use of parallels to connect Paul with Jesus focus on the closing scenes in Jerusalem. Both figures suffer, though innocent. The evidence suggests that while this claim is certainly true, Luke's strategy is more comprehensive in scope. The alignment of the key

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[490] It is striking that Paul refers to the shipwrecks and rescues he experienced as 'deaths and resurrections' (2 Cor. 1:8-10; 11:23). M.D. Goulder, *Type and History in Acts* (London: SPCK, 1964), p.39: 'Going down in a storm was the metaphor par excellence in scripture for death, and being saved from one for resurrection […] He has shaped his book to lead up to the passion of Christ's apostle from 19:21 on in such a way as to recall what led up to the passion of Christ himself in the earlier book: and as the climax of the Gospel is the death and resurrection of Christ, so the climax of Acts is the *thanatos* and *anastasis* of Paul'. Rebecca I. Denova, *The Things Accomplished Among Us: Prophetic Tradition in the Structural Pattern of Luke-Acts* (Sheffield: Sheffield Academic Press, 1997), p.99: 'The death of Jesus in Luke 23 is paralleled in Acts 27, with Paul's "death" at sea. In Luke 24, Jesus is resurrected, and Paul is "resurrected" in Acts 28'. See also Rackham, pp.475-478.

[491] The tracing out of the major events in Jesus' life in correspondence with the experience of Paul—apart from the trials of Jesus and Paul—is virtually unknown in the literature. The following series of parallels, traced out between the major events of the two characters, is the author's work alone.

figures in Jesus' and Paul's experiences prepares the reader to encounter a similar type of literary arrangement associated with the major events in their respective portraits.[492]

We will cite eighteen of the major events in the experiences of Jesus and Paul that Luke arranged in parallel.[493] The ensuing table reflects Luke's compositional strategy to closely align the major events of Paul's experiences with Jesus in order to show divine approval and support his claim that Paul is the legitimate, chosen witness of Jesus. The more the pattern of events of Paul's life resemble the pattern of the events of Jesus' life, the more credible and compelling is Luke's case for his rehabilitation.

The order of narration in Paul's experience does not always match the story of Jesus. For example, Paul's healing of a man with a fever occurs near the conclusion of Acts (chapter 28) while the parallel healing by Jesus occurs at the beginning of Luke's Gospel (Luke 4). Paul's test by over 40 men occurs during one of his trials in Jerusalem, while Jesus' 40-day test occurs prior to public ministry in the wilderness. This difference in the order of narration shows that Luke did not adjust the timing of the matching experiences to create the parallel. Rather, he recognizes the parallels where they actually appear. If every single parallel occurred in the exact order of narration, this might appear to be a case of Luke fabricating events.

Observe the comprehensive pattern of corresponding events that cohere the major events of Paul's experiences with those of Jesus (Table 26):

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[492] The alignment of major events does not always follow the same chronological sequence as they appear in Luke and Acts.

[493] Some of the major events that show some degree of evidence for intentionality by the author are placed in Appendix Two. The jury is still out as to whether Luke intended these events to be viewed by readers as parallel.

Table 26	
Major Events	
Heavenly Messengers Appear to Shepherds at Night: The Birth of Jesus (Luke 2)	The Resurrected Jesus Appears to Saul at Mid-day: The Turnaround of Saul (Acts 9)
Baptism/Empowerment of Jesus (Luke 3)	Baptism/Empowerment of Paul (Acts 9)
Jesus Tested/Fasts Forty Days (Luke 4)	Paul Tested by Over Forty Men who Fast (Acts 23)
Rejection of Jesus and His Narrow Escape (Luke 4)	Rejection of Paul and His Narrow Escape (Acts 9)
Jesus Heals a Parent of a Fever (Luke 4)	Paul Heals a Parent of a Fever (Acts 28)
Prayer and Choosing Successors (Luke 6)	Prayer and Choosing Successors (Acts 14)
Jesus Raises a Young Man from the Dead (Luke 7)	Paul Raises a Young Man from the Dead (Acts 21)
Jesus Threatens Economic Interests (Luke 9)	Paul Threatens Economic Interests (Acts 16)
Jesus Feeds a Large Crowd (Luke 9)	Paul Feeds a Large Crowd (Acts 27)
Jesus Turns toward Jerusalem (Luke 9)	Paul Turns toward Jerusalem (Acts 19)
Jesus Confronts Failure to Give Thanks to (God Luke 17)[494]	Paul Redirects Thanksgiving to God (Acts 14)
Jesus Encourages Perseverance[495] (Luke 18)	Paul Encouraged by Jesus to Persevere (Acts 18)
Jesus Goes to the Upper Class[496] (Luke 19)	Paul Goes to the Upper Class (Acts 17)
Jesus Experiences Resistance to Suffering (Luke 22)	Paul Experiences Resistance to Suffering (Acts 21)
Jesus' Death (Luke 23)	Paul's 'Death' (Acts 27)
Jesus' Resurrection (Luke 24)	Paul's 'Resurrection' (Acts 27)
Resurrected Jesus Appears to Travelers (Luke 24)	'Resurrected' Paul Appears to Islanders (Acts 28)
Succession Narrative: Before Ascension, Jesus Transfers his Leadership Role to the Apostles who are called 'Overseers' (Luke 24:35-53/Acts 1:1-11)	Succession Narrative: Before Ascension, Paul Transfers his Leadership Role to the Elders who are called 'Overseers' (Acts 20:17-38)

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[494] See Appendix Two for the series of intertextual threads connecting Luke 17 and Acts 14.

[495] See Appendix Two for the series of intertextual threads connecting Luke 18 and Acts 18.

[496] See Appendix Two for the series of intertextual threads connecting Luke 19 and Acts 17.

Jesus' Birth and Saul's Conversion[497]

The birth of an infant (Jesus, Luke 2:1-20) and the conversion of Jesus' antagonist (Saul; Acts 9:1-19a) would not be expected to share parallel ideas or concepts.[498] The first story records the birth of an infant in a small hamlet in Judea in the darkness of night. The second narrative is the conversion of a hostile enemy of that infant occurring at midday on an unnamed road outside of Israel somewhere near to the Syrian city of Damascus. The two events undoubtedly appear to be unrelated. Viewed from a distance, it is not surprising that the connection between the two accounts has been overlooked. But based upon a close reading of the text, we suggest that Jesus' birth actually prefigures the conversion of his antagonist, Saul of Tarsus. Luke composed the birth of Jesus and conversion of Saul stories[499] in such a way that a corresponding pattern appears and is strikingly similar, evident to the reader once it has been pointed out. Observe the web of intertextual threads that appear to align the two beginnings (Table 27).

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[497] We concede that the term 'conversion' is problematic. Saul does not change from an atheist to a monotheist nor does he change his God. Neither does Saul denounce his former religion. Instead, Saul expresses the opinion that the God of Israel—the God he had formerly served—showed him his error in opposing the Jesus-movement, showed him the uniqueness of Jesus as the Son of God, and then called and chose him to a special task—to proclaim the good news of Jesus to the Gentiles. Saul listened to Jesus and responded in faith. Thus, Luke shows that Saul was converted to a new path of life. Keener argues: 'In contrast to those who argue that Paul was only converted or only called, he was both converted (Phil. 3:4-11) *and* called (1 Cor. 9:1; 15:8-11; Gal. 1:11-23)'. Craig S. Keener, *Galatians: A Commentary* (Grand Rapids, MI: Baker Academic, 2019), p.78. Luke's narrative of these events in Saul's experience is compositionally aligned to parallel the life of Jesus in the Third Gospel. The term 'conversion', while admittedly imperfect, is our attempt to describe this dramatic turn around. Paul in fact does convert to Jesus as his Lord.

[498] Luke's use of περιέλαμψεν in Luke 2:9 and περιήστραψεν in Acts 9:3 was the first clue we observed that Luke may have been aligning Paul's conversion to correspond to that of Jesus' birth. The connection between these two formative events has been overlooked by scholarship.

[499] Luke repeats the story of Saul's conversion in chapter 22 and 26. In keeping with our argument that Luke's purpose is to legitimate him as a true apostle of Christ, Churchill shows that, taken together, the three accounts of Saul's conversion show that he received his call as an apostle to the Gentiles from Jesus on the Damascus Road. 'The burning question is this: why did Jesus appear to Paul? Beginning with the hint of a question in Acts 9, and continuing with Jesus' apparent reluctance to answer Paul's question in Acts 22, Luke finally reveals that Paul did indeed receive his divine appointment from Jesus on the Damascus road in Acts 26. To put it more plainly, the three accounts have been crafted to climax with the revelation that Paul received his call as apostle to the Gentiles from Jesus on the Damascus road'. Timothy Churchill, 'Repetition for a Reason', in *Christian Reflection* (2015), 73-77 (p.75).

Table 27	
Birth of Jesus (Luke 2:1-20)	**'New' Birth of Saul (Acts 9:1-8)[500]**
Time Notation: '*In those days*'—Event to occur contemporaneous with prior narrative events	Time Notation: '*Still*'—Event to occur contemporaneous with prior narrative events
Ruling authority: Caesar Augustus (2:1)	Ruling authority: The High Priest, chief priests (9:1, 13-14)
Document: 'Issued a decree' δόγμα (2:1)	Document: 'Asked him for a letter' ἐπιστολὰς (9:2); 'with authority' (9:14)
Source of Document: παρὰ Καίσαρος Αὐγούστου (2:1)	Source of Document: παρ' αὐτοῦ (9:2)
ἐξῆλθεν (2:1)	ἠτήσατο (9:2)
Scope of Decree's Impact: πᾶσαν τὴν οἰκουμένην (2:1)	Scope of Letter's Impact: τινας εὕρη τῆς ὁδοῦ ὄντας (9:2)
Geographical Link: 'Quirinius,[501] Governor of *Syria*' (2:2)	Geographical Link: 'The synagogues in *Damascus*' (in Syria) (9:2)
Travel: ἐπορεύοντο πάντες (2:3)	Travel: ἐν δὲ τῷ πορεύεσθαι (9:3)
Destination: 'Joseph went up […] to Bethlehem' Ἀνέβη δὲ καὶ Ἰωσὴφ […] Βηθλέεμ (2:3-4)	Destination: Take them […] to Jerusalem δεδεμένους ἀγάγη εἰς Ἰερουσαλήμ (9:2)
'Belonged to the house and lineage of David' διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ (2:4)	'Belonged to the Way' ὅπως ἐάν τινας εὕρη τῆς ὁδοῦ ὄντας (9:2)
Bound him ἐσπαργάνωσεν αὐτὸν (2:7)	'Bring […] bound' δεδεμένους ἀγάγη (9:2)
Proximity: 'Living out-of-doors *in that region*' ἐν τῇ χώρᾳ τῇ αὐτῇ (2:8)	Proximity: 'As he *neared* Damascus' ἐγγίζειν τῇ Δαμασκῷ (9:3)

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[500] The narrative event of Saul's conversion performs double-duty in Luke's compositional strategy. The appearance of a mysterious stranger, the resurrected Jesus, to Saul on the road from Jerusalem to Damascus has also been aligned to correspond to the appearance of a mysterious stranger, the resurrected Jesus, to Cleopas and his companion on the road from Jerusalem to Emmaus (Luke 24:13-32). By linking these two appearances of the resurrected Jesus, Luke demonstrates that the Jesus who appeared to the two travelers on the road to Emmaus is the same resurrected Jesus who appeared on the road to Saul of Tarsus. Though Jesus has ascended to heaven, he nevertheless continues to intervene in people's lives. This explains why certain aspects in the narrative of Acts 9, for example, fail to find a matching thread in the parallel passage in Luke 2. While one aspect fails to correspond to the Luke 2 narrative, it may in fact find a matching thread in the Luke 24 account. For further evidence that Luke arranged these two narratives to be aligned with each other, see Appendix Two.

[501] Scholarship has long debated the merits of Luke's claim that the census took place while Publius Sulpicius Quirinius was Governor of Syria (6-12 CE). The census was taken in 6 CE. The issue is indeed a significant historical problem. The multiple explanations for Luke's claim are discussed in by Joel B. Green and Michael C. McKeever, *Luke-Acts and New Testament Historiography*, IBR Bibliographies, 8 (Grand Rapids, MI: Baker, 1994), pp.112-117. The purpose for the Syrian connection in the Luke 2 passage appears to be part of Luke's compositional strategy. '[…] Damascus represents Syria […]' (Denova, p.179). As he composed the narrative of Jesus' birth to align with the account of Saul's conversion, the Syrian city of Damascus—Saul's intended destination—needed a matching geographical reference to help establish the parallel. The reference to Quirinius, Governor of *Syria*, whose capital city was *Damascus*, supplies the matching geographical link in Luke 2. This example of Luke's compositional strategy suggests that the Acts story was written first or at least concurrently with the Third Gospel.

Appearance: 'Angel of the Lord appeared to them' ἄγγελος κυρίου ἐπέστη (2:9)	Appearance: 'Heard a voice speaking to him' ἤκουσεν φωνὴν λέγουσαν αὐτῷ (9:4); 'Jesus, who appeared to you' Ἰησοῦς ὁ ὀφθείς σοι (9:17)
Supernatural light: 'the glory of the Lord' δόξα κυρίου (2:9)	Supernatural light: 'A light from heaven' φῶς ἐκ τοῦ οὐρανοῦ (9:3)
Engulfing light: 'Shone around them' δόξα κυρίου περιέλαμψεν[502] αὐτούς (2:9)	Engulfing light: 'Shining around him' περιήστραψεν φῶς (9:3)
Human response to the supernatural: 'They were terrified' ἐφοβήθησαν φόβον μέγαν (2:9)	Human response to the supernatural: 'The men […] stood speechless' ἐνεοί (9:7)
Discovery: 'You will find a baby' εὑρήσετε βρέφος (2:12)	Discovery: 'If he found any there' τινας εὕρῃ (9:2)
The Unexpected: 'Suddenly' ἐξαίφνης (2:13)	The Unexpected: 'Suddenly' ἐξαίφνης (9:3)
Divine Direction: 'Let us go to Bethlehem' διέλθωμεν (2:15)	Divine Direction: 'Go into the city' εἴσελθε (Damascus) (9:6)
Sight: 'See this word' ἴδωμεν τὸ ῥῆμα τοῦτο (2:15)	Sight: 'He could see nothing' οὐδὲν ἔβλεπεν (9:8)
Active Response to the voice: 'So, they hurried off' (2:16)	Active Response to the voice: 'So, Saul arose from the ground' (9:8)
Hear: 'All who heard it' καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν (2:18)	Hear: 'Heard the voice' ἀκούοντες μὲν τῆς φωνῆς (9:7)
'Heard and seen' πᾶσιν οἷς ἤκουσαν καὶ εἶδον (2:20)	'They heard the sound but were not able to see' ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες (9:7)
Conclusion: 'Glorifying and praising God for all the things […] which were just as *they had been told*' καθὼς ἐλαλήθη πρὸς αὐτούς (2:20)	Conclusion: 'Go into the city and *you will be told* what you must do' καὶ λαληθήσεταί σοι ὅ τί σε δεῖ ποιεῖν (9:6)

The table provides sufficient evidence to suggest that Luke shaped the narrative events so that the key elements of Jesus' birth in Luke 2 were repeated in Saul's dramatic turnaround in Acts 9. Both episodes follow a similar plot and sequence and begin with a time notation, the role of a ruling authority, the issuing of an authoritative document which serves as the catalyst for the ensuing narrative, the scope of the document's impact, and a journey made by

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[502] It is not without significance that the only other use of περιλάμψαν is found in Paul's recounting of his conversion (Acts 9:3) before King Agrippa in Acts 26:13. Thus περιλάμψαν and περιήστραψεν (9:3) are used interchangeably by Luke and serve to establish and make explicit the parallel connecting Jesus' birth with Saul's conversion. Luke again uses περιαστράψαι in Acts 22:6 (cf. Acts 9:3) where Paul recounts the events of his conversion to the crowd (mob) in Jerusalem. In the same context and by way of contrast, when Jesus instructed Ananias to locate Saul of Tarsus in the house of Judas and relay his message, no spectacular or blinding lights from heaven are utilized to secure his attention. Instead, Jesus spoke to him in a vision (Acts 9:10).

more than one person. The narratives include a sudden,[503] supernatural intervention, spectacular in nature, accompanied by a bright light that encircled the figures, spoken messages to the travelers by supernatural figures, geographical notations that are connected,[504] and an action response taken by the characters in the story. Each episode concludes with a thread of verbal equivalence.

Though he does not observe the parallel with Jesus' birth, Brawley argues that Paul's turnaround is employed as a legitimizing technique:

> The motif of legitimation permeates the Lucan presentation of Paul from beginning to end. At the conversion of Paul in Acts 9, Luke heaps up signs of God's intervention: the light, the voice, the temporary blindness, the interrelated visions of Ananias and Paul, and the immediate cure of the blindness.[505]

We argue that in order to draw a correspondence between Paul and Jesus, Luke shaped the narrative events so that his 'birth' reminds readers of Christ's' birth. If Luke's purpose is to show that Saul, the antagonist from Tarsus (thus an implausible candidate), indeed became Jesus' authentic, hand-picked, legitimate witness, it is reasonable to see why Saul's

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[503] The term ;suddenly' in Acts 9:3 used again in 22:6 and 26:13. The only other location, apart from Luke 2:13, is Luke 9:39 (the sudden screaming of the son seized by a demon).

[504] Denova argues that Damascus represents Syria and that Luke is echoing a similar event from the Elisha narrative in 2 Kings 6:18. The Syrians are blinded by God just as Saul was blinded on his way to Damascus. The Syrians' sight is restored once they have served their purpose just as Saul's sight is restored when he learns that he will be an instrument chosen by the Lord. See Denova, pp.179-180. In addition, just as the blinded Arameans were led as prisoners by Elisha to Samaria where they were fed and their eyes opened, so also blinded Saul (Saul as the prisoner of Jesus; Eph. 4:1, 11; 'prisoner […] he led captivity captive') was led by the hand to Damascus where his eyes were opened and then took food (Acts 9:8b-19a. Just as the Syrian bands no longer raided Israel's territory (2 Kings 6: 23), so also Saul no longer carried out the task of extraditing followers of the Way, but instead spent several days with the disciples (Acts 9:19b). This suggests two points: first, that the narratives of Acts show direct influence by parallel narratives in the OT. Second, narratives in Acts can echo more than one Lukan or OT narrative. Support for such a double use can be observed in Jesus' question to Saul: 'Why are you persecuting me?' τί με διώκεις; Undoubtedly, Jesus' question to Saul of Tarsus of the tribe of Benjamin echoes David's question to another persecuting Saul of the tribe of Benjamin: 'Who are you persecuting?' ὀπίσω τίνος καταδιώκεις σύ; 1 Sam. 24:15; 'Why is my lord persecuting his servant?' τί τοῦτο καταδιώκει ὁ κύριός μου ὀπίσω τοῦ δούλου αὐτοῦ; 1 Sam 26:18. The use of the verb persecute in Acts 9 is echoed by the same verb used in the LXX narratives. King Saul asked, "Is that your voice"? (καὶ εἶπεν Σαουλ Ἧ φωνή σου αὕτη; 1 Sam 24:17, LXX). Saul of Tarsus also heard a voice (ἤκουσεν φωνὴν λέγουσαν αὐτῷ; Acts 9:4). Thus, the narrative of Acts 9 corresponds to Luke 2 and 1 Sam. 24 and 26. But the accounts of the two Sauls diverge at this interchange. As a result of the interchange with David, Saul appears to change his ways. But the aftermath of the interchange shows otherwise. Rather than listen to the voice of the LORD or the prophet Samuel, he listens to the voice of a witch, receives food from her, and suffers death in battle (1 Sam. 28-31). Saul of Tarsus, on the other hand, listens to the voice of Jesus and responds in obedience, goes without food for three days, and undergoes a change of ways (Acts 9:9, 19b-22). The resulting difference between the two Sauls is striking and undoubtedly reinforces Luke's apologetic case for Saul/Paul. Despite the intervention by David, the seed of the Messiah, King Saul did not change. As a result of Jesus' intervention, Saul of Tarsus did change.

[505] Brawley, *Luke-Acts and the Jews,* p.49.

beginnings are depicted as resembling Jesus' beginnings. The pattern of Saul's beginnings in its key elements appears to imitate the pattern of Jesus' birth (1 Cor. 11:1). The more Paul's portrait corresponds to the portrait of Jesus, the more his relationship to Jesus is guaranteed. The pattern of corresponding births is a harbinger of additional corresponding events to come.[506]

Jesus and Saul's Baptism and Empowerment by the Holy Spirit[507]

Saul's imitation of Jesus continues with congruent accounts of their baptisms[508] and empowerment by the Holy Spirit; the alignment of both accounts supports the claim for Paul's rehabilitation and as Jesus' legitimate successor (see Table 28).[509]

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[506] Richard Hays suggests that the episode of Paul's conversion, once an enemy of Jesus, was prefigured by a similar transformation of Israel's enemies. Just as the eyes of Israel's enemies the Arameans, intent on destruction, were first blinded but then reopened after eating a meal (2 Kings 6), so also Saul's eyes were blinded but also reopened after a meal. Both the Arameans and Saul were thus transformed from enemies into friends. In both instances, prayer preceded the opening of the eyes. See Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), p.242.

[507] The narrative depicting the events *after* Saul's conversion is used by Luke for more than one purpose. They not only parallel Jesus' baptism and filling by the Holy Spirit, but they also are composed by Luke to be aligned with Jesus' early experience as a twelve-year old. This makes literary sense. Saul is also 'young' in the faith at this stage, whereas Jesus' youth and early public ministry were separated by many years. A few of the more explicit corresponding threads are as follows: Joseph and Mary search unsuccessfully (blind) for Jesus for *three days* (Luke 2:46). Saul was blind for *three days* (Acts 9:9). Everyone who heard the young Jesus was amazed (Luke 2:47). Everyone who heard 'young' Saul was astonished (Acts 9:21). Jesus' parents were astonished at him (Luke 2:47). Saul confounded the Jews (Acts 9:22); the double use of ζητέω (Luke 2:49; Acts 9:11); see also the link suggested by ἐν τοῖς τοῦ πατρός μου (Luke 2:49) and ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (Acts 9:20). At both of these junctures in Jesus and Saul's life, Luke appears to be *confirming* their identities. Jesus himself *confirms* to his parents (to overcome their doubt?) in the temple that he is the Son of God. Saul himself confirms to those in the Damascus synagogue (to overcome their doubt?) that he is a genuine convert to Jesus the Son of God. These and other explicit and implicit literary ties suggest authorial intention. The confirmation pattern of Jesus the predecessor is reproduced in the confirmation of Saul his successor.

[508] The detailed parallel accounts of the baptism of Jesus and Saul have never been fully traced out. The following details and chart are the author's work alone. It is noteworthy that while Saul's baptism comes immediately after conversion—no time delay involved—Jesus' baptism is delayed and does not occur until he commences his public ministry (Luke 3:23). Yet, the contrast between the timing of their baptisms does not negate a simple comparison as well: both baptisms occur at the commencement of their public ministries. Saul *immediately* begins to proclaim Christ (καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, Acts 9:20).

[509] In a succession scene, Moses the predecessor imparted the Spirit to Joshua his successor (Deut. 35:9). Elijah the predecessor also was to transfer the Spirit to his successor, Elisha (2 Kings 2:10, 13).

Table 28	
Jesus' Baptism and Empowerment by the Holy Spirit (Luke 3:21-22)	**Saul's Baptism and Empowerment by the Holy Spirit (Acts 9:11-18)**
Jesus' Prayer: 'As he was praying' προσευχομένου (3:21)	Saul's Prayer: 'he is praying' προσεύχεται (9:11)
Supernatural Intervention: 'Heaven was opened' (3:21)	Supernatural Intervention: 'In a vision' (9:12)
Jesus and the Holy Spirit: 'The Holy Spirit descended upon him' (3:22)	Saul and the Holy Spirit: 'So that you may be filled with the Holy Spirit' (9:17)
Analogy: '*Like* a dove' ὡς περιστερὰν ἐπ᾽ αὐτόν (3:22)	Analogy: 'Something *like* scales fell' ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες (9:18)
Jesus' Baptism: 'Jesus was baptized' Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι (3:21)	Saul's Baptism: 'He […] was baptized' ἀνέβλεψέν τε καὶ ἀναστὰς ἐβαπτίσθη (9:18)
Jesus' Identification: You are my Son Σὺ εἶ ὁ υἱός μου (3:22)	Saul's Identification: 'This man is my […] instrument' σκεῦος[510] (9:15)
Jesus' Unique Relationship: 'Whom I love' ὁ ἀγαπητός (3:22)	Saul's Unique Relationship: 'My chosen' ὅτι σκεῦος ἐκλογῆς ἐστίν μοι (9:15; 1:2)

Jesus and Paul Exposed to Danger

The next major event in Jesus' experience is the temptation by Satan in the wilderness. In terms of the chronology of major events, the temptation of Jesus—after forty days of fasting—follows his baptism. Luke expends fifteen verses to compose the narrative (Luke 4:1-15). Arguably, Jesus prevailing over the temptation by Satan after forty days of fasting warrants a parallel with Paul. The temptation *is* a major event. But Paul is not depicted as experiencing an exact type of testing. Following his baptism, he is persecuted by his own countrymen, but Luke does not record a 40-day period of fasting for Paul occurring in a wilderness setting. We initially concluded[511] that Jesus' wilderness temptation experience—a major event—failed to find a matching counteractivity in Paul's experience and thus Luke bypassed it.

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[510] Both the eleven apostles (τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, Acts 1:2) and Saul (σκεῦος ἐκλογῆς ἐστίν μοι, 9:15) are clearly designated by Jesus as his successors.

[511] We initially assumed that the parallel events had to follow the same, rigid chronological sequence. This rigid approach to identifying parallels eventually became increasingly problematic based upon the evidence and eventually was dispensed. The evidence suggests that parallels may indeed follow the same sequence, but often they do not. If all of the parallels followed the exact same chronological sequence from beginning to end, the case for the probability of Luke's inventing parallels increases.

Our conclusions were premature, though. The number *forty* was the textual clue Luke used to draw our attention to an event in Paul's experience that appears to match Jesus' temptation by Satan after forty days without food.[512] After close analysis, we discovered that the textual threads connecting Jesus' forty-day wilderness encounter and Paul's daunting experience before a mob in Jerusalem were striking, numerous, and too precise to be deemed fortuitous or due to the chance coincidence of language. We suggest that corresponding idea the author utilized to align the experience of Paul together with that of Jesus is exposure to danger. The specific danger is the risk of failure to complete one's mission. Observe how the portrayal of Jesus' and Paul's exposure to danger has been brought together in the following table (Table 29):

Table 29	
Jesus' Mission in Jeopardy: Tempted by Satan in the Wilderness after Forty Days Without Eating (Luke 4:1-15)	**Paul's Mission in Jeopardy: Forty Men Take an Oath not to Eat or Drink Until They Kill Him (Acts 23:12-35)**
Jesus' exposure to danger is preceded by *the Father's affirmation*: Heaven opens: 'You are my Son, whom I love; with you I am well-pleased' (3:22).	Paul's exposure to danger is preceded by *Jesus' affirmation*: Jesus (heaven opens) stands near Paul: 'Take courage. As you have testified about me in Jerusalem, so you must also testify in Rome' (23:11).
Danger of a Failed Mission: ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου (4:2)	Danger of a Failed Mission: συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον (23:12)
Forty: τεσσεράκοντα (4:2)	Forty: τεσσεράκοντα (23:13)
Fasting: καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις (4:2)	Fasting: μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον (23:12)
No Food: καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν (4:2)	No Food: Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι (23:14)
Time: ταῖς ἡμέραις ἐκείναις (4:2)	Time: Γενομένης δὲ ἡμέρας (23:12)
Lead: ἤγετο (4:1)	Lead: Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλίαρχον (23:17)
Sonship: Εἰ υἱὸς εἶ τοῦ θεοῦ (4:3)	Sonship: ὁ υἱὸς τῆς ἀδελφῆς Παύλου (23:16)
Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ	μήτε φαγεῖν μήτε πιεῖν (23:21)

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[512] The comparison between Jesus' forty days of fasting in the wilderness and the account of *over forty men* vowing to not eat until they had killed Paul (in Acts 23:12-35) has been overlooked in scholarship. The two accounts are taken from different time periods in Jesus' and Paul's experiences. But this does not mitigate the case for a parallel any more than Paul's healing of Publius' father of a fever on Malta (Acts 28:7-10) does not follow the same order of Jesus' healing Peter's mother-in-law of a fever in Luke 4:38-39. Yet, there is little doubt that they were composed to be corresponding in nature.

ἄνθρωπος (4:4)	
Lead to see the Kingdoms: Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας (4:5)	Lead to see the Commander: ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον (23:18)
Promise: καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω [promise] σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ (4:7)	Promise: καὶ νῦν εἰσιν ἕτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. (23:21)
Lead to Jerusalem: Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ (4:9)	Lead away from Jerusalem: ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα (23:31)
Guards: Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται (4:10)	Guards: Καὶ προσκαλεσάμενός τινας δύο τῶν ἑκατονταρχῶν […] ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα (23:23-24)
Protection: περὶ σοῦ τοῦ διαφυλάξαι σε (4:10)	Protection: κτήνη τε παραστῆσαι ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν πρὸς Φήλικα τὸν ἡγεμόνα (23:24)
Report of the Danger Overcome. Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν (4:14)	Report of the Danger Overcome: Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα, (23:31)

Luke's parallel composition of the experience of testing of Jesus and Paul reflects skillful, narrative craftsmanship. The web of textual threads and themes binding them together are numerous and varied in content. But two particular threads warrant further discussion.

First, Jesus was tempted for precisely forty days (Luke 4:2). But the *precise* number of men who took an oath not to eat until they killed Paul is not provided. The author is aware of the large size of the group but does not provide an exact number. Yet, he does provide readers with precision about the identity of the messenger's identity; the messenger is the son of Paul's sister (Acts 23:16). In addition, the types and number of guards assigned by the Roman tribune to protect Paul (three different groups, each group precisely numbered, for a total of precisely 470; Acts 23:23) on his night journey to Caesarea *is* precisely provided. What is a reasonable explanation for Luke's imprecision in the case of the conspirators? The imprecision with the former number but precision with the latter number suggests that the number of men could have been *much more* than forty. Luke could have written the exact number. Instead, Luke's editorial activity of twice writing 'more than *forty*' (Acts 23:13, 21) was done in order to achieve numerical and literary parity with Jesus' *forty days* in the wilderness (mentioned twice, once explicitly, once by allusion, Luke 4:2).

The second linking thread that warrants discussion is the threefold mention of food or hunger in both passages (Luke 4:2, 4; Acts 23:12, 14, 21). The fast or absence of food intensifies the danger and deepens the test. Jesus fasts for forty days. Then—and not before—he is tempted by Satan. Paul does not fast, but over forty men bound themselves under a curse to fast until they have killed Paul (Acts 23:13). Over forty men vowing to kill Paul place him in serious danger of a mission unaccomplished. But placing themselves under a curse to fast until they have killed Paul adds greater incentive to carry out their murderous plan and puts Paul's mission at serious risk. The mission of Jesus and Paul is portrayed as in jeopardy.

Both accounts, then, include the key elements of the number forty, the issues of testing, fasting, and the severe danger they are in. The sheer number of soldiers (470, 23:23) assigned by Claudius Lysias to protect Paul on the journey to Caesarea as well as providing mounts for Paul (23:24) testifies to his estimate of the danger. Both stories conclude with a 'return' (Luke 4:14; Acts 23:32). Jesus overcomes Satan's plot and returns in the power of the Spirit (Luke 4:14). Paul is protected from the assassination plot and safely reaches Caesarea (Acts 23:33). We suggest that there is a high probability of textual influence in cases where two separate texts share a word (forty), theme (fasting), or plot (serious danger, testing) that do not appear together elsewhere in Luke-Acts. Even in temptation, testing, and times of danger, Luke depicts Paul as imitating his predecessor Jesus (1 Cor. 11:1).[513]

But Luke is not finished with the major theme of escape from danger. A major event in Jesus' public ministry was his escape from a hostile home-crowd in Nazareth. Let us examine how Luke portrays an escape of Paul as parallel to the escape of Jesus.

Jesus and Saul's First Public Ministry, Rejection, and Escape[514]
Saul also imitates Jesus on the occasion of his first attempt to proclaim Jesus as Son of God. Immediately after his conversion in Damascus, Saul lost no time in entering the synagogues and communicating the news that Jesus indeed was God's Son (Acts 9:20).

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[513] Neither Peter, John, or James urge their readers to imitate them; only Paul urges such because he imitated Christ.

[514] As far as we are able to discover, the comparison of the accounts of Jesus in Nazareth and Saul in Damascus has been overlooked by scholarship.

Both accounts are quite dramatic and follow a parallel pattern. Jesus and Paul both proclaim a controversial message in a synagogue (Luke 4:16; Acts 9:20). Despite an initial favorable response, the mood of both audiences first turns to skepticism (Luke 4:22; Acts 9:21), and then quickly becomes hostile (Luke 4:28; Acts 9:23). Hostility morphs into a desire to kill the messenger. On the occasion of their first act of public ministry, Jesus and Saul alike are in danger for their lives due to the wrath of fellow countrymen.

But, as Luke composes the narrative, both Jesus and Saul are depicted as escaping certain death by passing through some type of a wall.

> But he passed through their midst […] αὐτὸς δὲ διελθὼν διὰ μέσου (Luke 4:30).
> But […] let him down though an opening […] δὲ […] διὰ τοῦ τείχους καθῆκαν αὐτὸν (Acts 9:25).

Jesus escapes by passing through a wall of people on a hill (elevated position, Luke 4:30). Saul escapes by being let down in a basket through an opening in a city wall (elevated position; Acts 9:25; cf., 2 Cor. 11:33 mentions a window[515] or opening in the wall) with the help of people. Jesus then went to Capernaum (Luke 4:31). Saul then went to Jerusalem (Acts 9:26).

Saul's escape imitates Jesus. Each faced certain death from a hostile audience on the edge of a city. Yet, both make their escape through some type of wall: Paul's narrow escape from death is portrayed as resembling Jesus' narrow escape from death. Observe the network of intertextual threads that Luke uses to compose the recursion (Table 30).

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[515] Paul and Jesus' escape from death through an opening finds an echo in the experience of the two spies sent out by Joshua and in life of David. By means of a rope, Rahab let the two spies down through a window in the city wall of Jericho to save their lives (Joshua 2:15). David, too, was pursued by Saul, but avoided death by being let down through a window by Saul's daughter Michal in the king's palace (1 Sam. 19:8-13). We suggest, then, that the escape of the two spies and David, as the seed of the Messiah, points forward to Jesus the Son of David's escape, while Paul's escape, as Jesus' successor, points back to Jesus.

Table 30	
Jesus' First Public Ministry, Rejection, and Escape through a Wall of People (Luke 4:16-30)	**Saul's First Public Ministry, Rejection, and Escape through a Wall (Acts 9:20-25)**
Location of upbringing and first public ministry: In Nazareth (4:16)	Location of conversion and first public ministry: In Damascus (9:20)
First Place of Public Ministry: 'He went into the synagogue' (4:16)	First Place of Public Ministry: 'At once he began to proclaim in the synagogues' (9:20)
Identity of Jesus: 'This Scripture is fulfilled in your hearing' ('the Spirit of the Lord is upon me […]', Isa. 61:1-2) (4:21)	Identity of Jesus: 'Jesus is the Son of God' (9:20)
Initial Response by the people: 'All spoke well of him' (4:22)	Initial Response by the people: 'All who heard him were astonished' (9:21)
Doubt regarding identity expressed in a rhetorical question: 'Isn't this Joseph's Son?' οὐχὶ υἱός ἐστιν Ἰωσὴφ (4:22)	Doubt regarding identity expressed in a rhetorical question: Asked, 'isn't this the man who ravaged those in Jerusalem […]?' οὐχ οὗτός ἐστιν ὁ πορθήσας εἰς Ἰερουσαλήμ (9:21)
ἐπλήσθησαν πάντες (4:28)	Ὡς δὲ ἐπληροῦντο (9:23)
Response to Message: 'All the people were filled with wrath' ἐπλήσθησαν πάντες (4:28)	Response to Message: 'Saul […] was causing consternation among the Jews' συνέχυννεν (9:22)
Plan to kill Jesus: 'Expelled him out of town […] throw him down the cliff' (4:28)	Plan to kill Saul: 'Jews plotted to kill him' (9:23)
ἡ πόλις (4:29)	τὰς πύλας (9:24)
The eyebrow of the hill' ἕως ὀφρύος τοῦ ὄρους (4:29)	'*Carefully watched* the city gates' παρετηροῦντο δὲ καὶ τὰς πύλας (9:24)
'The hill' (elevated position) τοῦ ὄρους (4:29)	'The wall' (elevated position) τοῦ τείχους (9:25)
Jesus' Successful Escape: 'He walked *through the middle*' (of a barrier of people) αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο (4:30)	Saul's Successful Escape: 'His followers took him […] lowered him in a basket *through* the wall' λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σπυρίδι. an opening, (2 Cor. 11:3; 9:25)
'So, he went down to Capernaum' (4:31)	'When he arrived in Jerusalem' (9:26)

The first acts of Jesus' and Paul's ministries occur in synagogues and in the geographical location of their beginnings (Jesus, Nazareth, Saul, Damascus). The response to their messages by both audiences is cited in direct speech by means of a rhetorical question, expressing doubt and bewilderment regarding their true identities. What they have heard from both speakers is unexpected, contrary to their assumptions. How could Joseph's son claim to

be the fulfillment of the prophecies of Isaiah 58 and 61? And how could the man, Saul of Tarsus, who had caused such havoc on Jesus' church, now be explaining the redemptive significance of Jesus? What Schnabel records about the question in response to the new activity of Saul of Tarsus could certainly also be stated about the reaction to Jesus and the unexpected message he proclaimed about himself in Nazareth:

> They are naturally perplexed […] Their reaction is given in direct speech to underline the significance of the new and completely unexpected development that has taken place. Their bewilderment is expressed with two rhetorical questions, and the answer to each is obvious: yes.[516]

In answer to the two rhetorical questions which expose their limited understanding of Jesus and Paul,

> Is this not the man who in Jerusalem was ravaging those who called on this name, and has come here to bring them as prisoners to the chief priests? (Acts 9:21)

> Is this not the son of Joseph? (Luke 4:22)

Luke replies to the rhetorical questions, 'Yes, this is the son of Joseph', and 'yes, this is the man who ravaged those who called on his name'. And in both cases, the doubt and bewilderment evolve into hostility, and then plans rapidly form to kill the messengers. But both Jesus and Paul escape certain death unscathed by passing through some type of opening on an elevated position (city cliff, city wall). And, rather than flee into hiding for purposes of self-protection, Jesus and Paul travel publicly to other cities (Capernaum, Jerusalem).

Some similarities between separate texts are the result of the use of common motifs or conventional language, but lack the criteria needed to identify intentional allusions. But in this case, there are too many parallels to justify such a conclusion. The explanation that seems reasonable to account for these corresponding features is that Luke reconfigured the story of Saul's escape from death through an opening in a wall in the city of Damascus to remind readers of Jesus' earlier escape from death through an opening in a wall of a crowd on a cliff outside of the town of Nazareth. Saul's narrow escape from death by a hostile group in Damascus reenacts Jesus' narrow escape from death by a hostile mob in Nazareth.

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[516] Eckhard J. Schnabel, *Acts,* ZECNT (Grand Rapids: MI, Zondervan, 2012), p.453.

Jesus and Paul Heal a Parent of a Fever

The corresponding accounts of Jesus and Paul healing a parent of a fever sheds fresh light on Luke's use of recursions. Up to now in the parallel accounts of the major characters and events, the matching accounts of Jesus and Paul have followed a fairly similar chronological pattern with a few exceptions.[517] But the healing of a fevered parent breaks the chronological consistency. On the one hand, the account of Jesus healing Simon's mother-in-law occurs *early* in Jesus' public ministry (Luke 4). On the other hand, the account of Paul healing Publius' father occurs near *the conclusion* of Paul's journey (Acts 28).[518] The choice of material was not accidental: the 'conclusion' of Paul's journey echoes the beginnings of Jesus' ministry.[519]

There are differences in the two accounts. Prior to the healing, Jesus did not pray.[520] But Paul did pray (28:8). Paul was a prisoner of Rome at the time. Jesus was not. Jesus healed a family member of one of his apostles (Simon). But Publius is not related in any way to Paul or any of his traveling companions. Publius was suffering from both a fever and *dysentery*. Simon's mother-in-law suffered only from a fever. Luke might have omitted the mention of dysentery in order to make the parallel more precise. But he included it though it did not find a precise counter-match in Luke 4. Jesus rebuked the fever in Simon's mother-in-law (Luke 4:39). Paul simply prayed and laid his hands-on Publius (Acts 28:8). Jesus bent over the sick mother. But Paul did not. These differences (amid all of the other explicit parallels) suggest that Luke did not invent the parallels; rather, he simply recognized them when they occurred and where they were available.[521] The parallels arise out of the traditions of the lives of Jesus and Paul; they were composed in a corresponding narrative format to demonstrate that Paul imitated Jesus his predecessor even though the parallels sometimes occurred out of the chronological sequence of their portraits.[522]

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[517] The temptation of Jesus in the wilderness and the 'temptation' of Paul is an example of a chronological difference.

[518] Samson Uytanlet suggests that Luke arranged the chronological inconsistency in order to show that the work that Jesus began (Luke 4) was brought to completion through Paul (Acts 28). See Samson Uytanlet, *Luke-Acts and Jewish Historiography: A Study of the Theology, Literature, and Ideology of Luke-*Acts (Tübingen: Mohr Siebeck, 2014), p.143, n.62.

[519] Richard I. Pervo, *Acts: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2009), pp.675-676.

[520] But those who accompanied Jesus did ask him (prayer) for help (Luke 4:38).

[521] Keener, I, p.565.

[522] The chart and its details are the author's work alone.

The ensuing table (Table 31) reflects Luke's compositional strategy of using intertextual threads to compose the recursion. In the major events of their respective experiences, Paul imitates Jesus.

Table 31	
Jesus Heals Simon's Mother-in-Law of a Fever (Luke 4:38-41)	**Paul Heals a Publius' Father of a Fever (Acts 28:7-10)**
Location: 'Jesus […] went to the home of Simon' [named] εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος (4:38)	Location: 'Publius [named] welcomed us and entertained us […] hospitably' ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν (28:7)
Parent: 'Simon's *mother-in-law*' πενθερὰ δὲ τοῦ Σίμωνος (4:38)	Parent: 'Publius' *father*' ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου (28:8)
Fever: 'Suffering from a high fever' ἦν συνεχομένη πυρετῷ μεγάλῳ (4:38)	Fever: 'Suffering from a fever' πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι (28:8)
Request: 'They *asked Jesus* to help her' (4:38)	Request: 'After *prayer*' (28:8)
Center-point of episode: 'Jesus bent over her' (4:39)	Center-point of episode: '[Paul] went in to see him' (28:8)
Acts of Healing: 'Jesus rebuked the fever' (4:39); 'laid hands on each one' καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ (4:41)	Act of Healing: '[Paul] placed his hands on him' προσευξάμενος ἐπιθεὶς τὰς χεῖρας αὐτῷ (28:8)
Report: 'The fever left her' (4:39); 'he healed them' καὶ ἀφῆκεν αὐτήν (4:41)	Report: 'Healed him' ἰάσατο αὐτόν (28:8); 'They were healed' καὶ ἐθεραπεύοντο (28:9)
Confirmation: 'She arose and began to serve them' (4:39)	Confirmation: 'They honored us […] furnished us with supplies' (28:10)
Aftermath: 'People brought to Jesus *all who had* various kinds of sickness' ὅσοι εἶχον ἀσθενοῦντας (4:41)	Aftermath: 'The *rest of the island* came' οἱ λοιποὶ οἱ ἐν τῇ νήσῳ (28:9)

Jesus and Paul Choose Their Successors

The amount of material Luke devotes to the choosing of successors in comparison with other major events—is brief (Luke 6:12-17; Acts 14:21-25). Nonetheless, the accounts of Jesus and Paul choosing their replacements bear the marks of Luke's compositional strategy: intentional alignment by means of contextual concord, verbal equivalency, and thematic similarity between Jesus and Paul.

As the table will show, the events *prior* to Jesus choosing the twelve apostles and Paul choosing Elders are strikingly similar. Jesus heals a man's shriveled *hand* (Luke 12:9-11) and Paul heals a man's lame *feet* (Acts 14:8-10). The aftermath of both healings generate anger and either plans or actions that put Jesus and Paul's life in danger (Luke 6:11; Acts 14:19).

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Then Luke inserts corresponding narrative events which begin the process of succession. Jesus the predecessor chooses *apostles.* They will become his successors (Luke 24:48-49; Acts 1:1-11). Paul the predecessor chooses elders. They become his successors (Acts 20:17-38). Both groups chosen are designated in the plural: apostles (ἀποστόλους, Luke 6:13), elders (πρεσβυτέρους, Acts 14:23). The apostles and elders constitute a team of leaders. No single leader is designated as being in sole command.

The action of choosing successors is completed in the atmosphere of prayer (Luke 6:12; Acts 14:23). Prayer also preceded the replacement for Judas in Acts 1 (1:14). Jesus prayed before selecting his apostles. Peter and the ten apostles prayed before choosing the twelfth man (Matthias). Paul replays the prior pattern: he prays when he chooses Elders. Prayer and succession are inseparable in Luke's mind.

Disciples as a category are also prominent in each event (Luke 6:13, 17; Acts 14:21). This explicit designation serves to underscore the obvious: there are disciples and there are leaders—apostles, elders—chosen from those same disciples. The leaders arise from the disciples and are chosen in the atmosphere of prayer. Successors, whether of Jesus or Paul, are selected on the basis of prayer. Observe the network of intertextual threads binding the two episodes together (Table 32).

Table 32	
Jesus Prays and Chooses His Eventual Replacements: Apostles (Luke 6:12-17)	**Paul Prays and Chooses His Replacements: Elders in Each City (Acts 14:21-25)**
Prior Event: Healed a man with a shriveled *hand* τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα (6:8)	Prior Event: Healed a man lame in his *feet* αί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο (14:8-18)
Response: 'They were furious and began to discuss what they might do to him' (6:11)	Response: 'They stoned Paul […] thinking he was dead' (14:19)
Prayer: 'Spent the night in prayer to God' ἐν τῇ προσευχῇ τοῦ θεοῦ (6:12)	Prayer: 'With prayer and fasting' προσευξάμενοι μετὰ νηστειῶν (14:23)
'Called his disciples' προσεφώνησεν τοὺς μαθητὰς αὐτοῦ (6:13)	'Won a large number of *disciples*' μαθητεύσαντες (14:21)
'He *chose* twelve of them' ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα (6:13)	'Paul […] *chose* Elders' χειροτονήσαντες (14:23)
Successors: 'He named them *apostles*' οὓς καὶ ἀποστόλους ὠνόμασεν (6:13)	Successors: 'He chose *elders*' πρεσβυτέρους (14:23)
'A large crowd' καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ (6:17)	'Large number of disciples' μαθητεύσαντες ἱκανοὺς (14:21)
Conclusion: 'He *went down* with them and stood on a *level* place' Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ (6:17)	Conclusion: 'They *went down* to Attalia' κατέβησαν εἰς Ἀττάλειαν (the seaport of Perga in Pamphylia, a *level* place) (14:25)

Luke's compositional strategy of alignment is evident in how he concludes the two events. Jesus went out to a mountain to pray (ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, Luke 6:12). At the conclusion of the selection of his successors, he *descended*[523] to a level place (6:17; cf. 9:28). At the conclusion of Paul's selection of his successors in the mountainous area of Pamphylia and Perga (Acts 14:25), he *descended*[524] to Attalia (14:25). The choosing of apostles and elders was completed on a high place.[525] We suggest that in the selection of his successors, Paul is depicted as replaying the events of his own predecessor. The more Paul's actions correspond to Jesus, the more his relationship to him is guaranteed.

Jesus and Paul Raise a Young Man from the Dead

Raising the dead surely constitutes a major event in the portrait of Jesus (Luke 7:11-17). And the ultimate test to qualify as Jesus' authentic witness and true apostle would surely be to raise someone from the dead. Peter passed the test when he raised Tabitha from the dead in

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[523] Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ.

[524] κατέβησαν εἰς Ἀττάλειαν.

[525] The selection of Judas' replacement appears also to occur in the upper room (Acts 1:12-26).

an upper room (Acts 9:36-43).[526] Luke shows that Paul also passed the ultimate test when he raised a young man from the dead (who had been sitting in an upper room)[527] on the first day of the week.[528] The general similarities of the accounts of Peter and Paul provide us with sufficient evidence to take a closer look.

There are expected differences between the two resurrection stories of Jesus and Paul. The cause of death of the young man in Luke is unknown. The death of the young man in Acts 20 is due to the fall from the third story of a building.[529] The young man in Luke was the *only* son of his mother (Luke 7:12). No further family information is given for the young man in Acts 20. Jesus came upon the dead son while traveling (Luke 7:11-12). The young man died while Paul was discoursing (Acts 20:9). The Luke story occurs in the day. The Acts story occurs at night (20:7).

We suggest that despite the differences,[530] Luke recognized repeated patterns in each account and employed a web of intertextual threads to align the two narratives. The table (Table 33) reflects Luke's skill in interweaving the accounts of the predecessor and successor together with a variety of literary threads.

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[526] The parallel connecting Paul to Jesus and Peter to Jesus appears to be stronger for Paul. Jesus and Paul both raise a *young* man from the dead. Peter raised a woman whose age is unknown.

[527] The upper room recalls the Elijah/Elisha stories: 1 Kings 17:17-24; 2 Kings 4:18-37.

[528] The inclusion into the narrative that this event occurred on *the first day of the week* is Luke's signal that this narrative account also parallels Jesus' own resurrection from the dead on *the first day of the week*: τῇ δὲ μιᾷ τῶν σαββάτων (Luke 24:1), ἐν δὲ τῇ μιᾷ τῶν σαββάτων (Acts 20:7). This suggests that the Jesus who raised the widow's only son from the dead is the same Jesus who himself was raised from the dead after three days on the first day of the week and is also the same Jesus who—through Paul his successor—raised a young man from the dead on the first day of the week. Paul himself will also be 'raised from the dead' after three months on Malta.

[529] The mention of *the third story* (Acts 20:9) is one of the many literary threads that Luke uses to interweave the story with Jesus' resurrection from the dead after *three days* (Luke 24:8).

[530] Many other differences could be cited. Jesus touched the coffin. Paul threw himself on the young man.

Table 33	
Jesus raises a young man from the dead (Luke 7:11-16)	**Paul raises a young man from the dead (Acts 20:7-12)**
Location: City of Nain (7:11-16)	Location: City of Troas (20:7-12)
Introductory Time Notation: ἐν τῷ ἑξῆς 'The next day' (7:11)	Introductory Time Notation: Ἐν δὲ τῇ μιᾷ τῶν σαββάτων 'First day of the week' (20:7)
συνεπορεύοντο αὐτῷ 'Went together with him' (Jesus, 7:11)	συνηγμένων 'Gathered together' (with Paul, 20:7)
τῇ πύλῃ τῆς πόλεως 'The gate of the city' (opening into a city) (7:12)	ἐπὶ τῆς θυρίδος 'Upon the window' (opening into a room) (20:9)
Age: νεανίσκε Young Man (7:14)	Age: νεανίας 'Young Man' (20:9)
ἐξεκομίζετο τεθνηκὼς 'Dead young Man being carried' (7:12)	ἤρθη νεκρός 'Picked up Dead' (20:9)
Jesus' Exhortation: Μὴ κλαῖε 'Don't cry' (7:13)	Paul's Exhortation: Μὴ θορυβεῖσθε 'Do not be distressed' (20:10)
Approach: προσελθὼν 'He came up to the bier' (7:14)	Approach: καταβὰς 'He went down [to the young man]' (20:10)
Contact: ἥψατο τῆς σοροῦ 'He touched the bier' (7:14)	Contact: ἐπέπεσεν αὐτῷ 'He threw himself […] young man'[531] (20:10)
Result: ὁ νεκρὸς καὶ ἤρξατο λαλεῖν 'Dead man began to talk' (7:15)	Result: ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν 'His life is in him' (20:10)
Reunification: καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ 'Jesus gave him back to his mother' (7:15)	Reunification: ἤγαγον δὲ τὸν παῖδα ζῶντα 'They led the child [home]' (20:12)
Impact: ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν 'People filled with awe and glorified God' (7:16)	Impact: καὶ παρεκλήθησαν οὐ μετρίως 'People comforted not to a moderate degree' (20:12)

The evidence provided in the table shows that the general pattern of the events in Luke 7:11-16 is repeated in Acts 20:7-12. The details of the repeated pattern also show a close resemblance. Just as Jesus exhorted the mourners in Nain, approached the bier, made contact with the dead, raised a young man from the dead, new life then is confirmed, followed by a reunification, so also Paul exhorted the people, approached the dead man by coming down from the third floor, made contact with the dead, raised a young man from the dead, the new life was then confirmed, followed by a reunification. Luke's editorial activity is evident in the repetition of the key details. The cumulative effect is to show the striking correspondences between the predecessor and his successor. What Jesus did when he raised a young man from the dead, Paul duplicated. The more Paul performs like Jesus, the more plausible is his case for him. The miraculous power of God at work in the ministries of Jesus and Peter is still at

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[531] The raising of Eutychus echoes the raising of the young men by the prophets Elijah and Elisha: citation of an upper room (1 Kings 17:21; Acts 20:8), the return of the soul to the boy (1 Kings 17:19; Acts 20:10); both Elisha and Paul fall upon the corpse (2 Kings 4:34; Acts 20:10).

work in Paul as well. Paul operates in continuity with the metanarrative of Jewish Scripture (1 Kings 17:21; 2 Kings 4:34) and Jesus.

Jesus and Paul Threaten Economic Interests

The account of Jesus and the Gerasene demoniac is repeated in all three Synoptic Gospels.[532] Luke's version of the story occupies fourteen verses (Luke 8:26-39) and shows its qualification as a major event in Jesus' ministry. The pattern of Jesus encountering a demon after crossing over a body of water is reproduced in Paul's ministry as well.

Jesus took the initiative and said to his disciples: 'Let's go over to the other side of the lake' (Luke 8:22). Paul also crossed over a body of water due to a supernatural call: 'Come over and help us […] we put out to sea […] to Philippi' (Acts 16:9-12a). The first event for both Jesus and Paul—after crossing over water and reaching the new area—was an encounter with a demonized person. Jesus was met by a man with demons (Luke 8:26). Paul was met by a girl with a spirit (Acts 16:16). The pattern of both encounters from beginning to end is strikingly similar as the ensuing table demonstrates. The single issue which is conspicuous to both demonic encounters is an economic one. The successful expulsion of the spirit from the man by Jesus and the spirit from the girl by Paul has a negative economic impact on the local economy. A large herd of pigs drowned (8:33). The owners of the slave girl lost a source of income (Acts 16:19). The local residents ask Jesus and Paul to leave the area (Luke 8:37; Acts 16:39). In both cases, they comply with the request (Luke 8:37; Acts 16:40).

The pattern of Jesus' saving ministry, even with the effect of threatening local economic interests, is reproduced in the pattern of his successor Paul. The more Paul resembles Jesus in the major events of their respective journeys, the more plausible is Luke's claim for divine approval. Observe the multiple intertextual threads and the parallel sequence of events (Table 34).

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[532] Matt. 8:28-34 and Mark 5:1-20.

Table 34	
Jesus' Expulsion of a Demon Threatens Economic Interests (Luke 8:26-39)	**Paul's Expulsion of a Demon Threatens Economic Interests (Acts 16:11-38)**
Jesus' Travel plan: Jesus: 'Let's go over to the other side of the lake' (8:22)	God's Travel plan: 'The man of Macedonia: Come over […] help us' (16:9)
Travel by sea: 'They sailed to the region of the Gerasenes' (8:26)	Travel by sea: 'We put out to sea and sailed straight for Samothrace' (16:11)
Water's Edge: 'When Jesus stepped ashore' (8:27)	Water's Edge: 'We went outside the city to the river' (16:13)
Encounter with a spirit: 'He was met by a man with demons' ὑπήντησεν ἔχων δαιμόνια (8:27)	Encounter with a spirit: 'We were met by a slave girl who had a spirit' ὑπαντῆσαι ἔχουσαν πνεῦμα (16:16)
Time Period: 'For a long time' (8:27)	Time Period: 'She kept this up for many days' (16:18)
'What is your name?' (8:30)	'In the name of Jesus Christ' (16:18)
'Son of the Most High God' υἱὲ τοῦ θεοῦ τοῦ ὑψίστου (8:28)	'Servants of the Most High God' δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν (16:17)
'Jesus had commanded the evil spirit to come out of the man' παρήγγειλεν γὰρ τῷ πνεύματι […] ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου (8:29)	'I command you to come out of her' παραγγέλλω σοι […] ἐξελθεῖν ἀπ' αὐτῆς· (16:18)
'The demons came out of the man' (8:33)	'The spirit left her' (16:18)
'The herd […] was drowned' (8:33)	'Hope of making money […] gone' (16:19)
'When those tending the pigs saw what happened, they ran off and reported this' (8:34)	'When the owners […] realized that their hope of making money was gone, they seized Paul and Silas' (16:19)
'Those who had seen it reported to the people' ἀπήγγειλαν δὲ αὐτοῖς (8:36)	'The officers reported this to the magistrates' ἀπήγγειλαν δὲ τοῖς στρατηγοῖς (16:38)
Response of Fear: 'The people […] were afraid […] overcome with fear' φόβῳ μεγάλῳ συνείχοντο (8:35, 37)	Response of Fear: 'The magistrates were afraid' ἐφοβήθησαν δὲ ἀκούσαντες (16:38)
Request: 'Then all of the people of the region asked Jesus to leave' καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, (8:37)	Request: 'The officers came and asked them to leave the city' καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς καὶ ἐξαγαγόντες ἠρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως.(16:39)
Response: 'So […] he left' αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. (8:37)	Response: 'Then they left' ἐξαγαγέτωσαν. (16:40)
'Return to your home' (8:39)	'They went to Lydia's home' (16:40)

The plot of both episodes from the beginning to its conclusion follows a similar design. After Jesus and Paul cross over a body of water, they encounter a human impacted by spirits for a

lengthy period of time. As a result of the healing of both the man and the young girl, the local economic interests were threatened. Both Jesus and Paul were then asked by local residents to leave the area. And both complied with the request. Paul resembles Jesus.

Jesus and Paul Feed a Large Crowd of People

The account of Jesus feeding the 5,000 surely is to be included in the list of major events in his public ministry. All four Gospels contain the story.[533] True to his purpose, Luke also aligns Paul's journey to reflect a similar feeding experience. Just as Jesus fed a large, numbered crowd of hungry people in a remote place, Paul also is instrumental in ensuring that a large, numbered, group of hungry people is fed—also in a remote location. By means of recursion, Luke shows that the pattern of a major event in Jesus' life is reenacted with variation in the story of his successor, evidence of God's approbation. Comparisons of the two accounts by means of a table[534] shows the web of threads Luke used to densely align the two events (Table 35).

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[533] Matt. 14:13-21; Mark 6:30-44; John 6:1-14.

[534] The chart is author's work.

Table 35	
Jesus Successfully Provides Food for a Large Crowd in a Remote Place (Luke 9:12-17)	**Paul Successfully Urges a Large Crowd in a Remote Place (Acts 27:33-38)**
Time: 'At Dusk' Ἡ δὲ ἡμέρα ἤρξατο (9:12)	Time: 'At Dawn' Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι (27:33)
'Send the crowd away […] find food' εὕρωσιν ἐπισιτισμόν, (9:12)	'You have gone without food' ἄσιτοι διατελεῖτε μηθὲν προσλαβόμενοι. (27:33)
Remote place: 'the wilderness' (9:12)	Remote Place: the Adriatic Sea (27:27)
Jesus: 'give them something to eat' (9:13)	Paul: 'Paul urged them all to eat' (27:33)
Specific number fed: 'about 5,000' ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι (9:14)	Specific number fed: 276:[535] ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι ἑβδομήκοντα ἕξ. (27:37)
Jesus Took Bread[536]: λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας (9:16)	Paul Took Bread: εἴπας δὲ ταῦτα καὶ λαβὼν ἄρτον (27:35)
Jesus: 'Gave thanks […] broke them': ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. (9:16)	Paul: 'Gave thanks […] broke it': εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας (27:35)
People Ate: καὶ ἔφαγον (9:17)	People began to eat: ἤρξατο ἐσθίειν [...] προσελάβοντο τροφῆς (27:35)
Hungry People satisfied: καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες (9:17)	Hungry People satisfied: κορεσθέντες δὲ τροφῆς (27:38)
Leftovers: 'The disciples picked up twelve basketfuls [κόφινοι] of broken pieces that were left over' (9:17)	Leftovers: 'They lightened [ἐκούφιζον] the ship by throwing the wheat into the sea'. (27:38)

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[535] The mention of the exact numbers of passengers on board the ship has mystified commentators. Citing F. F. Bruce, David Peterson notes that there is no improbability in the large number. A similar ship was bound for Rome in 63 CE which carried 600 passengers on board and then sank in the Adriatic Sea. So, no symbolism of the number '276' should be sought; see David G. Peterson, *The Acts of the Apostles*, PNTC (Grand Rapids, MI: Eerdmans, 2009), p.694. It is striking, though, that scholarship has overlooked the connection with Jesus feeding the 5,000 in Luke 9. The lexical and exact verbal connections—including the mention of a large number (number are not found in the account of the Lord's Supper), the issue of a large group of hungry people, the remote location, the sequence of the meal, the excess food leftover—are numerous and frequently precise. The most reasonable explanation for Luke's precision is two-fold: it reflects and supports an eyewitness account. The *large number* of passengers who ate food aboard ship at sea, due to Paul's urging, was included to remind the reader of the large *number* of people who ate food in the wilderness, due to Jesus' work. The correspondence between the two accounts is reinforced by the thread of the number citation.

[536] Commentators such as Barret interact with claims for an allusion to the Lord's Supper (Luke 22:15-19); C. K. Barrett, *The Acts of the Apostles,* II: *Acts 15-28*, ICC (London: T. & T. Clark, 1998), p.1208. Despite the fact that at the Supper, Jesus took bread, gave thanks, and broke it (as Paul did), it is doubtful that such an allusion is intended by Luke. The Lord's Supper was not meant to feed a large group of hungry people, but only the twelve disciples and future successors. No successors of Paul are mentioned as part of the ship's passengers. The people who ate are prisoners, sailors, and soldiers. Furthermore, missing in the voyage narrative is the mention of a cup of wine and a group of assembled believers.

It is striking that the account of Jesus feeding hungry people in a remote place by taking bread, giving thanks, and distributing it in the Third Gospel should so closely resemble the same[537] in Paul's experience on board ship. The close resemblances occur in the details of the episodes. For example, both feedings occur in a remote place, after either a long day or a long journey; each episode occurs either late in the day or late at night. In each case, Jesus and Paul recognize the hunger of the people and take the initiative to ensure that hungry people are fed. The sequence of taking bread, giving thanks to God, breaking it, distributing and eating is the remarkably similar for both accounts. Luke includes the explicit notation of the number of people, satisfaction of their hunger, and the presence of leftover food. The sequence in both stories follows the same plot. But there is a striking difference. Jesus performed a miracle to feed the 5,000. Paul simply used the food available to ensure that 276 souls were fed. How, then do we account for this series of correspondences?

Is Luke invoking the Eucharist? The Eucharist is surely included in one of the major events of Jesus' portrait in the Third Gospel. But in our analysis of the Acts 27 passage, the only possible link to the Eucharist was the order of Paul taking bread, giving thanks, breaking it and distributing it to the passengers and sailors. But this same sequence is followed for all meals, not exclusively the Lord's Supper. While there is bread at the meal, there is no mention of wine or the cup. Those who consume the bread are not believers or Jesus' disciples. And, there are no words cited by Paul regarding the celebration of the New Covenant or the remembrance of Jesus. The subject of the meal on board ship is nourishment of the body and not the soul, nourishment required for human life. Luke mentions nourishment seven times (Acts 27:33 [2x], 34, 35, 36, 38). So, we suggest that the meal on board ship does not evoke the Eucharist. The reason for the absence of a parallel of the Eucharist in Paul's portrait[538] would guard against readers viewing him as equal to Jesus.[539]

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[537] It is no less remarkable that the account of the institution of the Lord's Supper in Luke 22:19, but not Matthew's or Mark's accounts of the same, should be nearly verbatim the same as Paul's instructions for the Lord's Supper in 1 Cor. 11:23.

[538] The believers at Troas do gather together with Paul to break bread (Acts 20:7-12). But there is no parallel in this account that echoes Jesus' establishment of the Lord's Supper.

[539] The same purpose could be cited for the lack of a parallel experience of Paul with Jesus' transfiguration (Luke 9:28-36). The pattern of Paul in Acts resembles Jesus in many significant ways. But he is not to be confused as equal to him or as his full replacement. Paul did not experience a transfiguration because he was not divine.

But we do suggest that the portrait of Jesus at the feeding of the 5,000 is reproduced—by means of recursion—in the portrait of Paul. The striking parallels support Luke's implausible claim that Paul was no longer an antagonist, but a man who now closely resembled Jesus in the major episodes of his career. The close resemblance argues for divine approval and the plausibility of Luke's claim.

Jesus and Paul Resolutely Turn toward Jerusalem[540]

Luke is the only Gospel writer that includes a major travel pivot in the journey of Jesus. The pivot commences what is known as 'the travel narrative'. In Luke's way of thinking, it is a major event. Following ministry in Galilee, Jesus resolutely turns his face towards Jerusalem in Luke 9:51 and his eventual ascension.[541] The short paragraph appears to be a major transition in the portrait of Jesus.[542] Unsurprisingly, Luke also composes Paul's travel narrative with a similar pivot and transition, undoubtedly bringing the earlier episode to the reader's mind. As the ensuing table will demonstrate, each travel transition is signaled by the mention of fulfillment: Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας (Luke 9:51); Ὡς δὲ ἐπληρώθη ταῦτα (Acts 19:21).

According to Luke, the preceding episodes in Jesus' and Paul's experiences are not due to accident, but are the result of God's design and purposes. They both move resolutely according to a predetermined plan. With one stage fulfilled, Jesus and Paul[543] demonstrate unshakeable determination to change course and proceed toward Jerusalem.[544] As Brawley argues, 'Luke sets Paul free from responsibility for the course of his ministry. Divine intervention directs Paul's destiny'.[545]

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[540] Scholars have recognized the journey motif correspondence between Luke 9:51 and Acts 19:21. 'Lk. 9:51-52 […] corresponds to Acts 19:21-22: the climax of the ministry of each (Jesus after the Transfiguration, Paul at Ephesus);' Mattill, Jr., 'The Jesus-Paul Parallels', p.31; Charles H. Talbert, *Patterns, Theological Themes, and the Genre of Luke-Acts*, SBL Monograph Series, 41 (Missoula, MT: Scholars Press, 1974), p.17; Rothschild includes the parallel in her chart ('Figure 1') in summary fashion. Rothschild, p.115. But the literary details of the parallel have either been ignored or overlooked.

[541] τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ (Luke 9:51).

[542] Darrell L. Bock, *Luke*, II: *9:51-24:53*, BECNT (Grand Rapids: Baker, 1996), pp.958-959.

[543] There is no parallel of this event in Peter's experiences. He does go up to Jerusalem, but his journey is for the expressed purpose of answering criticisms of his entering the house of a Gentile (Acts 11:1-2).

[544] Jesus: αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι, a Semitic idiom that speaks of a firm, unshakable resolve to do something; Gen. 31:21; Isa. 50:7; Paul: ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι; according to BDAG, p.1003 s.v. τίθημι 1.b.e, the entire idiom means 'to resolve'.

[545] Brawley, *Luke-Acts and the Jews*, p.49.

Jesus and Paul alike send messengers ahead of them. In both cases, the two people are named. The purpose for both messengers is in some way to prepare the way for the arrival of Jesus and Paul. Luke also includes Paul's determination to visit Rome (Acts 19:21). Rome is Paul's final destination in Acts as Jerusalem is Jesus' final *earthly* destination in the Third Gospel.[546] The travel transition toward Jerusalem is a major event in Jesus' life. The same transition toward Jerusalem is a major event in Jesus' travels and is reproduced—by way of recursion with variation—in the story of his successor, Paul. Even in his travel itinerary, Luke shows how Paul imitates his Lord. The more Paul corresponds to Jesus in the minds of readers, the more credible is Luke's claim for him (Table 36).

Table 36	
Jesus Turns Resolutely Toward Jerusalem (Luke 9:51-54)	**Paul Turns Resolutely Toward Jerusalem (Acts 19:21)**
Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας (9:51)	Ὡς δὲ ἐπληρώθη ταῦτα (19:21)
αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ (9:51)	ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἰεροσόλυμα (19:21)
καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ (9:52)	ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ (19:22)
Ἰάκωβος καὶ Ἰωάννης (9:54)	Τιμόθεον καὶ Ἔραστον (19:22)
ὡς ἑτοιμάσαι αὐτῷ (9:52)	τῶν διακονούντων αὐτῷ (19:22)
'The people there [Samaritans] did not welcome him' (9:53)	(The people of Ephesus do not welcome Paul): 'At that time a great disturbance took place concerning the Way' (19:23-41)[547]
Question: 'Lord, do you want us to call fire down *from heaven* […]?' ἀπὸ τοῦ οὐρανοῦ (9:54)	Question: 'Men […] doesn't all the world know […] of the great Artemis […] image which fell *from heaven*?' τοῦ διοπετοῦς (19:35)

[546] It could be argued that Luke parallels heaven and Rome as the two final destinations; heaven is explicitly mentioned in Luke 24:51 as Jesus' final destination and alluded to by the use of τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ in Luke 9:51. This could explain why Luke includes Paul's determination to 'see' Rome, his final destination.

[547] We have included the additional data in the chart—in summary fashion—that describes the great disturbance that Paul caused in the city of Ephesus (Acts 19:23-41). This appears at first glance to parallel the unfavorable reception Jesus received in Samaria (Luke 9:53). The double use of 'fall from heaven' also seems to suggest that the two narratives are intended by Luke to parallel one another. But against this claim is the problem of disproportional length. The unwelcome reception by the Samaritans in Luke 9 is brief (four verses; 9:53-56). The unwelcome reception by the Ephesians in Acts 19 is lengthy and detailed (Acts 19:23-41). Following the Luke narrative is a description of the cost of following Jesus (Luke 9:57-62). Following the Acts narrative is Luke's description of Paul's travels throughout Macedonia and mention of the team that accompanied him (Acts 20:1-6). No mention of the cost of following Paul is mentioned. Apart from the two-fold 'fall from heaven' citation, few intertextual threads exist that show evidence for intentional alignment. Perhaps we have overlooked the evidence or no alignment was ever intended by the author.

Jesus and Paul Experience a Gethsemane

No discussion of the major events in the life of Jesus is complete without mentioning his agony in the Garden of Gethsemane,[548] prior to his trials, and crucifixion. Each of the Synoptic Gospels gives it prominence.[549] The experience of Jesus requesting that his Father take the cup of suffering from him (Luke 22:42) is aligned to a corresponding experience in Paul's journey to Jerusalem. In each case, the experience occurs at the end of the journey to Jerusalem, but just prior to their trials and suffering. So, the timing of both stories is parallel.

Luke composed the Pauline narrative to align with the Lucan narrative in striking fashion. The table to follow will show a web of intertextual threads providing a clear connection between the two episodes. For example, each account begins with the act of kneeling to pray (Luke 22:41; Acts 21:5), showing the solemnity of the event. Both accounts contain questions by the main characters: 'why are you sleeping?', 'Why are you weeping?' (Luke 22:46; Acts 21:13) The two narratives involve a strong request for a change of plans. Jesus asks the Father to take the cup of suffering from him (Luke 22:42). The disciples at Tyre and Caesarea both plead with Paul not to go up to Jerusalem (Acts 21:4, 12) in view of the suffering he will undergo. Yet, Jesus concedes that the Father's will takes priority over his own will; this response prefigures Paul's own response to the plea of the disciples: 'I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus' (Luke 22:42; Acts 21:13). But it is the people's concession that makes the precise parallel with Jesus' words ('not my will, but yours be done'; Luke 22:42). They gave up trying to dissuade Paul with the words 'The Lord's will be done' (Acts 21:14). A listening audience or reader would surely be caught by the verbal repetitions. No account of Peter or John is recorded where a similar experience occurs. Of Jesus' chosen witnesses, only Paul experiences a 'Gethsemane' prior to suffering which is parallel to that of Jesus. Observe the network of repetitions (Table 37).

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[548] Luke alone omits the reference to Gethsemane. This is quite unexpected. Undoubtedly, Luke knew of the name and its close connection to Jesus' prayer before his passion. But, nonetheless, he chose to omit it. The reason for the omission seems to be that, in Paul's corresponding 'Gethsemane' experience, no garden setting is involved. Thus, we surmise, Luke omitted reference to Gethsemane in order to avoid the incongruency, yet strengthen the connection with Jesus' prayer by means of omission.

[549] Matt. 26:36-46; Mark 14:43-42; Luke 22:39-46.

Table 37	
Jesus Experiences Internal Resistance to Suffering (Luke 22:41-46)	**Paul Experiences External Resistance to Suffering (Acts 21:5-16)**
Prayer: 'He knelt down and prayed'; καὶ θεὶς τὰ γόνατα προσηύχετο (22:41)	Prayer: 'We knelt down to pray'; καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι (21:5)
Request: 'If you are willing, take this cup from me' (22:42)	Request: 'Through the Spirit they urged Paul not to go on to Jerusalem' (21:12)
Concession to suffering: 'Nevertheless, not my will'; πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω (22:42)	Concession to suffering: 'The Lord's will be done'; Τοῦ κυρίου τὸ θέλημα γινέσθω. (21:14)
'Your will be done' (22:42)	'I am ready to die in Jerusalem' (21:13)
Desperation: 'And being in anguish he prayed more earnestly' (22:44)[550]	Desperation: 'We […] pleaded with Paul not to go up to Jerusalem' (21:12)
'His sweat […] drops of blood' (22:44)	'And breaking my heart' (21:13)
Question: 'Why are you sleeping?'; καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; (22:46)	Question: 'Why are you weeping?'; Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; (21:13)
'An angel *from* heaven'; ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. (22:43)	'A prophet named Agabus […] *from* Judea'; ἐπιμενόντων δὲ ἡμέρας πλείους κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος (21:10)

The table reveals the parallel threads by which Luke brings the resistance to Paul's suffering into intertextual congruency with the account of Jesus' resistance to suffering. What is the most reasonable explanation for this remarkable similarity? How do we account for the repeated pattern? We suggest that, by means of recursion, in its most important events, the pattern of Jesus' life in its major events is reproduced in the story of his chosen witness, Paul. In spite of palpable resistance to suffering, Jesus and Paul alike proceed resolutely on the journey to suffering in their common destination in Jerusalem. The impact of this Pauline episode on the minds of readers—one which corresponds to the agony of Jesus in

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[550] Luke 22:43-44 is omitted by key witnesses, including P[75], and has no Synoptic parallels, thus making the case for omission strong. But a lack of a Synoptic parallel is not necessarily problematic. Luke includes many accounts which have no parallel in either Matthew or Mark (Luke 2:1-8; 19:1-10). And Luke also includes angelic accounts throughout the narratives (Luke 1:11, 26; Acts 27:23). NA[28] omits the reading and places it in brackets (p.278), while *The Greek New Testament* produced by Tyndale House includes the reading as original (p.168), but alerts readers to the problem by placing a diamond in the apparatus. The NET Bible also places the reading in brackets (p.832). There is no corresponding mention of an angel, blood, or sweat in the Acts account. Were the verses added to amplify Jesus' humanity as a way of combatting Docetism? Or, did scribes omit the reading because they make Jesus appear too weak? From our perspective, their omission does not detract from the parallel account with Paul. The parallel stands without the reading. Marshall concludes that on the basis of internal evidence, the verses are original, but his conclusion is made with 'considerable hesitation'. Marshall, *The Gospel of Luke,* pp.831-832.

Gethsemane—would be significant. Paul, like Jesus, impressively and resolutely faces future suffering. The multiple use of intertextual threads—creating two narratives that appear to be thematically intertwined and arranged to connect Jesus and Paul in the mind of the audience—shows how Luke took pains to justify Paul.

The Death of Jesus and Paul

We have already analyzed Luke's portrayal of Jesus' death on the cross.[551] Yet the actual death of Jesus ('he breathed his last'; Luke 23:46b) is omitted from the comparison.[552] Surely, though, the actual death of Jesus constitutes a *major* event in his life. Where, then, can we find a narrative in Acts where the 'death' of Paul is aligned to correspond with the death of Jesus? Mattill suggested that 'Paul's shipwreck and plunging into the deep are the counterparts to Jesus' death on the cross,' and 'the storm and darkness during Paul's voyage correspond to the darkness and spiritual storm on Calvary'.[553] Mattill offers no specific links or texts to support his claim. Yet, despite the lack of support, based upon a comparative analysis of the texts, we suggest that his claim is essentially correct.[554] One phase of Paul's sea voyage is Luke's counterpart to Jesus' death. The details of the Acts narrative show evidence of Luke's editorial activity.

Common features to both accounts—yet unique in themselves—characterize both the death of Jesus on the cross (Luke 23:44-49) and one phase of Paul's voyage at sea (Acts 27:19-26). Though not openly expressed, we suggest that the multiple and shared features reflect Luke's editorial touch to align Paul's experience at sea with that of Jesus on the cross.

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[551] See the discussion of the correspondence between the two criminals on either side of Jesus at the cross (Luke 23:39-49) and the two rulers (Festus and Agrippa) before whom Paul appeared (Acts 26:9-32).

[552] The omission is consistent with the (inevitable) omission of Saul's death in his testimony given before Festus and Agrippa. The focus of Luke's comparison is the similarity of Saul's conversion with that of the believing thief on the cross.

[553] Mattill, Jr., 'The Jesus-Paul Parallels', p.19.

[554] Other scholars are sympathetic to the view that the shipwreck and survival of Paul allude to Jesus' death and resurrection. Denova argues briefly, 'The death of Jesus in Luke 23 is paralleled in Acts 27, with Paul's death at sea. In Luke 24, Jesus is resurrected, and Paul is 'resurrected' in Acts 28' (Denova, p.99). Goulder argues that the death of Jesus in Luke 23 is parallel to Paul's death in Acts 27 and that Jesus' resurrection and ascension in Luke 24 is parallel to Paul's 'resurrection and arrival at Rome in Acts 28. He notes that 'as the climax of the Gospel is the death and resurrection of Christ, so the climax of Acts is the thanatos and anastasis of Paul' (Goulder, p.51). Pervo argues: 'If the discoveries of those earlier concinnities between the experiences of Jesus and Paul are valid—and the evidence for this is all but overwhelming—the interpreter who acknowledges the parallelism is challenged to explore the possibility of correspondences between Luke 23:24-24:8 and Acts 27:1-28:16'. Richard I. Pervo, *Acts: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2009), p.649. See also Rackham, p.477.

In Paul's case, the ship's crew had given up all hope of being saved from death (Acts 27:20). Death seemed certain. For Jesus, it was the actual end of his physical life (Luke 23:46a).

Both events occur after either three hours of darkness or at least three days of darkness[555] have elapsed (Luke 23:44; Acts 27:19). The prolonged darkness at Jesus' death is matched by prolonged darkness at Paul's imminent death. Luke's mention of the crew throwing the ship's equipment overboard *after three days* and with *their own hands* appears fortuitous until the parallel passage with Jesus' death is consulted. The mention of the sun's disappearance in each story underscores the darkness in each account and is remarkable (Luke 23:45; Acts 27:20). Luke's use of σῴζω for 'saved from death' in the Acts account is also notable.[556]

Paul predicted that—if they continued—the ship, the cargo, and their lives would be lost.[557] So, after ignoring his advice and enduring three days of a violent storm and jettisoning the cargo (27:18) and equipment, the crew—including Paul (included in the 'we', 27:20)—expected to die.[558] Luke's composition of the details of the story persuades the reader that Paul has reached the end of his life's journey. The deaths of both Jesus and Paul are expected.

We anticipated that the correspondence with Jesus' death would end at Acts 27:20. But upon further analysis, we suggest that Luke lengthened the parallel pattern until 27:26. The table comparing the two narrative events suggests he did. Jesus does die. Paul would also have died had it not been for God's midnight intervention (27:21-26). In what is arguably one of the most important events, the pattern of Jesus' death is reproduced in the story of Paul. The network of intertextual threads shows how much the pattern of Paul as a 'savior' resembles the pattern of Jesus *the* Savior in a death experience. Observe the network of parallels (Table 38).

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[555] Technically, neither sun nor stars appeared for *many* days, not simply after three days. Yet, Luke intentionally mentions 'three' to make the parallel explicit. As in the case of the second day (Acts 27:18), he could have written, 'the next day'. But to include a numerical link with Luke 23:44 (darkness from the sixth hour to the ninth hour = three hours), he explicitly cites, 'the third day'.

[556] Luke uses the term for spiritual deliverance and salvation: Luke 19:9; Acts 4:12; 13:26,47; 16:7, 31. But in Acts 27, while using the same term, Luke uses it with the sense of rescue and preservation from physical death. See also Acts 27:31; 43, 44; 28:1, 4. C.f., W. Foerster, σῴζω, *TDNT*, 7:989.

[557] 'Men, I can see the voyage is going to end in disaster and great loss not only of the cargo and the ship, but also of our lives' (Acts 27:10).

[558] Cf. 2 Cor. 1:8-10; 11:23.

Table 38	
The Death of Jesus the Savior Occurs in Darkness on the Cross (Luke 23:44-49)	**The 'Death' of Paul the 'savior' Occurs in the Darkness of a Storm (Acts 27:19-26)**
Time Notation: 'Sixth hour until the ninth hour' (*three* hours) (23:44)	Time Notation: 'On the *third* day'[559] (29:19)
Darkness at Day: 'The sun's light failed' τοῦ ἡλίου ἐκλιπόντος (23:45)	Darkness at Day: 'The sun […] did not appear' μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας (27:20)
Extended Darkness: 'Darkness came over the entire land' (23:44)	Extended Darkness: 'Stars did not appear' μήτε ἄστρων ἐπιφαινόντων (27:20)
'Into your hands' εἰς χεῖράς σου (23:46)	'With their own hands' αὐτόχειρες (27:19)
'Into *your* hands [*Father*] I commit my *spirit*' (23:46)	'*God* has graciously given you *the souls* of all who sail with you' (27:24)
Certain Death: 'He breathed his last' (death) (23:46)	Certain Death: 'All hope of being saved [from death] was taken away' (27:20)
'*All* who had gathered to witness' πάντες (23:48)	'*All* who sail with you' πάντας (27:24)

Luke portrays Jesus as Savior.[560] But he also portrays Paul as 'savior' in the account of the storm. The crew of 276 souls owes their lives to his presence aboard the ship (27:24, 34, 44).[561] In his death, Jesus becomes a Savior.[562] Luke also portrays Paul as savior to all who are associated with him in his 'death' at sea.[563] His words must be believed for the crew to be saved: 'Unless these men stay in the ship, you cannot be saved. […] Therefore, I urge you to take some food, for it will help you to be saved. Not one of you will lose a single hair of his head' (Acts 27:30-34; cf., καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. Luke 21:18). Mattill argues:

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[559] The third day after the restart of the voyage at Fair Havens (Acts 27:8). The first day they weighed anchor (27:13); the second day the crew began to jettison the cargo due to the violence of the storm (27:18). The third day they threw the ship's equipment overboard (27:19).

[560] Luke 2:11; 19:9-10; 23:35.

[561] The multiple use of the term 'to save' (two forms of the verb; τοῦ σῴζεσθαι; σωθῆναι; σωτηρίας; διασῶσαι; διασωθῆναι; διασωθέντες; διασωθέντα) or 'salvation' is striking (27:20, 31, 34, 43, 44:28:1, 4). As an example: 'Unless you remain in the ship, you cannot be saved' (27:31).

[562] Luke 23:45; 24:46: 'The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be proclaimed in his name […]'.

[563] 'In this way, all were *saved* upon the land' (Acts 27:44). Our view is contra Edwards: 'Of greatest significance is that Luke, despite his obvious parallels between the "passions" of Jesus and Paul, does not supply a complement to Jesus' death in the Gospel by an account of Paul's death in Acts'; Edwards, p.500.

> Paul's shipwreck and plunging into the sea are the counterparts to Jesus' death on the cross […] the storm and the darkness during Paul's voyage correspond to the darkness and spiritual storm on Calvary. The verdict of the centurion that Jesus was a righteous man parallels that of the Maltese that Paul was a god.[564]

The sea voyage, violent storm, and shipwreck are used by Luke to depict Paul as a limited version of the Savior Jesus—one whose words must be believed for salvation (rescue) and whose actions were instrumental in the salvation (rescue) of all on board. The cumulative effect of the dual portraits is that Paul resembles Jesus as a savior.

The claim for Paul as Jesus' chosen witness and true apostle is considered as implausible because he was not numbered with the original Twelve and due to his reputation as a destroyer of Jesus' church (Acts 9:1-2). But this 'death' episode of Paul—no longer a destroyer of people but a savior of those in danger—garners credibility for the claim. The more Paul reminds the readers of Jesus, the more plausible is Luke's case that he truly was a chosen witness of Jesus, true apostle, preaching the same message as Peter with equal results.

Jesus' and Paul's Resurrection from the Dead[565]

Mattill argued, though without providing textual evidence, that 'Paul's rescue at sea at Malta is a resurrection from the dead parallel to that of Jesus'.[566] More recently, Denova argues, though without providing details: 'The death of Jesus in Luke 23 is paralleled in Acts 27, with Paul's 'death' at sea. In Luke 24, Jesus is resurrected, and Paul is 'resurrected' in Acts 28'.[567]

Taking our cue from Denova, Mattill, and more recently Keener,[568] we propose that they are correct. Evans noted that, 'From the vividness and minute details of the shipwreck (which occupies a whole chapter, while the three years at Ephesus and the eighteen months at

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[564] Mattill, Jr., 'The Jesus-Paul Parallels', p.19.

[565] 'Going down in a storm was the metaphor *par excellence* in scripture for death, and being saved from one for resurrection: when Paul speaks of his shipwrecks in these terms, how can St. Luke have thought otherwise?' Goulder, p.39.

[566] Mattill, Jr., 'The Jesus-Paul Parallels', p.19.

[567] Denova, p.99.

[568] Referring to Goulder's overarching parallels of Jesus' death and resurrection in Luke 23-24 with Paul's death and resurrection in Acts 27-28, Keener writes: 'Although Paul certainly does not die and rise at the end of Acts, its conclusion is "comic" (in the sense of an upturn, as opposed to tragic); Paul's being sent on to Rome is the best "passion" narrative Luke can offer while reporting a happy ending without fabricating Paul's […] resurrection'. Keener, I, p.561.

Corinth are dismissed in a comparatively few verses, the shipwreck evidently appeared to the writer an event of great importance, looming large in his perspective'.[569] Why devote an entire chapter composed of forty-four verses containing an extensive collection of vivid details to a sea voyage, and in particular, to *this* sea voyage?[570] Why did Luke compose the climax to his second volume with such a lengthy story?

We propose to point out that, based upon the detailed evidence in the Acts text, Luke shaped the climax of his second volume—the detailed sea voyage, violent storm, shipwreck and rescue from the sea at Malta—not only to reproduce the pattern of Jesus' *passion* in Paul's experience, but also replay the pattern of his *resurrection* and appearance to the living. The resurrection of Jesus, arguably one of the most important events in Jesus' life, is reproduced in the story of Paul's shipwreck and rescue from the sea.[571] We can discern how skillfully— using recursions—Luke composed the narrative so that the shipwreck and rescue of Paul from death at the hands of Roman soldiers and the sea is aligned to correspond to Jesus' resurrection from the dead. Jesus went down into the earth and was raised up again alive. Paul also went down into the sea and was raised up out of the sea alive.

Observe how the interlinking threads follow a similar and thematic sequence (Table 39).

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[569] Evans, I, pp.53-54.

[570] Paul suffered three shipwrecks, but only one is actually described (2 Cor. 11:23).

[571] 'He has shaped his book in such a way as to recall what led up to the passion of Christ himself in the earlier book: and as the climax of the Gospel is the death and resurrection of Christ, so the climax of the Gospel is the *thanatos* and *anatasis* of Paul' (Goulder, p.39).

Table 39	
Discovery of the Empty Tomb: Jesus Raised from the Dead (Luke 24:1-8)	**Discovery of a Bay with a Sandy Beach: Paul's Rescue from Death and the Sea (Acts 27:39-44)**
Time: 'First day of the week, early in the morning' τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως (24:1)	Time: 'When it became day' Ὅτε δὲ ἡμέρα ἐγένετο (27:39)
'They went to the tomb' (an opening in the rock) ἐπὶ τὸ μνῆμα ἦλθον (24:1)	'They noticed a bay' (an opening in the shore line) κόλπον[572] (27:39)
Surprising News: 'They found the *stone* rolled away' τὸν λίθον (24:2)	Surprising News: 'They noticed a bay with a *beach*' αἰγιαλὸν (27:39)
They Enter: 'They entered the tomb' (24:2)	They Enter: 'They decided to run the ship aground' (they entered the bay) (27:39)
'They did not find the body' οὐχ εὗρον τὸ σῶμα (24:3)	'They did not recognize the land' τὴν γῆν οὐκ ἐπεγίνωσκον (27:39)
'Their faces to the ground' (24:5)	'They […] ran aground' (27:41)
'*Two Men* in clothes' (24:4)	'Fell upon a place of *two seas*'[573]
'He is not here: he has risen' (24:6)	'He kept them from carrying out their plan' (to kill Paul; Paul lives) (27:43)
Death Plan: 'Son of Man delivered into the hands of *sinful men* and be crucified' (24:7)	Death Plan: *The soldiers* planned to kill the prisoners (including Paul) (27:42)
Raised from the Dead: 'On the third day be raised again' καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι (aorist active infinitive) (24:7)	Raised from the Sea: 'Everyone [including Paul] was saved/brought safely upon the land' οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν (aorist passive infinitive) (27:44)

Recent scholars suggested Paul's rescue from the shipwreck and death was parallel to Jesus' resurrection from the dead but without offering detailed support. With their encouragement, we took a closer look at the text. The evidence suggests that they were correct. In our view, even in death and resurrection, Paul's rescue from death at sea was cast to imitate Jesus' rescue from death (1 Cor. 11:1). The multiple usages of intertextual threads (time references, geographical notations, verbal links, thematic parallels and chronological sequence)—linking two of arguably the most important events in Jesus' life to that of Paul's experience, shows how skillfully and painstakingly Luke provides evidence to justify Paul.

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[572] The term κόλπον denotes 'a part of the sea that indents a shoreline, *bay*' (BDAG, s.v. κόλπος 3).

[573] Greek: 'But they fell upon a place of two seas'. NASB: 'reef where two seas meet'; NET: 'a patch of crosscurrents'; NIV: 'sandbank'; NRSV: 'reef'; BDAG, s.v. διθάλασσος: 'a point (of land jutting out with water on both sides'. For further study of this nautical phrase see, J.M. Gilchrist, 'The Historicity of Paul's Shipwreck', *JSNT*, 61 (1996), pp.29-51; he suggests that the meaning of εἰς τόπον διθάλασσον is 'a patch of cross-seas', or 'cross-currents', a place where (in this case two) ocean currents collide, creating difficulty for sea vessels to follow an intended course. Yet, 'a place of two seas' might also be the necessary condition for a sandbar (not cited by Luke) or reef to form on the ocean floor.

Mattill suggests—without offering details—that the rest and peace of the three winter months at Malta (Acts 28:1-10), when Paul was cut off from the outside world and old life, is like Jesus' three days in the grave (Luke 23:50-56; the account of Joseph of Arimathea taking Jesus' body and placing it in his tomb).[574] Mattill is close, but perhaps not close enough.[575] We suggest that Luke's intention is to align together an equally important event in the experiences of Jesus and Paul: the post-resurrection appearances to travelers of Jesus (Luke 24:33-49) and Paul (Acts 28:1-10). Pervo observes a similar connection: 'The scene evokes the passion and vindication of Jesus'.[576]

In both the Third Gospel and Acts, Jesus and Paul, after a journey, appear to people who initially fail to recognize their true identity. When Jesus appeared to his disciples, they thought he was a spirit (Luke 24:16). A similar incident occurred to Paul. Based upon the incident of the snake bite and unaware of his depiction as a savior to his shipmates, they fail to identify Paul correctly and conclude that he is a murderer.[577] Each set of appearances focuses on the hands of Jesus (Luke 24:39-40) and Paul (Acts 28:3-4). Hands are mentioned twice in both accounts. A death by crucifixion, which involves the nailing of the hands, normally results in death to the victim. A bite from a poisonous viper[578] normally results in death to the victim. Death is expected by bystanders in both cases (Acts 28:6). In each case, both reversals of expectations, Luke depicts the visible hands of Jesus and Paul as proof to the surprised witnesses that they have not died but remain alive. Brawley argues: 'In a reversal of expectation, however, Paul's survival of the viper's bite reflects divine approval.

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[574] Mattill, Jr., 'The Jesus-Paul Parallels', p.19.

[575] We have already argued in this chapter that the account of Julius the Roman centurion who took charge of Paul after his trial is aligned to correspond to the account of Joseph of Arimathea taking Jesus' body after crucifixion and placing it in his own tomb.

[576] Pervo, *Acts*, p.675.

[577] The islanders come to the same conclusion about Paul that was true of Barabbas: a murderer (23:19, 25). The irony of the islanders' conclusion is that Paul has actually played the role of a savior in the sea voyage. Even though his advice to remain at Fair Havens was ignored (Acts 27:9-11), the ship could have been spared. God spared the ship's crew because of Paul (27:24). Paul's actions depicted in 27:27-38 again are instrumental in saving the crew. Paul is depicted as a savior, yet the islanders conclude that he is a murderer who has escaped justice.

[578] The viper which fastened itself on Paul's hand is identified with two different terms: ἔχιδνα and τὸ θηρίον; the latter term is also used to identify the serpent in the Garden located in Eden; Gen. 3:1, 2, 4; this is not the only reference to serpents in Paul's experience; something like (snake) scales fell from Saul's eyes immediately after his conversion experience in Damascus (Acts 9:18). Is there in Luke's mind a connection between these lexical links? The first reference occurs at the outset of Paul's journey of faith in Jesus (Acts 9). The latter reference occurs near the conclusion of his journey to Rome (Acts 28). By way of narrative typology, is Luke depicting Paul as now impervious to the power of the serpent?

The question is whether Paul is innocent or guilty, and the miraculous survival renders the verdict'.[579] The rescue of Jesus from the dead and Paul from the sea and the subsequent recognition by witnesses provide vindication for readers that God intervened in both accounts.

From the list of intertextual threads in the table, we discern how skillfully Luke has composed the raw material of Paul's appearances after shipwreck to the islanders in such a way as to be aligned with Jesus' appearances after the cross to the two travelers and the eleven apostles (Table 40).

Table 40	
Post-Resurrection Appearance of Jesus to the Two Travelers and the Eleven Apostles (Luke 24:33-50)	**Post-Shipwreck Appearance of Paul to Maltese Islanders (Acts 28:1-10)**
Mistaken identity: 'Thinking they saw a spirit' (24:37)	Mistaken identity: 'This man must be a murderer' (28:4)
Focus on Hands: 'Look at *my hands*' ἴδετε τὰς χεῖράς μου (24:39)	**Focus on Hands**: 'Fastened itself on *his hand*' τῆς χειρὸς αὐτοῦ (28:3)
θεωρεῖτε (24:39)	θεωρούντων (28:6)
Seeing his hands: 'Showed them *his hands*' ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας (24:40)	**Seeing his hands:** 'Saw the creature hanging from *his hand*' ἐκ τῆς χειρὸς αὐτοῦ (28:4)
Doubt expressed: 'While they still did not believe' (24:41)	Doubt expressed: 'People expected him to burn with fever or fall over dead' (28:6)
Touch ψηλαφήσατέ (24:39)	'Touch/kindle' ἅψαντες (28:2)
Overcame Death: 'Rise from *the dead*' νεκρῶν (24:46)	Overcame Death: 'Saved from the *sea* and death' διασωθέντα (28:4); νεκρόν (28:6)
Vindication and change of mind: 'Then he opened their minds' (24:45)	Vindication and change of mind: 'Changed their minds and said he was a god' (28:6)
'Third day' τῇ τρίτῃ ἡμέρᾳ (24:46)	'Three days' τρεῖς ἡμέρας (28:7)
'My Father' τοῦ πατρός μου (24:49)	'His Father' τὸν πατέρα (28:8)
Result of Overcoming Death: 'Repentance and forgiveness of sins proclaimed *to all nations*' (24:47)	Result of Overcoming Snake Bite: '*The rest of the sick* on the island came and were healed' (28:9)

Let us synthesize the connectedness that the parallel columns reveal. The hiatus on Malta lasted three months (Acts 28:11). Out of the entire three-month period, Luke selects just two incidents. Paul's hands are the focus of both episodes. Both incidents involve fire and the hands of Paul. He first selects the incident of Paul miraculously surviving the viper's bite on

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[579] Brawley, *Luke-Acts and the Jews*, p.57.

his hand (28:3-4). The islanders expected him to die (28:4-6). Such bites normally created a burning fever and death in the victim. But Paul suffered neither burning fever nor death. As with the case of the crucified Jesus, he lived, a reversal of expectations, bringing surprise on the part of the witnesses. The absence of a reference to the marks left by the nails in Jesus' hands (Luke 24) is matched by the absence of the marks left by the snake bite.

Luke also selects one incident out of the early three-day stay at Publius' house (28:7-9). Paul heals his father of a burning fever by laying hands on him.[580]

In both incidents, Paul's hands are involved. Paul's hand is immune to snake bites and the resulting fever; yet the same hands, ironically, also bring healing from a burning fever (Acts 28:8). In the case of Jesus, however, his power over death creates 'heart-burn' in Cleopas and his companion (Luke 24:43).

How do we account for the similarities of these appearance accounts, especially the emphasis on the hands of Paul? Is Luke's selection of the two, corresponding hand-incidents fortuitous? The conscious focus on the hands of Paul after a near death experience, parallel to the focus on Jesus' hands after his death, suggests signs of Luke's editorial activity. The explanation that seems best to account for these corresponding features is that Luke aligned Paul's 'hand' appearances after salvation from the sea to remind readers of Jesus' appearances after his resurrection from the dead. The evidence Jesus used to persuade his apostles of his resurrection from the dead was to show his hands (24:39-40). The evidence Luke used to show how much Paul resembled Jesus was in the close-up scrutiny of his hands. In his post-resurrection appearances, the pattern of Jesus' post resurrection appearances is reproduced in the story of Paul after his resurrection from the sea. The more Paul resembles Jesus, even in the case of his hands, in the minds of readers, the more persuasive is Luke's case to rehabilitate him.[581]

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[580] The episode of Paul healing the burning fever of Publius' father fulfills double duty in Luke's compositional strategy. Luke uses it as a parallel to Jesus when he healed Peter's mother-in-law of a fever (Luke 4:38-39). We suggest that Luke is showing the audience that the Jesus who healed Peter's mother-in-law in the Third Gospel is the same Jesus who healed Publius' father through the work of Paul. What Jesus did, Paul his successor also did.

[581] Jesus' final post-resurrection instructions to the assembled, eleven apostles in Luke 24:36-49 are similar to Paul's final post-resurrection speeches to the assembled Jewish leaders in Rome. In both episodes the main character (Jesus, Paul) argues their case on the basis of the Law of Moses and the prophets (Luke 24:44; Acts 28:23).

The Succession Narratives of Jesus and Paul: The Changing of the Guard

The succession narratives in the experiences of Jesus[582] (Acts 1:1-11) and Paul (Acts 20:18-38) undoubtedly constitute major events. Jesus' ascension to heaven and absence from his earthly church requires his personal appointment of those who will guarantee the authenticity and continuity of the Christian proclamation. Paul's departure for Jerusalem and his ensuing trials and voyages requires that he do the same. We suggest that, unsurprisingly, the ascension narrative of Jesus and the apostles in Acts 1[583] *recurs* in the succession episode of Paul and the elders in Acts 20.[584] The evidence for this recursion exists at various levels.

Stepp has shown that succession narratives involve varying degrees of replacement[585] and contain two kinds of distinguishing markers, semantic (the semantic domain of succession, distinguishing terms such as διατίθεμαι, διάδοχον, ἔθετο, παρατίθεμαι) and typological (phenomena accompanying succession such as physical actions: transfer of clothing, prayer, laying on of hands). These markers indicate that an object or some sort (a leadership position or task, a tradition, a body of teaching, a way of life, leadership duties, a possession) is being passed on[586] to the successors.[587]

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[582] Jesus' departure from his apostles in Acts 1:1-11 is anticipated by a type of succession scene in Luke 22:28-30. Luke uses succession-related language: Twice he uses a form of διατίθεμαι. The object of the succession is a kingdom. Jesus confers (διέθετό) on them a kingdom, so that the apostles may eat and drink at Jesus' table and judge the twelve tribes of Israel.

[583] We suggest that the succession narrative of Jesus and the apostles has been arranged to correspond to the succession narrative of Elijah and Elisha. The structural parallels between the two succession narratives are striking. In both accounts the critical turning point is the taking up to heaven of the predecessor and the giving of the Spirit to the successor(s). The accounts of Elijah-Elisha and Jesus and the apostles both contain narrative events that are fairly balanced 'and bridged by an ascent to heaven'. The similarity is not satisfactorily explained by 'coincidence'. Thomas Brodie, 'Luke's Use of the Elijah-Elisha Narrative', in *The Elijah-Elisha Narrative in The Composition of Luke*, ed. by John S. Kloppenborg and Joseph Verheyden (London: Bloomsbury, 2014), p.6. 'A particularly strong influence on the Lukan ascension narratives comes from the Elijah traditions, esp. the link of the ascension with the subsequent outpouring of the Spirit, the emphasis on the visibility of the ascension [...]'. A.W. Zwiep, *The Ascension of the Messiah in Lukan Christology*, Supplements to Novum Testamentum, 87 (Leiden: Brill, 1997), pp.116, 184-185. See also the recent work of Uytanlet, p.111.

[584] Paul and Barnabas appointed elders in the various churches on a prior occasion (14:23). 'Luke's concern here is on reporting how Paul strengthened the churches through legitimate succession, not on laying down a ceremonial pattern of ordination that must be repeated in subsequent generations'. Mikeal C. Parsons, *Acts*, Paideia (Grand Rapids, MI: Baker Academic, 2008), p.205. No farewell address of Paul to the elders is cited in 14:23 because he was not yet planning to ascend up to Jerusalem and therefore be permanently absent from them. The larger contextual pattern also did not yet align with that of the pattern of Jesus in the Third Gospel.

[585] For example, Felix was succeeded by Porcius Festus as a one-for-one replacement (Acts 24:7) while Stephen, having been prayed over by the apostles (Acts 6:6), only succeeded the apostles in a particular task. Succession involves a continuum of replacement.

[586] Using the language of succession (παρέλαβον), Paul claims that he *received* the gospel from Jesus: 'I want you to know, brothers, that the good news announced by me isn't a human idea. Likewise, I neither *received* it

Paul's farewell speech[588] to 'the Ephesians elders' (Acts 20:18-38) contains these distinguishing markers. Paul passes on to the elders the leadership responsibility (the object of succession) of shepherding the church of God, over which the Holy Spirit has made them (ἔθετο; semantic marker; 20:28) overseers. He entrusts (semantic marker, παρατίθεμαι; 20:32) the elders to God and 'the message of his grace' (the object of what is passed on, a body of teaching; 20:32), a message that 'can build them up' (a way of life; 20:32) and 'give them an inheritance' (τὴν κληρονομίαν, a possession; 20:32). Paul's physical acts of kneeling down, praying, hugging, and weeping with the elders constitute the typological phenomenon indicative of a succession episode (20:36-37).

In addition to these distinguishing markers, Stepp shows that parallel events in the lives of predecessor and successor also constitute typological phenomenon, indicating the presence of succession.[589] A close reading of the texts shows Luke's editorial activity in bringing Acts 20:18-35 into intertextual agreement with Acts 1:1-11, creating parallel succession narratives. The following table (Table 41) reveals how Luke shaped the succession events of Acts 20:18-38 to be a recursion of Acts 1:1-11.

Table 41
Parallels in the Details and Chronology of the Ascension Narratives[590]

Jesus' Successors:[591] the Apostles who are Overseers of the Church (Acts 1)	**Paul's Successors: the Elders[592] who are Overseers of the Church (Acts 20)**

from a human being nor was I taught it. Rather, [I received it] through a revelation of Jesus Christ' (Gal. 1:11-12); 'The ministry I *received* from the Lord Jesus' (Acts 20:24).

[587] Succession can involve the complete replacement of an office or position, such as the case with Elijah-Elisha, Moses-Joshua, or in a more limited sense. Succession can involve passing on a limited task, a body of knowledge, tradition, or limited authority to a subordinate without a significant element of replacement. See Perry L. Stepp, 'Succession in the New Testament World', *KAIROS-EJT*, 10 (2016), pp.161-175; Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle* (Sheffield: Sheffield Phoenix Press, 2005).

[588] Pervo notes that succession is often a key feature of farewell speeches. Pervo, *Acts*, p.526.

[589] We have previously shown in chapter one that not only does Elisha double the miracles of his predecessor Elijah, he also repeats many of them as did Joshua repeat many of his predecessor Moses. According to T.R. Hobbs, *2 Kings*, WBC, 13 (Waco: Word Books, 1985), pp.17-19, such parallels are meant to show the legitimacy of succession from one prophet to another.

[590] The detailed links between the two stories constitute yet another example of narrative interweaving composed by Luke.

[591] 'Jesus, however, clearly designates his "successors"'. Keener, I, p.712.

[592] 'To some extent it may also be true that the Ephesian elders represent the Pauline churches in general'. Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation* (Minneapolis: Fortress Press, 1990), II, p.258.

Location of Ascension Cited: 'From the Mount of Olives' ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος (1:12)	Location of Ascension Cited: 'From Miletus' Ἀπὸ δὲ τῆς Μιλήτου (20:17)
Central Role of Jesus: 'I wrote the first account, O Theophilus, about […] Jesus (1:1)	Central Role of Jesus: 'I have declared to both Jews and Greeks […] and have faith in the Lord Jesus' (20:21)
Time: 'Until the day' ἄχρι ἧς ἡμέρας (1:1)	Time: 'From the first day' ἀπὸ πρώτης ἡμέρας (20:18)
Jesus' Successors: 'given orders to the apostles' ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο (1:2)	Paul's Successors:[593] 'summoned the Elders' μετεκαλέσατο[594] τοὺς πρεσβυτέρους τῆς ἐκκλησίας (20:17)
Jesus' Credibility: 'He showed himself alive to these men [apostles] and gave many convincing proofs […] appeared to them over a period of forty days' (1:3)	Paul's Credibility: 'You [Elders] yourselves know how I lived the whole time I was with you […] you know […] taught you publicly and from house to house' (20:18-20)
Jesus' Suffering: 'After his [Jesus] suffering' (1:3)	Paul's Suffering: 'with the trials that happened to me' (20:19)
Jesus' Message to the apostles: 'Spoke about the kingdom of God' (1:3)	Paul's Message to the Elders: 'declared […] must turn to God in repentance and have faith in our Lord Jesus Christ' (20:21)
Jesus' Personal Presence with the apostles: 'While he was with them' (1:4)	Paul's Personal Presence with the Elders: 'The whole time I was with you' (20:18)
Jerusalem: 'Do not leave Jerusalem' (1:4)	Jerusalem: 'Bound[595] by the Spirit, I am going to Jerusalem' (20:22)
Wait: 'But wait' ἀλλὰ περιμένειν (1:4)	Wait: 'Await me' με μένουσιν (20:23)
Spirit-led Jesus: 'Giving orders through the Holy Spirit' (1:2); 'You will be baptized by the Spirit' (1:5)	Spirit-led Paul: 'The Holy Spirit warns me' (20:22); 'Bound by the Spirit' (20:22)
Time Notation: 'When they had gathered together' (1:6)	Time Notation: 'When they arrived' (20:18)
Role of the Spirit in the successors: 'When the Holy Spirit comes upon you' (apostles) (1:8)	The Role of the Spirit in the successors: 'The Holy Spirit has appointed you' (elders) (20:28)

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[593] It is significant that in each succession narrative, while the predecessor is one man (Jesus, Paul), the successors are multiple in number. Jesus did not transfer his authority to one apostle. Neither did Paul transfer his authority to one elder. It was the group of eleven apostles that succeeded Jesus and carried on his work. It was the group of multiple elders that succeeded Paul and carried on his work. 'It is important to notice that there was a team of presbyter-bishops who shared the responsibility of pastoral leadership in this church'. Peterson, p.563. Presumably, one of the original twelve apostles yet remained alive. Yet, Paul does not transfer his authority to any one of the living apostles, but to a group of elders. The depiction of Paul transferring church leadership authority to the elders does not show him to be the successor *par excellence*, but places him on the same level as the original twelve. Paul is equal in authority to the twelve. It is noteworthy that it is not Peter, but Paul, who is portrayed as passing on the baton of leadership.

[594] 'To summon someone with considerable insistence and authority'. J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York, NY: United Bible Societies, 1988), 33.311. 'Such language highlights the solemnity of the occasion' (Peterson, p.563).

[595] δεδεμένος, perfect passive participle of δέω, 'to bind or tie'.

Unknown Future: 'It is not for you to know the times or dates' Οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς (1:7)	Unknown Future: 'Not knowing what will happen to me' μὴ εἰδώς (20:22)
Receive: 'You will receive [λήμψεσθε] power' (1:8)	Receive: 'the ministry that I received [ἔλαβον] from the Lord Jesus' (20:24; Gal 1:11-12)
Jesus' Commission to his Successors: 'You will be my witnesses' (1:8)	Paul's Commission to his Successors: 'To be shepherds of the church of God' (20:28)
Jesus' Departure: 'He was taken up before their very eyes' (1:9; Luke 24:51)	Paul's Departure: 'After my departure'; 'accompanied […] to the ship' (20:29, 38)
Jesus Hidden from them: 'Cloud hid him from their eyes' ἀπὸ τῶν ὀφθαλμῶν αὐτῶν (1:9)	Paul's Hidden from them: Never see him again οὐκέτι ὄψεσθε (20:25)
After Jesus' Departure: λευκαῖς[596] (1:10)	After Paul's Departure: λύκοι (20:29)
Ascension: 'Jesus who *was taken* from you into heaven' ἀναλημφθεὶς (1:11)	Ascension: 'We made preparations and *ascended* up to Jerusalem' ἀνεβαίνομεν (21:15)
Successors witness[597] Jesus' departure: 'while they were watching, he was lifted up (1:9), 'as you have seen him go' (1:11)	Successors witness Paul's departure: 'They were not going to see him again. Then they accompanied him to the ship' (20:38)
Apostles: 'chosen by Jesus' (1:2)	Elders/Overseers: 'appointed by the Holy Spirit' (20:28)
Three Years: 'In my former book […] I wrote about all that Jesus began to do and teach until the day he was taken up to heaven' (1:1)	Three Years: 'Remember that for three years, I never stopped warning each of you' (20:31)
Apostles are called Overseers by the authority of the Holy Spirit: 'The Scripture had to be fulfilled which the Holy Spirit spoke long ago […] may another take his place of the overseer' γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν […] Τὴν ἐπισκοπὴν[598]αὐτοῦ λαβέτω ἕτερος (1:16, 20)	**Elders are appointed Overseers[599] by the authority of the Holy Spirit**: 'Among which the Holy Spirit has appointed you overseers' ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους (20:28)

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[596] λευκαῖς and λύκοι share two consonants and two vowels, all in the same sequence, thus qualifying as an example of phonological resonance.

[597] Cf. 2 Kings: 'Elisha *saw* this', i.e., Elijah's ascension to heaven (2:12). 'His right to succession is dependent upon seeing his Master' (Hobbs, pp.17, 21).

[598] It is important to understand that Luke uses this leadership term only twice in Acts: it is striking that both usages occur only in the only succession narratives in Acts. The first usage occurs in the context (Acts 1:15-26) of replacing the (deceased) apostle Judas with an individual who met the apostolic qualifications (1:21-22). Who can succeed Judas? Peter claimed that Ps. 109:8 *must* be fulfilled, a prophecy which anticipates Judas' replacement with a qualified successor designated as an 'overseer'. Luke, thus, shows that the apostles in fact were overseers. The first use of τὴν ἐπισκοπὴν in Acts 1:20 anticipates Luke's second (and final) use of the same term in the succession narrative of Acts 20:28. The Elders, successors of Paul, are also referred to as τὴν ἐπισκοπὴν ('overseers'; cf. Titus 1:5-9 where the same fluctuation between Elder and Overseer occurs). Jesus' apostles, his successors, and the Elders, Paul's successors, are identified by the same term: τὴν ἐπισκοπὴν (overseers). No other group or individual (with the exception of Jesus in 1 Peter 2:25: ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν) in the New Testament receives this official designation. By divine appointment, the twelve apostles and the Elders share the same position of oversight in the church. The apostles

The table shows abundant evidence supporting our assertion for a parallel construction, occurring at many linguistic levels—syntactic, semantic, lexical, sequential, phonological, and thematic. The events of Jesus' departure and Paul's departure also follow the same chronological sequence from beginning to end and share parallel flow of the key issues and thought.

It is noteworthy that Luke uses the term 'overseers' only twice in Acts, but only in succession narratives. The apostles are called overseers (ἐπισκοπὴν) in Acts 1:20 at Jesus' departure and the elders are also called overseers (ἐπισκόπους) in 20:28 at Paul's departure, having been appointed (ἔθετο) by the Holy Spirit. With Paul's departure, the elders (plural) now assume the oversight of the church[600] under the Spirit's guidance that the apostles (plural) previously discharged under the Spirit's guidance.

The explanation that seems best to account for these distinguishing features is that Luke shaped the narrative events so that the key elements in the changing of the guard from Jesus to the apostles in Acts 1 were repeated with variation in the changing of the guard from Paul to the Ephesian elders in Acts 20. The succession story of Paul's permanent departure from the elders and ascension to Jerusalem was composed to follow the succession story of Jesus' permanent departure from the apostles and ascension to heaven. The narrative of Acts 20:18-38 is a recursion of Acts 1:1-11.

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are foundational in nature and, therefore, temporary overseers (Eph. 2:20; τῷ θεμελίῳ: 'beginnings of something coming into being', BAGD 355-566; BAGD 449; the genitives 'apostles and prophets' are genitives of apposition: 'the foundation consisting of apostles and prophets'. Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), p.399 (cf. Rev. 21:14). The Elders are nowhere stated to be foundational in role. They are to be permanent overseers in the church. They carry on the unfinished task of the twelve apostles to shepherd the church of Jesus. Luke makes explicit the leadership connection between Jesus' apostles (his successors) and the Elders, Paul's successors (Titus 1:6-7; 1 Peter 5:1-4).

[599] 'It is significant that both here and in Acts 20 the men are first introduced as Elders (Acts 20:17), but when the context shifts to the governing responsibilities, Paul switches to the designation overseer (20:28), the title that is more descriptive of their function'. William D. Mounce, *Pastoral Epistles,* WBC, 46 (Nashville, TN: Thomas Nelson, 2000), p.390.

[600] This is supported by the evidence of the role of elders/overseers in the church: Phil. 1:1; 1 Tim. 3:1ff; Titus 1:5ff; 1 Peter 5:1-5.

We propose, then, that Luke intended the reader to receive the impression that Paul's farewell address to the elders,[601] the summarizing climax of his mission,[602] and his establishing a succession of leadership (Acts 20:18-38), was cast as a recursion of Jesus' farewell address to the apostles, the summarizing climax of his earthly mission, and his establishing a succession of leadership (1:1-11). The author does not tell readers explicitly that the succession account of Paul and the elders resembles the succession account of Jesus and the apostles. Rather, he shows readers by way of recursion. As Talbert argues:

> The Lukan Paul has been faithful to the Lukan Jesus […] The older generation (Paul) is departing: the mantle of leadership is passing to the younger generation; and the new leadership is challenged to be as faithful as its predecessors.[603]

It is important to observe that, just as in the case of the succession account of Elijah and Elisha, a major pivot in the narrative, both episodes in Acts serve as major pivots in the stories of Jesus and Paul.[604] With Jesus' redemptive work on earth now finished, he ascends to heaven. The succession account in Acts 1:1-11, then, becomes a major pivot as his apostles carry on the unfinished task and guarantee the continuity and authenticity of the proclamation. Paul's farewell indicates that the last chapter about his mission has now been written. The succession account in Acts 20:18-38, then, acts as a major pivot in the flow of events. The elders will carry on the unfinished task and guarantee the continuity and authenticity of the Christian message.[605] Talbert argues: 'The Third Gospel gives an account of the founder of the community while Acts offers a narrative about Jesus' successors'.[606]

Luke's burden has been to wage a major battle to sanction Paul by demonstrating that the entire pattern of his major experiences, beginning with his abrupt turnaround in Acts 9,

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[601] 'This speech to the Ephesian elders is a farewell address' (Schnabel, *Acts,* p.829).

[602] Christopher Mount, *Pauline Christianity: Luke-Acts and the Legacy of Paul*, NovTSupp, 104 (Leiden: Brill, 2002), p.128.

[603] Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary*, Reading the New Testament, 5 (Macon, GA: Smyth and Helwys, 2005), pp.183-184. In support of Talbert, Pervo comments: 'This is to say that Talbert's proposal that Acts is a "succession narrative" following a biography of the founder (Gospel of Luke) is an important observation, perhaps an important half-truth'. Pervo, *Acts*, p.527.

[604] 'Probably Luke has more in mind in these parallels than a mere literary technique; he may think in terms of succession narratives (as with Moses-Joshua, Elijah-Elisha parallels in the OT)'. Keener, I, p.568.

[605] Of the responsibility of the elders, Bruce writes, 'In due course Paul and all the apostles passed from earthly life; but the apostolic teaching which they left behind as a sacred deposit to be guarded by their successors, preserved not merely in their memory of their hearers but in the sacred scriptures of the NT canon, remains with us today as the word of God's grace'. Bruce, *Commentary on the Book of Acts*, p.418.

[606] Talbert, *Reading Acts*, p.xxii.

closely resembles the pattern of Jesus' major events. The more Paul's actions correspond to Jesus, the more plausible his role as his chosen witness, bona fide apostle, and successor becomes. The more Paul resembles Jesus especially in leadership roles, the more his relationship to him is guaranteed and divine approval is assured.

Summary

We have argued in this chapter that Luke's story of Paul in Acts[607] is not composed simply as a series of events, but a recursion of Jesus' life portrayed in the Third Gospel, the most comprehensive,[608] the most sustained, and the most profound imitation—yet not openly expressed—of Jesus in the NT. In some of its major episodes, with its key characters, even in its minute details, the comprehensive pattern of Jesus' life, from birth (Luke 2) until ascension to heaven[609] (Luke 24:50-51; Acts 1:1-11), is reproduced by means of recursion and narrative interweaving in the story of Paul. Luke depicts Paul doing what Jesus did. He narrates his case for Paul by showing rather than through telling. It is unlikely, once this narrative plotting[610] is pointed out, that the reader does not observe this parallelism and does not receive the impression of a close resemblance of Jesus by Paul.

What, then, is the most reasonable explanation for this vast network of subtle but copious correspondences? This is not the only available hypothesis, but I argue that the explanation that seems best to account and appears most convincing for this strategic arrangement of Paul's life was first to overcome the skepticism many entertained toward Saul of Tarsus, once the notorious opponent of Jesus and the church.[611] He came to the stage as a die-hard

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[607] 'When reading Acts as volume two of Luke-Acts, an ancient auditor would have been aware that this is a succession narrative' (Talbert, *Reading Acts*, p.xix).

[608] 'It contains St. Paul's personal history, to the exclusion of that of the other apostles. St. Paul's name occurs 100 times, while nine out of the twelve original apostles are mentioned only once, and that in the bare list of names in chapter I; sixteen chapters out of fifty-two in the whole work—and these the last sixteen—being taken wholly and solely with St. Paul and his sayings and doings, his feelings, hopes, fears, thoughts, wishes, and even visions' (Evans, I, p.56).

[609] Luke's depiction of Jesus' ascension to heaven answers the most fundamental question of Jewish Scripture: 'Who shall ascend the hill of YHWH? And who shall stand in his holy place?' (Ps. 24:3); 'O Lord, who shall sojourn in your tent? Who shall dwell on your holy hill? (Ps. 25:1); for further study of how Jesus' ascension answers these fundamental questions, see L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT (Downers Grove, IL: IVP Academic, 2015).

[610] That is, the author's compositional strategy.

[611] Luke appears to have multiple purposes for his second volume. With others scholars such as Keener, I view Acts as including a major apologetic for Paul. Bruce observes: 'It is plain that Paul is Luke's hero' (Bruce, *The Acts of the Apostles*, p.32). Keener observes: 'Although Paul is not the only 'hero' or protagonist in Acts, he is the climactic one, and receives more comment than any other nondivine characters (with Peter coming in second)' (Keener, I, p.222).

adversary, persecuting the church (Acts 7:58; 8:3), striving to imprison Jesus' followers (Acts 9:1ff), feared by people both outside (Ananias, Acts 9:13) and inside Jerusalem (disciples, Acts 9:26). Long after his conversion, Saul continued to arouses suspicion within and without the church (Acts 21:2-21). As early as 49 BCE[612] it was already well known to the recipients of the Galatian correspondence—geographically a considerable distance from Jerusalem—of Paul's previous way of life in Judaism, how he savagely persecuted the church of God and tried to destroy it (Gal. 1:13; Phil 3:6).[613] Paul's rivals, it appears from the Galatian correspondence, suggested that his apostleship was conferred by human beings, such as from the original twelve, derivative in source and subpar, rather than being divine (Gal. 1:1; 2:1-10). Keener argues:

> Paul was defending his gospel more than himself (Gal. 1:8), but by challenging Paul's full reliability his critics thereby also challenged the gospel message that Paul had received from the Lord (1:11-12, 16; cf. 2 Cor. 1:17-22).[614]

Paul himself conceded his former résumé with a three-fold characterization: a blasphemer, a persecutor, and a violent man (1 Tim. 1:13). His prior résumé is sufficient grounds to doubt, even deny that Paul was an apostle as the later Corinthian correspondence suggest (1 Cor. 9:1-3; Gal. 5:11; 6:17; 2 Cor. 3:1-3; 12:11-12).

Even in Rome itself, there are hints that Paul was received without full support and even lingering suspicion. In writing to the Philippians, Paul indicated that, except for Timothy, he had no one else with him he could trust to take a genuine interest in their welfare (Phil. 2:19-24). Paul also seems to suggest that he was a victim of Jewish-Christian jealousy from within the church at Rome (Phil. 1:15-17). And as he indicates, there was no one from the Roman church who stood with him at his first trial; they all deserted him (2 Tim. 4:16). And why was Paul staying in his own rented quarters? Was there no one in the church at Rome who would be willing to accommodate him? And, finally, in his previously written letter to the Roman church, Paul affirms that he is not ashamed of the gospel in order to overcome suspicion that he dared not come there with his gospel (Rom 1:16).

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[612] Donald Guthrie, *New Testament Introduction* (Downers Grove, IL: Intervarsity Press, 1970), p.458.

[613] '[…] Acts gives three accounts of Paul's conversion to answer those Corinthians and Galatians who denied Paul's apostleship'. A.J. Mattill, Jr., 'The Purpose of Acts: Schneckenburger Reconsidered', in *Apostolic History and the Gospel: Biblical and Historical Essays presented to F.F. Bruce on his 60th Birthday,* ed. by W. Ward Gasque and Ralph P. Martin (Grand Rapids, MI: Eerdmans, 1970), p.111.

[614] Craig S. Keener, *Galatians: A Commentary* (Grand Rapids, MI: Baker Academic, 2019), p.48.

Paul is on trial in the mind of readers. There is no time for delay, but an immediate need for a robust defense, one comprehensive in scope, persuasive in content, even compelling in nature. Luke had accompanied Paul for a portion of the journey to Rome, including the three-month stay on Malta, arriving in Rome in 60 BCE.[615] Those three months and two years provided the time necessary for Luke to consider the past events, reflect on the remarkable correspondences of the experiences of Paul with the episodes in Jesus' life, and compose a two-volume, stout defense. Mattill argues:

> In Rome, during Paul's imprisonment, the striking parallel between Paul and the Lord became a dominant feature of Luke's writing, so that to a remarkable degree Gospel and Acts correspond […] Luke must hasten to publish his two-volumes while the conflict was intense, even before Paul's two-year imprisonment was ended […] a defence of the Apostle of the Gentiles […].[616]

Luke was now presenting him as a striking contradiction to all that they had heard, a proponent of and true apostle and witness of Jesus, shaping his narrative to allay suspicion of Paul. Many within the church[617] also contested Paul's role as equal to the original twelve (1 Cor. 9:1-3: 'Am I not an apostle? Have I not seen Jesus Christ our Lord? Even though I may not be an apostle to others, surely, I am to you! For you are the seal of my apostleship').[618] Paul's apostleship was at stake in Corinth. This is partly the reason for the unleashing of his vigorous statements of defense. As is indicated in other portions of his

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[615] Bruce acknowledges that no certain date can be posited for the place or writing of Acts, but he lists seven considerations as to why Acts was written at Rome during the time (60-62 BCE) Paul waited to face Caesar. See Bruce, *The Acts of the Apostles*, pp.11-12. But in the final 1981 edition of his *Commentary on the Book of Acts*, Bruce suggests that if one dates the writing earlier than the persecution of 64, then 'we find a reasonable life-setting for the work'. But, he concedes, the exact date must remain uncertain and it is an unimportant question by comparison with the authorship and historical character of the work. Bruce, *Commentary on the Book of Acts*, pp.22-23. As to the various authors who interact with the Jesus-Paul parallels that we have consulted, the following dates have been suggested: Rackham, 64 CE; A.J. Mattill Jr., during Paul's two-year Roman imprisonment; I.H. Marshall, 'towards 70'; Munck, at the beginning of the sixties, somewhere between Paul's two-year stay as a prisoner of Rome and his death during the reign of Nero—some time before the persecution of the Christians began, Goulder, 80-85 CE; Martin, 80s CE; Tannehill, 80-90 CE; Maddox, 80s CE; Barrett, late 80s CE; Talbert, 'early sixties to early second century'; Windisch, 80s-90s CE; Longenecker, 64 CE; Schnabel, 'not long after 62 AD'; Bock, 'in the late 60's'; Denova, undecided, though leans for the Flavian Period (69-96 CE), 'The date of Luke-Acts remains a frustrating problem'; Kuhn, '70-90 is most likely'; the latest date argued for is 115-120 by Richard I. Pervo. 'I have proposed that the evidence points to a date c. 115, or 110-120. That evidence is debatable—were it otherwise, the matter of date would have been unimpeachably established long ago […]' Richard I. Pervo, *Dating Acts: Between the Evangelists and the Apologists* (Santa Rosa, CA: Polebridge Press, 2006), p.343.

[616] Mattill, Jr., 'The Purpose of Acts', pp.119, 122.

[617] Bruce observes: 'Paul, in a number of his epistles, found it necessary to defend his apostolic status against those who denied it, and appealed in support of his claim to the "signs of an apostle" which attended his ministry' (Bruce, *Commentary on the Book of Acts,* p.24).

[618] Cf. 1 Cor. 15:8-10a; Gal. 5:11; 6:17; 'I do not think I am in the least inferior to those super apostles' (2 Cor. 11:5; 12:11-12).

letter (4:1-5; 5-6; 14:36-37), due to doubt and skepticism, Paul was experiencing a crisis of authority. In fact, even as late as Paul's final trip to Jerusalem, Jerusalem Christians had been informed that Paul was anti-Law, causing the Elders of the church to urge Paul to take conciliatory steps to alleviate this misinformation (Acts 21:21-26).

The apologetic claim[619] for Saul/Paul's role to be a true apostle of Christ, preaching the same Gospel, possessed of equal and full apostolic authority, equal in success, hand-picked to be Jesus' witness to Jews and Gentiles is implausible, perhaps one might suppose incredible to Theophilus (Luke 1:1-5; Acts 1:1-4) and Luke's wider reading audience. Luke also uses many other legitimating techniques to rehabilitate Paul in response to the bitter allegations of anti-Judaism, anti-Mosaic Law, anti-Temple, and being anti-Roman.[620] But he appears to reserve the wide use of Jesus-Paul recursions to overcome the understandable suspicion that Saul was a merciless adversary of Jesus and his people and to demonstrate divine approval of his elevated role of a true apostle.

The three-fold repetition of Paul's call suggests, as Rothschild argues, a serious lack of audience confidence in its credibility.[621] Luke rewinds the story of Paul's radical turnabout back to the original setting where Jesus mercifully interrupts Saul's murderous intentions and retells it twice with additional details. This flashback provides the reader with a second and third look at the pivotal event. This resumptive repetition demonstrates to his readers that Saul's transformation was both radical and of fundamental importance. Its two-fold repetition ensures the credibility of his profound turnabout and demonstrates

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[619] Luke's case for Paul supports and matches Paul's own claim of a divine call to apostleship: Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1.

[620] Evans argues that even the account of the selection of Matthias as a replacement for Judas Iscariot was included in order to sanction Paul's apostleship. 'The reason why the Book of Acts opens with the detailed account of the selection of an Apostle who, though not one of the original Apostles, was yet numbered with the Eleven Apostles (Acts 1:26) appointed by Christ Himself, and who then, instantly and forever disappears from the horizon of the historian—the reason of this seems to be that the writer may demonstrate that St. Paul might be a true Apostle of Christ, might be entitled to be numbered with the other Apostles and to exercise the same apostolic authority (cf. Gal. 2:7-9), although he was not one of the original Twelve who had known Christ after the flesh (2 Cor. 5:16). St. Paul was not whit Matthias'. H. H. Evans, *St. Paul: The Author of the Acts of the Apostles and of the Third Gospel* (London: Wyman & Sons, 1886), II, p.160. See also, 'The Spirit's role in Paul's calling and 'baptism' (9:7-11), subsequent miracles (e.g., 14:8-18; 19:11-14; 20:7-12), prophetic utterances (e.g., 20:22-33; 27:13-44) and directing his ministry (e.g., missionary calling, 13:2; final imprisonment, 20:22; 21:7-11), validate his ministry and identify him as a prophetic successor of Jesus'. Carl N. Toney, 'Paul in Acts: The Prophetic Portrait of Paul', in *Issues in Luke-Acts*, ed. by Sean A. Adams and Michael W. Pahl (Piscataway, NJ: Gorgias Press, 2012), 239-261 (p.258).

[621] Rothschild, p.136. Paul's denial of Christ, illustrated by his persecution of the disciples prior to his conversion and commission corresponds to Peter's denial of Christ and commission (Luke 22:32).

divine approval.

We have argued that there is a distinct parallelism running through Acts drawn by the author between Peter and Paul and also a comprehensive parallelism running concurrently between our Lord himself in the Third Gospel and Paul in Acts. Once this compendious parallelism is pointed out, readers can be certain that though he was once a vigorous opponent, Paul is now a genuine convert, equal in success and apostolic authority with Peter, a true apostle of Jesus and proponent of his movement and message, handpicked by the Lord to be his successor and witness.

CONCLUSION

Paul: Jesus' Chosen Witness, Genuine Apostle, and Legitimate Successor

Evans, Mattill, and Brawley argued that Luke waged a major battle for the defense of Paul in Acts using parallels with Peter and Jesus to establish his legitimacy. Building on that foundation, we have advanced their case by showing that Luke's use of recursions is more extensive than previously thought. By means of a comprehensive network of recursions that include key events and major characters, spanning the narrative of Paul's experiences, the author attempts to allay suspicion, doubt, even denial and to establish certainty in the minds of readers about his apostleship by showing that he resembles his Master, Jesus.

Luke, persuaded of the need for a robust and convincing defense of Paul, prepared readers for the Paul-Jesus recursions by aligning select portions of the Pauline accounts to resemble Peter, an established apostle in reader's minds due to his close association with Jesus, episodes which indirectly reminded readers of the Lord in the Third Gospel. Without laying this foundational step (showing Paul as Peter), casting Paul as Jesus may have been too much of a stretch for skeptical readers. The chasm between them was wide and deep. But after paving the way via the Peter-Paul parallels, we propose that readers would be better prepared to see and accept that Luke organized the raw materials from Paul's life[622] to compile his portrait to resemble Jesus. The parallels of Peter and Paul potentially bridge the gap between Paul and Jesus.

The narratives of Acts 9-28 contain a chain of key figures and major events strategically aligned through recursion to correspond to the key figures and major events in the portrait of Jesus in the Third Gospel. Each key figure and major event form an extended thread, providing literary continuity, consistently showing Paul's organic resemblance to Jesus and thus to rehabilitate Paul's reputation. The author's chain of resemblance is a non-negotiable strategy in supporting his claim that Paul is a true apostle and legitimate successor of Jesus. The latter cannot be achieved without the former.

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[622] 'The salient features of Paul's operations dominate the narrative more than the story of the extension of the Gospel as such'. Robert L. Brawley, *Luke-Acts and the Jews: Conflict, Apology, and Conciliation* (Atlanta, GA: Scholars Press, 1987), p.69.

The cumulative picture of the pattern of Jesus' life repeated by recursion in the pattern of Paul's life, then, supports the implausible claim that Saul of Tarsus, who came to the stage as an antagonist of the resurrected Jesus, a threat to his followers, an inferior and even inauthentic apostle to congregations, still arousing opposition inside and outside the church, became—through Jesus' direct intervention (Acts 9, 22, 26)—his chosen witness, his legitimate, though temporary successor, an apostle equal to Peter.[623] Paul, then, takes an equal place alongside Peter as a true apostle, an authentic witness of Jesus entitled to be numbered with the other apostles, preaching the same Gospel with equal authority and achieving the same results. The role of Paul, cast as Jesus, as Peter before him, guarantees the authenticity and continuity of the good news of the Savior.

It is Paul, the former enemy, without the credentials of having been one of the original twelve, and not Peter, nor John, nor James or any other of the twelve apostles, who bears such striking literary resemblance in pattern to Jesus in Acts[624] who passes on this mantle of leadership. Luke's compiling of Paul's résumé marshals sufficient evidence to correct the suspicion and prejudice[625] against Paul and to dissolve uncertainty or doubt in the mind of

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[623] The term 'temporary' is chosen to show that while Paul is Jesus' legitimate successor, his role is temporary in scope; he too will eventually die but not be raised from the dead after three days. Paul, in addition to Peter and John, are the major characters, chosen by Jesus, whose task it is to interpret and explain the theological implications of the life, death, resurrection, and ascension of Jesus. Their work in Acts, reminding readers of Jesus via recursion, guarantee the authenticity and continuity of the Christian message. Their roles in narrative form in Acts are then supplemented and affirmed in the NT epistles which bear their name. Luke's depiction of them as Jesus' chosen witnesses, and legitimate successors in Acts perhaps offers the readers evidence of their legitimate qualification for writing. Just as a 'driver's license' is the official government-issued document that gives motorists official qualification to drive vehicles on its roads and highways, so also Acts might be the document—the 'license' or compelling résumé—that provides official qualification for Peter, John, and Paul to spell out in letter form the implications of Jesus' work to his new church ('Acts as Writing License' or 'Acts as Apostolic Résumé').

[624] It is striking that the qualification for the character to replace Judas as the twelfth apostle was, according to Peter, one who 'accompanied us the whole time the Lord Jesus came and went among us, beginning from John's baptism to the time he was taken up from us' (Acts 1:21-22). Despite the fact that Paul was not physically 'with Jesus and the twelve', the actual pattern of his life from conversion—parallel to Jesus' birth—until house arrest in Rome in fact imitated the 'whole' life of Jesus. No other apostle—even of the original twelve—is depicted in such a comprehensive and minute manner. Thus, Paul more than qualifies for the role of Jesus' legitimate apostle and temporary successor according to Peter's criteria. Why Paul was chosen for this task of imitation is a question that lies outside the scope of this study. We suggest, nevertheless, that the striking nature of Paul's conversion and wholesale turnabout from arch enemy to stalwart successor constitutes the prime example of the saving power of the Gospel (Rom. 1:16-17; 1 Tim. 1:12-17) he proclaimed. While Peter and John had their weaknesses and failures, none could say with Paul: 'I am the *first* of sinners' (1 Tim. 1:15-16). We also suggest that Luke's portrayal of Paul as Jesus' legitimate successor lays the necessary foundation for Paul's extensive literary contribution to the New Testament and his role as the dominant expositor of Jesus' life, death, resurrection, and ascension to heaven.

[625] 'On y verra (dans l'histoire) qu'il écrit principalement pour un public prévenu contre l'un des deux chefs de l'Église [i.e., St. Paul] et don't il veut corriger les préjudgés'. Édouard Reuss, *Histoire de la Théologie Chrétienne au Siècle Apostolique*, 3rd ed. (Strasbourg and Paris: Treuttel & Wurtz, 1864), II, pp.77-78.

Theophilus (and the reading or listening audience) and thus to support Luke's claim of succession as plausible, even certain (ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, Luke 1:4).

So, Theophilus and readers like him, could know for certain[626] that Paul, once Saul, the former antagonist of Jesus, abuser and threat to his church, in fact became his chosen vessel, hand-picked witness to the Gentiles (Acts 9:15), and legitimate, though temporary, successor. Luke's comprehensive portrait of Paul functions as an irresistible apology for Paul and his Gospel.

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[626] τὴν ἀσφάλειαν (Luke 1:4).

APPENDIX ONE

PARALLELS: MAJOR CHARACTERS

Space limitations prohibit us from providing additional examples of the use of recursion to draw parallels connecting major characters that played pivotal roles in the portrayals of Jesus and Paul. There is sufficient textual evidence, however, to warrant their inclusion in our work.

The Depiction of Agabus is a Recursion of the Portrayal of Anna

Luke often uses the principle of two witnesses to confirm his claims and announce the identity and task of Jesus. Immediately following the prophecy of Simeon (Luke 2:25-35), Luke adds a second witness, a woman (2:36-38). The first witness was a man. The second is a woman: Anna the prophetess. She too finds a prophetic counterpoint in the narratives of Saul/Paul in the person of Agabus (Acts 11:27-30).

The table will show that both witnesses are introduced with their prophetic roles. An analysis of the table will explain some of the peculiarities that Luke has introduced into the Luke and Acts text. While Luke omitted mention of Simeon's tribe or father or details of his marriage, he includes these facts about Anna. These additional comments—Anna was from the tribe of Asher and was the daughter of Phanuel (Luke 2:36)—serve to provide the necessary intertextual ties to intertwine the parallels narratives of Anna and Agabus. This technique is consistent with Luke's strategy of tying episodes together into narrative bundles so as to make conspicuous the connections between characters and actions. The additional comment that Philip had four daughters who prophesied (Acts 21:9), which appears to serve no purpose in the Acts narrative, finds congruency in the portrayal of Anna in Luke. The following table shows many examples of narrative details (the mention of seven years, the age of 84, virgin) which seem fortuitous until the parallel passage in Acts 21 is consulted. Such details constitute Luke's strategy of creating a web of threads to interlace two narratives into concord (Table 42).

Table 42	
Jesus' Role in Connection to Israel's Redemption is Confirmed by Anna the Prophetess in Jerusalem (Luke 2:36-38)	**Saul's Future Suffering is Confirmed by the Prophet Agabus, who was from Jerusalem, in the house of Philip[627] in Caesarea** (Acts 11:27; 21:10-16)
Ἅννα 'There was a prophetess, Anna' (2:36)	Ἅγαβος 'A prophet named Agabus' (21:10)
προφῆτις 'A prophetess' (2:36)	φροφητεύουσαι 'Daughters who prophesied' (21:9)
Θυγάτηρ Φανουήλ 'Daughter of Phanuel' (2:36)	θυγατέρες τέσσαρες 'four daughters' (21:9)
'Anna was a widow' (2:37)	Four daughters were unmarried (21:9)
ἔτη ἑπτά 'Lived with her husband seven years' (2:36)	ἐκ τῶν ἑπτά 'One of the seven' (21:8)
τῆς παρθενίας αὐτῆς (2:36)	παρθένοι (21:9)
ἐν ἡμέραις πολλαῖς (2:36)	δὲ ἡμέρας πλείους (21:10)
Praying and fasting (2:37)	'Weeping and breaking my heart' (21:14)
'Done everything required by the Law' (2:39)	'The Lord's will be done' (21:14)
'Home town of Nazareth' (2:39)	He was from Cyprus (21:16)
κατ᾽ ἔτος (2:41)	Μετὰ δὲ τὰς ἡμέρας ταύτας (21:15)
Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ᾽ ἔτος εἰς Ἰερουσαλὴμ (2:41)	ἀνεβαίνομεν εἰς Ἱεροσόλυμα (21:15)

It is important to understand the corresponding roles that Anna and Agabus serve in Luke's composition. Both Anna and Agabus constitute a second witness to a prior prophecy. Simeon was the first independent witness to the identity of the young Jesus and the future role he would fulfill. Anna, a second witness, with impeccable credentials,[628] adds confirmation as a gender-doublet. Ananias was the first witness who heard from Jesus that (newly converted) Saul would suffer many things for his sake (Acts 9:15-16). Agabus becomes the second witness to this prophecy about Saul's future suffering[629] (21:10-11). His prophecy about

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[627] Though Luke suppresses the location (Caesarea-Philippi; Matt. 16:13) of Jesus' first passion prediction in Luke 9:22-23, he includes the location of Agabus' prediction of Paul's suffering: Caesarea in the house of Philip (Acts 21:8). Predictions for Jesus' and Paul's suffering each occur three times (Luke 9:22, 44; 18:31-33; Acts 20:33; 21:4, 11).

[628] 'Anna's prayerful worship is continual and persistent (cf. 'night and day'), a consistent characteristic of faithful prayer as Luke portrays it. In context, her devotion to God in fervent prayer embodies the eschatological hopes concerning Jerusalem's redemption, hopes that she entertains together with the wider ambience of temple attendants she is addressing with the message of Jesus (v. 38)'. Geir Otto Hölmas, *Prayer and Vindication in Luke-Acts: The Theme of Prayer within the Context of the Legitimating and Edifying Objective of the Lukan Narrative* (London: T. & T. Clark, 2011), p.76.

[629] Agabus' prophecy about Paul recurs in 28:17. Compare the verbal and contextual equivalencies of Agabus' words, τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτως δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν in 21:11 with Paul's own testimony, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων in 28:17.

Paul's passion is almost verbatim to Jesus' prophecy of his own passion.[630] So, the double prophecies about Jesus' suffering correspond to the double prophecies of Paul's suffering. Just as Anna is a second witness, so also Agabus is a second witness. Anna is introduced as a prophetess from the tribe of Asher. This notation places her in the same category with prophetesses from prior history: Miriam (Ex. 15:20), Deborah (Judg. 4:4), Huldah (2 Kings 22:14), Noadiah (Neh. 6:14). As a prophetess, she is an inspired mouthpiece of Israel's God. Her prophetic statements about the infant Jesus will add credibility to Simeon's prior statements in the minds of readers.

We suggest that the author employed the extraneous details in the Agabus episode ('daughters who prophesied, four daughters, unmarried—παρθένοι, one of the seven') to bring it into literary alignment with the Anna episode. The Agabus episode is a recursion of the Anna account.

The recursion is intended to leave the impression on the reader's mind that just as a second witness, a prophet, confirmed Jesus' identity, so also a second witness, a prophetess, also confirmed Paul's identity.

John the Baptist/Stephen

There is no more important figure in Jesus' life than John the Baptist. He served to prepare the way for Jesus (Luke 1:17, 76-79; 3:1-6). Since Luke has arranged corresponding counter figures for two key characters in Jesus' early experience (Anna and Agabus), it is not without reason that we might anticipate the same technique with a third figure. If the way for Jesus into Israel's life was paved by a forerunner, then the way for Saul might also be paved by a matching forerunner. Our analysis suggests that Luke depicts Stephen as a forerunner of Saul.

The preparatory works of John the Baptist and Stephen, aligned together by means of narrative interlacing, are reflected in the following chart (Table 43).

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[630] 'Then Jesus […] said, "Look, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be handed over to the Gentiles"' (Luke 18:31-32); 'The Holy Spirit says this: "This is the way the Jews in Jerusalem will tie up the man whose belt this is, and will hand him over to the hands of the Gentiles"' (Acts 21:11).

Table 43	
Preparing for Jesus The Proclamation of John the Baptist in Luke	**Preparing for Saul/Paul** The Proclamation and Death of Stephen in Acts
John's preparation ministry preceded by Luke's 'report card' about Jesus: 'Jesus <u>went down</u> to Nazareth and was *obedient* [ὑποτασσόμενος] to them. And *Jesus increased* [προέκοπτεν] in wisdom and in stature, and in favor with *God* [θεῷ] and with people' (Luke 2:51-52).	Stephen's preparation ministry preceded by Luke's 'report card' about the word of God: '*The word of God* [τοῦ θεοῦ] <u>continued to spread</u>, the number of disciples in Jerusalem *increased* [ηὔξανεν] greatly, and a large group of priests became *obedient* [ὑπήκουον] to the faith' (Acts 6:7)
Summary of John's Proclamation Ministry: 'A baptism of repentance for the forgiveness of sins' (3:1-5)	Summary of Stephen's Proclamation Ministry by accusers: 'Jesus of Nazareth will destroy this place and change the customs Moses handed down to us' (6:13)
Conclusion: αὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ (3:6)	Conclusion: καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ (6:15)
John's role fulfills Scripture (Isa. 40:3-5): Preparing the way for the Lord	Jesus' death fulfills Scriptural pattern: Rejection of God's messengers from Genesis to King Solomon (7:2-50)[631]
John's Application of the Message to the people	Stephen's Application of the Message to the Sanhedrin
Vocative neuter plural: 'You brood of vipers' (3:7)	Vocative masculine plural: 'You stiff-necked people' (7:51)
Future: 'The *coming* wrath' (3:7)	Future: 'The *coming* of the Righteous One' (7:52)
Father: 'We have Abraham as our father' (3:8)	Father: 'You are just like your fathers' (7:51)
Stones: ἐκ τῶν λίθων τούτων 'Out of these stones' (3:8)	Stones: ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν 'They began to stone him' (7:58)
Clothing: 'The man with two tunics' (3:11)	Clothing: 'Laid their clothes at the feet' (7:58)
Hand: 'In his hand' (3:17)	Hand: 'Right hand' (7:55)
Prayer: As he was praying' (3:21)	Prayer: 'Stephen prayed' (7:59)
Heaven open: ἀνεῳχθῆναι τὸν οὐρανὸν 'Heaven was opened' (3:21)	Heaven open: τοὺς οὐρανοὺς διηνοιγμένους 'I see heaven open' (7:56)
Spirit: 'The Holy Spirit descended' (3:22)	Spirit: 'Full of the Holy Spirit' (7:55)
Heaven: 'A voice came from heaven' (3:22)	Heaven: 'Looked up to heaven' (7:58)
Sonship: 'You are my Son' (3:22)	Sonship: 'I see the Son of Man' (7:56)
Approval: 'With you I am well-pleased' (3:22)	Approval: 'Saul was giving his approval' (8:1)
Youth: 'Now Jesus was about 30 years old' (3:23)	Youth: 'At the feet of a young man named Saul' (7:58)
Start: 'When he began his ministry' (3:23)	Start: 'But Saul began to destroy the church' (8:3)

[631] Stephen's history of Israel's rejection of God's messengers as depicted by Luke in Acts 7:2-50 is parallel to the story of the Prodigal Son (Luke 15:11-24). The correspondences between the two 'histories' ('Prodigal Son', 'Prodigal Nation') serve as another example of Luke's literary technique of narrative intertwining. See chart comparing the two accounts.

Prison: κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ. 'He locked up John in prison' (3:20)	Prison: τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν. 'He dragged […] men […] into prison' (8:3)

Let us consider how Stephen's martyrdom paved the way for Saul's initial ministry. Stephen's death triggered persecution in Jerusalem (Acts 8:1). The persecution had the effect of scattering believers all the way to Antioch (8:1; 11:19) where 'a great number of people believed' (11:21). After Barnabas was sent by the Jerusalem church to investigate the results of evangelism in Antioch, Luke notes that he journeyed to Tarsus to search for Saul (11:25). Upon finding Saul (11:26), he brought him to Antioch; together they spent a year and a half teaching the new converts and presumably those who had been scattered in connection with Stephen's death. Thus, Luke shows that Stephen's death, which triggered the scattering of believers all the way to Antioch, and the subsequent conversion of Greeks, was the catalyst used to bring Saul out of obscurity into active service. Stephen's death prepared the way for Saul's ministry in Antioch; while in Antioch, the Spirit would then call him to go to take the message of Jesus to the Gentiles (13:1-3).

Luke does not tell readers explicitly that Stephen's death prepared the way for Saul. Instead, he shows the readers via recursion and through the sequence of events following Stephen's death. Once John and Stephen's work of preparation was completed, they passed from the public scene. John was locked up in prison by Herod. Stephen was laid in a grave. This explains why the portrait of Stephen (seen in the above table) was aligned to correspond to the portrait of John the Baptist, a key figure in preparation for Jesus.[632] Luke's burden, to sanction Paul and show divine approval of his life, is gradually gaining momentum.

Simon of Cyrene/Mnason of Cyprus

As Jesus approaches the cross in Jerusalem, Luke cites the name of a bystander named Simon whose original home of Cyrene is included (Luke 23:26). Simon occupies a significant but brief role in Jesus' passion experience. After Jesus is handed over to be crucified, Simon is pressed into service and forced to carry Jesus' cross, presumably until they reached the

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[632] It is striking that Luke (but not Matthew or Mark) omits the account of the beheading of John the Baptist by Herod. We might have expected that the parallel between John and Stephen to be all the more evident by recording John's death in view of Stephen's death. While the two forerunners experienced tragic deaths (John's death is mentioned in Luke 9:9), it was the message of John, not his death that actually served to prepare the way for Jesus. But in the case of Stephen, it was his death—triggered by his message to the Sanhedrin—that served to prepare the way for Saul.

specific place of crucifixion. Luke cites details about Simon that appear to be fortuitous; for example, he was from Cyrene and he was coming in from the field/country (Luke 23: 26). But we suggest that these details may have been pressed into service for a literary purpose. Luke employs the details in order to provide the corresponding threads with which to weave together the parallel story in Paul's experience—as he also heads to trial in Jerusalem.[633] There was a Simon of Cyrene in Jerusalem who appears briefly prior to Jesus' trial and passion just as there was a Mnason of Cyprus in Jerusalem who appears briefly prior to Paul's trial. Is this a case of parallel characters or of parallel narratives?

There are key differences in the two narrative accounts. Jesus' is alone; his disciples are absent on his way to be crucified, though 'a great number of people followed him' (Luke 23:27). Paul is not alone but is accompanied by a group (Acts 21:15-16). Simon of Cyrene plays a brief role, but Mnason does not act in the story, other than to provide a temporary place to stay for Paul and his group. Simon is forced to carry Jesus' cross (Luke 23:26). But Mnason, in contrast, freely offers his home as a place to stay to Paul and his traveling companions (Acts 21:16). So, Mnason of Cyrus does not act as a key figure in Paul's experience as other characters have done. These differences suggest that Luke's purpose may not have been to draw a parallel between two characters, but rather between two narrative accounts as a whole.

There are sufficient clues that warrant a close comparison. The following table seems to reflect Luke's art of narrative interlacing, using a web of intertextual strands, including verbal equivalents, to show a connection the between the corresponding accounts of Jesus and Simon of Cyrene and Paul and Mnason of Cyprus (Table 44).

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[633] Richard Bauckham argues that characters (such as Simon and Mnason) named in the narratives are eyewitnesses of the events described and these witnesses stand directly behind the Gospels and Acts. He notes that in the ancient world historiographic practice was first to interview the eyewitnesses and this is the step Luke took before he wrote his two-volume work (Luke 1:1-4). Bauckham argues that: 'these people were themselves the eyewitnesses who first told and doubtless continued to tell the stories in which they appear and to which their names are attached. A good example is Cleopas (Luke 24:18): the story does not require that he be named and his companion remains anonymous. There seems no plausible reason for naming him other than to indicate that he was the source of the tradition […]. The story Luke tells would have been essentially the same story Cleopas himself told about his encounter with the risen Jesus'. See Richard Bauckham, *Richard, Jesus and the Eyewitnesses* (Grand Rapids, MI: Eerdmans: 2006), p.47.

Table 44	
Expatriate in Jerusalem: Simon of Cyrene Luke 23:26-31	**Expatriate in Jerusalem: Mnason of Cyprus Acts 21:7-17**
'Their will' τῇ θελήματι αὐτῶν (23:25)	'The Lord's will' Τοῦ κυρίου τὸ θέλημα (21:14)
'Simon of Cyrene' Σίμωνά τινα Κυρηναῖον (23:26)	'Mnason, man from Cyprus' τινι Κυπρίῳ (21:16)
'A large number of people followed him' (23:27)	'When we heard this, we and the people' (21:12)
'Including women […] mourned and wailed' (23:27)	'The People [includes the four unmarried daughters/women] pleaded with Paul' (21:12)
'Mourned and wailed for him' (23:27)	'Pleaded with Paul not to go' (21:12)
'Jesus […] said' (23:28)	'Paul answered' (21:13)
'Daughters of Jerusalem' Θυγατέρες Ἰερουσαλήμ (23:28)	'Daughters of Philip' θυγατέρες (21:9)
Jerusalem (23:28)	Jerusalem (21:15)
'Do not weep for me' μὴ κλαίετε ἐπ' ἐμέ (23:28)	'Why are you weeping?' Τί ποιεῖτε κλαίοντες (21:13)
Children τὰ τέκνα ὑμῶν (23:28)	Children τέκνοις (21:5)
'Put the cross [Jesus' cross] on him' (23:26)	'I am ready to die […] for the name of the Lord Jesus' (21:13)
'Barren women, wombs that never bore, breasts that never nursed' (23:28)	'Four virgin daughters' (21:9)

From a plotting and timing standpoint, both accounts occur within the shadow of suffering in Jerusalem. Jesus is headed for the cross (Luke 23:26). His death is assured and imminent. Paul's suffering through trial in Jerusalem is also assured and imminent (Acts 21:11-13). Luke includes the names of two expatriates who entered the flow of narrative events in the last few moments. Simon is from Cyrene (23:26; North Africa, on the southern coast of the Mediterranean Sea). Mnason is from Cyprus (21:16; an island in the Mediterranean Sea). What is to account for the inclusion of their original nations? How do these details, withheld from the reader in other characters, add to Luke's argument?

Luke has included narrative details in other episodes that appear to serve little purpose except to provide a matching link to a prior narrative. Rackham recognizes Luke's intentionality in including the details of the Acts narrative to draw a parallel with the final journey of Jesus:

'The remarkable correspondence, in the structure of the book, with the last journey of our Lord up to Jerusalem in his Gospel makes it clear that the emphasis on detail is intentional'.[634]

What purpose, then do these details serve if not to provide matching intertextual links with Jesus' final few words in Luke 23:28?[635] What is more, both narratives include the unexpected in such a sober setting: the mention of children (Luke 23:28; Acts 21:5). Their inclusion in the Jesus narrative is understandable. But why did Luke include it in the Pauline journey if not to strengthen the parallel with Jesus?

Both Jesus and Paul are portrayed as strongly resolute in continuing their journey: despite the warnings and protests, neither will be deterred from the suffering that lies ahead of them (Luke 23:28; Acts 21:14). This observation suggests that Luke's purpose may have been to compare the two events and not the two characters (Simon and Mnason). Mattill argues for the Lukan parallel: 'The words of Paul's friends […] (Acts 21:14), certainly indicate that Luke at this point is conscious of the parallel between the Jerusalem journey and passion of Paul and Jesus'.[636]

Finally, in terms of plot, the will of the people triggers the Luke account (Luke 23:25), but the will of the Lord concludes the Acts account (Acts 21:14).

What is the explanation for the inclusion of the two named expatriates who only appear briefly in the narrative account and then disappear? On the one hand, perhaps Luke is including these two named characters solely for the purpose of providing eyewitnesses to the actual events. As eyewitnesses, the inclusion of Simon and Mnason would add certainty in the minds of readers of the final journeys of Jesus and Paul to Jerusalem (Luke 1:1-4). Or,

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[634] Richard B. Rackham, *The Acts of the Apostles*, Westminster Commentaries (London: Meuthen, 1906), p.373.

[635] Schnabel offers a suggestion for inclusion of one of the details: 'There is no good reason why Luke mentions the fact that Philip's daughters were unmarried […] unless he wants to indicate that they were of marriageable age. There is no connection between prophecy and virginity'. Eckhard J. Schnabel, *Acts*, ZECNT (Grand Rapids, MI: Zondervan, 2012), p.856. But why would Luke feel it necessary to inform readers that Philip's virgin daughters were of marriageable age? How does this detail fit into his argument? We view such detail as another example of Luke bringing a second passage into literary alignment with a prior story. The thematic connection between the two accounts appears to be that of being without children: barren women, wombs that never bore, breasts that never nursed and virgin—unmarried—and thus childless daughters.

[636] A.J. Mattill, Jr., 'The Jesus-Paul Parallels and the Purpose of Luke-Acts: H.H. Evans Reconsidered', *NovT*, 17 (1975), 15-46 (p.32).

perhaps the author included the two expatriates simply to add additional reinforcement to the parallel between the two journeys as a whole. This purpose would help explain the contrasting difference between the active role of Simon and passive role of Mnason.

While we cannot be certain about Luke's purpose for citing the two expatriates, we are reasonably sure that Luke intends to show Paul, while enduring major resistance to his suffering, is like Jesus. Paul is a true disciple, taking up his cross, ready to lose his own life for Christ's sake, resolute and dedicated to follow God's will on the way to Jerusalem.

PARALLELS: MAJOR EVENTS

We offer additional examples of the author's use of recursion to show readers how patterns displayed through the major events in the Third Gospel are then repeated in in the key events in Acts. The five examples to follow are representative of others that might be considered.

The Risen Jesus Engages Travelers on the Road

Table 45	
The Risen Jesus Engages Cleopas and Companion on the road to Emmaus Luke 24:13-35	**The Risen Jesus Engages Saul and Companions on the road to Damascus Acts 9:1-20**
After the death and resurrection of Jesus: 'Now that very day' (24:13)	After the death of Stephen: 'Meanwhile, Saul, still breathing out threats to murder the disciples' (9:1)
Cleopas and companion travel on a road from Jerusalem to Emmaus (24:13)	Saul and companions travel on a road from Jerusalem to Damascus (9:3)
Traveling companion is unnamed	Traveling companions are unnamed
Jesus, a mysterious stranger, takes initiative and engages Cleopas and companion in conversation (24:15)	Jesus, a mysterious stranger, takes initiative and engages Saul in conversation (9:4-6)
First words: Jesus asks Cleopas and companion: 'What are these matters you are discussing so intently as you walk along?' (24:17)	First words: Jesus asks Saul: 'Saul, Saul, why are you persecuting me?' (9:4)
Jesus is unrecognized initially (24:16) 'Their eyes were kept from recognizing him'	Jesus is unrecognized initially: 'who are you?' (9:5)
Travelers stood still (24:17)	Saul falls to the ground (9:4)
Cleopas and companion's eyes are open but cannot see (24:16)	Saul's eyes are open but cannot see (9:8)
'The things concerning Jesus the Nazarene' (24:19)	'I am Jesus whom you are persecuting' (9:5)
'It is the third day' (24:21)	Three days he couldn't see (9:9)
Women did not find his body; 'him they did not see' (24:24)	Saul's companions did not see Jesus (9:7)
'They have seen a vision of angels' (24:23)	'He has seen in a vision' (9:12)
'Who said he was alive' (24:23)	'Saul arose from the ground' (9:8)
'He went in to stay with them' (24:29)	'Ananias entered the house' (9:17)
Proclamation: 'The Lord has really risen' (24:34)	Proclamation: 'He is the Son of God' (9:20)
'Their eyes were opened' (24:31)	Scales fell from his eyes; he could see again (9:18)
'He took the bread […] gave it to them' (24:30)	'After taking some food […]' (9:19)

As we have demonstrated, Luke does not argue his case by explicitly telling, but rather by showing. He asserts theological continuity by showing his characters in action. Peter and Paul continue to do what Jesus did in the Third Gospel by showing them in action. But the continuity also focuses on the continuing activity of the resurrected Jesus in the Acts. By aligning the account of Acts 9 to correspond to the Luke 24 account, Luke shows that the resurrected Jesus who appeared to Cleopas and his traveling companion on the road to Emmaus (Luke 24:13-33), itself a recursion of Genesis 3:1-7, is the same Jesus who appeared to Saul of Tarsus on the road to Damascus (Acts 9:1-20; the Acts 9:1-20 passage serves multiple duties with its literary connection to Jesus' birth in Luke 2 and to David and King Saul in 1 Samuel 24 and 26).

The similar road setting of traveling away from Jerusalem, the sequential pattern of events (approaching the travelers, asking questions, initial unrecognition, engaging in conversation, recovery of sight, and partaking of food), and the emphasis on seeing, eyes, and blindness in Luke 24 is repeated in Acts 9.

The evidence suggests that Luke arranged the two separate road accounts to show that the Jesus who engaged Cleopas and companion on resurrection morning and then ascended to heaven is the same Jesus who, later in time, engaged Saul of Tarsus (Luke 4:18). The post-resurrection ministry of Jesus which began in Luke 24:13-33 did not cease at his ascension in Acts 1. Though he is out of sight, Jesus continues his redemptive, personal approach to people in time space. And that continued post-ascension activity included Saul of Tarsus. As we have argued, by connecting the activity of the risen Christ of the Third Gospel with his continuing efforts in Acts by way of recursion, Luke shows the legitimacy of his case for Paul's genuine apostleship. What the risen Jesus began to do in the Third Gospel, acts that indicate a supernatural figure, he continues to do in the events of Acts. Luke asserts the continuation of salvation history by showing.

Jesus and Paul Confront Failure to Give Thanks to God
Luke 17:11-19; Acts 14:8-20

The story of the Samaritan leper who, unlike the other nine, returned to Jesus to give thanks after being healed is familiar (Luke 17:11-19). But its thematic and literary 'twin' in Acts 14:6-20 has not been recognized or traced out. Yet, as we hope to show, Luke composed each

major event each with a parallel theme in mind: the failure to give thanks to the true God for his healing benefits followed by a protest in the form of a question.

Each account occurs in a foreign setting: the Luke narrative occurs on the border of Samaria[637] and Galilee (Luke 17:11). The Acts story unfolds in Lystra (Acts 14:6). But, as the Lukan account includes mention of two locations (Samaria and Galilee), the events in Acts also include mention of two locations (Lystra and Derbe; 14:6). Common to both stories is a physical disability (leprosy and crippled from birth), the mention of priests (Luke 17:14; Acts 14:13), a connection between seeing and healing (Luke 17:13; Acts 14:9), the mention of God (Luke 17:15; Acts 14:11), the offering of thanksgiving (Luke 17:16; Acts 14:13), and follow-up questions asked by Jesus (Luke 17:17) and Paul (Acts 14:15) in the aftermath of the healing. The questions challenge the appropriateness of the response of thanksgiving.

Jesus' question addressed the failure of the nine healed lepers to return and give thanks.[638] He expected all ten to return and give thanks.[639] Paul's question addressed the failure to give thanks to the One who actually was responsible for the healing.[640] He expected the crowd in Lystra to recognize that it was the living God—not he or Barnabas, mere humans—who was responsible for the healing (Acts 14:15). Each account includes a strong exhortation (Luke 17:19; Acts 14:15).[641]

The Lukan account addressed the problem of the absence of thanksgiving to God among monotheistic people. The Acts account revealed a case of misdirected thanksgiving among polytheistic people. Both Jesus and Paul confront the problem. Ironically, the Gentile polytheists as a group appear to be more grateful than the Jewish monotheists. Their enthusiasm needed only to be redirected to the one true God.

The table to follow shows the numerous literary threads Luke uses to interweave the thanksgiving stories (Table 46).

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[637] Jesus calls the man who returned to give him thanks a 'foreigner': οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; (Luke 17:18).

[638] 'Where are the other nine?' (Luke 17:8).

[639] 'Was no one found to return and give praise to God except this foreigner?' (Luke 17:18).

[640] 'Why are you doing this? We too are only men, human like you?' (Acts 14:15).

[641] 'We are proclaiming the good news to you, so that you should turn from these futile things to the living God, who made the heaven, the earth, the sea, and everything that is in them' (Acts 14:16).

Table 46	
Jesus Confronts the Absence of Thanksgiving: Failing to Give Glory to God (Luke 17:11-19)	**Paul Confronts Misplaced Thanksgiving: Giving Glory to Humans (Acts 14:8-18)**
General Location: 'Border between Samaria and Galilee' (17:11)	General Location: 'The Lycaonian cities of Lystra and Derbe' (14:6)
Specific Location: 'A village' (17:12)	Specific Location: 'In Lystra' (14:8)
δέκα […] ἄνδρες 'Ten men' (17:12)	τις ἀνὴρ 'A Man' (14:8)
Disability: 'Leprosy' (17:12)	Disability: 'Crippled' (14:8)
ἔστησαν πόρρωθεν *Stood* at a distance' (17:12)	ἀνάστηθι ἐπὶ τοὺς πόδας 'Stand up on your feet' (14:10)
αὐτοὶ ἦραν φωνὴν λέγοντες '*Called out* in a loud voice' (17:13)	εἶπεν μεγάλη φωνῇ· 'Paul […] *called out*' (14:10)
'When he saw them καὶ ἰδὼν εἶπεν αὐτοῖς (17:14)	'Paul […] saw that he had faith to be healed' ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι (14:9)
τοῖς ἱερεῦσιν 'Show […] yourselves to the priests' 17:14)	ὅ τε ἱερεὺς 'The priest of Zeus' (14:13)
ἰδὼν ὅτι ἰάθη, '*When he saw* that he was healed' (17:15)	ἰδὼν ὅτι […] τοῦ σωθῆναι '*When he saw* that he had faith to be healed' (14:9)
Response to healing: ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν 'One came back, praising God in a *loud voice*' (17:15)	Response to healing: ἐπῆραν τὴν φωνὴν αὐτῶν […] οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς, λέγοντες 'Crowd […] *shouted* "the gods have come down to us"' (14:11)
τοὺς πόδας αὐτοῦ (17:16)	τοὺς πόδας σου (14:10)
Thanksgiving: 'Threw himself at Jesus' feet and thanked him' (17:16)	Thanksgiving: 'The crowds wanted to offer sacrifices to them' (14:13)
Jesus' question regarding the absence of thanksgiving: 'Where are the other nine?' (17:17)	Paul's question regarding misplaced thanksgiving: 'Why are you doing this?' (14:15)
Jesus' Directive: 'Rise and go, your faith has made you well' (17:19)	Paul's Directive: 'Turn from these futile things[642] to the living God' (14:15)

In the matter of thanksgiving to God, Paul resembles Jesus in registering a mild protest at what he observed, a protest in the form of a question. We suggest that Luke's purpose for composing the parallel accounts is rehabilitative in nature: to leave the impression on reader's minds that Paul's response to inappropriate thanksgiving by polytheistic Gentiles resembles Jesus' response to the absence of thanksgiving by monotheistic Jews. Both protest and urge that worship and thanksgiving and directed to the one true God.

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[642] Referring to the gods Zeus and Hermes (Acts 14:12).

Jesus Encourages Disciples and Paul to Persevere

The parable of the widow who persevered in her request for justice from a judge against her adversary is attached lexically to the prior teaching in Luke 17:20-37. Jesus prophesied that a time would come when his disciples would eagerly desire[643] to see one of the days of the Son of Man[644] but not see it.[645] After citing clues to watch out for that signal of his return,[646] Jesus then told a parable to encourage them to continue to pray (for justice given when the Son of Man returns) and not become disheartened. At the conclusion of the parable, Luke inserts the other half of the inclusio: 'However, *when the Son of Man comes*, will he find faith on the earth?' (Luke 18:8).

Jesus also encouraged Paul—in the face of his adversaries[647]—to continue to speak and not be silent (Acts 18:9). Paul was brought before Gallio by his adversaries to face charges. But Gallio refused to hear the case against Paul (18:14-16). The case of the widow and the case of Paul result in justice for both. The widow was rewarded with justice because she persevered and refused to be silent with the unjust judge (Luke 18:5). Paul was rewarded with justice and was encouraged by Jesus to persevere in speaking and refuse to be silent (Acts 18:16).

What is striking about the composition of both narratives is the mention of God's elect as a motivation for perseverance: 'Will not God bring about justice for his *elect* […]?' (Luke 18:7); 'because *I have many people* in this city' (Acts 18:10).[648] The heart of both narrative accounts is Jesus' call to perseverance in the face of adversaries. The following chart[649] demonstrates Luke's skillful composition of the two accounts as motivations for his disciples to persevere in prayer and speaking (Table 47).

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[643] Their desire for the return of the Son of Man appears to be for relief or escape from difficulty and danger in view of their faith. The difficulty is expressed in the parable with the words: 'Give me justice against my adversary' (Luke 18:3).

[644] 'The days of the Son of Man' constitutes the first part of the inclusio.

[645] Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε (Luke 17:22).

[646] Clues that were visible in the days of Noah and Lot (Luke 17:26-33).

[647] 'But when the Jews opposed Paul and became abusive […]' (Acts 18:6)

[648] Garland and Peterson argue that Jesus' promise to Paul implies election: 'Jesus assures Paul that more people in Corinth will come to faith and join the new community of disciples […]. The statement implies divine foreknowledge of future conversion', Garland, *Acts*, p. 761. 'The Lord's promise is that, as a result of Paul's preaching, more will become believers and show themselves to be part of this elect but inclusive people of God. In other words, those 'appointed to eternal life' will believe', David G. Peterson, *The Acts of the Apostles*, PNTC (Grand Rapids, MI: Eerdmans, 2009), p.514. See also F.F. Bruce, *Commentary on the Book of Acts: The English Text with Introduction, Exposition and Notes* (Grand Rapids, MI: Eerdmans, 1981), p.372, n.24

[649] Scholarship has overlooked the connection of these two stories.

Table 47	
Jesus Encourages Disciples Perseverance in Prayer (Luke 18:1-8)	**Jesus Encourages Paul to Persevere in Proclamation (Acts 18:9-18a)**
'Jesus told his disciples' (18:1)	'The Lord spoke to Paul' (18:9)
'A Parable' (18:1)	'A vision' (18:9)
Persevere: 'Always pray' πάντοτε προσεύχεσθαι (Present middle infinitive) (18:1)	Persevere: 'Keep on speaking' ἀλλὰ λάλει (Present active imperative) (18:9)
Don't Stop: 'Not to grow weary' μὴ ἐγκακεῖν (18:1)	Don't Stop: 'Don't be silent' καὶ μὴ σιωπήσῃς (18:9)
'In a certain city' ἔν τινι πόλει (18:2)	'In this city' διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ (18:10)
'There was a judge' Κριτής τις (18:2)	Gallio: 'proconsul' ἀνθυπάτου[650] (18:12)
'Neither feared God' τὸν θεὸν μὴ φοβούμενος (18:2)	'Don't be afraid' Μὴ φοβοῦ (18:9)
'Nor respected people' (18:2)	'Gallio showed no concern [for the beating of Sosthenes]' (18:17)
'Widow coming to him [in court]' καὶ ἤρχετο πρὸς αὐτὸν (18:3)	'Led him into court' ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα (18:12)
'My adversary' (18:3)	(Paul's adversaries): 'Made a united attack on him' (18:12)
Judges' Response: 'He refused' (18:4)	Judges' Response: 'Settle […] matter yourselves' (refused) (18:15)
'Keeps causing me trouble' (18:5)	'Making a complaint' (18:14)
'Torment me to the end' (18:5)	'They […] struck him' (18:17)
'Bring justice […] for *his elect*' (18:7)	'*I have many people in this city*' (18:10)
Justice: 'He will see […] get justice' (18:8)	Paul receives justice: 'He […] ejected from court' (18:16)

The literary composition of this recursion is unique. Rather than showing how Paul closely resembles Jesus in a major activity, Luke shows Jesus encouraging his disciples to persevere in the Third Gospel (Luke 17:22) and the same Lord encouraging Paul to persevere in the Acts. Jesus is the common link connecting the disciples and Paul. We suggest that Luke arranged the parable as part and parcel of his strategy to sanction Paul as a true disciple of Jesus.

Jesus and Paul Encounter the Upper Class

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[650] The *proconsul* was a Roman official who governed a province (Achaia, Acts 18:12) under the jurisdiction of the Roman Senate and adjudicated local cases in court (τὸ βῆμα, 18:12) as a magistrate or judge. Luke uses Gallio as the counterpart of the unjust judge in Luke 18:1-5. See also Acts 13:7, 8, 12; 19:38 for other uses of the Roman proconsul.

The story of Jesus and Zacchaeus is unique to the Third Gospel. The story is also unique within Luke itself because in it, Jesus encounters a very wealthy man,[651] unusual for the Third Gospel with its emphasis on the poor and others sitting at a bottom of the social ladder.

We have cited a list of characters that played a major role in Jesus' life such as Joseph, Simeon, Anna, and others. Zacchaeus is arguably a key figure in Luke's Gospel, but not a major player in Jesus' life. Nor can we find a singular matching counterpoint for him in the Acts story.[652] Thus we examine Jesus' encounter with him as a major event, rather than as a key figure.

Luke was open to see the common elements of Jesus' encounter with Zacchaeus and Paul's encounter with the Athenian philosophers. In each case, the characters represent an element of the upper crust in their respective cultures: Zacchaeus is a chief tax collector and wealthy (Luke 19:2).[653] The group which Paul encounters at the Areopagus are the Epicureans and Stoic philosophers (Acts 17:18).[654] Observe in the table to follow how Luke takes the key elements from Jesus' encounter with Zacchaeus and repeats them in Paul's encounter with the member of the Areopagus (Table 48).

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[651] Zacchaeus was a *chief* tax collector and very rich (Luke 19:2); Levi is only depicted as a tax collector without mention of wealth (5:27).

[652] Διονύσιος appears to be the only male mentioned specifically by name (there were others who also believed the message, but their names are not mentioned). So, why does Luke include the mention of Διονύσιος? What purpose does his inclusion serve? Luke had demonstrated a propensity to balance his witnesses by citing a male and a female, such as the case with Simeon and Anna as witnesses to Jesus' identity in Luke 2. So, Dionysius is the male convert and Damaris, the female counterpart (17:34). Perhaps, Luke cited his name as an eyewitness who could verify the account (Richard J. Bauckham *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* [Grand Rapids, MI: Eerdmans, 2006]) or because of its similarity to Ζακχαῖος, thus providing a possible phonological connection to the Lukan story. Both men were converted. Each is described as such at the end of the narrative. But Διονύσιος does not occupy a major role throughout the Acts 17 story as does Zacchaeus in Luke 19. But this imbalance of roles played by itself does not negate the possible phonological connection. But, on balance, the resemblance of the names is weak at best.

[653] As a chief tax collector, it is likely that he was in charge of a group of tax collectors whose area of responsibility for collecting customs were the roads leading from Perea to Judea. His wealth, undoubtedly gained from his position of leadership, set him apart from the common people in Jericho.

[654] The Areopagus had great power in the city of Athens, responsible for trying crimes and regulating life in Athens, lectures, education, morality, and foreign cults. See Darrell L. Bock, *Acts*, BECNT (Grand Rapids, MI: Baker, 2007), pp.562.

Table 48	
With the Upper Class: Jesus Encounters a Wealthy Tax Collector in Jericho (Luke 19:1-10)	**With the Upper Class: Paul Encounters Philosophers in Athens (Acts 17:16-34)**
City: 'Jesus entered Jericho' (19:1)	City: 'While Paul […] was in Athens' (17:16)
'A man named Ζακχαῖος' (19:1)	'Διονύσιος' (17:34)
Part of the Upper Crust of Jericho: 'Chief tax collector and wealthy' (19:2)	Part of the Upper Crust of Athens: 'Epicureans and Stoic philosophers' (17:18)
Intention: 'He wanted to see Jesus' καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν (19:3)	Intention: 'We want to know' βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι (17:20)
Zacchaeus: 'Short man' ὅτι τῇ ἡλικίᾳ μικρὸς ἦν (19:3)	Philosopher's description of Paul: 'Foolish babbler' ὁ σπερμολόγος (17:18)
Jesus goes to Zacchaeus: 'I must stay at your house' (19:5)	Paul: 'Brought him to the Areopagus' (17:19)
Negative Response: 'He has gone in to be the guest of a man who is a sinner' (19:7)	Negative Response: 'Others said: "He seems to be a proclaimer of strange gods"' (17:18)
'Zacchaeus stood up' σταθεὶς δὲ Ζακχαῖος (19:8)	'Paul stood up' Σταθεὶς δὲ Παῦλος (17:22)
'Today' Σήμερον (19:9)	'Set a day' καθότι ἔστησεν ἡμέραν (17:31)
Result: 'Salvation has come to this house' (19:9)	Result: 'Dionysius a follower of Paul […] believed' (17:34)
Jesus' Purpose: 'Son of Man came to seek' ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός (19:10)	God's Purpose: 'God did this so that people would seek him' ζητεῖν τὸν θεὸν (17:27)

The table shows that Jesus and Paul both go *to* the philosophers and tax collector rather than the reverse. They meet Zacchaeus and the philosophers on their own ground. The double use of the verb ζητέω is also noticeable: Jesus came to *seek* the lost (Luke 19:10). According to Paul's speech, God arranges the times and locations of each person's life so that they might *seek* him (Acts 17:27). Both Jesus and God take the initiative in making salvation available to humanity. The converse is true as well: Zacchaeus wanted to see Jesus (Luke 19:3) and the Athenians wanted to listen to Paul's views (Acts 17:20). Zacchaeus, a Jew, is explicitly called a son of Abraham (Luke 19:9). Dionysius, a Gentile, is a son of Adam (Acts 17:26, 34). The results of Jesus' and Paul's initiative to the upper class also correspond: salvation comes to Zacchaeus (Luke 19:9); Dionysius believes (Acts 17:34). And so, in its most important *events*, the pattern of Jesus' life is reproduced in the story of Paul. What Jesus did with Zacchaeus, Paul did with the philosophers. The use of recursions shows a network of

intertextual connectedness between Paul and Jesus and supports the credibility of the implausible claim for divine approval.

APPENDIX THREE
PAUL'S LIABILITIES SUMMARIZED IN THREE CATEGORIES

Reader suspicion towards Paul has considerable merit and is no straw man. Paul came to the stage with three serious handicaps sufficient for readers to doubt, even deny his apostolic legitimacy and divine approval. First, he lacked the expected Christian résumé altogether. Both Jesus and Peter are established figures who speak with authority in readers' minds. Peter and John held first place in the minds of the Christian community. But Saul had no credentials when it came to association with Jesus and the Twelve. It is perfectly acceptable for any employer to require an applicant to have some level of experience in that particular field. Yet, Paul had none. He was not numbered with the original twelve apostles (Luke 6:12-13; eleven in Acts 1:13-14); he is never mentioned in the Third Gospel and has no close association with Jesus or with his disciples. Unlike Peter, Paul has no Christian résumé to offer to support or validate his newly elevated role. It is reasonable for readers to doubt his role as a legitimate representative of Jesus and the new community of his followers in view of this gaping deficiency of experience.

Second, Paul's egregious reputation as a persecutor of Jesus and an adversary of the church is cause for audience skepticism, even outright denial of his claim to be an apostle. His role in the stoning of Stephen was publicly known (Acts 8:1), resulting in his reputation as a danger to Jesus' followers (Acts 22:4-5; 26:9-11). He also bore personal guilt in Stephen's death because he was consenting to it. Ananias in Damascus had heard *many* reports of Saul's violence and understandably voiced his doubt about Saul to Jesus (Acts 9:13-14). Saul was feared by the believing Jews outside of Jerusalem in Damascus (Acts 13:21). He was feared by the disciples in Jerusalem (Acts 13:26; a total of three groups) and all the churches in Judea (Gal. 1:22). Saul had been a well-known antagonist of the Gospel and violent persecutor of Jesus' church (Acts 9:1). In his own words, he sought to wipe out the church (Gal. 1:13). Prior to his reorientation (which he portrays as caused by divine revelation, Gal. 1:15-16) he described his way of life as an obsession, dedicated to the destruction of the church (Acts 26:9-11). Paul's violent behavior, therefore, does not connote minor disciplinary action, but far more severe aims. This liability alone is sufficient cause for reader prejudice and even rejection of Paul.

Paul's third liability, from a moral standpoint, is illustrated in his own words about his life before his Damascus Road reorientation. Paul described himself as a blasphemer, a persecutor, an arrogant man, even the worst of sinners (1 Tim. 1:15-17) placing himself at the bottom of the scale. 'I persecuted the followers of this way to their death, arresting both men and women and throwing them into prison' (Acts 22:5). 'On the authority of the chief priests, I put many of the saints in prison, and when they were put to death, I cast my vote against them' (Acts 26:10). 'Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples' (Acts 9:1). Saul's association with murder was no secret: 'For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it' (Gal. 1:13). The moral case against Paul as apostle or successor was not a series of misdemeanors, but a well-publicized pattern of first-degree felonies. It is perfectly reasonable for readers, men and women who may have suffered personally from the criminal behavior of Saul of Tarsus, to doubt and deny his newly elevated role in the church and the claim of divine approval. This third liability alone is reasonable cause to deny and reject his role as Jesus' witness and representative.

With three major liabilities stacked against him, Paul's claim as a candidate for apostleship and as a proponent of Jesus and the Gospel message is quite inconceivable. The Corinthian correspondence, for example, shows evidence that within the church, Paul's claim as an apostle was doubted, even denied altogether. At Corinth (2 Cor. 11:12-15), Paul faced opponents whose fundamental goal is to call his apostolic authority into question, while elevating their own (2 Cor. 10:7-15a). He allegedly lacks proof for his apostolic credentials (2 Cor. 13:3). He's evaluated as an inferior apostle (2 Cor. 11:5-6; 12:11-13). The array of accusations that argue he is a phony or substandard apostle are as follows: He failed to present the appropriate letters of introduction and commendation, presumably from the elite Twelve (10:13–14; cf. 3:1). He has to rely on self-commendation (10:12–18; 12:11; cf. 5:12; 6:4–10). His actual letters are forceful and weighty, although in person he is unimpressive and amounts to little consequence (2 Cor. 10:10). He could command people's attention only at a distance (10:1–2, 9–11; 11:6; 13:3–4, 9). His speaking ability is substandard (2 Cor. 10:10-11). He was not willing to receive financial support from the Corinthian church (11:7–9) and also with surreptitiously ('trickery') diverting gifts collected for believers in Jerusalem to line his own pockets (see 12:16). The evidence from the Corinthian correspondence suggests that Paul is on trial in the minds of readers.

Luke's task, therefore, of legitimizing Paul, is no small skirmish, but a large-scale battle. So, due to divine revelation made to Paul (Acts 9, 22, 26; Gal. 1:11-12; 1 Tim. 1:12-17), Luke aims to persuade suspicious or doubting readers that Saul of Tarsus has indeed undergone a major theological shift in his thinking and life. Brawley argues,

> In contrast, Paul comes to the stage as an adversary, persecuting the church […]. He becomes a Christian only to continue to arouse opposition from outside the church and suspicion within it.[655]

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[655] Robert L. Brawley, *Luke-Acts and the Jews: Conflict, Apology, and Conciliation* (Atlanta, GA: Scholars Press, 1987), p.67.

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