

THE MESSAGE OF THE JERUSALEM COUNCIL
IN THE ACTS OF THE APOSTLES:
A LINGUISTIC STYLISTIC ANALYSIS

by

Zachary K. Dawson, BA, MA

A dissertation submitted to
the Faculty of McMaster Divinity College
in partial fulfilment of the requirements
for the degree of Doctor of Philosophy (Christian Theology)

McMaster Divinity College
Hamilton, Ontario
2021

DOCTOR OF PHILOSOPHY
(Christian Theology)

McMaster Divinity College
Hamilton, Ontario

TITLE: The Message of the Jerusalem Council in the Acts of the
Apostles: A Linguistic Stylistic Analysis

AUTHOR: Zachary K. Dawson

SUPERVISORS: Primary: Dr. Stanley E. Porter
Secondary: Dr. Christopher D. Land

NUMBER OF PAGES: xvii + 403



McMASTER DIVINITY COLLEGE


Upon the recommendation of an oral examining committee,

this dissertation by

Zachary K. Dawson

is hereby accepted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY (CHRISTIAN THEOLOGY)

Primary Supervisor:  Digitally signed by Stanley Porter
Date: 2021.03.05 00:48:46 -05'00'

Stanley E. Porter, PhD

Secondary Supervisor:  Digitally signed by Christopher D.
Land
Date: 2021.03.04 21:38:22 -05'00'

Christopher D. Land, PhD

External Examiner: **Jonathan M. Watt** Digitally signed by Jonathan M.
Watt
Date: 2021.03.04 13:39:45 -05'00'

Jonathan M. Watt, PhD

Vice President Academic Designate: **Michael Knowles** Digitally signed by Michael Knowles
DN: cn=Michael Knowles, o=McMaster Divinity
College, ou, email=knowles@mcmaster.ca, c=CA
Date: 2021.03.04 12:20:38 -05'00'

Michael P. Knowles, ThD

Date: March 4, 2021

ABSTRACT

“The Message of the Jerusalem Council in the Acts of the Apostles: A Linguistic Stylistic Analysis”

Zachary K. Dawson
McMaster Divinity College
Hamilton, Ontario
Doctor of Philosophy (Christian Theology), 2021

This study investigates how the book of Acts addresses certain local problems in Luke’s community through a linguistic stylistic analysis that utilizes models of verbal art and intertextuality within a systemic-functional linguistic framework. This methodology is suited to demonstrate how Luke symbolically articulates a message to his audience through his stylistic patternings of language of the Jerusalem Council in Acts 15 and the texts with which it shares thematic content. The scheme of the study begins with the analysis of the Cornelius episode in Acts 10:1—11:18, continues with the Jerusalem Council in Acts 15:1–29, and concludes with Paul’s return to Jerusalem where he stands accused of forsaking the Law of Moses in Acts 21:17–26. Each of these episodes, sharing patterns of repetition, plays a role in the symbolic articulation of a message in the book of Acts. First, the Cornelius story establishes the legitimacy of table fellowship among Jewish and Gentile believers against opposing Jewish value positions regarding moral purity. Next, the Jerusalem Council in Acts 15 recapitulates the Cornelius episode but then further develops value orientations concerning social relations among Jewish and Gentile believers in the church, principally by means of the Apostolic Decree. Then, the repetition of the Apostolic Decree in Acts 21 clarifies its meaning according to different situational variables. The thesis of this study is that these patterns reveal contextual

elements of a particular conflict the early church faced over the communal integration of Jewish and Gentile believers—namely, that Jews were susceptible to splitting off from multi-ethnic churches due to the pressures of a Jewish separationist ideology. The book of Acts subverts this ideology by means of the foregrounded patternings identified in this study. These patternings, which serve to identify foregrounded thematic formations, orient the reader to the proper heteroglossic backdrop and reveal that Luke engages a particular Noahic tradition associated with the discursive practice of rewriting sacred scripture in Second Temple Jewish literature, not to align with its value orientations but to subvert it and thereby convince Jewish believers not to withdraw from the community of God.

ACKNOWLEDGMENTS

The past four and a half years that have culminated in completing this dissertation were full of exciting, rewarding, and formative experiences and challenges. I am deeply grateful to my many supporters—more than can possibly be mentioned here—for their role in helping me achieve this goal. I first wish to give praise to my Heavenly Father, to whom all praise is due for his faithful provision and guidance as I have pursued the call he has impressed upon me. My prayer is that this dissertation and the spiritual formation I have undergone in the process of its completion can be instruments in bringing Him glory, in whatever way He may wish to use them.

The education and mentorship I have received as a doctoral student at McMaster Divinity College have been second to none. I wish to thank Stanley E. Porter, my primary doctoral supervisor, for his mentorship and the investment he made in me as his student. I am honored to have been able to study under such a superior scholar, and it is not an opportunity that I have taken lightly. I am also grateful for Christopher D. Land, my secondary doctoral supervisor, who has repeatedly offered his insightful and often painfully accurate critiques of my work, which has helped me think and write with greater clarity and consideration of alternative views. I have a great appreciation for the other members of the MDC faculty whose expertise and wisdom from which I have benefitted immensely, including Cynthia Long Westfall, Francis G. H. Pang, Mark J. Boda, and Michael P. Knowles.

McMaster Divinity College has provided a wonderfully collegial and collaborative environment for me to mature as a scholar and as a Christian. I am

especially grateful for the professional and personal relationships I have formed with many of my peers in the PhD program. I wish to recognize David J. Fuller and Ryder A. Wishart, particularly for their friendship and continually pushing me to aim higher with my academic goals.

I would not be where I am today if it were not for those who have gone before me. I am honored to have followed in the footsteps of my former professor, James D. Dvorak, in earning a PhD at McMaster Divinity College. However, I am even more humbled to have had such a faithful friend as Jim, who has stood beside me and helped me develop into the scholar and the person I am today.

I have been greatly blessed to have had a supportive church family throughout the entirety of my academic endeavors. To all those at Yukon Church (SBC) in Yukon, Oklahoma, who have come alongside me to offer many forms of support, I am deeply grateful and hold myself accountable to you through being faithful to God's call on my life.

The love my family has shown me cannot be measured, and it has given me the confidence to aim high in all my aspirations, not least with the pursuing of a PhD. I wish to specially acknowledge my parents, John and Tamara Dawson, who have provided me with the encouragement and love I have needed to keep my focus on the goal and to finish this dissertation. I am forever grateful for their support. I am also grateful to my father- and mother-in-law, Daryl and Gail Nash, whose interest and investment in my academic pursuits have been a tremendous blessing.

One of the most life-changing experiences during the course of writing this dissertation was becoming a father. My son, Eli, has changed my perspective on

numerous aspects of life and gave me a renewed sense of urgency and purpose to complete my PhD. I believe I will also be a better scholar for having been blessed with my son, who is a continual reminder to me that God is good.

Last, I wish to thank my wife, Morgan. It is not easy to imagine what life would look like under different circumstances, but I can say with certainty that without the love, the companionship, the patience, and the emotional support I have received from my wife, I would not be where I am or who I am today. It is with a heart filled with love and gratitude that I dedicate this dissertation to her.

CONTENTS

SUMMARY PAGE.....	ii
SIGNATURE PAGE.....	iii
ABSTRACT.....	iv
ACKNOWLEDGMENTS.....	vi
TABLE OF CONTENTS.....	ix
LIST OF ILLUSTRATIONS.....	xi
LIST OF TABLES.....	xii
LIST OF APPENDICES.....	xiii
LIST OF ABBREVIATIONS.....	xiv
CHAPTER 1: THE RELATIONSHIP BETWEEN PURPOSE AND PARALLELISM IN ACTS: A LITERATURE REVIEW.....	1
CHAPTER 2: LINGUISTIC STYLISTICS: THEORY, MODEL, AND METHODOLOGY.....	35
CHAPTER 3: THE STORY OF CORNELIUS AND PETER: A TRANSITIVITY ANALYSIS OF ACTS 10:1—11:18.....	96
CHAPTER 4: PETER’S VISION AND 1 ENOCH’S <i>BOOK OF DREAMS</i> : AN INTERTEXTUAL THEMATIC ANALYSIS OF ACTS 10:1—11:18.....	175
CHAPTER 5: THE JERUSALEM COUNCIL AND PAUL’S ALLEGED APOSTASY: A TRANSITIVITY ANALYSIS OF ACTS 15:1–29 AND 21:17–25 ...	228
CHAPTER 6: AN INTERTEXTUAL THEMATIC ANALYSIS OF THE NOAHIDE LAWS IN ACTS 15 AND 21.....	290
CHAPTER 7: INTERPRETING LUKE’S THEME AS A TIMELY MESSAGE FOR HIS AUDIENCE.....	323
APPENDIX 1: THE TRANSITIVITY STRUCTURE OF ACTS 10:1—11:18.....	344

APPENDIX 2: THE TRANSITIVITY STRUCTURE OF ACTS 15:1–29 364
APPENDIX 3: THE TRANSITIVITY STRUCTURE OF ACTS 21:17–25 372
BIBLIOGRAPHY 376

LIST OF ILLUSTRATIONS

Figure 2.1: The Systems of Verbal Art and Language 48

LIST OF TABLES

Table 3.1: A Comparison of the Accounts of Peter's Vision	162
Table 6.1: Thematic Formations in Acts 15:20, 29; 21:25	293
Table 7.1: The Spectrum of Earliest Christianity	330

LIST OF APPENDICES

Appendix 1: The Transitivity Structure of Acts 10:1—11:18	343
Appendix 2: The Transitivity Structure of Acts 15:1–29	363
Appendix 3: The Transitivity Structure of Acts 21: 17–25	371

LIST OF ABBREVIATIONS

AB	Anchor Bible
ANTC	Abingdon New Testament Commentaries
<i>BAGL</i>	<i>Biblical and Ancient Greek Linguistics</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
<i>Bib</i>	<i>Biblica</i>
BibOr	Biblica et Orientalia
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHT	Beiträge zur historischen Theologie
BLG	Biblical Languages: Greek
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
DJD	Discoveries in the Judaean Desert
ECL	Early Christianity and Its Literature
EJL	Early Judaism and Its Literature
EKKNT	Evangelisch-Katholischer Kommentar zum Neuen Testament
<i>EstBib</i>	<i>Estudios bíblicos</i>
<i>FN</i>	<i>Filología Neotestamentaria</i>
HCS	Hellenistic Culture and Society

<i>Hen</i>	<i>Henoch</i>
HSM	Harvard Semitic Monographs
HThKNT	Herders Theologischer Kommentar zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
ICC	International Critical Commentary
<i>JAJ</i>	<i>Journal of Ancient Judaism</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
JSHRZ	Jüdische Schriften aus hellenistisch-römischer Zeit
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
LBS	Linguistic Biblical Studies
LEC	Library of Early Christianity
LENT	Linguistic Exegesis of the New Testament

LNTS	The Library of New Testament Studies
LPS	Library of Pauline Studies
LSTS	The Library of Second Temple Studies
MBSS	McMaster Biblical Studies Series
<i>MGWJ</i>	<i>Monatschrift für Geschichte und Wissenschaft des Judentums</i>
MNTS	McMaster New Testament Series
NICNT	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NTM	New Testament Monographs
<i>NTS</i>	<i>New Testament Studies</i>
OBT	Overtures to Biblical Theology
<i>PAAJR</i>	<i>Proceedings of the American Academy of Jewish Research</i>
QD	Quaestiones Disputatae
<i>REJ</i>	<i>Revue des études juives</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
RNT	Regensburger Neues Testament
SBG	Studies in Biblical Greek
SBLMS	Society of Biblical Literature Monograph Series
SNTG	Studies in New Testament Greek
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina

<i>ST</i>	<i>Studia Theologica</i>
STDJ	Studies on the Texts of the Desert of Judah
SVTP	Studia in Veteris Testamenti Pseudepigraphica
THKNT	Theologischer Handkommentar zum Neuen Testament
<i>ThStK</i>	<i>Theologische Studien und Kritiken</i>
TSAJ	Texte und Studien zum antiken Judentum
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>TZT</i>	<i>Tübingen Zeitschrift für Theologie</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT	Zondervan Exegetical Commentary on the New Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

CHAPTER 1:
THE RELATIONSHIP BETWEEN PURPOSE AND PARALLELISM IN ACTS:
A LITERATURE REVIEW

Introduction

This study investigates a specific set of inter-related stylistic patternings realized in the book of Acts to address its meaning in light of the context in which the book was composed. From the findings of this investigation, this study addresses one of the major purposes of Acts, recognizing that a book of such complexity can conceivably have multiple purposes realized in different ways. The particular stylistic patternings of Acts that I will describe throughout this study are of a literary nature. They are identified according to patterns of repetition (i.e., parallelisms) that function to link specific episodes together to articulate a thematic message. In other words, I will demonstrate how Luke communicated a message to his audience through the stylistic composition of his narrative. This does not mean that Luke only had one message to convey to his audience. Rather, the articulation of a particular message will be brought to light as one of Luke's purposes. Luke's message would have been intelligible to certain members of Luke's audience, and this will reveal certain value positions and beliefs that were at risk within his audience and clarify one dimension on the matter of social conflict that the audience was facing.

My presentation of this study will begin with an analysis of the Cornelius episode in Acts 10:1—11:18, continue with the Jerusalem Council in Acts 15:1–29, and conclude

with Paul's return to Jerusalem where he stands accused by Jews in Acts 21:17–25. This scheme's rationale is simple: each of these episodes, which share meaningful patterns of parallelism, plays a role in the composition of an important theme in the book of Acts.¹ First, the Cornelius episode establishes the legitimacy of Jew–Gentile table fellowship, a value position later recapitulated in Acts 15. Next, the Jerusalem Council further develops value orientations concerning Jew–Gentile relations in the believing community principally through the Apostolic Decree. Then, the Apostolic Decree's repetition in Acts 21 clarifies its meaning according to different situational variables. Taken together, the patterns of parallelism in these sections of Acts invite additional interpretation for how Luke's community should orient itself to voices in the culture that either oppose or support the values and beliefs realized in Luke's narrative. Based on the stylistic analysis of these three sections of Acts that address matters of Jew–Gentile relations, this study will argue the following thesis: the book of Acts addressed a particular conflict the early church faced about the relations of Jewish and Gentile believers—namely, that Jews were subject to splitting away from multi-ethnic churches in response to the pressures of a Jewish separationist ideology. Addressing this issue, Luke, through the stylistic patternings of literary discourse, articulates a message to attempt to establish normative value orientations around three related issues: (1) the legitimacy of Jew–Gentile table fellowship; (2) the necessity to accommodate differing cultural customs; and (3) the rationalization that a Jewish separationist mentality fundamentally contradicts the redefined people of God.

¹ The term “theme” is a technical term in this study, which I define in the methodology in the next chapter.

As a result, some specific details of the parallelisms that manifest this message suggest that it is meant to be heard by both Jewish and Gentile believers but with the more important aim of the message being to dissuade believers within Luke's audience from accepting as valid the opposing Jewish views present in their context of situation. This kind of conclusion is not novel, but instead can be characterized as representative of the legacy of *Actaforschung*. Therefore, it will prove helpful and enlightening to commence this study with a historical overview of how scholars relate the literary feature of parallelism with the purpose of Acts and how this also reveals the makeup of the audience for whom the book was composed. I thus turn my attention to this first task before applying my own method.

A History of Proposals on the Purpose and Parallelisms of Acts

The purpose of the book of Acts has been the topic of much scholarly debate since the rise of the modern critical era. One of the interesting but often underappreciated aspects of the history of this research is that, until relatively recently, the way scholars have interpreted the parallelisms in Acts has been integral to many of their views of its purpose. A brief sketch of this history will prove enlightening, since the same literary features have been cited as support for various and even mutually opposing views on the purpose of Acts. However, in more recent times, observations regarding parallelism and the similar feature of repetition have been largely relegated to certain literary approaches, such as narrative criticism, where the question of purpose is either bracketed out of the discussion or is conceived in a way that does not relate to Luke's existential situation.²

² See, for example, Mead, "Dressing up Divine Reversal." The major narrative-critical work of Andrew C. Clark (*Parallel Lives*), however, sees the role of the parallelisms between Paul and the Apostles

Contrary to some trends in recent New Testament scholarship, I believe that a return to the notion of parallelism as an indication of the purpose of Acts is vital for moving the discussion forward. However, rather than relying on the historical-critical and literary-critical findings of previous generations, a fresh framework is required that marshals the recent insights of modern linguistics and defines parallelism within an appropriate and full-orbed linguistic model. To set the stage for this task, I begin here with a discussion that surveys the heritage of the main views on the purpose of Acts and its relationship to parallelism before outlining my own approach and thesis regarding this question.

Nineteenth-Century Scholarship

Half a century has now passed since A. J. Mattill, Jr. called attention to the lack of recognition given to Matthias Schneckenburger's *Über den Zweck der Apostelgeschichte* (1841), a study Mattill identifies as "the first elaborate investigation of the purpose of Acts."³ The lack of scholarly attention given to this work, as Mattill argues, is due to its falling between two interpretive poles in nineteenth-century scholarship. The Tübingen School's view, on the one hand, based on F. C. Baur's *Tendenzkritik*,⁴ held that Acts was

as demonstrating the themes of the unity of God's people and the continuity of the mission of Jesus, which he concludes are the motivating factors for the pattern of Luke's literary composition. Clark believes the parallels, showing the unity and continuity of Jewish and Gentile Christianity, can help shed light on the purpose of Acts as a whole (see esp. pp. 337–38). However, it is difficult to see how the literary features of Acts can prove this general statement, since there is no mechanism or theory that explains how the literary features of a text reveal their context. The weakness of Clark's study is that, despite his great effort to explain the parallelisms in Acts and how and why they connect, the conclusion is intuitively, rather than methodologically, drawn. This only reinforces the limitations of narrative-critical studies as a text-centered hermeneutical approach, where there is no access to the author's context of situation and, by extension, the motivating factors for why a text is composed as it is.

³ Mattill, "Purpose of Acts," 108.

⁴ Hodgson explains there are two fundamental procedures to Baur's tendency criticism. The first requires that the interpreter situate the biblical text (not the events the text reports) in its original historical context—that is, the context in which it was composed—which involves identifying historical tendencies that betray the theological point of view of the author. Baur held that despite the historical presentations of the Gospels and Acts, they were nevertheless literary products that expressed their authors' motives and

a second-century text written at the threshold of early Catholicism to conciliate the Pauline (Gentile/universalist) and Petrine (Jewish/particularist) factions of Christianity under the one banner of Pauline universalism (the conciliatory purpose, however, was meant more for the Jewish sect, since Acts was written from a universalist perspective); this was accomplished through the harmonization of Peter and Paul's similar (i.e., parallel) experiences and actions so that Pauline Christianity could ground its legitimacy on the Jewish faction's principal representative. On the other hand, the conservative reaction to the Tübingen School rejected the notion of tendency outright and, on the whole, preferred to interpret Acts as a pure form of historical writing.⁵

Schneckenburger's view, assuming a middle position, suffered from possessing features that both groups rejected. Despite the attempt of some to reintroduce Schneckenburger's view into the scholarly discussion,⁶ his interpretation of Acts has never emerged out of the background of competing voices, even though it prefigured the basis on which much subsequent scholarship argues for the apologetic aims of Acts and identified the literary means—namely, parallelism—by which this aim is accomplished.⁷ Schneckenburger's

interests. The second procedure entails evaluating the biblical text's purported facts in light of the theological and historical perspectives of the author (*Formation of Historical Theology*, 197–98). Tendency criticism is also referred to as literary-historical criticism as well as scientific historiography. Cf. Ong, "Ferdinand Christian Baur's Historical Criticism," 130–32.

⁵ See Mattill, "Luke as a Historian," 85–167, 415–20. One important nineteenth century exception is William Ramsay, who argued that Luke deserved the same respect as other ancient historians but that he also advanced his own theological and apologetic goals. See Ramsay, *St. Paul the Traveller*.

⁶ In addition to Mattill, see Gasque, *History*, 32–39. Also, while not a significant treatment, F. F. Bruce's approval of Schneckenburger's view that the parallels in Acts function apologetically for Paul's sake should not go unnoticed (*Acts of the Apostles*) 33–34.

⁷ Another barrier is that Schneckenburger's *Über den Zweck der Apostelgeschichte* has never been translated into English, which has only contributed to sustaining its lack of engagement by English-speaking scholars whose work has centered on similar questions. For example, Henry Cadbury never refers to Schneckenburger in his major work on Luke–Acts (*Making of Luke–Acts*), nor does Robert Tannehill, whose *Narrative Unity of Luke–Acts* focuses on many of the same textual features on which Schneckenburger builds his argument. That the value of Schneckenburger's work has been lost in certain streams of New Testament scholarship is revealed in its absence in Eckhard Schnabel's major, award-winning commentary on Acts, assuming the index is to be trusted, especially in the discussion of the book's purpose (*Acts*, 36–38), a work where one might reasonably expect ample interaction with German

work will thus serve as the departure point for considering how parallelism in the book of Acts contributes to understanding its author's purpose.

Schneckenburger's book, published in 1841, preceded F. C. Baur's *Paulus, der Apostel Jesu Christi* (1845)⁸ by four years. However, Schneckenburger was a student of Baur, and he both knew and was influenced by his teacher's view of the purpose of Acts. By the late 1830s, Baur had already published an argument that a second-century Paulist wrote Acts as an apology of Paul's mission to the Gentiles in response to the criticisms of the Jewish-Christian party.⁹ Consequently, Baur rejects the historical reliability of Acts. Schneckenburger, like Baur, interprets Acts as a *Tendenzschrift*, but, unlike his teacher, believes "Acts was written exclusively for Jewish Christians from the Pauline side with a predominantly personal interest"—but not one that undermined its historical credibility—"before A.D. 70, at the very beginning of the schism when the basic harmony of the church was disturbed only by Judaizing extremists."¹⁰ More specifically, he holds that the audience was Jewish Christians residing in Rome and that Acts has a two-fold purpose:

(1) to defend the Apostle Paul in his apostolic dignity, in his personal and apostolic behaviour, especially in the matter of the Gentiles, against all attacks of the Judaizers . . . (2) to demonstrate to these same Jewish Christians the political legitimacy of Paul, for they opposed preaching to Gentiles not only because of their particularistic pride but also because of their fear of the Roman government,

scholarship given the author's fluency in the language despite other expectations one might have of Zondervan being the publisher.

⁸ Baur's work is divided into three parts, the first of which addresses the book of Acts (*Paulus*, [ET: *Paul*]).

⁹ This idea is mentioned only in passing in Baur's 1836 study of Romans, "Über Zweck und Veranlassung des Römerbriefs," in which he applies his *Tendenzkritik* method. He then develops the idea more in his 1938 essay on the episcopacy's origin, "Über der Ursprung des Episcopats." However, it should be mentioned that Baur's thesis that there was a severe conflict between two factions of Christianity—Jewish and Gentile Christianity—was first formulated in an article published in 1931 ("Christuspartei in der korinthischen Gemeinde"). While he uses 1 Corinthians as his point of departure, he shows that his thesis can shed light on the basic division in other early documents, including the books of James, 1 and 2 Peter, as well as in a primitive Ebionite tradition about Paul and the Clementine Homilies. However, Baur does not discuss the book of Acts in this early essay. See Gasque, *History*, 27–30.

¹⁰ Mattill, "Purpose of Acts," 112.

which, though it recognized the legitimacy of their Judaism, prohibited the proselytizing of Gentiles.¹¹

The significance of Schneckenburger's interpretation of Acts for this study lies not only in its being a landmark in the history of interpretation on the purpose of Acts but that it identifies Luke's use of parallelism as one of the principal means for accomplishing the apologetic aim of his narrative. Schneckenburger shows how Luke records numerous parallel activities of Peter and Paul, including miracles, speeches, sufferings, and visions. Mattill, in his review of Schneckenburger's thesis, goes as far as to say, "There is no degree of miracle told of Peter without its Pauline analogy."¹² The intention of parallelism in Acts, according to Schneckenburger, is to present Paul as equal to Peter, along with the legitimation of Paul's actions, visions, teachings, and the like, to Jewish Christians. Many other scholars since Schneckenburger have identified significance in the parallels in Acts, as well as the parallels between Luke's Gospel and Acts,¹³ but conclusions regarding this literary device vary. For example, Albert Zweigler,

¹¹ Mattill, "Purpose of Acts," 108.

¹² Mattill, "Purpose of Acts," 110–11.

¹³ In another essay, Mattill revisits the work of Howard Heber Evans (*St. Paul the Author of Acts*), who wrote in the late nineteenth century, and located the purpose of Luke and Acts in the parallels between Jesus and Paul—that is, the church has its pattern by which to live in the Apostle Paul who imitated Jesus, the savior, in every way ("Jesus-Paul Parallels," 15–46). Mattill makes the case that the key verse confirming this view is Luke 6:40: "The disciple is not above his teacher: but every one when he is perfected shall be as his teacher" (p. 41). While many have noted the parallels between Luke's Gospel and Acts, these studies will not be the primary focus of this chapter, since the patterns under investigation in this study do not redound with the Gospel of Luke. One may wish initially to object to this decision based on the view that the unity of the Gospel of Luke and Acts implies a single purpose. However, even though a case can be made for this view, it does not nullify the potential of the book of Acts having its own aims that are distinct and not necessarily at odds with a holistic goal for Luke's two-volume work. For works that pay special attention to the parallels between Luke and Acts, see Rackham, *Acts of the Apostles*, xlvii–xlvi and throughout the analysis in the commentary, who identifies parallelism as Luke's "method." See also Moffatt, *Introduction to the Literature of the New Testament*, 264; Hauck, *Das Evangelium des Lukas*, 8; Otto, *Reich Gottes und Menschensohn*, 271, 289–91; Bruce, *Acts of the Apostles*, 388–89; Selby, *Introduction to the New Testament*, 149–94, 277–307; Tannehill, *Narrative Unity of Luke-Acts*, throughout, among numerous other commentators. The most recent study examining parallels between the Gospel of Luke and Acts is James R. Edwards' 2017 article entitled "Parallels and Patterns between Luke and Acts." Edwards' study is based on the same kinds of observations that Lukan scholars have noted since Evans's study noted above. Parallels are defined according to typological similarities between characters, and only

one of Baur's disciples, responded to Schneckenburger's interpretation of the use of parallelism in Acts. Predictably, he disagrees that the parallels are of the author's careful selection and accurate portrayal of source material. Rather, he states strongly that they indicate the unhistorical, arbitrary, and even fictional character of Acts.¹⁴ Eduard Zeller, another exponent of the Tübingen School, concurs that the parallels between Peter and Paul in Acts were by the author's own fictitious design to further his aim to justify Gentile Christianity in its opposition to Jewish Christianity regarding the Law.¹⁵ Like Schneckenburger, however, Zeller also believes Acts has a political apologetic to defend against accusations that Christianity is a dangerous religious movement distinct from Judaism.¹⁶ Such a defense was necessary, argues Zeller, in light of the growing hostility towards Christians in Rome in the first half of the second century, which is when and where Zeller locates the composition of Acts.¹⁷ Schneckenburger's work thus stands out among his contemporaries who perceived a different motivation in Luke's literary creativity. In fact, among those closely associated with Baur, he stands alone in his view that the author relates events accurately in a pre-70 CE context and that the parallels function apologetically to persuade Jewish Christians of that time.

A number of scholars soon responded critically to the Baur-Swegler-Zeller stream to convincingly show that the Tübingen School's "conception of apostolic Christianity was not the result of a careful examination of the historical data, or of the use of the

once these are established do linguistic features, such as lexis and grammar, enter into discussion to lend further support to the typological comparisons.

¹⁴ In his own words, Schwegler writes that the parallels point to "dem unhistorischen, willkürlichen, und selbst Fiktionen nicht scheuenden Verfahren des Verfassers der Apostelgeschichte selbst" (*Das nachapostolische Zeitalter*, 2:77).

¹⁵ Zeller, *Die Apostelgeschichte*, 320–35.

¹⁶ Zeller, *Die Apostelgeschichte*, 365–69.

¹⁷ Zeller, *Die Apostelgeschichte*, 481–88. Zeller dates Acts between 110–130 CE. Cf. Gasque, *History*, 50.

method of historical criticism.”¹⁸ One such scholar was Heinrich August Wilhelm Meyer, who argues that the parallels were not the creative activity of the author, but were simply the historical accountings of both apostles’ activities, and that, rather than having an apologetic purpose, Acts was a private treatise, written for Theophilus for the express purpose stated in the preface of Luke’s Gospel (1:1–4).¹⁹ A more engaging response to Baur’s view, however, was carried out by Eduard Lekebusch in what W. Ward Gasque describes as “one of the most cautious and painstakingly careful studies of this era of criticism.”²⁰ Lekebusch’s study is literary-critical, but instead of addressing matters of parallelism, he focuses on the literary style (i.e., the linguistic features) of Luke–Acts.²¹ He then addresses the purpose of Acts at length, devoting nearly 200 pages to a consideration of various proposals, and ultimately rejects the Tübingen thesis and affirms the essential trustworthiness of the book of Acts.²²

Despite their critiques, Baur’s views continued to be adapted and revised, and then they took on a fresh form in the work of the so-called “Dutch radical critics.” Among this group of scholars, Bruno Bauer is remembered perhaps as the most radical, particularly with reference to the book of Acts.²³ Bauer published his monograph on Acts in 1850 in which he calls attention to the parallel miracles of Peter and Paul discussed by Schneckenburger, Zeller, and others. Like Zeller, Bauer believes the parallel accounts are

¹⁸ Gasque, *History*, 71.

¹⁹ Meyer, *Acts of the Apostles*, 7. The English translation of this work is from the 1870 4th edition, revised again in English in 1884. However, these views are present in the 1854 German 2nd edition, though not in the 1835 1st edition, which preceded the major publications of the Tübingen School on Acts. Cf. Gasque, *History*, 57.

²⁰ Gasque, *History*, 68.

²¹ Lekebusch, *Die Composition und Entstehung der Apostelgeschichte*, 35–131.

²² Lekebusch, *Die Composition und Entstehung der Apostelgeschichte*, 189–386. Cf. Gasque, *History*, 68–69.

²³ For a summary of the tragic story of Bauer’s career that precipitated from his radical views, see Gasque, *History*, 73–74.

indicative of the author's own literary invention, but he differs in his argument that the parallels do not function to liken Paul to Peter as a defense of Pauline universalism but rather to liken both Peter and Paul to Jesus in the Gospel of Luke.²⁴ This interpretation of the parallelisms coalesces with his view of the purpose of Acts, which he sees as aiming to show how Christianity evolved from a Jewish sect to a universal religion made up of primarily Gentiles.²⁵ Bauer believes Acts was composed at an even later stage in the development of Christianity (though not chronologically later as he puts the date of Acts in the first part of the second century) when the conflicts between Jewish and Gentile believers were a matter of the past and Christianity, now dominated by Gentiles, needed to be reminded of its Jewish roots.²⁶

While Bauer failed to be taken seriously due to the overt polemic against the Christian faith in his work, Franz Overbeck, often included in discussion with Dutch radical criticism, had more success in advancing the view that Acts was not written with a conciliatory purpose for Jewish Christians because all such conflict in the church was in its past.²⁷ Espousing his views in his revision of W. M. L. de Wette's commentary on Acts in 1870, Overbeck describes Acts as a different kind of *Tendenzschrift* than conceived by the Tübingen School, which reflects the views of a Gentile Christianity that had not only lost its connection to its Jewish roots but also to Pauline theology save for the feature of universalism.²⁸ The purpose of Acts, according to Overbeck, is to explain

²⁴ Bauer, *Die Apostelgeschichte*, 9–21.

²⁵ Bauer, *Die Apostelgeschichte*, 110–14.

²⁶ Bauer, *Die Apostelgeschichte*, 120–22.

²⁷ Overbeck in de Wette, *Kurze Erklärung der Apostelgeschichte*, xxxi. Note that this is a significantly revised and expanded edition of Wilhelm Martin Leberecht de Wette's commentary on Acts, who is retained as the author of the book despite Overbeck contributing much new material and having views distinct from the author due to their frequent mutual incompatibility.

²⁸ Overbeck in de Wette, *Kurze Erklärung der Apostelgeschichte*, xxxi–xxxii.

Christianity in terms of its present state but with a political apologetic to win the favor of Roman officials.²⁹ The result of Dutch radical criticism, then, was to bring the Tübingen School's view of Acts to its logical extreme. As Gasque summarily states, "some would find the significance in [the Dutch radical critics'] providing the *reduction ad absurdum* of the Tübingen position and, therefore, demonstrating most clearly the untenable nature of this hypothesis."³⁰ However, Gasque also finds the significance in subsequent criticism, where the views that were not taken seriously by extreme critics such as Bruno Bauer "later come to be part and parcel of what some scholars would regard as 'the assured results of criticism.'"³¹ Among Gasque's points is one particularly relevant to the present discussion—namely, the significance of the "emphasis laid by the radicals on the creativity of the author of Acts in his narration of events."³² While the views of Bauer and Overbeck interpreted the creativity of the author negatively, this creativity would later come to be interpreted positively (or at least neutrally in its relation to the author's faithfulness to historicity),³³ and once the perceived incompatibility between apologetic aims and historical veracity was overcome, the literary nature of the book of Acts would then be appreciated in a new light. However, this development did not arise until the following century.

By the end of the nineteenth century, German scholarship on Acts had fallen into somewhat of a decline, and *Tendenzkritik*, in general, had come to be rejected "by all

²⁹ Overbeck in de Wette, *Kurze Erklärung der Apostelgeschichte*, xxxii–xxxiii. Cf. Gasque, *History*, 83.

³⁰ Gasque, *History*, 93.

³¹ Gasque, *History*, 93.

³² Gasque, *History*, 93.

³³ Gasque, *History*, 93–94.

scholars of any importance.”³⁴ The question of the purpose of Acts was not seriously addressed again until the last decade of the century by such scholars as Johannes Weiss and Adolf Jülicher.³⁵ The views of Jülicher are representative of the German critical scholarship on Acts at the end of the nineteenth century. In his *Einleitung in das Neue Testament* (1894), he held that Acts was composed at the beginning of the second century, one indication of which was that the author lacked information of the apostolic church’s theology and practices—a view in which the influence of the Dutch radical critics can be observed.³⁶ Jülicher, however, in contrast to Overbeck, held that the primary purpose of Acts was to give an edifying account of God’s power as displayed through the disciples.³⁷ He also believed that portions of the information narrated in Acts possessed historical integrity, while other portions reflected the views of the author. This is especially seen, according to Jülicher, in the parallels of Peter and Paul, which provide

³⁴ Gasque, *History*, 96. Gasque offers the caveat that despite the overt reign of Baur and the Tübingen School coming to its end, “certain basic assumptions of the Tübingen reconstruction of early Christianity had been assimilated by the dominant critical tradition” (96). *Tendenzkritik* certainly did not simply disappear into the night. The tenets of what came to be referred to as German “critical orthodoxy” continued to affirm the dichotomy between Jewish and Gentile Christianity as well as the negative judgment regarding the historical veracity of the book of Acts (99–100).

³⁵ See Weiss, *Über die Absicht und den literarischen Character der Apostelgeschichte*; Jülicher, *Einleitung in das Neue Testament*, 259–70. There was, however, interest in the textual traditions of Acts that gained in the latter part of the nineteenth century that carried into the twentieth until around the time of World War II. In 1884 and 1885, Friedrich Blass produced his influential theory on the so-called Western text of Acts (“Die Textüberlieferung in der Apostelgeschichte,” 86–119; *Acta apostolorum*), which challenged the view of Westcott and Hort (*New Testament in the Original Greek*, 122–26) that the Western text is the result of a scribal copying process where scribes freely attempted to clarify the text with their own interpolations. Rather, according to Blass, the Western text with its generally rougher and wordier readings is the author’s first draft that he later revised into a second edition, which is reflected in the Alexandrian tradition. His conclusions convinced a number of notable scholars, including Theodor Zahn (*Introduction to the New Testament*, 3:8–41), Eberhard Nestle (*Introduction to Textual Criticism*, 224), F. C. Conybeare (“Two Notes on Acts,” 36–42), and J. M. Wilson (*Acts of the Apostles*). Scholars continue to debate over the relationship between the Western and Alexandrian texts of Acts, with questions of audience and theology factoring heavily into the discussion. The need to address the question of the textual traditions of Acts will arise later in this study in reference to matters of parallelism and the series of textual variants surrounding the Apostolic Decree in Acts 15. Cf. Dawson, “Textual Traditions of Acts, 560–83.”

³⁶ Gasque, *History*, 101.

³⁷ Jülicher, *Einleitung in das Neue Testament*, 264.

a prime example that the author was interested in giving a more or less idealized representation of the apostolic church for the edification of the author's audience.³⁸

I have said little thus far regarding British scholarship on Acts in the nineteenth century because, apart from the work of Richard Belward Rackham, with its foundations in classical philology and Greco-Roman history, British scholars did not produce a serious work regarding the use of parallelism in Acts nor were they greatly concerned with literary-critical questions. This observation is not meant to degrade nineteenth-century British scholarship on Acts in any way, for it was a time that saw important progress in other critical questions by the pen of scholars such as J. B. Lightfoot, William Kirk Hobart, A. C. Headlam, C. H. Turner, and William M. Ramsay, among others, many of whom defended the historical veracity of Acts, an issue that is often treated on separate terms than literary patterns and rhetorical aims.

Summary

The dominant views on the purpose of Acts changed over the course of the nineteenth century from a conciliatory purpose with the Tübingen School to an apologetic purpose of various sorts and then finally to an edifying purpose. However, in Germany, unlike in British scholarship, the late date of the composition of Acts was generally accepted even by those who challenged the Tübingen thesis, which contributed to a generally negative view regarding the book's historical veracity. Another important view held after the Tübingen School's decline was that Acts represented a Gentile Christianity and was written to Gentile Christians. It is significant for the history of this development that

³⁸ See Jülicher, *Einleitung in das Neue Testament*, 263.

Schneckenburger's work, which did not possess the same views on the date and audience of Acts as the Tübingen School, never received much attention for its argument regarding the purpose of Acts, especially since parallelism, one of Schneckenburger's major points of emphasis, continued to factor into others' views on the purpose of Acts. It is also noteworthy that observations regarding parallelism during the nineteenth century were centered on typological comparisons between characters, mainly Peter and Paul, but also Peter and Paul in relation to Jesus in the Gospel of Luke. As a result, there is no direct relationship between the arguments made during this time and the passages that will occupy the central focus of this study—namely, the Cornelius story, the Jerusalem Council, and the accusation of Paul's apostasy. Nevertheless, there is still a significant stream of thought that needs to be traced forward, since the way parallelism has been evaluated in Acts has developed over time and continues to be relevant to the question of the purpose of Acts.

Twentieth-Century Scholarship

After the decline in German scholarship on Acts in the late nineteenth century, the early twentieth century saw a resurgence of interest in a number of critical questions on Acts. With this rekindled interest, many of the long-held views of critical orthodoxy, including the date and historical reliability of Acts, were seriously challenged. Perhaps the most significant blow to critical orthodoxy was levied by Adolf Harnack, who, despite representing Lukan scholarship at the height of classical liberalism, made several arguments on standard critical issues, including authorship, language features/style, sources, and date of composition, that came to be the positions of the majority

conservative views today.³⁹ Harnack, writing three major works on the Third Gospel and Acts in the early years of the twentieth century, made compelling arguments that the author of the Third Gospel and Acts was the physician Luke, that the author was a companion of the Apostle Paul in his missionary travels, that Acts was written sometime around 62 CE, and that Luke was generally a good historian, despite his tendency to accept the miraculous as factual—a view necessitated by Harnack’s own worldview.⁴⁰ These views, especially the historical reliability of Acts, gained significant ground in the early part of the twentieth century, as also seen in the works of Theodor Zahn and Alfred Wikenhauser in Germany, as well as in the work of William Ramsay in England and Charles Cutler Torrey in North America.⁴¹ With this shift, or what can be described as a growing skepticism of the skeptics of Acts, the question of the relationship between the purpose of Acts and its use of parallelism was staged for fresh reconsideration.

While some, such as Jülicher as discussed above, addressed the question of the purpose of Acts at the end of the nineteenth century, the next influential scholar who treated this question with respect to the literary character of Acts did not make his way onto the scholarly stage until around the 1920s, this scholar being Martin Dibelius. Interestingly, in addition to this, a largely independent stream in North American scholarship that addressed similar questions of purpose and literary composition can also be observed occurring around this same time, namely in the scholarship of Henry J. Cadbury. However, in both streams, the role of parallelism did not re-emerge as an

³⁹ See Dawson, “Adolf Harnack.”

⁴⁰ See Harnack, *Lukas der Arzt* (ET: *Luke the Physician*); Harnack, *Die Apostelgeschichte* (ET: *Acts of the Apostles*); Harnack, *Neue Untersuchungen zur Apostelgeschichte* (ET: *Date of the Acts*).

⁴¹ See Zahn, *Introduction to the New Testament*, 3:142–64; Zahn, *Die Apostelgeschichte des Lukas*; Wikenhauser, *Die Apostelgeschichte*; Ramsay, *Bearing on Recent Discovery*, 79–139, 199–208; Torrey, *Composition and Date of Acts*.

important component until later in the twentieth century, which would also see a shift in its place in other critical methods where the rhetorical aims of Acts no longer occupied the concerns of analysis (e.g., narrative criticism). In what follows, I will discuss only one narrow stream that does not guarantee representation of the whole. My focus is on traditions that have come to influence views that relate to the present question of the role of parallelism in the purpose of Acts.

Since the work of Dibelius and Cadbury—perhaps the twentieth century’s two most influential scholars on Acts in Germany and North America, respectively—scholars have become increasingly interested in the literary creativity of Luke’s two-volume work. While both Dibelius and Cadbury worked within and contributed to the established historical-critical paradigms of their day, their works resulted in directing Lukan scholarship down separate, yet in some ways complementary, roads of inquiry regarding Luke’s literary purpose. For the sake of discussing scholars in the most logical order, I will begin with Cadbury before moving on to Dibelius.

Cadbury intentionally differentiated his work from other forms of historical criticism; instead of being primarily occupied with the subject matter of what the author presents—that is, with the historical people and events behind the text—he was concerned with the author and the historical environment from which the text emerged. This is made clear at the outset of Cadbury’s monumental monograph *The Making of Luke–Acts*: “The present study does not aim to deal as such with the events narrated by this writer, but with an event of greater significance than many which he records—the making of the work itself.”⁴² Cadbury assigns such high value to the event of

⁴² Cadbury, *Making of Luke–Acts*, 3.

composition because he believes that “every historical writing supplies information of two kinds: what the author tells of the past and what he unconsciously reveals of the present.”⁴³ His approach is also characterized by the presupposition that “even history may be colored by propaganda, polemic or apologetic. . . . Even the most objective of narratives often conceals beneath it a real purpose.”⁴⁴ Thus, Cadbury does not seek to answer what the text of Luke–Acts is about in a historiographical sense (i.e., the details and trustworthiness of the historical events recounted) but to answer what the text is *really* about—its social message, its purpose, its reason for being written.

The fourth part of Cadbury’s classic monograph addresses the purpose of the author in particular.⁴⁵ For present matters, it is important to note that Cadbury does not consider the Cornelius episode in detail nor the sections of Acts that house the contents of the Apostolic Decree, but he does make the important point that “different parts of the whole work might suggest or facilitate different objects, and the author’s purpose might change as the work progresse[s].”⁴⁶ While it would have greatly and impractically extended his work to account for each object of Luke’s concern, Cadbury still expresses his opinion about Luke’s broad aims: Luke intended to show the legitimacy of Christianity from both Jewish and Gentile perspectives. Apologetically, this took the form of a defense against Christianity’s violation of Roman law as an unlicensed religion on the one hand, and a defense against the Jewish criticism of Christianity’s apostasy

⁴³ Cadbury, *Making of Luke–Acts*, 4. However, what the author reveals of the present does not necessarily have to be unconscious to the author. In fact, as Cadbury goes on to explain, historical writing is often pointed to making some claim about the present, and so the revelation of present matters in the treatment of past events can coincide with the author’s conscious purpose.

⁴⁴ Cadbury, *Making of Luke–Acts*, 15.

⁴⁵ See Dawson, “Henry J. Cadbury,” 185–86.

⁴⁶ Cadbury, *Making of Luke–Acts*, 302. However, he remarks that the twice-told tale of Cornelius should not be overlooked for its complicated set of visions (305).

from Moses on the other, all the while demonstrating that the events recounted, meant in part to convey historical information, were all pervaded by divine guidance.⁴⁷ Indeed, Cadbury left the door wide open to explore other objects of Luke's purpose and to nuance the views he expresses in greater detail.

Dibelius, by comparison, made his own lasting mark on Lukan scholarship with his well-known style criticism (*Stilkritik*)⁴⁸ as exemplified in his *Studies in the Acts of the Apostles*. Concerning questions of the historical and literary character of Acts, Dibelius writes,

I have intentionally not considered whether all these stories are authentic or not; for, in placing the stories according to the different types . . . we are assessing only the story-teller's method of writing and not the authenticity of what he relates. . . . The Acts of the Apostles['] historical reliability varies in the different sections. . . . All these questions can be resolved only after the style-criticism has been carried out; any premature solution of the problems will do more than endanger the integrity of the style-critical method; it will obscure our understanding of the stories themselves. Intrinsicly these stories are far removed from the problems of historiography, and it is only when we begin to look away from the questions which have been raised in connection with them that we learn to listen to what the story-tellers have to say to us.⁴⁹

Dibelius, as shown here, is in search of "higher historical truths" that Luke articulated through the enrichment of his sources.⁵⁰ He characterizes Luke as a literary historian in the sense that Luke emphasizes what is significant and develops it by means of elaboration, such as through speeches and repetition that contain differences in details.⁵¹

⁴⁷ Cadbury, *Making of Luke-Acts*, 303–16.

⁴⁸ Dibelius's use of the term "style" is not synonymous with its use in stylistics, though they do share the common feature of examining texts in terms of their literariness. Distinctions between uses of the term "style" will be made plain by means of the definitions that follow below.

⁴⁹ Dibelius, *Studies in the Acts*, 25.

⁵⁰ See Dibelius, *Studies in the Acts*, 122.

⁵¹ Dibelius, *Studies in the Acts*, 110. Dibelius believes that Peter's speech in Acts 10 is too long to belong to the simple legend underlying this episode and is therefore an addition by the author. He also notes the discrepancy in Acts 10:44 and 11:15, where the Holy Spirit is manifested at the end of Peter's speech in the former, but just as he began speaking in the latter.

According to Stephen G. Wilson, Dibelius did more than any other scholar before him to illuminate the problems and significance of the Cornelius episode of Acts 10:1—11:18,⁵² and this can serve as a prime example of Dibelius's influence on Lukan scholarship.

Dibelius attempts to recover the form of the narrative that lies behind Luke's stylized narration of the Cornelius episode and determines that it derives from a simple legend of a centurion's conversion.⁵³ Dibelius's application of his style criticism, which displays many of the same features as his form-critical method,⁵⁴ leads him to conclude that Luke is promoting a principle with the Cornelius episode that prepares the way for its use in Acts 15. This is "the idea that the incorporating of the Gentiles into the Church without subjecting them to the law originated neither with Paul, nor with Peter, but with God."⁵⁵

While scholars have identified serious weaknesses in Dibelius's interpretation of this episode, particularly with reference to his misunderstanding of the visions,⁵⁶ Dibelius

⁵² Wilson, *Gentiles*, 172.

⁵³ Dibelius, *Studies in the Acts*, 120.

⁵⁴ Dibelius states that it was obvious that the same method, form criticism, should be applied to the book of Acts so that, in the same way as the Gospels, the traditions underlying the book could be discovered. However, he recognizes that the nature of Acts is not immediately clear, including its literary form(s). He claims that Acts is of a unique literary form in the New Testament: "As far as type goes, however, both these works by the same author do not belong to the same class. This is due in part to Luke using a much higher standard of writing than in his Gospel. Acts also has a "greater depth of original composition" (*Studies in the Acts*, 2). However, he qualifies his approach a little later on: "In Acts we are not at all entitled to presuppose the same state of affairs which prompted the examination of the Gospels from the 'Formgeschichte' point of view; the fact that authors preserve the forms created by tradition. For we have yet to consider whether the author of Acts had any such tradition at his disposal. So we cannot, in the first place, consider this work from the aspect of 'Formgeschichte,' but only from that of its style" (3–4). After Dibelius says what he has to say to qualify his method, what one finds is a very similar approach as is found in his other form-critical works, with the author of Acts making use of anecdotes, tales, and especially legends, though myths and paradigms are not found in his sources.

⁵⁵ Dibelius, *Studies in the Acts*, 122. Cf. Wilson, *Gentiles*, 174.

⁵⁶ Dibelius believes that the author of Acts had greatly embellished the Cornelius story, adding Peter's speeches as well as Peter's vision to what was only a simple legend. Dibelius believes that Peter's vision may have been an experience of Peter's, but of a later time when the food question became fiercer. Dibelius thus believes that Luke has extended the meaning of this vision from its original meaning, which only pertained to eating with Gentiles, to its figurative understanding of animals representing the Gentiles (*Studies in the Acts*, 111–12). Wilson explains, however, that Dibelius, in his attempt to strip the Cornelius story down closer to its original compact size, overlooks the nature of visions, which attempt to teach something that often does not pertain to the same content to which they refer (*Gentiles*, 174). This point

recognizes that the author of Acts was attempting to articulate a theological message by means of the structuring of his literary work.

The works of Cadbury and Dibelius are both precursors to redaction criticism, the method that would take up the mantle of describing Luke's literary and theological aims. First in Lukan studies, Hans Conzelmann's *Habilitationsschrift, Die Mitte der Zeit*, goes beyond the German form critics to explain the composition of Luke–Acts in accordance with the author's message.⁵⁷ Conzelmann argues that Luke's conception of salvation history conditions the way he edits his sources to address the pastoral needs of his community that was dealing with the delayed Parousia.

Following immediately on the heels of Conzelmann's work, Ernst Haenchen produced his commentary on the book of Acts, which was a much more exhaustive redaction-critical treatment of Luke's second volume.⁵⁸ In this commentary, typical of redaction critics of the time, Haenchen shows great interest in the theology of the author. Significant to Haenchen's approach, however, is the extension of the redaction-critical aims of abstracting theology from the "editorial alterations of the traditions" by adding to this analysis "the process by which the authors combined the traditions into a holistic work."⁵⁹ In Haenchen's estimation, the purpose of the holistic work of Acts was to edify its readers by changing history into stories.⁶⁰ Regarding the author's method of accomplishing this, he writes, "For [Luke], a narration should not describe an event with

will be revisited below. Moreover, there are other features of this vision that Dibelius does not understand, including its relation to Jewish apocalyptic visionary literature, which I will discuss in chapter 4.

⁵⁷ Conzelmann, *Die Mitte der Zeit* (ET: *Theology of St. Luke*).

⁵⁸ Haenchen, *Apostelgeschichte* (ET: *Acts of the Apostles*).

⁵⁹ Osborne, "Redaction Criticism," 199–200. Cf. So, "Ernst Haenchen," 312. Elsewhere Haenchen judges that *Redaktionsgeschichte* "history of editing" did not capture the extent of his method, and thus titles his approach *Kompositionsgeschichte* "history of composition," which gave more appropriate credit to the author (*Weg Jesu*, 24).

⁶⁰ Haenchen, *Acts of the Apostles*, 103.

the precision of a police report, but must make the listener or reader aware of the inner significance of what happened, and impress upon him, unforgettably, the truth of the power of God made manifest in it.”⁶¹ One technique Luke uses to make such impressions on his reader, according to Haenchen, is repetition. Thus, it is here that parallelism re-emerges in German scholarship as an important literary feature related to the author’s purpose, but not in the limited sense it had among nineteenth-century scholars, where it referred only to the similar events and actions related to major comparable entities such as Peter and Paul but rather in an extended sense that involves other patterns of repeated content that when compared side-by-side suggest additional meanings as a result of their literary function. Haenchen makes numerous statements akin to the following: “This technique of repetition is one to which Luke always resorts when he wants to impress something specially upon the reader.”⁶² This quotation, in particular, refers to Luke’s use of repetition in describing Cornelius in Acts 10:1–8; the meaning taken from this is that “the community does not accept just *any* Gentile, but only Gentiles of such piety that even a Jew must approve.”⁶³ Similarly, in Acts 21:25, where James repeats the Apostolic Decree when speaking to Paul, Haenchen explains, “Formally these words are directed to Paul, but in reality they are designed for the instruction of the reader.”⁶⁴ However, Haenchen makes no attempt to explain Luke’s reason for instructing his readers at this stage in the narrative. In this lies the deficiency in Haenchen’s work; in the effort to assign a purpose to the whole book of Acts, Haenchen obscures the ability of such a work to address multiple matters of concern, and so Luke’s common technique of repetition as

⁶¹ Haenchen, *Acts of the Apostles*, 110.

⁶² Haenchen, *Acts of the Apostles*, 357.

⁶³ Haenchen, *Acts of the Apostles*, 358.

⁶⁴ Haenchen, *Acts of the Apostles*, 610.

a device to impress ideas on readers is overgeneralized to the work's overarching aim to edify its readers.

The influence of Haenchen's commentary on Acts is evident in Conzelmann's own commentary that was published a few years later. Regarding the repetitions found in the Cornelius episode and the Jerusalem Council, Conzelmann states, "In general, all passages in this chapter [i.e., Acts 10] which elevate the singular story into one of principle may be assigned to Luke. . . . Chapter 11 applies the individual case to the whole of the church . . . and then sets forth a general principle; this in turn prepares for chapter 15. . . . What is left as a source is a conversion legend in edifying style."⁶⁵ Then, regarding the repetition of the Apostolic Decree in Acts 21:25, Conzelmann echoes Haenchen's view that it is meant to benefit the reader, but again, no clarification of how or why is given.⁶⁶

The influence of redaction criticism was widespread and long-lasting in Lukan studies. Practitioners of redaction criticism, and those who drank deeply from its well, continued to observe Luke's aim as a writer addressing the needs of his community well into the late twentieth century. Two additional scholars who have contributed to this field of study are Stephen G. Wilson and Philip Francis Esler. Their respective interpretations of the significance of the passages under consideration in this study are indicative of the widening diversification of opinion in the literature. Wilson expresses the following view:

No other narrative in Acts is given quite such epic treatment as the Cornelius episode. Not only is it dealt with in chs. 10–11, but ch. 15 repeats the whole narrative again in a shortened form. Sheer length and repetition are Luke's way of impressing upon his readers the immense significance which this event had for

⁶⁵ Conzelmann, *Acts of the Apostles*, 80.

⁶⁶ Conzelmann, *Acts of the Apostles*, 181.

him. It is for Luke the test-case *par excellence* for the admission of the Gentiles into the Church.⁶⁷

Though not self-ascribed as a redactional analysis, Wilson's work heavily relies on Conzelmann's and Haenchen's insights. For example, following Conzelmann, Haenchen, and Dibelius, Wilson generally accepts the view that Luke's source for the Cornelius episode was only a kernel of what he turned it into. Wilson, however, does express some views that diverge from his predecessors. Peter's vision, for instance, according to Dibelius, derived from another source and was originally about table fellowship. Luke thus takes this source and makes it about the Gentile mission.⁶⁸ Wilson departs from Dibelius and others at this point, claiming that they have failed to grasp the significance of visions: "A vision which is aimed at teaching something does not necessarily have the same content as the problem to which it refers."⁶⁹ Thus, Wilson believes the vision was meant to address the issue of clean and unclean people, and this is leveraged for Luke's purpose to show that the Gentile mission was from the beginning a work of God rather than of people.⁷⁰

Wilson is also concerned with evaluating the historical veracity of Acts, which heavily contributes to his conclusions about Luke's methods for addressing his audience's needs. In his discussion of the Jerusalem Council, for example, Wilson argues that it "is of central importance both for Luke's attitude to the Gentiles and for assessing his reliability as a historian."⁷¹ His argument runs along the lines of critiquing Luke as an

⁶⁷ Wilson, *Gentiles*, 177.

⁶⁸ See Dibelius, *Studies in the Acts*, 111–12, who thinks that the original context for Peter's vision was the Antioch controversy.

⁶⁹ Wilson, *Gentiles*, 174.

⁷⁰ Wilson, *Gentiles*, 177.

⁷¹ Wilson, *Gentiles*, 178.

unreliable historian in the effort to demonstrate that the details of the Jerusalem Council are tenuous and its relationship to Gal 2 irreconcilable, and this is then used to support his argument that Luke was primarily concerned with comforting his audience by establishing the Gentile mission as the reason for the delay in the Parousia—the problem the Lukan community was facing.⁷² Further, and contrary to those discussed above, Wilson explains James’s reiteration of the Apostolic Decree’s abstentions in Acts 21:25 as an internal inconsistency. This is because James communicates the abstentions to Paul as if he were ignorant of them, and “we cannot imagine that Luke would allow Paul to be told of the decree twice for the first time.”⁷³ Therefore, instead of understanding this repetition as being directed towards the readers, Wilson believes this instance is simply a historical blunder on Luke’s part. Thus, in contrast to the redaction critics on whom Wilson relies, there is a clear departure in his work from perceiving literary significance in repetition. This was an unfortunate development, but it has not gone unchallenged.

Esler serves as an appropriate foil to Wilson in the later redactional analyses of Luke–Acts. Less concerned with Luke’s theology than his social and political motivations, Esler labels his method a socio-redaction criticism. In practice, however, it is much more social than redactional as it is predisposed to the ideological notion of legitimation as conceived by social constructivists Peter L. Berger and Thomas Luckmann, as well as the influence of the social sciences in New Testament studies.⁷⁴ Esler argues that the conversion of Cornelius and the Apostolic Council serve a specific legitimating purpose in Acts that is frequently misinterpreted and underestimated for their

⁷² Wilson, *Gentiles*, 178–95.

⁷³ Wilson, *Gentiles*, 190.

⁷⁴ Esler, *Community and Gospel*, 16–23; cf. Berger and Luckmann, *Social Construction of Reality*.

significance by Lukan scholars. In fact, the first statement Esler makes about the conversion of Cornelius is that Stephen Wilson “wrongly assert[s] that Peter deduces from this vision, or interprets it to mean, that God has also cleansed the Gentiles, thereby allowing Jewish fellowship with them, as announced in Acts 10.28.”⁷⁵ Rather, the Holy Spirit directs Peter downstairs, where he is to meet his guests who will take him to Cornelius. The vision for Peter, then, serves as a comfort knowing that he is going to spend time in the home of a Gentile, which will entail eating unclean meat. Peter is thus reassured that God has cleansed anything that will be put before him.⁷⁶ This view challenges Wilson’s argument that Luke’s vision is about the Gentile mission, arguing in its place that Luke’s vision is about exactly what it reports—a divine declaration of all meat made clean. This made table fellowship between Jews and Gentiles possible, which, in Esler’s view, is the primary concern of the Cornelius episode, as well as the Jerusalem Council meeting.

Regarding the Jerusalem Council, it is useful to quote Esler at some length:

The question of table-fellowship between Jew and Gentile is not explicitly raised in Acts 15, but its presence is everywhere implied. We may confidently assume that Luke would have intended his readers to understand that what prompted the teaching by the Judeans in Acts 15.1 of the need for circumcision of Gentiles was simply the fact that they were sitting around the same table, for the eucharist especially, with Jews. This would have raised their Jewish hackles for the reasons we have already identified, especially if, as seems very likely, they too were Pharisees (15.5) or influenced by them and had accepted a much more zealous attitude to questions of purity. Circumcision was not something pressed upon Gentile Christians for some abstract theological reasons; it was seen as a remedy for a situation involving grievous risk to the continued existence of the Jewish people. Similarly, in the references to the Cornelius story made by James and Peter the reader of Acts can hardly fail to remember that the essential element of that story was not the broad notion that God had authorized the mission to the Gentiles, but the far more particular idea that what had received divine

⁷⁵ Esler, *Community and Gospel*, 94.

⁷⁶ Esler, *Community and Gospel*, 94–95.

endorsement was Jewish–Gentile table-fellowship in the Christian communities. This theme is very apparent in the four prohibitions.⁷⁷

Esler, however, can only be partially correct in his view regarding table fellowship because his response to Wilson results in a false dichotomy. The legitimation of Jewish–Gentile table fellowship does not preclude additional theological meaning of Peter’s vision. In fact, it creates the social conditions by which the theological belief of the Gentile mission can be realized. Thus, his emphasis on the social and political motivations of Luke’s message makes his assessment of Luke’s theology out to be too reactionary. There are, in fact, elements of Luke’s theology that Esler misses due in part to his method’s inability to evaluate repetition—hence his silence on James’s reiteration of the abstentions in Acts 21:25—and also due to not considering key religious texts outside of the Old Testament canon as theologically significant to Luke’s stance towards table fellowship and the Mosaic law. Like many others, Esler interprets the four prohibitions as deriving directly from Lev 17–18 as the rules governing sojourners’ conduct in Israel. No mention, however, is made of the *Book of Dreams* in 1 En. 83–90 or the book of Jubilees, both of which share significant intertextual relations with the Cornelius episode and the Apostolic Decree, respectively.⁷⁸ The significance of these connections will be discussed in detail later in this study as they relate to the Cornelius episode and the Apostolic Decree, and this will bring Luke’s message into sharper focus.⁷⁹

⁷⁷ Esler, *Community and Gospel*, 98–99.

⁷⁸ See Bauckham, “Missions of James, Peter, and Paul,” 106; Hanneken, “Moses Has His Interpreters,” 686–706.

⁷⁹ But see Dawson, “Books of Acts and *Jubilees* in Dialogue,” 9–40, where I have already brought the significance of one of these connections to light.

While differing in several respects, a common characteristic of these last two scholars, Wilson and Esler, is the shift away from consideration of literary features in Acts as they relate to Luke's purpose. As a result, it would seem that the significance of repetition for those concerned with the contextual factors motivating the shape of Luke's composition had receded by around 1980.⁸⁰ If we are to recover the significance of this textual feature in light of the other advances in scholarship on Acts, we need to turn away from the stream of scholarship that has been so heavily influenced by redaction criticism to other literary-critical approaches such as those influenced by narratology.

Robert C. Tannehill, with his two-volume *Narrative Unity of Luke–Acts* (1986–1990), made a major effort to describe the literary character of Luke–Acts as a unified work. Tannehill observes numerous features that function to achieve literary unity within Luke's two-volume work.⁸¹ In his analysis, Tannehill makes use of a concept called “echo-effect,” whereby themes are “developed, dropped, then presented again.”⁸² He finds significance in this device, which embodies the notion that “characters and actions may echo characters and actions in another part of the story, as well as characters and actions of the scriptural story which preceded Luke–Acts,” and “these connections provide internal commentary on the story, clarifying meanings and suggesting additional

⁸⁰ One notable exception is Charles H. Talbert, who, in his 1974 monograph *Literary Patterns, Theological Themes and the Genre of Luke–Acts*, seeks to explain the often-misunderstood binary patterns in the composition of Luke–Acts, including its use of parallelism and chiasmic structures. He combines two methodological approaches. The first of these is his so-called “architectural analysis,” a literary approach adapted from classical studies, and the second is redaction criticism, which provides a theological lens that reveals the author's theological response to his own historical situation. These approaches, according to Talbert, are complementary because whereas architectural analysis focuses on formal and aesthetic features, redaction criticism focuses on editorial activity (i.e., content), and it is crucial to account for the relationship between form and content, since parallels have the literary potential to function for theological ends.

⁸¹ Tannehill, *Narrative Unity of Luke–Acts*. This work was the extension of an initial article that made use of “echo-effect” in Acts (see Tannehill, “Composition of Acts 3–5,” 185–219).

⁸² Tannehill, *Narrative Unity of Luke–Acts*, 1:3.

nuances.”⁸³ This concept relates to the literary-critical notion of redundancy, where redundancy is understood as the recurrence of elements in a text that disambiguates meaning and eliminates (mis)interpretations.⁸⁴ Applying this principle in the analysis of repeated features of a text is useful for interpreting New Testament narrative texts for at least two reasons. First, redundancy, or echo-effect, has proven useful in linguistic models for literature that focus on realistic narrative.⁸⁵ This credential is especially promising for studying Luke–Acts due to Luke’s two-volume work conforming to the literary conventions of Greco-Roman historiography, where historical veracity was of paramount importance; it thus meets the criterion of being realistic.⁸⁶ Second, Tannehill’s use of the concept reveals the need for going outside the text itself to recover redundancies that reside in a text’s background. Although Tannehill refers specifically to the story of Scripture as the background of Luke’s work and is therefore exclusively concerned with intra-canonical connections, he shows how echo-effect and redundancy correspond to intertextuality.

Several other works followed Tannehill’s in the 1990s in the investigation of the literary character of Luke–Acts, many of them emphasizing Luke’s use of repetition as a means of describing matters of plot. In his narratological study of Luke–Acts, William S. Kurz explains that Luke’s well-known techniques of repetition relate to the plotting of his narrative.⁸⁷ He then goes on to explain that the multiple retellings of Saul’s call in Acts 9,

⁸³ Tannehill, *Narrative Unity of Luke–Acts*, 1:3.

⁸⁴ Suleiman, “Redundancy,” 120.

⁸⁵ See Suleiman, “Redundancy,” 122.

⁸⁶ While some scholars classify the book of Acts as a work of fiction, Luke’s concern with historicity has long been considered a distinguishing feature of his books by numerous scholars, though this does not preclude his role as narrator and the literary liberties this entails. On the historical veracity of Luke’s writing, see esp. Hemer, *Book of Acts*.

⁸⁷ Kurz, *Reading Luke–Acts*, 26.

22, and 26, notorious for their discrepancies in detail, function within the plot to provide “increasingly retrospective personal flashbacks by Paul to emphasize this centrally important event and to show its further implications in the account of Paul’s work and the spread of the word in Acts.”⁸⁸ Several other scholars have explained Paul’s conversion accounts in Acts using the principles from narratology. Ronald D. Witherup, for example, claims that this redundancy scheme functions “to sharpen the portrayal of Paul as a witness and to dramatically propel forward the story of the church’s outreach to the Gentile world.”⁸⁹ In an article that bears more immediate relevance to the topic of this study, Witherup, using the same methodology as in his previous article, analyzes the “functional redundancy” of the Cornelius episode in Acts 10:1—11:18 in which he comes to a similar kind of generalized conclusion: the redundancy moves the plot along, assists in building suspense, utilizes characterization at the service of the plot, and intertwines the themes of “conversion, hospitality and table fellowship, word and deed, witness, and acceptance of the Gentiles into a coherent whole.”⁹⁰

Summary

With this historical sketch now brought up to the end of the twentieth century, a number of observations can be made about how literary inquiry into the book of Acts changed over the course of this century. In German scholarship, critical orthodoxy and its characteristic views about the late date of Acts were not only rejected by most British and American scholars of the early twentieth century but were also challenged especially by

⁸⁸ Kurz, *Reading Luke–Acts*, 27.

⁸⁹ Witherup, “Functional Redundancy,” 83.

⁹⁰ Witherup, “Cornelius,” 64–65.

the classical liberal scholar Harnack, who placed the date of Acts prior to 70 CE. As a result, it became more difficult to assume without justification that Acts reflects Christianity at a later stage when it had supposedly lost touch with its Jewish heritage and when the Jew-Gentile conflict was a thing of the past. Questions regarding the literary character of Acts did not see an increase in German scholarship until the work of Dibelius, and the relationship between the use of parallelism and the purpose of the author did not receive serious attention again until the work of Haenchen. An independent stream of American scholarship also contributed to the understanding of Luke's aim from a literary and historical-critical perspective, and these streams would coalesce as redaction criticism came to influence English scholarship, as seen in the works of Wilson and Esler. However, the significance of the use of parallelism in Acts lost much of the emphasis it once had in the search of the author's purpose. It only later re-emerged in the 1980s in a new light as literary-critical studies surged in New Testament studies, except it was no longer interpreted with respect to the author's main purpose, whether conciliatory, apologetic, edifying, or the rest.

Despite the loss of connection between parallelism and purpose that took place in the twentieth century, an important development still occurred with the notion of parallelism. It came to be extended beyond the typological approach that looked to mirroring events, behaviors, and experiences of two comparable characters, such as Peter and Paul, to refer to other kinds of patterned repetition in (Luke-)Acts. This development is of vital importance to this study, since parallelism, defined in this way, is here reconceived within a modern linguistic theory that can address the relationship of parallelism and the purpose of Acts afresh. However, before I move on to this task, there

are a couple of recent developments from the last twenty years in Acts scholarship that need to be considered.

Twenty-First Century Scholarship

It is not uncommon to find studies that still draw heavily on narratology. Another recent narratological interpretation of Paul's thrice-narrated conversion is provided by Daniel Marguerat, who sees these re-compositions as playing a key rhetorical role in the discourse: "Acts 9 emphasizes ecclesial mediation; Acts 22 Saul's Jewishness; Acts 26 the legitimation of the Gentiles."⁹¹ Within the plot, Marguerat observes that the narrative arc established from Acts 9 to 26 encompasses the history of the Gentile mission, and so the conversion of Paul functions as the "hermeneutical key when he narrates the expansion of the Church outside Judaism, on the one hand to point out the origin of this movement (Acts 9), and on the other hand in order to reread it theologically (Acts 22; 26)."⁹²

While narratological studies have made valuable observations about Luke's use of repetition, the conclusions made about this technique, as seen in the works of Tannehill, Kurz, Witherup, and Marguerat more recently, tend to be generalized and in the service of story for its own sake. This is the limitation of these studies for the question of Luke's literary functionality—that is, the social task it is meant to accomplish—in the community for which it was composed, which leaves the state of current research wanting for a means of bringing Luke's literary creativity into the light of the social purposes for which they were meant.

⁹¹ Marguerat, *First Christian Historian*, 203.

⁹² Marguerat, *First Christian Historian*, 203.

There has been one major study in Todd Klutz's so-called "sociostylistic reading" of the exorcism stories in Luke–Acts, a revision of his doctoral thesis published in 2004, which moves the discussion of repetition beyond the limitations of narratological approaches by conceiving of repetition within a modern linguistic theory of literary analysis.⁹³ In this study, Klutz applies a stylistic analysis situated within a systemic-functional linguistic model. He chooses to add the prefix "socio" to "stylistic" because his goal is to build an effective interface between literary-critical and historical-critical methods in which the literary features, as they are mediated through the linguistic potential of the language, can be demonstrated to reflect their situational contexts.⁹⁴ One of the primary features Klutz discusses in each section of his analysis is the use of repetition, but repetition is not limited as a literary technique but is extended and defined linguistically as the reiteration of lexemes and grammatical structures, which in turn contributes to the phenomenon of foregrounding.⁹⁵ This is a significant step in the right direction, and I will attempt to show that the most promising way forward is to come to the question of Luke's literary purpose with the advances in modern linguistics in the study of literature—that is, with the linguistic discipline of stylistics. Such an approach can account more precisely for the functionality of literary features in the book of Acts, as they will be linguistically defined rather than conceptually defined through literary categories such as plot, characterization, point of view, and the like.⁹⁶ This study will also

⁹³ Klutz, *Exorcism Stories in Luke–Acts*.

⁹⁴ Klutz, *Exorcism Stories in Luke–Acts*, 15.

⁹⁵ Klutz, *Exorcism Stories in Luke–Acts*, 33.

⁹⁶ This is not to denigrate the interpretative value of literary-critical concepts, but rather to recognize that literary creativity is accomplished through language use and thus can be described more robustly when analysis consists of well-defined descriptions of language patterns from an established linguistic theory, which is often missing in many literary-critical approaches. Making this point, Fowler states, "It is not realistic to assume that all the general premises and values of literary criticism can be maintained intact while linguistic analysis is borrowed and incorporated as an efficient methodological aid."

emphasize that the more important goal of writing narrative is not to give an account history for its own sake or to tell a story for the delight of the reader, but to construe events in accordance with social values that address current issues in a community.

Conclusion

In this chapter, I have discussed the history of scholarship of Acts as it pertains to the relationship between the book's purpose and the role of parallelism in accomplishing that purpose. The notion of parallelism has changed over time in how it has been conceived and evaluated in the book of Acts. For most of the nineteenth and twentieth centuries, parallelism was conceived principally in typological terms. Only relatively recently has parallelism come to be used roughly synonymously with repetition, where other literary features have been brought into view. It has been only within the last fifteen years or so, however, that parallelism/repetition has been defined in terms of a modern linguistic approach to literature, and this promises much potential insight into the book of Acts as a means of assessing the author's literary creativity as a functional means of articulating a message to his audience.

In the next chapter, I will develop a theory and model that is able to account for parallelism in the book of Acts. This model will then be used to analyze the set of texts indicated above. This analysis will then make up the bulk of this study. Since the linguistic approach taken in this study models a framework by which textual and contextual features are co-dependent for meaning, the final chapter of this study will

For a start, many of the assumptions with which literary critics work are poorly defined, even mysterious . . . Many can be improved by illuminating them with the insights derived from a rich enough linguistic theory" (*Linguistic Criticism*, 10).

assess the particular message of Acts clarified in the analysis for the situational context it most likely addresses. As a result, the conclusion of this study will make a fresh contribution to the understanding of parallelism in the book of Acts that calls into question whether scholars have followed the right voices and assumptions since the rise of modern criticism.

CHAPTER 2: LINGUISTIC STYLISTICS: THEORY, MODEL, AND METHODOLOGY

Introduction

In this chapter, I will describe stylistics as a theoretical approach to language and develop a model by which its theories and concepts can be mediated through a particular linguistic framework. This model will be adapted largely from Ruqaiya Hasan's social semiotic stylistics/verbal art model. However, it will be supplemented with elements from Roger Fowler's critical linguistics approach as well as Jay L. Lemke's model for intertextual thematic analysis. Given that all of these theorists share a common linguistic perspective,¹ the model presented here will be fully compatible with and oriented to the framework of Systemic Functional Linguistics (SFL). Following the theoretical matters, I will describe the linguistic stylistics model and the method by which it is to be employed in this study, including its various linguistic components specifically modeled for the Greek of the New Testament. This method will then, in turn, be applied over the course of the next four chapters to the selected passages from the book of Acts.

¹ Whereas Roger Fowler's earlier work contained elements of Chomskyan generative grammar (cf. Fowler, *Literature and Social Discourse*; Fowler, *Linguistics and the Novel*), these do not appear to be as informative for Fowler's later work, where he can even be seen critiquing Chomsky's notions of the "ideal speaker-hearer" and "linguistic competence" based on the notion of register as developed within Hallidayan functional grammar (Fowler, *Linguistic Criticism*, 52). His volume *Linguistic Criticism* is, in fact, based on a simplified presentation of Hallidayan functional grammar.

Stylistics: Theory and Main Concepts

Stylistics is a subfield of linguistics concerned with the systematic analysis of style in literature,² where analyzing style “means looking systematically at the formal features of a text and determining their functional significance for the interpretation of the text in question.”³ This general definition, which could be an accurate description for a variety of models of discourse analysis, carries with it a theory of the role style plays in language use, including the way style—understood broadly as meaningful patternings of language—is used in specific genres as well as in the language of individual language users. Adding to this definition, the Finnish linguist N. Enkvist provides a complementary definition of style as “situationally conditioned choice.”⁴ As Todd Klutz clarifies, “a key presupposition of [Enkvist’s] definition is that the formal and semantic properties of texts are powerfully conditioned by situational and other linguistic factors in the environment(s) of textual production and reception.”⁵ As defined here, stylistics is concerned with the patterns or structures of linguistic choices that are constrained by the factors at work in a text’s social context. As a result, in one of the only monographs in New Testament studies to employ a stylistic method, Klutz prefers to use the term “sociostylistics” to emphasize the strong contextualist approach of his study.⁶ In this way,

² Crystal and Davy, *Investigating English Style*, 9; Leech, *Language in Literature*, 54. Stylistics is a term that goes by several other names, including literary linguistics, literary stylistics, linguistic stylistics, linguistic criticism, and poetics, among others.

³ Jeffries and McIntyre, *Stylistics*, 1. Cf. Wales, *Dictionary of Stylistics*, 438.

⁴ Enkvist, “What Ever Happened to Stylistics,” 15. This is slightly more specific than Zoltan Szabò’s definition of style as “contextually conditioned variation,” since the context of situation is a kind of context that can be differentiated from others, such as the broader, more abstract notion of the context of culture (“Text and Style,” 485). Cf. Klutz, *Exorcism Stories in Luke–Acts*, 15–16.

⁵ Klutz, *Exorcism Stories in Luke–Acts*, 16. Cf. Enkvist, “What Ever Happened to Stylistics,” 12–15.

⁶ Klutz, *Exorcism Stories in Luke–Acts*, 16.

his approach contrasts with other forms of stylistic analysis,⁷ including the purely aesthetic orientation from the earlier stages of its development.⁸

Stylistics has its roots in the Russian formalist literary school (1915–1923) and the Prague School of Linguistics (1926–1948), though the study of style goes as far back as ancient rhetoric and poetics. The Russian formalists were concerned with the distinguishing features of literary (i.e., poetic) language, assuming that there exists a formal distinction to be made between literary language and the language of everyday, ordinary, non-poetic interaction. This assumption guided Russian formalists such as Victor Shklovsky, Boris Tomashevsky, and others to conclude that the distinguishing feature of literary language is the potential for causing readers to perceive certain linguistic choices and structures with greater awareness.⁹ This feature, which became foundational for stylistics, is referred to as *defamiliarization*.¹⁰ Defamiliarization, from the Russian *ostranenie*, means to “make strange,” which captures the idea that to the Russian formalists this meant that the point of all literature is to artistically use language in such a way to make it seem different from some expected norm, the result of which is a new perspective for the reader on the topic of the text.¹¹

⁷ Stylometrics, for example, is another form of stylistic analysis that is quantitatively driven and is not concerned with contextual constraints.

⁸ The emphasis on the aesthetic function of language is a trait of the formalism out of which stylistics developed, along with other literary theories as represented, for example, in the New Criticism. This approach to the language of literature is concerned only with the internal structures of language and the intrinsic qualities they hold irrespective of their social context, authorial intention, or other historical factors related to the composition of the work. See Fish, *Is There a Text in This Class?* 69–71; Eagleton, *Literary Theory*, 92. I will discuss these and related issues more below.

⁹ See Martín-Asensio, *Transitivity-Based Foregrounding*, 51.

¹⁰ Jeffries and McIntyre, *Stylistics*, 1–2. Some of the key proponents of Russian formalism were Roman Jakobson, Victor Shklovsky, and Boris Tomashevsky, among many others.

¹¹ Jeffries and McIntyre, *Stylistics*, 2.

Developments reached a new stage with the Prague structuralists Jan Mukařovský and Bohuslav Havránek in the 1930s and then by the contributions of Roman Jakobson, where the linguistic means by which defamiliarization occurs was thought to be *foregrounding*.¹² Foregrounding, as conceived in stylistics, is a metaphorized extension of its use in the visual arts whereby some element is brought to the fore in such a way that it stands out against its background: “Essentially, foregrounding theory suggests that in any text some sounds, words, phrases and/or clauses may be so different from what surrounds them, or from some perceived ‘norm’ in the language generally, that they are set into relief by this difference and made more prominent as a result.”¹³ Additionally, a text’s foregrounded features are considered to be memorable and highly interpretable locations of a text.¹⁴

Moreover, the Russian formalists also developed the notions of *deviation* and *parallelism* to describe how foregrounding is linguistically achieved. Deviation succinctly defined is structured heterogeneity or organized difference; it pertains to unexpected irregularity in language that calls attention to itself and invites additional

¹² Mukařovský was among the first to use such a term in an essay published in 1932 and translated into English under the title “Standard Language and Poetic Language.” Mukařovský’s term in Czech is *aktualisace*. “Foregrounding” is the translation chosen by his editor, Paul R. Garvin, to render the concept into English. This term was also used by Mukařovský’s contemporary and peer within the Prague Linguistic School, Bohuslav Havránek, who also published an article in 1932 that has since been translated into English under the title “The Functional Differentiation of the Standard Language.” Jakobson, writing later, does not use the same language as Mukařovský, but still communicates a similar notion by his use of the term “palpability” in his essay “Linguistics and Poetics” (p. 356). Cf. Martín-Asensio, *Transitivity-Based Foregrounding*, 52.

¹³ Jeffries and McIntyre, *Stylistics*, 31. There are a number of key works on foregrounding, not all of which have been equally influential in stylistics but are nevertheless important to its development within the wider field of linguistics. These include the already noted essays by Mukařovský (“Standard Language”), Havránek (“Functional Differentiation”), and Jakobson (“Linguistics and Poetics”) as well as Leech, “Linguistics and the Figures of Rhetoric”; Halliday, “Linguistic Function and Literary Style”; Wallace, “Figure and Ground”; Fleischmann, “Discourse Functions”; Hasan, *Language, Linguistics and Verbal Art*, 29–106; Dry, “Foregrounding”; Fowler, *Linguistic Criticism*, 92–109. For a more extensive list, see Martín-Asensio, *Transitivity-Based Foregrounding*, 43n81.

¹⁴ Jeffries and McIntyre, *Stylistics*, 31.

interpretation.¹⁵ This structured difference can occur at multiple levels of meaning, including phonological (graphological for written texts), lexical, grammatical, semantic, and prosodic. Parallelism, in logical contrast to deviation, is structured regularity.¹⁶ Whereas the concept of parallelism matches well with poetry with its customary use of phonological, syntactic, and semantic parallels, which were the kinds of texts and patternings Russian formalists were primarily concerned with analyzing, the concept is also observable in redundancy patterns or repetition in other genres, such as narrative prose. Essentially, when any element at any level of semiosis recurs, this can be a means of foregrounding.¹⁷ These patterned ways for creating foregrounding are the fundamental concepts that have been influential to the various linguistic models that draw from stylistics. For example, in Ruqaiya Hasan's social semiotic stylistics model, these concepts are recognized in her notions of *stylistic shift*, resembling deviation, and *code-like regularity*, resembling parallelism. I will return to this more below.

Developments in stylistics eventually arrived at the conclusion that the criteria the Russian formalists used to distinguish between "literary" language and "non-literary" language were improperly conceptualized, and the principle of defamiliarization has been shown to be observable in all kinds of language use: "Exponents of stylistics are quick to point out . . . that stylistic techniques can be applied to texts other than those included in the established literary canon. Indeed, a central axiom of much modern stylistic analysis is that there is no such thing as an exclusively literary language."¹⁸ Stylisticians have

¹⁵ Jeffries and McIntyre, *Stylistics*, 31.

¹⁶ Jeffries and McIntyre, *Stylistics*, 32.

¹⁷ Michael Toolan explains in his introduction to stylistics that "the stylistic mentality is always on the lookout for one or more of the following: pattern, repetition, recurrent structures, ungrammatical or 'language-stretching' structures, [and] large internal contrasts of content or presentation" (*Language in Literature*, 2).

¹⁸ Simpson, *Language*, 3.

historically publicized this view as the attempt to displace the pretentious literary-critical veneration of literature.¹⁹ Whereas this may be well warranted, Donna Miller points out that it is unnecessary to deny literature's distinctive nature in the process.²⁰ That there is a functional and social difference between, for example, a novel and a story told by one neighbor to another is evident,²¹ but pinpointing this distinction remains the challenge.²² In other words, we need to retain the recognition that there is something more going on in the valued texts of a community than the mere narration of a story or artistic description of some otherwise ordinary object, and stylistics remains the best approach to understand these differences from a linguistic perspective. Whereas valuable insights may result from using stylistic tools for occasional texts such as letters of correspondence (one thinks of Paul's letters) or an account of a day's events (like the evening news), texts of highly patterned, careful composition need to be analyzed with sensitivity to the practices that go into their production that differentiate them from other discursive practices.

Ruqaiya Hasan, for one, has developed a model that seeks to identify the functional and social differences between literary and non-literary texts. According to her approach, one begins analyzing literary texts in the same way as any other text—by focusing on the language itself—because all texts share the same meaning-making resources as linguistic objects. The difference, then, does not come from the “individual items of vocabulary, or even grammar, but rather [from] the patterning of patterns” that make an instance of verbal art, which, in turn, can be assessed for its semantic value

¹⁹ Simpson, *Stylistics*, 98–99.

²⁰ Miller, “Jakobson's Place,” 60.

²¹ Jeffries and McIntyre, *Stylistics*, 15.

²² The quality of literature being defended here is not so much its status, which is publicly bestowed on a text after its production, as much as the character of the social practice that goes into its production.

beyond the particularities of the text.²³ This is a specific kind of meaning exchange that constitutes the difference between literary texts from non-literary texts. To bring this into greater clarity, I will now explain Hasan's model in detail, which will provide an interpretive framework for this study's method.

Social Semiotic Stylistics

To my knowledge, Hasan's verbal art model, or social semiotic stylistics, has only been applied in New Testament studies in one recent article.²⁴ The potential for this model, therefore, has hardly been noticed by New Testament scholars. Hasan's social semiotic stylistics, which began with her unpublished dissertation in 1964,²⁵ moved stylistics forward in a number of important ways, several of which stemmed from her approach to language as a social semiotic working within the developing model of SFL.

First, Hasan understands language as inherently social, which means that any instance of language use is an instance of social action, an attempt, successful or not, to (re)construct reality.²⁶ By extension, any instance of verbal art—that is, the practice of

²³ Hasan, *Linguistics, Language, and Verbal Art*, 90.

²⁴ See Dawson, "Books of Acts and *Jubilees*." This is not surprising given that the discipline of stylistics is virtually untapped in New Testament studies. See Porter, "Why Hasn't Literary Stylistics Caught on?" 35–57, who makes this point. See also, Porter, "Study of John's Gospel," 294–97. Further, in these articles, Porter identifies what he believes to be the only two other New Testament studies that have made use of stylistics: Porter, "Verbal Aspect and Discourse Function in Mark 16:1–8," 123–37, and Spencer, *Paul's Literary Style*. Another study to add to this short list includes Klutz, *Exorcism Stories in Luke–Acts*, whose "socio-stylistic" method is developed from a systemic-functional linguistic perspective. See also Lamb, *Text, Context and the Johannine Community*, 79–80, who makes brief mention of Hasan's work on verbal art, and then makes some use of Roger Fowler's linguistic criticism, a stylistics approach that incorporates critical linguistics.

²⁵ See Hasan, "Linguistic Study."

²⁶ See Hasan, *Linguistics, Language, and Verbal Art*, vii, who explains the orientation of her model in the following way: "To study language . . . is to concentrate upon exploring how it is systematically patterned to social ends. The linguistic theory adopted here is that of systemic linguistics. Such a linguistic theory is itself also a social theory, for it proposes . . . that it is in the nature of human behaviour to build reality and/or experience through complex semiotic processes." This is consonant with Jay Lemke's similar statement that "the primary function of language, and of all semiosis, is to create, sustain and change social reality" ("Interpersonal Meaning," 86).

symbolically articulating meaning through stylized language—is also a social act. This point is particularly important as it seemingly contrasts with the early thought of M. A. K. Halliday, the leading proponent of SFL, who states, “Literature is language for its own sake: the only use of language, perhaps, where the aim is to use language.”²⁷ The same sentiment is held by the other structuralist approaches to literature that came to prominence during the twentieth century, especially through the New Criticism and narratology.²⁸ Hasan argues for a different role of literature in culture, which she views not as a means to use language for its own sake, but as a different form of discoursing—“as a variety of social semiotic practice, [where] both the production and reception of verbal art almost always represent a specific kind of meaning exchange.”²⁹

The notion that language in literature functions differently from other semiotic practices is a modification of Roman Jakobson’s model of language. The traditional model of language developed in the 1930s that was influential during the time of Jakobson’s work in the Prague School was Karl Bühler’s organon model that organized the functions of language into three categories: conative, emotive, and referential. Respectively, these can be thought of as “language as social control, language as

²⁷ Halliday et al., *Linguistic Sciences*, 245.

²⁸ While structuralism has been influential in the development of SFL, Hasan’s work included, its expression through the work of certain users of Russian formalism resulted in a prescriptive approach in the linguistic analysis of literature. Tzvetan Todorov, a French structuralist, who championed Russian formalism and made it known in the Western world, exemplifies in his *Poetics of Prose* the role Russian formalism played in his construction of a universal narrative grammar based on the notions that there was such a thing as a universal grammar and that this was analogous to the dynamics of narrative structures. Todorov’s work also demonstrates that Russian formalists, especially those later associated with the Prague School, were not first and foremost concerned with interpreting literary texts as much as they were concerned with compiling all of the various forms and structures used to make meaning in literature. This endeavor, however, resulted in a large deficiency in criticism throughout the twentieth century in general. As Austin Quigley explains, the influence of structuralism produced a kind of Xeroxing among the various criticisms in literary studies in the twentieth century, where texts were not as much read as pre-read, because all of the structures that are found in literature to make meaning had already been accounted for (*Theoretical Inquiry*, ix–xiii).

²⁹ Hasan, “Private Pleasure, Public Discourse,” 23.

expressive of speakers' feelings [i.e., state of mind], and language as communication of ideas," and utterances can be mixtures of these three functions.³⁰ Jakobson, however, theorized another function of language, the *poetic* function, which pertained specifically to the message encoded within a text; it did not pertain to the other five components of verbal communication (the addresser, addressee, context, contact, and code) where the other functions of language are operative, but its role is to "focus on the message for its own sake."³¹ Here one sees similar language to Halliday's above, but Jakobson goes on to say:

This function cannot be productively studied out of touch with the general problems of language, and, on the other hand, the scrutiny of language requires a thorough consideration of its poetic function. Any attempt to reduce the sphere of the poetic function to poetry [or literature] or to confine poetry to the poetic function would be a delusive oversimplification. The poetic function is not the sole function of verbal art but only its dominant, determining function, whereas in all other verbal activities it acts as a subsidiary, accessory constituent.³²

Here one sees a theory of language where the poetic function of language functions *alongside* the others. Jakobson did not see an interactional dimension between the poetic function and the other functions, and neither does it play a role between writer and reader. While Hasan agrees that there is some other function of language at play in literature that cannot be accounted for only through a description of the so-called metafunctions of language,³³ she thinks it was misconceived to view the message of a text as disjoined from the other functions. As a result, Hasan theorizes two separate

³⁰ Halliday and Webster, *Text Linguistics*, 4; cf. Bühler, *Theory of Language*, 30–39. See also Porter, "Method and Means of Analysis," 317–20, for a more detailed description of Bühler's organon model of language, as well as an overview of Bühler's influence on certain modern linguists, including systemic-functional linguists.

³¹ Jakobson, *Language in Literature*, 69.

³² Jakobson, *Language in Literature*, 69.

³³ While the term "metafunction" is one used specifically within SFL, the development of the metafunctions of language drew from Bühler's model and so compares in many respects to the model with which Jakobson was working.

semiotic systems overlapping in the language of literature. According to this conception, the poetic function does not so much operate alongside the other functions as much as it arises out of them and is realized by their patternings. I will discuss this more below.

The second development of Hasan's model also comes from a divergence from Jakobson. In his model of language of literature, Jakobson did not see an "interplay between textual and contextual processes, such as histories or social relationships, ideologies of language or intertextual relationships."³⁴ Since Hasan views language as inherently social, this entails interest in social context and the metafunctions of language as developed in SFL: "Insofar as literature texts are instances of language, the basic resources for their production and reception are provided by the same system of language which we use in the production and reception of texts in other domains."³⁵ For Hasan, the analysis of verbal art must begin with the same linguistic analysis as one would use in approaching any other text. Working from an SFL perspective, this means operating according to the premise that "every instance of language use occurs in the context of some situation."³⁶ Furthermore, this means that in studying the language of literature from an SFL perspective, analysis relies on register theory, where the notion of register is based on three main aspects: the context of situation, linguistic features, and the functional relationship between them.³⁷ In a language community, registers are identified by text types—that is, a large number of texts that have relative consistency across the three aspects of a register.³⁸ When a large number of similar texts are identified, this

³⁴ Coupland, *Style*, 11.

³⁵ Hasan, "Private Pleasure, Public Discourse," 22.

³⁶ Hasan, "Private Pleasure, Public Discourse," 22.

³⁷ See Biber and Conrad, *Register*, 6–8; Fowler, *Linguistic Criticism*, 190. In Halliday's words, this refers to "variety according to use" (Halliday, in Halliday and Hasan, *Language, Context and Text*, 41).

³⁸ See Hasan, "Place of Context," 169.

serves as a reservoir from which to define a register.³⁹ Thus, registers address the notion of language potential or the linguistic features that one can reasonably expect to play a role in a situation type.⁴⁰

In Halliday's work on context, he links the social functions of language to three kinds of register variables: field, tenor, and mode. Field refers to what is going on; it concerns the sequences of activities, the participants involved in them, and the other things, places, and qualities at work in the social activities taking place.⁴¹ Tenor refers to the social relations of who is taking part; this variable does not simply consider who is involved (an aspect of field), but how those involved relate to one another in their roles and according to the two tenor variables of status (power) and solidarity.⁴² Mode refers to how communication is channeled and the role participants expect language to play; it involves "the symbolic organisation of the text, the status that it has, and its function in the context."⁴³

The three kinds of register variables also help to organize the SFL model to describe how language redounds with social context. However, this notion of redundancy is based on the view that language has multiple functions, an idea developed by Karl Bühler in his organon model (discussed above), and then further developed by Halliday.

³⁹ This highlights the important point that all register analyses should be comparative in nature; see Biber and Conrad, *Register*, 51–53.

⁴⁰ On the predictive aspect of register, see Halliday, *Language as Social Semiotic*, 62. Cf. Hasan, "Place of Stylistics," 54.

⁴¹ Halliday, in Halliday and Hasan, *Language, Context and Text*, 12.

⁴² See Halliday, in Halliday and Hasan, *Language, Context and Text*, 12. But for additional clarification on the roles of status and solidarity, see Martin and Rose, *Genre Relations*, 11. Cf. Poynton, *Language and Gender*, on whose work Martin and Rose are indebted and who further divides solidarity into the categories of contact (i.e., social closeness or distance) and affective involvement (i.e., level of emotional attachment or commitment). Cf. Eggins, *Introduction to Systemic Functional Linguistics*, 99–101.

⁴³ Halliday, in Halliday and Hasan, *Language, Context and Text*, 12.

According to Halliday, language consists of three (or four) metafunctions; these are the ideational (experiential and logical), interpersonal, and textual metafunctions. The experiential metafunction refers to how language construes experience and so relates to the field of discourse. The logical metafunction is also a kind of construing of experience but relates to the logical relationships between spans of texts of varying lengths. Taken together, the experiential and logical metafunctions are combined into the more general ideational metafunction. The interpersonal metafunction enacts social relationships and so relates to the tenor of discourse. The textual metafunction organizes discourse and so relates to the mode of discourse. Whereas the metafunctions are often described as the meanings realized at the level of semantics, they should be understood as operative at every linguistic stratum, including lexicogrammar and graphology, which are the more concrete cycles of coding through which the metafunctions are realized—hence the prefix “meta.”⁴⁴

That Hasan’s model breaks from the other contemporary linguistic and literary approaches to literature of the day is evident in this move to connect literary texts to the context out of which they were produced. This goes further than saying that literary texts create their own story-world with their own constructed contexts of situation. While register theory can certainly be applied productively to look at the contexts of situation that are created inside a text’s own story-world, this says nothing about what literary texts do as products of social action that speak to social problems and negotiate ideological stances, which is the heart of Hasan’s theory of verbal art.

⁴⁴ Commenting on the use of the term “metafunction,” Halliday writes, “Systemic analysis shows that functionality is intrinsic to language: that is to say, the entire architecture of language is arranged along functional lines” (*Halliday’s Introduction to Functional Grammar*, 31).

The third and perhaps most significant way Hasan develops her social semiotic stylistics is how she combines her points of divergence from Jakobson's model. She admits that "of all the varieties of a language, literature is the one which makes the most tenuous contact with the contextual construct";⁴⁵ however, if language has a realizational relationship with its social context, and if verbal art is a different kind of social semiotic practice, then there needs to be some mechanism by which literary texts can be shown to realize a text-to-context connection. Hasan answers this question by proposing a model of two overlapping tri-stratal semiotic systems. The first of these is the semiotic system of language, based on the coding and recoding of structures of phonology, lexicogrammar, and semantics. The second is the semiotic system of verbal art. This semiotic system mirrors the system of language in that it makes use of three levels of coding: verbalization, symbolic articulation, and theme. This system is based on the notion of double articulation or double symbolization (Hasan uses both terms synonymously), whereby the meaning of a text becomes recoded to take on a secondary, further meaning, which is what a literary work is *really* about. To illustrate her meaning, Hasan, at one point, uses Robert Frost's poem "A Road Not Taken" as an example. She explains that one would be correct in saying that this poem "is about someone choosing to go down one road in the hope of coming back to the other, but never being able to do so," but the poem's theme—what it is really about—is "the limitations and immutability of human choices."⁴⁶ This second, deeper meaning that one finds in a literature text is the meaning

⁴⁵ Hasan, "Place of Stylistics," 54.

⁴⁶ Hasan, *Linguistics, Language, and Verbal Art*, 97.

that successfully, lastingly, and—most importantly—*symbolically* communicates a theme (i.e., a message) about the nature of social “man.”⁴⁷

In this second-order semiosis, the level of verbalization corresponds with the semiotic system of language in that it begins with the meanings made from the structures in the text itself. As already explained, the theme is the highest (or deepest) level of meaning in that it is the meaning made by a work of literature when disassociated from the particularities of the text—that is, the theme is a generalized statement about social human existence. The way that one moves from the language of the text (i.e., its verbalization) to the theme is through symbolic articulation, which is realized by highly patterned configurations of foregrounding in the text, which invite further interpretation.⁴⁸ This model of verbal art is illustrated in Figure 2.1.

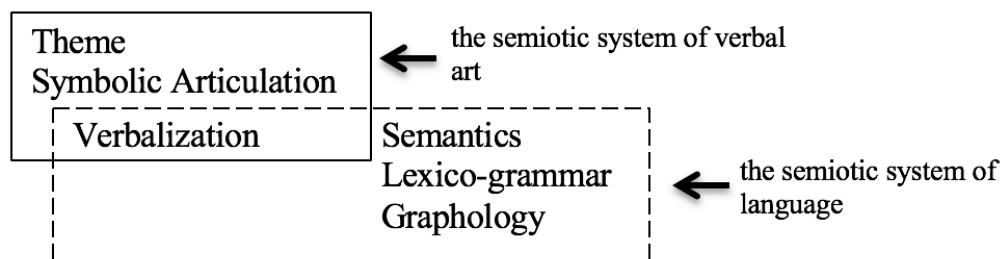


Figure 2.1: The Systems of Verbal Art and Language

Hasan provides a clear means of interpreting foregrounding in her model, which she identifies fundamentally as *contrast*.⁴⁹ The importance of clarifying the basic feature of foregrounding as contrast is because the opposition created between the foregrounded elements and the background (automatized language) is significant for meaning, and not simply the foregrounded elements in isolation; “if *a* contrasts with *b*, then *b* contrasts

⁴⁷ Hasan, *Linguistics, Language, and Verbal Art*, 97.

⁴⁸ See Hasan, “Private Pleasure, Public Discourse,” 27–29.

⁴⁹ Hasan, *Language, Linguistics, and Verbal Art*, 94.

with *a*” and so we need a way to answer the question: “Which of these is foregrounded, and why?”⁵⁰ Hasan’s answer to this question is based on a set of criteria. First, because one might find linguistic “deviance” all throughout a given text, symbolic articulation can only occur through *significant* foregrounding—that is, foregrounding that “counts”—which is satisfied by the criteria of consistency and motivation.⁵¹ By “consistency” Hasan means that foregrounded linguistic content will be textually displayed in a clear semantic direction and significant textual location.⁵² In other words, foregrounding has to be established around linguistic meanings that converge towards a particular thematic meaning, and these occur in textually significant locations of a text.⁵³ This consistency reveals the motivation, which derives from some situation in the social context, and therefore enables the foregrounded meanings to articulate a theme that speaks into the social context to attempt to solve some social problem.⁵⁴

The stylistic techniques Hasan identifies that are used to recognize patterns of consistent foregrounding are *code-like regularity* and *stylistic shift*. Code-like regularity likens to the stylistic principle of parallelism (i.e., structured regularity). This technique

⁵⁰ Hasan, *Language, Linguistics, and Verbal Art*, 94.

⁵¹ See Hasan, *Language, Linguistics, and Verbal Art*, 95. On the importance of the criterion of motivation, see esp. Hasan, “Rime and Reason,” 299–329, where “rime” (spelled this way intentionally) stands for the use of verbal art in a literary text, and “reason” stands for the thematic motivation that is necessary to account for when decoding the symbolic articulation of the verbal art.

⁵² Hasan, *Language, Linguistics, and Verbal Art*, 95.

⁵³ It may be that textually significant locations are not readily apparent to a reader without the linguistic cues of foregrounding. This is especially the case when knowledge of the social context in which a text was composed is limited. When this is the case, the consistency of foregrounding helps to identify textually significant locations and can help to reveal why the location is, in fact, significant.

⁵⁴ Cf. Butt, “Literature,” 86, who states that verbal art serves as one of “the central problem-solving activit[ies] in the culture . . . show[ing] a broad concern for the community’s deepest problems, particularly those concerns which continue unresolved or which need to be renegotiated with each generation.” While Butt is concerned with the function of verbal art in modern Western culture, I see it as part of my task to show that Luke’s work, having its own set of symbolically articulated messages, intended to accomplish a comparable task in his community that the lasting benefits of which would hopefully extend to future generations.

does not mean that a writer is bound to use the same language when symbolically articulating a theme, “but rather that some element of the semantic import is kept constant in language categories which symbolize those events that articulate some specifiable part of the theme.”⁵⁵ The second technique, stylistic shift, likens to the stylistic principle of deviation. According to this principle, “any stylistic shift within a discourse is a signal that a move is being made to some other element of the theme. Such a pattern of shift becomes crucial to the understanding of the work in that it relates to some symbolic events which are themselves crucial to the perception of the theme.”⁵⁶

Supplementary Principles for Stylistic Analysis

While Hasan’s model possesses great interpretive potential for the book of Acts, some limitations need to be addressed and then supplemented. First, it is too limiting to explain the theme of a literary text as only a generalized statement about the nature of social man. Roger Fowler explains that one aspect of literary creativity is the production of “new” knowledge—that is to say, that in the production of discourse, a writer represents some aspect of the world in a distinctly different manner from previous representations of the same thing, and this results in the readers coming away with a sense of new knowledge they did not have before, a new insight into some social problem.⁵⁷ He illustrates this point with the example of a couplet from Alexander Pope’s famous poem *Rape of the Lock*:

Not louder Shrieks to pitying Heav’n are cast,
When Husbands or when Lap-dogs breathe their last.

⁵⁵ Hasan, “Place of Stylistics,” 59.

⁵⁶ Hasan, “Place of Stylistics,” 59.

⁵⁷ Fowler, *Linguistic Criticism*, 21.

Commenting on these lines, Fowler explains,

Pope mockingly attacks the values of fashionable women: Belinda's anguish at the snipping of a lock of her hair exceeds that of women on the death of their husbands. That distortion of values is bad enough, but worse is the equation of husbands and lapdogs, the devaluation of the former and overvaluation of the latter, the implication that husbands are regarded as lapdogs in their living as well as at their death. The lines do not state any of this, but the structure of the verse organizes our perception of the ideas concerned precisely, economically, and uniquely. We may say that Pope has *encoded* this complex social judgement, used language to establish it as an exact concept.⁵⁸

Accordingly, the message of a literary work, often being a complex social judgment that stands out as novel or contrary to popular thought, can be much more specific and pointed to a particular social situation or issue as opposed to being a generalized statement about human nature.

Roger Fowler's approach can do more to supplement Hasan's model in that it is more acutely oriented to the pervasiveness of ideology in discourse.⁵⁹ The motivation behind his work is to explore the value systems and set of beliefs that get encoded in texts.⁶⁰ It is unnecessary to give a full account of his method, but rather more simply to establish some of the main principles he enlists. One major concept Fowler emphasizes alongside defamiliarization in his critical-stylistic model is the notion of habitualization, another concept that derives from the Russian formalists.⁶¹ Habitualization has to do with the way we perceive phenomena in an automatic, uncritical sense. This is how language

⁵⁸ Fowler, *Linguistic Criticism*, 22.

⁵⁹ The term *discourse* can mean a number of different things, so its usage in this study needs to be clarified. Generally speaking, discourse refers to "the social activity of making meanings with language and other symbolic systems in some particular kind of situation or setting" (Lemke, *Textual Politics*, 6). However, there are also certain types of discourse, "which are produced as the result of certain social habits that we have as a community," and these will "produce texts that will be in some ways alike in their meanings," whether alike in their content, values, attitudes, and/or stances "toward their subjects and their audiences." These texts will also differ, being in some way unique (Lemke, *Textual Politics*, 7).

⁶⁰ Cf. Simpson, *Language*, 5–7, who summarizes Fowler's model succinctly.

⁶¹ See Shklovsky, "Art as Technique."

is normally used, which affects the way we see the world. From the perspective of verbal art, “habitualization is staleness of thought and language.”⁶² The significance of this, however, is found in Fowler’s bringing this concept into contact with Mikhail Bakhtin’s theories of heteroglossia and dialogism (intertextuality)⁶³ and official discourse (or official language).⁶⁴

Heteroglossia, in Bakhtin’s original sense, refers simply to the diversity of social languages, or “socially defined discourse types in a community.”⁶⁵ Put another way, heteroglossia refers to the multitude of other “voices” that express all the various ideological points of view in a society.⁶⁶ In Bakhtin’s own (translated) words,

All the languages of heteroglossia, whatever the principle underlying them and making each unique, are specific points of view on the world, forms for conceptualizing the world in words, specific world views, each characterized by its own objects, meanings and values. As such they all may be juxtaposed to one another, mutually supplement one another, contradict one another and be interrelated dialogically. As such they encounter one another and co-exist in the consciousness of real people.⁶⁷

However, in a more fully developed social theory of discourse, we find that these social languages or “voices” are not simply different and co-exist but are systematically related to each other, and their relations depend on the broader social relations at play between the social groups that use them.⁶⁸ The notion of dialogism, then, explains that when language users speak or write, their words mean against this heteroglossic backdrop.⁶⁹ As a result, every utterance (i.e., an instance of text production) principally acts as a reaction

⁶² Fowler, *Linguistic Criticism*, 12.

⁶³ Fowler, *Linguistic Criticism*, 40–53.

⁶⁴ Holquist, *Dialogism*, 52.

⁶⁵ Lemke, *Textual Politics*, 38.

⁶⁶ Bakhtin, “Discourse in the Novel,” 289–90.

⁶⁷ Bakhtin, “Discourse in the Novel,” 289–90.

⁶⁸ Lemke, *Textual Politics*, 38. For fuller descriptions of what a developed theory of social discourse entails, see Lemke *Textual Politics*, 19–36. See also Dawson, “Rules of ‘Engagement,’” 59–73.

⁶⁹ Bakhtin, “Problem of Speech Genres,” 91.

to other utterances, whether former or potential, in a way that “refutes, affirms, supplements, and relies upon the others, presupposes them to be known, and somehow takes them into account.”⁷⁰ Upon creating an utterance, a unique meaning arises in relation to both the present context and the heteroglossic backdrop whereby the language user anticipates their addressee’s response. Accounting for this, Bakhtin again writes, “The word in living conversation is directly, blatantly, oriented toward a future answer-word: it provokes an answer, anticipates it and structures itself in the answer’s direction.”⁷¹ This means that when a writer chooses a discourse type, its structure will assume social voices—that is, socially instituted ways of speaking and acting—to relate sociologically to an audience, and this choice is made on the basis of a desire for a particular response from the audience—that is, some form of compliance.⁷² Adding to this, Lemke explains, “We speak with the voices of our communities, and to the extent that we have individual voices, we fashion these out of the social voices already available to us, appropriating the words of others to speak a word of our own.”⁷³ Therefore, when one can describe how one utterance as a social event struggles against the heteroglossic backdrop of similar discourse formations, then the one’s-own-ness of an instantiated discourse type is unearthed.⁷⁴

⁷⁰ Bakhtin, “Problem of Speech Genres,” 91.

⁷¹ Bakhtin, “Discourse in the Novel,” 280; see also Lemke, *Textual Politics*, 19, who clarifies the point that the significance of an utterance is its understanding against past utterances, but also against future utterances regardless of whether the language user knows of them. While it is sometimes absent from his writings (see Bakhtin, “Discourse in the Novel,” 281), Bakhtin does account for the finer point that “the utterance is constructed while taking into account possible responsive reactions, for whose sake, in essence, it is actually created” (“Problem of Speech Genres,” 94).

⁷² Lemke, *Textual Politics*, 24.

⁷³ Lemke, *Textual Politics*, 24–25.

⁷⁴ See Lemke, “Discourses in Conflict,” 30.

“Official discourse,” for Bakhtin, constitutes the ideological mechanism that perpetuates the maintenance of totalitarian society—that is, the strict monitoring of language use and expression of ideas of the populace, where ideological stances that differ from the dominant power are completely castigated, the result of which is an intellectual stunting of the masses, where people can no longer think outside the ideological parameters that the dominant power has constructed for them. It is only with qualification that Bakhtin’s notion of official discourse should be appropriated in the analysis of New Testament texts, as the dominant interests of other cultures are not so insidiously and forcefully imposed on the populace as they were in Bakhtin’s sociopolitical environment. Here, it is important to understand the circumstances out of which this term arose. Bakhtin wrote during the long night of Stalinism of the Soviet Union, and he experienced multiple arrests, forced moves, and even exile to Kazakhstan as an agent who spoke against the totalitarian regime.⁷⁵ Thus, concerning official language, Fowler helpfully explains that the phenomenon Bakhtin examined in his own sociopolitical context has its general application in that people are socially conditioned to view the world in a certain way according to the dominant interests of the culture (i.e., common sense). This is legitimated by social conventions that constrain the discursive practices of a community.⁷⁶ Common sense, then, is not a natural phenomenon but a culturally conditioned one, and this cooperates with habitualization, which Fowler, following Shklovsky, describes as a basic tendency in the psychology of perception.⁷⁷ Thus, Fowler links habitualization and ideology, and so defamiliarization pertains to the

⁷⁵ Holquist, *Dialogism*, 8–9.

⁷⁶ Fowler, *Linguistic Criticism*, 43.

⁷⁷ Fowler, *Linguistic Criticism*, 12. Cf. Shklovsky, “Art as Technique.”

way that literature challenges the way people perceive the world by resisting habitual patterns of representation (natural tendencies) and by challenging the dominant interests in the culture (social tendencies). Defamiliarization, then, is accomplished through dialogism—that is, the bringing together of different “voices” and ideologies in a text that results in readers perceiving the world in a new way and questioning the way things are, or, rather, the way some ideology in a culture would have them be perceived.⁷⁸

The challenge for the interpreter, then, is accounting for all of these concepts at work in a text. For this study, Jay Lemke’s work on intertextuality will be used to accomplish this, as it can account for these concepts within a systemic-functional framework. According to Lemke, “No utterance, no text means in isolation: all meaning is intertextual.”⁷⁹ Unlike some other understandings of intertextuality, Lemke explains this phenomenon within a system of social meaning-making, which is contextualized by the particular practices of a community: “Each community . . . has its own system of intertextuality: its own habits of deciding which texts should be read in the context of which others, and why, and how.”⁸⁰ According to this view, intertextual relations are constrained by the context of culture.⁸¹

Lemke defines intertextuality as “the recurrent discourse and activity patterns of the community and how they are constituted by, instanced in, and interconnected or disjoined through particular texts.”⁸² Additionally, intertextuality entails “social dynamics with diverse social interests and points-of-view [which] speak with distinct voices that

⁷⁸ Fowler, *Linguistic Criticism*, 12.

⁷⁹ Lemke, “Discourses in Conflict,” 32 (the emphasis is mine).

⁸⁰ Lemke, *Textual Politics*, 9.

⁸¹ Lemke, “Intertextuality and Text Semantics,” 86.

⁸² Lemke, “Intertextuality and Text Semantics,” 86.

proclaim different thematic propositions, assign differing valuations, and may even make use of different characteristic genres and speech activities.”⁸³ This description relies on the social theory of discourse of Bakhtin, who theorized the intertextual and interpersonal concepts of heteroglossia and dialogism discussed above. I will return to discuss more of the particulars of Lemke’s model of intertextuality below to explain how it gets methodologically applied in analysis.

A Model and Method for Linguistic Stylistic Analysis

Using Hasan’s social semiotic stylistics model as a theoretical framework, I will now outline a method for analysis that can be used to interpret Luke’s social judgments articulated through the episodes in the book of Acts on the topic of Jew–Gentile relations that are interconnected through patterns of repetition. The analysis will need to take into account the different functions of language because they all can be used in the formation of verbal art. Further, the analysis will need to take into account both bottom-up and top-down perspectives regarding the patterns of meaning-making in the text, where the bottom-up perspective pertains to patterns realized through the linguistic strata (i.e., graphology, lexicogrammar, and semantics), and where the top-down perspective pertains to the ways the text orients itself to various value positions and beliefs in the social environment. These analyses will be carried out in succession for each section of text. The bottom-up component of the method will describe the ideational (experiential and logical) and textual meanings, whereas the top-down component will attempt to identify the interpersonal meanings of the selected texts of Acts.

⁸³ Lemke, “Discourses in Conflict,” 30.

Experiential Meaning and the System of Transitivity

The analysis of experiential meaning will take the shape of a transitivity analysis to identify the various participants, process types, and circumstances that characterize the functional relations at work in each clause, as well as the larger transitivity patterns that are formed throughout the text. The advantage of this analysis for stylistics is that we can learn much about the way an author views the world—or at least that which is relevant to the subject matter of the text—and wants the audience to perceive reality.⁸⁴ To make use of the full potential of the transitivity analysis of Acts, a full description of the system of transitivity needs to be detailed here.

The experiential metafunction provides the resources by which content—that is, what a text is about—is expressed in language, including “the persons, objects, abstractions, processes, qualities, states and relations that constitute the phenomena of experience.”⁸⁵ Experiential meaning is often described as the representation of experience,⁸⁶ but perhaps better is the expression *presentation* or *construal* of experience, since language use is always constrained by the subjectivity, limitations, and social intentions of language users.⁸⁷ Such a description carries explicit awareness that language is used to accomplish social tasks, and the way content is presented factors greatly into how such tasks are achieved.

⁸⁴ The potential of transitivity analysis for this kind of insight into literary texts was first demonstrated in Halliday, “Linguistic Function and Literary Style,” 88–125, a highly influential essay in stylistics that was first published in 1971. See Klutz, *Exorcism Stories*, 39–43, who makes productive use of transitivity in his stylistic analysis of Luke’s exorcism stories.

⁸⁵ Halliday and Webster, *Text Linguistics*, 20.

⁸⁶ Eggins, *Introduction to Systemic Functional Linguistics*, 213.

⁸⁷ Lemke, *Textual Politics*, 41.

The major semantic system of experiential meaning is transitivity, which is modeled in SFL at the level of the clause.⁸⁸ Traditionally, transitivity refers to a property of verbs that relates to whether they require or can take a direct object. However, in SFL, the notion of transitivity is extended to refer to all of the different types of processes that are recognized in a language, as well as the structural relations by which they are expressed.⁸⁹ There are three structural components of transitivity: the central component is the process, realized by predicators (i.e., verbal groups); the second component is the participant(s), realized for the most part by grammatical subjects (either explicit or implicit in the verb) and complements (i.e., in/direct objects); and the third component is the circumstance(s), usually realized by adjuncts.⁹⁰ Acknowledging the centrality of the process at the level of the clause, the system of transitivity presumes that “our most powerful impression of experience is that it consists of a flow of events, or ‘goings-on,’” of doing, sensing, happening, being, becoming, and the like.⁹¹ In the SFL framework, processes are construed according to a manageable set of process types, where “each process type constitutes a distinct model or schema for construing a particular domain of experience.”⁹² It may seem a particularly bold move to categorize all the various

⁸⁸ Eggins, *Introduction to Systemic Functional Linguistics*, 213.

⁸⁹ Halliday and Webster, *Text Linguistics*, 20.

⁹⁰ Whereas other languages divide the labor of transitivity differently across the ranks of words, word groups, clauses, and clause complexes, Greek and English share one similarity in that transitivity can be analyzed generally at the level of the clause with the exception of “verbal” processes (i.e., processes that construe quoted/reported speech), which manage experiential meaning at either the level of clause (e.g., “Jesus said to follow him”) or clause complex (Jesus said, “Follow me.”) depending on whether the “verbiage” is expressed as either projected or indirect discourse. However, Greek and English differ in the amount of “work” verbs perform. For example, the Greek finite verb can do more than the English finite verb, since Greek verbs grammaticalize the additional feature of grammatical person and can thus form clauses without an explicit subject. Similar points can be made for Greek’s voice and aspectual systems. For a description of how other languages distribute the labor of transitivity, see Matthiessen, “Descriptive Motifs.”

⁹¹ Halliday, *Halliday’s Introduction to Functional Grammar*, 213.

⁹² Halliday, *Halliday’s Introduction to Functional Grammar*, 213.

activities or “goings-on” of human experience into a small set of generalizations of fundamental and contrasting types. However, the innumerable ways of expressing events in language do, in fact, appear to be distinct to six basic types of processes, the rationale for which I will discuss below. These types of processes are material, behavioral, mental, verbal, relational, and existential.⁹³ There are at least three justifiable reasons for why these six process types, originally modeled in reference to English, can be adopted for the study of New Testament Greek. First, process types relate to the general domain of human experience, and so, like the metafunctions of language, these semi-semantic categories reflect something close to a linguistic universal. Second, transitivity as a structural system of language has been shown to be supported by stable lexicogrammatical systems in numerous languages, and Halliday’s six process types, as well as the components of participants and circumstances, can be and have been adopted for the linguistic analysis of texts in languages other than English, including New Testament Greek, with the caveat that certain modifications must be made for other related and independent variable systems, such as verbal aspect.⁹⁴ Third, New Testament Greek is furnished with the lexicogrammatical resources that construe experience according to each process type, which will be sufficiently demonstrated throughout the discussion below. The remainder of this section will now outline the system of

⁹³ The number of process types utilized in analysis differs among systemicists. This is due to a number of factors, including the degree of categorization and the relative frequency of process types. For example, the category of behavioral process is a finer classification than material and mental processes, but most verbs in this category can often be considered to be material or mental, though they share characteristics of both. Moreover, behavioral and existential processes occur far less often in English than do the other four, and some systemicists, including those working in stylistics, often omit these in analysis. See, for example, Simpson, *Language*, 89–95, who only makes use of material, mental, verbal, and relational categories; and Jeffries and McIntyre, *Stylistics*, 72–74, who simply follow Simpson.

⁹⁴ Matthiessen, “Descriptive Motifs,” esp. 538–39, 581–602.

transitivity for New Testament Greek as well as explain the role transitivity plays in stylistic analysis.

To borrow Halliday’s metaphor of the color wheel, there are three primary process types and three secondary process types, which are likened to primary and secondary colors, since the secondary processes blend the features of primary process types or at least situate logically between them. First, there is a basic difference between inner and outer experience—that is, what goes on outside of one’s mind as opposed to what goes on inside. Thus, one basic distinction between process types is made between *material* processes and *mental* processes.⁹⁵ This difference is expressed easily enough in the two clauses (1) ἀνέβη Πέτρος ἐπὶ τὸ δῶμα (“Peter went up on the housetop”) (Acts 10:9c) and (2) ὑμεῖς ἐπίστασθε (“You know”) (10:28b). In addition to the categories for external and internal processes, there is a third basic process type that captures the way humans make generalizations—that is, how we relate one experience to another in some taxonomic, even if artificial, way. These are called relational processes, such as in the example ἐγὼ εἶμι δὲ ζητεῖτε (“I am the one whom you seek”) (10:21b), where the main verb εἶμι relates the subject ἐγὼ with the complement δὲ ζητεῖτε.⁹⁶

Between the boundaries of material, mental, and relation, there are intermediate categories. Between material and mental situates behavioral processes: “those that represent the outer manifestations of inner workings, the acting out of processes of consciousness,”⁹⁷ such as in the example τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος (“And while Peter was pondering about the vision”) (10:19a), where Peter’s action of

⁹⁵ Halliday, *Halliday’s Introduction to Functional Grammar*, 214.

⁹⁶ Halliday, *Halliday’s Introduction to Functional Grammar*, 214.

⁹⁷ Halliday, *Halliday’s Introduction to Functional Grammar*, 215.

“thinking” is elevated in intensity by means of the verb’s prefixed preposition in a way that would have assumed an outward expression.⁹⁸ On the border between mental and relational is the category of verbal processes, “symbolic relationships constructed in human consciousness and enacted in the form of language,”⁹⁹ such as in any instance where the verb λέγω appears or any other verb of “saying” or “writing” (γράφω, λαλέω, κράζω, φημί, and the like). Moreover, bordering between material and relational is the category of existential processes, “by which phenomena of all kinds are simply recognized to ‘be’—to exist, or to happen,”¹⁰⁰ such as in the example, ὁ θεὸς ἦν μετ’ αὐτοῦ (“God was with him”) (Acts 10:38d). These six categories thus constitute a schematized circle by which to conceive the fundamental and contrasting process types.

Processes also involve things, and these things take on participant roles in the transitivity structure of the clause. Since process types fall into a manageable set of categories, it becomes advantageous to categorize the various participant roles for each process type, as this can reveal much of how processes are used in discourse, including how certain participants are involved or not involved in certain types of processes.¹⁰¹ In addition to participants, circumstances, which are not structurally necessary to the clause, are very important semantically as they provide further information about the process, including time, place, manner, cause, and more.¹⁰²

⁹⁸ See Louw and Nida, *Greek–English Lexicon*, 2:350, who explain that the verb διενθυμέομαι, should be understood not as mere quantity of thought, but rather in terms of intensity.

⁹⁹ Halliday, *Halliday’s Introduction to Functional Grammar*, 215.

¹⁰⁰ Halliday, *Halliday’s Introduction to Functional Grammar*, 215.

¹⁰¹ Toolan, *Language in Literature*, 75. In Klutz’s explanation of transitivity for stylistic interpretation of the Lukan exorcism episodes, he states, “By reminding the interpreter that not all ‘subjects’ [as well as complements] are created equal, this type of analysis can powerfully refine exegesis” (*Exorcism Stories*, 40–41).

¹⁰² Toolan, *Language in Literature*, 85.

Participants and Processes

Material Clauses

Material processes are often referred to as processes of “doing,” or action clauses, and can be probed with the question “What did [x] do?”¹⁰³ This description, however, is too narrow, since material processes do not express only doings but also happenings—that is, that some event occurred or some entity was brought into being.¹⁰⁴ So, in addition to the material process given above, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα, which can be probed with “What did Peter do?” the clause τοῦτο δὲ ἐγένετο ἐπὶ τρις (“and this occurred three times”) (Acts 10:16a) also classifies as material.

Material clauses usually have a participant called an *actor*, which in Greek can be the grammatical subject in clauses with active and middle voiced main verbs, or, when the verb is passive, it can be expressed by ὑπό plus a genitive to indicate agency, or it may not be expressed at all. If the process is transitive, then there will be a second participant referred to as the *goal*, which is the affected entity. There are, however, a number of other kinds of participants that can take the place of the goal in material clauses. If the second participant is unaffected by the process, then it is classified as the *scope*.¹⁰⁵ The semantic difference is illustrated by the two clauses οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον (“I have never eaten anything common or unclean”) (Acts 10:14c) and Κορνήλιος ἦν προσδοκῶν αὐτούς (“Cornelius was awaiting them”) (10:24b), where the complement in the former clause, πᾶν κοινὸν καὶ ἀκάθαρτον, is the goal since it is affected

¹⁰³ For example, Eggins, *Introduction to Systemic Functional Linguistics*, 215.

¹⁰⁴ Halliday and Webster, *Text Linguistics*, 52.

¹⁰⁵ Halliday, *Halliday's Introduction to Functional Grammar*, 239.

by the process, and the complement of the latter, *αὐτούς*, is unaffected and therefore functions as the scope of the process. Two more participant roles for material clauses include *recipient* and *client*, which are more restricted roles in the sense that they construe the more specified role of the beneficiary.¹⁰⁶ In other words, “they represent a participant that is benefitting from the performance of the process, in terms of goods or services.” A recipient is the participant that receives goods, and a client is a participant that receives services. In the example *τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεός* (“God gave the same gift to them”), the complement *αὐτοῖς* functions as the recipient; “they” benefit from the process of God (actor) giving (process) the gift (goal), which qualifies as “goods.” By contrast, the clause *καὶ μοι ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον* (“God has demonstrated to me to say no person [is] common or unclean”) (Acts 10:28) provides an example of a client, *καὶ μοι*, which benefits from God (actor) showing (process) what not to say (scope).

Mental Clauses

Whereas material processes construe experience of the outside world, mental processes construe experience of the world of one’s own consciousness, including perception (e.g., processes of “seeing” and “hearing”: *ὁράω*, *ἀκούω*, and the like) reaction (e.g., processes of “feeling” and “wanting”: *φιλέω*, *θέλω*, and the like), and cognition (e.g., processes of “thinking” and “knowing”: *νοέω*, *γινώσκω*, and the like).¹⁰⁷ A characteristic of this

¹⁰⁶ Halliday, *Halliday’s Introduction to Functional Grammar*, 237.

¹⁰⁷ Halliday, *Halliday’s Introduction to Functional Grammar*, 245; Halliday and Webster, *Text Linguistics*, 56.

process type is that it is exclusively human—that is, the participant who performs a mental process is always human or endowed with human-like characteristics.¹⁰⁸ The participant who sees, hears, feels, thinks, knows, etc. is referred to as the *senser*. Halliday and Webster explain, “Such a participant is obviously playing a very different part in the process from one who is doing something like ‘running,’ ‘breaking’ or ‘throwing’ . . . The Senser is narrower than either Actor or Goal: not only must it be a ‘thing’ – it must be human, or endowed with human-like consciousness.”¹⁰⁹ The participant that is sensed is the *phenomenon*. The phenomenon is broader than either actor or goal in that it does not have to be a “thing” but can also be a report or a fact.¹¹⁰

Relational Clauses

Relational processes model the experience of “being,” making them categorically distinct from processes of “doing” and processes of “thinking.”¹¹¹ The meaning of “being” here does not refer to that of existence, but, rather, is defined on the basis of a relationship between two entities,¹¹² such as in the example οὗτός ἐστιν πάντων κύριος (“He [Jesus] is lord of all”) (Acts 10:36b), where the entity οὗτος is related in a particular way to πάντων κύριος. There are three main ways in which entities can be related to one another. These are referred to as *intensive*, *circumstantial*, and *possessive* relations.¹¹³

¹⁰⁸ Halliday and Webster, *Text Linguistics*, 56.

¹⁰⁹ Halliday and Webster, *Text Linguistics*, 56.

¹¹⁰ Halliday and Webster, *Text Linguistics*, 56.

¹¹¹ Halliday, *Halliday’s Introduction to Functional Grammar*, 259.

¹¹² Halliday, *Halliday’s Introduction to Functional Grammar*, 261.

¹¹³ Halliday and Webster, *Text Linguistics*, 78.

There is a further division to be made with intensive relations, and this is between *ascriptive* (or *attributive*) relations and *equative* (or *identifying*) relations.¹¹⁴ As for the intensive ascriptive type, there is one participant labeled the *carrier* to which the *attribute*, the second participant, is ascribed. In an intensive ascriptive relation, a quality or descriptive epithet is assigned to the carrier,¹¹⁵ such as in the example ἐγένετο δὲ πρόσπεινος (“and he [Peter] was/became hungry”) (10:10a). Such relations are not exclusive in the sense that the carrier is not the only entity that can possess the attribute. On the other hand, in intensive equative relations, one participant, labeled the token, is defined or identified by a second participant, the value, establishing an exclusive relationship—that is, because the token relates to the value, no other entity can stand in its place. This is illustrated by the example given above and repeated here: οὗτός ἐστιν πάντων κύριος (“He [Jesus] is lord of all”) (Acts 10:36b), where Jesus is identified as “lord of all,” which carries with it the implication that no one else is “lord of all.” The notion of exclusivity thus highlights the semantic distinction between ascriptive and equative intensive relations. A simple probe to determine if the element of exclusivity applies is to test whether the relation can be reversed. It is acceptable to reverse the above saying to read “the lord of all is Jesus” because the identity equates token and value. The same, however, is not true of the ascriptive relation in the example ἐγὼ αὐτὸς ἄνθρωπος

¹¹⁴ I am consciously omitting Halliday’s categories of *ascriptive/attributive* relations and *identifying/equative* relations for possessive and circumstantial. These categories, like intensive relations, divide over the semantic characteristic of “exclusivity,” and the absence of any instances of so-called “equative circumstantials” or “equative possessives” in the passages that this study examines renders this binary distinction inconsequential. Further, this division of categories is dispensed with by other stylisticians, potentially for the difficulty of classifying such relations. See Simpson, *Language*, 91–92; Jeffries and McIntyre, *Stylistics*, 73. However, there does seem to be some value in retaining the distinction between ascription and equative for intensive relations as such relations occur in the passages under examination in this study.

¹¹⁵ Eggins, *Introduction to Systemic Functional Linguistics*, 239.

εἰμί (“I, myself, am a man”) (10:26c), where the reverse is not possible since the carrier, ἐγὼ αὐτός, is one entity in the class of ἄνθρωπος, and so is not equal to the class itself. In other words, ἄνθρωπος describes ἐγὼ αὐτός, but there is no indication that “I, myself” is the only entity that can be described in this way.

In relational circumstantials, the attribute is conflated with the circumstance¹¹⁶ and is expressed as an adjunct, such as a prepositional phrase, rather than a nominal group, and so, in this exceptional case, is technically not a participant. This relationship can be seen in the example ὃ ἐστὶν οἰκία παρὰ θάλασσαν (“whose house is by the sea”) (10:6b), where the attribute given to the carrier ὃ οἰκία is the spatial locative adjunct παρὰ θάλασσαν. Last, relational possessives encode a meaning of ownership or possession, such as in the example, Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος (“For Moses from ancient generations has those who preach him in every city in the synagogues on every Sabbath by reading”) (Acts 15:21), where the main verb establishes the possessive relationship between “Moses,” the carrier, and “those who preach him,” the attribute.

Behavioral Clauses

Behavioral clauses usually construe human processes of physiological and psychological behavior, such as *watching*, *staring*, *tasting*, *thinking on*, *smiling*, *dreaming*, *crying*, and the like.¹¹⁷ Halliday notes that they are the least distinct of the six process types “because they have no clearly defined characteristics of their own; rather, they are partly like the

¹¹⁶ I will discuss circumstances below as they relate to transitivity structure.

¹¹⁷ Eggins, *Introduction to Systemic Functional Linguistics*, 233.

material and partly like the mental.”¹¹⁸ The participant who performs the behavioral process is labeled the behavior in the transitivity structure of the clause. If the behavior is nominalized as a participant, then this participant is labeled the behavior. However, when there is another participant that does not restate the process, then it is labeled the phenomenon, such as in the example *καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον* (“and he observed the heavens being opened”), where the event *τὸν οὐρανὸν ἀνεωγμένον* indicates what was observed. The use of the term phenomenon for this participant recognizes the similarity between mental and behavioral processes—namely, that they involve the psychological state of the performer of the process, but they differ in that the process itself is more like one of “doing.”¹¹⁹

Verbal Clauses

Verbal clauses construe processes of saying. The essential participant in this process type is an entity that makes some kind of verbalization, labeled the *sayer*. Other participant roles include the *receiver*, which refers to the one to whom the saying is directed; and the *verbiage*, which refers to that which is said.¹²⁰ Verbal clauses are structured as a single clause when the verbiage is represented in a nominal group, such as in the example, *ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα* (“while Peter was speaking these words”) (Acts 10:44a). Other means by which verbal clauses are structured as single clauses involve rank-shifting, where a clause, usually containing an infinitive, is rank-shifted down to the

¹¹⁸ Halliday, *Halliday's Introduction to Functional Grammar*, 301. This may well be the reason that in their chapters dealing with process types in *Text Linguistics*, Halliday and Webster entirely omit discussion of behavioral clauses.

¹¹⁹ Eggins, *Introduction to Systemic Functional Linguistics*, 234.

¹²⁰ Simpson, *Language*, 90.

level of word group to function as a complement. An example of such a case is found in Acts 10:48a: προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι (“And he ordered them to be baptized in the name of Jesus Christ”), where “that which is said” is expressed in the infinitival word group ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.

When verbal processes construe projected speech, the transitivity structure must be analyzed at the level of clause complex. This is because the system of projection grammatically requires two ranking clauses that are related in either a paratactic or hypotactic relationship, and these relationships will realize one or two kinds of projected speech: quotation (or direct discourse) or report (indirect discourse). Quotations take on a paratactic structure in Greek, and quite often they must be deduced by context, but they can also be introduced by the conjunction ὅτι or verbs of saying such as λέγω.¹²¹ Thus, in the example εἶπεν δὲ αὐτῷ αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ (“and he said to him, ‘Your prayers and your alms have ascended as a memorial before God’”) (Acts 10:4), the verbiage (everything following αὐτῷ) constitutes its own independent clause and so relates paratactically to the clause containing the process. In such instances, the verbiage of the verbal process expresses its own process, and this can be any type.

Reports or indirect discourse establish a hypotactic or dependency relationship between clauses and can be realized through several structures in Greek. K. L. McKay organizes a number of these according to the infinitive construction, the ὅτι construction,

¹²¹ See McKay, *New Syntax* 97–99, who concisely explains the various formations for quotation in New Testament Greek.

and the participle construction.¹²² Reports, like quotations, also express their own process.

Existential Clauses

The last process type to be discussed is the existential process. Existential clauses share some similarity to relational clauses in that they both pertain to the domain of “being,” but instead of there being two inherent participants as in relational clauses, existential clauses only have one participant, which is referred to as the *existent*.¹²³ In such clauses, the process serves to simply indicate the participant’s existence, usually with a form of the verb εἶμί.

Nominal (No-Process) Clauses

Not itself a process type, but still important to consider for transitivity structure, is the so-called nominal clause. Frequently in Greek a nominal group, with its head term in the nominative case, forms its own clause, such as in the case of Acts 10:1–2: Ἄνθρωπος δὲ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος ἑκατοντάρχης ἐκ σπειρῆς τῆς καλουμένης Ἰταλικῆς εὐσεβὴς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός (“Now a certain man in Caesarea by the name of Cornelius, a centurion from what was called the Italian cohort, pious and one who feared God with all of his household, giving many alms to the people and asking God for everything”). In this instance, ἄνθρωπος functions as the head of the nominal group, which, due to a significant

¹²² See McKay, *New Syntax*, 99–105.

¹²³ Halliday and Webster, *Text Linguistics*, 96.

degree of embedding, spans the whole of both verses. Most translations, unlike the one I provide above, will supply a form of “to be” with nominal clauses, which implies that the verb has simply been elided. However, I concur with the alternative interpretation taken by Porter that the “unmarked” nominative case “could be used on its own to form a clause, that is, simply to specify the nominal idea.”¹²⁴ In such instances, the head term is probably still best labeled as a generic *participant*, with no further specificity as no process is present to define a particular role, and any modifying word group(s) of the grammatical head are best labeled as a *property* of the participant.

There are other instances of nominal clauses where the context appears to suggest that a verb from a previous clause should be “read down” with the nominal clause, such as with the example *καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν* (“and the voice, again, [came] to him”) (Acts 10:15a). Here, the use of the adjunct *πάλιν* indicates the repetition of the process construed by the verb *ἐγένετο* in the preceding co-text (cf. 10:13a).

Another common structure worth mentioning here is exemplified by the example *ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου* (“by which you will be saved, and all of your household”) (Acts 11:14b–c). There is more than one way to understand the Greek syntax in this example, notably due to the positioning of the subject after the verb. One possibility is to take this structure as a single clause in which the subject is identified as *σὺ καὶ πᾶς ὁ οἶκός σου*. The result is a failure of concord, since the verb is second person. The alternative is to take this structure as two clauses that share a paratactic relationship (as represented in the translation), the first having a main verb, the second, coordinated by *καί*, not having a

¹²⁴ Porter, *Idioms*, 85.

verb.¹²⁵ In such instances, it is possible to understand that the verb is implied/elided in the second clause, where it would have needed to be expressed again in a different form. Interpreting the syntax in this way, the fact that the verb is not expressed in the second clause is structurally significant for transitivity analysis. Other cases in which a clause does not express an explicit process are best treated consistently, not supplying a verb and maintaining the general descriptors of “participant” for any entities and “property” for any modifying content.

Circumstances

Circumstances, functioning as adjuncts in the clause, are realized by a number of different structures. Simple adverbs function as circumstances, as do prepositional phrases. Predicators that are rank-shifted down, namely participles functioning adverbially in embedded clauses, also function to realize various kinds of circumstances. There are different ways of categorizing circumstances, including the “time, place, manner, cause” model, which answer the questions “when?”; “where?”; “how?”; and “why?” respectively. Here, however, I will adopt the nuanced framework of Halliday and Webster (also used by others) with the following labels: *extent*, *location*, *cause*, *manner*, *matter*, *accompaniment*, and *contingency*.¹²⁶

The circumstance of extent provides information for the measure of time (*duration*) or space (*extension*), and so answers the questions “how long?” or “how far?” with reference to the process. Location, like extent, encompasses both time and space,

¹²⁵ This structure is not only seen with paratactic conjunctions but with hypotactic conjunctions as well, such as with $\acute{\omega}\varsigma$ (see Acts 10:47c).

¹²⁶ Halliday and Webster, *Text Linguistics*, 128–37.

answering the questions “when?” and “where?” Cause refers to the general category composed of the more specific subcategories of *reason*, *purpose*, and *benefit*. Such circumstantial information answers the questions “why?”; “how?”; “what for?”; and “who for?” Manner is also made up of a number of subcategories, including *means*, *quality*, and *comparison*. Means answers, “how?” as in “by what means?” Quality answer “how?” as in “in what manner?” Comparison answers the question, “what like?”¹²⁷

Matter answers the question, “what about?” And accompaniment answers the question “with(out) who/what?”¹²⁸ Finally, the circumstance of contingency “is an element on which the actualization of the process depends.”¹²⁹ To clarify this kind of circumstance by example, when Peter answers the voice’s command to “kill and eat,” we find in his answer an instance of contingency: *μηδαμῶς κύριε*, which can be appropriately translated “under no circumstances, sir!” (Acts 10:14b; 11:8b) as a refusal that leaves no room for exception.

Logical Meaning, the Clause Complex, and the Systems of Taxis and Logico-Semantics
As explained above, the logical metafunction of language is related to the experiential metafunction, as they both construe experience, and so together comprise the ideational metafunction. Whereas transitivity serves as a model for analyzing ideational meaning at the level of the clause, it is important to recognize that processes are also related together in certain ways in language. So, in the example, “If I go to the store, then I will buy milk,” two processes, “go” and “buy,” are related by “if . . . then,” a conditional. This is a

¹²⁷ Halliday and Webster, *Text Linguistics*, 135–36, with some modification.

¹²⁸ Halliday and Webster, *Text Linguistics*, 136.

¹²⁹ Halliday and Webster, *Text Linguistics*, 136.

kind of construing of experience, but one that requires a composite unit (in this case, a dependent and independent clause) where the experience is realized by a logical connection between two segments of texts. This exemplifies the logical metafunction of language, and, as seen in this example, the logical metafunction is most salient at the level of clause-complex (i.e., the combination of two or more clauses into one unit that shares interdependence).¹³⁰

Halliday identifies the clause complex as the most extensive semantic domain of grammatical structure.¹³¹ Systemicists define a clause complex as “the grammatical and semantic unit formed when two or more clauses are linked together in certain systematic and meaningful ways.”¹³² The two semantic systems that this definition presumes are the systems of taxis and logico-semantics.¹³³ The tactic system consists of the resources of a language that contribute to the forming of clause complexes by determining the status of clauses in a clause complex. Specifically, this system accounts for the types of interdependency between linked clauses, the two options being parataxis and hypotaxis. These two interdependency types roughly correspond to what traditional grammars refer to as coordination and subordination between adjacent clauses.¹³⁴ The tactic system is thus made of a single binary option. In parataxis, clauses have equal status and so consist of two independent clauses, an initiating and a continuing clause, that are coordinated, apposite, or juxtaposed. Such clauses might be linked simply by their adjacency (i.e.,

¹³⁰ Thompson, *Introducing Functional Grammar*, 187–88.

¹³¹ Halliday, *Halliday's Introduction to Functional Grammar*, 609.

¹³² Eggins, *Introduction to Systemic Functional Linguistics*, 255.

¹³³ In addition to the systems of taxis and logico-semantics, the system of Recursion is also operative in clause complexing, which consists of the binary option to either stop or go on—that is, the choice of whether to stop or continue a grammatical unit. Cf. Halliday, *Halliday's Introduction to Functional Grammar*, 438.

¹³⁴ Eggins, *Introduction to Systemic Functional Linguistics*, 263.

asyndeton), though they often have some lexicogrammatical component that indicates their tactic relation, such as with the use of a verb of “saying” in the initiating clause that introduces a quotation in the continuing clause. More frequently, however, paratactic clauses are related to one another by functional words that help guide the flow of information and make up the organic ties of the logical system of the language.¹³⁵ These consist primarily of the class of particles traditionally referred to as conjunctions but also consist of adverbs and prepositional phrases (i.e., conjunctive adjuncts).

In hypotaxis, one clause (or multiple clauses) functions to modify another and is structurally dependent on it. The notion of modification here is significant for ideational meaning, since the dependent clause(s) functions in some way to further expand the meaning of the dominant clause. Accordingly, it is through hypotactic structures that more specific logico-semantic relations get realized. Clauses hypotactically linked thus have unequal status. In Greek, this is accomplished in a number of ways, including the use of hypotactic conjunctions, such as the use of *εἰ* in the protasis of conditional statements, as well as *ὡς*, *ὅτι*, and *ἵνα*, among many others;¹³⁶ the use of relative pronouns (e.g., *ὅς*, *οἵτινες*); and the use of circumstantial or adverbial participles.¹³⁷ Accordingly, a clause complex can contain a combination of paratactic (i.e., equal status) or hypotactic (i.e., unequal status) relationships that create clause nexuses, and these facilitate the development of text and guide understanding.¹³⁸

Taxis is responsible for creating what certain models of discourse refer to as information levels, which pertain to the nature of the flow of discourse. When texts are

¹³⁵ Reed, “Discourse Analysis,” 205.

¹³⁶ For examples, see McKay, *New Syntax*, 119.

¹³⁷ For examples, see McKay, *New Syntax*, 62–63.

¹³⁸ Halliday, *Halliday’s Introduction to Functional Grammar*, 609.

created, not everything can be said at once but must unfold in sequential structures. The primary information level is established by independent clauses. Such clauses are referred to as primary clauses. This level moves the story along by introducing new information that contributes to the text's message. The secondary level is established by a hypotactic relation, though it can consist of recursive structures of additional paratactic and hypotactic clauses. This level further defines the primary information level. Conceptualized spatially, the primary level develops discourse horizontally, and the secondary level develops discourse vertically.¹³⁹ When discussing clausal relationships through this perspective, the language of dependency and coordination/subordination is replaced with the terms *primary*, *secondary*, and *embedded* to designate the various constructions that relate clauses together in clause complexes.¹⁴⁰ Robert E. Longacre uses the language of *mainline* or *storyline* to describe this level of discourse, since it is the level where the information is used to narrate main events and move the story along.¹⁴¹ Secondary clauses are in some way structurally tied to a primary clause, and embedded clauses are clauses that have been rank-shifted down to function at the level of word group and thus function at a secondary level. Longacre refers to both secondary and embedded clauses as supportive material, and these are "often emotive and descriptive" in their orientation.¹⁴² It is necessary, however, to retain the language of dependency and coordination/subordination, since interdependent clauses that function at the secondary level or in nested structures can share equal statuses between themselves or create

¹³⁹ O'Donnell, "Introducing the OpenText.org," (2005).

¹⁴⁰ Porter, "Prominence," 69; Leech and Short, *Style in Fiction*, 220–22.

¹⁴¹ Longacre, *Grammar of Discourse*, 21.

¹⁴² Longacre, *Grammar of Discourse*, 22.

additional levels of subordination.¹⁴³ In the chapters of analysis that follow, I will consider both primary and secondary clauses in the transitivity analysis. Embedded secondary clauses will be treated for their function at the level of the clause as adjuncts, since they are rank-shifted down to function at the level of the word group.

The system of logico-semantics, the second system operative in clause complexing, describes another type of meaning relationship between linked clauses.¹⁴⁴ The system begins by dividing all potential logical relations between two clauses into two basic options: they can be related through *projection* (i.e., reported or indirect speech/thought) or through *expansion*. These options constitute their own sub-systems, since they are made up of their own sets of options that select for various lexicogrammatical expressions. With projection, a clause functions not as a representation of experience but rather as a representation of a representation of experience.¹⁴⁵ This occurs when one clause attributes an expression of content to some source, thereby projecting it in some way, the expression being construed in the following clause or clauses. Traditionally, Greek grammars treat the various grammatical realizations of projection under the headings of direct and indirect discourse without

¹⁴³ One issue that arises with parataxis and the notion of interdependency is the question of how to describe the relation between clauses at the primary information level of discourse, since primary clauses, while functioning at the same level of discourse, are not necessarily interdependent—that is, they comprise their own clause complex (or “clause simplex”). One solution to this problem might be to suggest that the lexicogrammatical links between adjacent clause complexes are not logico-semantic but are simply textual, which would entail both eliminating parataxis as the type of meaning relation between primary clauses and claiming that logico-semantic relations are only realized in Greek in hypotactic structures. See Porter and O’Donnell, “Conjunctions,” 13, who suggest such a solution. The unsatisfactory consequence of this solution is that functional words are denied their logico-semantic value at the primary level of discourse but not when they occur in paratactic relations at the secondary information level. Since Greek characteristically uses functional words to join primary clauses, it is probably better to maintain the notion of parataxis to apply also to the meaning relations that get realized between clause complexes/simplexes.

¹⁴⁴ Eggins, *Introduction to Systemic Functional Linguistics*, 259.

¹⁴⁵ Halliday, *Halliday’s Introduction to Functional Grammar*, 508.

formally distinguishing between direct and indirect speech and thought and without distinguishing between how these can be realized at and above the level of the clause.

In terms of ideational meaning, there are two types of projection that correspond to the content plane of language. First, thoughts can be projected as the content of mental clauses; this type of projection is called an *idea*.¹⁴⁶ In the example ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός (“I [Peter] truly understand that God is not one who shows favoritism”) (Acts 10:34), the content of the mental process καταλαμβάνομαι is projected in the following content clause introduced by the conjunction ὅτι. The conjunction provides the structural component whereby the logico-semantic relation is established between the two clauses. This type of projection is to be distinguished from others that are construed at the level of the clause. Participles, for example, can project the content of a process, usually mental in type, and such expressions function at the level of the clause but often with clausal embedding (cf. Acts 8:23). Infinitives, in like manner, can be used to project ideas at the level of the clause (Jas 1:26). The participial and infinitive constructions are thus forms of projection that do not involve the system of logico-semantics.

Second, wordings can be projected as the content of verbal clauses; this type of projection is called a *locution*.¹⁴⁷ Locutions can be grammaticalized as either quotations (i.e., direct speech) or reports (i.e., indirect speech). Quotations themselves can span an indefinite number of clauses, as the many speeches in the New Testament readily attest. With rare exceptions (such as with conditional clauses), the opening clause of a quotation

¹⁴⁶ Halliday, *Halliday's Introduction to Functional Grammar*, 509.

¹⁴⁷ Halliday, *Halliday's Introduction to Functional Grammar*, 509.

shares a paratactic relationship with the clause that introduces it. Grammatically, there is often no component that signals the beginning of a quotation, and so one must rely on context alone to identify quotations.¹⁴⁸ However, the conjunction $\delta\tau\iota$, for example, can function much like “open quotes” in English to introduce quotations (cf. Mark 1:37). Reports, unlike quotations, share a hypotactic relationship with the projecting clause. In this way, reports cannot stand on their own, and so are usually introduced by $\delta\tau\iota$ (cf. John 16:26; Gal 4:15). Like the construal of ideas, indirect speech can be realized by grammatical constructions at the level of the clause (such as with an infinitive [cf. Rom 1:22]), often with clausal embedding, and thus do not function above the level of the clause where logical relations are most salient. As a grammatical structure that involves the system of logico-semantics, reports, therefore, are differentiable from the clause-level construal of indirect speech.

The notion of expansion entails a clause that enters into relation with another clause that expands its meaning in some way, combining to form a clause nexus. There are three ways that this can take place called Expansion types—namely, elaboration, extension, and enhancement.¹⁴⁹ Elaboration entails how a clause expands on the meaning of another to specify further or describe it.¹⁵⁰ In such instances, the elaborating clause does not introduce a new element into the text but instead provides further clarification, restatement, refinement, or characterization of a part of or the whole clause on which it elaborates. As a case in point, relative clauses can elaborate on a part of the clause on

¹⁴⁸ McKay, *New Syntax*, 97–98.

¹⁴⁹ In modeling the system of expansion for Greek, Benjamin B. Hunt has shown that it is appropriate to adopt the same logico-semantic options developed by Halliday. See esp. Hunt, “Meaning in Bulk,” 395. Cf. Halliday, *Halliday’s Introduction to Functional Grammar*, 460–508.

¹⁵⁰ Halliday, *Halliday’s Introduction to Functional Grammar*, 461.

which it depends—namely, the referent of the relative pronoun (cf. Matt 24:21). A restatement, by contrast, elaborates on the entire clause on which it depends (cf. John 15:13).

Extension refers to how a clause extends the meaning of another by adding something new to it.¹⁵¹ Types of extension include addition, variation, and alternation.¹⁵² With addition, one process is simply joined to another without any further relation indicated. Addition divides into three subcategories: positive addition, negative addition, and adversative. The conjunctions *καί*, *δέ*, and *τέ* used to join two paratactic clauses realize positive addition (i.e., coordination). In like manner, negative addition is realized by *οὐδέ* and *μηδέ*. Adversative addition relates two clauses by means of the sense of *but*. This contrastive relationship is accomplished by a number of resources in Greek, including *ἀλλά*, and *δέ*, among others. With variation, one clause is presented as either a total (cf. Matt 12:4) or partial replacement (cf. Luke 6:4) of another and is realized by lexical resources such as *but instead/rather* and *except* (e.g., *εἰ μή, ἀλλὰ μᾶλλον*, among others). In alternation, one clause functions as an alternative to another, which is realized by resources that construe the sense of *one the one hand . . . on the other hand* (e.g., *μὲν . . . δέ*, and the like).

Enhancement accounts for how one clause qualifies another in a number of possible ways; it is a relation of development. The many options include making reference to location (temporal and spatial), manner, means, comparison, various types of cause (i.e., cause, result, reason, purpose, inference), or condition.¹⁵³ The sub-system of

¹⁵¹ Halliday, *Halliday's Introduction to Functional Grammar*, 471.

¹⁵² For a fuller explanation of these types, see Dawson, "Multi-dimensional Model."

¹⁵³ Halliday, *Halliday's Introduction to Functional Grammar*, 476.

enhancement is the most delicate of the systems of expansion, since it systematizes the lexicogrammatical resources that realize the largest range of logical relations that two clauses can share.¹⁵⁴

Of these two systems, the tactic system will be utilized more in the analysis of Acts; this is a purely pragmatic decision based on taxis providing a more streamlined means of mapping and assessing large patterns of information structure based on a binary opposition (i.e., parataxis and hypotaxis), whereas a full account of the logico-semantics of each passage from Acts, when combined with the transitivity analysis, would produce an unwieldy amount of data for the description of patterns of ideational meaning. However, logico-semantics will factor into the analysis as a useful tool when there is a clear indication that patterns of foregrounding require consideration of logical relationships between clauses. The goal, then, in considering the system of taxis, in particular, will be to analyze and assess structural patterns of information, that is, to map whether they function at the primary level of the discourse or the secondary level and to factor this data into the interpretation of the other patternings created in the narrative.

Textual Meaning, Markedness, Prominence, and Foregrounding

The analysis of textual meaning will be conducted in conjunction with the ideational analysis and will assume a supplementary role in assessing transitivity and tactic patterns. Mapping repetitive grammatical and lexical structures, which is a textual feature relevant to stylistic patterning, as well as a resource for creating cohesion, will be an important component of the textual analysis as this is a means of creating foregrounding. Moreover,

¹⁵⁴ For a fuller treatment of the system of enhancement, see Dawson, "Multi-Dimensional Model."

in the analysis of textual meaning, I will also use prominence theory as developed in New Testament studies by Stanley E. Porter and Cynthia Long Westfall.¹⁵⁵ Prominence theory, which, relating to foregrounding, also has its roots in the Russian formalism and Prague School structuralism,¹⁵⁶ recognizes the importance of patternings of textual meaning through the notions of paradigmatic and syntagmatic choice, where paradigmatic choice “is essential not only for the grounding of meaning, but for differentiating the meaning of a given linguistic unit in relation to the other units of the language,” and where syntagmatic choice highlights “the linear relation of given linguistic items, and their structure.”¹⁵⁷ Commenting specifically on the role of prominence for textual structure, Westfall writes,

Variations or deviations in a pattern may be used by an author to create boundaries or shifts as well as to highlight important material. This involves *discontinuity* or the *division* of a discourse into units with the single or patterned use of open-ended choices from the grammatical system and/or the lexis. Sometimes the variation may form a break, boundary or shift in the discourse by a lack of continuity in some respect. Other times the variation may be one of prominence, where an author intentionally highlights or emphasizes a word, clause or group of clauses above the surrounding text, which may signal a shift. The use of variation forms a complementary function to repetition by interrupting a pattern and signaling some sort of change. Sometimes the variation signals a slight shift, sometimes it establishes a new pattern, and sometimes the markers which produce the variations are repeated in a pattern within a section or throughout the discourse, functioning something like the chorus of a song.¹⁵⁸

Whether intentionally or inadvertently, Westfall here exemplifies the place of prominence theory in the notion of defamiliarization, and though no connection is made to stylistics in her work, she here considers both deviation and repetition in the linguistic

¹⁵⁵ See Porter, *Verbal Aspect*, 92–93, 178–81, 245–51; Porter, “Prominence,” 45–74; Westfall, “Method for the Analysis of Prominence,” 75–94.

¹⁵⁶ See Porter, “Prominence,” 47, who follows Van Peer, *Stylistics and Psychology*, 1–26.

¹⁵⁷ Porter, “Prominence,” 58, 67.

¹⁵⁸ Westfall, “Analysis of Prominence,” 78.

means of establishing organized difference or structured heterogeneity with regard to the textual metafunction.

While *foregrounding* and *prominence* are related terms, they have distinct definitions, along with a third related term, *markedness*. Each of these needs to be understood in light of the others. Markedness (defined here more narrowly in terms of *semantic* markedness) refers to the schemes of measuring the semantic weight of the various linguistic choices available for a particular linguistic item or category within the language system, and these options exist on a cline from least marked (i.e., unmarked) to most marked. Markedness is thus assigned to linguistic forms. The four schemes by which markedness is measured include material, distributional, positional, and cognitive markedness. Material markedness “relates primarily to the morphological substance or bulk of a set of related forms.”¹⁵⁹ Accordingly, in Greek, stative verbs are more marked than imperfective verbs, which, in turn, are more marked than perfective verbs in the system of verbal aspect.¹⁶⁰ Distributional markedness is established based on statistical frequency; the less frequently a feature occurs, the greater its markedness. Porter, however, notes the difficulty in establishing the meaning of statistical results in an ancient language such as Greek, though certain statistical patterns can be established.¹⁶¹ Positional markedness defines markedness according to the position of a linguistic element in relation to others. In a nonconfigurational language such as Greek, where syntax allows for more choices in word order (with the exception of certain elements such as articles, conjunctions, and the like), the initial element in a clause is considered

¹⁵⁹ Porter, “Prominence,” 56.

¹⁶⁰ See Westfall, “Analysis of Prominence,” 79–81. Cf. Zwicky, “On Markedness in Morphology,” 130–37.

¹⁶¹ Porter, “Prominence,” 56; Andrews, *Markedness Theory*, 136–39.

marked as it stands in “prime” position.¹⁶² Cognitive markedness defines markedness as conceptual difficulty; “the marked category tends to be cognitively more complex—in terms of attention, mental effort or processing time—than the unmarked one.”¹⁶³

Summarily, markedness maps linguistic choices at various levels (word, word group, clause, discourse) on clines of commonality/rarity, normality/abnormality, and simplicity/difficulty.¹⁶⁴

Markedness helps to establish prominence in discourse. In other words, prominence is realized in part by using marked features within the linguistic system, where the pragmatic effect is some sort of emphasis on a linguistic feature in its linguistic environment.¹⁶⁵ Since markedness is an important component in determining prominence, it logically follows that markedness should be considered in how textual meaning plays a role in the creation of verbal art—that is, stylistic patternings of marked choices that contribute to the textual dimension of defamiliarization. The textual function of prominence is thus to draw the reader’s attention to some linguistic element, whether this is a morphological feature such as a verb’s voice or aspect, a clausal feature where some element of the clause appears earlier than expected, or a discourse feature where tactic patterns diverge from an established pattern, or a break in continuity occurs. Foregrounding, as used in this study following Hasan’s model of verbal art, differs from prominence in that it entails the features of motivation, consistency, and contrast. These notions are discussed above and do not need to be repeated here, except to say that

¹⁶² Porter, “Prominence,” 56.

¹⁶³ Givón, “Markedness in Grammar,” 337.

¹⁶⁴ See Haspelmath, “Against Markedness,” 26.

¹⁶⁵ See Westfall, “Method for the Analysis of Prominence,” 73; Reed, *Discourse Analysis of Philippians*, 105–6.

significant foregrounded locations in texts will display multiple uses of marked schemes to create prominence, which then need to be interpreted against their background to accurately interpret the role the foregrounding plays in the symbolic articulation of the text's theme.

Given that the central component of the clause in Greek is usually the verb, there are two highly relevant semantic systems to consider in light of prominence theory, which also pertain to experiential meaning, and these are grammatical voice and verbal aspect. Taken for the semantic features they grammaticalize, voice and aspect are ideational systems of meaning, where voice construes the type of cause of the action and verbal aspect expresses the author's perspective on how a process occurs.¹⁶⁶ More precisely defined, "Greek verbal aspect is a synthetic semantic category (realized in the forms of verbs) used of meaningful oppositions in a network of tense systems to grammaticalize the author's reasoned subjective choice of conception of a process."¹⁶⁷ When the systems of voice and aspect are viewed from the respective markedness of their various systemic options, they serve a role for creating stylistic texture or for creating patterned and semantically weighted contrasts of textual meaning in addition to their ideational contribution to the clause.¹⁶⁸

As for the system of voice, the active voice is the unmarked, default option, based on the fact that it is the most frequently used of the three.¹⁶⁹ In terms of the relationship between transitivity and ergativity, the grammatical subject corresponds to the causative

¹⁶⁶ Porter, "Ideational Metafunction," 153.

¹⁶⁷ Porter, *Verbal Aspect*, 88.

¹⁶⁸ The distinction here is that while the patterns themselves are of ideational meanings, foregrounding is a feature consistent throughout the text, creating texture, and is thus an element of the textual metafunction. See Nida et al., *Style and Discourse*, 46; Fleischmann, *Tense and Narrativity*; and Martín-Asensio, *Transitivity-Based Foregrounding*, 47, who all make this point.

¹⁶⁹ Westfall, "Analysis of Prominence," 80.

agent of the process when the process is in the active voice. Westfall contends that the middle voice is more marked than the passive because the middle stresses personal involvement in the process, whereas the passive places the focus on the recipient of the process.¹⁷⁰ However, the logic is unstated as to why involvement in the process is better understood as more marked than being on the receiving end of the process, which semantically contrasts more with the active voice. The Greek middle voice is the most difficult for English speakers to grasp, since English has no direct equivalent, but the means for determining the cline of markedness for Greek voice cannot be based on such ethnocentric criteria. The middle voice is the least used of the three Greek voices, and so one could make a case based on distribution that the middle is more marked than the passive. However, there are also reasons to consider the passive as the most marked of the Greek voices. Passive verbs in Greek are usually intransitive, often leaving agency unspecified, which structurally differs from active- and middle-voiced verbs, whose transitivity structures are determined by the lexical meaning of the process.¹⁷¹ The tendency with passive verbs to leave agency unexpressed adds additional cognitive difficulty to the causality of the process, which is one of the main ways grammatical structures create markedness.¹⁷² It would seem that both the middle and the passive forms are marked in opposition to the active, but their positions on a cline of markedness respective to one another are not definite.

¹⁷⁰ Westfall, "Analysis of Prominence," 80–81.

¹⁷¹ See Mathewson and Emig, *Intermediate Greek Grammar*, 143.

¹⁷² It is sometimes argued that cognitive markedness is based on a cline of simple and complex, which results in specificity being the concept around which markedness is determined. With this view, the middle voice, expressing more specificity in terms of the nature of the agent's involvement in the process, could be considered more marked than the passive, which often lacks specificity. However, most scholars who use "simple" and "complex" rather than "easy" and "difficult" do not intend markedness to refer to merely additional semantic specificity. See Haspelmath, "Against Markedness," 32.

As for the system of verbal aspect, Greek realizes three systemic options—the perfective (aorist tense-form), imperfective (present and imperfect tense-forms), and stative (perfect and pluperfect tense-forms) aspects. Among these choices, there are two fundamental binary options: “the [+perfective]/[-perfective], and the [+imperfective]/[+stative].”¹⁷³ Given the high-profile status verbal aspect has had in New Testament language study over the past thirty years, it is important to address here a word of caution when assessing the role verbal aspect plays in the creation of motivated prominence. Both Stanley E. Porter and Buist M. Fanning, in their monographs on verbal aspect in the Greek of the New Testament, attend to the discourse functions of aspect, following the work of Stephen Wallace on the notions of figure and ground.¹⁷⁴ In his essay, Wallace writes, “part of the meaning of the perfective aspect, at least in narration, is to specify major, sequential, foregrounded events, while part of the meaning of the contrasting non-perfective aspects, particularly an imperfective, is to give supportive, background information.”¹⁷⁵ Gustavo Martín-Asensio has rightly pointed out that “Fanning’s wholesale adoption of Wallace’s scheme is ill-informed given that Fanning’s subject is New Testament Greek.”¹⁷⁶ Responding to the quotation from Wallace above, Martín-Asensio explains that in an example taken from the Gospel of Mark,

we could also argue that the aorist is used to set the scene for the two dialogues between the demonized man and Jesus (5:7–10, 18–19) in both of which the present and the imperfects dominate. Another climactic point in this passage is 5:15, again built upon the present tense: *καὶ ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν*. These events can hardly be said to be “subsidiary.”¹⁷⁷

¹⁷³ Porter, *Verbal Aspect*, 245.

¹⁷⁴ See Wallace, “Figure and Ground.”

¹⁷⁵ Wallace, “Figure and Ground,” 209.

¹⁷⁶ Martín-Asensio, *Transitivity-Based Foregrounding*, 62n42. Cf. Fanning, *Verbal Aspect*.

¹⁷⁷ Martín-Asensio, *Transitivity-Based Foregrounding*, 62n42.

Numerous other examples could be given. Porter, by contrast, more appropriately identifies the perfective aspect as the background option.¹⁷⁸ Among the three aspects, the perfective is the default, unmarked aspect. The imperfective is marked in opposition to the perfective, and, with regard to stative aspect, Porter writes, “On the basis of frequency of use, stem formation, history of the Greek verbal network, and most importantly aspectual meaning, the [+stative] can be established as the most heavily marked aspect.”¹⁷⁹

As for the analysis of Acts in the following chapters, grammatical voice and verbal aspect will be treated as relevant features to consider in light of the ideational analysis of the text, since they are ideational systems at work in the central element of the clause in Greek—that is, the verb. The choices of marked instances of voice and aspect, however, will not in themselves be treated as constitutive of motivated prominence. They will instead be interpreted as contributing elements of foregrounding when they work consistently with other marked features, that when located together in textual proximity, or else are consistently used in some way across a span of text, help to establish foregrounded elements that function to articulate symbolically some element of the theme.

¹⁷⁸ Porter, *Verbal Aspect*, 92.

¹⁷⁹ Porter, *Verbal Aspect*, 245. For more recent explanations of verbal aspect with respect to markedness, see Porter, “Perfect Tense-Form,” 211–12; Westfall, “Analysis of Prominence,” 79–80.

Interpersonal Meaning, Intertextuality, and Intertextual Thematic Analysis

Whereas ideational and textual meanings are readily describable in narrative discourse, interpersonal meaning is not.¹⁸⁰ The challenge of locating interpersonal meaning in narrative discourse is due to its indirect nature. Whereas propositions and proposals—that is, the speech acts whereby information and goods-and-services are negotiated—are clearly identifiable in occasional texts, such as mundane transactional encounters or formal letters, among numerous other genres, such interpersonal moves are complexified in narrative discourse where value positions are negotiated at a higher plane of semiosis (i.e., verbal art).¹⁸¹ Since narrative intentionally ambiguates the role relationships between writer and readers, or at least those outside the narratological implied author–implied audience matrix, this makes locating the value orientations encoded in the

¹⁸⁰ Stylisticians who approach texts through an SFL perspective usually enlist the system of modality as the means of analyzing interpersonal meaning. Paul Simpson’s modal grammar for narrative fiction has been highly influential in this regard (*Language, Ideology and Point of View*, 46–85; cf. Toolan, *Language in Literature*, 46–65; Jeffries and McIntyre, *Stylistics*, 77–84). Simpson drew from Roger Fowler’s categories for speech projection and Boris Uspensky’s categories of point of view to construct a model for how modality patterns in narrative signal an author’s evaluative stances (cf. Fowler, *Linguistic Criticism*, 166–68; Uspensky, *Poetics of Composition*). The issue with making use of this work for the book of Acts is twofold: (1) Greek’s system of modality differs significantly from that of English, and (2) Acts exhibits little to no variation in attitude (mood) in the texts under analysis in this study. For example, Acts 15:1–29 contains only seven verbs that are not in the indicative mood, none of which would constitute anything close to a foregrounded status. The first non-indicative verb is part of reported speech and pertains to the obligation of circumcision Jewish believers were trying to place on Gentile believers (v. 1; περιτμηθήτε [subjunctive]); the second, also reported speech, is James’s command for people to listen to his speech (v. 13; ἀκούσατέ [imperative]); three verbs are part of an Old Testament quotation (vv. 16–17; ἀνοικοδομήσω [future], ἀνορθώσω [future], and ἐκζητήσωσιν [subjunctive]); and the last two are in the apostles’ letter indicating what abstentions the Gentiles in Antioch will comply with (v. 29; πράξετε [future]) and the formal farewell (v. 29; ἔρρωσθε [imperative]), all of which fall within expected norms. It is also apparent to the critical reader that in Klutz’s study (the only other monograph-length SFL stylistic analysis in New Testament studies), interpersonal meaning was far more difficult to quantify than ideational and textual meaning. Klutz states regarding his methodology that all three kinds of meaning will be accounted for in the analysis (*Exorcism Stories*, 26); however, none of the categories he uses for analysis address interpersonal meaning. The only category that could relate to interpersonal meaning is “implicature,” but Klutz explains this category from the perspective of pragmatics rather than trying to explain such matters in terms of interpersonal grammatical metaphor (*Exorcism Stories*, 52–53).

¹⁸¹ Rare exceptions to this are narrative asides, where the author breaks away from the story to address the audience directly for some special purpose.

narrative vital for discovering the ideological positions being negotiated in narrative discourse. For the book of Acts, this means that attention must be given to the intertextual connections Acts shares with the other texts of its literary environment. Therefore, the interpersonal component of this study will be subsumed in an intertextual analysis.

A major feature in the way intertextuality has been conceived in New Testament studies is that it assumes that the “link” between texts is one of direct connection—that is, an author’s quotation, paraphrase, allusion, or echo¹⁸² of another text is purely a textual one and not one conditioned by other cultural factors such as range of usage and application, variation in tradition, or other views or interpretations associated with particular texts. Another major feature is that the scope of texts is often limited strictly to Jewish scripture defined as the writings found in the Old Testament.¹⁸³ This has been the case since the publication of Richard Hays’s *Echoes of Scripture in the Letters of Paul* and its subsequent impact. In his book, Hays intentionally approaches the notion of intertextuality in a more limited way than it is used in literary (and linguistic) studies, where intertextuality entails the way texts interact with and make meaning against the

¹⁸² I use these terms here only because they are those that have come to be the most commonly used in studies on the use of the Old Testament in the New Testament.

¹⁸³ For example, in Hays et al., *Reading Scripture Intertextually*, only two sources from outside the Protestant canon are referred to in the entire volume (Wisdom of Solomon and Sirach), which is surprising, since one of the major sections of the book is titled “Intertextual Interpretation outside the Boundaries of the Canon.” However, the study of intertextuality in the New Testament is anything but monolithic, as is seen, for example, in Oropeza and Moyise, *Exploring Intertextuality*, a collection of seventeen essays, each of which addresses a distinct “strategy” (their term) for intertextual analysis of the New Testament. Many of these essays look outside the canon for their intertextual relationships, which demonstrates diversity beyond the influence of Hays’s approach, but the range of meanings attributed to intertextuality shows that it is a term that is relative to the one who uses it. It can be employed to assess the authorial intention of an author in his invocation of sources (Baron and Oropeza, “Midrash”); an audience’s response, given the rhetorical strategy of deploying intertextual ties between texts (Stanley, “Rhetoric of Quotations”); or a means of creating new links between texts in a radical reader-response approach, where finding ways to associate texts together of any time period can be used for the purposes of the interpreter’s own agenda (Phillips, “Poststructural Intertextuality”). Another striking feature of this collection of essays, provided that each is meant to be a distinct approach to intertextual study, is that not a single one is based on a linguistic approach, and Jay L. Lemke’s work is never referred to.

discursive practices of a linguistic community. Instead, Hays states, “I propose instead to discuss the phenomenon of intertextuality in Paul’s letters in a more limited sense, focusing on his actual citations of and allusions to specific texts.”¹⁸⁴ He thus conceives intertextuality in accordance with a view that texts can be treated as isolated artifacts. This, however, is highly problematic. As Foster states, “[this] decision to limit Paul’s cultural sphere solely to the Jewish scriptures fails to take account of the multicultural world that Paul inhabited, and it ignores the variegated textual influences that may have shaped Paul’s thought.”¹⁸⁵ Moreover, Hays’s view does not recognize that texts can carry different sets of associations with them, since these associations differ based on the way various social groups interpret the same texts in light of the different intertexts they bring to bear on them and in light of their own ideological voices.¹⁸⁶ A better way, then, to conceive of the interrelationships texts share within a cultural milieu is to consider where they are positioned ideologically within the culture—this applies especially to important literary or religious texts that play a role in the maintenance of a culture’s history and value system—and then how new texts interact with existing ones that share co-thematic ties. Put more plainly, texts do not “link” directly to one another but are linked by the culture. In New Testament studies, this approach has recently been promoted through the use of Lemke’s model of intertextual thematic analysis, and given his systemic-functional framework, his model is the best fit for analyzing how Luke uses his narrative to

¹⁸⁴ Hays, *Echoes of Scripture*, 15. For clear definitions of Hays’s categories as well as an evaluation of their interpretive value, see Porter, “Use of the Old Testament, 82–83; Porter, “Further Comments,” 109.

¹⁸⁵ Foster, “Echoes without Resonance,” 98.

¹⁸⁶ Lemke, *Textual Politics*, 38.

construct and negotiate values and beliefs against the heteroglossic backdrop of his culture.¹⁸⁷

At this stage, it is necessary to address the question: How did the biblical writers write and read meanings against the background of intertexts from different and competing discourses? Lemke provides an answer from where we will start: “Ultimately we do it by the lexical, grammatical and semantic means at our disposal.”¹⁸⁸ In fact, Lemke’s approach deals with linguistic resources at the level of the clause, building on SFL’s (particularly Halliday’s) work on clause-level semantic resources. He begins with ideational meanings (which he relabels *presentational* meaning in his model) to trace the way participants, processes, relations, and circumstances are constructed across a text to see how they then relate to interpersonal (*orientational* in Lemke’s model) and textual (*organizational* in Lemke’s model) meanings. However, the major difference in Lemke’s definitions of the three kinds of meaning is that he understands each of them as having an intertextual dimension—that is, these meanings are not text-specific but also stretch from text to text. He defines each as follows:

- *Presentational*: the construction of how things are in the natural and social worlds by their explicit description as participants, processes, relations and circumstances standing in particular semantic relations to one another across meaningful stretches of text, and from text to text;
- *Orientalional*: the construction of our orientational stance toward present and potential addressees and audiences, and toward the presentational content of the discourse, in respect of social relations and evaluations from a particular viewpoint, across meaningful stretches of text and from text to text;
- *Organizational*: the construction of relations between elements of the discourse itself, so that it is interpretable as having structure (constituent, whole–part relations), texture (continuities and similarities with differences

¹⁸⁷ See Xue, *Paul’s Viewpoint on God*; Xue, “Intertextual Discourse Analysis”; Xue, “Analysis of James 2:14–16; Dawson, “Books of Acts and *Jubilees*”; Porter, “Pauline Techniques.”

¹⁸⁸ Lemke, *Textual Politics*, 38.

within these), and informational organization and relative prominence across meaningful stretches of text and from text to text.¹⁸⁹

All three kinds of meanings at the level of the clause, therefore, are intertextual.

Moreover, Lemke also explains that lexemes also play a definable role in creating intertextual relations, and this needs a separate explanation.

Lemke explains that “lexical choices are always made against the background of their history of use in the community[;] they carry the ‘freight’ of their associations with them.”¹⁹⁰ This indicates that even single words can function dialogically to contextualize a text with other texts. Therefore, it is important to account for how words mean. Lemke divides word meaning into three categories: *lexical*, *use*, and *thematic* meaning. Lexical meaning pertains to the meaning potential of a word in a network of lexicogrammatical options, and use meaning corresponds to the contextualized meaning made with a word in a text.¹⁹¹ Thematic meaning situates between lexical and use meaning and refers to “the meaning the word realizes in a recurrent discourse pattern that is familiar in many texts and which forms the basis of co-thematic intertextual relations.”¹⁹² When writers undergo the process of selecting words, they do not choose them according to their neutral “dictionary” sense because the meanings of words “depend entirely on a process of abstractions from the various discourses in which they commonly occur.”¹⁹³ In other words, when “patterns of semantic relations among the same or closely related words and phrases are regularly repeated over and over again in many texts in a given community,”

¹⁸⁹ Lemke, *Textual Politics*, 41.

¹⁹⁰ Lemke, “Interpersonal Meaning,” 85.

¹⁹¹ Lemke, “Intertextuality and Text Semantics,” 89.

¹⁹² Lemke, “Intertextuality and Text Semantics,” 89.

¹⁹³ Lemke, “Intertextuality and Text Semantics,” 89. Cf. Bakhtin, “Problem of Speech Genres,” 87; Holquist, *Dialogism*, 49.

they constitute *thematic formations*, a term Lemke associates with the presentational meaning of the discourse.¹⁹⁴ Further, when recurrent lexical choices and semantic patterns occur in thematically related texts that correspond with social values, Lemke assigns to these choices the term *intertextual thematic formations* (ITFs),¹⁹⁵ formations that “abstract from a set of thematically related texts their common semantic patterns insofar as these [matter] to a particular community for a particular set of social purposes.”¹⁹⁶ Accordingly, when thematic formations are positioned in some way against their heteroglossic backdrop, these semantic patterns establish the orientational stance of the presentational meanings. The social purposes of common semantic patterns are organized into two categories in Lemke’s model according to how they become oriented to social stances and values; they function to either ally with or oppose them.¹⁹⁷ When an intertextual relationship (i.e., an ITF) is said to be in alliance, this means the thematic formations of a text are compatible with, reinforce, defend, or in some way support other texts in the culture that share the same thematic content.¹⁹⁸ When an intertextual relationship is in opposition, this means the co-thematic content is used to signal a contradiction, subversion, or otherwise realize a conflicting stance with other texts in the

¹⁹⁴ Lemke, “Text Structure,” 165. Cf. Xue, “Intertextual Discourse Analysis,” 281.

¹⁹⁵ Lemke, “Discourses in Conflict,” 30.

¹⁹⁶ Lemke, “Project of Text Linguistics,” 223. Elsewhere, Lemke describes this view as follows: “Words have meaning *potential*, a range of possible meanings that we abstract from all their actual uses, but their relevant meaning potential in a given text is always severely restricted by the *pattern* of presentational or orientational meanings they help to express. Their actual, specific meaning for us in a given text depends critically on that pattern. These patterns, which in the case of presentational meanings I call *thematic patterns* or *thematic formations*, are fundamentally intertextual. The same patterns recur from text to text in slightly different wordings, but recognizably the same, and each wording can be mapped onto a generic semantic pattern that is the same for all. I take these thematic patterns, appropriately modified or subclassified where necessary to take into account the dependence of presentational meaning on the orientational stance of the discourse (in which case I will call them *heteroglossic discourse formations* or voices) as the irreducible units of text meaning” (*Textual Politics*, 42).

¹⁹⁷ Lemke, “Semantics and Social Values,” 40–45; Lemke, “Intertextuality and Text Semantics,” 99; Lemke, “Discourses in Conflict,” 48.

¹⁹⁸ Lemke, “Intertextuality and Text Semantics,” 99.

culture.¹⁹⁹ This construct is a powerful mechanism by which to evaluate the interpersonal meanings of literary texts where the relationship between the writer and reader(s) is often unclear due to its indirect communicative nature.

Intertextual analysis can take place at all levels of discourse, but since the object of this study involves patterns of repetition in Acts, the lexicogrammatical and semantic levels will serve as the primary levels of inquiry. This is because the patterns of repetition in Acts create foregrounded thematic formations, which are identifiable through ideational and textual analysis of the text (analysis at the level of semantics), but the thematic formations themselves are based on specific structures or lexemes (elements at the level of lexicogrammar). These thematic formations then become the topic of further inquiry into their orientational or interpersonal meaning as co-thematic texts are identified and the intertextual relationships between texts are interpreted in light of ideological stances at play between the texts.

Conclusion

The model presented in this chapter has provided the theoretical basis for this study, along with a method for the application of what attempts to be a full-orbed model of linguistic stylistic analysis. It takes into account the various kinds of meanings of text to address the way literary discourse symbolically articulates a theme or message through patternings of foregrounding and addresses how to understand the message on the basis of an intertextual thematic analysis by which it can be interpreted in light of its

¹⁹⁹ Lemke, "Intertextuality and Text Semantics," 99; Lemke, "Discourses in Conflict," 48.

ideological (or theological) orientation. This model will now be applied to selected passages in Acts.

CHAPTER 3:
THE STORY OF CORNELIUS AND PETER:
A TRANSITIVITY ANALYSIS OF ACTS 10:1—11:18

Introduction

Many scholars have uttered words to the effect that “the story of Cornelius in Acts 10.1—11.18 provides one of the most striking examples of the use of repetition in the NT.”¹ In previous generations, this repetition was judged as evidence for the author’s use of multiple sources of the same story. However, in a day when source-critical investigations have long been considered out of date,² more scholars are now inclined to follow the

¹ Witherup, “Cornelius,” 45. See Johnson, *Acts of the Apostles*, 186–87; Barrett, *Acts of the Apostles*, 1:491; Fitzmyer, *Acts of the Apostles*, 447–48; Alexander, *Acts*, 194–95; among others.

² See Gasque, *History*, 268. This is not to disparage the importance of source criticism as an important historical method of inquiry. However, it has the potential to overly complexify rhetorical and literary readings, and since the final literary product is made up of an author’s own set of choices, source criticism is usually bracketed out of such analyses. Despite the potential to overly complexify, some scholars have continued still to address the question of Luke’s sources while also holding the view that the device of repetition is used rhetorically to emphasize the importance of the content. See, for example, Witherington, *Acts of the Apostles*, 344–46, who tries to tie Luke’s use of repetition to his lack of source material, stating, “[Acts] 11:3–17 is basically a summary of chapter 10 with certain minor variations, a technique typical of Luke, and also characteristic of a proper rhetorical handling of material when one’s source material is limited” (p. 346n73), and also citing Cadbury, *Making of Luke–Acts*, 213–38, as support of this argument. An issue, however, is that Cadbury nowhere in this span of text makes such a point. Instead, Cadbury here addresses the ways of observing Luke’s individuality as a writer—that is, how his own personality and idiosyncrasies came through in his writing, or, put simply, his style. Most of this content pertains to phrasings, the spelling of names, use of words with particular characters, and unique lexemes in the New Testament. Only about eight pages pertain to matters beyond diction, in which parallelisms are discussed. Luke’s sources, on the other hand, are only accounted for insofar as they limit our ability to ascertain what elements in the text are Luke’s own creations and to what extent he has made use of his source material. No mention of Luke’s techniques when he lacks material is discussed, nor would there be a way to know where Luke lacks source material and where he does not. It was not characteristic of Cadbury to make firm judgments beyond what the evidence provided, and so Witherington misrepresents him, complicates the relationship between sources and style, and underestimates the importance of repetition in Acts 11, as the analysis of this chapter will demonstrate. For more details on Cadbury’s notion of Luke’s personality, see Dawson, “Henry J. Cadbury.”

view that the repetition indicates the author's own stylistic variation.³ The significance of this stylistic variation, as a matter of course, becomes a topic of inquiry about this story. For example, in his 1993 article, Ronald D. Witherup contends that "scholars have overlooked *how* the repetition in this narrative functions and *why* it is essential to the text's interpretation."⁴ More than twenty-five years later, the same contention could be made about the kinds of statements that populate many major commentaries on Acts, which tend to equate repetition with simple emphasis. Eckhard J. Schnabel, for instance, states that "the repetition of both Peter's vision and the conversion of Cornelius and his Gentile friends underlines the importance of this section for Luke," with no further commentary that repetition goes beyond this simple function.⁵ In this chapter, however, I will begin to mount an argument (to be completed in the next chapter) that the patterns of repetition in the story of Cornelius and Peter, while serving to emphasize, function in a much more goal-oriented way to articulate symbolically a message that subverts value

³ Witherup, "Cornelius," 45.

⁴ Witherup, "Cornelius," 46. After Witherup's study, other scholars began to analyze the rhetorical function of the repetitious patterns in Acts 10:1—11:18 but relied on the method of rhetorical criticism that came to popularity under the influence of Hans Dieter Betz ("Literary Composition"; *Galatians*) and George A. Kennedy (*New Testament Interpretation*), and looked to Hellenistic modes of rhetoric for answers regarding the author's purpose(s). Such studies include Humphrey, "Collision of Modes?" and Wilson, "Urban Legends," and these articles follow the fundamental tenets of Betz's and Kennedy's rhetorical criticism in that the author of Acts had gained familiarity with the rhetorical categories outlined in the classical rhetorical handbooks, such as the *progymnasmata*, either through formal education or simply by living in a rhetoric-saturated culture. The critiques levied against this method, however, have revealed a number of its fundamental flaws, such as that biblical and ancient rhetoric had different social contexts, that the rhetorical handbooks addressed types of speeches rather than literature contained in the New Testament, and that it is unlikely that the New Testament writers were familiar with the complex structure in the rhetorical manuals. These critiques are discussed succinctly in Martín-Asensio, *Transitivity-Based Foregrounding*, 26–27; but see also Porter, "Theoretical Justification," 110–22, whose study contrasts the rhetorical handbooks with the New Testament's epistolary documents, but the argumentation can be extended to the narrative documents of the New Testament as well; Thurén, "Ethical Argumentation," 470; Reed, "Ancient Rhetorical Categories," 309–11; among others. Moreover, the topic of Luke's education has prompted a revival of late into the question of his level of familiarity with the *progymnasmata*. However, Sean A. Adams has made a compelling case that the handbooks straddled the secondary and tertiary levels of the Greco-Roman educational system, and we cannot conclude that Luke would have acquired a tertiary education ("Luke and *Progymnasmata*").

⁵ Schnabel, *Acts*, 481.

positions that seek to promote Jewish separation from Gentiles in general and that are represented in important Jewish religious texts in particular.

Since Witherup provides one of the clearest articulations that connects repetition in Acts 10:1—11:18 with a specific functional agenda, he will serve as a prominent dialogue partner throughout this chapter.⁶ It is appropriate, then, to briefly present his approach that, at the time of its publication, attempted to fill an interpretive gap in the research. In his article, Witherup makes use of a set of literary categories used for creating patterns of redundancy, which he adopts from the work of Meir Sternberg.⁷ These patterns include expansion (or addition), truncation (or ellipsis), change of order, grammatical transformation, and substitution. According to Witherup, these patterns help to identify narrative strategies and guide the reader in a text's interpretation. For this reason, he assigns a functional value to these redundancy schemes in Acts 10:1—11:18, defining "functional redundancy" as "a narrative technique of repetition and variation which serves as a 'counterbalance designed to ensure a full and unambiguous reception of the message' which any particular piece of literature might contain."⁸

⁶ Even though Witherup's article is somewhat dated, it still constitutes a far better study of the Cornelius story than some more recent attempts to interpret the literary message of the episode. For example, Walter T. Wilson's 2001 article, "Urban Legends," attempts to interpret Acts 10:1—11:18 according to classic portrayals of urban origins and pagan storytelling customs by means of likening the establishment of the multi-ethnic church to that of the founding of a Greco-Roman city-state. This comparison, according to Wilson, reveals Luke's purpose of depicting the dynamics of the early church's community formation as fitting naturally within a Greco-Roman world. However, by his own admission, such urban origin tales did not constitute their own literary genre but were more of a popular topic of discussion, which in itself calls into question the viability of his argument. If genres constitute the linguistic and literary category that provides the set of expectations of a text, then what grounds are there to argue that the Cornelius story reflects the aims of such an undefined pattern of storytelling or that an audience would readily see such a resemblance? There are none, yet this does not hinder Wilson from drawing numerous parallels between the motifs and tropes of so-called urban origin tales and the Cornelius story.

⁷ See Sternberg, *Poetics of Biblical Narrative*, 365–440. Witherup also claims to have been influenced by Savran, *Telling and Retelling*.

⁸ Witherup, "Cornelius," 47, quoting Sternberg, *Poetics of Biblical Narrative*, 368.

Witherup's study relies on Ernst Haenchen's outline of the narrative structure of Acts 10:1—11:18, which divides into seven "scenes": (1) 10:1–8; (2) 10:9–16; (3) 10:17–23a; (4) 10:23b–33; (5) 10:34–43 ; (6) 10:44–48; (7) 11:1–18.⁹ Within these subdivisions of the story, Witherup isolates the redundant iterations of Cornelius's vision, which he identifies as 10:1–8, 22, 30–33; 11:11–14, as well as the reiterations of Peter's vision, 10:9–16; 11:5–10.¹⁰ He identifies patterns of redundancy as they are created between accounts of each vision; no other patterns of repetition that go beyond the vision accounts are considered. Based on his findings, he concludes "that the role of Cornelius *declines* as the story unfolds just as the role of Peter *rises*,"¹¹ and the redundancy patterns collectively function to support this conclusion.

The major task of the present chapter is to analyze patternings of ideational meaning in the Cornelius story to establish what processes, participants, and circumstances are foregrounded to function to communicate a message beyond the particularities of the unfolding sequence of events. Accordingly, the analysis below will test the viability of Witherup's conclusion based on a detailed description of the transitivity structure of each pericope (or scene) and the interpretations of this description based on the stylistic patternings observable therein. Moreover, it will also establish a data set by which numerous other observations about the narrative will be made. These observations are discussed following each description of the text's transitivity structure and will be oriented towards identifying stylistic features in the text—that is, the

⁹ Haenchen, *Acts*, 343–63, though Haenchen is not the first to suggest this narrative structure. He, in fact, relies on Wendt, *Handbuch über die Apostelgeschichte*, 229–49. These textual divisions also match the subsections in the Nestle-Aland Greek New Testament (28th ed.) and thus provide appropriate breaks for dividing the analysis of this episode into manageable sections.

¹⁰ Witherup, "Cornelius," 54, 58.

¹¹ Witherup, "Cornelius," 54.

patterning created that establish foregrounding based on structures of parallelism and deviation. These will also be considered in light of other stylistic features of prominence, which also contribute to foregrounding and can help to interpret what message the author seeks to articulate symbolically through his paterings of language. Attention will now turn toward mapping and assessing the transitivity structure of Acts 10:1—11:18.

The First Account of Cornelius’s Vision (10:1–8)

Transitivity Structure¹²

The first pericope of the so-called Cornelius episode consists of the introduction of Cornelius, his encounter with the angel of God, their conversation, and Cornelius’s action to follow the angel’s instructions. The first ten clauses of the scene function at the primary discourse level (vv. 1–6a). The first of these (vv. 1–2) is a nominal clause and introduces Cornelius the centurion from the Italian cohort as a participant and, by means of a significant degree of clausal embedding, attributes a number of properties to him, such as his piety (εὐσεβής), his and his household’s fear of God (φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ), and his habits of giving alms and praying to God (ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ; δεόμενος τοῦ θεοῦ διὰ παντός).

In the second clause (v. 3), Cornelius performs the first process of this scene, being cast in the role of senser; he sees ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ (“the angel of God coming down to him and saying to him”), all of which functions as the phenomenon due to the embedding of two participial clauses. Three circumstances modify the process: the first, ἐν ὁράματι (“in a vision”) expresses location:

¹² The clause numbers ascribed in this chapter follow the tabulations provided in Appendix 1.

space and explains that this event occurs entirely within Cornelius's inner-world experience; the second, *φανερῶς* ("clearly"), construes manner: quality; and the third, *ὥσει περι ὥραν ἐνάτην τῆς ἡμέρας* ("about the ninth hour of the day"), construes location: time and reinforces Cornelius's piety, since the ninth hour is one of the traditional hours of prayer for devout Jews.¹³

The third clause (v. 3b) is simply an address to Cornelius in the angel's projected speech, though it should be noted that the angel does not function grammatically as a participant; this is due to the projected speech being introduced by the participle *εἰπόντα* in the previous clause. However, since *εἰπόντα* is rank-shifted down to function at the level of word group, the verbal process does not contribute to the transitivity structure of the ranking clauses. Cornelius then responds in clause 4 (v. 4a), being cast in the role of sayer of the verbal process *εἶπεν*. The verb is preceded, however, by a circumstantial *ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος* ("gazing at him and being afraid"), a description of how Cornelius replied (manner: quality). The verbiage of the verbal process consists only of the single clause *τί ἐστιν κύριε;* ("What is [it], sir?") (c. 5/v. 4b). This clause functions as a relational: intensive: equative clause, despite there not being an explicit second participant; the interrogative pronoun *τί* thus serves as the value. The angel then responds in the role of a sayer in the following clause (c. 6/v. 4c), with Cornelius functioning as the receiver, and the next five clauses (cc. 7–11/vv. 4d–6b) constituting the verbiage.

The angel's projected speech is made up of five clauses, consisting of four material processes and one relational process. The first four clauses all construe material

¹³ Bruce, *Book of the Acts*, 204.

processes in paratactic relations as primary clauses. The first of these (c. 7/v. 4d) expresses the process *ἀνέβησαν* (“they ascended,”) with Cornelius’s prayers and alms (*αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου*) filling the role of actor. The process is intransitive, but the two circumstances indicate manner: comparison (*εἰς μνημόσυνον* [“as a memorial”]) and location: space (*ἔμπροσθεν τοῦ θεοῦ* [“before God”]). In the second clause of the speech (c. 8/10:5a), Cornelius, as the implicit referent of the second-person verb, assumes the role of actor of the material process *πέμψον* (“you [i.e., Cornelius] send”). He thus sends men (*ἄνδρας*), the goal, though it should not go unnoticed that the mood of the verb is imperative. The adjuncts *νῦν* and *εἰς Ἴόππην* provide the circumstantial information of location: time and location: space. Cornelius retains the role of actor in the third clause (c. 9/v. 5b), and the mood of the verb is also imperative; he is commanded again, but this time to summon (*μετάπεμψαι*) Peter. The interpersonal relations of one who gives and one who receives commands between Cornelius and the angel thus characterize Cornelius’s participant profile as an actor. The second participant in clause 9 (v. 5b) is *Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος* (“a certain Simon who is called Peter”), who functions in the role of the goal, as he is affected by the process—that is, he is the one who is summoned. The fourth clause of the angel’s speech (c. 10/v. 6a) maintains Peter in the role of the goal, who is being boarded/shown hospitality as a stranger (*ξενίζεται*).¹⁴ The main verb of clause 10 (v. 6a) is passive, thus making Peter the affected participant while functioning as the grammatical subject of the clause. The

¹⁴ Most translations render the passive verb *ξενίζεται* as “staying,” but this obscures the voice. The meaning of the verb is to show or receive hospitality as a stranger (Louw and Nida, *Greek–English Lexicon*, 2:454–55), and my rendering of *ξενίζεται* as “being boarded” is motivated by the purpose to clarify Peter as the one who receives the action.

circumstance *παρά τινι Σίμωνι βυρσεῖ* (“with a certain Simon the tanner”) expresses accompaniment. The fifth clause (c. 11/v. 6b) of the angel’s speech is a secondary clause, being dependent on clause 10 (v. 6a). It is a relational: circumstantial clause, where the word group *ὃ οἰκία*, referring to the house of Simon the tanner, is related to the circumstantial attribute *παρὰ θάλασσαν* (“being by the sea”), expressing location: space.

The last two clauses of this pericope (cc. 12–13/vv. 7–8) share a hypotactic relationship, the first being dependent upon the second. Both clauses also construe material processes. First, the angel, functioning as actor for the first time, departs (*ἀπῆλθεν*) (c. 12/v. 7a). Then, in the final clause (c. 13/v. 7b–8), Cornelius implicitly fills the role of actor of the process *ἀπέστειλεν* (“he sent”)—the process the angel directed him to do. The two circumstances *φωνήσας δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ* (“calling for two of his servants and a devout soldier who were continually with him”), and *ἐξηγησάμενος ἅπαντα αὐτοῖς* (“explaining everything to them”), both express manner: means. The pronoun *αὐτούς*, referring to Cornelius’s servants), fills the role or goal, and the final circumstance *εἰς τὴν Ἰόππην* (“to Joppa”) expresses location: space.

Assessment

With the transitivity structure of this first pericope just described, there are a number of observations that can be made. First, Cornelius is the participant that performs the greatest number of process types, functioning as a senser, an actor, and a sayer. Despite such variety, there are a few indicators that Cornelius is being characterized as a less-than-powerful participant in this pericope. One reason is that his profile as an actor

correlates to his obedience to the angel—that is, the material processes that Cornelius performs are predicated on him being commanded to carry them out by the angel. That two of the three instances where Cornelius functions as an actor occur within the projected speech of the angel only reinforces this assessment. Second, the mental process of “seeing” in v. 3a (c. 2) portrays him as an onlooker of events rather than one who causes them to occur, and the vision itself lasts for the majority of the pericope. Third, Cornelius’s almsgiving and prayers function in the role of actor rather than Cornelius himself, and these nominalized processes seemingly circumvent Cornelius’s active role as the agent of these practices. Last, it should not go unnoticed that the first clause of this pericope, which introduces Cornelius, is a verbless clause; his role as a participant is undifferentiated while a number of important contextual features are introduced to the reader. For instance, the properties of the clause are contextually significant given Cornelius’s identity as a Gentile and the need to establish Cornelius as a major participant in the following episode, but they function in this way without building Cornelius’s participant profile.

The angel’s role as sayer is substantial, since six of the thirteen clauses function as the angel’s verbiage. As far as speeches go for the book of Acts, this does not classify as an extended discourse by any means, but it does characterize Cornelius’s vision as one that is message-driven. The only other process type associated with the angel is a material process in a secondary clause, and so there are no stylistic features that invite additional interpretation about this figure.

Perhaps the most significant observation to be drawn from this first pericope comes out of an analysis of the circumstances. The text establishes a regular pattern of

answering the questions of “how?” “when?” and “where?” Information is provided through circumstantials of manner (means, quality, and comparison) and location (space and time). Such information can reasonably be expected, since the majority of the scene consists of explanation and instructions about Cornelius’s actions. The one clear instance where this pattern deviates occurs in clause 10 (v. 6a), where the prepositional phrase *παρά τινι Σίμωνι βυρσεῖ* expresses accompaniment. To support and clarify the significance of this phrase, there are other stylistic features that foreground clause 10 (v. 6a) against the others. First, this is the only clause in the pericope where the transitivity structure uses a passive verb. The intensive pronoun *οὗτος* (referring to Peter) fills the grammatical slot of subject, but functions as the goal, which is the only instance where such a structure occurs in this pericope. Another prominent feature that establishes the foregrounding of this clause includes the imperfective aspect of the present tense-form *ξενίζεται*. Thus, with several prominent elements in this clause, the consistency indicates that the whole clause *οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ* stands out as foregrounded.

Moreover, clause 10 (v. 6a) shares a dependency relationship with the following relational: circumstantial clause *ὧ ἐστιν οἰκία παρά θάλασσαν* (“whose house is by the sea”) (c. 11/v. 6b). In the transitivity structure of relational: circumstantial clauses, the circumstance functions more like a participant¹⁵ and so contrasts to a certain extent with the other circumstances of location: space in the co-text. The circumstantial information of *παρά θάλασσαν* (“by the sea”), then, probably aims to articulate more to the reader than the mere fact that the angel gave Cornelius very specific directions to find Peter. This can be linguistically supported by pointing to the deviation from the pattern of taxis

¹⁵ See Halliday and Webster, *Text Linguistics*, 97–99.

established by the first ten clauses of the pericope, all of which are independent, as well as by pointing to the shift from four consecutive material processes to an explanatory relational: circumstantial process. The stylistic function of this linguistic patterning for the theme could be to foreground the profession of Simon as a tanner, who may have lived by the sea for the simple reason of using the water in his work,¹⁶ but his distance from the main part of town is more significant for the fact that tanning involved bad smells and working with dead animal skins, which resulted in some degree of uncleanness being associated with the profession.¹⁷ It is no inconsequential detail that Peter is staying with such a person, as the following analysis will bear out.

Together, clauses 10–11 (v. 6a–b) establish several elements of structured heterogeneity, and it comes as somewhat of a surprise that the transitivity analysis of this first pericope invites interpretation not about the main participants of Cornelius and the angel, but instead of Peter and Simon the tanner.

The First Account of Peter’s Vision (10:9–16)

Transitivity Structure

The temporal adjunct *τῆ ἐπαύριον*, in addition to its ideational function as a circumstance expressing location: time, marks a deictic shift introducing a new pericope at the beginning of clause 14 (v. 9a). Clauses 14 and 15 (v. 9a–b) are secondary clauses dependent upon clause 16 (v. 9c), and all three of these construe material processes. In the first of these, the process is expressed with the participle *ὀδοιπορούντων* (“being on

¹⁶ Haenchen, *Acts*, 347.

¹⁷ Bruce, *Book of the Acts*, 200. Gaventa also raises the point that it would have been superfluous for the location of the Simon house to be mentioned if tanners were to be found by the sea (*From Darkness to Light*, 114). This, therefore, invites the question as to why this detail is provided.

their way”) in a genitive absolute construction, and the demonstrative pronoun *ἐκείνων*, referring back to the men Cornelius sent, fills the role of actor. The same entity is implied as actor through coordination (*καί*) in the following clause (c. 15/v. 9b), though it is unexpressed. The process is again grammaticalized as a participle in a genitive absolute construction; the men are thus described as approaching (*ἐγγιζόντων*) the city (*τῇ πόλει*), where *τῇ πόλει* functions as the scope, since it is the unaffected participant of the process. The third clause (c. 16/v. 9c), functioning at the primary level, introduces Peter as an actor for the first time, performing the material process of “going up” (*ἀνέβη*). The process is intransitive, but three circumstantials populate the clause. Two of these indicate location, *ἐπὶ τὸ δῶμα* expressing where Peter went up (space) and *περὶ ὧραν ἔκτην* expressing when (time). The infinitive *προσεύξασθαι* is rank-shifted down to function as an adjunct and construes the circumstantial information of cause: reason—that is, why Peter went up on the roof.¹⁸

The next two clauses contribute to diversifying Peter’s role as a participant. In clause 17 (v. 10a), he is cast in the role of carrier in a relational: intensive: ascriptive process (*ἐγένετο*), being ascribed the attribute of being hungry (*πρόσπεινος*). The next clause (c. 18/v. 10b) construes Peter’s reaction in the mental clause *καὶ ἤθελεν γεύσασθαι* (“and he wanted to eat”), where the infinitive here is rank-shifted down to function as the grammatical complement and thus as the phenomenon. The narrative then briefly shifts to an unspecified participant *αὐτῶν* as the actor in a secondary material clause (c. 19/v. 10c). The process *παρασκευαζόντων* (“preparing”) is structured as a participle in a genitive

¹⁸ For an explanation for this use of the anarthrous infinitive, see McKay, *Syntax*, 135–36.

absolute construction. The following primary clause (c. 20/v. 10d) on which this secondary clause depends is a material clause with a new actor, a trance (ἔκστασις). The circumstance of location: space indicates where the trance “happens” (or “falls” in idiomatic English)—namely, on Peter (ἐπ’ αὐτόν). Peter then resumes his role as a participant in clause 21 (v. 11), this time as a behaver, since he observes (θεωρεῖ) the elaborate phenomenon of τὸν οὐρανὸν ἀνεωγμένον καὶ καταβαῖνον σκευῶς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς (“the sky being opened and a certain object like a great sheet coming down, being lowered by four corners to the earth”). Peter’s participant profile thus continues to flex. Dependent on clause 21 (v. 11) is the following secondary clause (c. 22/v. 12), which construes the first existential process in Acts 10. The participant functioning as the existent is the rather elaborate word group: πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ (“all of the four-footed animals and crawling animals of the earth and birds of the sky”).

Clause 23 functions at the primary information level. Here the nominal φωνή (“a voice”) fills the role of actor of the material process ἐγένετο (“it came”). The adjunct πρὸς αὐτόν provides the circumstantial information of spatial location. One explanation for why this clause is not construed as a verbal clause could be that a voice’s inherent semantic meaning as a speaker provides the means for idiomatically introducing projected speech without the use of a verbal process type. Put simply, if a voice acts, then that action is necessarily understood as some form of speech. Another and more likely explanation, however, is that the voice is not meant to be personified as the speaker at all, but rather understood to belong to an owner, who is unstated, making the voice a meronym. Thus, the transitivity pattern serves intentionally to ambiguate the voice’s

owner. Such ambiguity concurs with Peter’s disposition toward the voice, which is yet to be described. In any case, the following clause is the voice’s projected speech, but it does not structurally function as verbiage in the transitivity scheme, since it is not tethered to a verbal process. Peter returns as a peripheral participant in the first clause of the voice’s speech by means of a vocative address (Πιέτρε) (c. 24/v. 13b), but also as the implied actor of the material process θύσον (“kill”), which is an imperative. The rank-shifted participle ἀναστάς (“rising”) functions adverbially as a circumstance of manner: quality. The next clause (c. 25/v. 13c) functions paratactically by means of the coordinating καί to add the additional imperative φάγε (“you eat”) to the actions Peter is commanded to perform.

Then, Peter responds to the voice in a verbal clause as the sayer (c. 26/v. 14a), making this the fifth type of process in which Peter is involved as the active participant. The verbiage of the process extends for the next two clauses. Peter first utters the exclamatory verbless clause μηδαμῶς κύριε (“Under no circumstances, sir!”) (c. 27/v. 14b). Here the vocative κύριε functions as an undefined peripheral participant, and the adverb μηδαμῶς is best considered a circumstance of contingency. This is followed with Peter’s reason: ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον (“For I have never eaten anything common or unclean”) (c. 28/v. 14c). Here, Peter casts himself in the role of actor via the first-person verb ἔφαγον (“I ate”). The word group πᾶν κοινὸν καὶ ἀκάθαρτον (“anything common or unclean”) functions as the goal, and the process is modified circumstantially by the adverb οὐδέποτε, which answers the question “When?” (location: time) in absolute terms—“never.”

A verbless clause follows Peter's response (c. 29/v. 15a). The implied participant is φωνή ("the voice"), and the context supplied by the circumstances helps to indicate that this clause introduces projected speech, signaling to the reader that the earlier material process performed by this participant, ἐγένετο, is to be "read down" in this clause. These circumstantial elements include information regarding extent: πάλιν and ἐκ δευτέρου, which indicates the repetition of the process; and location: space: πρὸς αὐτόν, which creates a parallel structure with clause 23 (v. 13a). Thus, for the second time, projected speech is not structurally construed as verbiage, and there is no participant operating in the role of sayer.

Clauses 31 and 32 (vv. 16a–b) narrate the last two material processes of the vision. The demonstrative pronoun functions as the actor of the process ἐγένετο. The referent of the pronoun is anaphoric and seemingly encompasses the whole vision and dialogue within it (cc. 21–30/vv. 11–15). The circumstance ἐπὶ τρίς ("three times") is one of extent. In the final clause of the vision, the lone participant τὸ σκεῦος ("the object") functions as the goal, since the verb ἀνελήμφθη ("it was raised") is passive. The two circumstantials εὐθύς ("immediately") and εἰς τὸν οὐρανόν ("into the sky") indicate "when" (location: time) and "where" (location: space) the process occurred.

Assessment

A number of the stylistic features of this first account of Peter's vision have been identified in the course of the analysis. Now that the transitivity structure of this pericope can be considered as a whole, these features can be more fully considered regarding their patterns of foregrounding. First, it is clear that Peter emerges as the most prominent

participant. He is cast in the roles of five different types of processes (i.e., material, mental, relational, behavioral, and verbal) and is the actor in five of the twelve material clauses in this pericope. No other entity receives as much attention or functions as a participant in as many clauses. The focus on Peter alone is not enough to constitute motivated foregrounding, but when Peter is contrasted with Cornelius, the several patterns of repetition shared between the first and second pericope of Acts 10 reveal a significant difference.

Acts 10:1–8 and 9–16 share a number of parallel features. The most obvious of these is that the grammatical subject of the first primary clause of each pericope experiences a vision. The word used for Cornelius’s experience is *ὄραμα*, which is construed as a circumstance of a mental process. In the case of Peter, the similar term *ἔκστασις* is used, functioning as the actor that affects Peter as the process’s goal. These terms are near-synonyms, which is supported by the fact that they are neighboring entries in Louw and Nida’s lexicon,¹⁹ where proximity between terms in a semantic domain is indicative of their similarity in meaning, as well as by the immediate reference to Peter’s vision in 10:17, which uses the term *ὄραμα* in place of *ἔκστασις*. Other parallelisms include (1) an explicit reference to the hour of the day; (2) an entity speaking to both Cornelius and Peter; (3) both of them addressing the speaker as *κύριε*; (4) the speaker issuing a two-fold directive, to send and summon in Cornelius’s vision, and to kill and eat in Peter’s; and (4) each vision’s main participant(s) coming and leaving.

Against the canvas of these parallels, a number of deviations are brought into relief. For one, Peter’s initial response, unlike the unquestioning compliance of

¹⁹ See Louw and Nida, *Greek–English Lexicon*, §33.488 for *ὄραμα* and §33.489 for *ἔκστασις*.

Cornelius, is to refuse the voice's command, which prompts the voice to issue a third command that contains additional information—namely, that God has made all the animals clean. Another difference is the way in which the entities of the visions arrive and leave. In Cornelius's vision, the coming and going is expressed in “horizontal” language as the angel of God approaches (*εἰσελθόντα*; c. 2/v. 3a) and then goes away (*ἀπῆλθεν*; c. 12/v. 7a), but in the case of Peter's vision, these processes are expressed in “vertical” language as the object (*σκεῦος*) with all of the animals is lowered (*καταβαῖνον*; c. 21/v. 11) and then lifted (*ἀνελήμφθη*; c. 32/v. 16b) back into the sky. This is a similarity with distinctions, the significance of which I will investigate more fully in the next chapter. Peter also experiences his vision thrice, which correlates with his perplexity that follows (see the next section), whereas Cornelius's vision is clear (*φανερῶς*), with no ambiguity as to its meaning. Such contrast prompts the question of why Peter's vision was so unclear to him, and this encourages additional interpretation or at least creates an expectation for further explanation.

Also related to the notion of ambiguity is the difference between the explicitly identified sayer in Cornelius's vision, the angel of God, and the voice that comes to Peter in his trance. As noted above, the transitivity structure contributes to the foregrounding of the voice as a participant, since this entity's projected speech is not construed through a verbal process. The most likely reason for this, it would seem, is that voices, in general, are not themselves verbalizers but are rather the medium through which someone makes an utterance. Therefore, since the projected speech deviates from the usual means of introduction (i.e., a verbal process type), a form of transitivity-based defamiliarization results, and the voice is foregrounded. In terms of stylistics, Jeffries and McIntyre explain

the potential of language to be used in this way: “There are a number of ways in which the syntax of poetic style is foregrounded through deviation and one of these is the use of the inbuilt potential in language for ambiguity.”²⁰ The stylistic effect, then, is that the reader is invited to interpret the motivation for this foregrounded content. For now, I am only interested in discovering the questions that Luke wants his audience to ask. Answers to these questions will be given once I have completed a full analysis of this episode.

Peter Meets Cornelius’s Men (10:17–23a)

Transitivity Structure

After the object consisting of all the various kinds of animals is lifted back up into the sky, a shift in topic occurs in the next two clauses (cc. 33–34/v. 17a–b); the first of these is a secondary clause dependent on the one that follows, which expresses information that relates to the previous pericope in that it construes Peter’s state of mind following his vision. This is articulated by means of the mental process *διηπόρει* (“he was perplexed”); Peter, the senser, is at a loss concerning *τί ἂν εἶη τὸ ὄραμα ὃ εἶδεν* (“what the vision which he had seen could possibly be”). The narrative then reintroduces Cornelius’s men (*οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου*), who function as the actor in the first primary clause of this pericope (c. 34/v. 17b). The narrator describes them standing (*ἐπέστησαν*), an intransitive material process, but one that is modified by two circumstantials: *διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος* (“having asked about the house of Simon”) and *ἐπὶ τὸν πυλῶνα* (“at the gate”), which construe manner: means and location: space,

²⁰ Jeffries and McIntyre, *Stylistics*, 54.

respectively. Clause 35 (v. 18a) construes a verbal process with the verb ἐπυνθάνοντο (“asking”). Given the verb is third-person plural and its modifying participle φωνήσαντες is masculine, the implied sayer is clearly Cornelius’s men. The participle provides the circumstantial information of manner: quality. The verbiage is grammaticalized as a report (indirect discourse), which spans the following secondary clause (c. 36/v. 18b). Peter, the grammatical subject of clause 36, functions as the goal of the material process ξενίζεται (“he is hosted/being boarded”), since the verb is passive. The adverb ἐνθάδε (“here”) provides the circumstantial information of location: space.

The following clause (c. 37/v. 19a) has Peter filling the role of behavior of the behavioral process διενθυμουμένου (“pondering”), which is grammaticalized as a participle in a genitive absolute construction and expresses the semantic feature of imperfective aspect as a present tense-form—both of which are structural features of prominence. The prepositional phrase περὶ τοῦ ὁράματος (“about the vision”) construes a circumstance of matter, answering the question “What about?” regarding the object of Peter’s pondering. This clause functions at the secondary level and can be interpreted as temporally defining the following primary clause on which it depends. Clause 38 (v.19b) introduces the Spirit (τὸ πνεῦμα) for the first time in this episode. Here, the Spirit functions in the role of sayer of the verbal process εἶπεν, and Peter fills the role of recipient as the referent of the pronoun αὐτῷ. The verbiage element is expressed as a quotation, which spans the next four clauses (cc. 39–42/vv. 19c–20). These clauses consist of one nominal (verbless) clause and three material clauses. The first of these (c. 39/v. 19c) is the verbless clause; it simply presents the nominal idea of three men (ἄνδρες τρεῖς), which is the undefined participant, accompanied by the property ζητοῦντές σε

(“who seek you”). In the next two clauses (cc. 40–41/v. 20a–b), the Spirit issues a two-fold directive, commanding Peter as the actor (implied by the second-person singular verb forms), to go down (*κατάβηθι*) and go (*πορεύου*) with the men (*σὺν αὐτοῖς*)—a circumstantial expressing accompaniment. The first process is modified by a circumstance of manner: quality, grammaticalized by the participle *ἀναστάς* (“rising”), which is rank-shifted to function adverbially. The second process is also modified by a manner: quality circumstantial expressed by the participle clause *μηδὲν διακρινόμενος* (“disputing nothing”). The third material clause of the Spirit’s speech (c. 42/v. 20c) is a secondary clause that functionally defines the participle *διακρινόμενος* in the previous clause. Here the actor is the Spirit, expressed through the first-person pronoun *ἐγώ*, who sent Cornelius’s men, the goal (*αὐτούς*).

Peter is cast in the role of sayer of the process *εἶπεν* in the next clause (c. 43/v. 21a), but the fronted circumstantial of manner: quality, *καταβάς* (“going down”), indicates that Peter complies, at least to the Spirit’s first command (*κατάβηθι*), and this time without objection. The verbiage of the process is realized as a quotation, which spans the next two clauses (cc. 44–45/v. 21b–c). The first of these is a relational: intensive: equative clause in which Peter identifies himself (*ἐγώ*), the token, as the one whom the men seek (*ὃν ζητεῖτε*), the value. Clause 45 (v. 21c), *τίς ἢ αἰτία δι’ ἣν πάρεστε* (“what is the reason for which you have arrived”), is a nominal clause, since the predicator *πάρεστε* is rank-shifted down to function as part of the grammatical subject. Thus, the interrogative pronoun *τίς*, filling the grammatical slot of complement, and *ἢ αἰτία δι’ ἣν πάρεστε*, filling that of subject, function as undefined participants to express a

question, which is determined contextually, regarding the nominal idea of “the reason for which you have arrived.”

Next, Cornelius’s men, referred to by *οἱ*, are cast in the role of sayer of the verbal process *εἶπαν* as they respond to Peter (c. 46/v. 22a). Like Peter’s speech, the verbiage of the men is also projected as a quotation, but in a single clause containing a significant amount of embedded material (c. 47/v. 22b). The quotation constitutes its own verbal clause, realized by the verb *ἐχρηματίσθη* (“was instructed”). Here, the sayer is “a holy angel,” which is grammaticalized by the adjunct *ὑπὸ ἀγγέλου ἁγίου*, since the verb is expressed in the passive voice. The grammatical subject, then, functions in the role of receiver; here, Cornelius is reintroduced into the narrative by the fronted and highly defined word group: *Κορνήλιος ἑκατοντάρχης ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων* (“Cornelius, a centurion, a righteous man and fearer of God and one who is spoken favorably of by the whole nation of the Jews”). The verbiage, which represents what Cornelius was instructed to do, is expressed by the complement *μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ* (“to summon you to his house and to hear a word from you”), introduced by a rank-shifted infinitive.

The last clause of this pericope (c. 48/v. 23a) construes a material process, relating the activity that immediately followed the initial interaction between Peter and Cornelius’s men. In the first of these (c. 48/v.23a), Peter functions as the implied actor of the verb *ἐξέτισεν* (“he received as guests”), which is the same process for which Peter has been designated the goal twice earlier in the episode. Modifying the process is the circumstantial *εἰσκαλεσάμενος αὐτούς* (“inviting them”) construing manner: means.

Assessment

For the sake of manageability, I have divided the analysis of the transitivity structure of Acts 10:1–11:18 into sections that address one pericope at a time. However, this does not mean that patterns of foregrounding cannot cross such textual boundaries. The first clause of this pericope (c. 33/v. 17a) is a case in point, where Peter, in a secondary clause, is described as being greatly perplexed (*διηπόρει*) by what he has just seen. While structurally dependent on the primary clause that follows, the content thematically relates to what comes before, and this, combined with the fact that the imperfective aspect of the verb *διηπόρει* attributes prominence to the process, bears stylistic significance. The prominence placed on Peter's puzzlement cooperates with the foregrounded ambiguity surrounding the vision and its participants in the previous pericope, which I explained above, and the imperfect aspect of the main verb *διηπόρει*, here, only enhances this scheme of *consistent* foregrounding, and so contributes in the symbolical articulation of some element of the theme.

The next stylistic feature that stands out in this pericope also occurs in a secondary clause. Clause 36 (v. 18b) establishes a pattern of repetition where Peter is again cast in the role of the goal of the process *ξενίζεται*, which is prominent on the basis of its imperfective aspect. As discussed earlier, a Jew lodging with a tanner would have been out of keeping with certain Jewish purity codes, since tanning involved a number of unclean aspects. That Cornelius's men rearticulate the same language about Peter's lodging after asking about the house of Simon (*διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος* [c. 34/v. 17b]) shows that this process is indeed marked by motivated prominence.

There is yet another repeated structure only a few clauses later. Following the pattern established first in Cornelius's vision, and then mirrored in Peter's, a third instance of a two-fold directive from a spiritual entity recurs in clauses 40–41 (v. 20a–b); this time the Spirit is commanding Peter. The structure of these clauses follows the same paratactic structure as the two previous two-fold directives but mirrors the voice's earlier command to Peter more closely (cf. cc. 24–25/v. 13b–c), since the first imperative is modified by the same fronted adverbial participle *ἀναστάς* that construes manner: quality. The second imperative, however, does not mirror the voice's instructions, since it, too, is modified by a manner: quality circumstantial, *μηδὲν διακρινόμενος* (“disputing nothing”). The difference here in parallel structure gives the circumstance *μηδὲν διακρινόμενος* foregrounded status, making it a significant contributing element in symbolic articulation.

These patterns of repetition, that is, Peter as the goal of the process *ξενίζεται* and the two-fold directive from a spiritual entity, occur in close proximity and surround clause 37 (v. 19a), where Peter is construed as pondering his vision in the only behavioral process of this pericope. Here, a form of the lexical item *ὄραμα* is used, a thematic element that recurs multiple times throughout this episode, along with its near-synonym *ἔκστασις*. The use of the imperfective aspect foregrounds the process *διενθυμουμένου* (“pondering”), which, being structured in a genitive absolute construction, contributes additional prominence to the process. These lexicogrammatical features and the surrounding patterns of repetition present a significant display of consistent foregrounding, which collectively orient the reader to certain thematic meanings.

Another observation concerns the role of Peter. As in the previous pericope, he is the most dynamic participant, being the subject in five different process types. In fact,

Peter is cast in the same number and types of processes as he was in the previous pericope. As actor, senser, behavior, and sayers, Peter remains the principal force by which the narrative develops. He also is the token of the single relational clause in the pericope. Thus, as he was established as the principal participant in 10:9–16, he remains such in 10:17–23a. A notable difference in the way Peter responds to other participants in this pericope, however, is that rather than objecting to the commands he receives, he complies without question. A final comment on Peter's role in this pericope pertains again to the verb *ξενίζεν*. In the two prior instances, this verb is grammaticalized in the passive voice. Peter, being the grammatical subject in all three clauses this verb appears, functions as the goal in the first two instances, but in the third, the voice of the verb shifts to active, making Peter the actor. Thus, in a role reversal, Peter becomes the agent who extends hospitality to Cornelius's men. The lexical repetition with the deviation in grammatical voice foregrounds Peter's role as an actor who receives the guests sent by Cornelius.

In contrast to Peter, Cornelius plays a much less dynamic role in this pericope, being the actor of a material clause and the receiver of a verbal clause. However, Cornelius's second mention in this pericope, while spanning only a single clause, is hardly insignificant. The ample amount of information packed into a single clause, which portrays the righteousness of Cornelius, foregrounds this characteristic, since much of the language is repeated from the opening clause of the episode and the embedded clauses construe ample modifying content that highlights Cornelius's fear of God and speaks to his righteousness. Such material, though in a less pronounced manner than the foregrounded patterns surrounding Peter's role in the narrative, signify that these

elements attributed to Cornelius factor somehow into the message the author is trying to articulate.

According to Witherup, Acts 10:22 (c. 47b) constitutes the second report of Cornelius's vision and so should be analyzed according to the principles of "functional redundancy." This instance of repetition is summarily related to Peter by Cornelius's envoys in the span of a single clause (c. 47/v. 22b), and it employs, explains Witherup, elements of truncation, substitution, and addition.²¹ Based on these features, Witherup makes the following conclusion:

Their description of their master reinforces the pious portrait the narrator has drawn in the first report of the vision, but with some subtle shifts that reduce the role of Cornelius in this enactment of God's will. Although Cornelius is named and described in more general terms as a centurion who is upright (*δίκαιος*) and a God-fearer, no mention is made of his prayer practices or his almsgiving [creating truncation]. Instead, he is described as "one who is well spoken of by the whole Jewish nation (*ἔθνους*)" [creating addition]. The angelic messenger who is earlier designated an "angel of God" is termed simply "a holy angel" [creating substitution] and the content of the vision is reduced to the request of Peter "to come to his [Cornelius's] house (*οἶκον*) to hear what you have to say" [another instance of truncation].²²

Witherup goes on to argue that the function of this streamlined version of Cornelius's vision creates two effects. First, "it changes the emphasis of the vision and the roles which Peter and Cornelius are to play," shifting the emphasis to Peter's forthcoming testimony; and second, it "more clearly places the role of Cornelius as a passive receiver of a message which Peter is to bear."²³ The observations made about the transitivity structure of this pericope, and even the whole episode so far, would generally support this

²¹ Witherup, "Cornelius," 55.

²² Witherup, "Cornelius," 55. The bracketed content is mine.

²³ Witherup, "Cornelius," 55.

argument, since it places the role of Cornelius in the background and Peter's role in the foreground.

Peter Meets Cornelius (10:23b–33)

Transitivity Structure

The adjunct *τῇ ἐπαύριον*, in addition to expressing a circumstance of location: time, marks a deictic shift to begin a new pericope at clause 49 (v. 23b). Continuing on from the last clause of the previous subsection, Peter remains the implied actor, this time of the material process *ἐξῆλθεν* (c. 49/v. 23b). The process is intransitive but is surrounded by circumstantials, including the aforementioned circumstance of time: location, as well as manner: means, realized by the participle *ἀναστάς*, and accompaniment, as expressed by the prepositional phrase *σὺν αὐτοῖς*.

The next seven clauses (cc. 50–56/vv. 23c–26b), like clause 49, all construe material processes and all but one of which function at the primary information level. The first two of these relate the traveling of participants. In clause 50 (v. 23c), the actor, *τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης* (“some of the brothers from Joppa”), are said to go with (*συνῆλθον*) Peter, who is referred to by means of the pronoun *αὐτῷ*, which, in the dative case, functions here to express accompaniment. Peter resumes the role of actor in clause 51 (v. 24a). The clause contains two circumstantials, the first, *τῇ ἐπαύριον* (“on the next day), indicating when (location: time) Peter entered (*εἰσῆλθεν*), and the second, *εἰς τὴν Καισάρειαν* (“into Caesarea”), indicating where (location: space) he entered. The actor then changes in clause 52 (v. 24b) to Cornelius, who is said to be awaiting (*ἦν*

προσδοκῶν) them (αὐτούς), the scope of the process. The embedded clause *συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους* (“calling together his relatives and close friends”) functions as a circumstance of manner: quality. The fourth process in this spate of material clauses, *ἔγένετο*, does not have a grammaticalized actor, which can be understood as the unspecified events happening in the situation (c. 53/v. 25a). The circumstantial use of the infinitive clause as adjunct *τοῦ εἰσελθεῖν τὸν Πέτρον* (“when Peter entered”), expressing location: time, narrows the context for inferring the actor of this clause. As a secondary clause, clause 53 (v. 25a) further defines clause 54 (v. 25b), on which it depends. Cornelius resumes the role of actor of the process of worshipping (*προσεκύνησεν*). The circumstantial information adds that Cornelius began worshipping upon meeting Peter (*συναντήσας αὐτῷ*), expressing location: time, as well as the manner: quality of how he did this—by falling at his feet (*πεσὼν ἐπὶ τοὺς πόδας*). The role of actor shifts, again, back to Peter in clause 55 (26a). He lifts (*ἤγειρεν*) Cornelius, referred to by the pronoun *αὐτόν*, who functions as the goal of the process, which happens to be the only goal construed of any process in this wave of material clauses. The participle *λέγων* at the end of this clause is rank-shifted down to function adverbially to construe the manner: means by which Peter lifted Cornelius. Since *λέγων* is rank-shifted, it does not construe a verbal process at the level of ranking clause and so is not treated as such in this transitivity analysis. Nevertheless, it does function to open a quotation. The first clause of the quotation, which brings this string of material processes to a close, is a one-word clause: *ἀνάστηθι* (“Rise!”). Cornelius functions implicitly as actor of the process, since the verb is a second-person imperative form; the command comes from

Peter. Peter then explains that he is just a man—*ἐγὼ αὐτὸς ἄνθρωπός εἰμί*—in a relational clause, *ἐγὼ αὐτός* (Peter) filling the role of carrier and *ἄνθρωπος* that of attribute.

Two more material clauses follow Peter’s quoted speech, and he remains in the role of actor in both. With the first of these (c. 58/v. 27a), I wish to call attention to the fact that it would have been just as natural to combine Cornelius and Peter together in the role of actor of the process *εἰσῆλθεν*, since they both entered the house, but Cornelius’s character gets subsumed in the clause’s circumstance instead—*συνομιλῶν αὐτῷ* (“conversing with him”), which construes the manner: quality by which Peter entered the house. Clause 59 (v. 27b), the second material clause, construes Peter finding (*εὕρισκει*) many gathered together (*συνεληλυθότας πολλούς*), the scope of the process. This concludes the portion of this pericope that concentrates on material processes. Continuing on, the content becomes more varied in the types of processes construed.

Clause 60 (v. 28a) expresses a verbal clause (*ἔφη*) with Peter as the implied sayer, who speaks to the people gathered in the house (*πρὸς αὐτούς*), the receiver. The verbiage is projected as a quotation, which spans the next five clauses. Peter’s speech begins with a mental clause (c. 61/v. 28b), stating, *ὁμεῖς ἐπίστασθε* (“you know”), where *ὁμεῖς*, referring to those gathered in the house, fills the role of senser. Clause 62 (v. 28c) functions at the secondary level to define the previous clause on which it depends—that is, to explain what is known. The verb *ἐστίν*, here, expresses a relational: intensive: equative process. The grammatical complement *ἀθέμιτόν ἀνδρὶ Ἰουδαίῳ* (“unlawful for a Jewish man”) fills the role of the value, and the subject *κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ* (“to join or to come to a foreigner”) fills that of the token. Clause 63 (v. 28d)

construes the material process *ἔδειξεν* (he shows). In this clause, *ὁ θεός* functions as the actor, and the complement (*καμοί*), which refers to Peter, functions as the client, since he receives the benefit of a service. The second complement of the clause, *μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον* (“to say no person is common or unclean”), functions as the scope of the process. Peter resumes the role of actor in clause 64 (v. 29a) as indicated by the first-person verb *ἦλθον*. The verb is intransitive but is modified by two circumstantials: the adverb *ἀναντιρρήτως* (“without objection”) expresses manner: quality and the rank-shifted participle *μεταπεμφθείς* (“when I was sent for”) indicates location: time, since the participle is best understood according to its temporal use. Peter continues his speech in clause 65 (v. 29b); he assumes the role of sayer of the verbal process *πυνθάνομαι*. The verbiage consists only of the next clause (c. 66/v. 29c), where Peter asks why he was summoned: *τίνι λόγῳ μετεπέμψασθέ με* (“For what reason have you summoned me?”). Here, the verb *μετεπέμψασθε* is second-person plural, and so Peter includes multiple entities in his summoning and not only Cornelius who, being the one commanded by the angel, functioned as the actor of *μετάπεμψαι* in clause 9 (v. 5b) above. In this clause, *με* (i.e., Peter) fills the goal of the process, and the adjunct *τίνι λόγῳ* expresses the circumstance of cause: reason.

Cornelius responds to Peter, assuming the role of sayer of the process *ἔφη* in clause 67 (v. 30a). The verbiage is projected as a quotation, which spans the next eleven clauses, the longest speech in this episode so far. These eleven clauses, all of which function at the primary level, constitute Cornelius’s reiteration of his vision. It begins with a verbal clause (c. 68/v. 30b); Cornelius is the implied sayer of the process *ἤμην*

προσευχόμενος (“was praying”), a periphrastic construction. Grammatically, the word group τὴν ἐνάτην functions as the complement, and so can be interpreted as the verbiage of the prayer. In other words, Cornelius prayed the ninth hour prayer, which symbolizes his piety as a God-fearer, since the ninth hour (i.e., three o’clock in the afternoon) is no extraneous detail but the time of afternoon prayer for Jews (cf. 3:1). This clause construes three circumstantials, all of which provide locative information: (1) ἀπὸ τετάρτης ἡμέρας (“from four days ago”) expresses location: time, (2) μέχρι ταύτης τῆς ὥρας (“until this very hour”) expresses extent, and ἐν τῷ οἴκῳ μου (“in my house”) expresses location: space. All of this information reestablishes the context for Cornelius’s experiences.

Clause 69 (v. 30c) construes the material process ἔστη (“he stands”). The actor is an unspecified man (άνήρ), who, standing “in bright clothing” (ἐν ἐσθῆτι λαμπρᾷ), does so before Cornelius (ἐνώπιόν μου), creating the image of how (manner: quality) and where (location: space) this entity presented himself to Cornelius. This man then assumes the role of sayer in clause 70 (v. 31a) as is inferred from the third-person verb φησίν. His speech is projected as a quotation, which spans the next five clauses. He begins, first, by addressing Cornelius (c. 71/v. 31b); the vocative address Κορνήλιε does not factor into the transitivity structure of the clause, but, as a nominal group, can still be considered a peripheral participant. The process εἰσηκούσθη (“it has been heard”) is mental, and, since it is grammaticalized as passive, the participant σου ἡ προσευχή (“your prayer”) functions as the phenomenon. The process ἐμνήσθησαν (“[they] are remembered”) in clause 72 (v. 31c) is also mental and passive in voice. Thus, αἱ ἐλεημοσύναι σου (“your alms”) fills the role of phenomenon. The accompanying circumstantial ἐνώπιον τοῦ θεοῦ (“before God”)

indicates location: space. Cornelius then resumes the role of actor in clause 73 (v. 32a) as the implied referent of the imperative verb πέμψον (“you send”). The circumstance εἰς Ἰόππην (“to Joppa”) expresses location: space. Cornelius’s participant role changes to that of sayer in clause 74 (v. 32b), as he is commanded to invite (μετακάλεσαι) Simon, who is called Peter (Σίμωνα ὃς ἐπικαλεῖται Πέτρος), the receiver. The pronoun οὗτος at the beginning of clause 75 (v. 32c) functions as the grammatical subject and refers to Peter. The material process ξενίζεται (“being boarded”) is passive, making Peter the goal. The two circumstantials ἐν οἰκίᾳ Σίμωνος βυρσέως (“in the house of Simon the tanner”) and παρὰ θάλασσαν (“by the sea”) express where (location: space) Peter is being lodged. This ends the quoted speech of Cornelius’s visitor. Cornelius then explains his response in the following material clause (c. 76/v. 33a); he, as actor, sent for Peter (πρὸς σέ), the recipient. As Cornelius’s speech begins to converge with the current situation, he finishes with two material clauses. In clause 77 (v. 33b), Peter, referred to by the pronoun σύ, functions as the actor of the process ἐποίησας (“he did”), which is defined in terms of its manner: quality by παραγενόμενος (“having arrived”). The actor of the process πάρεσμεν (“we have arrived”) changes in the final clause (c. 78/v. 33c) to a collective “we all” (πάντες ἡμεῖς). The adjunct, ἐνώπιον τοῦ θεοῦ (“before God”), the first of two circumstantials, expresses location: space, and ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου (“to hear everything commanded to you by the Lord”) construes the matter.

Assessment

This pericope sees the two major participants of Cornelius and Peter come together and also contains the significant instance of repetition where Cornelius informs Peter of all the details of his vision. Before considering this second feature in more detail, which happens in the latter part of this pericope, a number of other features need to be observed.

This pericope is made up of thirty ranking clauses. Ten of the first eleven are material clauses and, of these ten, Peter is the actor of five and Cornelius the actor of three. Peter is also a participant in relational and verbal clauses. On the other hand, the only other process type in which Cornelius is involved as a grammatical participant is verbal. In direct comparison, then, Peter contrasts as the more dynamic character in the narrative. The only other process type represented in this subsection is mental, and it would seem that Cornelius's role as a more passive character in the story is confirmed in clauses such as 71 (v. 31b) and 72 (v. 31c), where the nominal groups *σου ἡ προσευχή* (“your prayer”) and *αἱ ἐλεημοσύναι σου* (“your alms[giving]”) construe Cornelius's activities, but in a structure where he is not the grammatical head of the word group and where these participants function as the phenomenon of the mental clauses in which they fill the slots of the grammatical subjects.

Looking beyond participants and process types, another noticeable feature in this subsection is the paucity of circumstantials between clauses 56 (v. 26b) and 67 (30a). In fact, no circumstantials appear at all between clauses 58 (v. 27a) and 64 (v. 29a). Clause 58 construes one circumstance of manner: means, *συνομιλῶν αὐτοῖς* (“conversing with them”), and because of the large gap, the two circumstances that appear in clause 64, *ἀναντιρρήτως* (“without objection”), expressing manner: quality and *μεταπεμφθείς* (“upon

being summoned”), expressing location: time, stand out by contrast in a relatively empty field (especially the first of these which breaks the circumstantial silence). This stylistic feature foregrounds Peter’s response as he returns with those who were sent to bring him back to Cornelius, but it also smacks of situational irony, as Peter was full of objections just prior to the men’s arrival at Simon the tanner’s house. He objected to the voice’s commands to kill and eat, and after being instructed not to make common what God has made clean, he still apparently needed to experience the vision three times. This was then followed by his pondering of the vision when Cornelius’s envoys arrived. Therefore, once Peter seemingly realized the applicational meaning of his vision for going to Cornelius’s house upon his invitation, he went willingly, but this was hardly without objection, at least from a wider co-textual point of view. The purpose of all of this is probably more than to add entertainment value to the narrative, but rather to symbolically articulate an element of the theme based on Peter’s compliance with Cornelius’s summons.

Another feature in this pericope to which others have drawn attention is the overtones of coming or being together, which are created by numerous usages of σύν, both as a stand-alone preposition and as a prefix.²⁴ Such words include σύν (c. 49/v. 23b), συνῆλθον (c. 50/v. 23c), συγκαλεσάμενος (c. 52/v. 24b), συγγενεῖς (c. 52/v. 24b), συναντήσας (c. 54/v. 25b), συνομιλῶν (c. 58/v. 27a), and συνεληλυθότας (c. 59/v. 27b). This feature of repetition, occurring over the span of 11 clauses (5 verses), is accomplished principally by circumstantial information, with one main verb (συνῆλθον) and one participant (συνεληλυθότας) contributing to this chain on either end. Such a high

²⁴ Gaventa, *From Darkness to Light*, 116.

concentration of this feature seems to articulate symbolically the value of “togetherness,” which will be clarified further once the episode can be viewed as a whole.

The third report of Cornelius’s vision appears in vv. 30–33 (cc. 67–78).

According to Witherup, the function of this third report contributes further to the effect of the first and second accounts—that is, Cornelius must decrease so that Peter can increase.²⁵ There are a few differences in this telling of the vision. The first is that it is told in the first person from Cornelius’s perspective, and the angel of God is now presented as a man in bright apparel. The content of the vision itself nearly matches the first narration verbatim. However, Witherup comments,

But there are two important additions to this version of the vision. Cornelius tells Peter, [1] “you have been kind enough to come. [2] Now therefore we are all (πάντες) here present in the sight of God to hear all (πάντα) that you have been commanded by the Lord” (v. 33). The emphasis again is on “hearing,” but now Cornelius has assembled his *whole* household (cf. v. 24) together to hear *all* that God has commanded Peter. The stage is thus set for Peter’s speech (vv. 34–43) which is essentially a mini-gospel. The role of Cornelius has become more passive as the role of Peter has become more active.²⁶

The transitivity analysis would support such a view, but the only problem with Witherup’s conclusion is that he misapplies his category of addition. The retelling of the vision itself is in no way expanded by v. 33. The conjunction οὖν at clause 76 (v. 33a) marks an inferential relationship between the vision and Cornelius’s response, that is, to send for Peter. The account of the vision has ended, and with it, the textual boundary by which it can be expanded. Only then does Cornelius make two more statements, which do not pertain to what happened in his prior experience with his vision but rather to what is going on in the present situation. Despite Witherup saying more than what his method in

²⁵ Witherup, “Cornelius,” 56–57.

²⁶ Witherup, “Cornelius,” 56–57.

itself allows, the idea of Peter’s role as more important to the message of the story has merit.

Peter’s Speech (10:34–43)

Transitivity Structure

The next sub-section of this story is Peter’s speech, which is the longest span of reported speech in this episode. Clause 79 (v. 34a) introduces Peter in the role of sayer of the process *εἶπεν*, accompanied with the circumstantial element *ἀνοιξας τὸ στόμα* (“opening his mouth”) providing a description of manner: means. The speech itself then runs from clause 80 to 94 (vv. 34b–43). Clause 80 construes the mental process *καταλαμβάνομαι* (“I understand”), with Peter functioning in the role of senser as implied in the first-person component of the verb. The adjunct *ἐπ’ ἀληθείας* construes manner: quality, which can be translated as “I *truly* understand” in idiomatic English. The following clause (c. 80/v. 34c) constitutes a content clause, introduced by the conjunction *ὅτι*, and thus functions on the secondary information level defining what it is that Peter knows. The content of Peter’s knowledge consists of a relational: intensive: ascriptive clause, whereby God (*ὁ θεός*) is ascribed, by means of the process *ἐστίν*, the negated attribute of one who does not show favoritism (*οὐκ προσωπολήμπτης*). Functioning tactically on par with this statement is another secondary clause further defining clause 80 (v. 34c). This clause, too, is relational: intensive, but varies finally in being equative. So, the participant *ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην* (“everyone who fears him and practices righteousness”) functions as the token equated to the value *δεκτὸς αὐτῷ* “acceptable to

him” by means of the process *ἐστίν*. The process is also further defined by the circumstantial *ἐν παντὶ ἔθνει* (“in every nation”) construing extent.

In clause 83 (v. 36a), the phrase *τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ* (“The word which he sent to the sons of Israel announcing the good news of peace through Jesus Christ”) constitutes a singular word group, functioning as an undefined participant in a verbless clause. Interestingly, the head of this word group, *τὸν λόγον*, is accusative, which has elicited a number of responses from grammarians and commentators on the grammatical difficulty of this clause.²⁷ One option is to explain the accusative as reverse attraction of the relative pronoun *ὃν*, assuming that the pronoun is taken as part of the text.²⁸ I think a more plausible option is to understand this clause as an independent or appositional accusative, with the appositional element (c. 83/v. 36a) preceding the element it defines: *οὗτός ἐστιν πάντων κύριος* (“he is Lord of all”) (c. 84/v. 36b).²⁹ Clause 84 (v. 36b) is a relational: intensive: equative clause, with *οὗτος*, referring to Jesus by means of its anaphoric usage,³⁰ filling the role of token and *πάντων κύριος* that of the value.

Clause 85 (v. 37–38a) introduces the participant *ὕμεῖς* as subject of the clause, referring to Cornelius and his household, which functions as the senser of the mental process *οἶδατε* (“you know”). The phenomenon is made up of the elaborate complement

²⁷ Barrett describes Acts 10:36 as “so difficult as to be untranslatable” (*Acts of the Apostles*, 1:521).

²⁸ This is the view taken by Turner, *Syntax*, 324; Fitzmyer, 463; among others. There are a number of important manuscripts that omit the pronoun (ⲛ¹, A, B, 81, among others), though the vast majority of manuscripts have it (P74, Ⲙ, C, D, E, Ψ, among others). Apart from external evidence, it is best to retain the pronoun, since it could have been easily omitted due to the repetition of the letters -ον following *λόγον*, and also since it is the more difficult reading.

²⁹ A similar instance is found in Rom 8:3. See Porter, *Idioms*, 91.

³⁰ Porter, *Idioms*, 134.

τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα
 δ' ἐκήρυξεν Ἰωάννης (“the message of what has occurred throughout the whole area of
 Judea, beginning from Galilee with the baptism that John proclaimed”). This complement
 is followed by a second complement, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ (“Jesus from Nazareth”),
 which functions as an appositive and, thus, also constitutes the phenomenon, since
 appositives are created by word group complexing (similar to clause complexing),
 whereby another word group functions as the same element as another of which it is in
 apposition.³¹ The next three clauses begin a series of secondary clauses that further define
 what Cornelius and his household know. The first of these (c. 86/v. 38b) construes the
 material process ἔχρισεν (“he anointed”). God (ὁ θεός) fills the role of actor, and Jesus,
 referred to by the pronoun αὐτόν, functions as the goal. The circumstantial πνεύματι ἁγίῳ
 καὶ δυνάμει (“with the Holy Spirit and power”) expresses accompaniment. Clause 87 (v.
 38c) shares a hypotactic relationship with clause 86 (v. 38b), giving it further definition.
 The actor is Jesus, referred to by the pronoun ὅς, who performs the material process
 διῆλθεν (“he went through”). The circumstantial εὐεργετῶν καὶ ἰώμενος πάντας τοὺς
 καταδυναστευομένους ὑπὸ τοῦ διαβόλου (“doing good works and healing all of those who
 were oppressed under the devil”) expresses manner: quality. Then clause 88 (v. 38d) also
 functions hypotactically with clause 87 (v. 38c). In this case, the dependent relationship
 construes the logical relationship of cause with the conjunction ὅτι (“because”). This
 clause is relational: circumstantial, where God (ὁ θεός), as carrier, possesses the
 circumstantial attribute of being “with him” (μετ' αὐτοῦ)—that is, with Jesus.

³¹ Halliday, *Halliday's Introduction to Functional Grammar*, 559–60.

Clause 89 (v. 39a) reverts back to the primary information level. It is a verbless clause that presents the participant *ἡμεῖς* (“we”) and its accompanying property *μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ* (“witnesses of everything which he did in the country of the Jews and in Jerusalem”). The next clause (c. 90/v. 39b) functions at the secondary level to further define the participant *ἡμεῖς* in the previous clause. This is made plain by the pronoun *ὃν*, which refers to the same entity and functions as the goal. The verb *ἀνείλαν* (“they put to death”) construes the material process as well as identifying the actor, an unspecified “they.” The circumstantial *κρεμάσαντες ἐπὶ ξύλου* (“by hanging him on a tree”) adds the manner: means by which they killed Jesus. God (*ὁ θεός*) assumes the role of actor in clause 91 (v. 40a) of the material process *ἤγειρεν* (“he raised”) and Jesus, again, functions as the goal, referred to by the pronoun *τοῦτον*. The circumstantial *ἐν τῇ τρίτῃ ἡμέρᾳ* (“on the third day”) expresses location: time. God remains the actor in clause 92 (v. 40b–41) as implied by the grammatical person of the process *ἔδωκεν* (“he gave/allowed”). Jesus, referred to again by a pronoun (*αὐτόν*), functions as the recipient of the process, since he receives the benefit of the service. The scope of the process, and that which Jesus receives, is expressed by the elaborate complement *ἐμφανῆ γενέσθαι οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ ἡμῖν οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ* (“to become visible not to all people, but to us who are witnesses who were chosen beforehand by God, who ate and drank with him after he arose from the dead”).

The final two clauses of Peter’s speech construe verbal processes. Jesus is the implied sayer of *παρήγγειλεν* (“he commanded”) in clause 93 (v. 42). The receiver is *ἡμῖν*

(“to us”), and the verbiage is structured as a complement by means of the rank-shifted, coordinating infinitival clauses *κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν* (“to proclaim to people and to testify that he is the one ordained by God as judge of the living and of the dead”). The sayer of *μαρτυροῦσιν* (“they bear witness”) changes to *πάντες οἱ προφῆται* (“all of the prophets”) in clause 94 (v. 43). The verbiage consists of the complement *ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν* (“that all who believe in him receive through his name forgiveness of sins”). The fronted word group *τούτῳ* functions as a circumstantial of matter.

Assessment

This pericope stands out in its own way from much of the Cornelius story in that it contains no repeated material specific to this story. A question, therefore, arises as to how this content should be analyzed in light of the redundant content found throughout this episode, since, from a stylistic perspective, patterns of repetition are the predominant means of creating motivated foregrounding. Some studies, such as Witherup’s, among others, deal with this issue by bracketing this pericope out of the discussion.³² It should be noted that this decision could be motivated by the length constraints of journal articles as much as by other methodological factors, but this approach is not without its drawbacks, as I will discuss below.

Robert C. Tannehill’s narrative-critical approach considers redundancy in conjunction with character and plot and goes beyond the limitations of shorter article-

³² Witherup, “Cornelius”; see also Green, “Internal Repetition in Luke–Acts.”

length treatments by accounting for Peter's speech in the Cornelius story in light of such literary features. He also extends the notion of redundancy to include material throughout Luke–Acts as well as the Old Testament and thus finds repetitions between Luke 2 and Acts 10:36, Luke 4:18 and Acts 10:38, Luke 24:47 and Acts 10:43, and between Isa 61:1 and Acts 10:38.³³ Nevertheless, Tannehill's approach is limited in its own way by his narrative-critical method. Narrative criticism is a distinctly New Testament studies method that amounts to a tame form of the New Criticism, which constitutes a critical approach to literature that shares a theoretical pedigree with French narratology, Russian formalism, and the Prague School of Linguistics, because each of these is founded on continental literary and linguistic structuralism.³⁴ However, narrative criticism developed in a particular hermeneutical direction. Literary hermeneutics, in general, shifts focus away from author-centered interpretive frameworks to those oriented to the text and audience. Narrative criticism, in particular, combined its structuralism influences with the logical positivism that was prevalent in North America during the 1970s, resulting in an emphasis on literary structures as determinative of a text's meaning and thus making interpretation a purely text-centered exercise. Stanley E. Porter explains the limitations of narrative criticism simply: "The result [of the development of narrative criticism as a methodological approach in New Testament studies] is a much more constrained form of literary criticism, one that focuses upon the traditional categories of criticism [i.e., plot, setting, character, and point of view] as deeply enshrined by the New Criticism. Gone is attention to rhetoric . . . and left is simply narrator, settings, plot, and character."³⁵

³³ Tannehill, *Narrative Unity of Luke–Acts*, 2:140–41.

³⁴ See Porter, *Linguistic Analysis of the Greek New Testament*, 280–81.

³⁵ Porter, *Linguistic Analysis of the Greek New Testament*, 281.

Meaning is thus determined entirely in terms of a limited number of literary features and structures, resulting in a text's meaning being codified, static, and unrelated to the context of situation that prompted its production. Thus, as a result of his work's hermeneutical orientation, Tannehill's method is incapable of addressing the primary concerns of this study, that is, to seek the explanation for Luke's uses of motivated foregrounding to communicate a certain message to his intended audience.

Similar to Tannehill's study is William S. Kurz's *Reading Luke–Acts*, which accounts for Peter's speech amidst the repetitions in the narrative. He also presents his study as an exercise in narrative criticism but, unlike other literary studies in this vein, it retains the importance of rhetoric and assumes a particular communicative model between author and reader through the mediating categories of implied author, narrator, and implied reader.³⁶ As a result, Kurz's method approximates something closer to narratology than narrative criticism proper. He states, "The narrator uses this [i.e., Peter's] speech to summarize the Gospel's main points about Jesus' ministry, death, and resurrection. Because of its Gentile audience, the speech emphasizes that Jesus will be judge of all (10:36–43)."³⁷ He goes on to add, "The narrator repeats his artificial pattern of showing interruption of speeches after the main points have been made. Here Peter is interrupted by God sending the Holy Spirit upon his listeners, who then speak in tongues

³⁶ Perhaps the best-known work on narratology is Chatman, *Story and Discourse*; though there are many other important works that relate closely to narratology and its theoretical framework, including Genette, *Narrative Discourse*; Iser, *Implied Reader*; Booth, *Rhetoric of Fiction*; Uspensky, *Poetics of Composition*; Kermode, *Sense of an Ending*; and Kermode, *Genesis of Secrecy*; among others. In New Testament studies, one of the first monograph-length treatments using a full-orbed literary method that relied on all of the works just mentioned is R. Alan Culpepper's *Anatomy of the Fourth Gospel*. Porter, in surveying the history of interpretation, explains that few New Testament scholars were willing to follow Culpepper's example and instead offered narrative criticism readings (*Linguistic Analysis of the Greek New Testament*, 281), some of which are those I discuss presently.

³⁷ Kurz, *Reading Luke–Acts*, 88.

to the amazement of the Jewish believers who had accompanied Peter (10:44–46).”³⁸ The observation that throughout the book the narrator routinely cuts off the speech of characters once their main point is made of Acts is an important one for interpretation. However, while Kurz’s method, at least among those discussed here, has more potential for accounting for the function of Peter’s speech in Luke’s message to his audience, it, too, is limited in that it does not account for how the language creates patterns of similarity and difference within the speech itself, nor with respect to the rest of the Cornelius story. Transitivity analysis, by contrast, is not limited in this regard and can yield a number of other observations about Peter’s speech in the Cornelius story that the closest narrative-critical readings have overlooked. It is to these transitivity-based observations that I now turn.

Peter’s speech consists of 16 ranking clauses, ten of which function at the primary information level and six at the secondary. The first two of the secondary clauses construe relational processes, and there is a third further down. There is also a fourth relational clause that functions at the primary level. When this cluster of relational clauses, especially the first three, which share closer textual proximity, is viewed in relation to the other relational clauses throughout the Cornelius story, a distinct contrast emerges, since the frequency of relational clauses in this pericope is larger than either those preceding or following. Moreover, the fact that they consistently function in a particular semantic direction foregrounds their usage even more. The first three of these construe relational: intensive processes and occur in clauses 81 (v. 34c), 82 (v. 35), and 84 (v. 36a). When viewed together, a few commonalities arise: (1) they all address the

³⁸ Kurz, *Reading Luke–Acts*, 88.

idea of inclusivity, which is realized principally in the lexis with word choices such as *προσωπολήμπτης*, *παντί*, and *πάντων*; (2) they each constitute theological statements—that is, they all make claims expressing something about the character of God or Jesus, but where Jesus is closely identified with God.³⁹ The first (c. 81/v. 34c) states that God does not show favoritism/is not a respecter of persons. The second adds to this idea by stating that those who fear him and practice righteousness are acceptable to him, which is further defined by the circumstantial of extent *ἐν παντί ἔθνει* (“in every nation”). The third is the declarative statement that he is Lord of *all*. All of these statements result from Peter’s realization, where, in clause 80 (v. 34b), beginning his speech, he says he understands (*καταλαμβάνομαι*), a marked process due to the use of imperfective aspect, which is further modified and brought into focus by the circumstantial of manner: quality *ἐπ’ ἀληθείας*.

Another prominent feature found in these relational clauses is the negative particle *οὐκ*. The negation of processes at the level of the ranking clause is rare in Acts 10:1—11:18, with only four instances in the whole episode (c. 20 [v. 9b], c. 30 [v. 15b], c. 80 [v. 34c], c. 101 [v. 47a]), and clause 80 (v. 34c) is the only instance of an indicative verb being negated by *οὐκ* (all other instances use a form of *μή*). As a result, this feature, which is also fronted in the clause immediately following a subordinating conjunction,

³⁹ The referent of the demonstrative pronoun *οὗτος* in clause 84 (v. 36b) is Jesus, making the first two relational clauses in this pericope about God and the third about Jesus. One might take this as an indication that relational clauses are not functioning in the consistently foregrounded manner that I here claim, but this objection is mitigated when one sees how closely Jesus and God are associated with each other in Peter’s speech. Schnabel makes note of this feature by pointing out that “God proclaimed the good news ‘through Jesus Christ’ [(v. 36a)]” (*Acts*, 500). However, there is also the patterned contrast I discuss below regarding information levels, where God and Jesus are the grammatical subjects of clauses that function at different levels of discourse. The foregrounded consistency is indeed layered according to multiple kinds of patterning.

functions to further foreground the statement that God is not a respecter of persons or does not show partiality.

Scholars tend to interpret the third relational clause, *οὗτός ἐστιν πάντων κύριος* (“he is Lord of all”) (c. 84/v. 36b) as an exclamatory interjection on Peter’s part. Gaventa states, “This comment is sufficiently awkward in the Greek that most translators place it in parentheses. The material surrounding this parenthesis conforms to the content of Peter’s earlier speeches, but the conclusion that Jesus is indeed Lord of *all* people appears here in a new and more explicit way than has been the case earlier (cf. 2:39).”⁴⁰ First, it is perhaps a little misleading to state that this clause is awkward in Greek. There is nothing awkward about the clause in itself. The perceived awkwardness results from its placement immediately following clause 83 (v. 36a), which, as I discussed above, has been interpreted by scholars in several different ways. However, in taking clause 83 (v. 36a) as an independent accusative clause, where the appositional element is constituted by clause 84 (v. 36b), the perceived difficulty of the clause is resolved. Thus, there is nothing awkward about it. However, the use of the appositional accusative in a verbless clause is relatively uncommon and is a unique construction at least within this episode, and so it creates a defamiliarized formation that foregrounds the whole clause as well as the clause it defines: *οὗτός ἐστιν πάντων κύριος* (“he is Lord of all”) (c. 84/v. 36b).

The fourth relational clause in this pericope occurs further down at clause 88 (v. 38d). Unlike those in the preceding cluster, this one is a relational: circumstantial clause and does not address the topic of inclusivity; it instead makes the claim that God was with Jesus, its circumstantial attribute construing accompaniment with the phrase *μετ’*

⁴⁰ Gaventa, *From Darkness to Light*, 118. See also Haacker, “Dibelius und Cornelius,” 245.

αὐτοῦ. However, despite these differences, this clause still relates a theological claim, but one that is more significant regarding the entity of Jesus than God.

Another feature about this set of relational clauses to draw attention to is that God functions as the grammatical subject of those that function at the secondary level, whereas Jesus functions as the subject of the only relational clause at the primary level. While it would diminish the theological claims regarding God or Jesus to claim that this contrast foregrounds one information level over the other, the consistency in the patterning lends further credence that relational clauses, in general, are foregrounded in this pericope and invite additional interpretation.

A final point that provides further evidence that relational processes are foregrounded in this pericope is that if clause 89 (v. 39a) had not been structured as a verbless clause, then it would have been necessarily structured as a relational clause. The fact that it does not construe a process preserves the consistency of relational clauses to construe activities involving the entity of God as a participant and the collocating topic of inclusivity.

Consideration of the main participants and their roles also reveals motivated aspects of Luke's presentation of Peter's speech. As just mentioned, there are four relational clauses in this pericope, with God either filling the roles of token and carrier or else being identified in the word group that functions in the role of token and value. The entity of Jesus is included in the role of attribute in the fourth relational clause but is referred to by means of a demonstrative pronoun. Thus, as for relational clauses, God receives more focus. There are also five material clauses in this speech. Of these five, God functions in the actor in three of them, Jesus in one, and an unspecified "they" in the

other. Moreover, God never fills the role of goal, but Jesus is the goal in three of these clauses and even functions as a recipient in a fourth. Thus, whereas God is the entity who brings about some material process, Jesus, by contrast, is characterized more as an affected entity. There are three verbal clauses, with Peter, Jesus, and “all of the prophets,” each filling the role of sayer in one instance. There are finally two mental clauses; Peter fills the role of senser in the first, and the plural second-person pronoun *ὕμεῖς* does the same in the second. In the second mental clause, Jesus also fills the role of the phenomenon. The two main participants that arise out of these clauses are God and Jesus, and of these two, God is cast more so as the agent by which things get done, and Jesus is more of an affected participant. Even in the one instance where Jesus functions as an actor, this is immediately preceded by the clause *ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει* (“God anointed him with the Spirit and power”); in other words, it is from God that Jesus derived the power to do what he did.

Clause 92 (vv. 40b–41) stands out in its own right for the amount of information contained in its embedded clauses. The embedded content resides in the scope of the process *ἔδωκεν*, which contains five verbals, including two finite forms, two infinitives, and a participle. Of these, all are aorist forms except for the participle *προκεχειροτονημένοις* (“having chosen beforehand”), which is stative as well as passive and is thus prominent. Those who “were chosen beforehand” are further defined in the content that follows: *ἡμῖν οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ* (“us, who ate and drank with him after he arose from the dead”), and the agent of the process is God (*ὑπὸ τοῦ θεοῦ*). The foregrounded status of the scope of this clause is further evidenced by the fact that no other material process in this pericope follows this structure; all the other

instances have goals filling the slots of the material processes' direct objects. It would appear that the content of God choosing Peter and others beforehand to be his witnesses combined with the idea of eating and drinking together contributes in some way to the theme Luke wishes to articulate.

A few points about the circumstances in this pericope should now be made. First, circumstantials do not play as prominent a role in Peter's speech as in other parts of the Cornelius story. This is plainly observed by the fact that seven of the sixteen ranking clauses in this section do not construe circumstantial information. Of the nine clauses that do contain circumstances, there are three circumstance types that assume a marked status based on their lower frequency of usage compared to others in this story; these are extent, accompaniment, and matter. Circumstances of extent only occur four times up to this point in the narrative (c. 29/v. 15a [2x], c. 31/v.16a, c. 68/v. 30b). The word group ἐν παντὶ ἕθνει ("in every nation") is therefore prominent, and the discussion above regarding its role in a relational clause expressing the notion of inclusivity helps to establish its foregrounded status. Accompaniment, which is also only expressed in four previous clauses (c. 10/v. 6a, c. 41/v. 20b, c. 49/v. 23b, c. 50/v. 23c), appears twice in Peter's speech and is used in a consistent way to establish the close relationship between God and Jesus and provide the information that Jesus's power was endowed by God. Last, in the final clause of this pericope (c. 94/v. 43), the dative pronoun τούτῳ is prominent for two reasons. First, it is fronted in the clause, and second, it is the second of two instances where a circumstance of matter is used in the whole Cornelius story. The referent of τούτῳ is Jesus, described here as the one about whom all the prophets bear witness.

At this stage, what can be gleaned from this data on Peter's speech? Opinions vary among scholars about how Peter's speech fits into the context of this story. I have already discussed the shortcomings of various literary readings of this passage above. Historical-critical approaches, on the other hand, have historically raised different questions about Peter's speech, and I wish to engage these here in light of the transitivity findings above. Dibelius, who believes that Luke constructed all of the speeches in Acts, argues that Luke fits only the beginning of the speech into the surrounding context; the rest of the speech has nothing to do with the conversion of the Gentiles: "This speech in Cornelius' house with the exception of the introduction, does not include any reference to the particular question of the conversion of the Gentiles, but is composed on a pattern similar to that of Peter's other speeches and of Paul's speech in Antioch (13.16–41). All, after they have been linked with the occasion, continue along the lines of a scheme which consists of kerygma (in this case, 10.37–41), proof from the scriptures (10.43a) and exhortation to repentance (10.42, 43b)."⁴¹ Wilson offers the more conservative argument that Luke "constructed the speech with one eye on the context and the other on the stereotyped pattern of the speeches in the early part of Acts," which amounts to a position similar to that of Dibelius's with respect to Luke's approach to constructing speeches.⁴² Expressing a different view, Gaventa, who finds both of Dibelius's and Wilson's positions unsatisfactory, argues that a "way in which Luke seems to have tailored this speech to its setting is that he dwells on the life of Jesus in more detail than is the case in the earlier speeches. And yet v. 36, which inaugurates the sketch of Jesus' life, says 'you

⁴¹ Dibelius, "Conversion of Cornelius," 111.

⁴² Wilson, *Gentiles*, 175. Cf. Haacker, "Dibelius und Cornelius," 241–45.

know' what has occurred."⁴³ Scholars have detected a contextual tension here that results from the fact that Peter's audience apparently would not have known about Jesus's life, an assumption that has not gone uncontested but has nevertheless held scholarly sway.⁴⁴ While some scholars, particularly those following Dibelius's view, conclude that this tension shows that Luke has constructed this speech without regard for its contextual relevance,⁴⁵ Gaventa argues that a "possibility is that the 'you know' is a polite gesture, one that respects Cornelius as representative of Rome and suggests to the reader that the events of Jesus' life were broadly known (cf. 26:26)."⁴⁶ The results from the transitivity analysis can offer some clarity to this issue.

As for Dibelius's argument, he assumes that the whole speech should be about the conversion of the Gentiles, and since it is not, this is evidence that Luke has constructed a speech that fails to address the relevant matter at hand. But is this the best assumption to make about Peter's speech? As I have shown, the stylistic patternings of language foreground the relational clauses that make statements about God, emphasize the close relationship between God and Jesus, and construe the universality of the Gospel through inclusive language ($\pi\alpha\tilde{\nu}\varsigma$ words).⁴⁷ These features, which go beyond the introduction of the speech, in themselves function to foreground a theological position that benefits Gentiles,

⁴³ Gaventa, *From Darkness to Light*, 118.

⁴⁴ Wilkens has offered three potential solutions to the question, though they are each mutually exclusive of the other two. At one place, he offers the two possibilities that "you know" in 10:36 could refer to Peter's companions, and that the hearers could have already been believers before Peter began his speech (*Missionsreden*, 49–51). Elsewhere he suggests that "you know" functions more like a narrative aside because the speech is meant to address the audience like a sermon patterned historically after the kerygma that Luke has already used in his Gospel ("Kerygma und Evangelium bei Lukas," 226). For a strong critique of Wilkens' argument, however, see Marshall, *Luke*, 50, who plainly shows that Luke does not expand the historical scheme of the kerygma, which is evident also in Paul's letters and in Mark's Gospel.

⁴⁵ E.g., Haenchen, *Apostelgeschichte*, 304.

⁴⁶ Gaventa, *From Darkness to Light*, 118–19.

⁴⁷ Cadbury points out that one of Luke's famous forms of emphasis is his "insertion of 'all' or 'every'" (*Making of Luke–Acts*, 216).

especially since the foregrounded features are made against backgrounded content that construes ideas related to Israel, the Jews, Jerusalem, and the prophets—that is, thematic entities that historically relate to the Jewish people as a distinct people apart from the Gentiles. The content here is thus highly relevant to the Gentile mission, but the inclusive language is not only about taking the gospel to the Gentiles but is about the significance of Gentile conversion as it accomplishes the unifying of God’s people across ethnic boundaries. Πᾶς words, which occur in the foregrounded patterns in Peter’s speech, are also found throughout the speech, and even help to introduce it; Cornelius opens the floor for Peter with the statement: “Now then, we have *all* [πάντες] arrived before God to hear *everything* [πάντα] commanded to you by the Lord” (c. 78/v. 33c). “All” is the thematic element that both introduces and unifies Peter’s speech, beginning with the statement that God does not show partiality and ending with “all who believe in him [Jesus]” (πάντα τὸν πιστεύοντα εἰς αὐτόν) (c. 94/v. 43). This is the main idea Dibelius misses: the speech is about bringing Jews and Gentiles together on the basis of who God is and what God has done through Jesus, which is a fine yet important distinction from the speech being about the conversion of the Gentiles.

The process by which Jews and Gentiles are brought together is also important. There is yet another πᾶς word in the scope of clause 92 (v. 40b–41), which is a foregrounded semantic element, as I explain above. Here, Jesus is described as being made visible not to all people (οὐ παντὶ τῷ λαῷ) but to his witnesses, which was made up exclusively of Jews. Thus, in the mission of bringing Jews and Gentiles together, Jews are identified as those who are to bring this to fruition. Consequently, the narrator ties God’s impartial character, Jesus’s identity as Lord of all, and the Jewish witnesses’

responsibility to evangelize together by means of patterns of repetition. Such features, then, symbolically articulate an element of Luke's them, to which I will return later.

Wilson's assessment, then, might be better than Dibelius's, but his study, unlike the transitivity analysis above, does not yield all the conclusions I have made here. It also appears that Gaventa's argument suffers from responding too much to other scholars' views by trying to find the differences in Peter's speech to direct attention away from how it consistently conforms to patterns of speeches elsewhere in Acts. The result is that she overemphasizes the role of Jesus, which consequently also directs attention away from the more important agent of God in the speech as the transitivity analysis has strongly confirmed.

To sum up this section, the transitivity analysis of Peter's speech has borne out a number of observations that other literary and historical-critical approaches have not made, and these have helped to address some of the questions that scholars have had about this speech. These observations center around the foregrounded status of relational clauses in this pericope as well as the central participant being God, as opposed to Jesus, as some have argued before. Further, the notion of inclusivity—that is, the bringing of Jews and Gentiles together—is an idea foregrounded by the semantic patterns in the text, and the responsibility of this task is also explicitly identified as belonging to Jewish witnesses. Interpreting how these linguistic features play into Luke's message, however, will have to be suspended until the foregrounded patterns of this whole episode can be viewed together.

The Holy Spirit's Descent (10:44–48)

Transitivity Structure

The sub-section following Peter's speech spans the next five verses and relates the events of the Holy Spirit's descent and the Gentiles' response. Clause 95 (v. 44a) introduces a verbal clause, with Peter still functioning in the role of sayer. The verbiage here, however, is projected as a report with the phrase *τὰ ῥήματα ταῦτα* ("these words"), rather than a quotation. The fronted adjunct *ἔτι* signals that this clause is a secondary temporal clause, dependent on the one that follows. Clause 96 (v. 44b) is a material clause and introduces the Holy Spirit for the first time as an actor. The process *ἐπέπεσεν* ("it fell") is intransitive, and the clause construes only one circumstance *ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον* ("upon all those who were hearing the message"), expressing location: space. The next clause (c. 97/v. 45a) narrates the reaction from the other group present in Cornelius's house, *οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ* ("the believers from the circumcision who had come with Peter"), who function as the sener of the process *ἐξέστησαν* ("they were amazed"). The next clause (c. 98/v. 45b), as a content clause introduced by *ὅτι*, functions at the secondary level to further define the Jewish believers' amazement. The process *ἐκκέχυται* ("it had been poured out") is material, and its stative aspect and passive voice should be noted. The participant *ἡ δωρεὰ τοῦ ἁγίου πνεύματος* ("the gift of the Holy Spirit") functions as the goal, and *ἐπὶ τὰ ἔθνη* ("upon the Gentiles") provides the circumstantial information of location: space. Clause 99 (v. 46a) also functions at the secondary level on par with clause 98 (v. 45b) to further define clause 97

(v.45a); γάρ is used here in its explanatory sense.⁴⁸ The participant οἱ ἐκ περιτομῆς πιστοί is the implied sayer of the mental process ἤκουον (“they heard”), and the word group αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν (“them speaking in tongues and exalting God”) functions as the phenomenon.

Clause 100 (v. 47a) reintroduces Peter in the role of sayer of the process ἀπεκρίθη (“he answered”). The verbiage is projected as a quotation, which spans clauses 101–3 (v. 47a–c). The first clause of Peter’s speech (c. 101/v. 47a) construes the material process δύναται κωλύσαι (“able to withhold”), which is negated by μήτι.⁴⁹ The indefinite pronoun τις fills the role of actor, and the complement τὸ ὕδωρ (“the water”) functions as the scope. The adjunct τοῦ βαπτισθῆναι τούτους (“for these to be baptized”) expresses a circumstance of cause: purpose.⁵⁰ Clause 102 (v. 47b) is also a material clause and functions at the secondary level to further define clause 101 (v. 47a). The pronoun οἵτινες (“they”) functions as the actor of the process ἔλαβον (“they received”), and the Holy Spirit (τὸ πνεῦμα τὸ ἅγιον) fills the role of the goal. The last clause in Peter’s speech (c. 103/v. 47c) is verbless and functions at the secondary level to further define clause 102 (v. 47b), and, with respect to transitivity structure, it contains only the single participant ἡμεῖς (“we”).

The final two clauses of this pericope are verbal clauses that both function at the primary information level. The sayer in clause 104 (v. 48a) is Peter as implied in the verb

⁴⁸ See Porter, *Idioms*, 207.

⁴⁹ The infinitive in catenative constructions can be construed as the complement of the finite verb, but given that it is also a definable and recurring construction in Greek, it can and probably ought to be construed as part of the process in transitivity structure, much like periphrastic constructions. See the discussion in Porter, *Idioms*, 197.

⁵⁰ This decision is based on the fact that purpose can be construed in Greek by means of a genitive article with an infinitive, as is seen here. See McKay, *New Syntax*, 136.

προσέταξεν (“he ordered”). The receiver of the process is αὐτούς (“them”), which refers to the Gentiles who received the Holy Spirit. The verbiage is expressed in the infinitival word group ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι (“to be baptized in the name of Jesus Christ”). Then, in clause 105 (v. 48b), the process ἠρώτησαν shifts the implied sayer to the Gentiles who invite Peter (αὐτόν), the receiver, to stay for a certain number of days (ἐπιμεῖναι ἡμέρας τινάς), with the verbiage projected according to the same infinitival structure as the previous clause.

Assessment

Like the previous sub-section, this group of clauses does not contain any of the often-discussed repeated content in this episode, and so focus must be directed towards other kinds of patterns as they are featured in the structure of the language. Of the eleven ranking clauses that make up this pericope, five function on the primary level and six on the secondary. Four clauses are material, two are mental, four are verbal, and one is verbless. No patterns arise on the basis of how process types and clausal levels correlate.

In three of the material clauses, the Holy Spirit functions as or as part of (i.e., ἡ δωρεὰ τοῦ ἁγίου πνεύματος) a participant, once as an actor and twice as a goal. There does not appear to be any consistent patterning here or otherwise with material clauses. There are, however, stylistic patterns that arise in mental and verbal clauses. First, in both of the mental clauses, the sensors are “those of the circumcision.” The first of these (c. 97/v. 45a) construes their amazement, which is then further defined in two subsequent secondary clauses, the second of which is the other mental clause (c. 99/v. 46a). The pattern with mental clauses, then, addresses how Jews perceive the Gentiles’ reception of

the Holy Spirit and their speaking in tongues. It is not inconsequential that of the two groups present, Luke only narrates the inner-world experience of the Jewish party. It is, after all, long-held beliefs about Jewish religious identity that are being overwritten. F. F.

Bruce captures this well:

Apart from such external manifestations, none of the Jewish believers present, perhaps not even Peter himself, would have been so ready to accept the reality of the Spirit's coming upon them. The Jewish believers who had accompanied Peter from Joppa were astounded by what they saw and heard: *Gentiles*, those "lesser breeds without the law," had actually received the same Holy Spirit as they themselves had received on believing the same message. How right Peter had been in his new insight into the impartiality of God as between people of one race and another.⁵¹

The fact that such a phenomenon (pun intended) occurred that legitimated the equal status of Jews and Gentiles before God would have precipitated future conflict among the two groups; and so it did, as later episodes in the book of Acts chronicle. It is also not beyond the present interpretive framework to predict that this patterning is meant to contribute to Luke's message in light of contextually related issues going on in his own environment. This will become clarified once the directions of the various patterns in this episode can be interpreted in light of each other.

Of the four verbal clauses, Peter is the explicit or implied speaker in three, but when all of the components of transitivity are considered, a striking example of parallelism surfaces between clauses 104 (v. 48a) and 105 (v. 48b). Both clauses display a pattern of a fronted verbal process, which implies its speaker, followed by an intensive pronoun functioning as a receiver, and then followed by the verbiage, projected as a report in an infinitival complement. The structures of both clauses are thus identical. A

⁵¹ Bruce, *Book of Acts*, 217.

significant difference is found, however, in the entities that occupy the participant roles and what the verbiage in each clause signifies. In the former clause, Peter orders the Gentiles to be baptized in the name of Jesus Christ, presumably following the practice inaugurated at Pentecost (cf. 2:41). The latter clause, which one might expect to construe the Gentile's compliance, instead expresses the Gentiles' extension of hospitality to Peter, and this invokes a recursive motif in this episode, that is, that Gentiles show hospitality to Jews.

Circumstances are relatively sparse in this pericope, amounting to three instances. Two of these express location: space, which all the more makes the circumstance of cause: purpose, τοῦ βαπτισθῆναι τούτους, in clause 101 (v. 46b) stand out. Nowhere else can a circumstance of purpose be found in this episode, and we can identify a number of other features in this clause that display prominence, such as the use of negation, which I discussed earlier; the use of a catenative construction, a construction appearing nowhere else in this episode; and the scope functioning as the participant role in the slot of the complement, which is less common throughout this episode, but also is not featured elsewhere in this pericope. The finite verb δύναται also grammaticalizes imperfective aspect, yet another feature of prominence. All of these features together, from a stylistic perspective, mark this clause as heavily foregrounded, and since this clause articulates a clear value position, it can reasonably be interpreted as symbolically articulating an element of the theme that closely associates with its own propositional meaning—that is, that no one, particularly Jewish believers, can withhold baptism from the Gentiles—the ritual by which new believers are brought into the ranks of the church and permitted to break bread with fellow believers (see again 2:41).

Peter's Report to the Jerusalem Church (11:1–18)

Transitivity Structure

Acts 11 moves the location of the story from Caesarea to Jerusalem. Clause 106 (v. 11:1a) functions at the primary level and introduces a new participant, οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν (“the apostles and the brothers who were around Judea”), who functions in the role of senser of the mental process ἤκουσαν (“they heard”). The process is intransitive, but the conjunction ὅτι opens a content clause at clause 107 (v. 1b) at the secondary level, supplying the information of what they heard. Clause 107 (v. 1b) is a material clause; τὰ ἔθνη (“the Gentiles”) fills the role of actor of the process ἐδέξαντο (“they received”), with τὸν λόγον τοῦ θεοῦ (“the word of God”) filling the role of the goal.

Clause 108 (v. 2a) is also material; Πέτρος fills the role of actor of the process ἀνέβη (“he went up”), and the circumstance εἰς Ἱερουσαλήμ (“to Jerusalem”) expresses location: space. Functioning at the secondary level, this clause gives further definition—namely, a temporal relation via the conjunction ὅτε (“when”)—to the following clause on which it depends. In clause 109 (v. 2b–3a), οἱ ἐκ περιτομῆς (“those of the circumcision”) are reintroduced as a participant, here as the behavior of the behavioral process διεκρίνοντο (“they passed judgment”). The imperfective aspect of the verb should be noted. The two circumstantials, πρὸς αὐτόν (“towards/against him”), referring to Peter, and λέγοντες, construe location: space and manner: means, respectively. The participle λέγοντες also introduces quoted speech, but because it does not function as the predicator of a ranking clause, it is not accounted for as a verbal clause in the transitivity structure. The Jewish

believers in clause 110 (v. 3b) then address Peter, who is implied as the referent of the grammatical person of the verb εἰσῆλθες (“you entered”), making Peter the actor of the material clause. The following circumstance πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας (“with uncircumcised men”) expresses accompaniment. This clause, which functions on the primary level, functions paratactically with clause 111 (v. 3c) to add the additional material process συνέφαγες (“you ate with”) to the actions Peter is being accurately accused of doing. And again, the accompanying circumstance αὐτοῖς (“with them”) expresses accompaniment.

Peter responds in the next clause (c. 112/v. 4); he is the sayer of the verbal process ἐξετίθετο (“he explained”), and those of the circumcision are represented by the pronoun αὐτοῖς in the role of the receiver. The fronted adjunct ἀρξάμενος (“beginning”) is a circumstance of manner: means. There are two other circumstantials later in the clause: καθεξῆς (“in order”), expressing manner: quality, and λέγων (“saying”), expressing manner: means as well as functioning to open quoted speech. Peter’s second major speech thus commences with clause 113 (v. 5a) and spans the next 36 clauses.

The first clause of Peter’s speech (c. 113/v. 5a) is a primary behavioral clause; using the pronoun ἐγώ to grammaticalize an explicit subject, the author has Peter cast himself in the role of behavior of the process ἤμην προσευχόμενος (“I was praying”), a periphrastic construction.⁵² The circumstance ἐν πόλει Ἰόππη (“in the city of Joppa”)

⁵² Depending on grammar and context, the verb προσεύχομαι is one such verb that could be coded as either verbal or behavioral. Verbal clauses structurally require some grammatical element that constitutes verbiage, unless one uses the conceptual situation as the primary criteria for coding clauses. However, the majority of systemicists favor grammatical form over conceptual situation (O’Donnell et al., “Survey of Process Type Classification,” 52). The use of the periphrastic here does not contain verbiage and presents more what Peter was *doing* rather than what he was *saying*, and so this is an instance where προσεύχομαι is more behavioral on the behavioral–verbal cline.

supplies the location: space. Peter remains the grammatical subject in clause 114 (v. 5b), also a primary clause, but the process εἶδον (“I saw”), being mental, casts him in the role of senser. The phenomenon is expressed by the word group ὄραμα καταβαῖνον σκευός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ (“a vision, a certain objection descending like a great sheet, let down from the sky by its four corners”).

Clause 115 (v. 5c) construes a material clause, again at the primary level; the participant σκευός τι (“a certain object”), as context provides, assumes the implied role of actor of the process ἦλθεν (“it came”), and the circumstance ἄχρι ἐμοῦ (“up to me”) is one of extent.

The next two clauses function at the secondary level, being dependent on clause 115 (v. 5c). The first of these, clause 116 (v. 6a), is a behavioral clause, and Peter, the implied subject of the verb, is the behavior of the process κατενόουν (“I observed”). This process’s semantics closely resemble the mental process of seeing, much like ἀτενίσας and εἶδον (2x) in the immediate co-text, but it also construes an element of outward expression and so does not fully belong to inner-world experience. That this process is differentiated from other mental clauses in its vicinity is accomplished grammatically as well by means of its imperfective aspect. The last component to mention of clause 116 (v. 6a) is the fronted circumstance εἰς ἣν ἀτενίσας (“as I was gazing”), which construes manner:

quality. The following secondary clause (c. 117/v. 6b) functions tactically on par with clause 116 (v. 6a). Here, the author has Peter present himself, again in the first person, as the senser of the mental process εἶδον (“I saw”). The word group τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ (“four-footed creatures of the earth and wild beasts, and creeping creatures, and birds of the sky”) fills the role of the phenomenon. Clause 118 (v. 7a) returns to the primary level, and Peter, as the implicit

subject, fills the role again of sener of the mental process *ἤκουσα* (“I heard”). The complement *φωνῆς λεγούσης μοι* (“a voice saying to me”) serves as the phenomenon, and the embedded participial phrase functions to introduce quoted speech below the level of ranking clause.

Thus, Peter, in his speech, projects the voice of another speaker, that is, of an unidentified voice, whose speech spans the next two clauses. For the sake of brevity, let it suffice here to point out that the content and transitivity structure of clauses 119–122 (vv. 11:7b–8b) are identical to those of clauses 24–27 (vv. 10:13b–14b) above, with the exception that clause 121 is narrated in the first person from Peter’s perspective, meaning that the verb is first-person rather than third, and the grammatical subject is assumed in the verb rather than expressed as *ὁ Πέτρος* as it is in clause 26 (v. 14a). We can resume the explanation of transitivity structure, then, at clause 123 (v. 8c), which functions at the secondary level, being dependent on clause 122 (v. 8b). Here, the participant *κοινὸν ἢ ἀκάθαρτον* (“common or unclean”) functions as the actor of the material process *εἰσῆλθεν* (“it entered”), and the two adjuncts *οὐδέποτε* (“never”) and *εἰς τὸ στόμα μου* (“into my mouth”) provide the circumstantials of location: time and location: space.

The next several clauses establish a pattern of functioning at the primary level, beginning at clause 124 (v. 9a) and extending to clause 132 (v. 13b). The voice (*φωνή*) is cast in the role of sayer, this time at the level of ranking clause, at clause 124 (v. 9a), of the verbal process *ἀπεκρίθη* (“it answered”). The verb introduces a quotation, which spans the next clause. The adjuncts *ἐκ δευτέρου* (“a second time”) and *ἐκ τοῦ οὐρανοῦ* (“from heaven”) express the circumstances of extent and location: space, respectively. The voice’s quoted speech in clause 125 (v. 9b) is identical to its verbiage earlier in

clause 30 (v. 10:15b). Further, clause 126 (v. 11:10a) also duplicates clause 31 (v. 10:16a). Peter then concludes the retelling of his vision in clause 127 (11:10b). The clause is material, and the process *ἀνεσπάσθη* (“it was raised”) is expressed in the passive voice, making the participant *ἅπαντα* (“everything”) fill the role of the goal. The circumstances, *πάλιν* (“again”) and *εἰς τὸν οὐρανόν* (“into heaven”), express extent and location: space.

Peter then retells the events that followed his vision. Clause 128 (v. 11) is a material clause. The participant *τρεῖς ἄνδρες* (“three men”) functions as the actor of the process *ἐπέστησαν* (“they came upon”). The process is intransitive, though there are three modifying circumstances. First, the adverb *ἐξαυτῆς* (“immediately”) expresses location: time; second, the word group *ἐπὶ τὴν οἰκίαν ἐν ἧ ἦμεν* (“upon the house in which I was”) expresses location: space; and third, the embedded clause *ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με* (“being sent from Caesarea to me”), functioning here as an adjunct, expresses manner: quality. The Spirit (*τὸ πνεῦμα*), who assumes the role of sayer of the verbal process *εἶπεν* in clause 129 (v. 12a), then tells *μοι* (Peter), the receiver, “to go with them without questioning” (*συνελθεῖν αὐτοῖς μηδὲν διακρίναντα*), an infinitival phrase functions here as the verbiage. Clause 130 (v. 12b) is material; the participant *οἱ ἕξ ἀδελφοὶ οὗτοι* (“these six brothers”) functions as the actor of the process *ἦλθον* (“they came”), and the circumstance *σὺν ἐμοί* (“with me”) expresses their accompaniment with Peter. Next, Peter associates himself more closely with his travel companions as the actor of the first-person plural verb/material process *εἰσῆλθομεν* (“we entered”) (c. 131/v. 12c). The circumstance *εἰς τὸν οἶκον τοῦ ἀνδρός* (“into the man’s house”) expresses location: space.

The man, whom we know to be Cornelius but whose name and details of his rank and reputation are omitted here before Peter's audience, is the implied subject, and thus the sayer of the verbal process ἀπήγγειλεν in clause 132 (v. 13a). The pronoun ἡμῖν ("to us") is the receiver of the process. The verbiage, which is structured hypotactically as reported speech beginning with clause 133 (v. 13b), spans the next six clauses (cc. 133–38/vv. 13b–14c). Thus, at the level of rank, the whole of Cornelius's projected speech functions at the secondary level. Beginning, then, at clause 133 (v. 13b), ὁ ἄνδρὸς ("the man") is the implied senser of the mental process εἶδεν ("he saw"), and the word group τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα ("the angel standing in his house and saying") fills the role of the phenomenon. The next two clauses (cc. 134–35/v. 13c–d) construe the material processes ἀπόστειλον ("you send") and μετάπεμψαι ("you summon"), both of which are commands with σύ as the implicit actor of both processes. Clause 134 (v. 13c) is intransitive and expresses a circumstance of location: space: εἰς Ἰόππην ("to Joppa"), and clause 135 is transitive with the participant Σίμωνα τὸν ἐπικαλούμενον Πέτρον ("Simon who is called Peter") filling the role of the goal. Clause 136 (v. 14a) is a verbal clause; the pronoun ὃς (referring to Peter) is the sayer, the word group πρὸς σέ ("to you") is the receiver, and ῥήματα ("words") is the verbiage. Clause 137 begins with the circumstance ἐν οἷς ("by which"), expressing the manner: means by which the material process σωθήσῃ ("you would be saved") will be actualized. The passive voice results in the subject of the clause, σύ, being cast in the role of the goal. The final clause of "the man's" speech is verbless (c. 138/v. 14c). The process of the previous

clause is intended to be “read down” to also affect the participant *πᾶς ὁ οἶκός σου* (“all of your household”). The coordinating use of *καί* helps to establish this logical relationship.

Peter’s speech returns to the primary information level at clause 139 (v. 15a). The participant *τὸ πνεῦμα τὸ ἅγιον* functions as the actor of the material process *ἐπέπεσεν* (“it fell”), and the fronted adjunct *ἐν τῷ ἄρξασθαί με λαλεῖν* (“when I began to speak”) functions as a circumstance of location: time. Then, the adjunct *ἐπ’ αὐτούς* (“upon them”) provides the information of location: space. Clause 140 (v. 15b) functions at the secondary level to further define clause 139 (v. 15a). It is both verbless and void of participants, only expressing two circumstantials, one of location: space, *ἐφ’ ἡμᾶς* (“upon us”) and the other of location: time, *ἐν ἀρχῇ* (“in the beginning”). Clause 141 (v. 16a) construes a mental clause at the primary level. Peter is the implied senser of the process *ἐμνήσθην* (“I remembered”), and the phenomenon is *τοῦ ῥήματος τοῦ κυρίου* (“the word of the Lord”). The discourse then shifts to the secondary level for the next five clauses (cc. 142–46/v. 16b–17b). The first of these (c. 142/v. 16b) is dependent on the previous clause, giving it further definition. It is a verbal clause with *ὁ κύριος* functioning as the implied sayer of the process *ἔλεγεν* (“he has said”). The imperfective aspect of the verb here is noteworthy. Further, the verb introduces quoted speech, which spans the next two clauses. Both of these clauses construe a form of the material process *βαπτίζω*. The first (c. 143/v. 16c) employs the active form *ἐβάπτισεν* (“he baptized”), with *Ἰωάννης*, as the subject, filling the role of the actor. By contrast, the second (c. 144/v. 16d) uses the passive form *βαπτισθήσεσθε* (“you will be baptized”), with *ὕμεῖς* (“you [pl.]”), as the subject, filling the role of the goal. An additional feature of contrast in these two clauses

is each one's respective circumstance of location: space, the former being ὕδατι (“in water”) and the latter ἐν πνεύματι ἁγίῳ (“in the Holy Spirit”).

The next clause (c. 145/v. 17a) is the protasis of a condition, and so it depends on its apodosis at clause 147 (v. 17c), where the discourse returns to the primary level.

Clause 145 (v. 17a) construes a material clause, with ὁ θεός filling the role of actor of the process ἔδωκεν (“he gave”). The goal, τὴν ἴσην δωρεάν (“the same gift”), however, is the fronted word group in the clause, and the pronoun αὐτοῖς (“to them”) fills the role of recipient. Clause 146 (v. 17b) is dependent on clause 145 (v. 17a) and is verbless, construing the participant ἡμῖν (“to us”), which is modified by the attribute πιστεύσασι ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν (“to those who believe upon the Lord Jesus Christ”).

Clause 147 is also verbless and presents the nominal ideas of ἐγώ and the interrogative pronoun τίς (“who?”) in relation to each other. Peter's speech then concludes with clause 148 (v. 17d), which, with its use of the verb ἦμην (“I was”), expresses a relational: intensive: ascriptive clause. Peter is implicitly construed as the carrier of the attribute δυνατὸς κωλύσαι τὸν θεόν (“able to hinder God”).

The final three clauses of this episode are primary clauses. The first of these is a behavioral clause (cc. 149–50/v. 18a). “Those of the circumcision (οἱ ἐκ περιτομῆς) function as the implied behavior. The circumstance ἀκούσαντες ταῦτα (“hearing these things”) provides the cause: reason for their silence. The agent of causality remains the same in clause 150 (v. 18b), but here “those of the circumcision” function as the actors of the material process ἐδόξασαν (“they glorified”). Here, τὸν θεόν fills the role of the goal and λέγοντες (“saying”) expresses the circumstance of manner: means and introduces a

quotation, which spans the next clause. “Those of the circumcision” therefore speak the final word of the Cornelius episode. The actor of the process *ἔδωκεν* (“he gave”) is *ὁ θεός*, *τὴν μετάνοιαν εἰς ζωὴν* (“the repentance for life”) is the goal, and the additional participant *τοῖς ἔθνεσιν* (“the Gentiles”) is the recipient.

Assessment

This final sub-section of the Cornelius story is the longest. It contains multiple instances of repeated content from earlier in the story. In fact, with this pericope constituting a report of the events that transpired over the course of Acts 10, the majority of 11:1–18 amounts to some form of recapitulation, whether with Peter’s and Cornelius’s visions being retold nearly in full or other events being summarized. Only nine of the 46 ranking clauses construe new content, six at the beginning of the pericope (cc. 106–11/vv. 1a–3c), which serve to stage the scene, and three at the end, to conclude the episode (cc. 149–51/v. 18a–c).

Of the 46 ranking clauses, 29 function at the primary information level and 15 at the secondary. More than anywhere else in this story, the clausal structure in this sub-section plays a role in creating contrast, particularly between the reiterations of Cornelius’s and Peter’s visions. Peter’s vision, which comes first, is recollected over the course of 15 clauses (cc. 113–27/vv. 5a–10b), twelve of which are primary and three are secondary. By contrast, Cornelius’s vision, being much shorter in length, is reiterated over six clauses (cc. 133–38//vv. 13b–14c) but entirely at the secondary level. To interpret the significance of this structural contrast, more elements in the discourse need to be considered. In earlier sections, information construed at the secondary level has

cooperated with other components of contrast to foreground ideational meanings at this level, but this does not mean that the secondary level is used in this way throughout the episode. In fact, it would seem that the opposite is true here, because Cornelius is never explicitly named in Peter's report to the Jerusalem church—that is, Cornelius, as an entity in the story, is only referred to generically as a man (*ἀνδρός*) in this pericope, and he never occupies the slot of an explicit subject. Cornelius's role in the story, then, clearly takes a back seat to the message Peter presents to the Jerusalem church, and so it seems best to interpret the contrast of clausal levels as structural clarification that Cornelius's vision is backgrounded for the purpose of Peter's speech, and, by extension, Luke's message to his audience. The implication this carries for a stylistic analysis is that the patterns of repetition are more important regarding Peter's vision than Cornelius's, and so the focus of discussion below will reflect this.

Before considering the patterns of redundancy and contrast created with Peter's vision, the transitivity structure of the beginning and end of this pericope needs to be analyzed for what it might contribute to the analysis. The participants involved in the first six clauses (cc. 106–11/vv. 1a–3c) include the apostles and brothers in Judea, the Gentiles, the word of God, Peter, and those of the circumcision. All of these are agents of causality except for the word of God, and a line of contrast separates Peter and the Gentiles from the apostles and brothers in Judea and those of the circumcision by means of process type. The former function as actors in material clauses, whether the latter functions as the agents in mental and behavioral clauses. Moreover, that two groups are contrasted with one another is clarified by the pattern of circumstantials. Accompaniment is used in two clauses where those of the circumcision accuse Peter of going with and

eating with the Gentiles (cc. 110–11/vv. 3b–c), which is preceded by clause 109 (v. 3a), which contains a circumstance of location: space, which construes a social disparity between Peter and those of the circumcision who pass judgment (*διεκρίνοντο*) “against him” (*πρὸς αὐτόν*). Following this point, the process *διεκρίνοντο* (“they were passing judgment”), as a behavioral process, is marked according to its frequency of use compared to the other process types, and because it grammaticalizes imperfective aspect, another marked feature, against the backdrop of aorist forms, this creates a pattern of consistent prominence, which supports the interpretation that this clause is foregrounded. The idea of Jewish believers judging other Jewish believers communing with Gentile believers is thus one that needs to be accounted for when identifying Luke’s theme.

This idea, however, is the topic of Peter’s speech, and the final three clauses of the episode demonstrate a change in behavior and perspective on the part of the Jewish believers. In two of the final three clauses (cc. 149–50/v. 18a–b), “those of the circumcision” are the implied agents of causality, first in the behavioral process *ἡσύχασαν* (“they were silent”) and the material process *ἐδόξασαν* (“they glorified”). Moreover, the final clause (c. 151/v. 18c) is their projected speech, which promotes a clear stance that bears direct implications on the issue of communion between Jewish and Gentile believers; they affirm the theological statement that God has given the repentance of life to the Gentiles.

The two sets of clauses that constitute the first and second accounts of Peter’s vision are cc. 16–32 (10:9c–16b) and cc. 113–27 (11:5a–10b). Table 1 places these texts side by side for convenient comparison.

Table 3.1: A Comparison of the Accounts of Peter's Vision					
10:9c–16b			11:5a–10b		
verse	clause	Annotated text	verse	clause	Annotated text
9c	16	^P ἀνέβη ^S Πέτρος ^A ἐπὶ τὸ δῶμα ^A [[^P προσεύξασθαι]] ^A περὶ ὥραν ἕκτην	5a	113	^S ἐγὼ ^P ἤμην ^A ἐν πόλει Ἰόππη ^P [[^P προσευχόμενος]]
10a	17	^P ἐγένετο ^{Cj} δὲ ^C πρόσπεινος			
10b	18	^{Cj} καὶ ^P ἤθελεν ^C [[^P γεύσασθαι]]			
10c	19	^P παρασκευαζόντων ^{Cj} δὲ ^S αὐτῶν			
10d–11	20–21	^P ἐγένετο ^A ἐπ' αὐτὸν ^S ἕκστασις ^{Cj} καὶ ^P θεωρεῖ ^C τὸν οὐρανὸν [[^P ἀνεωγμένον]] καὶ [[^P καταβαῖνον ...]] σκευὸς τι ...[[^A ὡς ὀθόνην μεγάλην]] [[^A τέσσαρσιν ἀρχαῖς ^P καθιέμενον ^A ἐπὶ τῆς γῆς	5b	114	^{Cj} καὶ ^P εἶδον ^A ἐν ἑκστάσει ^C ὄραμα [[^P καταβαῖνον ...]] σκευὸς τι ...[[^A ὡς ὀθόνην μεγάλην]] [[^A τέσσαρσιν ἀρχαῖς ^P καθιέμενην ^A ἐκ τοῦ οὐρανοῦ]]
			5c	115	^{Cj} καὶ ^P ἤλθεν ^A ἄχρι ἐμοῦ
			6a	116	^A [[^A εἰς ἣν ^P ἀτενίσας]] ^P κατενόουν
12	22	^A ἐν ᾧ ^P ὑπῆρχεν ^S πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ	6b	117	^{Cj} καὶ ^P εἶδον ^C τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
13a	23	^{Cj} καὶ ^P ἐγένετο ^S φωνὴ ^A πρὸς αὐτόν	7a	118	^P ἤκουσα ^{Cj} δὲ ^{Cj} καὶ ^C φωνῆς [[^P λεγούσης ^C μοι]]
13b	24	^A [[^P ἀναστάς]] ^{add} Πέτρε ^P θύσον	7b	119	^A [[^P ἀναστάς ^{add} Πέτρε ^P θύσον
13c	25	^{Cj} καὶ ^P φάγε	7c	120	^{Cj} καὶ ^P φάγε
14a	26	^S ... ὁ ^{Cj} δὲ ^S Πέτρος ^P εἶπεν	8a	121	^P εἶπον ^{Cj} δέ
14b	27	^A μηδαμῶς ^{add} κύριε	8b	122	^A μηδαμῶς ^{add} κύριε

14c	28	^{ej} ὅτι ^A οὐδέποτε ^P ἔφαγον ^C πᾶν κοινὸν καὶ ἀκάθαρτον	8c	123	^{ej} ὅτι ^S κοινὸν ἢ ἀκάθαρτον ^A οὐδέποτε ^P εἰσηλθεν ^A εἰς τὸ στόμα μου
15a	29	^{ej} καὶ ^S φωνή ^A πάλιν ^A ἐκ δευτέρου ^A πρὸς αὐτόν	9a	124	^P ἀπεκρίθη ^{ej} δὲ ^S φωνή ^A ἐκ δευτέρου ^A ἐκ τοῦ οὐρανοῦ
15b	30	^C [[^C ἃ ^S ὁ θεὸς ^P ἐκαθάρισεν]] ^S σὺ ^A μὴ ^P κοίνου	9b	125	^C [[^C ἃ ^S ὁ θεὸς ^P ἐκαθάρισεν]] ^S σὺ ^A μὴ ^P κοίνου
16a	31	^S τοῦτο ^{ej} δὲ ^P ἐγένετο ^A ἐπὶ τρίς	10a	126	^S τοῦτο ^{ej} δὲ ^P ἐγένετο ^A ἐπὶ τρίς
16b	32	^{ej} καὶ ^A εὐθύς ^P ἀνελήμφθη ^S τὸ σκεῦος ^A εἰς τὸν οὐρανόν	10b	127	^{ej} καὶ ^P ἀνεσπάσθη ^A πάλιν ^S ἅπαντα ^A εἰς τὸν οὐρανόν

With this visual display, various similarities and differences make themselves readily observable. These include (1) the content of cc. 17–19 (10:10), which pertains to eating and Peter’s hunger, being omitted from the second account, (2) clauses 117–18 (11:5c–6a) adding new details about the extent of the movement of the object from heaven and Peter’s reaction to it, (3) the number of types of creatures increasing from three to four in the second list in clause 117 (11:6b), (4) the structural reconstruing of *κοινὸν ἢ ἀκάθαρτον* (“common and unclean”) as a causative agent (compare c. 123 [v.11:8c] to c. 28 [v.10:14c]), and (5) the “voice” (*φωνή*) being explicitly grammaticalized as a sayer of its projected speech in clause 124 (11:9a).

This list of differences contrasts with Witherup’s study, who finds only “two subtle differences” that affect the meaning of the parallel accounts, identifying (1) and (4) above.⁵³ On the first difference, he states, “With regard to food, we note that the second account truncates the vision. Whereas the second account mentions that Peter was hungry

⁵³ Witherup, “Cornelius,” 59.

and that the vision occurred while food is being prepared, the second account omits this detail altogether. Why? The answer lies in the symbolic role of food in the story and the purpose of the defense speech itself. The food functions as symbolic of table fellowship between Jews and Gentiles.”⁵⁴ The transitivity analysis supports the notion that the second account of Peter’s vision construes less content directly related to food and that the voice’s message to Peter is more central to the meaning of the vision, but Witherup probably oversells the significance of the truncation of content for the reason that Peter’s hunger and the preparation of food staged the narrative’s context for Peter’s vision, and, if anything, served to introduce food as a major topic relevant to the episode.

As for the fourth difference noted above, Witherup comments,

With regard to Peter’s response, we note a substitution and a change of order. In the first version, Peter says, “No Lord; for I have never eaten (ἔφαγον) anything that is common or unclean” (10.14). In the second version, he reports that he said, “No Lord; for nothing common or unclean has ever entered (εἰσῆλθεν) my mouth” (11.8). Although both sentences employ emphatically negative words (μηδαμῶς, οὐδέποτε), the first emphasizes Peter’s own adherence to the food regulations while the second brings to the fore the general understanding of commonness or uncleanliness.⁵⁵

He goes on to state that the point “is not what one eats or how one satisfies one’s hunger but how one views all reality, animal and human alike, which God has declared

‘clean.’”⁵⁶ Again, Witherup oversells the difference between the phrases οὐδέποτε ἔφαγον

⁵⁴ Witherup, “Cornelius,” 59. Eating together played an important role in early Christian communities. Franz Mussner, in his commentary on Galatians, even went as far to say that “the essence of Christianity is *συνεσθίειν*” (*Der Galaterbrief*, 423). Later, after receiving some criticism for this statement, not least because the word only appears once in Galatians and five times in total in the New Testament and also because it confuses word and concept, Mussner wrote an article that detailed the importance of eating together as a hallmark in the early life of the church, which sought to be faithful to Jesus Christ’s instructions to “break bread” with one another (“Das Wesen des Christentums,” 92–102). Socially, eating meals functioned to draw group boundaries and create group identity (Thomas, *Jesus’ Meals*, 13–14). Cf. Bartolomé, “Comer en común,” 669–712, who comes to a conclusion similar to Mussner’s.

⁵⁵ Witherup, “Cornelius,” 59.

⁵⁶ Witherup, “Cornelius,” 59.

(“I never ate anything”) and οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου (“[it] never entered into my mouth”), the second of which symbolizes the same activity of eating. Moreover, that Witherup finds the second version articulating a more general understanding of uncleanness is surprising, since it is the first version that includes the use of πᾶν as the grammatical head of κοινὸν καὶ ἀκάθαρτον. We should first investigate if there are any other structural differences that influence the change in the way “eating” is expressed, and there are a couple that invite investigation. First, κοινὸν καὶ ἀκάθαρτον functions as the actor as opposed to the goal in the second version—that is, the agent of causality changes. Second, Peter is not grammaticalized as a participant in the second version; the only participant is κοινὸν καὶ ἀκάθαρτον. Thus, rather than the differences in the second version pointing to the practice of eating common and unclean food, they are instead better interpreted as foregrounding the (perceived) ability of food to make someone unclean, since it is κοινὸν καὶ ἀκάθαρτον functioning as the causative agent in the clause. Further, since the metaphorical extension of food to people has already been made earlier (c. 63/10:28d), the implication of this stylistic shift is that Gentiles have been made clean by God and so do not possess the ability in themselves to make Jews unclean.

Regarding the third difference noted above, Witherup mentions the change from three types of animals to four in a footnote and does not consider it a consequential difference, stating, “the most plausible reason for this addition is to emphasize the completeness of God’s offer to Peter.”⁵⁷ Since this difference involves intertextual factors with the list of animals having ties to other texts, including Gen 1:24, among others, evaluation of this difference will need to be suspended until the intertextual thematic

⁵⁷ Witherup, “Cornelius,” 58n33.

analysis of the next chapter. Suffice it here to say that the difference should not necessarily be so easily dismissed.

This leaves the second and fifth differences, which Witherup overlooks. The second difference is the addition of the two clauses *καὶ ἦλθεν ἄχρι ἐμοῦ* (“and it came as far as me”) and *εἰς ἣν ἀτενίσας κατενόουν* (“as I gazed at it, I observed”). One could make the case, based on the tactic relationship these two clauses share with clause 117 (11:6b)—clauses 116 and 117 (11:6a–b) are dependent on clause 115 (11:15c)—that this is part of the same addition as *τὰ θηρία* (“beasts of prey”). The process *κατενόουν* is behavioral and grammaticalizes imperfective aspect, which stands out as foregrounded in its environment. This suggests that something more in this clause complex is being distinguished from the previous version of Peter’s vision, and so this further points to the need to investigate the addition of *τὰ θηρία* and the thematic formation to which it belongs. Again, this task is relegated to the next chapter.

Finally, the fifth difference is that the “voice” as a participant is construed grammatically as a sayer in the second account, which contrasts with the first account, where the voice’s projected speech is never grammaticalized through typical structures of projected speech and processes of “saying.” Where this stood out in the first account for its own purposes of contrast, the voice, as a participant, is not foregrounded in the second account. The significance of this could be that whereas the first version created a sense of ambiguity around the source and identity of the voice, that emphasis is not created in the second version where other elements of the theme need to be clarified. We will return again to the potential motivation for ambiguating the source of the voice in Peter’s vision in the next chapter.

Summary and Conclusion

At the outset of this chapter, I chose Ronald D. Witherup as my primary discussion partner for analyzing the patterns of repetition in the Cornelius story. This has proven to be a worthwhile exercise for a number of reasons. First, Witherup's literary conclusions based on Meir Sternberg's narratological categories of redundancy have been compared with my conclusions based on linguistic transitivity patterns, which has resulted in affirming certain aspects of Witherup's conclusions while challenging others. Second, linguistic patterns that span across the entire episode are now brought into dialogue with Witherup's study on the redundant scenes that relate Cornelius's and Peter's visions. Witherup's analysis, unlike mine, is not based on an analysis across a consistent linguistic level, whether the level of the clause, clause-complex or sentence, or paragraph (however defined), but is rather concerned with isolating redundancies of specific content, however it is grammatically structured. This results in comparing whole subsections, such as 10:1–8, with the single clause-complex that comprises 10:22. While there are certain insights that this yields, such as how certain sequences of events are truncated or expanded, there are also problems that arise when these findings are interpreted without the foundation of an analysis that is based on a consistent level, such as the clause. With the case of Witherup's study, one such problem is that a number of lexical or grammatical structures that form patterns of repetition outside of the isolated sections in 10:1—11:18 go unnoticed.⁵⁸ Moreover, since Witherup only compares the vision of Cornelius with its reiterations and the vision of Peter with its reiterations, the

⁵⁸ However, in one instance, Witherup does venture outside the textual boundaries he sets when there are observations others have made of the surrounding co-text that support his thesis, such as with the repetition of *σύν*-prefixed words in 10:23–27, which does not belong to one of the vision reiterations ("Cornelius," 52). Cf. Gaventa, *From Darkness to Light*, 52; Bovon, "Tradition," 27.

patterns of repetition and contrast that these sections of text share with each other also go unaccounted for. Thus, the transitivity analysis expands the scope of ideational meanings beyond Witherup's limitations to account more fully for all of the patternings across the episode. In fact, one major finding of the transitivity structure challenges Witherup's main thesis that Cornelius's importance in the story decreases as Peter's increases. The transitivity analysis indeed reveals that Peter functions consistently as a more dynamic character than Cornelius, being the active agent of more process types and even the foregrounded participant in scenes where Cornelius is the primary participant. Thus, Cornelius is never elevated in the story so that he can be demoted as Peter rises; Peter, from the first pericope, is established as a foregrounded agent, whose actions are patterned to contrast against the background of Cornelius's. The consequences of this scheme of contrast for interpretation are also more significant than Witherup realizes. Peter is the participant involved in the foregrounded patterns that symbolically articulate the theme, and the patterns of contrast with Cornelius play an integral role in this.

The patternings that emerged in the transitivity analysis above pertain to much more than Peter's role as the story's principal participant. A summary of the foregrounded patterns from each pericope regarding participants, processes, and circumstances can reveal the larger trends created across the story as well as the thematic content that is consistently foregrounded for the purposes of symbolic articulation.

In the first pericope (10:1–8), the circumstance of accompaniment *παρά τινι Σίμωνι βυρσεῖ* (“with a certain Simon the tanner”) in clause 10 (v. 6a) contrasts against the circumstantial patternings of the rest of the pericope. This feature cooperates with the prominent status of *οὗτος* (referring to Peter) as a fronted element and the prominent

status of *ξενίζεται* as a passive and present form—that is, reversing the agency and grammaticalizing imperfective aspect. Further, the dependent relationship this clause shares with the following relational: circumstantial clause *ὃ ἐστὶν οἰκία παρὰ θάλασσαν* (“whose house is by the sea”) (c. 11/v. 6b) creates further foregrounding around this clause-complex because the secondary clause contrasts with the established pattern of primary clauses that span the previous ten clauses. All of these features together consistently create foregrounding around Peter and Simon the tanner, rather than Cornelius, who is the main (i.e., most frequently grammaticalized) participant of this pericope. The thematic elements to note here include hospitality to strangers, but particularly where Gentiles, who have the ability to make Jews unclean by mere proximity, extend hospitality to Jews.

The second and third pericopae (10:9–16 and 10:17–23a) establish a number of features of comparison because Peter, like Cornelius, experiences a vision in which he receives a message from a heavenly entity and responds to it. Regarding processes, one contrast regards the “direction” of the entities’ coming and going. In Cornelius’s vision, the coming and going is expressed in “horizontal” language as the angel of God approaches (*εἰσελθόντα*; c. 2/v. 3a) and then goes away (*ἀπῆλθεν*; c. 12/v. 7a), but in the case of Peter’s vision, these processes are expressed in “vertical” language as the object (*σκεῦος*) containing all the animals is lowered (*καταβαῖνον*; c. 21/v. 11) and then lifted (*ἀνελήμφθη*; c. 32/v. 16b) back into the sky. The significance of this is that Peter’s vision is thematically tied with “the sky/heaven,” the significance of which will be detailed in the next chapter. Moreover, the clarity of Cornelius’s vision contrasts with the ambiguity of Peter’s—at least from Peter’s perspective, whose struggle to make sense of the vision

is foregrounded by the imperfective aspect of the process *διηπόρει* (“he is perplexed”) in clause 33 (v. 17a).

Another instance of contrast between Peter and Cornelius occurs in clause 36 (v. 18b), where Peter is cast again in the role of the goal of the process *ξενίζεται*, which is prominent on the basis of its imperfective aspect as well as its repetition. Peter’s role as one who is hosted by others contrasts with Cornelius’s actions to invite Peter into his house.

A third way Peter contrasts with Cornelius is the way they respond to the two-fold direction they each receive from a heavenly entity. However, the extra structure in the directives given to Peter, including the circumstances of manner: means, *ἀναστάς* (“getting up”; c. 24/v. 13b; c. 40/v. 20a), and manner: quality, *μηδὲν διακρινόμενος* (“disputing nothing”; c. 41/v. 20b), imply extra meaning. If we look to the conceptual situation that Luke creates in the narrative, the significance of these meanings relate to the Jew–Gentile relations being established between the characters in the story that counter Jewish beliefs and values about ritual and social purity codes—namely, eating unclean foods and associating with Gentiles.

The fourth pericope (10:23b–33) displays stylistic patterns that continue to construe Peter as a more dynamic participant than Cornelius as well as foreground Peter’s compliance with Cornelius’s summons. This pairs with the numerous usages of *σύν*, both as a stand-alone preposition and as a prefix, which contributes further to symbolically articulating the thematic element of togetherness of Jews and Gentiles. This notion of togetherness is qualified by the foregrounded relational clauses in the next sub-section (10:34–43), Peter’s first speech, which makes theological statements that represent

beliefs about God's impartiality and acceptance of those who fear him. Included in this foregrounded content is the nominal idea expressed in clause 84 (v. 36b), τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ ("The word which he sent to the sons of Israel announcing the good news of peace through Jesus Christ"). The stylistic patternings thus relate the value of togetherness and beliefs about God's impartiality and inclusivity with "the good news of peace through Jesus Christ." Moreover, additional stylistic patterns in this sub-section foreground God choosing Peter and others beforehand to be his witnesses, and this is combined with the idea of eating and drinking together. This brings the practice of table fellowship into the complex of beliefs and values Luke promotes in his narrative, which can be confidently tied to the theme, since other thematic elements, particularly those found in Peter's vision, when taken literally, have a direct impact on matters of table fellowship between Jews and Gentiles.

The sixth pericope (10:44–48) highlights the inner-world experience of Jewish believers as they come to grips and accept the Gentiles' reception of the Holy Spirit. That the stylistic patternings shift focus to "those of the circumcision" after Peter plainly makes his value positions evident in his speech possibly indicates that Luke's message is oriented towards Jewish-minded believers, and particularly those who would oppose such views and/or need to be (re)convinced of them. The other foregrounded features in this sub-section, particularly with the patternings of circumstances as well as verbal aspect in the marked form of δύναται in clause 101 (v. 46), further support the notion that Luke intentionally presents an argument where a Jewish believer cannot reasonably reject the expected answer of the leading question: "No one is able to withhold the water for these

people to be baptized, who have received the Holy Spirit as we also [have], can they?” (10:47).

The seventh pericope of this story (11:1–18) contains much-repeated content, including Peter’s vision, which has been shown to be the foregrounded pattern of repetition against the background that Cornelius and his activities provide. We have seen how the transitivity structure presents a number of values and beliefs that may be at risk in the community for which Luke writes, including hospitality, table fellowship among Jews and Gentiles, and beliefs about the impartiality of God and the application brought to these by “the good news of peace through Jesus Christ” (10:36a), such as the inclusion of Gentiles in the church through baptism. As for the first of these values mentioned here, Gaventa states, “By means of the issue of hospitality, Luke demonstrates that the conversion of the first Gentile required the conversion of the church as well. Indeed, in Luke’s account, Peter and company undergo a change that is more wrenching by far than the change experienced by Cornelius.”⁵⁹ Seeing Peter’s “conversion” as more important than Cornelius’s in the so-called Cornelius story requires that the patterns of repetition in Peter’s vision be more heavily probed for the meanings they symbolically articulate. As Table 1 above helps to illustrate, the deviations go beyond those found in Witherup’s study to include the details about the movement of the object from heaven, the number and types of creatures, and the “voice” (φωνή) being explicitly grammaticalized in the role of sayer, in addition to the omission of Peter’s hunger and the structural difference in the phrase κοινὸν ἢ ἀκάθαρτον. These stylistic deviations in themselves do not readily present to us a clear direction in the foregrounding, but this does not mean that these

⁵⁹ Gaventa, *From Darkness to Light*, 109.

differences do not contribute to the theme of Luke's narrative. To understand the way these differences are intended to orient the reader, we need to investigate how Peter's vision orients itself intertextually with other co-thematic texts. Gaventa makes a similar statement regarding the necessary means for understanding Peter's vision:

The central issue, however, involves the relationship between the content of Peter's vision and the context of the larger narrative. Peter's vision contains no explicit connection to the question of admitting Gentiles, nor does the vision contain a direct order about Gentiles (cf. Acts 16:9). One way of pursuing this issue is to ask whether there are other narratives in Luke-Acts, or in literature that would have been familiar to Luke or contemporary with Luke, in which there are visions or dreams the significance of which becomes clear only as the narrative unfolds. If there are such, then the possibility increases that the unclarity around Peter's vision is part of the narrative itself and not a byproduct of connecting two separate and unrelated traditions.⁶⁰

Thus, the task of the next chapter will be to move beyond the ideational analysis of the Cornelius story and into the interpersonal meaning as Peter's vision and the other thematic elements of the Cornelius story are brought into intertextual dialogue with the voices in Luke's literary environment that share and orient the thematic elements of the vision, which in turn signal with which value positions Luke's audience are (re)positioned to dis/align.

⁶⁰ Gaventa, *From Darkness to Light*, 109–10.

CHAPTER 4:
PETER'S VISION AND 1 ENOCH'S *BOOK OF DREAMS*:
AN INTERTEXTUAL THEMATIC ANALYSIS OF ACTS 10:1—11:18

Introduction

The transitivity analysis in the previous chapter provides the helpful and necessary constraints to properly approach the interpersonal aims of the so-called Cornelius story in Acts 10:1—11:18. The foregrounded elements in each of the pericopae indicate the thematic content that invites further investigation, and so the purpose of this chapter will be to seek how this content orients against the heteroglossic backdrop of Luke's social environment. As seen previously, the transitivity structure presents a number of stylistically foregrounded patterns that present values and beliefs that we can reasonably assume to be at risk in Luke's social environment. These include matters of hospitality, table fellowship among Jews and Gentiles, and beliefs about the impartiality of God. These thematic elements of the story construe axiomatic value orientations as their presentation in the text makes clear, and so they will not be the primary concern of the intertextual thematic analysis of this chapter, though their orientations will certainly be relevant. Instead, the stylistic analysis of the previous chapter leads our questioning in a different direction. The patterns of repetition and deviation throughout this episode consistently function to foreground Peter's role in the narrative, and his vision, which is contrasted with Cornelius's, contains the main set of features that invite additional interpretation. The motivation for the deviations created through the patterns of repetition

in multiple retellings of Peter's vision are unclear as to their orientation and significance; co-text alone is not sufficient to determine this. Such cognitive markedness produces prominence and, thus, effectively places the burden on the reader to think more to understand the meaning of these stylistic patternings.

In this chapter, I will begin with a brief review of these thematic elements so as to provide the path that will be taken to identify the intertextual thematic formations (ITF's) Luke engages with Peter's vision, and this will reveal much about the values and beliefs Luke is negotiating as the dialogic features of Peter's vision are located within their context of culture. The ITF's argued for in this chapter will be based on the co-thematic ties Peter's vision shares with one text in particular, which, I argue, is the text Luke intentionally attempts to evoke (and would have effectively done so) in the minds of his original audience, this text being the so-called *Book of Dreams* of 1 Enoch. The character of this intertextual relationship will be defined to determine the orientation and the content of Luke's symbolic articulation of the theme. Finally, based on all of the evidence gathered in this chapter and the previous one, I will describe what can be ascertained about Luke's theme (i.e., his message) at this stage of this study.

Organizing Foregrounded Thematic Formations for Intertextual Analysis

I begin here with a summary of the foregrounded elements from the previous chapter that relate directly to Peter's role in the narrative. There are a number of foregrounded patterns, the value orientations of which are apparent, and these can be used to identify the characteristic manner in which Luke orients his audience to certain value positions at risk in his social environment. The first set of features to note is how Peter's role in the

opening pericope of the episode is foregrounded against Cornelius's role as the main participant (Acts 10:1–8). This is seen especially in 10:6: οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ ᾧ ἔστιν οἰκία παρά θάλασσαν (“He [Peter] is being boarded/shown hospitality by a certain Simon the tanner, whose house is by the sea”) (cc. 10–11), with Peter's role as subject (οὗτος) being positionally marked in prime position (i.e., fronted in the clause), the marked features of the verb including passive voice and imperfective aspect, and the use of a relational: circumstantial clause that deviates in process type and circumstance type from the patterns in the co-text. It is therefore important to consider what the significance is regarding Peter receiving hospitality from such a one as Simon the tanner.

The notion of hospitality is one that resurfaces again and again in this episode. The same lexeme, ξενίζω, is used in each instance (10:6a/c. 10; v. 18b/c. 36; 23a/c.48; v. 32c/c. 75), where the narrator construes the cultural practice of hospitality as the “process of ‘receiving’ outsiders and changing them from strangers to guests.”¹ Peter is on the receiving end of this social practice in the first, second, and fourth instances of the verb's appearance, being shown hospitality by Simon the tanner. Such a situation presents a number of potential social and religious problems for a Jew, even though Peter's host was himself almost certainly a Jew.² Tanning was among the most despised trades in the first-century Mediterranean world, and was considered to be profane (i.e., ritually impure), especially by Jews.³ Richard Rohrbaugh groups tanners with other ethnic groups, traders, beggars, and prostitutes as groups that were located on the outskirts of towns and were

¹ Malina, “Hospitality,” 115.

² See Kenner, *Acts*, 2:1725n225; 1758. Cf. Peter's own realization in Acts 10:28.

³ See Keener, *Acts*, 2:1724–25, who cites several Jewish sources that exemplify this point, including *Sipre Deut.* 248.1.1; *m. Šabb.* 1:2, 8; *m. Meg.* 3:2; *m. B. Bat.* 2:9; *b. Pesah.* 65a; *Qidd.* 82b, among others. Cf. Barrett, *Acts*, 486.

not permitted to live inside the city's walls.⁴ Tanners were even commonly suspected of immorality, were associated with foul odors that came with the trade, and were generally held in low repute by Jews.⁵

Peter's role is reversed with the third instance of *ξενίζω*, being cast in the role of actor and extending hospitality to Cornelius's men. The significance of this shift in roles is precipitated by Peter's response to his vision, in which he is directed by the voice to go down to Cornelius's men and to go with them disputing nothing (*μηδὲν διακρινόμενος*),⁶ another foregrounded feature that contrasts with Cornelius's vision since it creates additional structure in the presence of several other features of parallelism (see the discussion in the previous chapter). Additional structure implies extra meaning, and so this circumstance emphasizes the importance of Peter's role in forming and maintaining a cooperative social relationship with Cornelius's envoys—behavior that would certainly go a long way to facilitate hospitality. Thus, the reader is prompted here to consider the kinds of social values being promoted or demoted regarding Jew–Gentile interaction as Peter embarks with Cornelius's envoys and as Luke sets the stage for the remainder of the episode.

⁴ Rohrbaugh, "Pre-industrial City," 144–45. See also *m. B. Bat.* 2:9, which states that tanneries, like graves, were only permitted to be located outside the city, but in Jerusalem, they also had to be on the east side—that is, downwind of the city. Cf. Jeremias, *Jerusalem*, 6; Keener, *Acts*, 2:1725.

⁵ See Barrett, *Acts*, 486–87, who, despite noting all of these negative features, surprisingly does not believe there is any significance to the detail that Peter was residing with a tanner.

⁶ Schnabel comments that "this expression is usually translated 'without hesitation,' in the sense of 'without entertaining doubts,'" citing many translations (ESV, GNB, NET, NIV, NLT, TNIV, NRSV, NASB), but he challenges this interpretation based on the context of the passage: "While this somewhat trivial meaning is not impossible, it is unlikely in the context of the vision. As Peter has just been directed by the heavenly voice three times not to treat pure animals differently from impure animals but to slaughter and eat animals that only profane Gentiles eat (vv. 12–15), the Spirit now directs Peter not to make any objections or judgments that he would normally make between pure Jews and morally impure and profane Gentiles (*Acts*, 493).

The features just discussed, while selective of the foregrounded patterns identified in the previous chapter, serve to indicate the direction of the motivated prominence of the Cornelius story in a reasonably manageable way. The goal of focusing on these selected features is to guide our inquiry in what is at stake in Luke's social environment. These features will thus help to further clarify the message of the text in light of the foregrounded patterns that require further investigation to understand their orientation. The foregrounded patterns that remain to be examined appear in Peter's vision; contrasted with Cornelius's vision, Peter's vision attains a foregrounded status in its own right, but since Peter's vision is repeated multiple times, there are also stylistic patterns that emerge from iteration to iteration, and these require investigation for the way they contribute to the symbolic articulation of the theme.

As for the contrasts between Cornelius's vision and Peter's vision, these patterns include the vertical language of ascending and descending characteristic of Peter's vision in contrast with the horizontal language of coming and going of Cornelius's vision. Another prominent contrast regards the presentation of the celestial entities in the two visions. In Cornelius's vision, the entity is identified as an angel, but in Peter's vision, no entity is explicitly named; there is only a voice that utters the message—a defamiliarizing element of the text.

In addition to the patterns of contrast between Peter's and Cornelius's visions, there are also patterns of contrast that emerge in the reiteration of Peter's vision when he reports to the elders in Jerusalem. These include the omissions of Peter being on the roof and being hungry in the second telling, which is easily explained in the simple terms that the point of the vision is tied in no significant way to Peter's appetite; it is a peripheral

yet relevant detail (its relevance is discussed below) that functions simply to set the stage for the vision. There is also a marked structural difference with the word group *κοινὸν ἢ ἀκάθαρτον* in the second iteration of Peter’s vision. In the first iteration, *πᾶν κοινὸν καὶ ἀκάθαρτον* (10:14c) fills the role of the goal as a complement of the clause, whereas *κοινὸν ἢ ἀκάθαρτον* in the second iteration (11:8c) functions as the actor in the slot of the subject and is also fronted in the clause. The structural difference is seen plainly in the following annotated display.

|| ὅτι |^A οὐδέποτε |^P ἔφαγον |^C πᾶν κοινὸν καὶ ἀκάθαρτον || (10:14c/c. 28)
 || ὅτι |^S κοινὸν ἢ ἀκάθαρτον |^A οὐδέποτε |^P εἰσῆλθεν |^A εἰς τὸ στόμα μου || (11:8c/c. 123)

The foregrounded word group *κοινὸν ἢ ἀκάθαρτον* establishes a thematic formation for the concept of “common and unclean,” which is construed lexicogrammatically consistently in this episode. This is seen in its repeated use not only in these two instances but in the voice’s instruction for Peter not to make common/profane what God has made clean/pure (10:15b; 11:9b), as well as in Peter’s report that God has instructed him to say no person is common/profane or unclean/impure (10:28d), where forms of the lexemes *κοινός* and *ἀκάθαρτος* appear and are related to each other over and over again.

It is important to consider here in some more detail the significance of the Jewish symbolic systems of purity and holiness, as they factor into the orientational meaning of Peter’s vision. Certain recent scholars have appreciated more the meaning of the “common and unclean” thematic formation in light of Jewish beliefs and practices about associating with Gentiles in the late Second Temple period, and their insights need to be brought into our analysis. The two terms in view here are usually used with respect to

two different domains of the Jewish symbolic universe, the former referring to the domain of clean/unclean (pure/impure) and the latter to that of holy/common.⁷

Generally, purity refers to the cultural maps of space and time where things are arranged according to where they belong, especially with regard to the boundaries that separate the “inside” from the “outside.”⁸ The anthropologist Mary Douglas provides the helpful starting point of the notion of “dirt” for Bruce J. Malina and other social-scientific critics of the Bible concerning the symbolic universe of purity and pollution among first-century Jews and Christians.⁹ Malina states, “Purity rules are much concerned with dirt,”¹⁰ and this can be illustrated by a simple example. Dirt belongs outside, and as long as it remains outside, people remain unconcerned with it. But if a child tracks mud into the house, and it gets on the carpet, then people become much more concerned with the dirt because now the carpet is “unclean”; dirt does not *belong* inside the house on the carpet. Dirt, then, becomes a metaphor for talking about matter and persons who are out of place with regard to various cultural maps. For example, Malina provides a list that derives from the proximity that persons could occupy in relation to the Temple in Israel, which enumerates the degrees of uncleanness that persons could embody in Second Temple Judaism. Those considered the purest were priests, followed by Levites, and then by full-blooded Israelites. However, those who were proselytes, the fatherless, those unable to prove their birth, or those physically deformed in some way were always unclean (in increasing severity), and this was always symbolically recognized by the

⁷ See deSilva, *Honor, Patronage, Kinship & Purity*, 241–49; Moxon, *Peter’s Halakhic Nightmare*, 54–67; Staples, ““Rise, Kill, and Eat,”” 12.

⁸ Malina, *New Testament World*, 164.

⁹ Douglas, *Purity and Danger*, 35.

¹⁰ Malina, *New Testament World*, 165.

distance between them and the Holy of Holies.¹¹ But this example deals with matters of one's condition, or social factors over which one has no control. The same concept also extends to matters that persons could control, and, thus, were expected to control to show they knew how to be clean persons. David A. deSilva defines purity accordingly:

Purity, then, is fundamentally concerned with the ordering of the world and making sense of one's everyday experiences in light of that order, which is usually conceived of as being a divine ordering of the cosmos (and thus "the way things are and have to be"). It tells us "what and who belong when and where," and thus enables us to know when order is being maintained and when something is out of place.¹²

Holiness is a closely related concept to purity but nonetheless distinct. Holiness refers to that which is set apart from the everyday, the common/profane. That which is holy/sacred "stands out as something 'other' and awe-inspiring."¹³ The relationship between holiness and purity can be illustrated by Jewish laws regarding food. Sacrificial food must be both clean (i.e., from a clean animal) and holy (i.e., set apart for God). Not all food that is clean is holy, however, since not all clean food is sacrificed. Conversely no unclean/profane food can be holy. The overlap is thus a result of ritual purity, which is a "prerequisite for encountering the sacred."¹⁴

With respect to Peter's vision, we need to address the question of what sense Jews would have considered Gentiles as common/profane and/or unclean/impure in the first century. In his work addressing the particular notion of Gentile impurity, Jonathan Klawans deserves recognition for distinguishing between ritual and moral impurity on the

¹¹ Malina's list is found in *New Testament World*, 174, which is a composite list taken from Jeremias, *Jerusalem*, 271–74. For a fuller description of how Malina models the symbolic system of purity, see Dawson, "Bruce J. Malina."

¹² DeSilva, *Honor, Patronage, Kinship & Purity*, 246, quoting Neyrey, "Idea of Purity," 93.

¹³ DeSilva, *Honor, Patronage, Kinship & Purity*, 247.

¹⁴ Klawans, *Purity, Sacrifice, and the Temple*, 171.

one hand and between ritual impurity and profaneness on the other.¹⁵ Klawans comments that it is deceptively simple (and simply deceptive) to assume that Gentiles who did not observe Jewish purity laws (or codes) were regarded as ritually impure.¹⁶ Many scholars, in fact, subscribe to this view,¹⁷ but Klawans demonstrates that Jewish purity laws were more complicated than this. He argues that Gentiles were not usually considered ritually impure but could be viewed as morally impure and were certainly classified as profane. Richard Bauckham points out that “Klawans’s term ‘moral impurity’ may not initially seem appropriate, since for a modern perspective, idolatry, a prime cause of this kind of defilement, would normally be seen as religious rather than moral,” but then defends the categorization, explaining that “Klawans uses it because this kind of impurity, unlike ritual impurity, is sinful. In other words, those who commit morally defiling acts are culpable and liable to punishment, whereas ritual impurity is an ontological but not moral contagion. It must be cleansed, but not punished, repented or forgiven.”¹⁸ Impurity incurred as a result of sin (i.e., moral impurity) is replete throughout the Hebrew Bible and other Second Temple literature, and the response on part of the guilty party must be repentance unless the sin amounts to such a severity that the only permissible response is for the impure person to be “cut off” from Israel and the land.¹⁹ Among such defiling sins

¹⁵ Klawans, “Notions of Gentile Impurity,” 285–312. Bauckham explains that these distinctions have been made by others, but they are “regularly neglected by New Testament scholars as well as others” (“James, Peter, and the Gentiles,” 92). For others who describe the various kinds of Jewish categories of purity, see Büchler, *Studies in Sin*; Hoenig, “Oil and Pagan Defilement,”; Freymer-Kensky, “Pollution”; Chilton and Neusner, “Uncleanness,” among others.

¹⁶ Klawans, “Notions of Gentile Impurity,” 285–86.

¹⁷ See Meyer, “καθαρός,” 3:418–23; Schürer, *History of the Jewish People*, 2:83–84; Neyrey, “Idea of Purity,” 100, 108; Dunn, “Incident at Antioch,” 142, 167–68. For a list of other scholars who hold such a view, see Klawans, “Notions of Gentile Impurity,” 86n3.

¹⁸ Bauckham, “James, Peter, and the Gentiles,” 93.

¹⁹ E.g., Lev 16:30; Isa 1:16; 6:5; Jer 33:8; Ezek 36:33; Hos 5:3; 6:10; Ps 51:2, 7, 11; Prov 20:9; Eccl 7:20; Sir 21:28; 51:5; Jub. 22:14; 34:19; Pss. Sol. 9:6; 18:5; 2 Bar. 21:19; 39:6; 50:38; 60:2; 2 En. 10:4. This list is taken from Bauckham, “James, Peter, and the Gentiles,” 93.

that are named, those that are addressed more than others include idolatry, sexual immorality, and murder.²⁰ Beyond these three, the consumption of blood is also given special attention, since the blood of an animal was where its life was believed to have resided, and to consume it amounted to an affront to God (Lev 17:10–14). In fact, the polluting offenses of the Canaanites as described throughout the book of Leviticus can be summed up under the main categories of idolatry, sexual sins, and the consumption of blood, and the Israelites' proclivity to repeat these sins is often attributed to their association with Gentiles (cf. 2 Bar. 60:1–2; Judg 3:5).²¹ Bauckham thus offers the following summary statement on this matter: “The biblical characterization of the pollutions of idolatry, sexual immorality and murder as the sins which Israel repeated for which Israel was exiled from the land evidently made a strong impression on many Jewish readers in the Second Temple period. It is then that Gentiles in general come to be characterized as impure (Jub. 20:16; 2 Bar. 82:7; T. Mos. 8:4).”²²

There is evidence that the lines distinguishing ritual and moral purity with regard to Gentiles in the Second Temple period were blurred, and in some cases, such as with the community at Qumran (this is admittedly an extreme example), the two were equated.²³ We also see evidence of a similar kind of blurring between the systems of clean/unclean and holy/profane throughout the book of Jubilees, where Jews are instructed to separate themselves entirely from Gentiles for fear that associating with them would lead to the impure practices that brought about God's destruction of Sodom

²⁰ Bauckham, “James, Peter, and the Gentiles,” 93. On idolatry, see Lev 19:31; 20:1–3; Jer 2:23; Ezek 20:30–31; 36:18, 25; Ps 106:36–39; Jub. 1:9; 20:7; T. Mos. 8:4; 2 Bar. 60:1–2; 66:2. On sexual immorality, see Lev 18:20, 24; Jub. 16:5; 20:3, 5; 23:14, 17; 25:1 33:10–14, 19–20; 41:25–26.

²¹ Bauckham, “James, Peter, and the Gentiles,” 95.

²² Bauckham, “James, Peter, and the Gentiles,” 95.

²³ See Newton, *Concept of Purity*, 10–25; Martínez and Barrera, *People of the Dead Sea Scrolls*, 139–57.

as well as the whole earth in the Flood.²⁴ One striking passage in particular is when Abraham gives his blessing to Jacob: “Separate yourself from the Gentiles, and do not eat with them, and do not perform deeds like theirs. And do not become associates of theirs, because their deeds are defiled, and all of their ways are contaminated, and despicable, and abominable” (Jub. 22:16). However, unlike the case of the Qumran community, the book of Jubilees never considers Gentiles *ritually* impure. Rather, the profane status of the Gentiles is linked to their *moral* impurity. That such conflation of these symbolic systems is evident in Second Temple literature lends itself to better understand Peter’s utterance in which he says he has never eaten anything common or unclean, the matter to which I now turn.

When the voice commands Peter to “kill and eat,” Peter’s response is such that he would be made unclean by doing so. Scholars have long puzzled over Peter’s response, since he could have simply chosen a ritually clean animal; that clean animals would have been among those Peter sees is reasonably assumed by the use of the modifier $\pi\tilde{\alpha}\zeta$. In other words, if *every* animal is present, this implies that clean animals would have been among the unclean and could have been selected.²⁵ The perhaps too obvious and overlooked implication by all such scholars is that to follow the voice’s literal

²⁴ See Jub. 1:9; 16:5–6; 20:1–10; 22:10–24; 25:1. See also the fuller discussion of the book of Jubilees in chapter 6 below.

²⁵ Bauckham suggests that perhaps the unclean animals so outnumbered the clean that the latter might not have been noticeable (“James, Peter, and the Gentiles,” 106n36). Keener comments that the mixture of unclean animals with clean might be perceived as contaminating them (*Acts*, 2:1769). Schnabel considers the option that the majority or even all of the animals in the sheet were unclean (*Acts*, 490), though this option seems to ignore the implication provided by $\pi\tilde{\alpha}\zeta$. The argument of clean animals being considered uncleaned by their association with unclean animals carries the most weight among these views given the present context. This is supported by the ways in which ritual and moral purity were often conflated and how moral impurity and the common status of Gentiles were also equated. This view will gain even more support once I have placed Peter’s vision up against its proper heteroglossic backdrop (see the discussion below).

instructions would necessarily result in the consumption of blood; to kill and eat as an animal would devour its prey amounts to committing one of the common sins Jews attributed to Gentiles. While my main argument neither stands nor falls on this point, it does help to understand how the divisions or ritual and moral impurity can become obscured and even leveraged in the context of a symbolic episode, such as a vision. Since concrete evidence exists that the distinction of ritual and moral purity could be blurred or even equated in Second Temple Jewish communities, it is not surprising to find this ambiguity exploited in Peter's vision where the ritual purity concern of being hosted by a Gentile, which would entail being served ritually unclean food,²⁶ becomes symbolically construed as eating meat in a way that predatory animals kill and devour their prey with their lifeblood still in them. Readers can readily observe that no implication of the animal's preparation is indicated. Rather, quite the opposite can be reasonably inferred from the way the vision is staged. Peter was hungry when he went up on the roof and was waiting to eat while food was being prepared. The context of Peter's hunger can be taken as one contributing factor to the literal interpretation of the voice's directives—that is, to immediately satisfy his appetite by killing and eating an animal in a single act. A similar situation is even evidenced elsewhere in sacred scripture; in 1 Sam 14, Saul forbids his troops from eating, and they all feel faint as a result. When they did eat “they flew upon the spoil, and took sheep and oxen and calves, and slaughtered them on the ground; and the troops ate them with the blood” (1 Sam 14:32 [NRSV]). The troops are then reported to Saul as having sinned against the Lord (v. 33). Moreover, the circumstance of manner,

²⁶ Note that this is the main concern of the Jews in Jerusalem when Peter explained that the Gentiles had received the gift of the Holy Spirit: “Why did you go to uncircumcised men and eat with them?” (Acts 11:3).

ἀναστάς (“rising”), lends additional credence to the inference that Peter was directed to consume an unprepared animal, since no other kind of circumstance of manner is used to modify these directives. I believe that this interpretation will become even more plausible once Peter’s vision is placed against its proper heteroglossic backdrop, which I discuss in full below. Suffice it now to say that Peter initially interprets the voice’s directions as paramount to becoming like the Gentiles—those people who commit such abominable acts forbidden by God—which provides good reason for why Peter was left pondering after the vision ended. Only later does he realize that the vision’s message is to show that God does not consider Gentiles impure and association with them does not make believing Jews morally unclean, and so it would be wrong to consider profane those whom God has made holy through the baptism of his Holy Spirit. I will return to the thematic formation of “common and unclean” more below in light of its role in orientating Luke’s audience to the intertextual thematic formation he creates with Peter’s vision.²⁷ For now, there is still one more foregrounded element and thematic formation to consider.

Another parallelism to notice with deviating elements concerns the presentation of the variety of animals in Peter’s vision (10:12/c. 22; 11:6b/c. 117). This is perhaps the most important stylistic element for properly interpreting the interpersonal meaning of Peter’s vision, since this instance of code-like regularity with the changes in its repetition

²⁷ There are other differences in these parallel passages that are not mentioned here because they occur in elements of the clause that have been rank-shifted down and thus are omitted from the transitivity analysis. One of these elements, which Schnabel points out, is that “where [Acts] 10:11 reported that the sheet ‘came down to the ground’ Peter states here [11:5] that the sheet ‘came right up to me’ (*ἦλθεν ἄχρι ἐμοῦ*), highlighting the inevitability of his personal involvement” (*Acts*, 509).

foreground a thematic formation that recurs in numerous places throughout Jewish literature.

||^A ἐν ᾧ |^P ὑπῆρχεν |^S πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ || (10:12/c. 22)

||^{ej} καὶ |^P εἶδον |^C τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ || (11:6b/c. 117)

The two clauses displayed above both construe similar lists of various types of animals—four-legged creatures, creeping things (often translated “reptiles”), and birds of the air. The second clause, however, deviates with respect to both content and structure, creating an instance of stylistic shift. The second clause adds a fourth item, τὰ θηρία (beasts), moves the genitive modifier τῆς γῆς to modify τετράποδα rather than ἔρπετὰ, and omits the inclusive adjective πάντα at the beginning of the list of animals. These differences have created a number of textual variants due almost certainly to the fact that they deviate from the previous list, which is located in close textual proximity and gives an account of the same event, with most alternative readings conforming the first list to reflect the second rather than the other way around.²⁸ Given that the textual evidence overwhelmingly supports the NA28 base text, the question for the interpreter becomes why the second list differs from the first. That the answer is a matter of stylistic variation is supported by the multiple choices that create deviations in the transitivity structure, where the first list of animals functions in the grammatical role of subject and as the existent of the existential process ὑπῆρχεν, while the second list functions in the role of

²⁸ A number of later manuscripts add τὰ θηρία to the first list, and among these some also move τῆς γῆς so that it modifies τετράποδα instead of ἔρπετὰ. The external evidence, which includes the earliest papyri and codices Sinaiticus, Alexandrinus, and Vaticanus, among other early manuscripts, however, places good confidence in the NA28 base text.

complement and as the phenomenon of the mental process εἶδον, where Peter is the implicit senser. Provided the reduced role of Peter in the second list where he is only the implicit subject of the verb, the focus of the difference here is entirely on the list of animals. These lists, then, need to be probed for their value as thematic formations to identify the kinds of intertextual thematic relationships they help to establish in the narrative.

An Exploration of Intertextual Thematic Options

Lists of various kinds of animals abound in Jewish literature, not least in the Old Testament. According to Craig S. Keener, there are more than forty instances in the LXX where “birds of the air” is combined with “creeping things” in contexts he describes as “summaries of creation, Gen 1:20, 26, 28, 30; and of a destructive reversal of creation, 6:7; 7:23; Hos 2:12 [LXX 2:14], 18 [LXX 2:20; 4:3; Ezek 38:20.”²⁹ He goes on to add, “Likewise, the LXX often defines ‘creepers’ (έρπετά) or (more often) ‘beasts’ (θηρία, Acts 11:6) as ‘of earth.’”³⁰ Then he notes that “the LXX frequently lists ‘beasts’ with ‘birds’ and ‘creepers’” together (Gen 1:30; 7:14, 21; 8:1, 17, 19; Ps 148:10; Hos 2:14, 20; 4:3; Ezek 38:20).³¹ Here Keener compiles references that share co-thematic elements, and he even provides a contextual constraint for their co-appearance—they appear in texts that pertain in some way to God’s creation, including its doing and undoing. However, in his subsequent discussion he does not, I argue, go as far as is necessary to organize the data he has compiled with respect to its relationship to the lists in Acts.

²⁹ Keener, *Acts*, 2:1768.

³⁰ Keener, *Acts*, 2:1768.

³¹ Keener, *Acts*, 2:1768.

First, in many of the references Keener cites (and in some he omits), other thematic elements that do not appear in Peter's vision are used in similar lists of animals. These include the collocation of *έρπετόν* with *πετειόν* in Gen 1:20–21 without the mention of other kinds of animals and where *έρπετόν* refers not to creeping things upon the earth but, rather, to creatures that teem in the water. Other similar thematic formations that closely resemble these include the more explicit mention of fish (*ιχθύς*) in Gen 1:26 and 1:28. Further, in 1 Kgs 5:13, the mention of fish occurs alongside cattle (*κτήνη*), birds (*πετειόν*), and creeping things (*έρπετόν*) in the context of praising Solomon for all of the great things he spoke of in his great wisdom. Additionally, in Hos 4:3, the thematic element “fish of the sea” (*ιχθύες τῆς θαλάσσης*) is the final element in the four-fold list “with the wild beasts of the field and with the creeping creatures of the earth and with the birds of the sky and the fish of the sea” (*σὺν τοῖς θηρίοις τοῦ ἀγροῦ καὶ σὺν τοῖς έρπετοῖς τῆς γῆς καὶ σὺν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ οἱ ιχθύες τῆς θαλάσσης*) in the context of their perishing due to the lack of faithfulness in the land of Israel. A similar description of God's judgment with these same four elements is found in Ezek 38:20. We thus find various lists of animals throughout the LXX, some resembling the lists found in Peter's vision, but more is needed to disambiguate which of these texts, which address a number of contexts, may in fact be relevant in identifying an intertextual thematic formation.

Second, it is too selective and a little misleading to simply state that “the LXX often defines ‘creepers’ (*έρπετά*) or (more often) ‘beasts’ (*θηρία*, Acts 11:6) as ‘of earth,’” when in multiple places *έρπετά* is, in fact, used to refer to animals that live in the sea (Gen 1:20, 21), live on the earth (Gen 7:8, 14, 21), and fly in the air (Lev 11:20, 21, 23;

Deut 14:19).³² The reason that this is misleading is because it diverts attention away from two important elements: (1) the genitive modifier τῆς γῆς, which functions as a qualifier of ἐρπετά in Acts 10:12 but not in 11:6 where it qualifies τετράποδα—a clear instance of deviation making it a foregrounded feature; and (2) the clarification this foregrounded modifier provides with respect to its collocation with the other foregrounded element of “common and unclean” (κοινὸν ἢ ἀκάθαρτον) identified above. I will explain both of these in more detail. As for the first of these, the genitive modifier functions to limit the various texts to which Peter’s vision can be related, and therefore guides the reader to what other texts are being engaged and what value positions and thematic meanings are thus in play. Due to ἐρπετά being modified in the first iteration of Peter’s vision, possible meanings are reduced as the number of potential intertexts are excluded, such as some of those related to the creation narrative in Genesis as well as some of the purity laws in Leviticus and Deuteronomy. When combined with the absence of fish in Peter’s vision, the likelihood that Peter is invoking the creation story diminishes further, and this possibility is virtually eliminated when the co-thematic element of “common and unclean” is factored into the analysis, which is not a thematic element of the Genesis creation narrative at all.³³ The collocation of the list of animals with the thematic element of “common and unclean” thus needs to be considered more fully.

³² Keener even cites some of these examples.

³³ Also, the formation of the lists of animals as they occur in Hosea include the use of θηρίον, ἐρπετόν, πετεινόν, all with their respective genitive modifiers: τὰ θηρία τοῦ ἀγροῦ; τὰ πετεινὰ τοῦ οὐρανοῦ, τὰ ἐρπετὰ τῆς γῆς (Hos 2:14 [LXX]; 2:20 [LXX]). This thematic formation takes place in the context of God’s laying to waste his creation (Hos 2:14 [LXX]) in addition to the establishment of a new covenant (Hos 2:20 [LXX]). However, the co-thematic element of “clean/unclean” does not appear in these instances either.

When considering both foregrounded thematic formations—that is, the list of animals and the “clean/unclean” formation (κοινὸν ἢ ἀκάθαρτον), the texts Keener identifies as God’s destruction of creation emerge as more relevant, though this may not be the best way to characterize this group of instances because they all belong to the Noah story, and other “destruction of creation” texts can include other items in their respective lists (Hos 4:3) not included in Peter’s vision. I also note that it is probably best, then, not to group various lists of animals under the general theme of creation, which includes both its doing and undoing, because lists in creation accounts often have the addition of other creatures, such as fish, which are missing from the Noah story. What we find, then, is that Peter’s vision reflects the lists of animals thematic to the Noah story more than any other group of instances in these so-called “creation” texts. These include the following verses:

- καὶ εἶπεν ὁ θεὸς ἀπαλείψω τὸν ἄνθρωπον ὃν ἐποίησα ἀπὸ προσώπου τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἐρπετῶν ἕως τῶν πετεινῶν τοῦ οὐρανοῦ ὅτι ἐθυμώθη ὅτι ἐποίησα αὐτούς (*And God said, “I will wipe out humanity, which I made, from the face of the earth, from humanity as far as animals and from creeping things as far as the birds of the sky, because I made them”*) (Gen 6:7 LXX).
- καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν ἐρπετῶν καὶ ἀπὸ πάντων τῶν θηρίων καὶ ἀπὸ πάσης σαρκός δύο δύο ἀπὸ πάντων εἰσάξεις εἰς τὴν κιβωτόν ἵνα τρέφῃς μετὰ σεαυτοῦ ἄρσεν καὶ θῆλυ ἔσονται (*And from all of the animals and from all of the creeping things and from all of the wild beasts and from all flesh, two by two, you will bring all into the ark, so that you can keep them alive with you; they will be male and female*) (Gen 6:19 LXX)
- ἀπὸ πάντων τῶν ὀρνέων τῶν πετεινῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν κτηνῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν ἐρπετῶν τῶν ἐρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν δύο δύο ἀπὸ πάντων εἰσελεύσονται πρὸς σὲ τρέφεσθαι μετὰ σοῦ ἄρσεν καὶ θῆλυ (*From all of the birds according to their kind, and from all of the animals according to their kind, and from all of the creeping things of the earth according to their kind, two by two, from every kind will enter with you, to keep them alive with you, male and female*) (Gen 6:20 LXX)

- και ἀπὸ τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ τῶν κτηνῶν τῶν μὴ καθαρῶν καὶ ἀπὸ πάντων τῶν ἔρπετῶν τῶν ἐπὶ τῆς γῆς (*And from all of the birds, and from all of the animals that are clean, and from all of the animals that are not clean, and from all of the creeping things of the earth . . .*) (Gen 7:8 LXX)
- και πάντα τὰ θηρία κατὰ γένος καὶ πάντα τὰ κτήνη κατὰ γένος καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος καὶ πᾶν πετεινὸν κατὰ γένος (*And all wild beasts according to kind, and all animals according to kind, and all creeping things that move upon the earth according to kind, and all birds according to kind . . .*) (Gen 7:14 LXX)
- και ἀπέθανεν πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς τῶν πετεινῶν καὶ τῶν κτηνῶν καὶ τῶν θηρίων καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς καὶ πᾶς ἄνθρωπος (*And all flesh died that moved upon the earth, of birds, and animals, and wild beasts, and all creeping things which move upon the earth, and all mankind*) (Gen 7:21 LXX)
- και ἐξήλειψεν πᾶν τὸ ἀνάστημα ὃ ἦν ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἔρπετῶν καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ ἐξηλείφθησαν ἀπὸ τῆς γῆς καὶ κατελείφθη μόνος Νωε καὶ οἱ μετ' αὐτοῦ ἐν τῇ κιβωτῷ (*And he wiped out everything in existence which was on the face of all the earth, from mankind as far as animals, and creeping things, and birds of the sky, and they were wiped out from the earth and only Noah and those with him in the ark were left*) (Gen 7:23 LXX)
- και ἐμνήσθη ὁ θεὸς τοῦ Νωε καὶ πάντων τῶν θηρίων καὶ πάντων τῶν κτηνῶν καὶ πάντων τῶν πετεινῶν καὶ πάντων τῶν ἔρπετῶν ὅσα ἦν μετ' αὐτοῦ ἐν τῇ κιβωτῷ καὶ ἐπήγαγεν ὁ θεὸς πνεῦμα ἐπὶ τὴν γῆν καὶ ἐκόπασεν τὸ ὕδωρ (*And God remembered Noah and all of the wild beasts and all of the animals and all of the birds and all of the creeping things which were with him in the ark, and God brought a wind upon the earth and the water subsided*) (Gen 8:1 LXX)
- και πάντα τὰ θηρία ὅσα ἐστὶν μετὰ σοῦ καὶ πᾶσα σὰρξ ἀπὸ πετεινῶν ἕως κτηνῶν καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς ἐξάγαγε μετὰ σεαυτοῦ καὶ αὐξάνεσθε καὶ πληθύνεσθε ἐπὶ τῆς γῆς (*And all the wild beasts which are with you and all flesh from the birds as far as animals and all creeping things that move upon the earth, lead out with yourselves and increase and multiply upon the earth*) (Gen 8:17 LXX)
- και πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν ἐξήλθοσαν ἐκ τῆς κιβωτοῦ (*And all the wild beasts and all the animals and all the birds and all the creeping things that move upon the earth, according to their kind, exited the ark*) (Gen 8:19 LXX)

There are a number of observations that can be drawn from the above passages. First, over and over again in the Noah story, the animals are listed in relatively consistent fashion, and this establishes a thematic formation. There is some variation with the inclusion of *θυρία*; it is omitted in Gen 6:7, 20, and 7:8, but then is used in every instance following 7:8. The pattern of variation regarding the inclusion of *θυρία* is one maintained in the two lists of Acts 10 and 11, where it is omitted in the first list but then included in the second.

Second, within this group of instances, Gen 7:8 is particularly important, since it introduces the element of “clean/unclean.” This is the only instance where the distinction between clean and unclean animals is made explicit, though it can then be considered implicit throughout by means of *πᾶς* words in each instance.

Third, one difference to note between the Noah story and Peter’s vision is whereas the Noah story consistently makes use of the lexeme *κτῆνος*, the lists in Acts substitute the near-synonym *τετράποδα*. It is a possibility that this substitution is motivated, since *κτῆνος*, though it can be used to refer inclusively to the class of domesticated animals (e.g., Zech 14:15 [LXX]) as well as a range of domesticated animals (e.g., cattle, donkeys, horses, and the like),³⁴ it can also be used to refer more specifically to cattle (cf. Rev 18:13). The rationale for this motivation will become clearer after identifying the proper heteroglossic backdrop for Peter’s vision, but suffice it now to say that cattle assume a specific value in the *Animal Apocalypse*, which, as I will show, is contextualized within the Noah story in 1 Enoch’s *Book of Dreams* and is

³⁴ E.g., Luke 10:34; Acts 23:24; 1 Cor 15:39; Rev 18:13.

intertextually relevant for understanding the meaning of Peter's vision.³⁵ Cattle, in the *Animal Apocalypse* (see below for more explanation), are the types of animals that symbolize humanity before the Flood and after the transformative act of the "leader" at the end of the vision, where all of the unclean and wild animals are returned to their former state as cattle. Therefore, the use of τετράποδα helps to emphasize Peter's predicament of not wanting to eat anything unclean, because the book of Leviticus (LXX) uses τετράποδα in contexts that exclusively address uncleanliness (7:21; 18:23; 20:15; 27:27), whereas κτήνος refers to animals that can be sacrificed and eaten (7:26; 11:2 [2x]) and is the lexeme used when differentiating which animals are clean and unclean (11:3, 26; 20:25).

In light of all these observations, the Noah story in Genesis is the most appropriate text to bring into dialogue with Peter's vision, since it shares the co-thematic elements foregrounded in Peter's vision. The interpreter, however, should not be so hasty as to conclude that Peter's vision is meant to invoke the Noah story as it is narrated in Genesis. This is because the Noah story in Genesis is only one account of a more complex Noahic tradition (or traditions) that existed in the first-century world, where other important Jewish literary texts contained modified versions of the Noah story that did not necessarily promote the same value orientations as found in the Genesis

³⁵ Cattle are referred to many times throughout the *Animal Apocalypse* both as a collective group of animals as well as more specified kinds, such as bulls, cows, heifers, and calves (see, e.g., 1 En. 85:6, 9; 86:2, 3; 89:1, 5, 6, 12). Admittedly, the existing Greek fragments of 1 Enoch do not contain any words for cattle, so the words used in 1 Enoch can only be guessed (see Tiller, *Commentary on the Animal Apocalypse*, 227). However, whether 1 Enoch used κτήνος or the more probable βόες when referring to cattle, the word choice is inconsequential for the intertextual analysis, since words do not have to be exact from text to text but, rather, must have a semantic overlap in which similar words and phrases are used in a way to engage value positions. On this point, see the discussion of thematic formations and intertextual thematic formations in chapter 2.

account.³⁶ Notable texts of this sort include 1 Enoch—the *Book of Dreams* in 1 Enoch in particular—as well as the book of Jubilees, among others. Moreover, we have not yet considered the importance of the “clean/unclean” thematic formation nor the fact that the vision uses patterns of meaning-making that resemble Jewish apocalyptic writings far more than the early chapters of Genesis. These two matters thus need to be analyzed more fully.

As for the clean/unclean element of Peter’s visions, we can note that ostensibly Peter’s vision concerns dietary laws, as the vision pertains to the consumption of animals, and Peter, at first, understands the vision in light of such laws when he is commanded to kill and eat. An important text to consider, then, is Lev 20:25:

And you will make a distinction between the clean animal [τῶν κτηνῶν τῶν καθαρῶν] and the unclean animal [τῶν κτηνῶν τῶν ἀκαθάρων], and between the clean bird [τῶν πετεινῶν τῶν καθαρῶν] and the unclean bird [τῶν ἀκατάρτων]; you will not defile yourselves by animal [τοῖς κτήνεσιν] or by bird [τοῖς πετεινοῖς] or by anything with which the ground teems [τοῖς ἔρπετοῖς τῆς γῆς], which I have set apart for you in uncleanness.

This text shares multiple co-thematic ties with Peter’s vision and Peter’s response to the voice. Thus, the value positions this text promotes need to be factored into the interpretation of Peter’s vision. However, the narrative directs the reader in how to interpret the role this intertextual thematic formation plays in relation to Peter’s perspective. First, the voice responds to Peter’s refusal by directing him not to make common what God has made clean (10:15b; 11:9b). Then, after pondering the vision and

³⁶ Certain scholars have erred in this regard. Edward Gordon Selwyn, for example, argues that Peter’s vision came to be associated with baptism because it invokes the Flood. He believes that the sheet that came down from heaven resembles sails, since Peter was on the roof of a house by the sea and the sails that he would have been able to see inspired the vision and represented Noah’s ark (*Peter*, 333). Such an interpretation stretches the imagination to force a simple intra-canonical interpretation, while failing to account for other important texts that more closely relate to the patterns of Peter’s vision.

encountering Cornelius's men, Peter arrives at the correct understanding of his vision: "God has instructed me to say no person is common or unclean" (10:28d). Therefore, we can, in a manner of speaking, say that Peter failed initially to understand the "verbal art" of his vision. He, at first, interpreted the vision with respect to the particularities of the situation—that is, literally according to the first-level semiotic plane—and did not grasp the vision's message or theme, which was communicated through patternings of symbolic articulation that happen to be the patterns attributable to the Jewish apocalyptic genre, not those of law. Then, after his pondering and the arrival and message of Cornelius's men, Peter finally grasped the meaning of his vision. Therefore, the purpose for creating the intertextual relationship between Peter's vision and the Levitical purity laws is not to establish a direct allying or opposing position between them but rather to use the intertextual relationship as the matrix through which to create an instance of defamiliarization. Purity laws regarding clean and unclean animals, then, play an integral role in understanding Peter's vision in light of the genre they invoke. Since relying on Lev 20:25 and the genre of law fails to satisfy the interpretative questions Peter's vision elicits, we need to look elsewhere to find out how Peter makes the jump from literal interpretation to his eventual understanding.

In a 2019 article on this passage, Jason A. Staples argues "throughout early Jewish visionary literature, to have a vision of animals was to see the nations in symbolic form."³⁷ Since the relationship between animals, food, and nations was one used in Jewish apocalyptic literature and was part of the Jewish symbolic world, Jewish readers

³⁷ Staples, "Rise, Kill, and Eat," 5. Staples cites others who concur that the symbolic use of animals readily invokes the history of nations. See, for example, John Goldingay, who writes regarding Dan 7 that "The use of animal symbols already suggest that it is the history of nations that unfolds before us" (*Daniel*, 185).

especially would have recognized Peter's vision as participating in a known discursive practice, and this would have had an effect on how this vision would have been interpreted. John Moxon, however, in his recent monograph on Peter's vision, argues against "making an overly strong connection to so-called 'apocalyptic ideas,'" and instead argues that Peter's vision should be interpreted as "didactic or halakhic," making the following statement: "Although the opened heaven is often said to be an apocalyptic motif, these creatures are not mythical beasts but recognisable animals with an essentially didactic purpose. This may also mean that the descent from heaven might be a halakhic rather than an apocalyptic device."³⁸ Staples, however, convincingly refutes Moxon's thesis, stating that Moxon's distinction is artificial and based on modern sensibilities of what constitutes or does not constitute "apocalyptic ideas" and points out that "nothing precludes apocalyptic literature from having a halakhic or didactic function; a halakhic vision is still revelatory—the very definition of the word 'apocalyptic.'"³⁹ Moreover, Staples goes on to show that apocalyptic literature is not limited to mythical beasts as Moxon mistakenly claims, but "rather regularly features recognizable, mundane animals,"⁴⁰ citing the *Animal Apocalypse* of 1 Enoch as the ostensive text that exemplifies the nations-as-animals trope with recognizable animals resembling the nations.⁴¹ His article thus makes a significant contribution to the role of the generic

³⁸ Moxon, *Peter's Halakhic Nightmare*, 119, 70.

³⁹ Staples, "'Rise, Kill, and Eat,'" 6.

⁴⁰ Staples, "'Rise, Kill, and Eat,'" 6.

⁴¹ Staples summarizes the *Animal Apocalypse*, highlighting the resolution of its plot where all unclean animals are turned into white bulls. However, because his study is purely comparative, he does not see the important intertextual relationship between these two texts; in other words, the *Animal Apocalypse* can help us understand Peter's vision because it shows how Jewish apocalyptic literature used animals to resemble humans and to address the religious values of clean and unclean animals and their association with Jew-Gentile division, but he does not go the additional step to show how Luke responds to such texts as the *Animal Apocalypse*.

backdrop of Peter’s vision, but upon further examination there are some issues that arise, especially as the Bakhtinian notions of heteroglossia and dialogism are introduced into the conversation.

Perhaps the biggest problem Staples creates in his study, which is principally a comparative exercise that seeks to locate Peter’s vision within a Jewish apocalyptic literary tradition that uses animals to symbolize nations, occurs when he tries to make too much out of the similarities between the voice’s command to Peter (10:13) and the second beast’s emerging from the sea in Dan 7:5 who was instructed to “rise and consume much flesh,” going as far as to claim that Peter’s vision depends on this earlier Jewish apocalyptic description.⁴² While sharing some lexical and grammatical similarities, a stylistic analysis of the vision does not support the view that the sentence “Rise, kill, and eat” (Acts 10:13) is an intertextual thematic formation—that is, it is not a thematic formation that carries with it clear value orientations, and this is supported by identifying a number of the weaknesses in Staples’s argument. First, Staples leverages English translation to create a back door into his argument. In Greek, the command to Peter is a two-fold directive—to kill and eat (Acts 10:13). This directive is modified by

⁴² Compare the article’s abstract (““Rise, Kill, and Eat,”” 3), which indicates the dependency of Acts 10 on Dan 7, with the statements Staples makes on p. 7 regarding the significance of the connection between these two texts. Staples also discusses other instances in Jewish apocalyptic literature that employs the animals-as-nations trope, including 4 Ezra 11:1—12:39; *Testament of Naphtali* 5:6–8; and the *Animal Apocalypse*, as well as other non-apocalyptic examples, such as Isa 11:6; 65:23; Jer 5:6; Ezek 34; 39:17–18, but his strongest argument is based on the dependency of Peter’s vision on the book of Daniel. Keener also comments that it is common in Jewish apocalyptic literature for animals to symbolize various nations, and then refers to a slew of texts, including most of those cited by Staples and some others: Dan 7:3–8; 4 Ezra 11:39–40; Rev 9:3–10; 13:2, as well as 1 En. 89–90 from the *Animal Apocalypse* (Acts, 2:1766). However, the *Animal Apocalypse* stands out as the most different among these examples, because while the first four references from Daniel, 4 Ezra, and Revelation refer to specific empires or major powers, with the animals depicted in these texts as having fantastical features, the *Animal Apocalypse* is the only text where Israelites/Jews are represented as contrasting sets of clean animals against the unclean beasts and birds that refer to many different nations (see below). A more comparable instance to the *Animal Apocalypse* than those just listed would be Jesus’s use of the sheep and the goats to distinguish between the blessed and cursed people at the final judgment (Matt 25:31–46), a text that neither Staples nor Keener cites.

the participle *ἀναστᾶς*, which construes the *manner* in which Peter is commanded to kill and eat (see the previous chapter) and does not grammaticalize its own semantic feature of directive attitude.⁴³ This is obscured in many translations, where the participle is translated as if it were an imperative (e.g., NASB, NRSV, NIV, ESV, KJV, NAB, among many others), which gives the appearance of a closer co-thematic tie between Acts 10:13 and Dan 7:5 than actually exists. Second, the process of “rising” relates to different contexts in the two respective texts and thus has different connotations (i.e., coming up out of the sea in Dan 7:5 and getting up from praying in Acts 10:13), and so it makes little contextual sense to correlate Peter to the second beast of Dan 7. Third, the participle *ἀναστᾶς* seems to assume a special stylistic function in Acts 10 to characterize the actions of Peter. The same participle is used to describe the manner in which Peter is directed to go down to Cornelius’s men (10:20a) and the manner in which he traveled with Cornelius’s men (Acts 10:36), and this creates a cohesive lexical chain around Peter’s responses concerning his interaction with Gentiles. Its stylistic role, therefore, serves as an independent feature at the level of the discourse rather than as a constituent of an intertextual thematic formation with the two imperatives it modifies. Fourth, there are closer parallels to the structure of the voice’s two-fold directive in the *Animal Apocalypse* where killing and eating/devouring collocate repeatedly in contexts where the element of clean and unclean animals also plays an integral role in the scheme of the narrative (1 En.

⁴³ I understand that Greek grammars discuss the category of an imperatival participle, but these discussions relate to the independent usage of the participle (i.e., not dependent upon a verb). See Porter, *Idioms*, 185–86; Mathewson and Emig, *Intermediate Greek Grammar*, 220–21). The use of the participle in Acts 10:13, however, is grammatically dependent as it is rank-shifted down to function as a modifier of the finite verb *θῦσον*. Moreover, it is more to the point that participles paradigmatically do not decline for verbal mood and so any imperatival sense is conditioned by context (i.e., discourse semantics in SFL, or what other linguistic models would account for under pragmatics).

86:5; 87:1; 89:55–58, 65–66, 69, 74; 90:2, 8, 11). It is surprising that Staples fails to make this observation, given the direct references he makes to the *Animal Apocalypse* in his article, including references to its clean/unclean motif and nations-as-animals trope to refute the argument of Moxon's study. In summation, Staples does well to criticize others' problematic views of Peter's vision and to rightly relate Peter's vision to Jewish apocalyptic literature, but his lack of methodological procedure leads him to entertain inappropriate connections that confuse the intertextual relations Peter's vision creates against its heteroglossic backdrop.

The conclusion to be drawn from this examination of intertextual thematic options is that Peter's vision does not simply relate intertextually to texts that thematically pertain to creation or the various forms of its undoing as Keener suggests, nor simply to passages in the book of Leviticus that share certain co-thematic themes related to clean and unclean animals, nor simply to Jewish apocalyptic texts that share tropes of animal symbolism. Rather, the lists of animals orient more specifically to the story of Noah, which consistently omits the inclusion of fish from its thematic lists of animals and which also includes the co-thematic content of clean and unclean animals, an element that is missing from the other creation texts and the other various texts that have such lists. However, the use of Jewish apocalyptic tropes and the matter of clean and unclean animals being extended beyond its literal, Levitical meaning leads the reader to look beyond the Noah story as it is told in Genesis to a wider tradition regarding this story. At first, it may seem like this results in an intertextual impasse, since no one solution has been put forth that satisfies all these criteria. What text concerns the story of Noah, an emphasis on the thematic element of clean/unclean, and the Jewish apocalyptic trope of

nations symbolized by animals? When one considers the *Book of Dreams* in 1 Enoch, a clear answer presents itself. This is because the *Animal Apocalypse*, often discussed on its own, is part of a two-dream sequence in the so-called *Book of Dreams*, where the first dream foresees the Flood and thus orients the *Book of Dreams* not only to Jewish apocalyptic literature, but also to the wider Noahic tradition. As already indicated above, the thematic element of clean/unclean plays a major role in this text as well. The aligning of all of these elements, which corresponds with the direction of motivated prominence in Peter's vision, warrants a much fuller consideration than it has received to date. I will now turn to 1 Enoch's *Book of Dreams* to account for the co-thematic ties it shares with Peter's vision and attempt to identify the dialogical relationship Luke creates between Peter's vision and the *Book of Dreams*.

The *Book of Dreams* in 1 Enoch and Its Value Orientations

Relevant Questions of Redaction and Literary Form

First Enoch is a composite of several books compiled over the course of the third and second centuries BCE, reflecting various social contexts but nevertheless eventuating in a logical and coherent literary form. The *Book of Dreams* is the fourth book of 1 Enoch (83–90).⁴⁴ Although 1 Enoch is a text that circulated in many versions, including Greek, Aramaic, Syriac, Coptic, Ethiopic, and Latin, and although no complete Greek version of

⁴⁴ For one view of the development of the corpus, see Nickelsburg, *1 Enoch 1*, 25–26 and the various discussions of the dates for each book throughout the commentary. The books are the *Book of the Watchers* (1–36), the *Book of Parables* (37–71), the *Book of the Luminaries/Astrological Book* (72–82), the *Book of Dreams* (83–90), the *Epistle of Enoch* (92–105), the *Birth of Noah* (106–7), and chapter 108, which is an appendix that alludes to another book of Enoch. There is still another book, the *Book of Giants*, fragmentary evidence of which is only extant in Qumran Aramaic manuscripts. Cf. Knibb, “Book of Enoch.”

the book exists, nor can a complete Greek edition even be eclectically compiled,⁴⁵ scholars have reconstructed various aspects of the development of the corpus with a good degree of confidence so as to explain the steps that led from the earliest known Aramaic manuscripts found at Qumran (4QEn^{a-g}) to the more developed form we find in the complete Ethiopic Book of Enoch.⁴⁶ For present matters, it is necessary to discuss the issue of the state of the *Book of Dreams* as it would have been known to first-century Jews and Christians. The relevant aspects of this issue include the critical scholarship on the book's redaction history, the textual evidence that supports this history, and the significance of its final literary form.

The scholarly consensus is that the *Book of Dreams* is also a composite text of two traditions—the *Flood Vision* (83–84) and the *Animal Apocalypse* (85–90), which have been combined by a redactor at a certain stage in the book's development.⁴⁷ James C. VanderKam argues that this stage was likely precipitated by a change in historical circumstances, since the *Book of the Watchers* and the *Book of Luminaries*, which very likely date further back to the third century BCE, do not contain “predictions” of what will transpire in sacred history.⁴⁸ The production of apocalyptic traditions, such as the two found in the *Book of Dreams* as well as the *Apocalypse of Weeks* (1 En. 91:11–17; 93:1–10), may have resulted from “the rise of an aggressive Hellenizing movement in Judea in the early second century B.C.E.”—the same Hellenistic forces that prompted the famous Maccabean revolt (after 166 BCE).⁴⁹ While the production of much apocalyptic

⁴⁵ Nickelsburg estimates that only about 28 percent of 1 Enoch has been preserved in Greek manuscripts. His count is based on a line-by-line comparison using R. H. Charles's *Ethiopic Version*.

⁴⁶ See Knibb, “Christian Adoption,” 411.

⁴⁷ Tite, “Textual and Redactional Aspects,” 106.

⁴⁸ VanderKam, *Enoch*, 60–61.

⁴⁹ VanderKam, *Enoch*, 61.

literature is traced back to this time period when the Seleucid prohibitions of Jewish religious practices were in full effect—especially literature that incorporates visions, such as Dan 7–12⁵⁰—this does not explain why the *Flood Vision* and the *Animal Apocalypse* were combined. Moreover, Philip L. Tite notes that the relationship between these two visions is underappreciated and not much has been done to understand the reason behind their connection in the *Book of Dreams*.⁵¹ As the state of scholarship currently stands, most studies on the *Book of Dreams* simply privilege the latter of these two visions, with some hardly giving passing consideration to the *Flood Vision*.⁵²

Tite argues that the visions belong to two separate traditions that have been tied together by the work of a redactor, the evidence of which is seen, so says Tite, in the shifts in voice in 1 En. 85:1–2.⁵³ A more linguistically accurate explanation, however, is that this shift is not a result in voice but rather in grammatical person.⁵⁴ The first two verses of the second vision construe two different perspectives, the first being the first-person perspective of Enoch and the second being the third-person perspective of the narrator who then introduces Enoch’s perspective through direct discourse: “[1] After this I saw a second dream, and I will show all of it to you, my son. [2] And Enoch lifted up [his voice] to his son Methuselah, ‘To you I speak, my son’” (1 En. 85:1–2).⁵⁵ As Tiller

⁵⁰ VanderKam, *Enoch*, 61.

⁵¹ Tite, “Textual and Redactional Aspects,” 106.

⁵² See, for example, VanderKam, *Enoch*, 70–72; Tiller, *Commentary on the Animal Apocalypse*; Frölich, “Symbolic Language of the Animal Apocalypse”; Klijn, “From Creation to Noah”; Theissen, “Paul.”

⁵³ See Tite, “Textual and Redactional Aspects,” 107.

⁵⁴ It appears that Tite uses the term “voice” in the non-technical sense of perspective or point of view while “person” is used as a grammatical term, but this leads to some potentially confusing statements about the grammar in his article. At one point he states, “A shift in voice occurs at 85.1–2 from first person to third person and then back to first person” (“Textual and Redactional Aspects,” 115).

⁵⁵ I use here the translation in Nickelsburg, *1 Enoch 1*, 364. For an explanation of his method of translation and how he prioritizes textual evidence, see pp. 3–4.

points out, “If 85.1 is left off, the *An[imal] Apoc[alypse]* begins with a third-person narrative introducing Enoch’s dream as direct discourse. However, 85.1, which ties the *An[imal] Apoc[alypse]* to the first dream-vision, disturbs the context so that a third-person introduction of Enoch’s discourse follows Enoch’s first-person narrative.”⁵⁶ This one “disturbance,” as Tiller describes it, constitutes the only textual evidence that there is editorial activity in the combining of the two visions. Tiller even admits that the final verse of the *Animal Apocalypse*, which assumes both visions (“That night I remembered the *first* dream . . .” [90:42]) “has less certain marks of redactional activity.”⁵⁷ It would seem from this view of 1 Enoch’s redaction history that the *Book of Dreams* is the text where these two traditions are made to come together for the first time, but this view essentially rests on the shift of a single grammatical feature apart from other ways that scholars have sought to determine the situational background of each respective vision (see below). From a linguistic point of view, the shift in grammatical person could be explained as a simple deictic shift to introduce a new discourse unit—that is, the transition from one dream-vision to the next.⁵⁸ In fact, this is how a discourse analysis of the *Book of Dreams* would describe this juncture in the text, and so arguing that the shift in person indicates the work of a later redactor who combined two visions without considering that they may have also belonged to a single tradition is too presumptuous without other corroborating evidence. In other words, while the two visions may have once existed independently, there is no strong linguistic argument to be made that they

⁵⁶ Tiller, *Commentary on the Animal Apocalypse*, 98.

⁵⁷ Tiller, *Commentary on the Animal Apocalypse*, 98.

⁵⁸ See Porter, *Idioms*, 301, who, in his discussion on discourse boundaries says that “shifts in grammatical person (e.g. first to third person, and so forth) are often useful indicators of the closing of one discourse unit and the beginning of another.”

did not belong to a single tradition before their inclusion in 1 Enoch. If the argument that the visions belong to independent traditions is to be advanced, it must be done on other grounds.

Tite makes the additional point that the independence of the two sections comprising the *Book of Dreams* is supported by the Qumran fragments of 1 Enoch, which only contain sections from the *Animal Apocalypse*.⁵⁹ The problem here, however, which Tite himself acknowledges, is that there are only four short fragments, and these only attest to portions of 1 En. 86, 88, and 89: 4QEn^c (1 En. 89:31–37); 4QEn^d (1 En. 89:11–14, 29–31); 4QEn^e (1 En. 88:3–89:6, 7–16, 26–30); and 4QEn^f (1 En. 86:1–3).⁶⁰ Thus, since the beginning of 1 En. 85 and the end of 1 En. 90 are not attested in the Qumran manuscripts, it is impossible to show from these fragments, which attest to the state of 1 Enoch from only one community around the third quarter of the second century BCE to the last third of the first century BCE,⁶¹ that the two visions were not already included together, provided they came from two different traditions to begin with.

The argument that the visions come from different traditions is also made on the basis that they have different respective functions. Tiller claims the “function of the *An[imal] Apoc[alypse]* seems to be to promote a certain political stance and to encourage those that already adhere to it. The function of the first dream-vision seems to be to legitimate the heirs of the Enochic traditions over against other possibly competing

⁵⁹ Tite, “Textual and Redactional Aspects,” 107.

⁶⁰ For translations and orthographical introductions to each of these fragments, see Milik, *Books of Enoch*. Cf. Davidson, 96. In what appears to be a typographical error, Tite, erroneously attributes the fragments of 4QEn^c to 4QEn^e.

⁶¹ Paleographers date 4QEn^c (4Q204) and 4QEn^d (4Q205) to the last third of the first century BCE, 4QEn^e (4Q206) to the first half of the first century BCE, and 4QEn^f (4Q207) to the third quarter of the second century BCE. See Flint, “Noncanonical Writings,” 96–97.

groups.”⁶² Putting aside the accuracy of Tiller’s view, his assessment about the respective functions of each vision carries with it the apparent assumption that they cannot address the same situation and have a unified aim. The political stance Tiller identifies in the *Animal Apocalypse* entails support for the violent resistance against Hellenization that characterized the Maccabean Revolt, which he contrasts with other stances, such as nonviolent resistance as represented in the story of Daniel who received the death penalty for openly maintaining loyalty to the Law, or other positions, such as compliance, flight, or inaction.⁶³ He concludes, “The *Animal Apocalypse*, being against all foreign domination of Israel and in support of Judas Maccabeus, would doubtless have been among the violent resistance to the new Hellenistic constitution.”⁶⁴

It is surprising that scholars have only seemed to consider the *Flood Vision* as belonging to another tradition rather than considering the possibility that it functions to create a coherent transition from the preceding books of 1 Enoch to the *Animal Apocalypse*. Since the *Animal Apocalypse* represents a different historical situation than the *Book of the Watchers*, which preceded it by some time, the way to effectively develop the corpus of 1 Enoch would be to *stage* the *Animal Apocalypse* as the second vision that follows the thematic bridge provided by the first. To make this point, I will use Tiller’s own words, who goes on to argue that the *Flood Vision*

alludes to and thereby incorporates many of the distinctive Enochic traditions: the course of the sun and moon and their regularity (83.11; cf. the *Astrological Book* and 2.1); the sin of the Watchers (84.4; cf. the *Book of the Watchers*); Enoch the intercessor (83.8, 10; 84; cf. 13.4–7); the destruction of the earth in judgment (*passim*). It appropriates these traditions as a legitimation of the heirs of the Enochic tradition by having Enoch intercede on behalf of a remnant which is characterized as Enoch’s posterity on earth (84.5), “the flesh of righteousness and

⁶² Tiller, *Commentary on the Animal Apocalypse*, 99.

⁶³ Tiller, *Commentary on the Animal Apocalypse*, 102–3.

⁶⁴ Tiller, *Commentary on the Animal Apocalypse*, 103.

uprightness,” and “a plant of the eternal seed” (84.6). Therefore, the first dream-vision sees the community that it represents as the righteous remnant for which Enoch intercedes, distinct from the rest of Israel.⁶⁵

This description shows a number of ways in which the *Flood Vision* contextualizes the *Book of Dreams* within 1 Enoch and sets the stage for the *Animal Apocalypse*. The typology of the Flood invokes the tradition of the Noah story, and the motifs of final judgment and the remnant constrain how the *Animal Apocalypse* is to be interpreted, since the *Animal Apocalypse* concludes with a selection of sheep that remained (akin to a remnant) at the time of the judgment that were being worshiped by all the other animals (90:30) before the last white bull (i.e., the Messiah) is born and all the animals are transformed into cattle (90:37). Such a possibility for understanding the relationship between the two visions challenges the consensus that the visions belong to separate traditions and speak to different situational contexts, yet it provides a coherent explanation for the addition of the *Book of Dreams* to the Enochic corpus that suggests a unified setting of the two visions.

Regardless of the accuracy of Tiller’s argument or my own re-evaluation of the evidence, what matters for the sake of this study is the literary form of 1 Enoch as it existed and as it was used in Jewish as well as Christian communities in the first century CE. From the discussion above, there is good reason to believe that the *Book of Dreams* existed in the first century in the form we know it from the later version of 1 Enoch, since for the *Animal Apocalypse* to maintain coherence in the Enochic corpus, the *Flood Vision* is necessary to provide a cohesive link.

⁶⁵ Tiller, *Commentary on the Animal Apocalypse*, 99.

We also know that 1 Enoch was a text known and used widely by Greek-speaking Christian communities throughout the first century. This knowledge is gathered in part from the quotation of 1 En. 1:9 in Jude 14–15, the Enochic material used in Revelation, and the reference to the “spirits in prison” in 1 Pet 3:19–22, which refers to the *Book of the Watchers*.⁶⁶ In light of all this, there is little reason not to assume that the version of 1 Enoch known among first-century Jewish and Christian communities contained the content of the *Book of Dreams* and occupied a prominent place in the heteroglossic backdrop of Luke’s audience. The next question, then, concerns the value orientations the *Book of Dreams* served to promote or demote in a first-century context, where it would have been interpreted anew and not necessarily with the same objects in mind as previous generations of interpreters in Judea where this tradition probably arose in response to Antiochus IV.⁶⁷ Therefore, I turn now to a summary of the two visions before considering in more detail the thematic elements and value orientations that share strong co-thematic ties with Peter’s visions in Acts 10.

Enoch’s First Vision: The Flood

The *Book of Dreams* relates two visions that the antediluvian patriarch, Enoch, has when he is a youth—that is, before he took a wife (83:2)—while staying in the house of his grandfather, Mahalalel. In the first of these visions, Enoch, while lying down, sees heaven being thrown down upon the earth and the earth being swallowed up in the great abyss (83:3–4). Mahalalel then interprets the vision as a valid prediction of the impending flood God will bring upon the earth as judgment for the sin of its inhabitants (83:7–9).

⁶⁶ See Westfall, “Relationship between the Resurrection,” 106–53.

⁶⁷ See Tiller, *Commentary on the Animal Apocalypse*, 101.

Enoch then prays to God, first blessing God and then seeking supplication for a human remnant that God would spare in the wake of his destructive judgment (83:10—84:6). His prayer is written down “for the generations of eternity” (83:10). David R. Jackson explains that this implies “an ongoing need for such a prayer in future manifestations of the paradigm.”⁶⁸

George Nickelsburg states, “The relevance of this narrative lies in its typology between the flood and the final judgment. . . . The narrative functions like the Noachic stories” that are narrated in 1 En. 106–7 and 65–67.⁶⁹ He goes on to explain, “The major tendency evident in this author’s reuse of earlier materials is an emphasis on elements that are appropriate to a fictive setting in Noachic times.”⁷⁰ However, a difference in this reuse of elements, such as with the plant of ever-enduring seed (10:3, 16; 84:6), is that the emphasis shifts from depicting the remnant as being saved from the sin of the angels (i.e., the Watchers) and the violence of the giants (see 1 En. 6–11; cf. Gen 6:1–4) to the wrath of God’s universal judgment.⁷¹ This modification, however, is still consistent with the backstory of 1 En. 6–11, where the revelation of forbidden secrets (see 7:1; 8:1–3; 9:8; 10:8) characterizes the essence of the angelic rebellion and was the cause of all subsequent defilement and violence. The significance in this change, however, as Nickelsburg sees it, is that it serves a function in its context as a complement to Enoch’s second vision. Supporting this, he writes,

Together they emphasize, each in its own way, the typology between the flood and the final judgement. In addition, they state what has not been said hitherto in the corpus with respect to the texts’ fictive setting. Already “in the days of Jared,” at the time of the angelic rebellion, the divine Judge was prepared to deal with sin.

⁶⁸ Jackson, *Enochic Judaism*, 36.

⁶⁹ Nickelsburg, *1 Enoch 1*, 347.

⁷⁰ Nickelsburg, *1 Enoch 1*, 347.

⁷¹ Nickelsburg, *1 Enoch 1*, 347.

The flood was waiting in the wings more than a millennium before it happened, and Enoch knew this. Moreover, in God's purview, revealed in the second dream vision, this primordial judgment long anticipated its antitype in the eschaton.⁷²

Enoch's first dream vision, according to Nickelsburg, is thus shaped from traditional material from the story of the Watcher's rebellion and the story of Noah "for the purpose of providing a companion piece to what is now the second dream vision,"⁷³ where the motifs of sin, judgment, and remnant are expanded through an allegory of Israel's history and future.

Enoch's Second Vision: The *Animal Apocalypse*

The *Animal Apocalypse* (1 En. 85–90), the second of Enoch's two visions in the *Book of Dreams*, is presented as an extended allegorical dream that begins with Adam as a white bull in 1 En. 85:3 and continues up to the Maccabean revolt (90:9–19), which is thought to be around the time when this portion of 1 Enoch was composed (ca. 165 BCE).⁷⁴ The vision, as the name indicates, is about animals—cattle, sheep, and various unclean and scavenging beasts and birds that prey on the sheep. Each type of animal has a historical referent that it symbolizes. The sheep in the story always represent Israel; the cattle symbolize different groups throughout the vision, including the pre-Israelite people from the time of Adam down to Noah, certain Shemites, and the restored humanity in the final stage of the vision; and the various beasts and birds throughout the vision represent the enemies of Israel, that is, the Gentile nations. The boars symbolize the Edomites and Amalekites, the wolves the Egyptians, the dogs the Philistines, the foxes the Ammonites,

⁷² Nickelsburg, *1 Enoch 1*, 347.

⁷³ Nickelsburg, *1 Enoch 1*, 347.

⁷⁴ However, Nickelsburg notes that an earlier version may date to the end of the third century or the beginning of the second century (*1 Enoch 1*, 8, 360–61).

the lions the Assyrians, the leopards the Babylonians, the hyenas the Syrians (?), the eagles the Macedonian Greeks, the vultures the Ptolemaic Egyptians, the ravens the Seleucid Syrians, and the kites are uncertain.⁷⁵ Other elements in the vision also function symbolically as well: the stars represent the Watchers, which play a substantial role in the earlier books of Enoch, and humans are angels, with the lone exception of the owner of the sheep, who represents God.⁷⁶

The vision is divided into three time periods: the distant past, the relative present,⁷⁷ and the eschatological future.⁷⁸ Each begins with a single patriarch, the first being Adam, then Noah, and finally an unnamed eschatological patriarch, all of whom are represented by a white bull. The first age begins with a white bull emerging from the earth (85:3), which then takes a female calf that then bears a black and a red calf. Little imagination is needed to realize that these refer to Adam and Eve and the birth of their first two sons, Cain and Abel. Jackson remarks that it is significant that “the events of Genesis 3 are completely omitted,” and that “the first sin of the *A[nimal] A[pocalypse]* is Cain’s murder of Abel.”⁷⁹ The significance of this feature for this study relates back to the discussion above where it was demonstrated that seeing the lists of animals in the creation story and the Noah story as one thematic formation conflates two traditions and problematizes the dialogical character of Peter’s vision. It is also clear from the outset

⁷⁵ See Bauckham, “James, Peter, and the Gentiles,” 106.

⁷⁶ Tiller, *Commentary on the Animal Apocalypse*, 3.

⁷⁷ This title is perhaps an oversimplification that verges on misrepresentation, as the second major historical period spans from the postdiluvian era to the final judgment, which the author saw as imminent.

⁷⁸ That the *Animal Apocalypse* is divided into three beginnings, which present the vision’s organizing principle of history, is argued by several Enochic scholars. See Dimant, “History According to the Vision,” 23; Nickelsburg, *1 Enoch 1*, 364–408; Tiller, *Commentary on the Animal Apocalypse*, 15–18.

⁷⁹ Jackson, *Enochic Judaism*, 37.

that colors serve as evaluative cyphers.⁸⁰ White is good; the bull representing Adam is unblemished, and during this age the white bulls, following the lineage of Seth until Isaac, are those singled out for divine approval. Black is bad; it is the color associated with Cain's figure, who murdered his brother, and all of the various unclean animals listed throughout the *Animal Apocalypse* descend from a black ancestor. Red is somewhere in between; Abel's figuration as the red bull is an inconsequential character, serving only to move the plot along as the object of the black bull's evil act.⁸¹

Also occurring in the first age, stars, symbolizing the Watchers, fall from the sky. The first of these represents Asael, who corrupts the cattle, and the stars that follow mate with the black cattle, who then bear elephants, camels, and donkeys, symbolizing the Gibborim, Nephilim, and Elioud—the three classes of giants. These offspring start a cycle of violence among the cattle.⁸² At the end of this age, seven white men, symbolizing angels from heaven, come to earth. Three of these accompany Enoch to heaven; three imprison the stars and cause the elephants, camels, and donkeys to fight amongst themselves; and one announces a mystery to a white bull, who symbolizes Noah, who then builds a boat to survive the flood along with three additional bulls, who represent Noah's three sons, Shem, Ham, and Japheth.

The second age begins following the Flood and continues to the final judgment. Of the three bulls that represent Noah's sons only the black one spawns other various kinds of predatory animals. The remainder of this age is characterized by all kinds of predatory animals killing and devouring the sheep who symbolize the nation of Israel. At

⁸⁰ Colors are used in other Old Testament passages in similar evaluative way to symbolize cleanliness. See Ps 51:7; Isa 1:18; Dan 7:9; Rev 17:4; 19:8, among other examples.

⁸¹ VanderKam, *Enoch*, 73.

⁸² See Tiller, *Commentary on the Animal Apocalypse*, 16.

the end of this age, a horned ram, who symbolizes Judas Maccabeus, leads the sheep into battle against the other animals. The sheep win the battle due to the intervention of the owner, who symbolizes God. Judgment of the stars and shepherds as well as the blind sheep follows, and they are all thrown into the abyss, leaving only the sheep who have sight. Following this is a time of peace.⁸³

The third age begins in 90:37–38 with the birth of a white bull. This white bull has no traditional referent like Adam and Noah from the previous eras. VanderKam refers to this figure as the Messiah and as a second Seth, as opposed to a second Adam, because this white bull, like the one symbolizing Seth, is said to be large.⁸⁴ The white bull brings the whole world under its dominion, and then all of the various unclean animals are transformed into white cattle, symbolizing a single race existing again in creation's original Edenic conditions.

The value orientations of this extended allegory are construed in a number of different ways. The *Animal Apocalypse* does not consistently attribute the violence the sheep experience to their own disobedience (symbolized by blindness; cf. 1 En. 89:41–42), but the *Flood Vision*, with its recapitulation of motifs from the *Book of the Watchers*, attests that God's response to cultic impurity is punishment through the forms of violence and exile/imprisonment. Nevertheless, the eschatological belief the *Book of Dreams* communicates—or *reveals*, as is more appropriate to the apocalyptic genre—is the message that despite harsh punishment for cultic impurity, God will restore humanity

⁸³ Tiller, *Commentary on the Animal Apocalypse*, 16–17. Another motif in the *Animal Apocalypse* based on contrastive opposition similar to that of black and white is sight and blindness. This motif is used to describe the sheep (Israel), where blindness or closed eyes is representative of Israel's disobedience and opens them up to being easily devoured by predators. For a recent article exploring the significance of this motif, see Assefa, "Animal Apocalypse," 61–69.

⁸⁴ VanderKam, *Enoch*, 84.

through a faithful remnant. Tiller, as discussed earlier, has also shown that the *Animal Apocalypse* promotes the violent response against the forces of Hellenization that characterized the Maccabean Revolt. The further away one removes the *Book of Dreams* from the situational context in and for which it was composed, the more it will lose the particularities of the way it was interpreted among its first readers and the more it will be interpreted according to the ways its thematic patterns orient to new situational contexts. For first-century CE Jewish and Christian communities, the stark distinctions between white and black, sight and blindness, and clean and unclean become the major motifs by which the value orientations of 1 Enoch as a living and literary text get identified and applied. One of these is more relevant than the others for the present study, and so I now turn to discuss Peter's vision according to its dialogical engagement with the value orientations of clean and unclean set forth in the *Animal Apocalypse* as it is contextualized in the *Book of Dreams* alongside the *Flood Vision*.

Peter's Vision, the *Book of Dreams* and Their Intertextual Relationship

In an essay discussing the Cornelius Story, Richard Bauckham observes that the *Animal Apocalypse* makes a striking "association between forbidden animals and Gentiles" and that "the account of the multiplication of the nations after the Flood is an interesting parallel to Peter's vision of 'all species of four-footed animals and reptiles and birds of the air' (Acts 10:12)."⁸⁵ If the above analysis shows anything, it is that Bauckham understates these parallels. To begin, he makes no further comment on any potential meaningful relationships that Peter's vision might share with this other text. He also does

⁸⁵ Bauckham, "James, Peter, and the Gentiles," 106.

not discuss the similarity in language that ties the list of animals in Peter's vision to the Noahic tradition (Bauckham's mention of the Flood is a reference to this event as it occurs in the *Animal Apocalypse*, not in the *Flood Vision*), which happens to be the tradition, as construed through the *Flood Vision*, that contextualizes the *Animal Apocalypse*. The list of animals in Peter's vision, which constitutes an intertextual thematic formation steeped in the Noahic tradition as shown above, with the accompanying thematic formation of clean and unclean animals as well as the symbolic extension of these animals to the nations, finds an unparalleled relationship with the *Book of Dreams*.

Moreover, there are a number of other co-thematic ties between Peter's vision and the *Book of Dreams* that need mentioning. First, apart from the fact that Peter and Enoch both experience visions, there is the element of heaven opening up and objects coming down from heaven in both sets of visions. The previous chapter's transitivity analysis revealed a contrast between the horizontal orientation of Cornelius's vision and the vertical language of Peter's vision, and this, at a minimum, contributes to orienting Peter's vision to Jewish apocalyptic literature, where the interaction between heaven and earth is a prevalent trope. But I argue that this element contributes to the more specific goal of orienting Peter's vision to the value orientations promoted or demoted by first-century interpretations of 1 Enoch, especially the *Book of Dreams* and the Noahic tradition therein. Second, a tenuous co-thematic tie, which would enhance but is in no way crucial to my argument, might also be observed in the role of the number three. Peter experiences his vision three times, and this may invoke the structure of the history of Israel with each of the three ages beginning with a white bull (i.e., a patriarch). Finally,

there is the cleansing of all the animals at the end of each set of visions. There are indeed significant parallels between the *Animal Apocalypse* and Peter's vision in the way this occurs, but there are also marked differences, and these will need to be evaluated for their dialogical function. Based on all of these co-thematic ties with the major features of the visions sharing apocalyptic symbolism and elements of the Noahic tradition, we can now consider the dialogical nature of these two texts in light of the value orientations they construe.

The first century saw great conflict between Jewish and Gentile Christians over issues related to Jewish purity codes. Jewish believers, who all would have sought to maintain adherence to the Mosaic Law, experienced tension over these issues as the book of Acts makes plain throughout, and especially in the Cornelius story (Acts 10:1—11:18), the Jerusalem Council (Acts 15:1–29), and when Jews accuse Paul of teaching against the Law (Acts 21:17–26). We also see the importance for Jews to maintain their purity in various Second Temple literary texts. The Noahic tradition plays no small role in Second Temple literature. In fact, it contributed to the maintenance of ethnic boundaries as evidenced in its uses in multiple Second Temple documents. Before focusing on its function in 1 Enoch, its thematic use to promote ethnic purity can be further established by identifying its role in another important text—the book of Jubilees. In the book of Jubilees, we find a rewritten account of the Noah story in which the terms of God's unconditional covenant with Noah to never again destroy the earth in a flood get revised as a conditional covenant bearing the stipulation that his people must maintain purity

under the Law of Moses,⁸⁶ and this entails Jews' total separation from Gentiles (Jub. 22:16–18). We also find in 1 Enoch that the Noah story was used to support the belief that salvation would ultimately come through a faithful remnant, as Enoch's prayer in 1 En. 84:5–6 following the vision of the Flood is answered in the final judgment episode at the end of the *Animal Apocalypse* (90:20–27). In 1 Enoch, following the symbolic events of the *Animal Apocalypse*, not all Israel will be saved but only those sheep who have sight. The blind sheep along with the stars and shepherds found to be sinners are all subjected to God's judgment and are thrown into the fiery abyss (90:24–27). After this, the sheep whose eyes are open are gathered to their new house (i.e., the new Jerusalem) where they are worshiped by all of the other unclean animals. Following this event, the white bull symbolizing the Messiah appears and transforms all of the unclean animals into white cattle. The conclusion to the *Animal Apocalypse* is worth reproducing here at length:

And I stood up to see, until that old house was folded up—and they removed all the pillars, and all the beams and ornaments of that house were folded up with it—and they removed it and put it in a place to the south of the land. And I saw until the Lord of the sheep brought a new house, larger and higher than that first one, and he erected it on the site of the first one that had been rolled up. And all its pillars were new, and its beams were new, and its ornaments were new and larger than (those of) the first one, the old one that he had removed. And all the sheep were within it. And I saw all the sheep that remained. And all the animals upon the earth and all the birds of heaven were falling down and worshiping those sheep and making petition to them and obeying them in every thing. . . . And all those sheep were white, and their wool was thick and pure. And all that had been destroyed and dispersed by all the wild beasts and all the birds of heaven were gathered in that house. And the Lord of the sheep rejoiced greatly because they were all good and had returned to that house. And I saw until they laid down that sword that had been given to the sheep; they brought it back to his house and sealed it up in the presence of the Lord. And all the sheep were enclosed in that house, but it did not contain them. And the eyes of all were opened, and they saw

⁸⁶ That Noah taught the same laws as Moses is discussed more fully in chapter 6 in the discussion of the Noahide laws, but cf. apGen 5:29 and T. Levi ar 10:10, which refer to a book of Noah that affirms this claim.

good things; and there was none among them that did not see. And I saw how that house was large and broad and very full. And I saw how a white bull was born, and its horns were large. And all the wild beasts and all the birds of heaven were afraid of it and made petition to it continually. And I saw until all their species were changed, and they all became white cattle (90:28–38a).⁸⁷

The major motifs of the *Animal Apocalypse*, including sight and blindness, white and black, clean/pure animals and unclean/impure animals, all coalesce here at the end of the vision in which salvation is attained as a result of the faithfulness of the remnant. The role of the white bull in transforming all the animals is accomplished only after the new house is built and all the other animals have submitted to the sheep.

There is an allying intertextual relationship between the book of Jubilees and 1 Enoch regarding their use of the Noahic tradition, which involves the matter of the separation of Jews and Gentiles. Their shared value orientation, however, is realized in different ways. The judgments regarding the moral impurity of the nations in the book of Jubilees in the re-telling of the Noah story overtly establishes the value position of remaining separated from them. This implies a negative view of showing hospitality towards Gentiles. In the book of Enoch, however, the Noahic tradition is contextualized in an apocalyptic genre, where the Jews (or Israelites) are symbolically represented by clean animals who suffer at the hands (or claws, talons, etc.) of unclean animals. However, the faithful remnant of sheep will experience the eventual transformation of all other blind, black, and unclean animals, which results in their reunification with the white sheep in the house. The necessity for separation until this time, however, is necessary to remain white and pure and, thus, part of the remnant. We thus see a consistency of the way the Noahic tradition was used in texts other than the book of Enoch, which supports

⁸⁷ The translation is from Nickelsburg, *1 Enoch 1*, 402.

the argument that this tradition and its concomitant value orientations would have held significant social capital among Jews in the first century.

There is too much evidence demonstrating the co-thematic ties between Peter's vision and the *Book of Dreams* to claim that this opposing relationship is accidental. Therefore, after exploring the various intertextual options for the proper backdrop of Peter's vision, finding that 1 Enoch's *Book of Dreams* shares the co-thematic elements of the foregrounded features in Peter's vision, and locating the value orientations of the *Book of Dreams* in light of its consistent use of the Noahic traditions with concurrent Jewish literary texts, a concluding argument can be made. Keeping in mind the consistency of the Noahic tradition in the Jewish literary texts discussed above, there is a striking contrast when we find that the intertextual relationship between Acts and 1 Enoch does not orient in the same manner as it does in the books of Jubilees and 1 Enoch. In fact, with some additional consideration of the value orientations of both texts in view and the construal of the manner in which Gentiles will in the end be brought back into the house of God, there is good reason to interpret Luke as actively subverting a certain value orientation of the *Book of Dreams*—namely, the belief about the eschatological transformation of the Gentiles resulting from the Jewish remnant's maintenance of its ethnic purity.

The strong value position to maintain purity is construed on the lips of Peter, who utters that nothing common or unclean has ever entered his mouth. The phrase, *κοινὸν καὶ ἀκάθαρτον*, as explained above, assumes the status of a thematic formation in Acts 10:1—11:18. Its status as an intertextual thematic formation is demonstrated by its collocation with the thematic list of animals and by the way that these two thematic formations relate

together in the culture in other texts that address similar value positions. That the *Animal Apocalypse*, with all the animals representing the Gentile nations, occupies central stage in the heteroglossic backdrop gives clear explanation for Peter's response.⁸⁸ As is apparent in Peter's use of language, he sees the systems of purity and holiness as bound up together in his effort to maintain purity. This is significant, since there is evidence (discussed above) in Second Temple literature that the profane status of Gentiles became conflated with the view that they were morally impure, including especially examples where the Noah story was used to promote this value position and prohibit the interaction of Jews with Gentiles. This value position is thus subverted in Peter's vision by the symbolic extension of animals to represent Gentiles along with the thematic formations that invoke the Noah tradition. Consequently, Peter's vision dialogically opposes the stance that Jews necessarily incur moral impurity from associating with Gentiles in the overt theological statement: "What God has made clean, you do not make common" (10:15b/11:9b).

In following the message of the *Book of Dreams*, a text that contextualizes the history of Israel and the Eschaton in light of the story of Noah, the importance in maintaining ethnic purity is essential for the preservation of the remnant through which

⁸⁸ Identifying the *Animal Apocalypse* as the decisive intertext of Peter's vision as well as the animals-as-nation trope characteristic of the Jewish apocalyptic visionary genre to which Peter's vision conforms challenges much previous scholarship on Acts, since Dibelius believed that Peter's vision originally addressed matters of Levitical dietary laws, and that Luke has redacted the material to make the vision about Jews' social contact with Gentiles. See Dibelius, *Studies in the Acts of the Apostles*, 111–12; Plunkett, "Ethnocentricity," 465–79; Conzelmann, *Acts of the Apostles*, 80–82; Wikenhauser, *Die Apostelgeschichte*, 120. François Bovon represents this view well when he states, "The vision of Peter (Acts 10:9–16), by itself and apart from the context, indicates, in my opinion, only one possible meaning. By this strange appearance, God orders Peter, and through him all Christians, to pass over the dietary prescriptions of the Law (Lev. 11) and to no longer distinguish pure animals from impure" ("Tradition and Redaction," 119).

salvation will come.⁸⁹ Based on the way the *Animal Apocalypse* ends, with the throwing of the stars, sinful shepherds, and the blinded sheep into the fiery abyss before the unclean animals are transformed by the last white bull, the only hope for the Jews in this allegory is made plain: they must maintain their purity. Between the two events of God's judgment and the transformation of the animals, there are also the events of the new house's construction—that is, the establishment of the New Jerusalem—and the gathering of all kinds of unclean animals to the new house to worship the sheep. Considering eschatological beliefs about Israel and the Messiah, we find yet another subversion of this important Jewish apocalyptic text in light of the theological statement that God has declared all animals—and, through symbolic extension, all people—clean. This subversion is that the Messiah has already come and not after the final judgment and triumph of the faithful remnant of Israel. Rather, God has given the same gift of repentance to the Gentiles who believe upon the Lord Jesus Christ (Acts 11:17–18). The “transformation” of the Gentiles from their unclean state challenges the view that salvation would result from the righteous few of Israel. This dialogically opposes the Jewish value position that their salvation is yet to be accomplished by means of their deliberate separation from Gentiles.

Accordingly, the intertextual relationship Luke establishes between the thematic patterns of Peter's vision and the *Book of Dreams* is one of dialogical opposition. Luke subverts the value orientations of the *Animal Apocalypse* by demonstrating that God has dissolved the distinctions of cultic purity along ethnic lines. Key to this subversion is the

⁸⁹ Nickelsburg's states the message of the *Animal Apocalypse* in very similar terms, though he does not consider the role that Enoch's first vision plays in the overall message of the *Book of Dreams* (*1 Enoch 1*, 355–56).

role that the Jews and the Messiah figure play in the *Animal Apocalypse*. In Enoch's eschatological vision, the pure and faithful remnant experience unprecedented prosperity; the Lord of the sheep builds them a new house, and so they become the object of worship of all the other animals. Related to this is that the final white bull, the Messiah, comes later and establishes dominion over all nations through fear, which results in their transformation into harmless cattle.⁹⁰ Luke subverts this eschatological vision in the course of narrating this episode. The idea that the Jews' would experience such sociopolitical elevation as a result of their ethnic purity and thereby become the object of the surrounding people's adoration is rejected in this episode in a couple of different ways. First, when Cornelius, a Gentile, attempts to fall down at Peter's feet and worship him, Peter immediately redirects him to stand up because he is merely a man (10:25–26). While it may seem that Peter is simply correcting Cornelius's attempt to worship him because it is only proper to worship God, when viewed in intertextual relation to the *Animal Apocalypse*, the belief that Gentiles would become the worshippers of the remnant of Israel is rejected. Second, this belief is also subverted because the ultimate result of all people "coming into the fold" of God's people in Enoch's vision finds its counterpart in God showing no partiality and declaring all peoples clean through Peter's

⁹⁰ Nickelsburg addresses two factors that seemingly exclude the possibility of the white bull as the Messiah. He writes, "First, the white bull is depicted as not doing anything, other than 'becoming' a leader and a large animal with large horns. He is not described as carrying out functions usually associated (in the scholarly mind?) with a messianic king, viz., military activity, ruling, and judging." But Nickelsburg corrects this perception: "This appraisal of the situation is somewhat misleading, however. The wild animals' reaction to the bull indicates that he does hold a position of authority, or at least power. That the bull does not wage war is a function of the transformation of the wild animals. They, like the sheep, become white [cattle], and so there is no longer enmity in the human race. The powers that threatened Israel have been completely and permanently eradicated. Finally, there is a contemporary analogy to this text in Daniel 7. The heavenly son of man receives the power to reign, all nations are said to be subservient to him, and because this is the permanent state of affairs, there is no need to describe him waging war or doing anything, for that matter" (*1 Enoch 1*, 406–7).

vision. The disparity is that in Peter's vision, this is accomplished when the Jews were experiencing no such status under the rule of the Roman Empire. The hope of the Jews sociopolitical future is thus undermined in Peter's vision. The Messiah plays no small role in this message as well. Whereas the white bull in the *Animal Apocalypse* emerges after the height of the sheep's prosperity as one who is the object of the other animals' fear and petition, Peter's vision is predicated on the fact that the Messiah has already come, and it is through "the good news of peace through Jesus Christ" that "every nation who fears him [God] and practices righteousness is acceptable to him" (Acts 10:35–36a). We find that Luke plays off the universalist portrayal of the Eschaton by explaining that God has offered the same gift of repentance to all, but it is not a result of a faithful remnant, who have maintained their purity and have become the object of worship of the nations, but rather because God is not one who shows favoritism and considers acceptable anyone who fears him and practices righteousness (Acts 10:34c–35).

This carries with it a new value orientation associated with the Noahic tradition at work in this intertextual complex. In Jewish literary texts, including the book of 1 Enoch as the most dialogically relevant text for Peter's vision, the Noahic tradition factors heavily in promoting the value of Jewish ethnic purity, which is tied to the theological belief that the Jews' prosperity is contingent upon remaining pure. We even see this tradition involved in the *Book of Dreams*, which contains an eschatological vision that ends symbolically with the conversion of the Gentile nations. Luke's engagement with this tradition, however, subverts the values and beliefs associated with Jewish ethnic purity in Peter's vision, where Peter received a message from a heavenly voice, comprised of the language of the Noahic tradition (i.e., lists of animals) along with

Jewish apocalyptic tropes (i.e., animals symbolizing nations and the interaction between heaven and earth) that overturns the status of Gentiles as impure and promotes the value position of hospitality between Jews and Gentiles.

Conclusion

The linguistic stylistic analysis of Acts 10:1—11:18 of the last two chapters has revealed much about this episode in Acts and Luke’s literary aims to negotiate certain values and beliefs at risk in his social environment. In this chapter’s intertextual thematic analysis, attention was primarily paid to the foregrounded patternings discovered in the transitivity analysis of chapter 3 that were defamiliarized in such a way that they required additional interpretation so that they could be understood coherently with other foregrounded elements, including the value of hospitality and the belief of the impartiality of God. These patternings were shown to function in a particular direction that required more attention to be given to Peter’s vision and the foregrounded elements it construed as a result of its contrasts with Cornelius’s vision as well as the deviations it created as a result of its own redundancy in the narrative. The argument was made that Peter’s vision contains two central thematic formations involving the phrase *κοινὸν καὶ ἀκάθαρτον* (“profane/common and impure/unclean”) and the list of animals. The collocation of these two thematic formations identified the intertextual thematic formation Luke dialogically engages in his narrative—the tradition of Noah as found in Second Temple Jewish literary texts, in which both of these thematic formations get used to promote the value position of maintaining Israel’s moral purity by means of avoiding interaction with Gentiles.

Luke's use of this intertextual thematic formation is also contextualized by the genre of Jewish apocalyptic visions, resulting in 1 Enoch's *Book of Dreams* being the principal text Luke invokes as it contains not only the same thematic formations as Peter's vision, but also uses the Noahic tradition and the apocalyptic visionary genre trope of symbolizing animals as nations—the same trope used in Peter's vision—along with a number of other secondary co-thematic ties. Based on an assessment of the value orientations of the *Book of Dreams*, it was determined that Luke attempted to subvert—that is, to oppose—value positions representative of the Noahic tradition as seen especially in 1 Enoch, including a stance against the social isolation of Jews from Gentiles as the necessary measure to maintain their moral purity as well as the belief that the Jews would see the rise of a new Jerusalem and the subordination of the nations to a faithful remnant of Israel prior to the work of the Messiah who would restore the earth to its prediluvian Edenic conditions.

The value orientations of Peter's vision thus seek to promote the unity of Jewish and Gentile believers in the church in a manner that would have negotiating power over wavering Jewish believers, who may have been susceptible to distancing themselves from Gentile believers for fear of becoming impure. This is the best explanation, I argue, regarding the context of situation of the composition of the books of Acts; it consisted of a Jewish constituency who would have recognized the value orientations of the intertextual thematic formations of this episode. Since the value orientations are coded to Jewish listeners and in opposition to Jewish cultic values, it stands to reason that the context of situation, in Luke's mind, called for efforts to reorient their values and beliefs regarding purity codes so that the overt value position of hospitality between Jews and

Gentiles could be maintained in the believing community or communities to which Luke wrote. The additional foregrounded patternings in the Cornelius story that promote Jewish hospitality of Gentiles and table fellowship thus make the value orientations of the Cornelius story emphatically clear to the Jewish believer. However, Luke apparently did not consider this one episode sufficient to communicate the full message of this theme. The full communion of Jewish and Gentile believers entails more than their coming together over meals but includes larger questions about the Law. The patterns of redundancy of this episode are thus carried forward in Acts to the Jerusalem Council, which is the focus of the following chapters.

CHAPTER 5:
THE JERUSALEM COUNCIL AND PAUL'S ALLEGED APOSTASY:
A TRANSITIVITY ANALYSIS OF ACTS 15:1–29 AND 21:17–25

Introduction

The stylistic analysis of the patterns of repetition that began with the so-called Cornelius story in Acts 10:1—11:18 lead now to the Jerusalem Council episode at Acts 15, where one major strand of repetitive elements comes to its end while another begins and is carried forward to complete one of the major themes in the book of Acts. Peter's reintroduction in the narrative at Acts 15 and his summary of the events from the Cornelius story link the episode of Peter's vision to the Jerusalem Council episode in a significant way. Put more precisely, the aim of this recapitulation is to create a textual link that brings to bear the symbolically articulated elements of this earlier episode on the Jerusalem Council, which helps both to develop and clarify the theme.

At first glance, the repetition of the four abstentions issued in the Apostolic Decree, twice in the account of the Jerusalem Council and again at Acts 21:25 after Paul's return to Jerusalem, might not appear to be stylistically motivated. Upon further linguistic investigation, however, the recurrence of the Apostolic Decree, in fact, realizes a pivotal instance of defamiliarization and completes a major strand of stylistic patternings in the book of Acts. In bringing this strand to its completion, the Apostolic Decree plays a central role in symbolically articulating one of Acts' major themes. This instance of defamiliarization, however, does not symbolically articulate Luke's message

alone but cooperates with numerous patternings of foregrounded elements to clarify the relevant components of Luke’s message, to identify the particular voices Luke engages in his social environment, and to establish the value positions that he wishes for his audience to adopt and reject.

Over the course of this chapter and the next, the full meaning of Luke’s message based on the major strands of repetition traced throughout this study will be explained. In like manner as the two previous chapters, the same linguistic stylistic model will be applied to Acts 15:1–29 and 21:17–25, first, in this chapter, with an analysis focused mainly on transitivity patterns and other ideational features, and then followed in the next chapter with an intertextual thematic analysis of thematic formations. Attention will now turn to mapping and assessing the transitivity structure of Acts 15:1–29 and 21:17–25.

Paul and Barnabas Commissioned to Go to Jerusalem (Acts 15:1–5)

Transitivity Structure¹

The first clause of Acts 15 begins a new pericope with the introduction of a new participant, *τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας* (“certain ones from Judea”), functioning in the role of sayer of the verbal process *ἐδίδασκον* (“were teaching”). The complement *τοὺς ἀδελφούς* (“the brothers”) fills the role of the receiver in the clause, and the verbiage consists of the two following clauses (cc. 2–3/v. 1b–c). The verbiage is projected as a quotation and provides the content of the teaching of those from Judea. The quotation begins in clause 2 (v. 15:1b) with a secondary clause syntactically dependent on the

¹ The ascribed clause numbers in this chapter follow the tabulations provided in Appendix 2 for Acts 15:1–29 and Appendix 3 for 21:17–25.

following clause (c. 3/v. 1b), since the conjunction *ἐάν* opens the protasis of a third-class condition. Clause 2 is material in type; the goal is implicit in the second-person process *περιτμηθήτε* (“you are circumcised”), for which there is no expressed actor to indicate the agency of the passive verb. The circumstantial *τῷ ἔθει τῷ Μωϋσέως* (“according to the custom of Moses”) expresses manner: quality. The next clause, (c. 3/v. 1c), shifts the discourse back to the primary information level, where the same implicit entity remains the goal of the second-person material process *δύνασθε σωθῆναι* (“you are able to be saved”).

Clause 4 (v. 2a) begins a new clause-complex and functions at the secondary information level, being dependent on the following clause, since the genitive absolute *γενομένης* is best interpreted temporally in relation to the dative adjunct *τῷ Παύλῳ καὶ τῷ Βαρναβᾷ*.² The process *γίνομαι* situates experientially on the border between the material and existential categories, in much the same way that the verbs “happen” and “become” in English occupy the space where these two categories can become blended.³ Here, there are two good reasons to interpret *γενομένης* as leaning more towards the existential type. First, the focus is on the fact that there *was* “no small dissension or debate” (*στάσεως καὶ ζητήσεως οὐκ ὀλίγης*) rather than on the material unfolding of a process, such as debating, which is nominalized here through ideational metaphor as two nominals (*στάσεως καὶ ζητήσεως*).⁴ Second, while material processes do not require two participants, existential

² See Porter, *Idioms*, 183–84.

³ See Halliday, *Introduction to Functional Grammar*, 216.

⁴ As theorized in SFL, ideational grammatical metaphor involves a re-mapping between meanings (i.e., semantics) and the typical wordings that express those meanings (i.e., lexicogrammar). The use of the term *typical* here is synonymous with Halliday’s use of the term *congruent* or *non-metaphorical*. For example, a process is typically construed grammatically with a verb, and so the clause *He suggested a few revisions to the essay* would be congruent, since the process *suggested* is realized by a verb. A

processes, according to the “grammar” of transitivity, can only have one participant, and clause 4 (v. 2a) is structured in such a way that only one participant is grammatically possible. Thus, the word group *στάσεως και ζητήσεως οὐκ ὀλίγης* fills the role of the existent, and the adjuncts *τῷ Παύλῳ και τῷ Βαρναβᾷ* (“after Paul and Barnabas”) and *πρὸς αὐτούς* (“with them”) express the circumstances of location: time and accompaniment, respectively. The next clause shifts to the primary information level (c. 5/v. 2b). The implied actor of the material process *ἔταξαν* (“they appointed”) is *οἱ ἀδελφοί* (“the brothers”), though it is not stylistically insignificant that the actor is not explicitly realized. The goal of the process is the rather complex complement *ἀναβαίνειν Παῦλον και Βαρναβᾶν και τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους και πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου* (“Paul and Barnabas and certain others from them to go up to the apostles and elders in Jerusalem concerning this debate”).

The remaining clauses of this pericope function at the primary information level. The discourse continues in clause 6 (v. 3a) with the conjunction *μὲν οὖν*, indicating a logico-semantic relationship of consecutive action but also creating a textual transition to the next clause-complex.⁵ The pronoun *οἱ*, referring to “Paul and Barnabas and certain others from them,” fills the role of actor of the material process *διήρχοντο* (“they passed

metaphorized expression of this clause, however, is realized when the process is not expressed with a verb but with a noun, thus making the process into a thing: *His suggestion was to make a few revisions to the essay*. This second example is non-congruent or atypical according to Halliday, since the process has been nominalized and the clause reconstrued as a relational clause rather than a verbal clause. On the linguistic phenomenon of nominalization and ideational grammatical metaphor, see Halliday, *Halliday's Introduction to Functional Grammar*, 707–15; Halliday, “Grammatical Metaphor”; Thompson, *Introducing Functional Grammar*, 225–27; Ravelli, “Grammatical Metaphor”; Heyvaert, “Nominalization as Grammatical Metaphor.” For examples of ideational grammatical metaphor theory applied to New Testament Greek, see Cirafesi, “ἔχειν πίστιν in Hellenistic Greek”; Fewster, *Creation Language*, 73–93.

⁵ See Porter, *Idioms*, 212, who refers to Moule, *Idiom Book*, 162–63, and Levinsohn, *Textual Connections*, 137–50, for explanation of the use of *μὲν οὖν*.

through”) with τήν τε Φοινίκην καὶ Σαμάρειαν (“both Phoenicia and Samaria”) expressing the scope of the process. The first circumstance, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας (“being sent by the church”), construes cause: behalf, while the second, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν (“reporting the conversion of the Gentiles”) construes the manner: quality in which they travelled. The same entity, “Paul and Barnabas and certain others from them,” remains the implied grammatical subject of the next three clauses. The first of these (c. 7/v. 3b) is another material clause, with ἐποίουν (“they made”) in the slot of the process, χαρὰν μεγάλην (“great joy”) functioning as the goal, and πᾶσιν τοῖς ἀδελφοῖς (“all of the brothers”) as the recipient. The second clause (c. 8/v. 4a) is also material and construes an adversative logico-semantic relationship with the previous clause by means of the conjunction δέ. The adversative relationship is contextually conditioned as a result of the contrast created in the narrative between those in Jerusalem and those outside Jerusalem. Moreover, the adversative relationship sets up the reversal of roles, in which Paul, Barnabas, and his companions, are implicitly made the goal of the process παρεδέχθησαν (“they were received”), a passive form in which the actor is construed through specified agency: ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων (“by the church and the apostles and the elders”).⁶ The third (c. 8/v. 4a) is a verbal clause, making Paul, Barnabas, and their companions the implied sayer of the process ἀνήγγειλαν (“they reported”). The verbiage, ὅσα ὁ θεὸς ἐποίησεν μετ’ αὐτῶν (“as much as God had done with them”), is structured as a complement and is thus paraphrased rather than projected.

⁶ See Porter, *Idioms*, 64–65.

The final three clauses of this pericope are all material clauses. The actor changes in the first of these (c. 10/v. 5a) to *τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες* (“certain believers from the sect of the Pharisees”). The process, *ἔξανέστησαν* (“they stood up”), is modified by the participle *λέγοντες* (“saying”), a circumstance expressing manner: quality, but also functioning to project direct discourse. The projected speech consists of the next two clauses, but, since it is introduced by means of participle that is rank-shifted down and so functions as an adjunct, the verbal process is not factored into the transitivity structure at the level of the clause. The entity speaking in direct speech, however, is the believers from the sect of the Pharisees. In clause 11 (v. 5b), the only participant is *αὐτούς* (“them”), functioning as the goal of the material process *δεῖ περιτέμνειν* (“it is necessary to be circumcised”), realized as a catenative construction. The next clause (c. 12/v. 5c) requires that *δεῖ* be “read down” because of the coordinated infinitives *περιτέμνειν* and *παραγγέλλειν* in adjacent paratactic clauses. Thus, the infinitive in clause 12 (v.5c) functions in like manner as the process of the previous clause with the material process *παραγγέλλειν* (“[it is necessary] to command”), where context supplies the modal element. The only explicit participant is *τηρεῖν τὸν νόμον Μωϋσέως* (“to keep the Law of Moses”), which fills the role of the scope. However, context requires that *αὐτούς* be understood as the unexpressed goal of the process.

Assessment

The first pericope of Acts 15 consists of twelve clauses, ten of which function at the primary information level, while two function at the secondary. The secondary clauses, contrasting with the typical pattern of narrating the beginning of this episode at the

primary level, deserve consideration for the ideational topics they foreground. These include the practice of circumcision—a process that is marked due to the passive voice—according to the custom of Moses and the issue of dissension. Circumcision and the Law of Moses were the identity markers of God’s chosen people in the first century. Scot McKnight explains that circumcision was “the ritual that separated the Jew from the Gentile, and therefore it would have been the act that permitted the would-be convert to cross the boundary and enter the community.”⁷ From a Jewish perspective, Simon Butticaaz further explains the magnitude of the issue of permitting Gentiles into the community of God without first undergoing this ritual: “By raising the sensitive matter of circumcision, the Pharisees of Acts 15 accordingly move the issue of the salvation of pagans on to the level of social identity. . . . Annulling them [i.e., circumcision and Torah] was, purely and simply, tantamount to erasing the boundaries of the Chosen People and absorbing them into their pagan environment.”⁸ The tactic features of this pericope thus foreground the topic of the social identity of the People of God.

Nine of the clauses are also material clauses, while one clause construes an existential process and the remaining two express verbal processes. To make use of the concept of foregrounding from its original meaning in the visual arts, material clauses appear to establish a background by which the couple of other kinds of clauses realized in this pericope can be brought into relief. It appears that verbal clauses, even in the short span of these initial twelve clauses (five verses), take on significance. In this pericope, there are two sets of entities that assume the role of a sayer: *τινες κατελθόντες ἀπὸ τῆς*

⁷ McKnight, *Light among the Gentiles*, 82.

⁸ Butticaaz, “Acts 15,” 120–21. Cf. Pesch, *Apostelgeschichte*, 2:75n9, who describes the matter here as belonging to the social dimension of salvation, a requirement of which is belonging to the people of God, which is only possible by being circumcised. See also Deines, “Aposteldekret,” 356.

Ἰουδαίας (“certain ones who came down from Judea”) and Παῦλος καὶ Βαρναβᾶς καὶ τινες ἄλλοι ἐξ αὐτῶν (“Paul and Barnabas and certain others from them”). These two sayers represent two opposing voices or value positions in the narrative; one advocates for “judaizing” Gentile converts to Christianity while the other reports what God has done among the Gentiles apart from the Mosaic Law. A third entity, τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες (“certain believers from the sect of the Pharisees”), is the source of reported speech and aligns ideologically with the first sayer, but since it situates outside the transitivity structure of the clause, the two sayers mentioned above can be experientially understood as the two entities whose voices are set at contrast, since verbal clauses invite additional interpretation due to the patternings of clause types in this pericope. That the two sayers of this group of clauses are indeed set at contrast is stylistically reinforced by the lone existential clause of the pericope, which foregrounds the topic of dissension and debate between two opposing groups at the outset of this episode.

A majority of the clauses in this first pericope do not construe circumstances. Only five of the twelve express circumstantial information, and the significance of λέγοντες has already been indicated as a backgrounding feature so that a contrast between the two verbal clauses of this pericope can be neatly contrasted. Since the lone existential clause (c. 4/v. 2a) can grammatically only have one participant, the circumstances function to introduce other entities relevant to the content but not necessarily to contribute to the foregrounding of the clause, which is accomplished by means of clause type and its location at the secondary information level of the discourse. This leaves only three clauses about which something can be said about circumstances. These

circumstantials answer who sent Paul, Barnabas, and their companions to Jerusalem—the church at Antioch—how they traveled, and when they were received by the church and the apostles and elders in Jerusalem. Since no patterns emerge, it is best to understand the role of circumstances in this pericope as contributing principally to the staging of the episode.

Peter’s Speech (15:6–11)

Transitivity Structure

The next pericope shifts the focus of the narrative again to Peter, who makes another speech. This pericope consists of the next twelve clauses (cc. 13–24/vv. 6–11). The first of these (c. 13/v. 6) is an independent clause and changes the grammatical subject to οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι (“the apostles and the elders”), which fills the role of actor of the material process *συνήχθησαν* (“gathered together”).⁹ The adjunct *ἰδεῖν περὶ τοῦ λόγου τούτου* (“to see about this matter”) expresses a circumstance of cause: purpose. The second clause (c. 14/v. 7a) functions at the secondary information level, dependent on the following clause, since the genitive absolute *γενομένης* is best understood as temporal—“after there had been . . .” The clause is existential in type with the nominal group *πολλῆς ζητήσεως* (“much debate”) filling the role of the existent. Clause 15 (v. 7b) shifts the discourse back to the primary level and re-introduces Peter into the narrative as the

⁹ The verb *συνήχθησαν* follows a pattern found in some verbs where the *θη* passive infix is used in aorist forms with middle uses of the verb. While passive in form, this verb is best interpreted as having a middle meaning where the grammatical subject is understood as being involved in the process. See Caragounis, *Development of Greek*, 153, who explains that around the time the New Testament was written, the passive form, which was overtaking the middle, could function as either middle or passive in meaning. Decker, however, believes that rather than taking such aorist forms as passive in form but middle in meaning, the *θη* infix should be considered a true middle form (*Reading Koine Greek*, 283). Cf. Mathewson and Emig, *Intermediate Greek Grammar*, 152.

grammatical subject of the clause. He assumes the role of sayer of the verbal process *εἶπεν* (“he said”). The adjunct *πρὸς αὐτούς* (“to them”) fills the role of the receiver, referring to the apostles and elders, and the verbiage consists of a quotation spanning the next nine clauses (cc. 16–24/vv. 7c–11b). There is one circumstance of manner: quality expressed in the participle *ἀναστάς* (“rising”), which is rank-shifted here to function as an adjunct.

Peter’s speech begins with its first clause (c. 16/v. 7c) at the primary information level construing the first mental clause of the episode. The clause begins with Peter addressing the apostles and elders as *ἄνδρες ἀδελφοί* (literally, “men brothers”), which is best labelled as a simple “participant” in accordance with its peripheral status in the transitivity structure of the clause. The second-person plural pronoun *ὕμεῖς* (“you”) fills the role of senser of the mental process *ἐπίστασθε* (“you know”). Clause 17 (v. 7d), a content clause introduced with *ὅτι*, shifts the discourse to the secondary information level and construes a behavioral clause with *ὁ θεός* in the role of the behavior of the process *ἐξελέξατο* (“he chose”). This clause is taken as behavioral, since it construes the internal world of God’s mind but has a direct effect on the object of the process, situating it experientially between a mental and material process. The word group *διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι* (“the Gentiles to hear by my mouth the word of the Gospel and to believe”) is the phenomenon of the process, with the adjunct *ἀφ’ ἡμερῶν ἀρχαίων ἐν ὑμῖν* (“from the beginning days among us”) providing the circumstantial information of location: time. Clause 18 (v. 8a) is a primary verbal clause with *ὁ καρδιογνώστης θεός* (“the knower of hearts God”) as sayer of the process

ἐμαρτύρησεν (“he testified”) and αὐτοῖς (“to them”) as the receiver of the process. The adjunct δούς τὸ πνεῦμα τὸ ἅγιον (“by giving the Holy Spirit”) expresses a circumstance of manner: means. The discourse then shifts back to the secondary level with the verb-less clause καθὼς καὶ ἡμῖν (“just as also to you”) (c. 19/v. 8b), where ἡμῖν is an undifferentiated participant, though the dependency on the previous clause (c. 18/v. 8a) and the logico-semantic relationship realized by καθὼς indicate that the apostles and elders, comparatively, were also given the Holy Spirit. The next clause (c. 20/v. 9) is a primary clause that is probably best categorized as behavioral, as it situates on the border between material and mental. The process διέκρινεν (“he distinguished”), while indicating the internal world of God’s perception, has a direct effect on the external world in determining the status of Gentiles in relation to Jews before God. Thus, God is a behavior, and the phenomenon is filled by the complement οὐθέν (“nothing”). There are two circumstantials modifying the process. These are the adjuncts μεταξύ ἡμῶν τε καὶ αὐτῶν (“between us and them”), expressing location: space, and τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν (“having cleansed their hearts in faith”), expressing cause: reason.

Based on his explanation of what God has done among the Gentiles, Peter then moves to draw a conclusion with the inferential conjunction οὖν (“therefore”). Textually, this next clause (c. 21/v. 10a) begins a clause-complex at the primary information level and realizes a question, which is completed in the next clause. The process of the clause, πειράζετε (“you test”), is material, with ὑμεῖς (“you”) being the implicit actor. The complement τὸν θεόν fills the role of the goal, and the three circumstantials, νῦν (“now”), τί (“why”), and ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν (“by placing a yoke upon

the necks of the disciples”), construe location: time, cause: reason, and manner: means, respectively. Clause 22 (v. 10b) is a relative clause and shifts the discourse to the secondary level. The relative pronoun *ὃν* (“which”) fills the role of scope of the material process *ἰσχύσαμεν βαστάσαι* (“we have been able to bear”), with *οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς* (“neither our fathers nor us”) functioning as the actor, where the *οὔτε . . . οὔτε* construction negates the process for both the fathers as well as the apostles and elders (Peter, here, includes himself with his addressees).

The final two clauses of Peter’s speech are primary clauses. Peter continues in the first-person plural in clause (c. 23/v. 11a); the pronoun *ἡμεῖς* (“we”) is the senser of the mental process *πιστεύομεν* (“we believe”). The phenomenon of the process is filled by the passive infinitive *σωθῆναι* (“to be saved”), and the adjunct *διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ* (“through the grace of the Lord Jesus”) provides the circumstantial information of manner: means. Peter’s speech then ends with a verbless clause (c. 24/v. 11b): *καθ’ ὃν τρόπον κακέῖνοι* (“according to the same manner as these”), where the nominal group *κακέῖνοι* refers to the Gentiles and functions as an undifferentiated participant, accompanied by the circumstance *καθ’ ὃν τρόπον* (“according to the same manner”), expressing manner: means.

Assessment

This pericope, consisting of twelve clauses, construes a diverse and concentrated array of participants, process types, and circumstances. The information is also divided so that a third of the twelve clauses function at the secondary information level. There are seven distinct participants that fill the slot of grammatical subject. These seven participants

participate in five of the six possible process types (only relational clauses are absent in this pericope). Two of the clauses are also verbless. Two thirds (eight) of the clauses express circumstantial information, and within these there are eleven circumstantials and six distinct circumstance types represented. This pericope is thus one of the most heterogenous sections of text discussed thus far in this study, but even with the degree of difference in these twelve clauses, there are still some important patternings that are carried forward from previous portions of the narrative or that begin to emerge for the first time.

The first observation to make regarding process types has to do with the only existential clause of this pericope. There is a structural parallel created between clause 14 (v. 7a) and clause 4 (v. 2a) in that both are the only existential clause in their respective pericope, they both function at the secondary information level, and they both grammaticalize their processes as genitive absolutes. Genitive absolutes are marked grammatical choices in their own right, but since these are also the only genitive absolutes of both pericopae, they have consistent prominent status. Moreover, that their prominence is motivated is realized not only through structural/grammatical parallelism but also through lexical parallelism. The same participle, *γενομένης*, is used in both instances, and both clauses address the topic of dissension/debate, the debate being over the same matter: whether it is necessary to require Gentile believers to be circumcised and to keep the Law of Moses (v. 5). Consequently, these patterns of repetition foreground the existence of debate over the matter of circumcision and keeping the Mosaic Law, making this feature relevant to the theme of the text.

Certain value orientations regarding the matter of debate over the Law have already been established earlier in the narrative—namely, in the Cornelius episode—which Luke clearly leads the reader to recall with the re-entry of Peter in the narrative, who has been absent for some length of text before Acts 15. As an entity, Peter, when not subsumed in the collective group of apostles and elders, is only cast in the participant role of a sayer. The significance of his role at the Jerusalem Council is not stylistically based on the dynamics of his participant profile in the way it is in the Cornelius story, where Peter is shown to be the foregrounded character due to being consistently portrayed as more dynamic than Cornelius (see chapter 3 above). The significance of Peter’s brief role in Acts 15 is stylistically indicated by the repetition of certain thematic features of the Cornelius episode that are recapitulated in Peter’s speech. God’s instruction to Peter to deliver the gospel to the Gentiles (c. 17/v. 7d), the giving of the Holy Spirit to the Gentiles (c. 18/v. 8a), and the notion of cleansing with reference to the Gentiles (c. 20/v. 9) all resurface in Peter’s speech. It also so happens that these thematic features recur in the three clauses in which God is the grammatical subject. In two of these clauses, God functions as a behavior—the only behavioral clauses in the episode thus far—and in the third he is the sayer, making God, along with Peter, one of two sayers in this pericope. Another feature carried forward from the Cornelius episode is the vertical language that is so characteristic of Peter’s character; the participle *ἀναστὰς* (“rising”), functioning as a circumstance of manner: quality, which is used of Peter again and again in Acts 10–11 to set Peter at contrast with the “horizontal” features associated with Cornelius, shows that Peter’s role in the narrative remains consistent. Taken all together, Peter’s speech functions as its own repetition of events in the Cornelius episode as a recapitulation of

Acts 10:1—11:18. The difference to consider, however, is not whether God has admitted Gentiles into the people of God by declaring them clean. That value orientation has already been established. The matter here is not about moral purity regarding Jews' association with Gentile believers. Rather, the topic of Acts 15 shifts the message of Peter's experience to speak to a different set of situational variables: the matter of whether Gentile believers must be circumcised and follow the Law of Moses. The debate regards not *whether* Gentiles can be admitted into the community of believers, but *how* they can be admitted. Since the value orientations of the Cornelius story are recapitulated at the beginning of the Jerusalem Council episode, it is proper to assume that the message symbolically articulated in the prior stage of the narrative bears relevance for how the question regarding circumcision and the Law is to be answered at this stage. However, conclusions as to what this relevance entails needs to be presently suspended until all of the relevant foregrounded features can be brought into collective focus.

The other primary entity involved in this pericope is "the apostles and elders." It is important to note that this entity, which is a composition of individuals, varies in this episode with respect to its inclusion of Peter. "The apostles and elders" includes Peter when Peter uses first-person plural in clause 22 (v. 10b), but excludes Peter when they are the receiver of Peter's verbiage in clause 15 (v. 7b) and when Peter uses second person in clauses 16 (v. 7c), 19 (v. 8b), and 21 (v. 10a) to refer to them apart from himself. However, Peter would also apparently be included with the apostles and elders in clause 13 (v. 6), although he has not been explicitly mentioned in the pericope at this point. The apostles and elders only participate as grammatical subjects in material and mental clauses. Their involvement is integral to the ongoing situation, but even though

they are frequently mentioned, they do less in terms of effecting change in the situation than Peter and especially God. However, one prominent clause in which the apostles and elders (excluding Peter) function as the actor is clause 21 (v. 10a). There are a number of semantic and grammatical differences that contribute to this clause's prominence. First, God's ideational role changes as his grammatical role shifts from subject (cc. 17, 18, 20/vv. 7d, 8a, 9) to that of the complement, thus becoming the goal of the clause. Moreover, this clause contains more circumstantials (three) than any clause up to this point in the episode, and it also introduces the first question (signaled grammatically with the interrogative pronoun $\tau\acute{\iota}$). Since there are several patterns displaying prominence, it is reasonable to interpret this clause as foregrounded. Peter's challenge to the apostles and elders, then, of putting God to the test and placing a yoke on the necks of the Gentiles, thus symbolically articulates some element of the theme, and the value orientation of the narrative is unmistakable given Peter's role up to this point in Acts. In other words, that Gentiles should not be made to follow the Mosaic Law factors in some way to Luke's message for his audience. The way this value position addresses Luke's context of situation, however, will need to be delayed as there is still much of this episode left to consider.

James's Speech (15:12–21)

Transitivity Structure

The next pericope begins with a change of subject as the entities present at the council react to Peter's speech. The logico-semantic development that opens a new clause-complex as well as a new pericope is indicated by the conjunction $\delta\acute{\epsilon}$. This first clause,

clause 25 (v. 12), functions at the primary level and construes the behavioral process *ἔσίγησεν* (“they were silent”) with *πᾶν τὸ πλῆθος* (“the whole multitude”) filling the role of the behavior. Continuing at the primary information level, the whole multitude remains the implied subject in the next clause (c. 26/v. 12b) and so the unexpressed sener of the mental process *ἤκουον* (“they heard”). The slot of the phenomenon is filled by the complement *Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι’ αὐτῶν* (“Barnabas and Paul as they explained as many signs and wonders God had done among the Gentiles through them”), bringing Barnabas and Paul back into the focus of narrative, who have not been construed as active participants since before Peter’s speech.

The next clause (c. 27/v. 13a), remaining at the primary level, introduces James into the episode for the first time. His participant role is that of a sayer of the verbal process *ἀπεκρίθη* (“he answered”). The verbiage of James’s projected speech spans from clause 28 (v. 13b) to the end of the pericope at clause 41 (v. 21). The two circumstances of the clause, *μετὰ τὸ σιγῆσαι αὐτούς* (“after they had been silent”) and *λέγων* (“saying”), express location: time and manner: means, respectively. James’s speech begins with the same address as that of Peter: *ἄνδρες ἀδελφοί* (literally, “men brothers”) (c. 28/v. 13b), which functions as a peripheral participant in the clause. The predicator, being second-person plural, carries forward the entity represented by “men brothers”—the apostles and elders—as the implied sener of the mental process *ἀκούσατέ* (“you listen”), the first imperative verb of the episode. James, then, refers to himself (*μου*) as the phenomenon.

Clause 29 (v. 14a) has Simeon (*Συμεών*) filling the role of sayer of the verbal process *ἐξηγήσατο* (“he explained”). While Simeon refers to the same entity as Peter, the

use of his Hebrew name¹⁰ casts him as a different participant with respect to the transitivity structure of the episode. Simeon's projected speech is structured as a report (i.e., indirect discourse), introduced by the subordinating conjunction *καθώς*, and so the verbiage is grammaticalized as its own clause (c. 30/v. 14b) and consists of its own process. The process type is mental; God (*ὁ θεός*) is cast in the role of sayer of the process *ἐπεσκέψατο* ("he was concerned"). A circumstance of location: time is expressed by the adjunct *πρῶτον* ("first"), and the infinitival phrase *λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ* ("to take people from the Gentiles for his name") construes a circumstance of matter.

The discourse shifts back to the primary information level at clause 31 (v. 15a). The grammatical subject changes again to *οἱ λόγοι τῶν προφητῶν* ("the words of the prophets"), which fills the role of sayer of the verbal process *συμφωνοῦσιν* ("they agreed"). The adjunct *τούτῳ* ("with this") functions cataphorically, pointing to the following quotation from scripture and expresses the circumstantial information of accompaniment. The next eight clauses (cc. 32–39/vv. 15b–18) operate at the secondary information level, as they all function either on par with or in subordination to clause 32 (v. 15b), which begins with the subordinating conjunction *καθώς*. The expression *καθὼς γέγραπται* ("just as it is written") is problematic in terms of its transitivity structure, since the passive verbal process is impersonal, resulting in no identifiable sayer. It may be best not to ascribe an implied participant to the third-person singular form of the verb, which

¹⁰ *Συμεών* is the literal Semitic form of Simon Peter's name (Cadbury, *Making of Luke–Acts*, 227). This form is used only once in the book of Acts. All other instances of Peter's Hebrew name follow the declinable form *Σίμων* (cf. Acts 1:13; 10:5, 18, 32; 11:3).

would be the patient as opposed to the agent of the process. As a result, no participant is supplied for the transitivity structure of this clause; only the verbiage is identified, which spans clauses 33–39 (vv. 16a–18). The additional prominent feature of stative aspect should be noted and assessed for the attention it draws to the quotation it introduces.

The quotation spanning clauses 33–39 (vv. 16a–18) quotes Amos 9:11–12 from the LXX, but with variation. The first clause of the quotation (c. 33/v.16a) begins with the first-person singular future verb ἀναστρέψω (“I will return”), a material process with no accompanying explicit actor. The verb ἀναστρέψω is not found in either the LXX or MT; it is an addition that Eckhard Schnabel points out “probably comes from Jer 12:15–16, a passage that follows a prophecy that God will abandon the temple and judge his people, and predicts that God will ‘return’ and have mercy on the Gentile nations.”¹¹ The referent of the first-person singular verb here and throughout the quotation from Amos is not explicitly indicated until the final clause (c. 39/v. 17c–18): κύριος ποιῶν ταῦτα γνωστὰ ἀπ’ αἰῶνος (“the Lord who makes things known from eternity”). The adjunct μετὰ ταῦτα (“after these things”) construes a circumstance of location: time, and this is the only circumstance in the quotation.¹² In clause 34 (v.16b), the implicit actor remains the same (i.e., the Lord who makes things known from eternity) of another material process, ἀνοικοδομήσω (“I will rebuild”). The goal of the process is τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν (“the fallen tent of David”). The next clause (c. 35/v. 16c) creates clausal parallelism. It retains the same implicit actor of the same material process ἀνοικοδομήσω

¹¹ Schnabel, *Acts*, 639.

¹² It should be noted that μετὰ ταῦτα differs from the adjunct ἐν τῇ ἡμέρᾳ (“in that day”), which is found in the LXX. Schnabel notes that μετὰ ταῦτα probably derives from Hos 3:5, “where the restoration of the temple and seeking the Lord in the restored temple is also linked with the restoration of Davidic rule” (*Acts*, 639).

of the previous clause. Only the goal changes from τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν to τὰ κατεσκαμμένα αὐτῆς (“its ruins”), which still expresses some semantic redundancy. Then, the semantic redundancy continues in clause 36 (v. 16d) with the same implicit actor, a similar material process construing the notion of restoration (ἀνορθώσω [“I will restore”]), and the same goal as expressed in the form of the intensive pronoun αὐτήν.

Clause 37 (v. 17a) continues the pattern of repeating material processes but with a change in actor; the grammatical subject οἱ κατάλοιποι τῶν ἀνθρώπων (“the rest of humanity”) is the actor of the process ἐκζητήσωσιν (“they may seek”), with the complement τὸν κύριον (“the Lord”) filling the role of the scope. Also, this clause shares a hypotactic relationship with the previous clause with the conjunction ὅπως (“so that”) introducing clause 37 (v. 17a) as a purpose clause. The next clause (c. 38/v. 17b) functions on par with clause 37 (v. 17a) as indicated by the coordinating conjunction καί. The repetition of five material clauses is broken, however, here with a verbless clause, but where the process from clause 37 (v. 17a) is meant to be “read down” and applied to the action of the grammatical subject πάντα τὰ ἔθνη ἐφ’ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτούς (“all the Gentiles upon whom my name has been called upon them”), which, without an explicit process in the clause, is labelled simply as a participant.

The quotation ends with clause 39 (vv. 17c–18), where the grammatical subject and process type change again. Here, the subject κύριος ποιῶν ταῦτα γνωστὰ ἀπ’ αἰῶνος (“the Lord who makes things known from eternity”) fills the role of sayer of the verbal process λέγει (“he says”). The verbiage is what has been said thus far and so refers to the

first clause of the quotation from Amos (c. 32/v. 15b) until the previous clause (c. 38/v. 17b).

Following the quotation from Amos, the discourse returns to the primary information level, where James continues his speech with an inferential judgment indicated by *διό* (“therefore”). Clause 40 (vv. 19–20) construes James (*ἐγώ*) in the role of behavior of the behavioral process *κρίνω* (“I judge”). The process is interpreted as behavioral, since it borders experientially between a mental and material process; it carries features of the mental type as it involves James’s reasoning, yet the judgment also has a material effect in how the Gentiles are treated. This is construed in the clause’s elaborate phenomenon: *μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν ἀλλ’ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος* (“not to trouble those among the Gentiles who have turned to God but to write a letter to them to abstain from things polluted by idols and from sexual immorality and from strangled things and from blood”). Then, in the final clause of the pericope (c. 40/v. 21), the grammatical subject shifts to a new participant, Moses (*Μωϋσῆς*), who fills the role of carrier of the attribute *τοὺς κηρύσσοντας αὐτόν* (“those who proclaim him”) of the relational: possessive process *ἔχει* (“has”). The logico-semantic relationship between clause 41 (v. 21) and clause 40 (vv. 19–20) is one of reason, based on the inferential use of the conjunction *γάρ*.¹³ There are also three circumstances that populate the clause, the first being *ἐκ γενεῶν ἀρχαίων* (“from ancient generations”), expressing location: time; the second being *κατὰ πόλιν* (“in every city”),

¹³ Porter, *Idioms*, 207.

construing location: space; and the third being *ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος* (“reading in the synagogues during the Sabbath”), expressing manner: means. In this way, James’s speech comes to its conclusion.

Assessment

There are a number of patterns that emerge in James’s speech that involve process types and circumstances, especially. Following the initial behavioral process of clause 25 (v. 12a) that construes the crowd’s silence and the subsequent mental clause (c. 26/v. 12b), where the crowd heard from Barnabas and Paul, James’s projected speech begins in clause 27 (v. 13a). The speech construes only verbal and mental clauses until James quotes from the book of Amos. Prior to the Amos citation, the three sayers of the verbal processes include James, Simon (Peter), and the words of the prophets, while the fourth verbal clause, *καθὼς γέγραπται* (“just as it is written”), does not have an identifiable sayer. The sensors of the mental clauses are the apostles and elders and God. A stylistic shift then occurs with the citation from Amos. The quotation is full of material clauses, with its final clause being verbal, indicating that the quotation of the prophet is itself a quotation with God filling the role of the sayer. A behavioral clause then follows the quotation, and the final clause of the pericope is a relational: possessive clause, the only relational clause thus far in the pericope.

There are two main observations to make regarding this distribution of process types. The first observation is that the quotation (cc. 33–39/vv. 16–18) stands out in its immediate co-text, and this needs to be considered at some length. That the quotation from Amos 9:11–12 construes the only material clauses in this pericope and that it

construes material processes almost exclusively creates a distinct contrast. The quotation is best interpreted as the foregrounded element of this contrast for a number of reasons. First, there is a shift to marked future verbal forms when God is in the role of the actor (cc. 33–36/v. 16) and the subjunctive when God is in the role of the scope (v. 37/v. 17a). There are also multiple instances of semantic parallelism in clauses 34–36 (v. 16b–d), including the repeated use of the process *ἀνοικοδομήσω* (“I will rebuild”) in clauses 34 and 35 (v. 16b–c) and its near synonym *ἀνορθώσω* (“I will restore”) in clause 36 (v. 16d), all of which have goals that refer to the same entity—the ruins of the tent of David—though with variation. When the activity of God is surveyed here with respect to the changes he brings about as the dominant actor, it is clear that the quotation is used to foreground a Jewish perspective of the conversion of the Gentiles.¹⁴

The full significance of the Amos quotation, however, probably goes beyond the purview of this study, as it involves its own set of repetitious elements (see below) that intersect with the particular stream of patternings that occupy the focus of this study. This does not mean that the stylistic patterns relevant to the Amos quotation are irrelevant to the present study. In fact, it would appear that they contribute to a complementary yet distinct theme at a pivotal point in the book of Acts. This theme will need to be summarized here so as not to take the focus of this chapter too far afield. To help with this, I will present a number of the relevant insights of Earl Richard, who has examined the special function of quotations from the book of Amos in Acts.¹⁵

¹⁴ This determination is affirmed by other studies of James’s speech. For example, Richard Bauckham argues that Luke’s presentation of James’s speech follows Jewish exegetical practices (“James and the Jerusalem Church,” 452–62). This is discussed more below.

¹⁵ Richard, “Creative Use of Amos.”

Richard's study, while not informed by modern linguistics, presupposes much of the same functional nature of Luke's literary style—understood as patternings of language, including various kinds of repetition. In fact, one can observe much similarity between Richard's approach to that of Ronald Witherup's as applied to the Cornelius episode, which was considered in depth in chapter 3.¹⁶ However, the main difference between Richard's and Witherup's categories of stylistic variation, including modifications, additions, omissions, and the like is that whereas Witherup considers only intra-textual matters (i.e., patterns specific to Luke's writing), Richard is concerned with intertextual matters (i.e., text to text variation). Thus, he seeks to determine the author's motivation for changing his source text of Amos (the LXX), cited twice in Acts (7:42b–43 [cf. Amos 5:25–27]; 15:16–17 [cf. Amos 9:11–12]), which creates certain patterns in the narrative.

One of these changes is the modification of the quotation's opening adjunct. In clause 33 (v. 16a) the fronted prepositional phrase *μετὰ ταῦτα* (“after these things”) modifies LXX Amos's opening phrase *ἐν τῇ ἡμέρᾳ* (“in that day”). While the modification itself is significant for interpreting the use of the quotation, it is also correct to conclude that there is something stylistically significant about this modification, since it stands out as the only instance of circumstantial information in the quotation from Amos. In other words, the consistency of this quotation not to construe any additional components in the transitivity structure of the clause than is structurally required—that is, the inclusion of adjuncts—makes the one instance of additional structure stand out in relief. Richard's analysis of this modification is convincing, since he assesses this adjunct

¹⁶ Witherup, “Cornelius”.

with respect to several other patterns, including the repetition of processes I have already mentioned. He has this to say:

Μετὰ ταῦτα refers back to the theme of exile treated in vii 43, the other Amos citation. Several facts confirm this. In ch. vii Luke treats early Jewish history, while in ch. xv he dwells upon the contemporary period, i.e., the post-exilic renewal of Israel. Equally important, in the Stephen speech as in the present passage, the author insists upon the related themes of tabernacle, David, “build/rebuild,” and lastly the important idea associated with the root *στρέφω*. The citation in Acts xv 16 of Amos ix II is hardly fortuitous since its Davidic theme is such a central one in Acts (see ii 25f.; iv 25f.; vii 45f.; xiii 22, 34f.). Besides, the added reference to the tabernacle in relation to David in Acts vii 42–46, as here, reinforces this conclusion. Moreover, the term “rebuild” (twice used in xv 16) as well as the accumulation of “building” imagery reinforces the earlier house-tabernacle-place motif of ch. vii. In the Stephen speech, while Solomon’s “housebuilding” is rejected (vii 47–50), David’s tabernacle/habitation is looked upon favorably (46). Acts xv 16, therefore, reintroduces the theme of the tabernacle of David as the means through which God visits and saves the Nations. Finally, as the people turn away from Moses and “in their hearts to Egypt,” so God turns away from them and gives them over to the worship of the host of heaven (*στρέφω*—vii 39, 42). Not surprisingly, in xv 16 Luke insists that God now returns to his people (note the emphasis since the element is added to the citation) and visits the Gentiles as well (14).¹⁷

While Richard’s use of the term “theme” differs from the sense used in the present study as synonymous with the author’s message, it does overlap conceptually with the term “thematic” as used in Lemke’s intertextual thematic model. Thus, the co-thematic material Richard traces from Stephen’s speech to James’s speech indicates that Luke is orienting these elements to certain value positions as he redacts the language of Amos to apply it to a certain theme (i.e., message) of Acts. The message that Luke is articulating with this set of patterns seems to be more of a purely theological nature than one

¹⁷ Richard, “Creative Use of Amos,” 49–50. That the orientation of Richard’s study shares significant similarities to that of the present study is seen in the following statement: “The introductory phrase of the citation, ‘after these things,’ would seem quite unmotivated were it not for two pronounced stylistic tendencies of Luke. On the one hand, Luke seems to write in a cumulative way so that later narratives and speeches develop further earlier themes and, on the other, he composes distinctly with the reader in mind” (p. 49).

specifically oriented towards addressing the social conflicts between Jewish and Gentile believers. It thus serves in a complementary role to the set of patternings that tie the Cornelius episode to the Jerusalem Council. The theological message that God has returned to Israel for the sake of the Gentiles is clarified in the Amos quotation through an addition that Richard identifies and explains:

The Amos quotation permits [the author] to develop further earlier Jewish and Gentile themes. To underscore the fact that God has visited his people Israel through Jesus (Luke vii 16) and the Gentiles through “rebuilt” Israel (Acts xv 16), Luke adds to the Amos citation the phrase “I will return.” In this way he not only highlights God’s numerous contacts with Israel but also with the Gentiles (see xiv 11, 17; xv 14; xvii 27). Furthermore, as the Jews were “to seek so as to find” (Luke xi 9) so too the Gentiles. Thus the phrase “seeking the Lord” of Acts xv 17 epitomizes a pivotal theme of the major Gentile episodes: the Ethiopian who seeks understanding (viii), Cornelius’ openness to God (x), the Lycaonians who are anxious to see God (xiv), and the Athenians who seek, feel for, and find God (xvii). Finally, just as the Jews in Acts ii 21 (Joel iii 5) were to call upon the name of the Lord to be saved and were in fact called by him (ii 39), so too the Gentiles who call mistakenly upon Barnabas and Paul as Zeus and Hermes (xiv 12) are now called by the Name (xv 17).¹⁸

Richard Bauckham is thus correct in his assessment that “careful attention to the text of the quotation in Acts 15:16–18 shows that it is far from simply a quotation of the LXX text of Amos 9:11–12 ‘with small variations.’”¹⁹ He further explains that it is a conflated quotation with allusions to other prophetic texts (Hos 3:5; Jer 12:15; Isa 45:21) similar to Amos 9:11–12 in subject matter “and by means of the kind of verbal resemblances which Jewish exegetes took to indicate a mutually interpretative relationship between scriptural texts (*gezēra shāwā*).”²⁰ He then goes on to show how the additions and modifications discussed by Richard as well as other modifications, omissions from the LXX, and the significance of following the LXX in its alterations of

¹⁸ Richard, “Creative Use of Amos,” 51–52.

¹⁹ Bauckham, “James and the Jerusalem Church,” 453.

²⁰ Bauckham, “James and the Jerusalem Church,” 454.

the MT support the view that Luke is accurately portraying James as one who uses standard Jewish exegetical practices of his day.²¹ In these practices, one finds that the product of James's exegetical work is not a mere quotation from Amos 9:11–12, but an interpretation of this text in which “the dwelling of David” is taken as the eschatological Temple that will be built by God so that the Gentile nations may seek him. The important point to take from James's interpretation of Amos 9:11–12 does not involve whether Luke recounts James's speech precisely, but rather that Luke skillfully attributes to James the exegetical argumentation needed to convince Jewish believers of the validity of Peter's and Paul and Barnabas's claim that God, through the sending of the Holy Spirit, had accepted Gentiles into the eschatological people of God as Gentiles apart from the Law of Moses. Bauckham affirms that the miraculous phenomena reported by Peter, Paul, and Barnabas would not have been enough for Jewish Christians to accept Gentiles into the assembly: “the issue is a matter of *halakhah*, which can only be decided from Scripture.”²² The scriptural argument, therefore, would have been necessary at the Jerusalem Council, and Luke takes careful measures to preserve this element of the

²¹ Bauckham, “James and the Jerusalem Church,” 454–56, who earlier states, “These features are now familiar to us not only from the New Testament but also from the Qumran *pesharim*, and they must be understood as the product of skilled exegetical work. What appears to be merely a quotation of a scriptural text turns out to be in fact also an interpretation of the text” (453). The importance of Bauckham's claim should not be understated, since the features of the Amos quotation have been used to argue that Luke is imposing Hellenistic Christian exegetical tradition, whether this is of Luke's own creation or a tradition that he is following. See Richard, “Divine Purpose” (Richard's approach and conclusions in this article are distinct from his article on the creative use of Amos. While his literary-critical approach to Acts 15 makes a number of valuable observations, his view that Luke imposes Hellenistic exegetical elements on James's speech without detecting any of the Jewish exegetical conventions present in the text limit the overall value of his interpretation of Acts 15); Lüdemann, *Early Christianity*, 169–70; Dupont, *Salvation of the Gentiles*, 139–40; Bovon, *Luke the Theologian*, 98, 101, 107. These studies, as Bauckham shows to be in error, lose their potential to contest the main thesis of the present study that Luke is directing a particular message to a Christian audience comprising a significant Jewish constituency with patterns of meaning that could only be fully grasped by those steeped in Jewish religious literature. Bauckham has also argued at length in another article that these works fail to appreciate the quotation in Acts 15:16–18 in light of Jewish exegetical methods (“James and the Gentiles”).

²² Bauckham, “James and the Jerusalem Church,” 452.

council, the motivation of which probably goes beyond Luke's commitment to portray events accurately to his aim to address matters of his own existential situation.

Now that the foregrounded patterns of the Amos quotation have been addressed, attention can turn to the second observation regarding process types in this pericope. Five different process types have been construed thus far in Acts 15, four of which recur multiple times in this pericope comprising James's speech, including behavioral, verbal, mental, and material processes. As a result, clause 41 (v. 21) realizes a shift in the presentational meaning of the discourse with the first relational process of the episode. Here, Moses is introduced as a participant for the first time. As a carrier in a relational: possessive clause, the attribute *τοὺς κηρύσσοντας αὐτόν* ("those who proclaim him") supports the presentation of Moses as a metonym for the Mosaic Law. That Moses represents the Law is construed by means of the logico-semantic relationship that clause 41 (v. 21) shares with the previous clause; the conjunction *γάρ* functions to elaborate on the phenomenon of clause 40 (vv. 19–20): *μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν ἀλλ' ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος* ("not to trouble those among the Gentiles who have turned to God but to write a letter to them to abstain from things polluted by idols and from sexual immorality and from strangled things and from blood"). This phenomenon, made up of a list of four abstentions, is the most complex complement in the entire episode of the Jerusalem Council and contains content that is co-thematically related to important Jewish literary texts associated with the Law of Moses. The significance of the co-thematic content will be explored in the next chapter, but for present matters, it is important to simply acknowledge this intertextual relation as

it clarifies the logico-semantic relationship between clauses 40 (vv. 19–20) and 41 (v. 21) and accounts for the significance of construing Moses as a participant.

A further stylistic shift that occurs with clause 41 (v. 21) concerns circumstances; this clause has more circumstantial information than any other clause in this episode (except for clause 21 [v. 10a], which also expresses three circumstances), and this concentration of modifiers is foregrounded further by the absence of any circumstances in the previous seven clauses. Therefore, multiple patterns of foregrounding converge at clause 41 (v. 21), and this indicates that some element of theme is being articulated, which has something to do with how the Mosaic Law is interpreted by Jews.

Moving beyond process types and circumstances, there are some further observations to make about prominent features in this pericope. One feature that should not go unnoticed is the marked conjunction *διό* (“therefore”) at the beginning of clause 40 (vv. 19–20). Prior to this use of an inferential conjunction, the conjunction *οὖν* has been used twice (c. 6/v. 3a; c. 21/v. 10a) to signal an inferential tie between clause complexes.²³ According to Cynthia Long Westfall’s assessment on the markedness of inter-sentential conjunctions, *διό* is not only the most marked of the inferential type of logical relations construed in this pericope,²⁴ but it is arguably the most marked conjunction in the entire episode.²⁵ James’s conclusion to the quotation from Amos thus contributes to consistent foregrounding converging at clause 40 (vv. 19–21) with the

²³ *Οὖν* also appears further down in clause 49 (v. 27a) and *γάρ* is also used in clause 41 (v.21) and

²⁴ The conjunction *ἐπειδή* (“since”) in clause 45 (v. 24a) would be considered more marked as an inferential conjunction due to its frequency of use, but as a subordinating conjunction, it does not function at the inter-sentential level of the discourse. Moreover, while it is marked in terms of frequency, it is not an instance of foregrounding, since *ἐπειδή* is an obligatory element of Greek decrees. See Dawson, “Does Luke’s Preface Resemble a Greek Decree?”

²⁵ Westfall, “Method for the Analysis of Prominence,” 85.

complement comprising the four abstentions for Gentiles believers to follow. The significance of this list will be clarified later in this episode and in Acts 21, but at this stage in the development of the episode, the stylistic patternings show that clauses 40–41 (vv. 19–21) factor into the symbolic articulation of the theme.

A final observation about this pericope involves a participant—namely, Peter. Peter was re-introduced into the narrative in the previous pericope (c. 15/v. 7b) according to his Greek name Πέτρος. When James speaks of Peter, however, there occurs an instance of defamiliarization of the character/entity as he uses a different name and spelling to refer to him. This obvious difference in the references to Peter should not be lost on the modern reader. Henry Cadbury believes that the difference here is evidence of Luke’s sensitiveness to style, the idea being that James would have probably spoken in Aramaic, and so using Peter’s Semitic name reflects this sensitivity.²⁶ However, we may go beyond Cadbury’s use of the term style, which is more akin to its aesthetic sense, to its functional stylistics sense as situationally motivated language use. In other words, the difference in Luke’s representation of the entity of Peter in the mouth of James foregrounds the semantic difference between the names “Peter” and “Simeon”—the difference being that the latter defamiliarizes Peter’s character, identifying him in a way that emphasizes his Jewish heritage. This is likely motivated by a situation where emphasizing Peter’s identity as a Jew is used to carry more weight of his value position regarding Gentile conversion and adherence to the Mosaic Law, as it was not just anyone who had been shown that God is not a respecter of persons, but it was one from among God’s chosen people who received this revelation, who also possesses the necessary

²⁶ Cadbury, *Making of Luke–Acts*, 225–26.

pedigree to convince the apostles and elders at Jerusalem. While not a proof in itself, this interpretation coheres with and contributes additional support to the view that I have been arguing that Luke is crafting his narrative so that it can communicate a pointed message to Jewish readers. Thus, in terms of Luke's context of situation, the best explanation for these features, I argue, is that Luke's audience consisted of a Jewish constituency, even if they are a small minority, who Luke perceived to need persuading to adopt the values and beliefs embodied in his message.

The Letter and the Decree (15:22–29)

Transitivity Structure

The temporal conjunction τότε (“then”) introduces the final stage and last pericope of the Jerusalem Council episode. The first clause (c. 42/vv. 22–23a) begins at the primary information level and construes a relational: intensive: ascriptive process with the verb ἔδοξεν (“[it] seemed”). The transitivity structure of this clause departs from the more common structure of the relational clause type and will require some additional explanation. First, the carrier of the attribute is the rather complex subject ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾷ Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς γράψαντες διὰ χειρὸς αὐτῶν (“choosing men from among them to send to Antioch with Paul and Barnabas, Judas the one called Barsabbas and Silas, leaders among the brothers with writing of their own hand”). The subject of the verb is built on the infinitive πέμψαι (“to

send”).²⁷ It should also be mentioned that the verb *δοκέω* is found in certain simple genres in ancient Greek, including prefaces (cf. Luke 1:3), but also in Greek decrees, which is the genre to which Acts 15:24–29 conforms. The usage in such contexts is best understood idiomatically because the process assumes an unexpressed attribute that is necessarily provided in English translation and is best translated as “good” or “appropriate.”²⁸ One finds this attribute supplied in English translations when the relational clause type is maintained (e.g., NASB) but not when translations reconstrue the clause type as mental/behavioral (e.g., NRSV, NIV). The idiomatic usage of *δοκέω* will be used two more times in this pericope.

There is still another participant to account for in clause 42 (vv. 22–23a); the second complement *τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις* (“to the apostles and the elders”) does not fit into a slot usually treated in discussion of relational clauses (or at least in the SFL literature for English). This is not a problem any more than it requires some additional modeling of the grammar for relational clauses. The entity represented by this word group is the entity that “experiences” the relation between the carrier and attribute through some extent of the carrier’s presentation to this entity as well as to the extent that this entity mentally “works out” the connection between the carrier and attribute. To clarify this, we can take a simple example. In the sentence *The books seemed used to me*, *books* fill the role of carrier, *used* is the attribute, and the participant that

²⁷ See McKay, *New Syntax*, 56.

²⁸ On the idiomatic usage of *δοκέω* as is found in Greek prefaces and decrees, see especially Dawson, “Does Luke’s Preface Resemble a Greek Decree?” On the typical patterns of documents that record ancient Greek councils and decrees, see also Rhodes, *Athenian Boule*; Rhodes with Lewis, *Decrees of Greek States*; Rhodes and Osborne, *Greek Historical Inscriptions*. Rhodes and his colleagues, who made documents and information about Greek decrees more readily available in English, relied heavily upon the German scholarship of Wilhelm Larfeld. See Larfeld, *Handbuch der griechischen Epigraphik*, 441–549.

perceives this relation is *me*. The process type remains the same regardless of whether the participant *me* is included. In the sentence *The books seemed used*, the attribute is construed as an objective and existential quality of the carrier; the books seem used irrespective of another entity recognizing the attribute. But when the clause construes a participant as recognizing or perceiving the attribute, the attribute, which in a sense exists in the material world, presents itself to an entity's inner world of experience. Thus, the term "perceiver" appropriately captures the role this entity plays in the various semantic environments that realize this transitivity structure where there are features of both external and internal experience that come into view. Given the extra modeling and explanation clause 42 (vv. 22–23a) has required, it should not come as a surprise that many English translations and commentators problematize this clause and render the complement *τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις* as the grammatical subject of the clause, resulting in translations such as "the apostles and elders decided/resolved."²⁹ While this makes for good idiomatic English, from an experiential standpoint, the issue with this translation is that it renders a plural complement as the subject of a singular verb and re-construes the process type as behavioral (or perhaps mental) as opposed to relational.³⁰ The final comment to make about clause 42 (vv. 22–23a) is that the adjunct

²⁹ E.g., NIV; NRSV; Bruce, *Acts of the Apostles*, 296; Schnabel, *Acts*, 646.

³⁰ The verb *δοκέω* often construes mental processes in New Testament Greek when the grammatical subject or implied subject is a human or human-like entity (cf. Luke 24:37; 1 Cor 7:40; Phil 3:4; Jas 1:26). It can also construe relational clauses when followed by a dative complement, when the subject does not construe a human(-like) entity, such as with the case where infinitival clauses function as the grammatical subject, or when it is used in a catenative construction with an infinitive form of *εἶμι* (cf. Luke 1:3; 10:36; Acts 17:18; Heb 12:11). Thus, the grammatical expression differs depending on the process type being construed. Mental clauses require an explicit or implied human or human-like subject, since only humans have inner-world experience. When the subject of the verb is non-human or is not personified, then *δοκέω* can only be used to construe relational clauses. (However, relational clauses can be construed with any kind of entity filling the role of grammatical subject). This grammatical limitation applies to the use of *δοκέω* in Acts 15:22, 25, 28, and so it is a mistake to translate or otherwise interpret this verb in Acts 15 as mental or, better, behavioral. (The rationale for considering the translation "they

σὺν ὅλῃ τῇ ἐκκλησίᾳ (“with the whole assembly”) expresses a circumstance of accompaniment.

Clause 43 (v. 23b) remains at the primary level and begins a quotation that spans the next 11 clauses. The beginning of this quotation is determined based solely on context as there are no grammatical structures preceding clause 43 (v. 23b) typical of introducing projected speech. The quotation supplies the content of the writing of the apostles and elders mentioned in the previous clause. The clause itself is verb-less, consisting of two participants: οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί (“The apostles and the elder brothers”) as the grammatical subject and τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνῶν (“to the brothers who are from the Gentiles in Antioch and Syria and Cilicia”) as the complement. This structure conforms to the standard form of the first two elements of the Greek letter introduction, which begins by naming the sender(s) (the grammatical subject) and the addressee(s) (the grammatical object). The next clause (c. 44/v. 23c) continues with the third element of the standard Greek letter introduction, the greeting: χαίρειν, which constitutes its own clause.³¹ Due to its formulaic nature and its role as the peripheral speech function of a greeting,³² this infinitive form is best not considered a process and is thus not assigned a process type.

The body of the letter begins at clause 45 (v. 23c). The discourse shifts here to the secondary information level with the inferential conjunction ἐπειδὴ (“since”), creating a

decided/resolved” as behavioral rather than mental takes into account the context of an official decision being made, which takes the expression of a material action resulting from internal deliberation, whether from an individual’s thoughts or from a collective body’s deliberation such as a council). On the English verb “seem” as a relational process, see Eggins, *Introduction to Systemic Functional Linguistics*, 240.

³¹ See Exler, *Form of the Ancient Greek Letter*, 23; Doty, *Letters in Primitive Christianity*, 13–14.

³² According to Martin and Rose, greetings, responses to greetings, and leave-taking, are simply moves that frame communication (*Working with Discourse*, 224–25). They do not factor into what a text is about nor what is being negotiated.

hypotactic relationship with clause 48 (vv. 25–26). This conjunction introduces an obligatory element of Greek decrees referred to by scholars as the “motivation clause” (“Motiv” in German literature)³³ in the expression of a mental clause with the process ἠκούσαμεν (“we heard”). The senser of the process is implied through the semantic components of the verb, which refer to οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί. The discourse then remains at the secondary level for the following two clauses, but with each subsequent clause having a hypotactic relationship to the one before. In the first of these (c. 46/v. 24b), the conjunction ὅτι opens a content clause and construes a material process, ἐτάραξαν (“they troubled you”), with τινὲς ἐξ ἡμῶν ἐξεληθόντες (“certain ones going out from us”) filling the role of actor and ὑμᾶς (“you”) filling the role of the goal. The two adjuncts, λόγοις (“with words”) and ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν (“unsettling your souls”), express the circumstances of manner: means and cause: result, respectively. In the next clause, the implied subject of the first-person plural verb is οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί, which is the unexpressed actor of the material process διεστειλάμεθα (“we expressly charged”). The complement οἷς (“whom”) fills the role of the goal.

Clause 48 (vv. 25–26) returns to the primary information level. In like manner to its use in clause 42 (vv. 22–23a), the verb ἔδοξεν (“[it] seemed”) construes a relational:

³³ According to certain scholars, in its fully developed form, the motivation clause in Greek decrees is actually made up of two clauses: (1) an initial ἐπει(δή), “since,” clause with accompanying content, followed by (2) another clause beginning with ἵνα or ὅπως, “so that,” with content that explains the purpose of the decree. See Rhodes with Lewis, *Decrees of the Greek States*, 5; Rhodes and Osborne, *Greek Historical Inscriptions*, xx. However, in my own survey of extant Greek decrees, I have found this description not to be wholly accurate. While the initial ἐπει(δή) is replete throughout the extant decrees, the subsequent purpose clauses with ἵνα or ὅπως are far less common (Dawson, “Does Luke’s Preface Resemble a Greek Decree?,” 562). The Apostolic Decree, not having the second element, thus conforms to the more common pattern of the motivation element of the decree genre.

intensive: ascriptive process. The elaborate subject of the clause *ἐκλεξαμένοις ἀνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* (“to select men to send to you with our beloved Barnabas and Paul—men who have risked their lives on behalf of the name of our Lord Jesus Christ”) fills the role of the carrier, and the idiomatic usage of the verb indicates that the implied attribute is the quality of “goodness/appropriateness.” The role of the perceiver is filled with the complement *ἡμῖν* (“to us”). Additionally, the adjunct *γενομένοις ὁμοθυμαδόν* (“becoming of one mind”) expresses a circumstance of manner: quality, explaining in what way the selection of men to send seemed good to them.

Clause 49 (v. 27a) continues at the primary information level and construes the material process *ἀπεστάλακαμεν* (“we sent”), with the implied actor, *οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί*, indicated by the first-person plural form of the verb. The complement *Ἰούδαν καὶ Σιλᾶν* (“Judas and Silas”) fills the role of the goal. The next clause (c. 50/v. 27b) is verb-less and is probably best grammatically defined as an accusative apposition clause, given that the intensive pronoun *αὐτούς* functions expegetically to rename *Ἰούδαν καὶ Σιλᾶν* from the previous clause, making clause 50 (v. 27b) dependent on the previous clause.³⁴ The full complement *αὐτούς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά* is labelled an undifferentiated participant, since the clause lacks a process.

³⁴ See Porter, *Idioms*, 91.

The third relational: intensive: ascriptive use of the process ἔδοξεν (“[it] seemed”) begins clause 51 (vv. 28–29a). The infinitival word group μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρους πλὴν τούτων τῶν ἐπιτάγας ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας (“to lay upon you no further burden except the essentials to abstain from what is sacrificed to idols, and blood, and strangled things, and sexual immorality”) functions as the grammatical subject of the clause and fills the role of the carrier. The implied attribute is again rendered in English by supplying the complement “good/appropriate,” which appropriately handles the idiomatic usage of δοκέω as employed in Greek decrees. The perceiver of the relation is filled by the complement τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν (“to the Holy Spirit and to us”).

The next clause shifts the discourse to the secondary level with the use of a relative pronoun ὧν. The process πράξετε (“you will do”) is material, and ὑμεῖς (“you”) fills the role of the actor. The two adjuncts, ἐξ ὧν διατηροῦντες ἑαυτοὺς (“from which keeping yourselves”) and εὖ (“well”) express the circumstances of manner: means and manner: quality, respectively. The final clause of the letter is comprised of the process ἔρρωσθε (“farewell”), a process with ὑμεῖς being the implicit participant. The letter thus ends with the standard Greek letter farewell greeting.³⁵ Like the opening greeting, the farewell functions as a framing speech function to signal the end of the communication. It has a distinct textual function to mark the end of the letter as well as an interpersonal function, since it serves to wish the recipients well. However, despite having the transitivity feature of an implicit participant, it is best to bracket out the finite form

³⁵ Cf. 2 Macc 9:27; 11:21, 33; 3 Macc 3:12; 7:1, 9.

ἔρρωσθε from the experiential data of the episode, since it does not have anything to do with the field of the discourse—that is, the subject matter of the letter.

Assessment

There are only a select few transitivity patternings that emerge in the final pericope of the Jerusalem Council episode, which helps not to overcomplicate or muddle the message that the patternings symbolically articulate. Of the twelve ranking clauses in Acts 15:22–29, seven are primary and five are secondary. The ratio of primary to secondary clause types is almost equal, and they are distributed roughly evenly. Tactic relations thus do not factor into the stylistic analysis at this textual location.

According to the description of the transitivity structure, this pericope construes four material clauses, one mental clause, three relational: intensive: ascriptive clauses, two verb-less clauses, and two clauses that are bracketed out of analysis, since they classify as peripheral, framing speech acts of greeting and leave-taking. The material clause type functions as the background type when the whole episode is brought into view. The status of material processes as a whole is based in part on frequency of usage; nearly half of all clauses in this episode that construe a process are material in type. The material process type remains the background type in this pericope as well, since it contrasts with other types of lesser frequency, especially the relational: intensive: ascriptive clauses, which are unique to this pericope.

In the previous assessment section, the relational: possessive clause that concluded James's speech (c. 41/v. 21) was identified as foregrounded for both its process type and its circumstantial features. As the narrative progresses to the next stage

where the apostles and elders issue their decree and compose their letter, we see a pattern continuing with the first clause of the pericope (c. 42/vv. 22–23a), not only with the realization of another relational clause, but also with the circumstance of accompaniment *σὺν ὅλῃ τῇ ἐκκλησίᾳ* (“together with the whole church”) in a pericope where circumstantial information is conspicuously sparse—only three of the twelve ranking clauses express circumstances. The final clause of James’s speech, as it happens, marks the beginning of a set of patternings where relational clauses become foregrounded, and this set of patternings is maintained throughout the remainder of the episode in a number of stylistic ways. Before discussing these, one additional note on the circumstance of accompaniment in clause 42 (vv. 22–23a) should be mentioned. Its foregrounded status has already been noted, so what significance should be attached to it? It would appear that the inclusion of the whole church as in agreement with the apostles’ and elders’ decision articulates that the solidarity of the whole church factors into the theme of the narrative in some important way. This is hardly surprising, since the matter at hand pertains to one of the major issues over which first-century Christianity experienced conflict and all the stylistic patternings seen from the beginning of the Cornelius story to this point in the narrative consistently function to promote and demote certain value positions relevant to the church’s unity in Luke’s existential context.

There are two additional relational: intensive: ascriptive clauses in this pericope. Each instance expresses the same process, *ἔδοξεν* (“[it] seemed”), which conforms to its usage commonly found in accounts of Greek council meetings and decrees, where the attribute of the process is not grammatically expressed but only contextually understood. Regardless of its idiomatic usage, it is important to note that the absence of a complement

functioning in the role of an attribute deviates from the typical grammatical structure of relational clauses. This deviation contributes to the foregrounded status of each of these relational clauses, all of which pertain to the decisions made by the apostles and elders at the council.

The participants construed in each of the three relational clauses also exhibit stylistic patterns that warrant consideration. One of the ways that participants are experientially categorized, especially participants that function as the agents of processes, is based on whether they are human (or human-like) or non-human. This is the case especially for mental and behavioral clauses, where sensors and behavers have an inherent requirement of being human(-like), since only humans possess internal worlds of experience.³⁶ Material clauses, concerned with outer experience, do not have this requirement; participants can be human(-like) or non-human without any structural consequences to the grammar. Relational clauses can construe both outer experience and inner experience but modeled through the experience of “being” rather than “sensing” or “doing.”³⁷ These distinctions of the different process types are particularly useful here to describe the nature of the participants in this pericope. Of all the participants in this pericope, only the carriers of the three relational clauses do not refer to human entities. They are rather the most complex grammatical subjects found in the Jerusalem Council episode, expressing the strategies by which the church would address the matter of Gentiles being taught to follow the Law of Moses in order to become a part of the believing community. Being the only entities—a term that seems somewhat awkward here—that do not construe human participants creates an experiential contrast between

³⁶ See Halliday, *Halliday's Introduction to Functional Grammar*, 249–50; 301.

³⁷ Halliday, *Halliday's Introduction to Functional Grammar*, 259.

the relational clauses and the four material clauses and one mental clause in this pericope. This stacked on top of the grammatical complexity of the infinitival subjects in clauses 42 (vv. 22–23a), 48 (vv. 25–26), and 51 (vv.28–29a) adds multiple forms of markedness that contribute to the motivated prominence of relational clauses at this textual location.

The consistency in the direction of foregrounding of relational clauses thus invites additional interpretation as to what elements of the theme are being symbolically articulated. We find in the first two relational: intensive: ascriptive clauses that the carrier consists of a decision to send men of authority to the church at Antioch. The third relational clause contrasts in that it does not construe the sending of church authorities but the decision not to lay upon the Gentiles any further burden. Qualifying this decision are the four abstentions “to abstain from what is sacrificed to idols, and blood, and strangled things, and sexual immorality” (c. 51/vv. 29a), which Gentiles still must abide by. This is the second instance in this pericope where these abstentions have been listed; they appear first at the end of James’s speech (cf. c. 40/vv. 19–20), where their foregrounded status is constituted in part to their collocation with the foregrounded patternings of the adjacent relational: possessive clause regarding the reading of Moses in the synagogues every Sabbath. The list of abstentions, while consisting of the same elements, differ in their order ([τῆς] *πορνείας* is the second item in the first list but fourth in the second list), the expression used to refer to “things polluted by idols”/“idolatry” (τῶν ἀλισγημάτων τῶν εἰδώλων/εἰδωλοθύτων), and whether the article appears with each item. Moreover, the list differs in terms of clause types in which it is found and the grammatical role it plays; in the first instance, the list is the phenomenon of a behavioral clause, and in the recurrence, it is the carrier of a relational clause. Without question, the

list of abstentions constitutes the greatest instance of lexical repetition in this episode while creating several elements of deviation that call attention to this instance of parallelism. Additionally, that the second list appears in the third relational: intensive: ascriptive clause of its pericope, which has contrasting features of its own, demonstrates that several stylistic patternings converge at the list of abstentions.

The difficulty with understanding what Luke is symbolically articulating at this stylistic culmination of the Jerusalem Council is that the value orientation of the list of abstentions is not self-evident. In other words, one has to do additional interpretive work to understand why Luke has chosen to foreground the list of abstentions, and it is not readily apparent why the list consists of four items and these four items in particular. Investigation into the value orientation of the abstentions can only be fully understood against Luke's heteroglossic backdrop, and so further inquiry into Luke's message will be postponed until the next chapter. However, there is additional data that must be gathered prior to an intertextual analysis of the abstentions, since this list is repeated yet again at a later episode in the books of Acts. The third iteration of the abstentions further indicates their importance, but their recurrence in a different set of contextual variables will serve to clarify its meaning and their role in symbolically articulating a major theme of the book of Acts. Attention now must turn to describing and analyzing one final pericope.

Paul's Alleged Apostasy (Acts 21:17–25)

The reason for including Acts 21:17–25 in this study is due to the recurrence of important thematic elements—namely, the four abstentions for Gentiles issued in the Apostolic

Decree. These abstentions are rightly considered a thematic formation given their recurrences within the same text according to the same semantic patternings. Since this thematic formation has foregrounded status in its first two iterations in Acts 15:20 and 29, it is necessary to factor in their final recurrence to assess the full extent this thematic formation plays in the symbolic articulation of the theme to which it contributes. The assumption brought to this pericope, which is informed by the stylistics model used in this study, is that the reiteration of a foregrounded thematic formation in a different part of the text will offer clarification to its meaning. As a result, the pericope in which the abstentions recur for the final time warrants consideration and will be analyzed in the same manner as the preceding content.

Transitivity Structure

The first clause of this pericope begins at the secondary information level (c. 1/v. 17a); the verb *γενομένων* (“coming”), structured as a genitive absolute, is interpreted temporally and thus creates a hypotactic relationship with the following clause. It construes a material process with the pronoun *ἡμῶν* (“we”) filling the role of actor. The adjunct *εἰς Ἱεροσόλυμα* (“at Jerusalem”) provides the circumstantial information of location: space. The next clause (c. 2/v.17b) shifts the discourse to the primary level where it will remain for the next nine clauses. The verb *ἀπεδέξαντο* (“they received”) is material with the pronoun *ἡμᾶς* (“us”) filling the slot of the goal and *οἱ ἀδελφοί* (“the brothers”) that of the actor. The adjunct *ἀσμένως* (“gladly”) is fronted in the clause and expresses the circumstance of manner: quality. Clause 3 (v. 18a) also begins with expressing a circumstance; the adjunct *τῇ ἐπιούσῃ* (“on the next day”) provides the deictic

information of location: time. The verb εἰσῆει (“he was going”) is material with ὁ Παῦλος filling the role of actor. Two additional circumstances follow: σὺν ἡμῖν (“with us”), expressing accompaniment and πρὸς Ἰάκωβον (“to James”), expressing location: space. Clause 4 (v. 18b) then introduces another new participant, πάντες οἱ πρεσβύτεροι (“all the elders”), which fills the role of actor of the material process construed by παρεγένοντο (“they were present”).

The first verbal process of this pericope is construed at clause 5 (v. 19), ἐξηγεῖτο (“he was explaining”), with Paul being the implied sayer. The verb is intransitive in that no verbiage is construed, but the adjunct καθ’ ἕνα ἕνα ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ (“one by one about what God had done among the Gentiles through his ministry”) expresses the circumstantial information of manner: means by which the content of Paul’s speech is realized. The other circumstance ἀσπασάμενος αὐτούς (“after greeting them”) expresses location: time. Clause 6 (v. 20a) then narrates the elders’ response; the relative pronoun οἱ (“they”) fills the role of the actor of the material process construed by ἐδόξαζον (“they glorified”), with τὸν θεόν in the slot of the goal. The participle ἀκούσαντες (“hearing”) is rank-shifted down to function as a temporal adjunct and thus expresses a circumstance of location: time.

The elders then at clause 7 (v. 20b) assume the role of sayer of the verbal process construed by εἶπον (“they said”). The demonstrative pronoun αὐτῷ (“to him”) fills the role of the receiver, and the verbiage, projected as a quotation, spans the remainder of the pericope (cc. 8–24/vv. 20c–25). The first clause of the elders’ speech (c. 8/v. 20c) introduces the first mental clause of the pericope. The verb θεωρεῖς (“you see”) has the

implicit senser of *σύ* (“you”). The vocative *ἀδελφέ* (“brother”) follows the verb and is identified simply as a participant, since addresses function at the discourse level and do not contribute to the transitivity structure of the clause. The complement *πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων* (“how many thousands there are among the Jews who have believed”) fills the slot of the phenomenon. Clause 9 (v. 20d) introduces another new clause type for this pericope, a relational: intensive: ascriptive clause, with the verb *ὑπάρχουσιν* (“they are”). The subject *πάντες* (“all”), referring to the many thousands among the Jews, fills the role of carrier, and the complement *ζηλωταὶ τοῦ νόμου* (“zealous for the Law”) constitutes the attribute.

The same entity remains the implied subject in the next clause (c. 10/v. 21a) but as the receiver of the passive verbal process construed by *κατηχήθησαν* (“they have been told”). As a result of the passive verbal structure, no sayer is grammaticalized. The verbiage is projected as a report (i.e., indirect discourse) spanning the next clause (c. 11/v. 21b) after a circumstance of matter is expressed with the adjunct *περὶ σοῦ* (“about you”). The discourse then shifts to the secondary information level at clause 11 (v. 21b) as a result of the conjunction *ὅτι* introducing a content clause. This clause construes the material process *διδάσκεις* (“you teach”) with the implicit subject *σύ* (“you”), referring to Paul, being the unexpressed actor. The complement *ἀποστασίαν ἀπὸ Μωϋσέως* (“abandonment from Moses”) is the scope of the process, and the additional complement *τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους* (“all the Jews among the Gentiles”) constitutes the recipient. There is one circumstance of manner: means expressed with the adjunct *λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν* (“saying they are not to

circumcise their children nor live according to the customs”). Clause 12 (v. 22a) realizes a question made up of three words: τί οὖν ἐστίν (“therefore, what is [the next course of action/it we are supposed to do]?”) The elders, foreseeing the inevitable problem that comes with Paul’s arrival at Jerusalem, ask what their next course of action should be. The clause itself is idiomatic and is probably best taken as a relational: intensive: equative clause, despite there not being an explicit second participant; the interrogative pronoun τί serves as the value, and its identity, which would fill the slot of the token, is the thing about which is inquired.

The elders then begin to reason about the needed course of action based upon the news spreading of Paul’s arrival. Clause 13 (v. 22b), a primary clause, construes the mental process of all the Jews (the implied senser) hearing (ἀκούσονται). The probability of the Jews hearing is determined a certainty as expressed through the adjunct πάντως (“certainly”). Clause 14 (v. 22c) then provides the content of what they will hear, shifting the information to the secondary level. The process ἐλήλυθας (“you have come”) is material, with the implicit actor referring to Paul in the second person. The discourse then shifts back to the primary level at clause 15 (v. 23a), where the elders draw a conclusion (οὖν) about what Paul will do. Still addressing Paul, the material process ποιήσον (“you will do”) maintains Paul as the implied actor. The demonstrative pronoun τοῦτο (“that”) fills the role of the scope and is cataphoric, pointing to the following dependent clause. The relative clause ὃ σοι λέγομεν (“which we will say to you”) (c. 16/v. 23b) moves the discourse again to the secondary level for a single clause. The relative pronoun fills the slot of the verbiage of the verbal process. The elders are the implied sayer and the second-person personal pronoun, referring to Paul, fills the slot of the receiver.

A new participant is introduced at clause 17 (v. 23c); *ἄνδρες τέσσαρες* (“four men”) fills the role of existent for the existential process *εἶσιν* (“they are”). The clause has two circumstantials: *ἡμῖν* (“with us”), expressing accompaniment, and *εὐχὴν ἔχοντες ἐφ’ ἑαυτῶν* (“having a vow upon them”), expressing manner: quality. The elders proceed in the next two clauses (cc. 18–19/v. 24a–b) to direct Paul in the actions he is to take to mitigate the offensive rumors regarding his missionary work. The processes are predictably material in type, given they need to be observable to the Jews, as well as directive in attitude. In the first process, *ἀγνίσθητι* (“you will be purified”), the passive voice functions to cast Paul in the role of the goal, the affected participant. This is accompanied with two circumstantials: *τούτους παραλαβών* (“taking them”), expressing manner: means, and *σὺν αὐτοῖς* (“with you”), expressing accompaniment. In the second process, *δαπάνησον* (“you pay”), Paul is the implied actor. His action is meant to benefit the four other men as is indicated by the circumstance *ἐπ’ αὐτοῖς* (“for them”), expressing cause: behalf.

The next four clauses function at the secondary information level. The initial shift is due to the introduction of a purpose clause with *ἵνα* at clause 20 (v. 24c). Clause 21 (v. 24d) shares a paratactic relationship with clause 20 (v. 24c). Then the next clause (c. 22/v. 24e), a content clause, creates another hypotactic relationship, which is followed by the clause beginning with the conjunction *ἀλλά* (c. 23/v. 24f) that functions on par with the content clause. All of these secondary clauses provide further information regarding Paul’s action to pay for the four men. The purpose clause (c. 20/v. 24c) is a material clause with the four men assuming the implied role of the actor of the process *ξυρήσονται*

(“they may shave”) with the complement τὴν κεφαλὴν (“the head”) being the goal. Clause 21 (v. 24d) construes the mental process γινώσκονται (“they will know”) with πάντες (“everyone”) filling the slot of the senser. The content of what everyone will know is fleshed out in the following existential clause (c. 22/v. 24e), with the subject ὧν κατήχηνται περὶ σοῦ οὐδέν (“nothing of what has been spread by word of mouth concerning you”) filling the role of the existent of the process ἔστιν (“[there] is/exists”). That there is nothing to the rumors of Paul’s alleged apostasy is further expanded with the contrastive conjunction ἀλλά in clause 23 (v. 24f). The process στοιχεῖς (“you walk”) is material, and Paul’s role as actor is made emphatic with the intensive pronoun αὐτός. Further emphasis is realized by the adverbial use of καί (“even”),³⁸ expressing a circumstance of extent. The second circumstance φυλάσσω τὸν νόμον (“keeping the Law”) expresses manner: means.

The final clause of the pericope (c. 24/v. 25) shifts the discourse back to the primary information level. The textual function of the conjunction δέ is to signal discontinuity at the clause-complex level,³⁹ but its logico-semantic contribution is to construe an adversative relationship with the previous clause.⁴⁰ In this particular case, the move is an assertion–concession, which is an interpersonally motivated move whereby

³⁸ In this instance, καί is interpreted as an adjunct and not belonging to the word class of conjunction to which its most frequent usage belongs. See Porter, *Idioms*, 211.

³⁹ Porter and O’Donnell explain that one of the entry conditions for discussing the role of conjunctions in discourse is continuity-discontinuity or the linking function of conjunctions. This addresses the function of conjunctions according to the textual metafunction of language, since it considers how spans of texts of varying lengths, including words, clauses, and up even to the level of paragraphs are linked and how textual boundaries are created (“Conjunctions,” 5–6). This function is distinct from the logico-semantic relations created by conjunctions, which is a different entry point pertaining to the logical metafunction.

⁴⁰ Dawson, “Multi-Dimensional Model.”

the speaker counters some expectation in the context to negotiate a belief or value position—namely, to conform to the abstentions set forth in the Apostolic Decree.⁴¹ The move here can be generally explained as a statement contrary to the addressees' expectation.⁴² This generalization will hold true as the context is considered more fully in the following assessment as well as in the next chapter.

Assessment

The most significant instances of stylistic shift in this pericope involve tactic patterns. Of the twenty-four clauses in this pericope, sixteen are primary and eight are secondary. After the initial temporal clause of the pericope, Luke establishes a pattern of presenting information at the primary information level for nine consecutive clauses. Disrupting this flow is clause 11 (v. 21b), a content clause that elaborates on information pertaining to the activities of Paul on his missionary journey. The activity in view is Paul's teaching as presented in the material process of clause 11 (v. 21b), διδάσκεις ("you teach"), a verb marked for its imperfective aspect. Material clauses make up over half of the clauses in this pericope, and so do not in themselves assume a prominent status. However, this material clause is the only instance where the participant slots are not filled by either an explicit actor and/or goal (Paul's role as actor is only implied through reference in the semantics of the verb). Rather, the participants include a recipient and scope of the process (one other clause [c. 15/v. 23a] construes a scope along with an actor), and so this clause is set at contrast with other material clauses in the co-text. This clause is therefore

⁴¹ Dawson, "Multi-Dimensional Model."

⁴² On the notion of tracking and then counter expectations, see Martin and Rose, *Working with Discourse*, 56–57.

foregrounded due to multiple patterns of prominence, including a tactic shift, choice of verbal aspect, and types of participants. The participants reintroduce a complex of entities that have been the source of conflict earlier in Acts—Moses (a meronym for the Mosaic Law), Gentiles, and Jews. The source of the conflict is identified as the abandonment of Moses, a new variable introduced into the text, which represents another feature of the conflicts that arose out of the establishment of multi-ethnic churches in the first century. It would seem that this new situational variable is relevant to identifying the theme of Luke's verbal art, and so it will be important to identify value positions and opposing voices in the cultural environment that relate to this matter. The other cooperating patterns of this pericope will help to identify where those voices might come from and how Luke is engaging them.

No patterns of taxis form again until clauses 20–23 (v. 24c–f), where a series of four clauses provide a number of supporting pieces of information to clause 19 (v. 24b), which involves Paul paying for the four men to undergo their purification rite. The role of this sequence of clauses is realized by the contrast they contribute when the information returns to the primary level at clause 24 (v. 25). Here, the elders' direct speech shifts from a pattern of several secondary clauses, which direct Paul in the manner in which he is to undergo purification, to a primary clause that abruptly shifts the topic to a different matter—the letter that was written to the Gentiles containing the four abstentions. At this textual location there is not only a tactic shift but also a logico-semantic break that goes beyond the textual function of the conjunction $\delta\acute{\epsilon}$ to indicate discontinuity or its logico-semantic function to create an adversative relationship with previous content. In other words, the semantic value of the conjunction misaligns with the contents of the related

clauses. The result is that clause 24 (v. 25) creates a logical regression in the elders' speech that does not address the relevant matter at hand. Cynthia Long Westfall explains that interruption to the linear organization of a narrative can function to bring content into the foreground,⁴³ and we see this potentiality realized here by means of both taxis and conjunction. It is simply unclear what kind of meaning relationship clause 24 (v. 25) is supposed to share with the preceding content, and this creates an instance of defamiliarization. This instance of stylistic shift invites additional interpretation concerning the way meanings relate between clause 24 (v. 25) and the previous content of the speech.

To go beyond the textual and ideational (logico-semantic) functions of conjunction, there is also an interpersonal function to consider, which was mentioned in the previous section. The interpersonal function of $\delta\acute{\epsilon}$ realizes counter-expectancy in a concession–assertion, because its adversative value can function to readjust an audience's attention toward a value position.⁴⁴ The value position pertains to the four abstentions of the Apostolic decree, since they constitute a recurring thematic formation, being repeated here for a third time in the book of Acts, this time construed as part of a circumstance of manner: quality.

It may seem out of place to be considering an interpersonal function here, since this chapter concerns primarily ideational meanings, but there is good reason to briefly extend the analysis beyond the primary focus of transitivity patterns and other ideational features, such as taxis, because this is an instance where conjunction exhibits a

⁴³ Westfall, *Discourse Analysis*, 37.

⁴⁴ This is the case for many Greek conjunctions that construe semantic features of contrast. See Dawson, "Multi-Dimension Model." On the notion of counter-expectancy, see Dawson, "Language as Negotiation," 381. Cf. Dawson, "Books of Acts and *Jubilees*," 28–29."

multivalent functionality across all three metafunctions of language. This means that at this textual location, a textual move is made to signal discontinuity, an ideational move is made to realize an adversative relationship (which is defamiliarized due to the logical regression of the information flow), and an interpersonal move is made to counter expectations. Conjunctions (and other “junctive” resources such as adverbs) constitute a system in the language that create logico-semantic relations in texts across all of the functions of language—experiential, textual, and interpersonal, and this system needs to be brought into focus here to understand the ways in which clause 24 (v. 25) is foregrounded. The conjunctive orientation that interacts with experiential meanings is called external conjunction; “it is a relation between meanings in the sense of representations of ‘contents’, (our experience of) external reality.”⁴⁵ The conjunctive orientation that interacts with the interpersonal and textual metafunctions is called internal conjunction; interpersonally, “it is a relation between meanings in the sense of representations of the speaker’s own ‘stamp’ on the situation—his choice of speech role and rhetorical channel, his attitudes, his judgments and the like”—for the purpose of connecting moves in an unfolding interaction or negotiation of claims.⁴⁶ Textually, internal conjunction functions to connect steps in an unfolding argument or narrative, not linking events in the field of experience but linking logical steps internal to the text itself.⁴⁷ Typically, a given conjunction will primarily orient to one of these types of

⁴⁵ Halliday and Hasan, *Cohesion in English*, 240.

⁴⁶ Halliday and Hasan, *Cohesion in English*, 240. See also Thompson, “But Me Some Buts,” 774–75.

⁴⁷ Thompson, “But Me Some Buts,” 775; Martin and Rose, *Working with Discourse*, 117.

moves, and so when the relational link at clause 24 (v. 25) is shown to function in all three ways, its status as foregrounded is established.⁴⁸

The logical break at clause 24 (v. 25) thus creates a substantial instance of defamiliarization at this textual location where the four abstentions of the Apostolic Decree are reiterated, and so one gets the sense that the writer is symbolically articulating something about the theme.⁴⁹ The message here seems to pertain to Jew–Gentile relations, the Mosaic Law (given the foregrounded elements of clause 11 [v. 21b]), and a value position that motivates the reuse of the abstention of the Apostolic Decree. However, the abstentions themselves are also defamiliarized because they are invoked in a situation that differs from the matter for which they were first issued in Acts 15. The issue at the Jerusalem Council was not about whether Jews should abandon the Law but whether Gentiles should be made to follow it. The question the audience is thus prompted to ask is why the abstentions of the Apostolic Decree are repeated. How is the decree meant to address what amounts to an inverted application of its original purpose? More than this, why are instructions for Gentiles brought into the discussion when the matter in Acts 21 has to do with what is taught to the Jews? It may be that Luke sees certain parallels between the Jerusalem Council episode and Paul’s return to Jerusalem—many of the participants are the same, including Paul, James, the elders, the Jews and Gentiles, Moses, among other common features that get realized in the subject matter of the

⁴⁸ I have provided a fuller explanation of external and internal conjunction as modelled for the Greek of the New Testament in Dawson, “Multi-Dimension Model.”

⁴⁹ Ernst Haenchen suggests that this logical break is meant for the reader rather than Paul (*Acts of the Apostles*, 610), but Stanley E. Porter responds that “there is nothing in the structure of the text to make this indication” (“Acts 21:17–26 and Paul,” 183). Porter is correct in terms of the syntax of the language, but there may be more credibility to Haenchen’s statement from the perspective of linguistic stylistics, where the function of defamiliarization is indeed meant for the reader.

narration through various forms of code-like regularity⁵⁰—and he wishes to construe these parallel features to establish a pattern by which a contrast can be achieved to symbolically articulate further clarifying elements of the value orientation of the Apostolic Decree. A full investigation into this question requires intertextual analysis, which will be addressed in the next chapter, but there are some further contextual variables construed in the narrative that can help to constrain the interpretation of this pericope’s foregrounded elements. These constraints involve the ways in which Acts 15:1–29 and 21:17–25 share parallel features and the nature of the position in which Paul is placed by James and the elders.

In a previous study, I have mapped the many *literary* patterns of redundancy that characterize the two episodes presently in view, including their shared similar events, characters, and contexts, according to the literary redundancy schemes of one literary critic’s model.⁵¹ These same literary patterns of redundancy between Acts 15 and 21 are quantifiable in linguistic terms as well due to the fact that they are based on the episodes’ subject matter and tenor relations, including their shared main participants (Paul, James,

⁵⁰ For a fuller list of these features and other forms of redundancy between Acts 15 and 21, see Dawson, “Books of Acts and *Jubilees*,” 22–27.

⁵¹ The literary critic I followed was Susan Suleiman, whose literary model of functional redundancy I used to supplement Ruqaiya Hasan’s verbal art model in conjunction with Jay Lemke’s intertextual thematic analysis model to investigate the value orientations of the Apostolic Decree in light of its reiterations and significance as an intertextual thematic formation. Suleiman’s model proved to be a useful heuristic device to help interpret the linguistic criteria of Hasan’s model, since I was not working with the more robust SFL model used in this present study. Moreover, using Suleiman’s model, which was motivated by a desire to dialogue with literary-critical approaches to the book of Acts that had made use of her work, such as Robert Tannehill’s, helped to demonstrate the importance of involving more concrete linguistic criteria, such as that provided in Hasan’s verbal art model, which at that point had never received a serious application in New Testament studies. See Dawson, “Books of Acts and *Jubilees*,” 13–16; 22–26. Cf. Suleiman, “Redundancy”; whose theoretical principles of realistic narrative draw heavily on Philippe Hamon. See Hamon, “Qu’est-ce qu’une description?”; Hamon, “Pour un statut sémiologique du personnage”; Hamon, “Un discours constraint.” See also Tannehill, “Composition of Acts 3–5,” where he incorporates elements of Suleiman’s model in his narrative criticism, making use of a term “echo-effect.” This article was an important part of the development of his two-volume narrative-critical commentary on Luke–Acts (see Tannehill, *Narrative Unity of Luke–Acts*).

the elders, God, the Jews, and the Gentiles), who does what to whom according to role relationships (James and the elders, as authority figures, through extended direct discourse instruct Paul [and Barnabas] on what to do), and consistent thematic content, including especially the four abstentions of the Apostolic Decree. The insights from this previous study can thus be brought to bear on the present analysis.

The literary notion I wish to refer to here is a principle where the narrator's value orientation is revealed through a particular scheme of redundancy in the story, where a character pronounces an interpretation concerning an event, context, or character, which is redundant with the narrator's interpretation.⁵² Acts 15 first orients values concerning Jew–Gentile relations by stipulating behavioral regulations that would facilitate peaceable cohabitation.⁵³ This value position is established by authoritative figures whose judgments and interpretations of events can be reasonably assumed to coincide with Luke's position based on the literary pattern of redundancy mentioned above. For example, in Acts 15, the narrator's interpretation of the event of the Jerusalem Council is consonant with both Peter's and James's announcements that believing Gentiles should be embraced, but with James and the elder's added stipulation that the four abstentions should be kept. This is supported based on the assumption that Peter's value position on the matter of Jew–Gentile relations aligns with Luke's, since the role of bringing the good news of the peace of Jesus Christ was accomplished through Peter, the character who underwent an epiphany in terms of his own theological beliefs in the Cornelius episode. The narrative construes only a continuous attitude towards this matter, which we see exhibited by positive and graduated language in the letter with the Gentiles' joyous

⁵² Suleiman, "Redundancy," 131.

⁵³ See Porter, "Acts 21:17–26," 183–84, who comes to a similar conclusion.

response to the decree (v. 31) that James and the elders sent with Paul and Barnabas, as well as with the others greatly encouraging them.⁵⁴ Then, in Acts 21 we see the redundancy of this scheme where the narrator's interpretation is problematic, or at least difficult to understand for modern readers, because James and the elders (the same characters) place Paul in harm's way before restating the four abstentions. Nevertheless, the value position of guarding the precepts (the redundant event) is explicitly restated and is thus promoted by the narrator.⁵⁵

To consider momentarily Luke's existential situation with reference to the ethnic makeup of his audience, if Luke is writing to a readership that is comprised of Jews in addition to Gentiles, then such a value position would be highly relevant and in need of clarification from the perspective of both respective groups, which is what the redundancies in Acts 21—a text that has proved difficult to understand because James and the elders knowingly put Paul in a vulnerable situation—helps to provide. Clarifying Paul's innocence, however, does not appear to be Luke's main concern, since the reader, who has presumably already read of Paul's prior missionary journeys in Acts, has been presented with Paul portrayed as behaving in accordance with the Jerusalem Council's decision (16:4) and even going to great lengths to accommodate to Jewish customs to advance his mission, such as with Timothy's circumcision (16:3). Rather, there appears to be deliberate ambiguity placed around Paul's alleged apostasy from the perspective of James and the elders, and this element of the plot, I argue, helps to clarify Luke's message to his audience.⁵⁶ Luke chooses to highlight here the importance of maintaining

⁵⁴ See Dawson, "Books of Acts and *Jubilees*," 24.

⁵⁵ See Dawson, "Books of Acts and *Jubilees*," 24.

⁵⁶ Stanley E. Porter notes, "the narrative does not make it clear that the leaders were convinced that the accusations were false. It appears that not only were possibly more conservative members of the

the abstentions of the Apostolic Decree through the situational irony of Paul being accused, even though he is innocent. (If any ambiguity remains for the reader, Acts 28:17 leaves no room for doubt of Paul's innocence.) Since Luke's intended audience would have recognized his pointing back to the episode of the Jerusalem Council, in what way is the value position of keeping the abstentions clarified in Acts 21? What about these precepts is disambiguated or expanded? The answer may reside in the fact that the rumors about Paul in Acts 21 function to set up contrasting situational variables with Acts 15. In Acts 15, James's decree announces what should be done for Gentiles to be included in fellowship with believing Jews; Gentiles do not have to "judaize," but they must avoid certain things. In Acts 21, however, rumors were spreading that Paul was teaching Jews to forsake the Law of Moses and its customs; he was allegedly teaching Jews to "gentile-ize," which serves to reveal a dual purpose in the precepts for how they are to function in environments where Jews and Gentiles together comprise the body of the believing community.

A possible objection to this claim is that the abstentions are never directed toward the Jews, which is one of the defamiliarizing elements of Acts 21:25 (c. 24), which expresses the circumstance of cause: behalf *περὶ τῶν πεπιστευκότων ἔθνῶν* ("concerning the Gentiles who believe"); it is only those who believe among the Gentiles who receive directions about the abstentions. However, Robert Tannehill offers an insightful explanation for this puzzling feature:

The setting seems strange at first, but it may actually illuminate the purpose of these regulations . . . Acts 21:21 shows that the problem is no longer the demands being made on Gentiles to become Jews but the pressure being felt by Jews to conform to a Gentile way of life . . . The Jerusalem meeting that guarantees the

Jerusalem church still suspicious of Paul, but the leaders of the church may well have been as well" ("Acts 21:17–26," 175). Cf. Rosenblatt, *Paul the Accused*, 68–69, who supports this view.

Gentiles' freedom from the law also anticipates the problem that will arise as the Gentile portion of the church grows, for James is proposing that Gentiles be asked to abstain from certain things especially offensive to a Jewish sense of cultic purity so that Jewish Christians may remain in the fellowship of the church without being forced to give up their way of life.⁵⁷

This explanation seems plausible within the narrative of Acts, but it is also true for the period in which Luke composed Acts, especially given the knowledge that Gentiles grew in number very early in the Christian movement and would have quickly outnumbered Jews in believing communities in many cities outside of Palestine. Therefore, the abstentions in Acts 15:21 indicate how Gentiles are to be protected from Jewish customs but Acts 21:25 shows how the same abstentions protect Jews in a predominantly Gentile environment.

Summary and Conclusion

The patternings that have emerged over the course of analyzing the episodes of the Jerusalem Council (Acts 15:1–29) and the events when Paul returns to Jerusalem and is accused of having taught Jews to abandon the Law of Moses (21:17–25) demonstrate that the Jerusalem Council occupies a central position (i.e., textual location) in a scheme of patternings that contribute to the symbolic articulation of a major theme (i.e., message) in the book of Acts. The Cornelius story (Act 10:1—11:18) points forward with thematic elements that are recapitulated at the beginning of Acts 15. New patternings then emerge in the narration of the Jerusalem Council, especially in the issuing of the Apostolic Decree and the sending of the letter to the church at Antioch. Then when Paul returns to

⁵⁷ Tannehill, *Narrative Unity*, 2:191.

Jerusalem in Acts 21, the recurrence of the four abstentions of the Apostolic Decree point backward to the Jerusalem Council when they were first issued.

The Jerusalem Council consists of four pericopae, the foregrounded patternings of which consistently point towards common topics and ultimately converge at the four abstentions of the Apostolic Decree. A brief summary of each pericope's findings will help to provide a full and clear picture of this main conclusion. In the first pericope (15:1–5), Paul and Barnabas are commissioned to go to Jerusalem. In this initial section, the transitivity structure established an important stylistic contrast between two entities, *τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας* (“certain ones who came down from Judea”) and *Παῦλος καὶ Βαρναβᾶς καὶ τινες ἄλλοι ἐξ αὐτῶν* (“Paul and Barnabas and certain others from them”). These two entities are set as contrast as sayers who hold opposing value positions. The topic of dissension and debate is also foregrounded in the opening pericope.

In the second pericope (15:6–11), stylistic patterns continue to foreground the topic of debate but are further specified as the matter of keeping the Mosaic Law. Significant for this foregrounded element is the reprisal of Peter who gives a speech recapitulating the events of Acts 10:1—11:18. Peter is characterized according to recurring patterns that emerged in the Cornelius episode—namely, the vertical language that set him at contrast as a more dynamic character than Cornelius. The importance of such repetition is revealed in the simple reiteration of the value orientations promoted in an earlier episode in Acts but rather in how they are reintroduced in light of a new set of situational variables that meet the development of the conflict between Jewish and Gentile believer. The contentious issue is no longer *whether* Gentiles can be admitted into

the community of believers, but *how* they can be admitted. The patterns of this episode indicate that the value position that Gentiles should not be made to follow the Law of Moses factors in some way into the theme, in addition to the importance of Peter's speech in the outcome of the council itself.

Next, in James's speech (15:12–21), the third pericope, new experiential patterns begin to emerge, such as with the prominent status of relational type clauses, a pattern that continues into the next pericope. Here, the relational type process collocates with other prominent features with circumstances especially at clause 41 (v. 21), which indicates that the interpretation of Moses plays a role in the theme, but also with the marked logico-semantic selections in clauses 40–41 (vv. 19–21) along with the complex phenomenon of clause 40 (vv. 19–20). The co-thematic content at this textual location involves the four abstentions of the Apostolic Decree, Moses, and Moses' preaching in the synagogues. The significance of this co-thematic content will be more fully explored in the following chapter. Moreover, the Semitic spelling of Peter's Jewish name, Simeon (*Συμεών*) offers a defamiliarizing means of referring to Peter that seems to correspond with a motivation to emphasize Peter's identity as a Jew, a feature that would be recognizable to a Jewish audience and that would reinforce the value orientations attributable to his role in the discourse.

In the last pericope of the Jerusalem Council, the letter with the Apostolic Decree is composed for the church at Antioch (vv. 22–29). Relational clauses in particular play an integral role in the transitivity patterns of this pericope, construing complex entities, deviating from typical patterns of transitivity, and creating a contrastive relationship that foregrounds the four abstentions of the decree. Moreover, that the four abstentions are

reiterated but with certain differences in each list not only indicates their prominent status but invites additional interpretation as a result of the deviations in its recurrence.

In the final section of analysis of Paul's alleged apostasy in Acts 21:17–25, the significant repetition of participants, including Paul, James, the apostles and elders, God, Moses, and the Jews, in relation to the patterns of taxis and contrastive patterns in process types bring matters of conflict between Jews and Gentiles again to the fore, with the most significant instances of stylistic shift contributing to foreground the Law of Moses at clause 11 (21b) and the final reiteration of the four abstentions of the Apostolic Decree at clause 24. The major logical regression creates one of the most significant instances of defamiliarization in this study, since the regression collocates with the reiteration of a thematic formation that has a foregrounded status in an earlier episode of Acts. The significance of the reiteration of the abstentions is not immediately clear and so requires additional interpretive work, which will entail understanding the four abstentions not simply as a thematic formation specific to the text of Acts but as an intertextual thematic formation that engages in a significant way with Luke's heteroglossic backdrop. Once the orientation of this intertextual thematic formation is identified, then the theme of the Jerusalem Council and its cooperating episodes can be fully grasped.

Moreover, once Luke's theme is grasped, this can shed light on the context of situation in which the book of Acts was composed. In the Cornelius story and at a few junctures in this chapter I have advanced the argument that the symbolically articulated elements make the most sense if interpreted as directed towards an audience comprised of a Jewish constituency, even if that constituency is a small minority. There are multiple elements noted regarding the Jerusalem Council so far that support my argument, but an

intertextual analysis of this episode is necessary to demonstrate the compelling force of this argument. It is thus to an intertextual thematic analysis of the four abstentions of the Apostolic Decree that this study now turns.

CHAPTER 6:
AN INTERTEXTUAL THEMATIC ANALYSIS OF THE NOAHIDE LAWS
IN ACTS 15 AND 21

Introduction

In this final chapter of analysis, the main questions that will be addressed are (1) how an intertextual thematic analysis can shed fresh light on the four abstentions of the Apostolic Decree as a recurrent thematic formation in Acts 15 and 21 and (2) what the same analysis helps to reveal about the value positions at risk in Luke's social environment and Luke's stance towards them. The findings of this analysis will be clarifying for the theme that Luke has been symbolically articulating across a set of interconnected patterned texts in the book the Acts. The reason for such focus on these four abstentions is due to the findings of the transitivity analysis in the previous chapter, where the foregrounded patternings display a consistent semantic direction that then converge at locations that pertain especially to Moses and the reiterations of the four abstentions of the Apostolic Decree in particular. That these patterns of foregrounding constitute *significant* foregrounding—that is, foregrounding that “counts”—is made clear by the instance of defamiliarization realized at Acts 21:25, where the four abstentions not only recur for their third and final time but where there is a logical regression involving incongruity in the field of discourse, a tactic shift, textual discontinuity, and an interpersonal move realizing counter-expectancy.

Robert Tannehill's narrative-critical approach was discussed towards the end of the previous chapter for the insights it provides for the recurrence of the four abstentions, especially for their final reiteration at Acts 21:25. It should be mentioned here, however, that Tannehill only accounts for how the repetitive abstentions in Acts 15 and 21 function to develop meaning *within* the text—that is, within Luke's two volume work first and foremost and then the "biblical story," which takes into account Luke's incorporation of the Old Testament. He does not give consideration to the patterns of discourse represented in contemporary Jewish literature apart from the canonical books of the Old Testament, which, I argue, is vital for ascertaining the meaning of the repetitions in Acts in view here—their meaning in the sense of how they symbolically articulate a message at the second-tier or higher-level semiotic plane of verbal art/literary discourse. Therefore, I propose a different way forward for investigating the literary function of redundancies in Acts 15 and 21 that also accounts for how recurrent thematic formations are commonly used in Luke's literary environment as well as how they function to clarify meaning and promote social values. This, of course, is the intertextual thematic analysis that has already been used to shed fresh light on Peter's vision in chapter four above and will serve in this chapter to do likewise with the abstentions of the Apostolic Decree.

In employing Lemke's intertextual thematic model for a second time in this study, I will continue to describe how the social values represented in Acts would have related to value positions of other texts and traditions present in the same culture. Specifically, I will argue in this chapter that the four abstentions of the Apostolic Decree, which can appropriately be referred to as the Noahide laws (see below), are a recurrent pattern not only in the text of Acts (i.e., a thematic formation) but also in the cultural context in

which Luke wrote Acts, especially as represented in the book of Jubilees; these laws were used to promote the separation of Jews from Gentiles, and so they therefore constitute an intertextual thematic formation. Luke's engagement with this intertextual thematic formation is one of opposition. In much the same way that he subverts the value orientations of 1 Enoch's *Book of Dreams* with Peter's vision, he also opposes the Jewish social values promoted in the book of Jubilees and establishes an alternative use for the Noahide laws within a Christian community to promote ecumenism between Jewish and Gentile believers, which is clarified and nuanced through patterns of redundancy.

Organizing Foregrounded Features and Thematic Formations for Intertextual Analysis¹

I begin here with a summary of the foregrounded elements from the previous chapter in how they relate to the thematic formation of the four abstentions of the Apostolic Decree. The need for the Apostolic Council and its issuing of an authoritative decree arises out of a situation in Acts 15 where the notions of dissension and debate are foregrounded and are predicated on the matters of circumcision and keeping the custom of Moses as preconditions for salvation. This set of foregrounded elements cooperates with another pattern that sets at contrast two opposing parties, *τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας* (“certain ones who came down from Judea”) and *Παῦλος καὶ Βαρναβᾶς καὶ τινες ἄλλοι ἐξ αὐτῶν* (“Paul and Barnabas and certain others from them”) (15:1–4). The former represents a “voice” that promotes the value position that Gentiles should be proselytized

¹ Much of the following content in this and the following sections is adapted from Dawson, “Books of Acts and *Jubilees*,” 30–40, but with substantial enhancement.

and made to follow the customs of Moses. The latter represents the “voice” that promotes the belief that Gentiles are able to be saved apart from the Law of Moses.

The element of debate persists as a foregrounded feature as the episode progresses with Peter’s speech (vv. 6–11), which recapitulates the value orientations regarding association with Gentiles and purity from the Cornelius story in Acts 10:1—11:18. James’s speech (15:12–21) then creates new patterns of experiential content that correlates the preaching of Moses in synagogues with the Apostolic Decree, both of which are involved in consistent patterns of foregrounding. The abstentions of the decree are then repeated not once but twice in different but in some ways similar situations, since the issue of keeping the Law of Moses is a co-thematic as well as a foregrounded feature in each context.

The four abstentions are foregrounded in each of their occurrences (15:21, 29; 21:25), but there is still the question of their status as a thematic formation that needs to be addressed. It is important to bear in mind that the realization of a recurrent thematic formation does not require verbatim semantic replication; rather, they are constituted by the “recurrent pattern of semantic relations used in talking about a specific topic from text to text.”² When speaking specifically of thematic formations, the phrase “from text to text” refers to sections of text within a single text or “text-specific” formations.³ According to this definition, the recurrent articulation of the four abstentions constitutes a thematic formation. This formation is displayed in Table 6.1.

² Lemke, “Intertextuality and Text Semantics,” 91.

³ See Lemke, “Intertextuality and Text Semantics,” 91–92.

Table 6.1: Thematic Formations in Acts 15:20, 29; 21:25		
15:20	ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ (1) τῶν ἀλισγημάτων τῶν εἰδώλων (2) καὶ τῆς πορνείας (3) καὶ τοῦ πνικτοῦ (4) καὶ τοῦ αἵματος	but to write to them to abstain only from (1) things polluted by idols (2) and from sexual immorality (3) and from strangled things (4) and from blood
15:29	ἀπέχεσθαι (1) εἰδωλοθύτων (4) καὶ αἵματος (3) καὶ πνικτοῦ (2) καὶ πορνείας	to abstain (1) from what has been sacrificed to idols (4) and from blood (3) and from strangled things (2) and from sexual immorality
21:25	περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτούς (1) τό τε εἰδωλόθυτον (4) καὶ τὸ αἶμα (3) καὶ πνικτὸν (2) καὶ πορνείαν	But concerning the believing Gentiles, we have sent a letter with our judgment that they should abstain (1) from what has been sacrificed to idols (4) and from blood (3) and from strangled things (2) and from sexual immorality

The four topics of εἶδωλον/εἰδωλόθυτος, πορνεία, πνικτός and αἶμα are joined together with the connector καί in list-form, and each time they are introduced by identical or semantically similar infinitives. These repetitive lexicogrammatical and semantic regularities not only certify these abstentions as a thematic formation in the book of Acts, but they also form the basis for which to find and compare other co-thematic texts that contain the same kinds of subject matter and orient to the value positions associated with similar discourse patterns in the cultural environment.⁴ The next question to ask, then, is whether the thematic formation of the four abstentions is in fact an intertextual thematic

⁴ Lemke, "Intertextuality and Text Semantics," 92.

formation that creates dialogical relationships with other texts in Luke’s literary environment.

In an article published in 2015, Todd Hanneken argues that the precepts in Acts 15 and 21 are based on the tradition found in the book of Jubilees.⁵ This study is important for reasons I discuss below, but it should be noted that Hanneken’s argument is one among many in the current scholarly discussion on where the abstentions decided at the Jerusalem Council derive. A selective survey of recent commentators shows certain commonalities amidst a lack of consensus regarding the background of the four abstentions given at Acts 15:20, 29, and 21:25. Craig S. Keener, after considering four options, favors the Noahide laws as the most likely background, even while adding the qualification that he does not mean the fully formed list of Noahide laws that were a later development in Rabbinic Judaism, but rather a range of early Jewish traditions that attest to what God required from Gentiles based on retellings of the covenant made with Noah, which are found in the book of Jubilees as well as Josephus and Philo.⁶ Schnabel, surveying six options, argues for an Old Testament polemic against idolatry and a reliance on Lev 17–18.⁷ David G. Peterson considers five views but argues for a so-called “scriptural” background and denies any other extra-canonical influences.⁸ Richard I. Pervo does not consider various views, but simply explains that the precepts derive from Lev 17–18.⁹ Numerous other commentaries could be surveyed for the options they consider and the positions they take (though this would quickly become repetitive and

⁵ Hanneken, “Moses Has His Interpreters.”

⁶ Keener, *Acts*, 3:226–69.

⁷ Schnabel, *Acts*, 644–45.

⁸ Peterson, *Acts of the Apostles*, 434–36.

⁹ Pervo, *Acts*, 376–78.

monotonous as they often do in the commentaries themselves), but this selection shows that there is a general consensus that the Apostolic Decree is influenced by Jewish literature despite opinions differing as to which texts are in view and how they relate to the decree.¹⁰ In the following discussion I will show that Hanneken, in breaking away from a tendency of some who only consider Lev 17–18 as the background of the abstentions, moves this discussion in the right direction, though he misinterprets the relationship that Acts shares with Jubilees.

Lemke’s acknowledgment that lexemes do not have to match up precisely for texts to be thematically related is an important qualifier for this discussion because Richard Bauckham has found that “there is, in fact, no known Jewish parallel to the selection of precisely these four commandments from the Law of Moses as those which

¹⁰ Another issue relevant to the background of the four abstentions pertains to the textual traditions of Acts because the so-called Alexandrian and Western versions of the book of Acts differ in their respective regulations of the decree. (I understand that the term “Western” is a widely used misnomer because the characteristic readings associated with this text-type have been found over a wide geographical distribution.) I have written more fully on this issue elsewhere (see Dawson, “Textual Traditions of Acts”), but for present matters the main problem to recognize is that another version of the book of Acts, represented especially by Codex Bezae, has significant manuscript attestation of another set of regulations with certain manuscripts omitting *καὶ τοῦ πνικτοῦ* and adding a negative form of the Golden Rule. There are other variants attested at the locations of the abstentions (for a consideration of the witnesses, see Dawson, “Textual Traditions of Acts,” 572–76; Omanson, *Textual Guide*, 258), but the debate in scholarship on Acts has primarily been between the tradition represented in Codex Bezae and the Alexandrian witnesses, traditionally represented by Codex Vaticanus since the publication of James Hardy Ropes’s *The Text of Acts* in 1926. The main consequence of the presence of the negative Golden Rule in Codex Bezae (*καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γείνεσθαι ἑτέροις μὴ ποιῆτε* [“and whatever they do not want to happen to themselves, do not do to others”]), for example, is that this addition effectively changes the Apostolic Decree from what might be regarded as ceremonial restrictions for the maintenance of cultic purity into clear ethical demands (so Rius-Camps and Read-Heimerdinger, *Message of Acts*, 3:222–23). While there is a minority view held by some scholars that the presence of the negative Golden Rule and the omission of *καὶ τοῦ πνικτοῦ* support the notion that Codex Bezae has a distinctly more Jewish perspective and is the earlier of the two versions of Acts, I have argued that these differences rather serve to show that the editor of Codex Bezae obscures the thematic formation of the abstentions by failing to understand the intertextual relationship the Apostolic Decree creates with concurrent Jewish tradition—namely, the tradition found in the book of Jubilees. As a result, the Western tradition shows that it does not have the attuned Jewish “ears to hear” regarding the heteroglossic backdrop of the abstentions and so alters them to make them more easily intelligible and applicable to an audience that was not experiencing the earlier kinds of ethnic conflict that Luke addresses and that is represented more accurately in the Alexandrian tradition (Dawson, “Textual Traditions of Acts,” 578–83).

are binding on Gentiles or a category of Gentiles.”¹¹ However, Hanneken points out that though Jubilees has been considered as a potential background text, it has not been appropriately considered: “Somehow one verse from Jubilees made the list of what many scholars feel obliged to mention, but it is the wrong verse.”¹² Hanneken is referring to Jub. 7:20 where the phrase “and keep themselves from fornication and uncleanness and all iniquity” is mentioned, a phrase strikingly similar to that found in the Apostolic Decree. However, looking more closely at Jubilees, Hanneken finds that Jub. 6–7 contain all the precepts in the Apostolic Decree and address the same major topics. Prohibitions concerning eating blood can be found in Jub. 6:7–8, 12–13, 38; 7:29–32. The lexeme for blood is also used with regard to shedding blood, which is referred to in 6:8; 7:23, 25–26 and 29. Since the shedding of blood collocates with iniquity in 7:23, this might indicate that violence is presumed in “all iniquity” in 7:20. Scholars debate over whether *αἷμα* refers to the consumption of blood, the shedding of blood, or both in the precepts in Acts, but most believe that only eating blood is in view. However, if Jubilees is a text residing in the cultural context of Acts, then a hypernymic use of *αἷμα* becomes more plausible, which would subsume multiple issues pertaining to blood in the context, encompassing both eating blood and shedding it (i.e., murder). References to sexual immorality are found explicitly in 7:20 and 21 and perhaps in Ham’s act of seeing his father naked in 7:8. No explicit mention of idolatry is found in Jub. 6–7, but Hanneken finds an implicit reference to idolatry in Jub. 7:27, which announces that demons have begun their seductions, because Jubilees connects demon worship with idolatry in 1:11 and 22:17–

¹¹ Bauckham, “James and the Gentiles,” 174.

¹² Hanneken, “Moses Has His Interpreters,” 697.

18.¹³ This explanation is helpful because Jub. 7:20 and Acts 15:20 share the same semantic relations between thematic objects; both texts join their lists of behaviors that must be avoided with coordinating connectors. Since all of the same thematic ideas are recoverable in the immediate co-text of Jub. 7:20, these two texts apparently share a stronger intertextual tie than has previously been appreciated.

Based on these co-thematic features and similar semantic patterns, Hanneken's argument is certainly worth more consideration, which will also entail investigating the value orientations of the book of Jubilees and how Luke could be dialogically engaging with them to create social commentary that articulates a certain message to his intended audience.

Jubilees, The Noahide Laws, and Interpreting Moses in Acts

Are Acts and Jubilees Intertextually Related?

To test whether the book of Jubilees is a voice occupying a certain measure of dialogic space in the Lukan community it needs to be shown whether Jubilees meets a reasonable set of criteria that it indeed was a text used widespread in Jewish communities and that it bears relevance to the foregrounded content of Acts 15 and 21. The main argument of Hanneken's article is based on the proposition that Jubilees is subsumed in the phrase "those who taught Moses in the synagogues in every town on every Sabbath" in Acts 15:21 because "Jubilees itself was a citable legal source for many in the first century C.E."¹⁴ Can such a statement about the book of Jubilees be sufficiently substantiated?

¹³ Hanneken, "Moses Has His Interpreters," 689. Cf. Hanneken, "Angels and Demons," 11–25; Reed, "Enochic and Mosaic Traditions in Jubilees," 353–68.

¹⁴ Hanneken, "Moses Has His Interpreters," 686.

While no definitive answer can be given regarding the extent of the book's distribution at the time when Luke wrote Acts, there is evidence that suggests Jubilees was indeed widespread and possibly existed in multiple translations by the middle of the first century CE, was treated as a valued Jewish literary and religious book, and was directly associated with the figure of Moses and prominent interpretations of the Mosaic Law.

The general consensus among scholars is that the book of Jubilees was first composed sometime in the second century BCE. While there is debate over the development of the book and whether and to what extent it underwent stages of composition, the paleographic date of the oldest extant manuscript, 4Q216 cols. v–vii, a Hebrew document, sets the *terminus ad quem* at 125–100 BCE.¹⁵ The document discovered at Qumran is probably not the author's autograph, and so the book predates 4Q216, but it is difficult to determine by how long.¹⁶ The *terminus ad quo* is set by the composition of 1 Enoch, since, as scholars have shown, Jubilees is dependent on various portions of the Enochian tradition, including especially the *Astronomical Book*, the *Book of the Watchers*, and probably the *Book of Dreams*.¹⁷ Scholars differ on when in the second century Jubilees should be dated, with arguments ranging from early- to mid- to late-second century.¹⁸ Depending on which argument is most accurate, Jubilees would

¹⁵ Attridge et al., *Qumran Cave 4.VIII*, 2–3.

¹⁶ VanderKam, *Jubilees 1*, 31.

¹⁷ See Nickelsburg, *1 Enoch 1*, 71–76; VanderKam, "Enoch Tradition," 305–31; VanderKam, *Jubilees 1*, 34, 88–90; Knibb, "Which Parts of *1 Enoch* Were Known to *Jubilees*?" 254–62.

¹⁸ The argument for the early date is put forward by Louis Finkelstein, who thinks the author wrote the book between 175 and 167 BCE. He argues that the Noahide laws, especially the prohibition of nudity in Jub. 7:20, is so specific that it must be a response to a time when public nudity, which was practiced by the Greeks especially in exercising and athletic competitions, became a problem in the Jerusalem gymnasium under the high priesthood of Jason ("Pre-Maccabean Documents," 20). This argument has been enhanced by Jonathan Goldstein ("Date of the Book of Jubilees," 64–65) and Menahem Kister ("Towards the History of the Essene Sect," 6–7n26), who show that the nudity argument finds better support in the prohibition in Jub. 3:31, where the practice of uncovering oneself is attributed to the behavior of the nations. Certain scholars who want to push the date to the mid-second century after 167 CE base their reasoning on possible evidence that Jub. 34, 37–38 show awareness of the Maccabean revolt (e.g., Bohn,

have been a known text among Jewish communities for around two hundred years or perhaps longer before even the earliest estimations of the composition of Acts.¹⁹ The

“Bedeutung des Buches der Jubiläen,” 171; Charles, *Book of Jubilees*, xii–lxiii; VanderKam, *Textual and Historical Studies*, 217–46; Berger, *Buch der Jubiläen*, 300; Mendels, *Land of Israel*, 57–88), while others see evidence in Jub. 46:6–11 of the second-century Seleucid–Ptolemaic conflicts when a Ptolemaic king died in battle, an event that occurred only once in 145 BCE (e.g., Berger, *Buch der Jubiläen*, 300). Such echoes of history do not rest on a secure basis, since they depend on questionable interpretations of the literary function of the book (see Doran, “Non-Dating of Jubilees,” 1–11). Better proposals of the mid-century date base their arguments on Jubilees’ literary dependence on other sources, especially 1 Enoch. If the class of giants mentioned in Jub. 7:22 is dependent on the *Book of Dreams* (1 En. 86:4; 87:4; 88:2; 89:6) as some have suggested (see VanderKam, *Jubilees 1*, 34), then this would mean Jubilees was written after 164 BCE, assuming that Enoch’s *Book of Dreams* (1 En. 83–90) can be dated to this time as argued by J. T. Milik (*Books of Enoch*, 44–45). However, George W. E. Nickelsburg has cast some doubt on Milik’s view, noting that an earlier version of the *Animal Apocalypse* (1 En. 85–90) may date to the end of the third century or the beginning of the second century (1 Enoch I, 8, 360–61). The most well-known scholar associated with the late-second-century date is R. H. Charles, who argues for a date between 109 and 105 BCE (*Apocrypha and Pseudepigrapha*, 2:6), but his view has been eclipsed by other views that see the writer of Jubilees as concerned with matters of an earlier period, since the author shows no knowledge of the decrees issued by Antiochus IV against the Jewish religion in 167 and since nudity seems to be of special concern. Therefore, while a *terminus ad quem* for Jubilees assures a date no later than the late-second century, no firm timeframe can be assigned to the book’s composition within this century.

¹⁹ To determine this more precisely, one has to consider also the date of Acts. I find the six reasons for which Adolf Harnack argues for a date around 62 CE compelling. These reasons were based on further reflections and a change of mind from Harnack’s earlier view that Acts was written sometime between 78–93 CE. First, the problem with the conclusion of Acts (or lack thereof) is mitigated in the simplest way if Luke wrote shortly after Paul’s Roman imprisonment and while he was still living. Second, an earlier date clears up the discrepancy in Acts 20:25, where Paul prophesies, “I know that all of you will see my face no more, among whom I have preached the kingdom,” with the information in 2 Timothy. Luke, here, permits Paul to say something about the future that is later proved wrong. Third, the Jews are never the group who are persecuted in the book of Acts, but rather are always the ones who persecute. To Harnack, it now seems most improbable that Acts was written after 70 CE, and especially 66 CE, since Luke makes no indication of the disaster that befell the Jews in both Jerusalem and the Diaspora. Fourth, in the same way as Mark and Matthew, Luke, in his gospel, combines the final catastrophe (Luke 21:25–36) with the coming of the Son of Man (21:27–28) and concludes these events with Jesus saying, “Truly, I say to you, ‘This generation will not pass away until everything has happened’” (21:32). Harnack cannot allow for the explanation that these events were so arranged if the destruction of Jerusalem had already occurred. Fifth, moving the date to the early 60s better explains why Luke was unfamiliar with Paul’s epistles. Sixth, Luke’s use of the word “Christ” is even more primitive than the Pauline usage; it has not assumed the status of a name, but always means, “the Messiah” (Harnack, *Acts of the Apostles*, 293–96; Harnack, *Date of Acts*, 90–113). Harnack finds these six arguments the most important in locating the date of Acts, and his observations, especially that Acts nowhere presupposes the Jewish revolt, have continued to be cited by scholars who support an early date for Acts. For a full list of those who build on Harnack’s deductions on the dating of Acts, see Armstrong, “New Plea for an Early Date of Acts,” 98–101. There are still other reasons that support an early date, one being that the historically held view of dating books of the New Testament to the second century, including Acts, have been disproven on a number of accounts (one such example is with the discovery of the early second century P. Egerton 2, which shows literary dependency on the Gospel of John as well as the Synoptic Gospels). The composition of Acts directly corresponds to the Gospels, and so the evidence for the date of the Gospels implies a similar date for Acts (see Porter, “Was Paulinism a Thing,” 9–12). Moreover, the so-called middle dates for the New Testament writings, which remain very popular among scholars, have been shown to be simply compromise dates between the early and late dates rather than determinations based on arguments from evidence (see Porter, “Dating the Composition,” 554–59, 564–69).

length of time the book had been in existence exceeds the time it would have taken for it to have become an important Jewish literary and religious text that could have been read in the synagogues in every city on every Sabbath.

To add support, the notion that Jubilees was so widespread by the middle of the first century CE that Luke needed to address its influence on the Jewish believers of his community, a further indication of its use especially outside Palestine would be that it existed in a Greek version, since Greek was the standard language of synagogues in the Diaspora.²⁰ James C. VanderKam provides the following summary about what is known about the Greek version of Jubilees:

While no copy of a Greek translation of the book has been identified to date, it is certain that one existed. One kind of evidence for the claim is that the two most extensive extant witnesses to the text of Jubilees—the Latin and the Ethiopic translations—were made from Greek models. On general grounds one would expect this for biblical or quasi-biblical literature in the two languages, but there are also clear indications in the Ethiopic and Latin texts that a Greek base underlies the translations.²¹

One of these indications, among others, is a substantial number of transliterated words from Greek.²² It is with good confidence, then, that a Greek version of Jubilees existed, and so the question needing an answer is how early this version existed. Regarding this question, VanderKam continues:

²⁰ See Lifshitz, “Études classiques en Israël,” 251, who explains that Greek had become the official language of some synagogues even within Palestine before 70 CE. Cf. Lifshitz, “Du nouveau sur l’hellénisation,” 124; Hezser, *Jewish Literacy*, 233–34. The term “official” is perhaps not the best term to use, however, with respect to the common or standard language of certain synagogues, since it carries the modern connotation of legislated language policy.

²¹ VanderKam, *Jubilees 1*, 10. While the view has generally been rejected, especially in the years following the discovery of the Dead Sea Scrolls, there were some early scholars who believed that Jubilees was originally composed in Greek. See Frankel, “Buch der Jubiläen,” 311–16; Büchler, “Studies in the Book of Jubilees,” 253–74.

²² For other studies that show evidence that the Latin and Ethiopic translations of Jubilees had a Greek *Vorlage*, see Gliders, “Where Did Noah Place the Blood?” 745–49; Rönsch, *Buch der Jubiläen*, 102. Cf. VanderKam, *Jubilees 1*, 10.

Although no copy of Greek Jubilees is available, some citations of Jubilees and allusions to material in it, made by writers of Greek who used Greek sources, have survived. They too make it reasonable to think that, whatever an individual borrower may have had before him, a translation of Jubilees into Greek (or at least a Greek rendering of parts of it) once existed. While most of the evidence comes from relatively late texts, the sources of the later citations may go back to considerably earlier times.²³

While it is certainly possible if not likely that a Greek version of Jubilees existed in the first century CE and was read aloud in the synagogues in the Diaspora, the physical evidence leaves us wanting for more assurance. However, while knowledge of Greek Jubilees in the first century CE would provide a more concrete footing for identifying its place in the heteroglossic backdrop of Acts 15 and 21, this is not a requirement to validate its influence in the Lukan community. Hanneken is keen to make this point:

The point is not that *Jubilees* itself was legally authoritative for the communities related to the composition of Acts. The point is that *Jubilees* tells us about a circle of ideas that influenced the way that Moses was read and explained. *Jubilees* scholars will argue about that circle of ideas: What ideas are original innovations in *Jubilees*? What ideas came from this or that unknown or barely known source? How were the ideas transmitted and with what assumptions about scriptural authority? In the middle of that circle of uncertainty, however, is a text—a long, well-preserved, coherent text.²⁴

In other words, the point is that the book of Jubilees is one example of a text that belonged to a much wider cultural tradition among Jews regarding the interpretation of Moses, and so if this text was not represented in physical form in the Lukan environment, this does not preclude the presence of the tradition to which it belongs, along with its value orientations and the thematic formations characteristic of realizing them. The extent of our knowledge of the book of Jubilees and its co-thematic ties with Acts 15 and 21 is

²³ VanderKam, *Jubilees 1*, 10–11.

²⁴ Hanneken, “Moses Has His Interpreters,” 697–98.

enough to proceed with the assumption that the tradition it exemplifies was at work in Luke's existential environment in some written and authoritative fashion.

This assertion is based in part on one of the foregrounded clauses of Acts 15—namely Acts 15:21 (c. 41): Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος (“For Moses, from ancient generations in every city, has those who proclaim him, being read in the synagogues during every Sabbath”). Surrounding the context of this clause is the question of how the Law of Moses is to be interpreted in light of the Gentiles being admitted into the community of God. Acts 15:21 seemingly indicates that this question should be consistent with, or at least engage in some way with, how Moses is proclaimed/explained in the synagogues, and the participle ἀναγινωσκόμενος indicates that this interpretation is based on written text(s). As shown above, there are problems with understanding this written text to be Lev 17–18, problems that are resolved with understanding the background of Apostolic Decree to be the book of Jubilees or at least a text related to it in the wider tradition of interpreting Moses associated with it.²⁵

To echo the title of Hanneken's article, Moses certainly had his interpreters, and it is entirely accurate to call the book of Jubilees an interpretation of Moses.²⁶ I have noted more than once in the previous chapters how Luke uses the participant of Moses as a

²⁵ VanderKam makes the helpful comment that “from the limited evidence, it is clear that the author of Jubilees was not the creator of all the rewritten stories in the book. Documentation for the statement comes from the existence of older texts that embody rewritten material similar to what one finds in Jubilees and that probably served as sources for the author's work. A prime example is the Enochic Book of the Watchers, especially chaps. 6–16, which offer more than one rewriting of Gen 6:1–4 and the preparations for the flood that follow. Jubilees 5:1–11; 7:20–25; and 10:1–13 exhibit borrowings from these chapters of Enoch. Other examples may come from the Aramaic Levi Document and the source common to Jubilees and the Visions of Amram” (*Jubilees 1*, 24). Cf. Segal, *Book of Jubilees*, 1–94.

²⁶ See Najman, *Seconding Sinai*, esp. 1–69.

meronym for the Mosaic Law. In light of the intertextual thematic formation discovered at work in the narration of Peter's vision involving 1 Enoch's *Book of Dreams*, which invokes the Noahic Flood, and also in light of the Apostolic Decree's intertextual relationship to the Noahide laws, it might seem strange that Moses is mentioned by name repeatedly in the Jerusalem Council episode and in Paul's purification story and even occupies a place in foregrounded patternings, since the recurring engagement with the Noahic tradition predates the Mosaic Law. However, there is a significant reason for invoking the name of Moses rather than simply the lexis of law, because the book of Jubilees attributes the revelation of the Noahide laws to Moses. The result of this, as I discuss below, is that the figure of Moses is construed as the source of the retelling of the Noah story, and so the phrase "proclaiming Moses" becomes a far more complex notion than the simple reading of the Law, where the Law is defined strictly in terms of the five books of Moses or the Pentateuch.²⁷ The Second Temple period saw a theological development where Moses became a visionary of future events and became associated with various other Jewish literary texts.²⁸ It thus becomes necessary to understand the

²⁷ This statement by no means diminishes the status that the five books of Moses (the Law) held as a sacred set of authoritative writings. We know that "the Law and the Prophets" as a two-part collection already held this status by the second century BCE (cf. 2 Macc 15:9; 4 Macc 18:10; Matt 5:17; 7:12; 22:40). See deSilva, *Introducing the Apocrypha*, 18. This does not mean, however, that other books were not also held in high repute and could even be considered authoritative. The extent of the canon of Judaism was not firmly established by the end of the first century AD; we can point to Jude's use of 1 Enoch as one example (Jude 9). Admittedly, however, there was, at least, a growing awareness of a closed canon by the end of the first century. Josephus, in his *Against Apion*, enumerates the books of the canon at twenty-two, including the five books of Moses, the prophets in thirteen books, and four books containing hymns to God (*Ag. Ap.* 1.8.38), where various books are grouped together as once, such as the Book of the Twelve, among others. See deSilva, *Introducing the Apocrypha*, 19.

²⁸ There was a theological development during the Second Temple period where major Old Testament figures became visionaries to whom the secrets of the end times were revealed. Moses was one of these as is evidenced in Jubilees as well as 2 Esd 14: 3–5, as was Enoch as seen in 1 Enoch. Abraham, likewise, was one of these figures as evidenced in the *Apocalypse of Abraham* and 2 Esd 3:13–14. See deSilva, *Introducing the Apocrypha*, 383. We know from other books in the New Testament that Moses, in particular, was used in other pseudepigraphal literature, such as in Jude 9, which makes reference to the Assumption (or Testament) of Moses in a context of also engaging 1 Enoch (see Jude 6). For brief discussions on the Assumption of Moses, see Green, *Jude*, 26–32, 79–81.

proclamation of Moses as potentially encompassing a proclamation of an interpretation of Moses—that is, a Mosaic tradition as found in pseudepigraphal literature. The task of the modern interpreter, then, is to identify which texts involving Moses and which interpretations of Moses are most relevant to Luke’s existential situation.

The book of Jubilees is staged at Mount Sinai when the Lord and Moses meet together. Here Moses also encounters the Angel of the Presence, who commands Moses to write everything he says, beginning with the words about creation (Jub. 2:1), but the extent of the revelation, indicated at 1:27, goes up to the time when God’s temple is built throughout all the ages of eternity.²⁹ Therefore, if Jubilees or the Mosaic tradition contained therein is the proper heteroglossic backdrop against which Acts 15 and 21 are to be read, then Moses can be and probably becomes more than a meronym for the Law in the context of Acts, since in Jubilees he is a participant at the level of the narrative (he is the narrator’s [i.e., the Angel of Presence] addressee and amanuensis), which retells the story of Genesis and extends through the events of Exodus 24.³⁰ He is the authoritative and unimpeachable figure through which the interpretation of scripture is mediated, including the Mosaic Law but including much else besides.³¹

Hanneken’s claim that the Apostolic Council engages Jub. 6–7 is supported by the link these precepts at Jub. 7:20 have with Gen 9; the Noahide laws appear in the context of rewriting the unconditional covenant made with Noah at Gen 9 into a conditional covenant “complete with obligations, blessings, curses, and oaths,”³² and so they display

²⁹ Based on the eschatological mention of God’s temple, one could certainly find additional significance here in the temple language of the Amos quotation in Acts 15.

³⁰ On the difference between the level of narrative and the level of story in Jubilees, see Kvanvig, “Jubilees—Read as a Narrative”; Kvanvig, “Jubilees—Between Enoch and Moses.”

³¹ On the subject of how authority was conferred in works of rewritten scripture but Jubilees in particular, see Najman, “Interpretation as Primordial Writing,” 379–410.

³² Hanneken, “Moses Has His Interpreters,” 699.

at least one way in which Moses was being interpreted in Jewish communities before and at the time Acts was written. It is at this point that Hanneken acknowledges the related texts of Deut 12 and Lev 17 that prohibit the consumption of blood—texts that many have seen as the background of Acts 15:20. However, Hanneken sees them within a particular interpretive tradition of Moses in line with Jubilees: “When Acts 15 reads universal law from Genesis 9 to include the related commandments in Leviticus 17 and Deuteronomy 12 it follows the precedent of Jubilees in reading laws from Sinai as implicit in the narratives of Genesis in general and reading them into a universal covenant made through Noah in particular.”³³ Thus, Leviticus and Deuteronomy are only engaged insofar as they are incorporated into how Gen 9 was interpreted at the time when Luke wrote Acts. This actually solves a number of the objections other scholars have had in response to seeing Lev 17–18 as the background for Acts 15. The conclusion can therefore be drawn that if Jubilees was indeed a frequently used source in the first century, or if it belonged to a tradition of how to interpret Moses, then its co-thematic content becomes intertextually related to Acts because its value orientations would have remained a potential influence for Jewish believers who continued to adhere to their Jewish customs while also attempting to coexist among believing Gentiles. The question that thus follows this discussion is how Acts and Jubilees are intertextually related.

Dialoguing with Jubilees: Identifying Luke’s Strategy for Value Positioning

Because Acts realizes such strong co-thematic ties with the book of Jubilees, the Noahide laws can be reasonably assumed to be an intertextual thematic formation that functions to

³³ Hanneken, “Moses Has His Interpreters,” 702–3.

maintain a value position among the Jewish communities that incorporated the book of Jubilees into their public reading. It is therefore appropriate to try to detail certain contextual variables in which this thematic formation would have been commonly used.

The Noahide laws get their name from their inclusion in the rewritten Noahic covenant, a tradition that rewrote God's covenant with Noah as a conditional covenant. Jubilees is one of the texts that rewrites this event but "not as a replacement but as a guide, as a means of helping the reader derive the correct message from the biblical material and ensuring that the wrong conclusions [according to the author's theological views] were not drawn from it."³⁴ In prior research, Hanneken acknowledges that the tradition found in Jubilees traces back to a Book of Noah.³⁵ Though no such document is known to be extant, other early Jewish sources such as apGen 5:29 and T. Levi ar 10:10 refer to it, and their content supports the claims in Jub. 1:29, 33:16, and 50:13 that Noah taught the same laws as Moses.³⁶ Therefore, if a Book of Noah existed in the first century,³⁷ then it follows that the Noahide laws were an established intertextual thematic

³⁴ VanderKam, *Jubilees 1*, 39.

³⁵ Hanneken, *Subversion of the Apocalypses*, 288. For a detailed article that compiles the scattered references to a Book of Noah and that argues that such a work did indeed exist, see García Martínez, "4QMess Ar and the Book of Noah," 24–44. There are others, however, who doubt that the mentions of Noahic writings actually correspond to the existence of a book or collection of writings. For example, see Dimant, "Two 'Scientific Fictions,'" 231–42.

³⁶ Hanneken, *Subversion of the Apocalypses*, 288–89. Hanneken notes that the Genesis Apocryphon and Aramaic Levi are difficult to date, and so they may depend on Jubilees, or they may all three depend on the Book of Noah (288n60). For more on the dating of these documents, see Fitzmyer, *Genesis Apocryphon*, 26–28; Greenfield et al., *Aramaic Levi Document*, 180; Eshel, "Noah Cycle," 77–95. VanderKam goes so far as to say that "Jubilees is dependent on Aramaic Levi or the tradition that lies behind it" (*Book of Jubilees*, 138).

³⁷ My overall argument, however, is not contingent on the existence of a physical Book of Noah. In other words, the physical nature of the book is not a requirement of its *conceptual* existence and the tradition associated with it. One can talk about books in a fictive manner, which can be a means of referring to a living tradition. One finds this discursive practice in the book of Jubilees itself where Noah writes books and passes them down to Shem (Jub. 10:13–14). These books then are transmitted to Abraham (Jub. 12:27), who, in turn, passes them down to Isaac and then Jacob (Jub. 21:10). They are then handed down to Levi who could them preserve them through his descendants "to this day" (Jub. 45:16). Cf. Hanneken, "Sin of the Gentiles," 7. For the debate of the Book of Noah's physical existence and widespread distribution, see Stone et al., *Noah and His Book(s)*.

formation in Jewish communities at the time Acts would have been written, which means that it becomes more likely that Luke is intentionally engaging this intertextual thematic formation in some way.

Additionally, given that the rewriting of the Noahic covenant took place within Judaism and because Jubilees perpetuates this, it is demonstrable that the thematic formation of the Noahide laws in Jubilees allies with an intertextual thematic formation that promotes the social value of Jewish purity. It is, in fact, the state of humanity's pollution as a result of indulging in sin that prompted God to cleanse the earth in the flood to begin with, and the condition added to the Noahic covenant makes being uprooted a possibility again (Jub. 6:12–14). According to the book of Jubilees, the sin of the Gentiles that makes them reprehensive to Jews and dangerous for Jews to even be around is the consumption of blood; this made them liable to God's violent judgment.³⁸ Thus, the covenant God made with Noah and his sons, which was to be renewed every year by Israel during the Festival of Weeks, included the oath not to consume blood:

Noah and his sons swore an oath not to consume any blood that was in any animate being. During this month he made a covenant before the Lord God forever throughout all the history of the earth. For this reason he told you, too, to make a covenant—accompanied by an oath—with the Israelites during this month on the mountain and to sprinkle blood on them because of all the words of the covenant that the Lord was making with them for all time. This testimony has been written regarding you to keep it for all times so that you may not at any time eat any blood of animals or birds throughout all the days of the earth. (As for) the human being who has eaten the blood of an animal, of cattle, or of birds during all the days of the earth—he and his descendants will be uprooted from the earth (Jub. 6:10–12).³⁹

³⁸ Hanneken, "Sin of the Gentiles," 1–2.

³⁹ The translation is from VanderKam, *Jubilees 1*, 298.

Because the threat of being uprooted for consuming blood was built into the content of the covenant, even simple proximity to Gentiles becomes a potential hazard for faithful Jews. Jubilees thus presents the need for radical separation from Gentiles:

Now you, my son Jacob, remember what I say and keep the commandments of your father Abraham. Separate from the nations and do not eat with them. Do not act as they do, and do not become their companion, for their actions are something that is impure, and all their ways are defiled and something abominable and detestable (22:16).⁴⁰

Hanneken explains that rewriting its sources orients the book of Jubilees to address the specific question of why a mature Jew could not associate with Gentiles and simply avoid their sinful practices; it is because the sin Jubilees attributes as endemic and exclusive to Gentiles is binding on Gentiles since they, too, are descendants of Noah and are thus culpable for the sin of consuming blood, which leads to the system of belief that God will bring his just and cataclysmic judgment upon sinful Gentiles.⁴¹ Association with Gentiles does not only result in becoming morally impure; it also endangers Jews who may be present at the time of God's judgment. If the overt value orientation of the book of Jubilees is separation from the Gentiles since they consume blood, and since this is thematically represented in the Noahide Laws, especially by the thematic tokens *αἷμα* and *πνικτός*, how are we to understand Luke's engagement with this intertextual thematic formation in Acts 15 and 21? Since Peter's vision in Acts 10–11 has already established the value position that Gentiles are clean (or at least those who have been baptized by the Holy Spirit), the implicature follows that accepting hospitality from Gentiles does not necessarily result in becoming unclean and with it the danger of getting caught in the

⁴⁰ The translation is from VanderKam, *Jubilees* 2, 647

⁴¹ Hanneken, "Sin of the Gentiles," 2. Hanneken ("Sin of the Gentiles," 8–13) explains that the culpability of the Gentiles is accomplished in Jubilees according to its interpretation of Gen 9:4.

fallout of God’s judgment on the Gentiles. Inferring this, the next obvious question that would have arisen among Jewish believers is how table fellowship with Gentiles is possible if meat has not been prepared according to Levitical procedure—that is, it still has its blood in it—an issue that remains unresolved despite a change in theology regarding association with Gentiles. It is important to fill in the contextual feature here that the book of Jubilees interprets “eating blood” as consuming meat that has not been processed by Levites. Hanneken fleshes this point out, stating, “The prohibition of eating blood serves as a summary of a complete set of laws of blood and sacrifice followed by all Levites and only Levites. Because Gentiles do not possess the books transmitted only to the Levites they are incapable of preparing acceptable meat, even if it were from a clean animal and not sacrificed to idols.”⁴²

One potential interpretation, then, of the Apostolic Decree is that James and the elders of the Jerusalem Church uphold the traditional value positions regarding eating meat as expressed in the book of Jubilees, and so the Apostolic Decree sets out to establish a kind of judaizing program of the Gentiles, whereby Gentiles adopt all necessary Jewish practices so as not to incur God’s violent judgment. Such an interpretation would result in an allying intertextual relationship between Acts and Jubilees, at least in certain respects. While certain scholars, including Hanneken and others within the “Paul within Judaism” movement, who interpret Paul’s evangelistic efforts as an attempt to judaize Gentiles, might be sympathetic to such a reading,⁴³ this view is inadequate for a number of reasons as I discuss below.

⁴² Hanneken, “Sin of the Gentiles,” 3.

⁴³ See, for example, Fredriksen, “Judaizing the Nations,” 232–52.

Other scholars have made the point that Jubilees places emphasis on purity and pollution, especially with regard to how Jews come into contact with Gentiles. Lutz Doering, for example, remarks that Jub. 22:16–18 “is a comprehensive call for the separation from the nations, entailing prohibitions against eating with them, behaving as they do, and becoming their companion . . . While one of the concerns is idolatry, ‘eating’ with Gentiles may include dietary and perhaps ‘ritual’ issues.”⁴⁴ This observation by itself calls into question Hanneken’s view that Acts aligns with the tradition of interpreting Moses as found in Jubilees, since Luke’s theological stance values the coming together of Jews and Gentiles in as much as it fully realizes the theme of the Gentile mission that spans the entire book.⁴⁵ In other words, whereas Jubilees uses a tradition to promote radical separation from the nations, among whom idolatry and impurity abound,⁴⁶ lest God’s people be judged,⁴⁷ one finds a radically different praxis with regards to Gentiles in Acts where the narrative repeatedly promotes their inclusion with Jewish Christians.⁴⁸

Moreover, to take the view that the Apostolic Decree promotes a kind of judaizing of the Gentiles is faced with multiple obstacles construed in the context, including James’s and the elders’ intention not to trouble the Gentiles who are turning to God (Acts 15:19). This statement is then followed by the concessive statement *ἀλλὰ ἐπιστεῖλαι αὐτοῖς* (“but we should write to them”) (15:20), where the letter contains the abstentions

⁴⁴ Doering, “Purity and Impurity in Jubilees,” 272. But see also Werman, “Attitude towards Gentiles,” who offers the most extensive study on this topic. Cf. Isaac Oliver, “Forming Jewish Identity,” 105–32, who, in a recent article, surveys much of the previous scholarship that addresses the anti-Gentile rhetoric in Jubilees. He also discusses that Jubilees legislates the observation of the Sabbath and circumcision for the purpose of opposing Jewish Hellenization.

⁴⁵ Hanneken, “Moses Has His Interpreters,” 705.

⁴⁶ Cf. Jub. 1:9; 9:15; 11:4; 16:5–6; 21:21–23; 22:16–22; 30:11–15.

⁴⁷ See VanderKam, *Book of Jubilees*, 133–34.

⁴⁸ See Wilson, *Gentiles and the Gentile Mission*, 239–49.

followed by the explanation that Moses has those who proclaim him (15:21). Based on the logical flow of this presentation, the motivation for the abstentions seems to be more for the sake of the conscience of Jewish believers rather than for the sake of Gentile believers, since the explanation for the abstentions relates to Jewish value orientations prominent in the culture. The intention not to trouble the Gentiles is again stressed at Acts 15:28, where the apostles and elders state in their letter that they wish to impose no other burden on the Gentiles other than the essential matters contained in the four abstentions. This presentation appears not to invest the level of specificity that Jubilees does in its definition of “eating blood” as any consumption of meat not prepared by Levites, since such an understanding could hardly be received as untroublesome, not burdensome, and elicit the level of enthusiasm construed in Acts 15:31 when the members of the church at Antioch read the letter and rejoiced at the exhortation. In sum, the “essentials” or “the things of a necessary nature” (ἐπιβάναγκες) (15:28) mentioned in the letter can hardly be interpreted as an allying intertextual relationship with the comprehensive call for separation from the Gentiles in Jubilees. The fact that the four abstentions are used in facilitating the cohabitation of Jewish and Gentile believers amounts to a profound subversion of the Noahide laws (as found in Jubilees) as an intertextual thematic formation.

It is more appropriate, then, to conclude that the Apostolic Decree, as construed in the book of Acts, actively opposes the value orientation to maintain Jews’ separation from Gentiles as found in Jubilees by means of using the intertextual thematic formation of the Noahide laws to subvert the message they carry for Jews who hear them read in the synagogues. However, it is important to hear the concerns intertextually embedded in the

abstentions, since they invoke the beliefs that relate to the most serious value orientations Jews could have conceivably had regarding associating with Gentiles. This means that Luke's narrative not only rejects the value orientation associated with the Noahide laws as promoted within an important Jewish religious text but "turns the world upside down" by reorienting the abstentions to promote a radically different ecumenical program. Luke is advocating for a different practice, where the realities of Gentile morality have been reassessed in light of a surprising turn of events—the discovery that Gentiles have been baptized with the Holy Spirit.

Beyond Jubilees to Diachronic Intertextual Considerations

While Jubilees provides a concrete text by which the Noahide laws are dialogically engaged in Acts 15 and 21 and are forthrightly opposed, there are more texts to be considered, since, after all, Jubilees is only one instance of a broader Jewish tradition that entails the rewriting and ideological reinvesting of sacred scripture. Hanneken, like many commentators, argues for attention to be given to a single background text over against other potential background texts, which follows a trend in biblical scholarship that does not employ a robust understanding of intertextuality. In my view, the competing proposals for the background of the Apostolic Decree actually have some complementary insights, but they have not been brought into proper harmony with one another. One proposal argues for the influence of additional Jewish traditions on the Apostolic Decree, these traditions being ones that continued to be developed into the form they eventually take in the Tannaitic rabbinic literature.⁴⁹ I believe that this proposal has merit, but it

⁴⁹ Keener, *Acts*, 3:2263–64.

needs to be brought into conversation with what Hanneken has brought to light and what I believe I have corrected in his argument.

Important for intertextual analyses of ancient texts is to admit that we only have representative texts of a community, which do not paint a complete picture of the context of culture at any given point in time. Lemke's model is still usable despite this limitation because we do not have to limit our search to previous or concurrent texts for intertextual analysis of the New Testament. This is because negotiations over points of ideological struggle are established over time, and so later texts can give indications of a tradition's later stage of development that earlier texts necessarily helped to shape. Supporting this notion, Hanneken explains that although some argue that the rabbinic evidence originated later than Acts,

if we are looking for core concepts rather than lists, we can easily fill in the gaps for an idea first developed by the middle of the second century B.C.E. and widely assumed and taken in creative directions in the second century C.E. There is no chronological reason to doubt that in the first century C.E. the concept of Noahide laws would have made the "curriculum" of how Moses was taught in the synagogues on every Sabbath in every town (Acts 15:21).⁵⁰

Moving forward with this, we should not assume that the teaching of Moses in the synagogues was monolithic in the first century CE. The strength in examining the later body of literature that contains the Noahide laws is that it reports from the teachings of prominent rabbis who were rough contemporaries of the New Testament authors, and their words can be compared and brought into conversation with the text of Acts. The two texts from the Babylonian Talmud⁵¹ that are routinely cited in commentaries on Acts with

⁵⁰ Hanneken, "Moses Has His Interpreters," 696–97. Such a view challenges Bockmuehl, *Jewish Law in Gentile Churches*, 159, who argues that the Noahide doctrine probably originated in the first half of the second century.

⁵¹ The Babylonian Talmud is a fifth-century CE collection of rabbinic writings on the second-century CE Mishnah.

regard to the Noahide laws are ‘Abod. Zar. 8.4 and Sanh. 56a–b. These texts are useful, not only because they contain the Noahide laws in a later, more developed form, but also because they quote from particular rabbis on the content of these laws who were active as early as the late first century. I will therefore consider the themes of these tractates to situate the Noahide laws within their wider heteroglossic backdrop.

By situating the two texts from the Talmud mentioned above within their contexts, their thematic content and value orientations can be compared with those found in Acts.⁵² Following is an excerpt from Sanh. 56a–b: “Our Rabbis taught: Seven precepts were the sons of Noah commanded: social laws; to refrain from blasphemy; idolatry; adultery; bloodshed; robbery; and eating flesh cut from a living animal. R. Hanania b. Gamaliel said: Also not to partake of the blood drawn from a living animal. R. Hidka added emasculation. R. Simeon added sorcery.”⁵³ This quotation cites the seven precepts that comprise the fully developed list of the Noahide laws along with additions from rabbis from the second century AD. This text contains each element mentioned in Acts, where “strangled” and “blood” are understood as conceptually related to “eating flesh cut from a living animal” and “blood drawn from a living animal” (cf. Acts 15:20, 29; 21:25). This list is situated within a broader context concerned with actions warranting execution and discussions on the different forms of execution such as stoning, burning, decapitation and strangulation. The activities described in the co-text of the Noahide laws

⁵² I understand that there are several centuries between the completion of the Babylonian Talmud and when Acts would have first been composed, and so there could be concern for making anachronistic judgments concerning how these texts compare. However, I think it is perfectly reasonable to assume that the co-thematic material associated with the Noahide laws were used relatively consistently, though perhaps with some variation and development especially after 70 CE, throughout the rabbinic tradition. This is supported by the Talmud’s practice in the Gemara to cite and repeat the teaching of prior rabbis.

⁵³ Sanh. 56a–b, quoted from volume three of Isidore Epstein (ed.), *Babylonian Talmud: Seder Nezikin*. I have retained the exact wording and style of the translation, even though it is phrased and formatted somewhat awkwardly.

are blasphemy and the forms of sexual immorality prohibited in Lev 18, all of which warrant execution. While some commentators would deny that Lev 18 is a background text of Acts 15 and 21,⁵⁴ this rabbinic tradition would suggest otherwise if it can be linked to Acts 15 or 21, which further demonstrates the complexity of all that should be considered when analyzing a text's heteroglossic backdrop.

Interestingly, the context of Acts 21 tells of the Jews' acting in accordance with this tradition because they have responded to the rumors about Paul forsaking the Law of Moses with attempts to have him executed. In other words, since the Jews believe the rumor that Paul has taught Jewish believers to forsake the Law and its customs, they behave in the proper manner of seeking the prescribed course of action for Paul's offense. The words and actions of James and the elders then offer, at least to a Jew, something of a contradiction. They announce the Apostolic Decree again and so reiterate the importance of maintaining the Noahide laws, where violations would warrant execution in Jewish life (Lev 17:10–11), but they direct Paul to undergo purification, even though there was no purification process sufficient for these abominations except for "cutting off"—that is, executing—the polluted subject, which is exactly what the Jews tried to do.⁵⁵ As discussed in the previous chapter, I find the argument compelling that the arrangement for Paul to participate in a rite of purification is an attempt to preempt the public accusation of Paul's apostacy; if Paul is seen as behaving as a Jew and financially supporting other Jews in their purification, then this implicitly challenges the legitimacy of the rumors surrounding Paul's ministry abroad. The best way to interpret Luke's use of situational irony here, I argue, is to understand the importance for Gentiles to respect the

⁵⁴ See Gaventa, *Acts of the Apostles*, 222. See also Witherington, *Acts of the Apostles*, 464–65.

⁵⁵ See deSilva, *Honor*, 268–69.

legitimacy of Jewish customs, particularly those deemed essential for Jewish believers to be able to coexist among Gentiles in good conscience.

Sanhedrin 56a–b introduces the Noahide laws in a larger discussion of the sexually immoral abominations of Lev 18, which further reinforces the proposal that Lev 17–18 and Gen 9 were used together in Noahic traditions of interpretation. If Paul is believed to be teaching Jews to abandon their observance of these laws, which can be reasonably assumed by the reiteration of the abstentions of the Apostolic Decree, the tradition evinced in Sanhedrin helps to explain more forcefully the events that take place in Acts 21 because the background is more fully furnished with the motivations for why the Jews in Acts 21 behaved as they did. Moreover, given that a qualification is offered in the commentary by citing R. Hanania b. Gamaliel in particular, who was active from 70–135 CE, the consumption of blood was further emphasized as a prohibited practice toward the end of the first century, a notion emphasized in the Apostolic Decree with its two blood-related abstentions.

As we consider a diachronic perspective, we see that Acts shares co-thematic ties with this rabbinic tradition, which reveals the historical relationship the Noahide laws maintained with practices of execution, since Paul's steps towards purification are disregarded by the Jews who promptly attempt to kill him (Acts 21:27–36). The intertextual thematic formation here pairs the Noahide laws with the public practices of maintaining purity, and this brings some clarification as to why they recur in Acts 21 where they do not organically cohere with the field of discourse. Acts' relationship to this intertextual thematic formation—that is, how Acts relates to the tradition found in

Sanhedrin 56a–b—could be viewed as conflicted, yet *complementizing*⁵⁶—that is, allied through James and the elders’ value statement that these activities should be guarded against for the sake of Jewish believers who valued their system of moral purity. The caveat, however, is that the Noahide laws in Acts are to be applied according to their function within multi-ethnic Christian communities rather than according to their function we know existed in certain Jewish literature of the day, such as Jubilees and the Noahic tradition it realizes. In other words, they should be observed to maintain good relations between Jewish and Gentile believers rather than for regulating the grounds for an individual’s execution.

Another source from the Talmud commonly cited in reference to the abstentions, ‘Abodah Zarah, reads,

Against this is quoted: Who is a *ger toshab*? Any [Gentile] who takes upon himself in the presence of three *haberim* not to worship idols. Such is the statement of R. Meir; but the Sages declare: Any [Gentile] who takes upon himself the seven precepts which the sons of Noah undertook; and still others maintain: These do not come within the category of a *ger toshab*; but who is a *ger toshab*? A proselyte who eats of animals not ritually slaughtered, i.e., he took upon himself to observe all the precepts mentioned in the Torah apart from the prohibition of [eating the flesh of] animals not ritually slaughtered.⁵⁷

The point in this excerpt, which mentions the Noahide laws, is that no form of idolatry or activities associated with it are to be practiced by Jews or allowed into Jewish communities by a sojourner (*ger toshab*), and only once idolatry is properly renounced can a Gentile become a “resident alien” and live in the land of Israel.⁵⁸ The entirety of

⁵⁶ The term *complementizing* is taken from Lemke, who systematizes different kinds of allying intertextual relationships according to a further point in delicacy. According to Lemke (“Discourses in Conflict,” 48), a complementizing intertextual thematic formation addresses ways where two texts have different ways of talking about the same thing, “which then cannot be directly opposed.”

⁵⁷ ‘Abod. Zar. 64b, quoted from volume four of Isidore Epstein (ed.), *Babylonian Talmud: Seder Nezikin*.

⁵⁸ Cohen, *Beginnings of Jewishness*, 152. Rabbinic tradition went as far as to say that any Gentile that denied idolatry became a Jew. See b. Meg. 13a.

‘Abodah Zarah, which means “strange worship,” is compiled to warn against any form of damages to Jewish purity that pertains to idolatry. Although the Noahide laws do not appear in their list form, the thematic material recognizes them but forefronts idolatry as the main precept. This emphasis is in keeping with Acts 15:20, 29, and 21:25 because idolatry is the first lexical item in all three lists, whereas the other three lexical items vary in arrangement (see Table 6.1 above). This relationship indicates another complementizing (i.e., allied) intertextual relationship between the tradition in ‘Abodah Zarah and Acts because both texts consider how Gentiles and Jews are able to live amongst each other, or better, how Gentiles can enter into the Jewish community. Further, Shaye Cohen notes that the “very idea of ‘Noahide laws’ shows a remarkable tendency toward recognizing the validity of cultures other than one’s own,” which is in keeping with James’s earlier use of Amos in Acts 15 to legitimate the inclusion of Gentiles in the rebuilt “tabernacle of David” (vv. 16–18).⁵⁹ However, Cohen’s reflection responds to a tradition in Rabbinic Judaism, a later development of the Noahide laws that is seemingly at odds with the tradition found in Jubilees. We therefore find in the Tannaitic literature traditions that paint a more complex picture around the Noahide laws, which when more fully considered helps to orient the book of Acts, admittedly incompletely and diachronically, within streams of tradition that consist of variant value orientations. Given these findings, there are a number of conclusions that can now be made about the message Luke is articulating to his audience through his narrative.

⁵⁹ Cohen, *Maccabees to the Mishnah*, p. 209.

Conclusion

This chapter goes beyond Tannehill's literary-critical conclusions conferred in the transitivity analysis of the previous chapter and again in the introduction of this chapter because he only considers the meaning of redundancy/repetition in light of its intra-textual "echo effects" in Luke–Acts and the "biblical story." This study has shown the importance of accounting for the heteroglossic backdrop in which Acts was composed to see how the Noahide laws are dis/aligned with other voices in the culture as they are instanced in texts that share the same thematic formations that Luke stylistically foregrounds. The analysis of the relationships between the thematic formations present in Acts 15 and 21 and the texts discussed above has demonstrated that the use of the Noahide laws in Acts opposes the social value realized in Jubilees that Jews must maintain complete separation from Gentiles, but, in a limited sense, is allied with the traditions found in the Babylonian Talmud that allow association between Jews and Gentiles within certain parameters. While caution needs to be taken in assuming too much from late sources, the use of the Noahide laws in conjunction with reference to Lev 17–18 in the Tannaitic literature for instruction on purity and proselytization suggests that the abstentions belonged to at least two different traditions or streams of thought because they are used to promote two sets of social values, even though they are linked in their concern for avoiding pollution for idols, sexual immorality, and the like. As used in Acts, the Noahide laws are concerned with safeguarding against idolatry and pollution and facilitating ecumenism between Jews and Gentiles, and so contrary to the argument of Hanneken, Luke does not follow the tradition in Jubilees; he opposes it, while possibly

sympathizing with another tradition prefiguring those instanced in the later rabbinic writings.

What, then, has been clarified about Luke's theme? The foregrounded patternings, involving topics such as debate/dissension, opposing parties, Moses, and the like, all of which function in a consistent semantic direction and converge at the Noahide laws in Acts 15 and again in Acts 21, symbolically articulate that Luke is opposing a contemporary Jewish isolationism that is rationalized by the Noahide laws, and more generally in their contexts of the rewritten, conditional Noahic covenant. Instead, the precepts in Acts function in a complementary way to the purpose Cohen identifies in the later rabbinic literature, a means to recognize the legitimacy of different cultures and to facilitate their integration, but not in a way that perpetuates a Jewish separatist ideology but rather recognizes the need to respect Jewish values regarding certain behaviors pertaining to moral purity.

What, then, can be said about Luke's theme and the existential context in which he composed his book in light of this intertextual thematic analysis? The best explanation for the stylistic patternings that foreground the four abstentions among other elements in Acts 15 and 21, I argue, is to subvert the value orientations of a Noahic tradition that is realized especially in the book of Jubilees. While liberating for Gentile believers in one sense, the Noahide laws in Acts, I argue, carry with them a message that Gentiles are to respect essential Jewish customs—namely, those that are binding on all human beings as descendants of Noah—so that Jews will not be forced out of believing communities. Paul's alleged apostasy, in the midst of a narrative saturated in situational irony, is intentionally narrated to clarify this message; while the symbolic articulation in Acts 15

counters the value position of Jewish isolationism, Acts 21 emphasizes a message of relief to Jewish believers in a crisis of conscience, since Gentiles have regulations placed on them by which the vision of the redefined people of God (i.e., those who have been baptized with the Holy Spirit) can achieve its actualization outside of dominantly Jewish-populated churches. The message of Acts 21 thus emphasizes the responsibility placed on Gentile believers but offers a reassuring word to Jewish believers who may be susceptible to breaking ranks with the multi-ethnic community and aligning with the value orientations found in texts such as Jubilees.

CHAPTER 7:
INTERPRETING LUKE'S THEME AS A TIMELY MESSAGE FOR HIS AUDIENCE

A Summary of Previous Findings and Arguments

The central text of this study that follows a particular thread of patternings is the Jerusalem Council episode in Acts 15:1–29. When conceived as the center of Luke's message, the two other cooperating episodes, the so-called Cornelius story in 10:1—11:18 and the episode of Paul's alleged apostacy in 21:17–15, function to point forward and to point backward to this pivotal textual location in the book of Acts.¹

The Cornelius story functions to point forward to the Jerusalem Council to orient the audience to the nature of the stylistic discourse Luke uses to communicate a message at the second-tier semiotic plane of literary discourse, where value positioning takes place. The nature of this discourse involves dialogic engagement with especially the *Book of Dreams* in 1 Enoch through intertextual thematic formations that are identified through foregrounded patterns of presentational/ideational meaning. Predicated on the findings of the transitivity analysis in Chapter 3, the argument was made in Chapter 4 that Peter's vision contains two central thematic formations; these are the phrase κοινὸν καὶ ἀκάθαρτον (“profane/common and impure/unclean”; 10:14, 28; 11:8 cf. 10:15; 11:9) and the list of

¹ Many scholars have noted the significance of the Jerusalem Council's place as the physical center of the book of Acts. There are various ways scholars interpret the significance of this textual location, and so the findings of this study bear relevance in the task of advancing this notion. See Marshall, *Acts of the Apostles*, 249; Fitzmyer, *Acts of the Apostles*, 538–40; Witherington, *Acts of the Apostles*, 439; Price, “Cohesive Harmony in Acts 15:1–35.”

animals (10:12; 11:6). The collocation of these two thematic formations helped to determine the intertextual thematic formation Luke dialogically engages as belonging to a certain Noahic tradition that promotes a stance of maintaining Israel's moral purity through avoidance of interaction with Gentiles. This tradition is represented especially in 1 Enoch's Jewish apocalyptic *Book of Dreams* and is the text Luke principally engages, given that Peter's vision is characterized according to the generic tropes of Jewish apocalyptic visions such as the symbolizing of the nations as animals and the direct interaction between heaven and earth, as well as the creation of co-thematic ties with the Noahic tradition realized in the vision of the Flood (the first dream-vision) that contextualizes the *Animal Apocalypse* (the second dream-vision) in the *Book of Dreams*. In orienting the audience to this particular text and the tradition it instances, Luke subverts its value position that Jews must remain socially removed from Gentiles to maintain their moral purity and thereby attain their sociopolitical elevation over the nations foretold in the *Animal Apocalypse*.

Luke's opposition to this intertextual thematic formation contributes to articulating a message that would address the sensibilities of primarily Jewish readers since the message is oriented against the backdrop of a Noahic tradition that served to sway Jews to maintain their purity from Gentiles by remaining separated from them. With respect to Luke's audience, the use of this intertextual thematic formation, I argue, is best explained if there were Jewish believers who were susceptible to withdrawing from multi-ethnic churches. The value orientations of Peter's vision thus seek to promote the unity of Jewish and Gentile believers in the church in a manner that would have negotiating power over wavering Jewish believers, who may have begun to distance

themselves from Gentile believers for fear of becoming impure. The Cornelius story thus sets the stage for engaging a particular Noahic tradition within Second Temple Judaism—the prominence of which becomes more evident in Acts 15—and symbolically articulating a theme that opposes its ideological/theological stance towards Gentiles. The stylistics of this communicative method point forward to the Jerusalem Council episode where the patterns of symbolic articulation function in a consistent manner to address in more detail the value positions at risk amongst Luke’s intended audience.

The episode of Paul’s alleged apostacy in Acts 21:17–25 functions to point backward to the Jerusalem Council to clarify its message in light of contrasting situational variables. The principal foregrounded elements involve the participation of Moses and the four abstentions (i.e., Noahide laws) of the Apostolic Decree, which constitute the thematic formations of this pericope. These same thematic formations are consistent with the foregrounded elements in the Jerusalem Council episode, which has a number of other contributing features that help the reader to understand the necessity of interpreting these thematic formations in light of the topics of dissension and the interpretations of Moses alive in the culture. These elements symbolically articulate an opposition to the value of Jewish isolationism that is rationalized by the Noahide laws in the contemporary literature of the day, and more specifically in the book of Jubilees, a work of rewritten scripture that re-presents God’s covenant with Noah as conditional upon the maintenance of moral purity. Luke articulates the same value orientation towards the Noahide laws in both Acts 15 and 21, where he subverts their use in Jubilees by applying them as regulations that facilitate the cohesion of multi-ethnic churches. The clarifying feature of the scene where Paul undergoes a rite of purification provides a word

of assurance to Jewish believers who fear that a predominantly Gentile church will eclipse the Jewish roots and Jews' conscience regarding the Mosaic Law. The caveat to Luke's message includes the value orientation that Jewish believers should not be made to give up their commitment to certain practices of ritual purity, but they still have no excuse for departing from a church that increasingly becomes more Gentile in number.

As a result of these findings, the best explanation is that Luke's aim is to subvert a particular Noahic tradition present in Second Temple Jewish literature with the texts dialogically engaged being 1 Enoch and Jubilees. That these two texts in particular represent a common stream in Second Temple Judaism is in part due to Jubilees having literary dependence on 1 Enoch. Since the intertextual nature of Luke's stylistic writing requires Jewish "ears to hear," the most likely explanation for the patterns of Luke's verbal art is that his original audience was constituted by at least a minority Jewish constituency. However, Luke's message that Jewish believers should resist retreating from multi-ethnic churches also implies a Gentile-believing population, probably even a majority, which would explain why the Jewish value of isolationism instanced in 1 Enoch and Jubilees would have been appealing to Jewish believers who perceived a threat to their Jewish roots and who were experiencing a crisis of conscience especially in matters of table fellowship. Consequently, the instances of parallelism speak to the hearts of a Jewish audience, but not in the way that Schneckenburger espoused just prior to the rise of Baur's dominance in the field. Rather, Luke aims to articulate a message to Jewish believers amidst the wider community of Christians, because there was a perceived voice that threatened the unity of the church, and this voice was attempting to lure Jews out of communion with the redefined people of God.

This conclusion will permit some exploration into a couple of other areas of ongoing research, including the phenomenon of early Christianity commonly referred to as “the parting of the ways” as well as Luke’s theology and his social environment.

Insights into Early Christian Conflict

One way of describing this study is as an investigation into how the book of Acts addresses the conflicts of first-century Christianity that arose from the ethnic differences between Jewish and Gentile believers in Jesus. The roots of early Christianity are firmly planted in the soil of Second Temple Judaism, but the grafting in of Gentiles during the formative years of the movement resulted in tumultuous conflicts over its own identity, and this contributed to what several scholars refer to as “the parting of the ways” of Christianity and Judaism.² The earliest signs of this struggle are recorded by the New Testament writers who worked to negotiate the values and beliefs that would shape the development of early Christianity. Central to this field of argument is the account of the Jerusalem Council in Acts 15:1–29. The question regarding the continuity of the Law of Moses had to be thought through, especially regarding whether Gentiles were obligated to observe the Law before being accepted into the communities of believers in Jesus. It would seem that Luke has provided an account of the event that settled this question among the apostles. However, in evaluating the historical and theological character of Acts, scholars have posited numerous interpretations of Luke’s account of the Jerusalem

² There have been several monographs and articles in recent years that have addressed the causes of Christianity’s break from Judaism. This scholarly discussion has specialized the phrase “the parting of the ways” since the symposium held in Durham titled “Jews and Christians: The Parting of the Ways, A.D. 70 to 135.” The meeting was chaired by James D. G. Dunn, who has been a leading voice in the discussion. See Dunn, *Partings of the Ways*; Dunn, ed., *Jews and Christians*. See also Alexander, “Parting of the Ways”; Bauckham, “Parting of the Ways”; Lieu, “Parting of the Ways”; Jossa, *Jews or Christians*; Heemstra, *Fiscus Judaicus*; as well as the early work, Segal, *Rebecca’s Children*, esp. 142–81.

Council, making this text a hub for examining the nature of Jew–Gentile relations in early Christianity and establishing Luke’s place in the fray.

Arguably, no scholar’s work has contributed to shaping the landscape of New Testament scholarship on Jew–Gentile relations in early Christianity more than F. C. Baur. It has now been over 175 years since Baur published his monumental *Paul the Apostle of Jesus Christ* (1845), yet the core notion of his thesis that early Christianity was divided into opposing factions continues to frame much ongoing scholarship. Baur’s work went beyond the question of uncovering the diversity and tensions of early Christianity to find the answer to when Christianity became its own distinct religion separate from Judaism:

How these bounds [in national Judaism] were broken through, how Christianity, instead of remaining a mere form of Judaism, although a progressive one, asserted itself as a separate, independent principle broke loose from it, and took its stand as a new enfranchised form of religious thought and life, essentially differing from all the national peculiarities of Judaism is the ultimate, most important point of the primitive history of Christianity.³

Until around forty years ago with the advent of the New Perspective on Paul, the answer to Baur’s question was thought to reside in the New Testament documents, being evidence of a Christianity already separated from Judaism. Paul, the apostle to the Gentiles and the author of most of the earliest New Testament documents, advocated for the inclusion of Gentiles into the people of God on the basis of salvation through faith alone, apart from works, which contrasted with a works-righteousness characteristic of the allegedly legalistic Judaism of the day. The later works of the New Testament, such as the Gospels and Acts were seen as supporting this perspective, not least through their depicting of the Jews as the mortal enemies of Jesus and the apostles. This one-

³ Baur, *Paul the Apostle of Jesus Christ*, 3.

dimensional caricature of first-century Judaism, however, has been heavily criticized by those of the New Perspective persuasion among others,⁴ with the most salient objection being that Protestant scholarship has interpreted the New Testament through a Lutheran lens of gospel-versus-law.⁵ In other words, the first-generation Reformer Martin Luther, reading Paul in light of the Catholic Church's doctrine of merit, interpreted Paul's message of salvation through faith as a response to Judaism's works-based salvation, and Luther's projection of his own context onto Paul's writing has influenced Protestant theology down to the present.⁶ However, the so-called Old Perspective has not gone away and the "Paul within Judaism" movement as distinct from the New Perspective offers its own particular viewpoint on these matters;⁷ arguments abound over the question of the (dis)continuity of the Law, and the dichotomy of law and gospel is challenged in various ways, leaving the question of the Mosaic Law's role in the conflicts of early Christianity and the formation of its identity in the middle of a lively debate. In the midst of this debate, where does the book of Acts stand as a historical source providing information about Christianity's relationship to Judaism? Does the book of Acts reveal the contours of the disputes of Jewish and Gentile believers of the first century or does it invent

⁴ There were other works that preceded the paradigm-shifting work of E. P. Sanders (*Paul and Palestinian Judaism*), but it was not until the publication of Sanders' work in 1977 that the nineteenth century's reductionistic view of Judaism began to be seriously challenged. On works preceding that of Sanders, which were also informative to his work, see esp. Moore, "Christian Writers on Judaism"; Moore, *Judaism in the First Centuries of the Christian Era*. It was George Foot Moore who identified the shift in the nineteenth century that depicted Judaism as the antithesis of Christianity, rather than the earlier climate in the eighteenth century that emphasized the general agreement between Jewish views and Christian theology ("Christian Writers on Judaism," 228–33). These writers included Ferdinand Weber, Wilhelm Bousset, Emil Schürer, and Adolf Harnack among others.

⁵ See Sanders, *Paul and Palestinian Judaism*, 33–59.

⁶ Cf. Stendahl, "Apostle Paul."

⁷ In the previous chapter, I acknowledged one potential interpretation consistent with some within the "Paul within Judaism" movement and found that my analysis of Acts 15 challenges in a number of ways the view that Luke could be promoting an evangelistic program that attempts to judaize Gentiles.

consensus? Opinions are diverse, and so some space needs to be allocated to clarifying the state of the question.

The current discussion can be initially framed according to how scholars relate to the influence of Baur, recognizing that the scope will need to extend beyond Baur's reach. Scholars tend to either affirm and modify Baur's thesis or they oppose it. The former generally accept the notion that the book of Acts contains a tendency to harmonize theological differences between early Christian factions. This implies both a historical-critical and theological evaluation of Luke's writing. However, Baur's view that there were only two competing factions, a universalist (Pauline) faction and legalist (Petrine) faction, has been modified to account for much more apparent diversity in early Christianity that stemmed from both ethnic and theological differences. Those who followed in the Baur tradition have developed a scheme of the diversity of early Christianity that complexifies matters beyond the two overgeneralized Pauline and Petrine groups.

Albrecht Ritschl was the first to argue that the New Testament recognized at least four groups: the opponents of Paul (Judaizers) belonged to a different group than Peter and the apostles, which resulted in primitive Christianity being comprised of two Jewish factions. Moreover, Ritschl detects a Gentile Christianity other than Paul's that developed outside the sphere of his influence, resulting in multiple factions in Gentile Christianity.⁸ James D. G. Dunn summarizes how the trend of seeing more diversity in early Christianity developed throughout the twentieth century with other supposed factions being identified, such as with a Hellenistic Christianity being added to the mix, which

⁸ See Ritschl, *Entstehung der altkatholischen Kirche*.

was divided in itself along Jewish and Gentile lines.⁹ The result at the end of the twentieth century was then a spectrum of early Christianity that ranged from conservative Jewish to liberal Gentile Christianity, which can be visualized as follows:

Table 7.1 The Spectrum of Earliest Christianity¹⁰					
<i>Gentile Christianity</i>		<i>Hellenistic Christianity</i>		<i>Primitive Church</i>	
Gentile Christians	Paul	Hellenistic Gentiles	Hellenistic Jews	Peter and the Twelve	Judaizers

Regarding the implications of affirming this scheme of early Christian factions, Dunn states, “*The effect, however, has been to obscure the key issue of Christianity’s emergence from the Judaism of the second Temple period and the importance of the continuing Jewish character of Christianity.*”¹¹ In other words, with firm categories constructed, it is much easier to see Christianity as we know it today as the Gentile Christianity of Paul, the faction that won out over the others, thereby leaving all connections to the Jewish primitive church of Peter and the Twelve behind. In seeing the error of drawing artificial lines, Dunn argues for one view of the development of the early Church that parted with Judaism as a result of multiple conflicts over the pillars of Jewish identity in Second Temple Judaism—namely, monotheism, election, Temple, and Torah.¹² Judaism was by no means monolithic, having many schools of thought, but the pillars, according to Dunn, supplied the common unifying core to Judaism.¹³ In this way, Dunn still maintains the main notion of Baur’s thesis that early Christianity was marked by significant conflicts, but these conflicts arose from the ways Christianity infringed on

⁹ Dunn, *Partings of the Ways*, 5–6.

¹⁰ This table is taken from Dunn, *Partings of the Ways*, 6.

¹¹ Dunn, *Partings of the Ways*, 6.

¹² Dunn, *Partings of the Ways*.

¹³ Dunn, *Partings of the Ways*, 24–25.

the core beliefs of Second Temple Judaism. From here, Dunn's view of the Jerusalem Council in Acts can be more fully considered.

Dunn believes that the book of Acts conflates the Jerusalem Council with the Antioch incident that, according to Paul in Gal 2:11–14, occurred after the council. His work is primarily aimed in evaluating the Jerusalem Council in terms of its historicity, which creates problems for his interpretation of Acts as I discuss below. Historically, the Jerusalem Council was from the Jewish perspective of James and the Jerusalem church a significant exception to the Law: “Despite the explicit instruction of the Torah on the point (Gen. 17.9–14), God’s will now to the contrary had been made clear in a way which none of them could deny. *And so the momentous decision was made: circumcision was not to be regarded as necessary for Gentile membership of the Nazarenes.*”¹⁴ However, Dunn sees significance in Paul’s report that the “pillar” apostles asked for the Gentile mission to be carried out with the inclusion of almsgiving; almsgiving was understood as a central expression of covenantal righteousness. So says Dunn:

In a real sense almsgiving was the next best thing to circumcision; so having conceded the latter, it would be important, perhaps essential to the Jerusalem apostles that Paul should affirm the former, as an expression of their common integrity as Jews, both theirs and Paul’s. We should not miss the mind-set thus indicated was still that of traditional covenantal nomism: what was in view was the typical righteous act by which one attested and maintained one’s status within the covenant.¹⁵

If this were the conclusion of the Jerusalem Council, then Luke has completely missed its original significance and assigned to it a very different meaning. In his treatment of the book of Acts, Dunn interprets the Jerusalem Council in light of the significant conflicts early Christians faced along ethnic lines. The Jerusalem Council dealt with these conflicts

¹⁴ Dunn, *Partings of the Ways*, 171.

¹⁵ Dunn, *Partings of the Ways*, 171.

by ruling in favor of regulating Jewish and Gentile Christian interaction according to conservative Jewish norms.¹⁶

In a nuanced and highly important way, the findings of the linguistic stylistic analysis over the course of this study not only challenge Dunn's interpretation of Acts as altering the historical significance of the Jerusalem Council, but they are, in fact, oriented towards addressing something like the notion of covenantal nomism in accordance with the redefined people of God. While the Jerusalem Council as a historical event attempted to establish a set of beliefs and values regarding multi-ethnic churches, Luke's narration of this event does not construe the decisions involving conservative Jewish norms as ones made for the sake ruling in favor of traditional Jewish values but as *subverted* conservative Jewish norms made for the sake of reorienting these values to facilitate the very activity they were intended to prevent.¹⁷ Thus, Dunn misinterprets the role the conservative Jewish norms play in Acts, and it may well be that Luke's verbal art does not alter the Jerusalem Council's historical significance as much as he stylistically attunes its message for a particular audience. The conservative norms as represented in books such as 1 Enoch and Jubilees are engaged in such a way that Jewish believers would be particularly attuned to registering Luke's opposition of the value positions represented therein. The notion of "staying in" the community—that is, the requirement of maintaining covenant faithfulness—is redefined in accordance with flipping particular value orientations of 1 Enoch and Jubilees, especially Jewish isolationism, on their head. In this way, Luke articulates a message to Jewish believers in particular about how they

¹⁶ Dunn, *Beginning from Jerusalem*, 462–68.

¹⁷ This interpretation does not negate the importance that observing the abstentions of the Jerusalem still had for Jewish believers in addition to Gentile believers. The fact that they are used for regulating behaviors in multiethnic churches inherently maintains their importance.

are to remain in the covenant according to God's will. This is the very point Dunn misses in explaining the Apostolic Decree as a document that espouses conservative Jewish values; the value orientation promoted by means of the abstentions of idolatry, sexually immorality, and matters concerning blood are not used in their typical, expected manner to keep Jews away from Gentiles and thus separate and pure, but rather in a defamiliarized way to keep Jews with Gentiles in the community of God and thus whole. At least with the message of the Jerusalem Council, then, we do not find a Christianity that has separated itself from Judaism but one that is still attempting to keep them together.

Similar views to Dunn's on the divisions in early Christianity are espoused by Martin Hengel and Anna Maria Schwemer,¹⁸ as well as by Markus Bockmuehl.¹⁹ These scholars' interpretations of the Apostolic Decree are also quite compatible with Dunn's.²⁰ While it may well be fair to consider this view the majority view, as Cornelis Bennema has recently argued,²¹ Baur's enduring influence is also evident in arguments that

¹⁸ Hengel and Schwemer explain that Antioch, the church there, and political matters of the time were instrumental in the establishing of the Gentile church that could have even held some anti-Jewish sentiments towards the church in Jerusalem: "the trend towards a deliberate preaching 'to the Greeks also' by the movement sparked off by the 'Hellenists' engaged in mission there, which Luke describes all too briefly, and the general development of a predominantly Gentile community which resulted from that, took place at a time when the anti-Jewish attitude of the city population in Antioch was also hardening, and it reached its climax around the time when Barnabas brought Paul from Tarsus to Antioch in 39/40" (*Paul between Damascus and Antioch*, 183).

¹⁹ See Bockmuehl, *Christian Law in Gentile Churches*, 79–83.

²⁰ However, Hengel's view and Bockmuehl's view of the motivations and consequences of the Jerusalem Decree are a case in point that accepting Baur's notion of the factious nature of early Christianity does not result in the same conclusions. For Hengel's view of the Apostolic Council, see Hengel, *Acts and the History of Earliest Christianity*, 110–26, where he argues that the conservative Jewish constraints laid on Gentiles were a bitter compromise made by James and the Jerusalem church that, despite its intentions, would ultimately impede the Gentile mission, the result of which was Paul's eventual break with the church at Antioch that had given into the "people from James" (Gal 2:11–14) (122). Bockmuehl's view, on the other hand, argues that the Apostolic Decree would go on to become the foundation of Christian ethics that retained the moral teachings of Jesus as the church underwent the transition from Jewish to Gentile Christianity (*Jewish Law in Gentile Churches*, 145–73).

²¹ See Bennema, "Ethnic Conflict in Early Christianity," 757.

continue to challenge various aspects of his work, and these, too, complexify the scholarly field on Luke's second volume.²²

Those who follow in the tradition of Baur tend to question the historical veracity of Luke's portrayal of the Jerusalem Council, with one of the leading reasons being that Acts presents the early Christian movement according to a fictitious consensus. There are others who uphold the veracity of the book of Acts by arguing that early Christianity developed more or less as a homogeneous movement, meaning the consensus depicted at the Jerusalem Council between Paul and Barnabas, on the one hand, and James and the elders, on the other hand, accords with the historical event.²³ Among the current foremost scholars who hold this view are Richard Bauckham and Eckhard J. Schnabel.²⁴ They argue that the Jerusalem Council declared that Gentile believers were included in the eschatological people of God *as Gentiles*, and the Law of Moses "makes provision for them in the form of four commandments to which alone they are obligated."²⁵ This view, like the view of Dunn, is concerned mainly with describing the historical details of the Jerusalem Council, and in so doing it misses something important about what Luke reveals about his existential situation and the nature of Christian conflict when he wrote in addition to the stylistic aim of his own literary creativity. This is because the book of

²² For example, Nicholas Taylor's published doctoral thesis was framed as a challenge to Baur's notion that the legalist and universalist factions of the early church were distinctly Petrine and Pauline in origin. This is due, argues Taylor, to the fact that it is simply unrealistic that anyone in the first-century Mediterranean world could have been such a larger-than-life figure as Baur paints Paul. In reconstructing Paul's own self-understanding as an apostle, Taylor argues that Paul indeed could not have achieved the authority needed to lead an entire anti-Jerusalem wing of the church. See Taylor, *Paul, Antioch and Jerusalem*. Such a view challenges the core notion that two distinct forms of Christianity developed in the first century and that Luke was addressing this in his second volume.

²³ See Bennema, "Ethnic Conflict in Early Christianity," 754.

²⁴ See Bauckham, "James and the Jerusalem Church," 415–80; Bauckham, "James, Peter, and the Gentiles," 91–142; Schnabel, *Early Christian Mission*. Cf. Bennema, "Ethnic Conflict in Early Christianity," 754n5.

²⁵ Bauckham, "James and the Jerusalem Church," 415–16.

Acts, as a literary work, is more than a presentation of events devoid of the author's own theological investments and use of verbal art. Luke invites his audience to do more than test the veracity and verisimilitude of his historical work. He invites them to interpret the text as a literary work possessing value orientations that engage the audience's social and religious backdrop with the goal to promote and demote certain beliefs and values. The four commandments, then, may be about provisions made to Gentiles at the level of verbalization, but this is not what they are *really* about, at least for Luke. They are about challenging a tradition in Second Temple Jewish literature that threatens the unity of the church. They are about exhorting Jewish believers not to depart from the redefined people of God. This view of the Jerusalem Council is meant neither to supplement nor challenge the view of Bauckham, Schnabel, and others. Rather, it simply reveals an area needing further exploration to more fully understand what the book of Acts reveals about the nature of early Christian conflict and the development of the movement.

Luke's Theology and His Social Context

Luke's view of the Law of Moses and its relationship to the church is among the more contentious topics in current scholarship on the book of Acts. Debate over continuity and discontinuity of the Law, the theological contrast between law and gospel, the difference between law and custom, and how all of these issues were dealt with in early Christianity continue to generate press. The various discussions of the Law in Acts often pivot around the Apostolic Decree in Acts 15 due to its perceived centrality to Luke's theology of the Law, its impact on Jew–Gentile relations in early Christianity, as well as its relation to

Gal 2:1–14.²⁶ Consequently, the interpretive decisions made about the Apostolic Decree exercise great influence over scholars' thoughts on other questions related to Luke's view of the Law, including the historical veracity of Acts, its background and later consequences, Luke's stance towards Judaism and the Jews, Luke's ecclesiology and soteriology, Luke's view of the Law compared to Paul's, as well as the makeup of Luke's community, among other matters.

One view that has attracted some support is that of Jacob Jervell. According to Jervell, early Christianity was heavily influenced by Jewish believers, and even after 70 CE when Gentiles began to outnumber Jewish believers in the Diaspora, Jews continued to have a "mighty minority" in their Christian communities. The book of Acts, argues Jervell, was written in one of these communities by Luke, who himself had been heavily influenced by Judaism, perhaps being a former God-fearer. As a result, the theology of Acts takes a positive and conservative view of the Mosaic Law, representing the value position that Gentiles are only admitted to the people of God, the true Israel, as faithful Jews.²⁷ Although circumcision is ruled out as necessary for salvation, the Apostolic Decree requires that Gentiles must observe the aspects of the Mosaic Law required of resident aliens as spelled out in Lev 17–18 because the Mosaic Law remains the identity marker for the people of God. Walter Radl, who supports this view, explains that "The

²⁶ For example, see the now classic work Wilson, *Luke and the Law*, 68–102, whose chapter on Acts and the Law is almost entirely devoted to the Apostolic Council, including its relationship to the Cornelius episode in Acts 10:1–11:18. Also, in a recent edited volume on the Law in the New Testament, the three essays devoted to the book of Acts all ground their arguments on their respective interpretations of the Apostolic decree; see Marguerat, "Paul and the Torah"; Buttica, "Acts 15"; Steffek, "Some Observations on the Apostolic Decree."

²⁷ Jervell argued for his interpretation of Luke's view of the Law in several works over the course of his career. For the way Jervell interprets the meaning of the Apostolic Decree in light of his view, see Jervell, *Luke and the People of God*, 133–51; Jervell, "Gottes Treue zum untreuen Volk"; Jervell, "Aposteldekret in der lukanischen Theologie"; Jervell, *Theology of the Acts of the Apostles*, 54–61; and Jervell, *Apostelgeschichte*, 385–407.

Law does not form the conditions for entry into the People of God, but the rules for life in the People of God.”²⁸ Such language is strikingly similar to E. P. Sanders’ notions of “getting in” and “staying in” with regard to covenantal nomism.²⁹ As a result, the Mosaic Law remains a permanent indicator of God’s chosen people. Although most scholars are critical of Jervell’s view, his work demonstrates how the interpretation of the four abstentions as summarizing Lev 17–18 has large-scale implications for the issue of continuity/discontinuity of the Mosaic Law for the church.

The findings of this study challenge those in Jervell’s circle of influence in a number of ways. First, he misinterprets Luke’s relationship with Judaism. Luke’s goal, rather than to establish ecclesiastical and soteriological views regarding the continuity of the Mosaic Law, is to challenge a value orientation regarding the interpretation of Moses—understood contextually in Acts 15 and 21 as represented in the book of Jubilees with its use of the Noahide laws—that threatened a schism in early Christianity. Second, the Apostolic Decree does not summarize Lev 17–18; it encapsulates the Noahide laws and in doing so intertextually opposes values in the culture that use the same co-thematic elements of the decree to maintain separation from non-Jews. Thus, the Apostolic Decree does not perpetuate an unaltered belief about the people of God as under the Mosaic Law. Rather, it reinvests the Noahide laws to promote the opposing value position to which they are traditionally opposed—to keep Jewish believers together with Gentile believers. Third, the intention of the Apostolic Decree in Acts does not function simply to keep Gentiles pure, or to keep Jews pure while in contact with Gentiles, or to set the rules for life within the people of God. While these proposals factor importantly at the level of

²⁸ Radl, “Gesetz in Apg 15,” 174.

²⁹ Sanders, *Paul and Palestinian Judaism*.

verbalization, the symbolically articulated theme is a direct opposition to a value position associated with a prominent Noahic tradition (and by extension associated with the person of Moses) that would have Jewish believers separate from Gentile believers. Fourth, according to my argument that the best explanation for Luke's theme is that Jews were susceptible to withdrawing from multiethnic churches, Jervell's notion of the Jewish believers possessing a mighty influence is directly challenged. Had the Jewish believers, probably making up a minority in Luke's community, had the kind of influence Jervell espouses, Luke's message would have been oriented towards the danger of Jews exercising tyranny over Gentiles rather than escape from them. The notion of reapplying covenantal nomism to early Christianity breaks down at this point.

While Jervell's idiosyncratic explanation of Luke and the people of God has garnered some serious attention from scholars, the two main positions that jockey for the dominant view do not presume that Luke operated from within the ranks of a mighty minority of Jewish believers as a former God-fearer. The question of the continuity/discontinuity of the Mosaic Law and its theological implications thus takes on a different character within the wider field of scholarship, and the two opposing viewpoints are summarized succinctly by Simon Buttica. He asserts that the Apostolic Decree has strong ecclesiastical overtones, and "the sub-text underlying Acts 15 is none other than the issue of defining the identity of the Lukan Church," with the clarifying question being: "is [the church] to be *Israel restored*, perpetuating the faithful observance of Jewish ritual tradition; or is it *a worldwide community of salvation* guaranteeing each member each one's particular ethnic and cultural identity?"³⁰ While presenting the

³⁰ Buttica, "Acts 15," 129.

essence of the opposing views that argue for the continuity and discontinuity of the Mosaic Law in the early church, Butticaz offers an attractive answer by exposing the weaknesses to the various solutions and then overcoming the dichotomy with a middle way. He argues that

Luke distinguishes between two ways of appropriating the Law of Moses: as ritual code of purity on one hand, as cultural custom on the other . . . the Law does indeed express the cultural uniqueness of the Jewish people. That is, in order not to offend it, the apostles and the elders of the Jerusalem community chose to decree four abstentions for pagan converts. So how would this position on the Torah affect the image of the Church? *From this point of view, the Law is no longer one of the ontological markers of the “true” Church, but simply aims at its well-being, guaranteeing a cultural and ethnic mix at its heart, something dear to Luke’s project of Christian civilization.*³¹

This is an encompassing and positive interpretation of Luke’s efforts, and it has some compatibility with my argument, at least in its conclusion, but it perhaps fails to fully distinguish between Luke’s role as a historian and his role as a storyteller and theologian. These different roles, as Daniel Marguerat claims, “do not necessarily speak the same language.”³² Luke as a historian is concerned with recounting historical facts, but Luke as a theologian is concerned with the putting forth of theological ideas relevant to his context.³³ Therefore, the narrative account of the Jerusalem Council is not simply about what happened, but it is about the message Luke wanted to convey by recounting the event through literary discourse. Butticaz’s argument may correspond to the aim of the Apostolic Council as a historical event, but it misses that Luke is not simply addressing the Law of Moses but is rather engaging interpretations of Moses that go beyond the five books of Moses of sacred scripture—namely, a Noahic tradition represented in important

³¹ Butticaz, “Acts 15,” 131.

³² Marguerat, “Paul and the Torah in Acts,” 100. Cf. Marguerat, *First Christian Historian*, 1–25.

³³ Marguerat, “Paul and the Torah in Acts,” 100.

Jewish literary texts such as 1 Enoch and Jubilees—and beyond the dichotomy Butticaz claims Luke makes—that is, between ritual code and cultural custom. While this distinction is a legitimate one, it does not account for the stance of opposition Luke takes towards certain interpretations of Moses. It may well be that the elders of the Jerusalem community aimed not to offend their fellow Jewish believers by denying the cultural legitimacy of their customs. Luke's message, on the other hand, is not so diplomatic, since it aims to renounce the legitimacy of an influential value position taught in the synagogues on the Sabbath in every city. Luke's ultimate goal, however, is to have the same effect on the image of the Church that Butticaz espouses, but the road one takes to come to this conclusion matters as much as, if not more than, the conclusion itself, because the situation constrains and clarifies Luke's purpose showing that he is delivering a timely message to his audience when much is at stake. Luke's use of the Noahic tradition is not meant to establish continuity or discontinuity of the Mosaic Law. While implications of the legitimacy of Jewish believers continuing to observe the Mosaic Law are evident in the Jerusalem Decree, the Noahic tradition engaged in Luke's narrative is meant to maintain the cohabitation of Jewish and Gentiles believers by subverting the value orientations of the Noahide laws—namely, that Gentiles were inherently morally impure and that Jews must not associate with them lest they become impure or suffer God's judgment due to mere proximity to Gentiles—by reinvesting them in light of the redefined people of God as those who have been baptized with the Holy Spirit, Jew and Gentile alike.

Conclusion

Parallelism and purpose are tied closely together throughout the history of critical scholarship on the book of Acts, though attention to their relationship has declined if not in volume of published works then at least at the level of influence it once wielded.³⁴ As the ways of addressing the purpose in Acts have shifted with the developments of other methodological approaches, such as (socio-)rhetorical criticism, genre criticism, social-scientific criticism, among others,³⁵ the important literary feature of parallelism has lost its place on the scholarly stage.³⁶ This is perhaps also in part due to the hermeneutical limitations of narrative criticism in New Testament studies, where literary features contribute to identifying the structures of codified meaning in the world of the text.³⁷ This study has attempted to revivify the importance of parallelism for identifying Luke's purpose as conceived according to advancements in the field of stylistics within the paradigm of Systemic Functional Linguistics, where parallelism plays an integral role in the message-making patterns of symbolic articulation. The aim of this study has not been to identify *the* purpose of Acts; there is good reason to believe that Luke had more than one goal in mind for his second volume.³⁸ Rather, I have demonstrated one theme or

³⁴ I am using the term "parallelism" as a representative for the cognate concepts that can also stand in its place, including "repetition," and "redundancy."

³⁵ For rhetorical-critical studies, see Siegert, "Mass Communication"; McDonald, "Rhetorical Issue"; Marguerat, "End of Acts." Vernon Robbins provides one socio-rhetorical model by which the ideological belief systems at work in Luke-Acts can be evaluated ("Social Location of the Implied Author," 332). For accounts of how genre relates to purpose, see Aune, *Literary Environment*, 136-38; Bale, *Genre and Narrative Coherence*, 44-46. Esler, *Community and Gospel in Luke-Acts* is an excellent example, though now somewhat dated, of how social scientific criticism has been applied to understanding the theological motivations driving Luke's literary production. See also Hedlun, "Rethinking Luke's Purpose."

³⁶ This is true despite the efforts of some who have continued to try to draw attention to the functional role of repetition in Acts. See Witherup, "Cornelius," 45-66; Witherup, "Functional Redundancy," 67-68; Clark, *Parallel Lives*.

³⁷ Such is the case with Tannehill, *Narrative Unity of Luke-Acts*.

³⁸ See the explanation in Cadbury, *Making of Luke-Acts*, 302.

message Luke crafts for the good of his audience—probably with certain members of his audience in mind more than others—a message the content and meaning of which accumulates over the course of the narrative through interconnected episodes that share significant patterns of repetition.

Luke's theme, finally, is a statement against a Noahic tradition represented in such pseudepigraphal Second Temple literature as 1 Enoch and Jubilees that promoted notions of Jewish purity that required complete separation from Gentiles. The statement, however, is not meant to negate these values, because he uses the same thematic elements that imply the legitimacy of certain Jewish conservative norms that governed the life of the church, but rather is *subversive*, since Luke uses the intertextual thematic formations of the Noahic tradition to facilitate the unity of the redefined, multiethnic people of God.

The best explanation, I argue, for Luke's use of verbal art in the texts investigated in this study is that there were Jewish believers at risk of acquiescing to a Jewish separationist ideology and thus departing from the community of believers, or perhaps they had already removed themselves at least in part from cohabitation with Gentile believers. Luke's context of situation, then, was one exhibiting conflict among the community of believers along ethnic lines, and his audience must have consisted of a partial constituency of Jewish believers, since it would have required Jewish ears to hear the message that he symbolically articulated to them.

APPENDIX 1: THE TRANSITIVITY STRUCTURE OF ACTS 10:1—11:18

Verse	Clause (type)	Transitivity Structure						Clause (Complex)
		Process (type)		Participant(s)		Circumstance(s)		
				X...	Roles			
1-2	1 (pri)	-	(-)	1. ἀνὴρ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης 2. εὐσεβῆς 3. φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ 4. ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ 5. δεόμενος τοῦ θεοῦ διὰ παντός	1. participant 2. property 3. property 4. property 5. property	-	-	^{S...} Ἀνὴρ ^{ci} δέ ^S τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης [[^P τῆς καλουμένης ^C Ἰταλικῆς]] ^C εὐσεβῆς [[^{ci} και ^P φοβούμενος ^C τὸν θεὸν ^A σὺν παντὶ τῷ οἴκῳ αὐτοῦ]] [[^P ποιῶν ἐλεημοσύνας πολλὰς ^C τῷ λαῷ]] [[^{ci} και ^P δεόμενος ^C τοῦ θεοῦ ^A διὰ παντός]]
3a	2 (pri)	εἶδεν	(mental)	1. Κορνήλιος (implied in verb) 2. ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν και εἰπόντα αὐτῷ	1. senser 2. phenomenon	1. ἐν ὄραματι 2. φανερώς 3. ὡσεὶ περὶ ὥραν ἐνάτην τῆς ἡμέρας	1. location: space 2. manner: quality 3. location: time	^P εἶδεν ^A ἐν ὄραματι ^A φανερώς ^A ὡσεὶ περὶ ὥραν ἐνάτην τῆς ἡμέρας ^C ἄγγελον τοῦ θεοῦ [[^P εἰσελθόντα ^A πρὸς αὐτὸν]] [[^{ci} και ^P εἰπόντα ^C αὐτῷ]]
3b	3 (pri)	-	(-)	Κορνήλιε	participant	-	-	^{add} Κορνήλιε

4a	4 (pri)	εἶπεν	(verbal)	1. ὁ 2. <c. 5>	1. sayer 2. verbiage	ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος	manner: quality	^S ὁ ^{ci} δὲ ^A [[^P ἀτενίσας ^C αὐτῷ]] [[^{ci} καὶ ^C ἔμφοβος ^P γενόμενος]] ^P εἶπεν
4b	5 (pri)	ἐστίν	(relational: intensive: equative)	1. τί 2. κύριε	1. value 2. participant	-	-	^S τί ^P ἐστίν ^{add} κύριε;
4c	6 (pri)	εἶπεν	(verbal)	1. ἄγγελος (implied in verb) 2. αὐτῷ 3. <cc. 7–11>	1. sayer 2. receiver 3. verbiage	-	-	^P εἶπεν ^{ci} δὲ ^C αὐτῷ
4d	7 (pri)	ἀνέβησαν	(material)	αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου	actor	1. εἰς μνημόσυνον 2. ἔμπροσθεν τοῦ θεοῦ	1. manner: comparison 2. location: space	^S αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ^P ἀνέβησαν ^A εἰς μνημόσυνον ^A ἔμπροσθεν τοῦ θεοῦ
5a	8 (pri)	πέμψον	(material)	1. σύ (implied in verb) 2. ἄνδρας	1. actor 2. goal	1. νῦν 2. εἰς Ἰόππην	1. location: time 2. location: space	^{ci} καὶ ^A νῦν ^P πέμψον ^C ἄνδρας ^A εἰς Ἰόππην
5b	9 (pri)	μετάπεμψαι	(material)	1. σύ (implicit in verb) 2. Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος	1. actor 2. goal	-	-	^{ci} καὶ ^P μετάπεμψαι ^C Σίμωνά τινα [[^S ὃς ^P ἐπικαλεῖται ^C Πέτρος]]
6a	10 (pri)	ξενίζεται	(material)	οὗτος	goal	παρὰ τινι Σίμωνι βυρσεῖ	accompaniment	^S οὗτος ^P ξενίζεται ^A παρὰ τινι Σίμωνι βυρσεῖ
6b	11 (sec)	ἐστίν	(relational: circum- stantial)	ὃ οἰκία	carrier	παρὰ θάλασσαν	attribute: location: space	^S ... ὃ ^P ἐστίν ^S ... οἰκία ^A παρὰ θάλασσαν

7a	12 (sec)	ἀπήλθεν	(material)	ὁ ἄγγελος ὁ λαλῶν αὐτῷ	actor	-	-	^{ej} ὡς ^{ej} δὲ ^P ἀπήλθεν ^S ὁ ἄγγελος [[^P ὁ λαλῶν ^C αὐτῷ]]
7b-8	13 (pri)	ἀπέστειλεν	(material)	1. Κορνήλιος (implied in verb) 2. αὐτοῦς	1. actor 2. goal	1. φωνήσας δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ 2. ἐξηγησάμενος ἅπαντα αὐτοῖς 3. εἰς τὴν Ἰόππην	1. manner: means 2. manner: means 3. location: space	^A [[^P φωνήσας ^C δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ [[^P τῶν προσκαρτερούντων ^C αὐτῷ]]]] ^{ej} καὶ ^P ἐξηγησάμενος ^C ἅπαντα ^C αὐτοῖς]] ^P ἀπέστειλεν ^C αὐτοῦς ^A εἰς τὴν Ἰόππην
9a	14 (sec)	ὁδοιπορούντων	(material)	ἐκείνων	actor	τῆ δὲ ἐπαύριον	location: time	^A ... Τῆ ^{ej} δὲ ... ^A ἐπαύριον ^P ὁδοιπορούντων ^S ἐκείνων
9b	15 (sec)	ἐγγιζόντων	(material)	1. ἐκείνων (implied through coordination) 2. τῆ πόλει	1. actor 2. scope	-	-	^{ej} καὶ ^C τῆ πόλει ^P ἐγγιζόντων
9c	16 (pri)	ἀνέβη	(material)	Πέτρος	actor	1. ἐπὶ τὸ δῶμα 2. προσεύξασθαι 3. περὶ ὥραν ἕκτην	1. location: space 2. cause: reason 3. location: time	^P ἀνέβη ^S Πέτρος ^A ἐπὶ τὸ δῶμα ^A [[^P προσεύξασθαι]] ^A περὶ ὥραν ἕκτην
10a	17 (pri)	ἐγένετο	(relational: intensive: ascriptive)	1. Πέτρος (implied in verb) 2. πρόσπεινος	1. carrier 2. attribute	-	-	^P ἐγένετο ^{ej} δὲ ^C πρόσπεινος
10b	18 (pri)	ἤθελεν	(mental)	1. Πέτρος (implied in verb) 2. γεύσασθαι	1. senser 2. phenomenon	-	-	^{ej} καὶ ^P ἤθελεν ^C [[^P γεύσασθαι]]
10c	19 (sec)	παρασκευαζόντων	(material)	αὐτῶν	actor	-	-	^P παρασκευαζόντων ^{ej} δὲ ^S αὐτῶν

10d	20 (pri)	ἐγένετο	(material)	ἔκστασις	actor	ἐπ' αὐτόν	location: space	^P ἐγένετο ^A ἐπ' αὐτόν ^S ἔκστασις
11	21 (pri)	θεωρεῖ	(behavioral)	1. Πέτρος (implied in verb) 2. τὸν οὐρανὸν ἀνεωγμένον καὶ καταβαῖνον σκευῶς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς	1. behavior 2. phenomenon	-	-	^{ei} καὶ ^P θεωρεῖ ^C τὸν οὐρανὸν [^P ἀνεωγμένον] καὶ [^P καταβαῖνον ...] σκευῶς τι ... ^A ὡς ὀθόνην μεγάλην] [^A τέσσαρσιν ἀρχαῖς ^P καθιέμενον ^A ἐπὶ τῆς γῆς]
12	22 (sec)	ὑπῆρχεν	(existential)	πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ	existent	ἐν ᾧ	location: space	^A ἐν ᾧ ^P ὑπῆρχεν ^S πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ
13a	23 (pri)	ἐγένετο	(material)	φωνή	actor	πρὸς αὐτόν	location: space	^{ei} καὶ ^P ἐγένετο ^S φωνή ^A πρὸς αὐτόν
13b	24 (pri)	θύσον	(material)	1. Πέτρε 2. σύ (implicit in verb)	1. participant 2. actor	ἀναστάς	manner: quality	^A [^P ἀναστάς] ^{add} Πέτρε ^P θύσον
13c	25 (pri)	φάγε	(material)	σύ (implicit in verb)	actor	-	-	^{ei} καὶ ^P φάγε
14a	26 (pri)	εἶπεν	(verbal)	1. ὁ Πέτρος 2. <cc. 27–28>	1. sayer 2. verbiage	-	-	^S ... ὁ ^{ei} δὲ ^S Πέτρος ^P εἶπεν
14b	27 (pri)	-	(-)	κύριε	participant	μηδαμῶς	contingency	^A μηδαμῶς ^{add} κύριε
14c	28 (sec)	ἔφαγον	(material)	1. ἐγώ (implicit in verb) 2. πᾶν κοινὸν καὶ ἀκάθαρτον	1. actor 2. goal	οὐδέποτε	location: time	^{ei} ὅτι ^A οὐδέποτε ^P ἔφαγον ^C πᾶν κοινὸν καὶ ἀκάθαρτον
15a	29 (pri)	-	(-)	φωνή	participant	1. πάλιν 2. ἐκ δευτέρου 3. πρὸς αὐτόν	1. extent 2. extent 3. location: space	^{ei} καὶ ^S φωνή ^A πάλιν ^A ἐκ δευτέρου ^A πρὸς αὐτόν

15b	30 (pri)	κοίνου	(material)	1. σύ 2. ἃ ὁ θεὸς ἐκαθάρισεν	1. actor 2. goal	-	-	^C [[^C ἃ ^S ὁ θεὸς ^P ἐκαθάρισεν]] ^S σύ ^A μὴ ^P κοίνου
16a	31 (pri)	ἐγένετο	(material)	τοῦτο	actor	ἐπὶ τρίς	extent	^S τοῦτο ^{ci} δὲ ^P ἐγένετο ^A ἐπὶ τρίς
16b	32 (pri)	ἀνελήμφθη	(material)	τὸ σκεῦος	goal	1. εὐθύς 2. εἰς τὸν οὐρανόν	1. location: time 2. location: space	^{ci} καὶ ^A εὐθύς ^P ἀνελήμφθη ^S τὸ σκεῦος ^A εἰς τὸν οὐρανόν
17a	33 (sec)	διηπόρει	(mental)	1. ὁ Πέτρος 2. τί ἂν εἶη τὸ ὄραμα ὃ εἶδεν	1. senser 2. phenomenon	ἐν ἑαυτῷ	location: space	^{ci} Ὡς ^{ci} δὲ ^A ἐν ἑαυτῷ ^P διηπόρει ^S ὁ Πέτρος ^C [[^C τί ^A ἂν ^P εἶη ^S τὸ ὄραμα [[^C ὃ ^P εἶδεν]]]
17b	34 (pri)	ἐπέστησαν	(material)	οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου	actor	1. διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος 2. ἐπὶ τὸν πυλῶνα	1. manner: means 2. location: space	^{int} ἰδοὺ ^S οἱ ἄνδρες [[^P οἱ ἀπεσταλμένοι ^A ὑπὸ τοῦ Κορνηλίου]] ^A [[^P διερωτήσαντες ^C τὴν οἰκίαν τοῦ Σίμωνος]] ^P ἐπέστησαν ^A ἐπὶ τὸν πυλῶνα
18a	35 (pri)	ἐπυνθάνοντο	(verbal)	1. οἱ ἄνδρες (implied by verb) 2. <c. 36>	1. sayer 2. verbiage	φωνήσαντες	manner: quality	^{ci} καὶ ^A [[^P φωνήσαντες]] ^P ἐπυνθάνοντο
18b	36 (sec)	ξενίζεται	(material)	Σίμων ὁ ἐπικαλούμενος Πέτρος	actor	ἐνθάδε	location: space	^{ci} εἰ ^S Σίμων [[^P ὁ ἐπικαλούμενος ^C Πέτρος]] ^A ἐνθάδε ^P ξενίζεται
19a	37 (sec)	διενθυμουμένου	(behavioral)	τοῦ Πέτρου	behavior	περὶ τοῦ ὁράματος	matter	^S ... Τοῦ ^{ci} δὲ ^S Πέτρου ^P διενθυμουμένου ^A περὶ τοῦ ὁράματος
19b	38 (pri)	εἶπεν	(verbal)	1. τὸ πνεῦμα 2. αὐτῷ 3. <cc. 39-42>	1. sayer 2. receiver 3. verbiage	-	-	^P εἶπεν ^C αὐτῷ ^S τὸ πνεῦμα

19c	39 (pri)	-	(-)	1. ἄνδρες τρεῖς 2. ζητοῦντές σε	1. participant 2. property	-	-	^{int} ἰδοῦ ^S ἄνδρες τρεῖς ^C [[^P ζητοῦντές ^C σε]]
20a	40 (pri)	κατάβηθι	(material)	σύ (implicit in verb)	actor	ἀναστάς	manner: quality	^{ej} ἀλλ' ^A [[^P ἀναστάς]] ^P κατάβηθι
20b	41 (pri)	πορεύου	(material)	σύ (implicit in verb)	actor	1. σὺν αὐτοῖς 2. μηδὲν διακρινόμενος	1. accompaniment 2. manner: quality	^{ej} και ^P πορεύου ^A σὺν αὐτοῖς ^A [[^C μηδὲν ^P διακρινόμενος]]
20c	42 (sec)	ἀπέσταλκα	(material)	1. ἐγώ 2. αὐτούς	1. actor 2. goal	-	-	^{ej} ὅτι ^S ἐγώ ^P ἀπέσταλκα ^C αὐτούς
21a	43 (pri)	εἶπεν	(verbal)	1. Πέτρος 2. πρὸς τοὺς ἄνδρας 3. <cc. 44–45>	1. sayer 2. receiver 3. verbiage	καταβάς	manner: quality	^A [[^P καταβάς]] ^{ej} δὲ ^S Πέτρος ^A πρὸς τοὺς ἄνδρας ^P εἶπεν
21b	44 (pri)	εἰμί	(relational: intensive: equative)	1. ἐγώ 2. ὃν ζητεῖτε	1. token 2. value	-	-	^{int} ἰδοῦ ^S ἐγώ ^P εἰμι ^C [[^C ὃν ^P ζητεῖτε]]
21c	45 (pri)	-	(-)	1. ἡ αἰτία δι' ἣν πάρεστε 2. τίς	1. participant 2. participant	-	-	^C τίς ^S ἡ αἰτία [[^A δι' ἣν ^P πάρεστε]]
22a	46 (pri)	εἶπαν	(verbal)	1. οἱ 2. <cc. 47>	1. sayer 2. verbiage	-	-	^S οἱ ^{ej} δὲ ^P εἶπαν
22b	47 (pri)	ἐχρηματίσθη	(verbal)	1. Κορνήλιος ἐκατοντάρχης ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων 2. ὑπὸ ἀγγέλου ἀγίου 3. μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ	1. receiver 2. sayer 3. verbiage	-	-	^S Κορνήλιος ἐκατοντάρχης ἀνὴρ δίκαιος καὶ [[^P φοβούμενος ^C τὸν θεόν]] [[^P μαρτυρούμενός …]] τε …[[^A ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων ^P ἐχρηματίσθη ^A ὑπὸ ἀγγέλου ἀγίου ^C [[^P μεταπέμψασθαί ^C σε ^A εἰς τὸν οἶκον αὐτοῦ]] [[^{ej} και ^P ἀκοῦσαι ^C ῥήματα ^A παρὰ σοῦ]]

23a	48 (pri)	ἐξένισεν	(material)	Πέτρος (implied in verb)	actor	εἰσκαλεσάμενος αὐτοῦς	manner: means	^A [[^P εἰσκαλεσάμενος ...]] ^{ej} οὖν ... αὐτοῦς] ^P ἐξένισεν
23b	49 (pri)	ἐξῆλθεν	(material)	Πέτρος (implied in verb)	actor	1. τῆ ἐπαύριον 2. ἀναστάς 3. σὺν αὐτοῖς	1. location: time 2. manner: means 3. accompaniment	^A ... Τῆ ^{ej} δὲ ... ^A ἐπαύριον ^A [[^P ἀναστάς] ^P ἐξῆλθεν ^A σὺν αὐτοῖς
23c	50 (pri)	συνῆλθον	(material)	τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης	actor	αὐτῶ	accompaniment	^{ej} καί ^S τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης ^P συνῆλθον ^A αὐτῶ
24a	51 (pri)	εἰσῆλθεν	(material)	Πέτρος (implied in verb)	actor	1. τῆ ἐπαύριον 2. εἰς τὴν Καισάρειαν	1. location: time 2. location: space	^A ... τῆ ^{ej} δὲ ... ^A ἐπαύριον ^P εἰσῆλθεν ^A εἰς τὴν Καισάρειαν
24b	52 (pri)	ἦν προσδοκῶν	(material)	1. ὁ Κορνήλιος 2. αὐτοῦς	1. actor 2. scope	συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους	manner: quality	^S ... ὁ ^{ej} δὲ ... ^S Κορνήλιος ^P ἦν [[^P προσδοκῶν] ^C αὐτοῦς ^A [[^P συγκαλεσάμενος ^C τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους]
25a	53 (sec)	ἐγένετο	(material)	-	-	τοῦ εἰσελθεῖν τὸν Πέτρον	location: time	^{ej} Ὡς ^{ej} δὲ ^P ἐγένετο ^A [[^P τοῦ εἰσελθεῖν ^S τὸν Πέτρον]
25b	54 (pri)	προσεκύνησεν	(material)	ὁ Κορνήλιος	actor	1. συναντήσας αὐτῶ 2. πεσὼν ἐπὶ τοὺς πόδας	1. location: time 2. manner: quality	^A [[^P συναντήσας ^C αὐτῶ] ^S ὁ Κορνήλιος ^A [[^P πεσὼν ^A ἐπὶ τοὺς πόδας] ^P προσεκύνησεν
26a	55 (pri)	ἤγειρεν	(material)	1. ὁ Πέτρος 2. αὐτόν	1. actor 2. goal	λέγων	manner: quality	^S ... ὁ ^{ej} δὲ ... ^S Πέτρος ^P ἤγειρεν ^C αὐτόν ^A [[^P λέγων]
26b	56 (pri)	ἀνάστηθι	(material)	σύ (implicit in verb)	actor	-	-	^P ἀνάστηθι

26c	57 (pri)	εἰμί	(relational: intensive: ascriptive)	1. ἐγὼ αὐτός 2. ἄνθρωπός	1. carrier 2. attribute	-	-	^{ej} και ^s ἐγὼ αὐτός ^c ἄνθρωπός ^p εἰμι
27a	58 (pri)	εἰσῆλθεν	(material)	Πέτρος (implied in verb)	actor	συνομιλῶν αὐτῷ	manner: quality	^{ej} και ^A [[^p συνομιλῶν ^A αὐτῷ]] ^p εἰσῆλθεν
27b	59 (pri)	εὕρισκει	(material)	1. Πέτρος (implied in verb) 2. συνεληλυθότας πολλούς	1. actor 2. scope	-	-	^{ej} και ^p εὕρισκει ^c [[^p συνεληλυθότας]] πολλούς
28a	60 (pri)	ἔφη	(verbal)	1. Πέτρος (implied in verb) 2. πρὸς αὐτούς 3. <cc. 61–66>	1. sayer 2. receiver 3. verbiage	-	-	^p ἔφη ^{ej} τε ^A πρὸς αὐτούς
28b	61 (pri)	ἐπίστασθε	(mental)	ὕμεις	senser	-	-	^s ὕμεις ^p ἐπίστασθε
28c	62 (sec)	ἐστίν	(relational: intensive: equative)	1. ἀθέμιτόν ἀνδρὶ Ἰουδαίῳ 2. κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ	1. value 2. token	-	-	^{ej} ὡς ^{c...} ἀθέμιτόν ^p ἐστίν ^{c...} ἀνδρὶ Ἰουδαίῳ ^s [[^p κολλᾶσθαι]] [[^{ej} ἢ ^p προσέρχεσθαι ^c ἀλλοφύλῳ]]
28d	63 (pri)	ἔδειξεν	(material)	1. ὁ θεός 2. κάμοι 3. μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον	1. actor 2. client 3. scope	-	-	^c κάμοι ^s ὁ θεός ^p ἔδειξεν ^c [[^{c...} μηδένα ^c κοινὸν ἢ ἀκάθαρτον ^p λέγειν]] ^c ἄνθρωπον
29a	64 (pri)	ἦλθον	(material)	Πέτρος (implied in verb)	actor	1. ἀναντιρρήτως 2. μεταπεμφθεῖς	1. manner: quality 2. location: time	^{ej} διὸ ^{ej} και ^A ἀναντιρρήτως ^p ἦλθον ^A [[^p μεταπεμφθεῖς]]
29b	65 (pri)	πυνθάνομαι	(verbal)	1. Πέτρος (implied in verb) 2. <c. 66>	1. sayer 2. verbiage	-	-	^p πυνθάνομαι ^{ej} οὖν

29c	66 (pri)	μετεπέμψασθέ	(material)	1. ύμεῖς (implicit in verb) 2. με	1. actor 2. goal	τῖνι λόγῳ	cause: reason	^A τῖνι λόγῳ ^P μετεπέμψασθέ ^C με
30a	67 (pri)	ἔφη	(verbal)	1. ὁ Κορνήλιος 2. <cc. 68–78>	1. sayer 2. verbiage	-	-	^{ej} καὶ ^S ὁ Κορνήλιος ^P ἔφη
30b	68 (pri)	ἤμην προσευχόμενος	(verbal)	1. Κορνήλιος (implied in verb) 2. τὴν ἐνάτην	1. sayer 2. verbiage	1. ἀπὸ τετάρτης ἡμέρας 2. μέχρι ταύτης τῆς ὥρας 3. ἐν τῷ οἴκῳ μου	1. location: time 2. extent 3. location: space	^A ἀπὸ τετάρτης ἡμέρας ^A μέχρι ταύτης τῆς ὥρας ^P ... ἤμην ^C τὴν ἐνάτην ... ^P [^P προσευχόμενος] ^A ἐν τῷ οἴκῳ μου
30c	69 (pri)	ἔστη	(material)	ἄνθρωπος	actor	1. ἐνώπιόν μου 2. ἐν ἐσθῆτι λαμπρᾷ	1. location: space 2. manner: quality	^{ej} καὶ ^{int} ἰδοὺ ^S ἄνθρωπος ^P ἔστη ^A ἐνώπιόν μου ^A ἐν ἐσθῆτι λαμπρᾷ
31a	70 (pri)	φησὶν	(verbal)	1. ἄνθρωπος (implied in verb) 2. <cc. 71–75>	1. sayer 2. verbiage	-	-	^{ej} καὶ ^P φησὶν
31b	71 (pri)	εἰσηκούσθη	(mental)	1. Κορνήλιε 2. σου ἢ προσευχῆ	1. participant 2. phenomenon	-	-	^{add} Κορνήλιε ^P εἰσηκούσθη ^S σου ἢ προσευχῆ
31c	72 (pri)	ἐμνήσθησαν	(mental)	αἱ ἐλεημοσύναι σου	phenomenon	ἐνώπιον τοῦ θεοῦ	location: space	^{ej} καὶ ^S αἱ ἐλεημοσύναι σου ^P ἐμνήσθησαν ^A ἐνώπιον τοῦ θεοῦ
32a	73 (pri)	πέμψον	(material)	σύ (implicit in verb)	actor	εἰς Ἰόππην	location: space	^P πέμψον ^{ej} οὖν ^A εἰς Ἰόππην
32b	74 (pri)	μετακάλεσαι	(verbal)	1. σύ (implicit in verb) 2. Σίμωνα δὲ ἐπικαλεῖται Πέτρος	1. sayer 2. receiver	-	-	^{ej} καὶ ^P μετακάλεσαι ^C Σίμωνα [^S δὲ ^P ἐπικαλεῖται Πέτρος]

32c	75 (pri)	ξενίζεται	(material)	οὔτος	goal	1. ἐν οἰκίᾳ Σίμωνος βυρσέως 2. παρὰ θάλασσαν	1. location: space 2. location: space	^S οὔτος ^P ξενίζεται ^A ἐν οἰκίᾳ Σίμωνος βυρσέως ^A παρὰ θάλασσαν
33a	76 (pri)	ἔπεμψα	(material)	1. ἐγώ (implicit in verb) 2. πρὸς σέ	1. actor 2. recipient	ἔξαυτῆς	location: time	^A ἔξαυτῆς ⁱ οὖν ^P ἔπεμψα ^A πρὸς σέ
33b	77 (pri)	ἐποίησας	(material)	σύ	actor	παραγενόμενος	manner: quality	^S σύ ⁱ τε ^A καλῶς ^P ἐποίησας ^A [[^P παραγενόμενος]]
33c	78 (pri)	πάρεσμεν	(material)	πάντες ἡμεῖς	actor	1. ἐνώπιον τοῦ θεοῦ 2. ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου	1. location: space 2. matter	^A νῦν ⁱ οὖν ^S πάντες ἡμεῖς ^A ἐνώπιον τοῦ θεοῦ ^P πάρεσμεν ^A [[^P ἀκοῦσαι ^C [[^P πάντα τὰ προστεταγμένα ^C σοι ^A ὑπὸ τοῦ κυρίου]]]
34a	79 (pri)	εἶπεν	(verbal)	Πέτρος	sayer	ἀνοίξας τὸ στόμα	manner: means	^A [[^P Ἀνοίξας ...] ⁱ δὲ ^S Πέτρος ... ^C τὸ στόμα ^P εἶπεν
34b	80 (pri)	καταλαμβάνομαι	(mental)	Πέτρος (implied in verb)	senser	ἐπ' ἀληθείας	manner: quality	^A ἐπ' ἀληθείας ^P καταλαμβάνομαι
34c	81 (sec)	ἔστιν	(relational: intensive: ascriptive)	1. ὁ θεός 2. προσωπολήπτῃς	1. carrier 2. attribute	-	-	ⁱ ὅτι ^A οὐκ ^P ἔστιν ^C προσωπολήπτῃς ^S ὁ θεός
35	82 (sec)	ἔστιν	(relational: intensive: equative)	1. ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην 2. δεκτὸς αὐτῷ	1. token 2. value	ἐν παντὶ ἔθνει	extent	ⁱ ἀλλ' ^A ἐν παντὶ ἔθνει ^S [[^P ὁ φοβούμενος ^C αὐτὸν]] καὶ [[^P ἐργαζόμενος ^C δικαιοσύνην]] ^C δεκτὸς αὐτῷ ^P ἔστιν

36a	83 (pri)	-	(-)	1. τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ	participant	-	-	^C τὸν λόγον ^C ὃν ^P ἀπέστειλεν ^C τοῖς υἱοῖς Ἰσραὴλ ^A ^P εὐαγγελιζόμενος ^C εἰρήνην ^A διὰ Ἰησοῦ Χριστοῦ
36b	84 (pri)	ἐστιν	(relational: intensive: equative)	1. οὗτός 2. πάντων κύριος	1. token 2. value	-	-	^S οὗτός ^P ἐστιν ^C πάντων κύριος
37– 38a	85 (pri)	οἴδατε	(mental)	1. ὑμεῖς 2. τὸ γενόμενον ῥῆμα καθ' ἕλης τῆς Ἰουδαίας ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης 3. Ἰησοῦν τὸν ἀπὸ Ναζαρέθ	1. senser 2. phenomenon 3. phenomenon	-	-	^S ὑμεῖς ^P οἴδατε ^C τὸ ^P γενόμενον ... ῥῆμα ... ^A καθ' ἕλης τῆς Ἰουδαίας ^A ^P ἀρξάμενος ^A ἀπὸ τῆς Γαλιλαίας ^A μετὰ τὸ βάπτισμα ^C ὃ ^P ἐκήρυξεν Ἰωάννης ^S ^C Ἰησοῦν τὸν ἀπὸ Ναζαρέθ
38b	86 (sec)	ἔχρισεν	(material)	1. ὁ θεός 2. αὐτόν	1. actor 2. goal	πνεύματι ἀγίῳ καὶ δυνάμει	accompaniment	^{ej} ὡς ^P ἔχρισεν ^C αὐτόν ^S ὁ θεός ^A πνεύματι ἀγίῳ καὶ δυνάμει
38c	87 (sec)	διήλθεν	(material)	ὃς	actor	εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου	manner: quality	^S ὃς ^P διήλθεν ^A ^P εὐεργετῶν ^C ^{ej} καὶ ^P ἰώμενος ^C ^P πάντας τοὺς καταδυναστευομένους ^A ὑπὸ τοῦ διαβόλου
38d	88 (sec)	ἦν	(relational: circumstantial)	ὁ θεός	carrier	μετ' αὐτοῦ	attribute: accompaniment	^{ej} ὅτι ^S ὁ θεός ^P ἦν ^A μετ' αὐτοῦ

39a	89 (pri)	-	(-)	1. ἡμεῖς 2. μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ	1. participant 2. property	-	-	^{ei} καὶ ^s ἡμεῖς ^c μάρτυρες πάντων [[^c ὧν ^p ἐποίησεν ^A ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ]]
39b	90 (sec)	ἀνεΐλαν	(material)	1. ὄν 2. οἱ (implied)	1. goal 2. actor	κρεμάσαντες ἐπὶ ξύλου	manner: means	^c ὄν ^{ei} καὶ ^p ἀνεΐλαν ^A [[^p κρεμάσαντες ^A ἐπὶ ξύλου]]
40a	91 (pri)	ἤγειρεν	(material)	1. ὁ θεός 2. τοῦτον	1. actor 2. goal	ἐν τῇ τρίτῃ ἡμέρᾳ	location: space	^c τοῦτον ^s ὁ θεός ^p ἤγειρεν ^A ἐν τῇ τρίτῃ ἡμέρᾳ
40b–41	92 (pri)	ἔδωκεν	(material)	1. ὁ θεός (implied in the verb) 2. αὐτόν 3. ἐμφανῆ γενέσθαι οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ ἡμῖν οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ	1. actor 2. recipient 3. scope	-	-	^{ei} καὶ ^p ἔδωκεν ^c αὐτόν ^c [[^c ἐμφανῆ ^p γενέσθαι]] [[^A οὐ ^c παντὶ τῷ λαῷ ^{ei} ἀλλὰ ^c μάρτυσιν]] [[^p τοῖς προκεχειροτονημένοις ^A ὑπὸ τοῦ θεοῦ]] ἡμῖν [[^s οἵτινες ^p συνεφάγομεν]] [[^{ei} καὶ ^p συνεπίομεν ^A αὐτῷ]]] ^A [[^p μετὰ τὸ ἀναστῆναι ^s αὐτόν ^A ἐκ νεκρῶν]]
42	93 (pri)	παρήγγειλεν	(verbal)	1. Ἰησοῦς (implied in the verb) 2. ἡμῖν 3. κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν	1. sayer 2. receiver 3. verbiage	-	-	^{ei} καὶ ^p παρήγγειλεν ^c ἡμῖν ^c [[^p κηρύξαι ^c τῷ λαῷ]] [[^{ei} καὶ ^p διαμαρτύρασθαι]] [[^{ei} ὅτι ^s οὗτός ^p ἐστιν ^c [[^p ὁ ὠρισμένος ^A ὑπὸ τοῦ θεοῦ ^c κριτῆς]] [[^p ζώντων]] καὶ νεκρῶν]]

43	94 (pri)	μαρτυροῦσιν	(verbal)	1. πάντες οἱ προφῆται 2. ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν	1. sayer 2. verbiage	τούτῳ	matter	^A τούτῳ ^S πάντες οἱ προφῆται ^P μαρτυροῦσιν ^C [[^C ἄφεςιν ἁμαρτιῶν ^P λαβεῖν ^A διὰ τοῦ ὀνόματος αὐτοῦ ^S [[^P πάντα τὸν πιστεύοντα ^A εἰς αὐτόν]]]
44a	95 (sec)	λαλοῦντος	(verbal)	1. τοῦ Πέτρου 2. τὰ ῥήματα ταῦτα	1. sayer 2. verbiage			^A Ἔτι ^P λαλοῦντος ^S τοῦ Πέτρου ^C τὰ ῥήματα ταῦτα
44b	96 (pri)	ἐπέπεσεν	(material)	τὸ πνεῦμα τὸ ἅγιον	actor	ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον	location: space	^P ἐπέπεσεν ^S τὸ πνεῦμα τὸ ἅγιον ^A [[^P ἐπὶ πάντας τοὺς ἀκούοντας ^C τὸν λόγον]]
45a	97 (pri)	ἐξέστησαν	(mental)	οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ	senser	-	-	^{ei} καὶ ^P ἐξέστησαν ^S οἱ ἐκ περιτομῆς πιστοὶ [[^S ὅσοι ^P συνῆλθαν ^A τῷ Πέτρῳ]]
45b	98 (sec)	ἐκκέχυται	(material)	ἡ δωρεὰ τοῦ ἁγίου πνεύματος	goal	ἐπὶ τὰ ἔθνη	location: space	^{ei} ὅτι ^{ei} καὶ ^A ἐπὶ τὰ ἔθνη ^S ἡ δωρεὰ τοῦ ἁγίου πνεύματος ^P ἐκκέχυται
46a	99 (sec)	ἤκουον	(mental)	1. οἱ ἐκ περιτομῆς πιστοὶ (implied by the verb) 2. αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν	1. senser 2. phenomenon	-	-	^P ἤκουον ^{ei} γὰρ ^C αὐτῶν [[^P λαλούντων ^A γλώσσαις]] [[^{ei} καὶ ^P μεγαλυνόντων ^C τὸν θεόν]]
46b	100 (sec)	ἀπεκρίθη	(verbal)	1. Πέτρος 2. <cc. 101–3>	1. sayer 2. verbiage			^A τότε ^P ἀπεκρίθη ^S Πέτρος

47a	101 (pri)	δύναται κωλύσαι	(material)	1. τις 2. τὸ ὕδωρ	1. actor 2. scope	τοῦ βαπτισθῆναι τούτους	cause: purpose	^A μήτι ^C τὸ ὕδωρ ^P δύναται [[^P κωλύσαι]] ^S τις ^A [[^P ... τοῦ ^A μὴ ^P βαπτισθῆναι ^S τούτους]]
47b	102 (sec)	ἔλαβον	(material)	1. οἵτινες 2. τὸ πνεῦμα τὸ ἅγιον	1. actor 2. goal	-	-	^S οἵτινες ^C τὸ πνεῦμα τὸ ἅγιον ^P ἔλαβον
47c	103 (sec)	-	(-)	ἡμεῖς	participant	-	-	^{ej} ὡς ^{ej} καὶ ^S ἡμεῖς;
48a	104 (pri)	προσέταξεν	(verbal)	1. Πέτρος (implied in the verb) 2. αὐτοῦς 3. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι	1. sayer 2. receiver 3. verbiage	-	-	^P προσέταξεν ^{ej} δὲ ^C αὐτοῦς ^C [[^A ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ^P βαπτισθῆναι]]
48b	105 (pri)	ἠρώτησαν	(verbal)	1. αὐτοί (implied in the verb) 2. αὐτόν 3. ἐπιμεῖναι ἡμέρας τινάς	1. sayer 2. receiver 3. verbiage	-	-	^A τότε ^P ἠρώτησαν ^C αὐτόν ^C [[^P ἐπιμεῖναι ^A ἡμέρας τινάς]]
11:1a	106 (pri)	ἤκουσαν	(mental)	οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν	senser	-	-	^P ἤκουσαν ^{ej} δὲ ^S οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ [[^P οἱ ὄντες κατὰ τὴν Ἰουδαίαν]]
1b	107 (sec)	ἐδέξαντο	(material)	1. τὰ ἔθνη 2. τὸν λόγον τοῦ θεοῦ	1. actor 2. goal	-	-	^{ej} ὅτι ^{ej} καὶ ^S τὰ ἔθνη ^P ἐδέξαντο ^C τὸν λόγον τοῦ θεοῦ
2a	108 (sec)	ἀνέβη	(material)	Πέτρος	actor	εἰς Ἱερουσαλήμ	location: space	^{ej} Ὅτε ^{ej} δὲ ^P ἀνέβη ^S Πέτρος ^A εἰς Ἱερουσαλήμ

2b– 3a	109 (pri)	διεκρίνοντο	(behavioral)	οί ἐκ περιτομῆς	behavior	1. πρὸς αὐτόν 2. λέγοντες	1. location: space 2. manner: means	^P διεκρίνοντο ^A πρὸς αὐτόν ^S οί ἐκ περιτομῆς ^A [^P λέγοντες]]
3b	110 (pri)	εἰσῆλθες	(material)	σύ (implicit in verb)	actor	πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας	accompaniment	^{ei} ὅτι ^P εἰσῆλθες ^A πρὸς ἄνδρας [^C ἀκροβυστίαν ^P ἔχοντας]]
3c	111 (pri)	συνέφαγες	(material)	σύ (implicit in verb)	actor	αὐτοῖς	accompaniment	^{ei} καὶ ^P συνέφαγες ^A αὐτοῖς
4	112 (pri)	ἐξετίθετο	(verbal)	1. Πέτρος 2. αὐτοῖς	1. sayer 2. receiver	1. ἀρξάμενος 2. καθεξῆς 3. λέγων	1. manner: means 2. manner: quality 3. manner: means	^A [^P Ἀρξάμενος]] ^{ei} δὲ ^S Πέτρος ^P ἐξετίθετο ^C αὐτοῖς ^A καθεξῆς ^A [^P λέγων]]
5a	113 (pri)	ἦμην προσευχόμενος	(behavioral)	1. ἐγώ	behavior	ἐν πόλει Ἰόππη	location: space	^S ἐγὼ ^{P...} ἦμην ^A ἐν πόλει 'Ιόππη ^{...P} [^P προσευχόμενος]]
5b	114 (pri)	εἶδον	(mental)	1. ἐγώ (implicit in the verb) 2. ὄραμα καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ	1. sensor 2. phenomenon	ἐν ἐκστάσει	location: space	^{ei} καὶ ^P εἶδον ^A ἐν ἐκστάσει ^C ὄραμα [^P καταβαῖνον ...] ^P σκευὸς τι ... [^A ὡς ὀθόνην μεγάλην]] [^A τέσσαρσιν ἀρχαῖς ^P καθιεμένην ^A ἐκ τοῦ οὐρανοῦ]]
5c	115 (pri)	ἦλθεν	(material)	σκευὸς τι (implied in the verb)	actor	ἄχρι ἐμοῦ	extent	^{ei} καὶ ^P ἦλθεν ^A ἄχρι ἐμοῦ
6a	116 (sec)	κατενόουν	(behavioral)	ἐγώ (implicit in the verb)	behavior	εἰς ἣν ἀτενίσας	manner: quality	^A [^A εἰς ἣν ^P ἀτενίσας]] ^P κατενόουν

6b	117 (sec)	εἶδον	(mental)	1. ἐγώ (implicit in the verb) 2. τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινά τοῦ οὐρανοῦ	1. senser 2. phenomenon	-	-	^P καὶ ^P εἶδον ^C τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινά τοῦ οὐρανοῦ
7a	118 (pri)	ἤκουσα	(mental)	1. ἐγώ (implicit in the verb) 2. φωνῆς λεγούσης μοι	1. senser 2. phenomenon	-	-	^P ἤκουσα ^{ci} δὲ ^{ci} καὶ ^C φωνῆς [[^P λεγούσης ^C μοι]]
7b	119 (pri)	θύσον	(material)	1. Πέτρε 2. σύ (implicit in verb)	1. participant 2. actor	ἀναστάς	manner: quality	^A [[^P ἀναστάς ^{add} Πέτρε ^P θύσον]]
7c	120 (pri)	φάγε	(material)	σύ (implicit in verb)	actor	-	-	^{ci} καὶ ^P φάγε
8a	121 (pri)	εἶπον	(verbal)	1. ἐγώ (implicit in the verb) 2. <cc. 122–23>	1. sayer 2. verbiage	-	-	^P εἶπον ^{ci} δέ
8b	122 (pri)	-	(-)	κύριε	participant	μηδαμῶς	contingency	^A μηδαμῶς ^{add} κύριε
8c	123 (sec)	εἰσῆλθεν	(material)	κοινὸν ἢ ἀκάθαρτον	actor	1. οὐδέποτε 2. εἰς τὸ στόμα μου	1. location: time 2. location: space	^{ci} ὅτι ^S κοινὸν ἢ ἀκάθαρτον ^A οὐδέποτε ^P εἰσῆλθεν ^A εἰς τὸ στόμα μου
9a	124 (pri)	ἀπεκρίθη	(verbal)	1. φωνή 2. <c. 125>	1. sayer 2. verbiage	1. ἐκ δευτέρου 2. ἐκ τοῦ οὐρανοῦ	1. extent 2. location: space	^P ἀπεκρίθη ^{ci} δὲ ^S φωνή ^A ἐκ δευτέρου ^A ἐκ τοῦ οὐρανοῦ
9b	125 (pri)	κοίνου	(material)	1. ἃ ὁ θεὸς ἐκαθάρισεν 2. σύ	1. goal 2. actor	-	-	^C [[^C ἃ ^S ὁ θεὸς ^P ἐκαθάρισεν]] ^S σύ ^A μὴ ^P κοίνου

10a	126 (pri)	ἐγένετο	(material)	τοῦτο	actor	ἐπὶ τρίς	extent	^S τοῦτο ^{ej} δὲ ^P ἐγένετο ^A ἐπὶ τρίς
10b	127 (pri)	ἀνεσπάσθη	(material)	ἅπαντα	goal	1. πάλιν 2. εἰς τὸν οὐρανόν	1. extent 2. location: space	^{ej} καὶ ^P ἀνεσπάσθη ^A πάλιν ^S ἅπαντα ^A εἰς τὸν οὐρανόν
11	128 (pri)	ἐπέστησαν	(material)	τρεῖς ἄνδρες	actor	1. ἐξαυτῆς 2. ἐπὶ τὴν οἰκίαν ἐν ἧ ἤμεν 3. ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με	1. location: time 2. location: space 3. manner: quality	^{ej} καὶ ^{int} ἰδοὺ ^A ἐξαυτῆς ^S τρεῖς ἄνδρες ^P ἐπέστησαν ^A ἐπὶ τὴν οἰκίαν [[^A ἐν ἧ ^P ἤμεν]] ^A [[^P ἀπεσταλμένοι ἀπὸ Καισαρείας ^A πρὸς με
12a	129 (pri)	εἶπεν	(verbal)	1. τὸ πνεῦμά 2. μοι 3. συνελθεῖν αὐτοῖς μηδὲν διακρίναντα	1. sayer 2. receiver 3. verbiage	-	-	^P εἶπεν ^{ej} δὲ ^S τὸ πνεῦμά ^C μοι ^C [[^P συνελθεῖν ^A αὐτοῖς ^A [[^C μηδὲν ^P διακρίναντα]]]
12b	130 (pri)	ἦλθον	(material)	οἱ ἕξ ἀδελφοὶ οὗτοι	actor	σὺν ἐμοί	accompaniment	^P ἦλθον ^{ej} δὲ ^A σὺν ἐμοί ^{ej} καὶ ^S οἱ ἕξ ἀδελφοὶ οὗτοι
12c	131 (pri)	εἰσῆλθομεν	(material)	ἡμεῖς (implicit in the verb)	actor	εἰς τὸν οἶκον τοῦ ἀνδρός	location: space	^{ej} καὶ ^P εἰσῆλθομεν ^A εἰς τὸν οἶκον τοῦ ἀνδρός
13a	132 (pri)	ἀπήγγειλεν	(verbal)	1. ὁ ἀνδρός (implied in the verb) 2. ἡμῖν 3. <cc. 133–38>	1. sayer 2. receiver 3. verbiage	-	-	^P ἀπήγγειλεν ^{ej} δὲ ^C ἡμῖν

13b	133 (sec)	εἶδεν	(mental)	1. ὁ ἀνδρὸς (implied in the verb) 2. τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα	1. senser 2. phenomenon	-	-	^A πῶς ^P εἶδεν ^C τὸν ἄγγελον [^A ἐν τῷ οἴκῳ αὐτοῦ ^P σταθέντα] [^C καὶ ^P εἰπόντα]
13c	134 (sec)	ἀπόστειλον	(material)	σύ (implicit in verb)	actor	εἰς Ἰόππην	location: space	^P ἀπόστειλον ^A εἰς Ἰόππην
13d	135 (sec)	μετάπεμψαι	(material)	1. σύ (implicit in verb) 2. Σίμωνα τὸν ἐπικαλούμενον Πέτρον	1. actor 2. goal	-	-	^C καὶ ^P μετάπεμψαι ^C Σίμωνα [^P τὸν ἐπικαλούμενον ^C Πέτρον]
14a	136 (sec)	λαλήσει	(verbal)	1. ὃς 2. ῥήματα 3. πρὸς σέ	1. sayer 2. verbiage 3. receiver	-	-	^S ὃς ^P λαλήσει ^C ῥήματα ^A πρὸς σέ
14b	137 (sec)	σωθήσῃ	(material)	σύ	goal	ἐν οἷς	manner: means	^A ἐν οἷς ^P σωθήσῃ ^S σύ
14c	138 (sec)	-	(-)	πᾶς ὁ οἶκός σου	participant	-	-	^C καὶ ^S πᾶς ὁ οἶκός σου
15a	139 (pri)	ἐπέπεσεν	(material)	τὸ πνεῦμα τὸ ἅγιον	actor	1. ἐν τῷ ἄρξασθαί με λαλεῖν 2. ἐπ' αὐτούς	1. location: time 2. location: space	^A ... ἐν ^C δὲ ... ^A [^P τῷ ἄρξασθαί ^S με ^C [^P λαλεῖν]] ^P ἐπέπεσεν ^S τὸ πνεῦμα τὸ ἅγιον ^A ἐπ' αὐτούς
15b	140 (sec)	-	(-)	-	-	1. ἐφ' ἡμᾶς 2. ἐν ἀρχῇ	1. location: space 2. location: time	^C ὥσπερ ^C καὶ ^A ἐφ' ἡμᾶς ^A ἐν ἀρχῇ
16a	141 (pri)	ἐμνήσθην	(mental)	1. ἐγώ (implicit in the verb) 2. τοῦ ῥήματος τοῦ κυρίου	1. senser 2. phenomenon	-	-	^P ἐμνήσθην ^C δὲ ^C τοῦ ῥήματος τοῦ κυρίου

16b	142 (sec)	ἔλεγεν	(verbal)	1. ὁ κύριος (implied in the verb) 2. <cc. 143–44>	1. sayer 2. verbiage	-	-	^{ej} ὡς ^P ἔλεγεν
16c	143 (sec)	ἐβάπτισεν	(material)	Ἰωάννης	actor	ὔδατι	location: space	^S Ἰωάννης ^{ej} μὲν ^P ἐβάπτισεν ^A ὔδατι
16d	144 (sec)	βαπτισθήσεσθε	(material)	ὑμεῖς	goal	ἐν πνεύματι ἀγίῳ	location: space	^S ὑμεῖς ^{ej} δὲ ^P βαπτισθήσεσθε ^A ἐν πνεύματι ἀγίῳ
17a	145 (sec)	ἔδωκεν	(material)	1. τὴν ἴσῃν δωρεάν 2. αὐτοῖς 3. ὁ θεός	1. goal 2. recipient 3. actor	-	-	^{ej} εἰ ^{ej} οὖν ^C τὴν ἴσῃν δωρεάν ^P ἔδωκεν ^C αὐτοῖς ^S ὁ θεός
17b	146 (sec)	-	(-)	ἡμῖν	participant	πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν	attribute	^{ej} ὡς ^{ej} καὶ ^C ἡμῖν ^A [[^P πιστεύσασιν ^A ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν]]
17c	147 (pri)	-	(-)	1. ἐγώ 2. τίς	1. participant 2. participant	-	-	^S ἐγώ ^C τίς
17d	148 (pri)	ἡμην	(relational: intensive: ascriptive)	1. ἐγώ (implied in the verb) 2. δυνατὸς κωλύσαι τὸν θεόν	1. carrier 2. attribute	-	-	^P ἡμην ^C δυνατὸς [[^P κωλύσαι ^C τὸν θεόν;]]
18a	149 (pri)	ἡσύχασαν	(behavioral)	οἱ ἐκ περιτομῆς (implied by the verb)	behavior	ἀκούσαντες ταῦτα	cause: reason	^{A...} [[^P Ἀκούσαντες ...]] ^{ej} δὲ ^{...} ...[[^C ταῦτα]] ^P ἡσύχασαν

18b	150 (pri)	ἔδόξασαν	(material)	1. οἱ ἐκ περιτομῆς (implied by the verb) 2. τὸν θεόν	1. actor 2. goal	λέγοντες	manner: means	^{ej} καὶ ^P ἔδόξασαν ^C τὸν θεὸν ^A [[^P λέγοντες]]
18c	151 (pri)	ἔδωκεν	(material)	1. τοῖς ἔθνεσιν 2. ὁ θεός 3. τὴν μετάνοιαν εἰς ζωὴν	1. recipient 2. actor 3. goal	-	-	^{ej} ἄρα ^{ej} καὶ ^C τοῖς ἔθνεσιν ^S ὁ θεός ^C τὴν μετάνοιαν εἰς ζωὴν ^P ἔδωκεν

APPENDIX 2: THE TRANSITIVITY STRUCTURE OF ACTS 15:1–29

Verse	Clause # (type)	Transitivity Structure					Clause (Complex)	
		Process (type)		Participant(s)		Circumstance(s)		
				X...	Roles			
1a	1 (pri)	ἐδίδασκον	(verbal)	1. τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας 2. τοὺς ἀδελφούς 3. <cc. 2–3>	1. sayer 2. receiver 3. verbiage	-	-	^{ci} καί ^s τινες [[^A [[^P κατελθόντες ^A ἀπὸ τῆς Ἰουδαίας]]] ^P ἐδίδασκον ^C τοὺς ἀδελφούς
1b	2 (sec)	περιτμηθῆτε	(material)	ὑμεῖς (implicit)	goal	τῷ ἔθει τῷ Μωϋσέως	manner: quality	^{ci} ὅτι ^{ci} ἐὰν ^A μὴ ^P περιτμηθῆτε ^A τῷ ἔθει τῷ Μωϋσέως
1c	3 (pri)	δύνασθε σωθῆναι	(material)	ὑμεῖς (implicit)	goal	-	-	^A οὐ ^P δύνασθε [[^P σωθῆναι]]]
2a	4 (sec)	γενομένης	(existential)	στάσεως καὶ ζητήσεως οὐκ ὀλίγης	existent	1. τῷ Παύλῳ καὶ τῷ Βαρναβᾶ 2. πρὸς αὐτούς	1. location: time 2. accompaniment	^P γενομένης ^{ci} δὲ ^s στάσεως καὶ ζητήσεως οὐκ ὀλίγης ^A τῷ Παύλῳ καὶ τῷ Βαρναβᾶ ^A πρὸς αὐτούς
2b	5 (pri)	ἔταξαν	(material)	1. οἱ ἀδελφοί (implied) 2. ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινες ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου	1. actor 2. goal	-	-	^P ἔταξαν ^C [[^P ἀναβαίνειν ^s Παῦλον καὶ Βαρναβᾶν καὶ τινες ἄλλους ἐξ αὐτῶν ^A πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους ^A εἰς Ἱερουσαλὴμ ^A περὶ τοῦ ζητήματος τούτου]]]

3a	6 (pri)	διήρχοντο	(material)	1. οἱ 2. τὴν τε Φοινίκην καὶ Σαμάρειαν	1. actor 2. scope	1. προπεμφθέντες ὑπὸ τῆς ἐκκλησίας 2. ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν	1. cause: behalf 2. manner: quality	^S οἱ ^{ci} μὲν ^{ci} οὖν ^A [[^P προπεμφθέντες ^A ὑπὸ τῆς ἐκκλησίας]] ^P διήρχοντο ^C τὴν τε Φοινίκην καὶ Σαμάρειαν ^A [[^P ἐκδιηγούμενοι ^C τὴν ἐπιστροφὴν τῶν ἐθνῶν]]
3b	7 (pri)	ἐποίουν	(material)	1. Παῦλος καὶ Βαρναβᾶς καὶ τινες ἄλλοι ἐξ αὐτῶν (implied) 2. χαρὰν μεγάλην 3. πᾶσιν τοῖς ἀδελφοῖς	1. actor 2. goal 3. recipient	-	-	^{ci} καὶ ^P ἐποίουν ^C χαρὰν μεγάλην ^C πᾶσιν τοῖς ἀδελφοῖς
4a	8 (pri)	παρεδέχθησαν	(material)	1. Παῦλος καὶ Βαρναβᾶς καὶ τινες ἄλλοι ἐξ αὐτῶν (implied) 2. ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων	1. goal 2. actor	παραγενόμενοι εἰς Ἱερουσαλὴμ	location: time	^A [[^P παραγενόμενοι ...]] ^A ^{ci} δὲ ... ^A ^I εἰς Ἱερουσαλὴμ]] ^P παρεδέχθησαν ^A ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων
4b	9 (pri)	ἀνήγγειλάν	(verbal)	1. Παῦλος καὶ Βαρναβᾶς καὶ τινες ἄλλοι ἐξ αὐτῶν (implied) 2. ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν	1. sayer 2. verbiage	-	-	^P ἀνήγγειλάν ^{ci} τε ^C [[^C ὅσα ^S ὁ θεὸς ^P ἐποίησεν ^A μετ' αὐτῶν]]
5a	10 (pri)	ἐξανέστησαν	(material)	τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες	actor	λέγοντες	manner: quality	^P ἐξανέστησαν ^{ci} δὲ ^S τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων [[^P πεπιστευκότες]] ^A [[^P λέγοντες]]
5b	11 (pri)	δεῖ περιτέμνειν	(material)	αὐτοῦς	goal	-	-	^{ci} ὅτι ^P δεῖ [[^P περιτέμνειν]] ^C αὐτοῦς
5c	12 (pri)	[δεῖ] παραγγέλλειν	(material)	τηρεῖν τὸν νόμον Μωϋσέως	scope	-	-	^P παραγγέλλειν ^{ci} τε ^C [[^P τηρεῖν]] ^C τὸν νόμον Μωϋσέως

6	13 (pri)	συνήχθησαν	(material)	οί απόστολοι και οί πρεσβύτεροι	actor	ιδεῖν περι τοῦ λόγου τούτου	cause: purpose	^P συνήχθησαν ^{ej} τε ^S οί απόστολοι και οί πρεσβύτεροι ^A [[^P ιδεῖν ^A περι τοῦ λόγου τούτου]]
7a	14 (sec)	γενομένης	(existential)	πολλῆς ζητήσεως	existent	-	-	^S πολλῆς ... ^S ^{ej} δὲ ... ^S ζητήσεως ^P γενομένης
7b	15 (pri)	εἶπεν	(verbal)	1. Πέτρος 2. πρὸς αὐτούς 3. <cc.16–24>	1. sayer 2. receiver 3. verbiage	ἀναστάς	manner: quality	^A [[^P ἀναστάς]] ^S Πέτρος ^P εἶπεν ^A πρὸς αὐτούς
7c	16 (pri)	ἐπίστασθε	(mental)	1. ἄνδρες ἀδελφοί 2. ὑμεῖς	1. participant 2. senser	-	-	^{add} ἄνδρες ἀδελφοί ^S ὑμεῖς ^P ἐπίστασθε
7d	17 (sec)	ἐξελέξατο	(behavioral)	1. ὁ θεός 2. διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου και πιστεῦσαι	1. behaver 2. phenomenon	ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν	location: time	^{ej} ὅτι ^A ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ^P ἐξελέξατο ^S ὁ θεός ^C [[^A διὰ τοῦ στόματός μου ^P ἀκοῦσαι ^S τὰ ἔθνη ^C τὸν λόγον τοῦ εὐαγγελίου]] [[^{ej} και ^P πιστεῦσαι]]
8a	18 (pri)	ἐμαρτύρησεν	(verbal)	1. ὁ καρδιογνώστης θεός 2. αὐτοῖς	1. sayer 2. receiver	δοὺς τὸ πνεῦμα τὸ ἅγιον	manner: means	^{ej} και ^S ὁ καρδιογνώστης θεός ^P ἐμαρτύρησεν ^C αὐτοῖς ^A [[^P δοὺς ^C τὸ πνεῦμα τὸ ἅγιον]]
8b	19 (sec)	-	-	ἡμῖν	participant	-	-	^{ej} καθὼς ^{ej} και ^C ἡμῖν
9	20 (pri)	διέκρινεν	(behavioral)	1. οὐθέν 2. ὁ θεός	1. phenomenon 2. behaver	1. μεταξὺ ἡμῶν τε και αὐτῶν 2. τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν	1. location: space 2. cause: reason	^{ej} και ^C οὐθέν ^P διέκρινεν ^A μεταξὺ ἡμῶν τε και αὐτῶν ^A [[^A τῇ πίστει ^P καθαρίσας ^C τὰς καρδίας αὐτῶν]]
10a	21 (pri)	πειράζετε	(material)	1. ὑμεῖς (implicit) 2. τὸν θεόν	1. actor 2. goal	1. νῦν 2. τί 3. ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν	1. location: time 2. cause: reason 3. manner: means	^A νῦν ^{ej} οὖν ^A τί ^P πειράζετε ^C τὸν θεόν ^A [[^P ἐπιθεῖναι ^C ζυγὸν ^A ἐπὶ τὸν τράχηλον τῶν μαθητῶν]]

10b	22 (sec)	ισχύσαμεν βαστάσαι	(material)	1. ὄν 2. οἱ πατέρες ἡμῶν οὔτε ἡμεῖς	1. scope 2. actor	-	-	^C ὄν ^A οὔτε ^S οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ^P ισχύσαμεν ^P βαστάσαι
11a	23 (pri)	πιστεύομεν	(mental)	1. ἡμεῖς 2. σωθῆναι	1. senser 2. phenomenon	διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ	manner: means	^{ci} ἀλλὰ ^A διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ ^P πιστεύομεν ^C [[^P σωθῆναι]]
11b	24 (pri)	-	-	κάκεινοι	participant	καθ' ὃν τρόπον	manner: means	^A καθ' ὃν τρόπον ^S κάκεινοι
12a	25 (pri)	ἐσίγησεν	(behavioral)	πᾶν τὸ πλῆθος	behaber	-	-	^P ἐσίγησεν ^{ci} δὲ ^S πᾶν τὸ πλῆθος
12b	26 (pri)	ἤκουον	(mental)	1. πᾶν τὸ πλῆθος (implied) 2. Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν	1. senser 2. phenomenon	-	-	^{ci} καὶ ^P ἤκουον ^C Βαρναβᾶ καὶ Παύλου [[^P ἐξηγουμένων ^C [[^C ὅσα ^P ἐποίησεν ^S ὁ θεὸς ...]] σημεῖα καὶ τέρατα ...[[^A ἐν τοῖς ἔθνεσιν ^A δι' αὐτῶν]]
13a	27 (pri)	ἀπεκρίθη	(verbal)	1. Ἰάκωβος 2. <cc. 28–41>	1. sayer 2. verbiage	1. μετὰ τὸ σιγῆσαι αὐτοῦς 2. λέγων	1. location: time 2. manner: means	^A [[^P μετὰ ... ^P]] ^{ci} δὲ ...[[^P τὸ σιγῆσαι ^S αὐτοῦς]] ^P ἀπεκρίθη ^S Ἰάκωβος ^A [[^P λέγων]]
13b	28 (pri)	ἀκούσατέ	(mental)	1. ἄνδρες ἀδελφοί 2. ὑμεῖς (implicit) 3. μου	1. participant 2. senser 3. phenomenon	-	-	^{add} ἄνδρες ἀδελφοί ^P ἀκούσατέ ^C μου
14a	29 (pri)	ἐξηγήσατο	(verbal)	1. Συμεών 2. <c. 30>	1. sayer 2. verbiage	-	-	^S Συμεών ^P ἐξηγήσατο
14b	30 (sec)	ἐπεσκέψατο	(mental)	ὁ θεός	senser	1. πρῶτον 2. λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ	1. location: time 2. matter	^{ci} καθὼς ^A πρῶτον ^S ὁ θεὸς ^P ἐπεσκέψατο ^A [[^P λαβεῖν ^A ἐξ ἐθνῶν ^C λαὸν ^C τῷ ὀνόματι αὐτοῦ]]

15a	31 (pri)	συμφωνοῦσιν	(verbal)	οἱ λόγοι τῶν προφητῶν	sayer	τούτῳ	accompaniment	^{ci} και ^A τούτῳ ^P συμφωνοῦσιν ^S οἱ λόγοι τῶν προφητῶν
15b	32 (sec)	γέγραπται	(verbal)	<cc. 33–39>	verbiage	-	-	^{ci} καθὼς ^P γέγραπται
16a	33 (sec)	ἀναστρέψω	(material)	ἐγώ (implicit)	actor	μετὰ ταῦτα	location: time	^A μετὰ ταῦτα ^P ἀναστρέψω
16b	34 (sec)	ἀνοικοδομήσω	(material)	1. ἐγώ (implicit) 2. τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν	1. actor 2. goal	-	-	^{ci} και ^P ἀνοικοδομήσω ^C τὴν σκηνὴν Δαυὶδ [^P τὴν πεπτωκυῖαν]
16c	35 (sec)	ἀνοικοδομήσω	(material)	1. ἐγώ (implicit) 2. τὰ κατεσκευασμένα αὐτῆς	1. actor 2. goal	-	-	^{ci} και ^C [^P τὰ κατεσκευασμένα αὐτῆς] ^P ἀνοικοδομήσω
16d	36 (sec)	ἀνορθώσω	(material)	1. ἐγώ (implicit) 2. αὐτήν	1. actor 2. goal	-	-	^{ci} και ^P ἀνορθώσω ^C αὐτήν
17a	37 (sec)	ἐκζητήσωσιν	(material)	1. οἱ κατάλοιποι τῶν ἀνθρώπων 2. τὸν κύριον	1. actor 2. scope	-	-	^{ci} ὅπως ^A ἂν ^P ἐκζητήσωσιν ^S οἱ κατάλοιποι τῶν ἀνθρώπων ^C τὸν κύριον
17b	38 (sec)	-	-	πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς	participant	-	-	^{ci} και ^S πάντα τὰ ἔθνη [^A ἐφ' οὓς ^P ἐπικέκληται ^S τὸ ὄνομά μου ^A ἐπ' αὐτούς]
17c -18	39 (sec)	λέγει	(verbal)	1. κύριος ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος 2. <cc. 33–39>	1. sayer 2. verbiage	-	-	^P λέγει ^S κύριος [^P ποιῶν ^C ταῦτα ^C γνωστὰ ^A ἀπ' αἰῶνος]

19–20	40 (pri)	κρίνω	(behavioral)	1. ἐγώ 2. μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεὸν ἀλλ' ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος	1. behaver 2. phenomenon	-	-	^{ci} διὸ ^s ἐγὼ ^p κρίνω ^c [[^A μὴ ^p παρενοχλεῖν ^c [[^p τοῖς ... ^p]] ^A ἀπὸ τῶν ἐθνῶν ... ^p ἐπιστρέφουσιν ^A ἐπὶ τὸν θεόν]]] [[^{ci} ἀλλ' ^p ἐπιστεῖλαι ^c αὐτοῖς ^c [[^p τοῦ ἀπέχεσθαι ^c τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος]]]
21	41 (pri)	ἔχει	(relational: possessive)	1. Μωϋσῆς 2. τοὺς κηρύσσοντας αὐτόν	1. carrier 2. attribute	1. ἐκ γενεῶν ἀρχαίων 2. κατὰ πόλιν 3. ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος	1. location: time 2. location: space 3. manner: means	^s Μωϋσῆς ^{ci} γὰρ ^A ἐκ γενεῶν ἀρχαίων ^A κατὰ πόλιν ^c [[^p τοὺς κηρύσσοντας ^c αὐτόν]] ^p ἔχει ^A [[^A ἐν ταῖς συναγωγαῖς ^A κατὰ πᾶν σάββατον ^p ἀναγινωσκόμενος]]
22–23a	42 (pri)	ἔδοξεν	(relational: intensive: ascriptive)	1. ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἄντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς γράψαντες διὰ χειρὸς αὐτῶν 2. τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις	1. carrier 2. perceiver	σὺν ὄλῃ τῇ ἐκκλησίᾳ	accompaniment	^A τότε ^p ἔδοξεν ^c τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις ^A σὺν ὄλῃ τῇ ἐκκλησίᾳ ^s [[^p ἐκλεξαμένους]] ^c ἄνδρας ἐξ αὐτῶν ^p πέμψαι ^A εἰς Ἄντιόχειαν ^A σὺν τῷ Παύλῳ καὶ Βαρναβᾶ]] Ἰούδαν [[^p τὸν καλούμενον ^c Βαρσαββᾶν]] καὶ Σιλᾶν ἄνδρας [[^p ἡγουμένους ^A ἐν τοῖς ἀδελφοῖς]] ^A [[^p γράψαντες ^A διὰ χειρὸς αὐτῶν]]

23b	43 (pri)	-	(-)	1. οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί 2. τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν	1. participant 2. participant	-	-	^S οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί ^C τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν
23c	44 (pri)	χαίρειν	(-)	-	-	-	-	^P χαίρειν
24a	45 (sec)	ἠκούσαμεν	(mental)	οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί (implied)	senser	-	-	^{ci} ἐπειδὴ ^P ἠκούσαμεν
24b	46 (sec)	ἐτάραξαν	(material)	1. τινὲς ἐξ ἡμῶν ἐξεληθόντες 2. ὑμᾶς	1. actor 2. goal	1. λόγους 2. ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν	1. manner: means 2. cause: result	^{ci} ὅτι ^S τινὲς [[^A [[^A ἐξ ἡμῶν ^P ἐξεληθόντες]]] ^P ἐτάραξαν ^C ὑμᾶς ^A λόγοις ^A [[^P ἀνασκευάζοντες ^C τὰς ψυχὰς ὑμῶν]]]
24c	47 (sec)	διεστειλάμεθα	(material)	1. οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί (implied) 2. οἷς	1. actor 2. goal	-	-	^C οἷς ^A οὐ ^P διεστειλάμεθα
25–26	48 (pri)	ἔδοξεν	(relational: intensive: ascriptive)	1. ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 2. ἡμῖν	1. carrier 2. perceiver	γενομένοις ὁμοθυμαδόν	manner: quality	^P ἔδοξεν ^C ἡμῖν ^S [[^A [[^P γενομένοις ^A ὁμοθυμαδόν]]] ^A [[^P ἐκλεξαμένοις ^C ἄνδρας]]] ^P πέμψαι ^A πρὸς ὑμᾶς ^A σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ ἀνθρώποις [[^P παραδεδωκόσιν ^C τὰς ψυχὰς αὐτῶν ^A ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ]]]

27a	49 (pri)	ἀπεστάλακαμεν	(material)	1. οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί (implied) 2. Ἰούδαν καὶ Σιλαῖν	1. actor 2. goal	-	-	^P ἀπεστάλακαμεν ^ς οὖν ^C Ἰούδαν καὶ Σιλαῖν
27b	50 (sec)	-	(-)	αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά	participant	-	-	^ς καὶ ^C αὐτοὺς [[^A διὰ λόγου ^P ἀπαγγέλλοντας ^C τὰ αὐτά]]
28–29a	51 (pri)	ἔδοξεν	(relational: intensive: ascriptive)	1. μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας 2. τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν	1. carrier 2. perceiver	-	-	^P ἔδοξεν ^ς γὰρ ^C τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν ^S [[^C μηδὲν πλέον … ^C]] ^P ἐπιτίθεσθαι ^C ὑμῖν …[[^C βάρος ^A πλὴν τούτων τῶν ἐπάναγκες [[^P ἀπέχεσθαι ^C εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας]]]
29b	52 (sec)	πράξετε	(material)	ὑμεῖς	actor	1. ἐξ ὧν διατηροῦντες ἑαυτοῦς 2. εὖ	1. manner: means 2. manner: quality	^A [[^A ἐξ ὧν ^P διατηροῦντες ^C ἑαυτοῦς]] ^A εὖ ^P πράξετε
29c	53 (pri)	ἔρρωσθε	(-)	ὑμεῖς (implicit)	participant	-	-	^P ἔρρωσθε

APPENDIX 3: THE TRANSITIVITY STRUCTURE OF ACTS 21:17–25

Verse	Clause (type)	Transitivity Structure						Clause (Complex)
		Process (type)		Participant(s)		Circumstance(s)		
				X...	Roles			
17a	1 (sec)	γενομένων	(material)	ἡμῶν	actor	εἰς Ἱεροσόλυμα	location: space	^P Γενομένων ^{ci} δὲ ^S ἡμῶν ^A εἰς Ἱεροσόλυμα
17b	2 (pri)	ἀπεδέξαντο	(material)	1. ἡμᾶς 2. οἱ ἀδελφοί	1. goal 2. actor	ἀσμένως	manner: quality	^A ἀσμένως ^P ἀπεδέξαντο ^C ἡμᾶς ^S οἱ ἀδελφοί
18a	3 (pri)	εἰσῆει	(material)	ὁ Παῦλος	actor	1. τῇ ἐπιούσῃ 2. σὺν ἡμῖν 3. πρὸς Ἰάκωβον	1. location: time 2. accompaniment 3. location: space	^A [[^P Τῇ ... ^P]] ... ^A ^{ci} δὲ ... ^A ...[[^P ἐπιούσῃ]] ^P εἰσῆει ^S ὁ Παῦλος ^A σὺν ἡμῖν ^A πρὸς Ἰάκωβον
18b	4 (pri)	παρεγένοντο	(material)	πάντες οἱ πρεσβύτεροι	actor	-	-	^S πάντες ... ^S ^{ci} τε ^P παρεγένοντο ... ^S οἱ πρεσβύτεροι
19	5 (pri)	ἐξηγείτο	(verbal)	ὁ Παῦλος (implied)	sayer	1. ἀσπασάμενος αὐτούς 2. καθ' ἕνα ἕνα ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ	1. location: time 2. manner: means	^{ci} καὶ ^A [[^P ἀσπασάμενος ^C αὐτούς]] ^P ἐξηγείτο ^A καθ' ἕνα ἕνα ἐποίησεν ^S ὁ θεὸς ^A ἐν τοῖς ἔθνεσιν ^A διὰ τῆς διακονίας αὐτοῦ

20a	6 (pri)	ἔδοξαζον	(material)	1. οἱ 2. τὸν θεόν	1. actor 2. goal	ἀκούσαντες	location: time	^S Οἱ ^{ci} δὲ ^A [[^P ἀκούσαντες]] ^P ἔδοξαζον ^C τὸν θεόν
20b	7 (pri)	εἶπόν	(verbal)	1. οἱ (implied) 2. αὐτῷ 3. <cc. 8–24>	1. sayer 2. reciever 3. verbiage	-	-	^P εἶπόν ^{ci} τε ^C αὐτῷ
20c	8 (pri)	θεωρεῖς	(mental)	1. σύ (implicit) 2. ἀδελφέ 3. πόσαι μυριάδες εἰσιν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων	1. senser 2. participant 3. phenomenon	-	-	^P Θεωρεῖς ^{add} ἀδελφέ ^C [[^S πόσαι μυριάδες ^P εἰσιν ^A ἐν τοῖς Ἰουδαίοις ^P τῶν πεπιστευκότων]]
20d	9 (pri)	ὑπάρχουσιν	(relational: intensive: ascriptive)	1. πάντες 2. ζηλωταὶ τοῦ νόμου	1. carrier 2. attribute	-	-	^{ci} καὶ ^S πάντες ^C ζηλωταὶ τοῦ νόμου ^P ὑπάρχουσιν
21a	10 (pri)	κατηχήθησαν	verbal	1. πάντες (implied) 2. <c. 21b>	1. receiver 2. verbiage	περὶ σοῦ	matter	^P κατηχήθησαν ^{ci} δὲ ^A περὶ σοῦ
21b	11 (sec)	διδάσκεις	material	1. σύ (implicit) 2. ἀποστασίαν ἀπὸ Μωϋσέως 3. τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους	1. actor 2. scope 3. recipient	λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν	manner: means	^{ci} ὅτι ^C ἀποστασίαν ... ^C ^P διδάσκεις ... ^C ἀπὸ Μωϋσέως ^C τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους ^A [[^P λέγων [[^A μὴ ^P περιτέμνειν ^S αὐτοὺς ^C τὰ τέκνα]]] [[^A μηδὲ ^A τοῖς ἔθεσιν ^P περιπατεῖν]]]
22a	12 (pri)	ἐστίν	relational: intensive: equative	τί	value	-	-	^S τί ^{ci} οὗν ^P ἐστίν
22b	13 (pri)	ἀκούσονται	mental	πάντες (implied)	senser	πάντως	manner: quality	^A πάντως ^P ἀκούσονται

22c	14 (sec)	ἐλήλυθας	material	σύ (implicit)	actor	-	-	^ς ὅτι ^ρ ἐλήλυθας
23a	15 (pri)	ποίησον	material	1. τοῦτο 2. σύ (implicit)	1. scope 2. actor	-		^ς τοῦτο ^ς οὖν ^ρ ποίησον
23b	16 (sec)	λέγομεν	verbal	1. ὃ 2. σοι	1. verbiage 2. receiver	-	-	^ς ὃ ^ς σοι ^ρ λέγομεν
23c	17 (pri)	εἰσὶν	existential	ἄνδρες τέσσαρες	existent	1. ἡμῖν 2. εὐχὴν ἔχοντες ἐφ' ἑαυτῶν	1. accompaniment 2. manner: quality	^ρ εἰσὶν ^Α ἡμῖν ^ς ἄνδρες τέσσαρες ^Α [[^ς εὐχὴν ^ρ ἔχοντες ^Α ἐφ' ἑαυτῶν]]
24a	18 (pri)	ἀγνίσθητι	material	σύ (implicit)	goal	1. τούτους παραλαβὼν 2. σὺν αὐτοῖς	1. manner: means 2. accompaniment	^Α [[^ς τούτους ^ρ παραλαβὼν]] ^ρ ἀγνίσθητι ^Α σὺν αὐτοῖς
24b	19 (pri)	δαπάνησον	material	σύ (implicit)	actor	ἐπ' αὐτοῖς	cause: behalf	^ς καὶ ^ρ δαπάνησον ^Α ἐπ' αὐτοῖς
24c	20 (sec)	ξυρῆσονται	material	1. ἄνδρες τέσσαρες (implied) 2. τὴν κεφαλὴν	1. actor 2. goal	-	-	^ς ἵνα ^ρ ξυρῆσονται ^ς τὴν κεφαλὴν
24d	21 (sec)	γνώσονται	mental	πάντες	senser	-	-	^ς καὶ ^ρ γνώσονται ^ς πάντες
24e	22 (sec)	ἐστίν	existential	ὧν κατήχνηται περι σοῦ οὐδέν	existent	-	-	^ς ὅτι ^ς [[^ς ὧν ^ρ κατήχνηται ^Α περι σοῦ]] οὐδέν ^ρ ἐστίν
24f	23 (sec)	στοιχεῖς	material	αὐτός	actor	1. καὶ 2. φυλάσσω τὸν νόμον	1. extent 2. manner: means	^ς ἀλλὰ ^ρ στοιχεῖς ^Α καὶ ^ς αὐτὸς ^Α [[^ρ φυλάσσω ^ς τὸν νόμον]]

25	24 (pri)	ἐπεστείλαμεν	material	ἡμεῖς	actor	<p>1. περὶ τῶν πεπιστευκότων ἔθνῶν</p> <p>2. κρίναντες φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἶμα καὶ πνικτὸν καὶ πορνείαν</p>	<p>1. cause: behalf</p> <p>2. manner: quality</p>	<p> [^] περι ...[^] ^σ δὲ ...[^] τῶν [[^P πεπιστευκότων]] ἔθνῶν ^σ ἡμεῖς ^P ἐπεστείλαμεν [^] [[^P κρίναντες ^C [[^P φυλάσσεσθαι ^C αὐτοὺς τό τε εἰδωλόθυτον καὶ αἶμα καὶ πνικτὸν καὶ πορνείαν]]] </p>
----	----------	--------------	----------	-------	-------	---	---	--

BIBLIOGRAPHY

- Adams, Sean A. "Luke and *Progymnasmata*: Rhetorical Handbooks, Rhetorical Sophistication and Genre Selection." In *Ancient Education and Early Christianity*, edited by Matthew Ryan Hauge and Andrew W. Pitts, 137–54. LNTS 533. London: Bloomsbury, 2016.
- Alexander, Loveday C. A. *Acts in Its Ancient Literary Environment: A Classicist Looks at the Acts of the Apostles*. LNTS 298. London: T. & T. Clark, 2005.
- Alexander, Philip S. "'The Parting of the Ways' from the Perspective of Rabbinic Judaism." In *Jews and Christians: The Parting of the Ways A.D. 70 to 135*, edited by James D. G. Dunn, 1–25. WUNT 66. Tübingen: Mohr Siebeck, 1992.
- Andrews, Edna. *Markedness Theory: The Union of Asymmetry and Semiosis in Language*. Sound and Meaning: The Roman Jakobson Series in Linguistics and Poetics. Durham, NC: Duke University Press, 1990.
- Armstrong, Karl L. "A New Plea for an Early Date of Acts." *JGRChJ* 13 (2017) 79–110.
- Assefa, Daniel. "The Animal Apocalypse (1 Enoch 85–90) in the Light of Ethiopian Traditional Commentary: The Case of 'Open and Closed' Eyes." In *The Blessing of Enoch: 1 Enoch and Contemporary Theology*, edited by Philip F. Esler, 61–69. Eugene, OR: Cascade, 2017.
- Attridge, Harold, et al. *Qumran Cave 4: VIII: Parabiblical Texts, Part I*. DJD 13. Oxford: Clarendon, 1994.
- Aune, David E. *The New Testament in Its Literary Environment*. LEC 8. Philadelphia: Westminster, 1987.
- Bakhtin, Mikhail M. "Discourse in the Novel." In *The Dialogic Imagination: Four Essays*, edited by Michael Holquist, 259–422. Translated by Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1981.
- . "The Problem of Speech Genres." In *Speech Genres & Other Late Essays*, edited by Caryl Emerson and Michael Holquist, 60–102. Translated by Vern W. McGee. Austin: University of Texas Press, 1986.
- Bale, Alan J. *Genre and Narrative Coherence in the Acts of the Apostles*. LNTS 514. London: T. & T. Clark, 2015.

- Baron, Lori, and B. J. Oropeza. "Midrash." In *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*, edited by B. J. Oropeza and Steve Moyise, 63–80. Eugene, OR: Cascade, 2016.
- Barrett, C. K. *A Critical and Exegetical Commentary on the Acts of the Apostles*. ICC. 2 vols. London: T. & T. Clark, 1994–1998.
- Bartolomé, J. J. "Comer en común: Una costumbre típica des Jesús y su propio comentario (Lc 15)." *Salesianum* 44 (1982) 669–712.
- Bauckham, Richard. "James and the Gentiles (Acts 15:13–21)." In *History, Literature and Society in the Book of Acts*, edited by Ben Witherington III, 154–84. Cambridge: Cambridge University Press, 1996.
- . "James and the Jerusalem Church." In *The Book of Acts in Its Palestinian Setting*. Vol. 1 of *The Book of Acts in Its First Century Setting*, edited by Richard Bauckham, 415–80. Grand Rapids: Eerdmans, 1995.
- . "James, Peter, and the Gentiles." In *The Missions of James, Peter, and Paul: Tensions in Early Christianity*, edited by Bruce Chilton and Craig A. Evans, 91–142. *NovTSup* 115. Leiden: Brill, 2005.
- . "The Parting of the Ways: What Happened and Why." *ST* 47 (1993) 135–51.
- Baur, F. C. "Die Christuspartei in der korinthischen Gemeinde, der Gegensatz des petrinischen und paulinischen Christenthums in der ältesten Kirche, der Apostel Petrus in Rom." *TZT* 5 (1831) 61–206.
- . *Paulus, der Apostel Jesu Christi*. Stuttgart: Becker und Müller, 1845 [ET: *Paul the Apostle of Jesus Christ: His Life and Works, His Epistles and Teachings: A Contribution to a Critical History of Primitive Christianity*. Translated by Allan Menzies. 2 vols. London: Williams & Norgate, 1873–75. Reprint, Peabody, MA: Hendrickson, 2003].
- . "Über der Ursprung des Episcopats in der christlichen Kirche: Prüfung der neuesten von Hrn. Dr. Rothe hierüber aufgestellten Ansicht." *TZT* 11 (1838) 1–185.
- . "Über Zweck und Veranlassung des Römerbriefs und die damit zusammenhängenden Verhältnisse der römischen Gemeinde." *TZT* 9 (1836) 59–178.
- Bennema, Cornelis. "The Ethnic Conflict in Early Christianity: An Appraisal of Bauckham's Proposal on the Antioch Crisis and the Jerusalem Council." *JETS* 56 (2013) 753–63.

- Berger, Klaus. *Das Buch der Jubiläen*. JSRZ 2.3. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1981.
- Berger, Peter L., and Thomas Luckmann. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Garden City, NY: Doubleday, 1967.
- Betz, Hans Dieter. *Galatians*. Hermeneia. Philadelphia: Fortress, 1979.
- . “The Literary Composition and Function of Paul’s Letter to the Galatians.” *NTS* 21 (1975) 353–79.
- Biber, Douglas, and Susan Conrad. *Register, Genre, and Style*. Cambridge Textbooks in Linguistics. Cambridge: Cambridge University Press, 2009.
- Bockmuehl, Markus. *Jewish Law in Gentile Churches: Halakhah and the Beginning of Christian Public Ethics*. Edinburgh: T. & T. Clark, 2000.
- Bohn, Friedrich. “Die Bedeutung des Buches der Jubiläen: Zum 50 jährigen Jubiläen der ersten, deutschen Übersetzung.” *ThStK* 73 (1900) 167–84.
- Booth, Wayne. *The Rhetoric of Fiction*. Chicago: University of Chicago Press, 1961.
- Bovon, François. *Luke the Historian: Thirty-three Years of Research (1950–1983)*. Translated by Ken McKinney. Princeton Theological Monograph Series 12. Allison Park, PA: Pickwick, 1987.
- . “Tradition et redaction en Actes 10,1–11,18.” *TZ* 26 (1970) 22–45 [ET: “Tradition and Redaction in Acts 10:1—11:18.” In *New Testament and Christian Apocrypha: Collected Studies II*, edited by François Bovon and Gleen E. Snyder, 110–28. WUNT 237. Tübingen: Mohr Siebeck, 2009].
- Brawley, Robert L. *Luke–Acts and the Jews: Conflict, Apology, and Conciliation*. SBLMS 33. Atlanta: SBL, 1987.
- Bruce, F. F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 2nd ed. London: Tyndale, 1951.
- . *The Book of the Acts*. Rev. ed. NICNT. Grand Rapids: Eerdmans, 1988.
- Büchler, Adolph. *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*. New York: Ktav, 1967 [1928].
- . “Studies in the Book of Jubilees.” *REJ* 82 (1926) 253–74.

- Bühler, Karl. *Theory of Language: The Representational Function of Language*. Translated by D. F. Goodwin. Philadelphia: Benjamins, 1990.
- Butt, David. "Literature, Culture and the Classroom: The Aesthetic Function in Our Information Era." In *The Language–Culture Connection*, edited by Joyce E. James, 86–106. Singapore: SEAMEO Regional Language Centre, 1996.
- Butticaz, Simon. "Acts 15 or the 'Return of the Repressed'? The Church and the Law in Acts." In *Torah in the New Testament: Papers Delivered at the Manchester–Lausanne Seminar of June 2008*, edited by Michael Tait and Peter Oakes, 118–32. LNTS 401. London: T. & T. Clark, 2009.
- Cadbury, Henry J. *The Making of Luke–Acts*. New York: Macmillan, 1927.
- Callan, Terrance. "The Background of the Apostolic Decree (Acts 15:20, 29; 21:25)." *CBQ* 55 (1993) 284–97.
- Caragounis, Chrys. *The Development of Greek and the New Testament*. 2004. Reprint, Grand Rapids: Baker Academic, 2006.
- Charles, R. H. *The Apocrypha and Pseudepigrapha of the Old Testament*. 2 vols. Oxford: Clarendon, 2013.
- . *The Ethiopic Version of the Book of Enoch*. Anecdota Oxoniensis. Oxford: Clarendon, 1906.
- . *The Book Jubilees or the Little Genesis*. London: Adam & Charles Black, 1902.
- Chilton, Bruce D., and Jacob Neusner. "Uncleanness: A Moral or an Ontological Category in the Early Centuries A.D.?" *BBR* 1 (1991) 63–88.
- Clark, Andrew C. *Parallel Lives: The Relation of Paul to the Apostles in the Lucan Perspective*. Paternoster Biblical Monographs. Waynesboro, GA: Paternoster, 2001.
- Cirafesi, Wally V. "ἔχειν πίστιν in Hellenistic Greek and Its Contribution to the πίστις Χριστοῦ Debate." *BAGL* 1 (2012) 5–37.
- Cohen, Shaye J. D. *From the Maccabees to the Mishnah*. 2nd ed. Louisville, KY: Westminster John Knox, 2006.
- . *The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties*. HCS 31. Berkeley, CA: University of California Press, 1999.
- Conybeare, F. C. "Two Notes on Acts." *ZNW* 20 (1921) 36–42.

- Conzelmann, Hans. *Die Mitte der Zeit: Studien zur Theologie des Lukas*. 3rd ed. BHT 17. Tübingen: Mohr Siebeck, 1960.
- . *The Theology of St. Luke*. Translated by Geoffrey Buswell. New York: Harper & Brothers, 1960.
- Crystal, David, and Derek Davy. *Investigating English Style*. London: Longman, 1969.
- Davidson, Maxwell J. *Angels at Qumran: A Comparative Study of 1 Enoch 1–36, 72–108 and Sectarian Writings from Qumran*. JSPSup 11. Sheffield: Sheffield Academic, 1992.
- Dawson, Zachary K. “Adolf Harnack and Lukan Scholarship at the Height of Classical Liberalism.” In *Luke–Acts in Modern Interpretation*, edited by Stanley E. Porter and Ron C. Fay. Milestones in New Testament Scholarship. Grand Rapids: Kregel, forthcoming.
- . “The Books of Acts and *Jubilees* in Dialogue: A Literary-Intertextual Analysis of the Noahide Laws in Acts 15 and 21.” *JGRChJ* 13 (2017) 9–40.
- . “Bruce J. Malina and Models of Cultural Anthropology.” In *Pillars in the History of Biblical Interpretation: Volume 3, Further Essays on Prevailing Methods*, edited by Stanley E. Porter and Zachary K. Dawson, 354–83. MBSS 2. Eugene, OR: Pickwick, 2021.
- . “Does Luke’s Preface Resemble a Greek Decree? Comparing the Epigraphical and Papyrological Evidence of Greek Decrees with Ancient Preface Formulae.” *NTS* 65 (2019) 552–71.
- . “Henry J. Cadbury and the Composition of Luke–Acts.” In *Pillars in the History of Biblical Interpretation: Volume 3, Further Essays on Prevailing Methods*, edited by Stanley E. Porter and Zachary K. Dawson, 173–200. MBSS 6. Eugene, OR: Pickwick, 2021.
- . “A Multi-Dimensional Model of the System of Conjunction for the Greek of the New Testament.” In *Putting the Pieces Together: Formalizing Units and Structures in the Biblical Languages*, edited by Stanley E. Porter et al. MNTS 19. Eugene, OR: Pickwick, forthcoming.
- . “The Problem of Gospel Genres: Unmasking a Flawed Consensus and Providing a Fresh Way Forward with Systemic Functional Linguistic Genre Theory.” *BAGL* 8 (2019) 33–77.
- . “The Rules of ‘Engagement’: Assessing the Function of the Diatribe in James 2:14–26 Using Critical Discourse Analysis.” In *The Epistle of James: Linguistic Exegesis of an Early Christian Letter*, edited by James D. Dvorak and Zachary K.

- Dawson, 155–95. LENT 1. Eugene, OR: Pickwick, 2019.
- . “The Textual Traditions of Acts: What Has Discourse Analysis Contributed?” *Bib* 100 (2019) 560–83.
- Decker, Rodney J. *Reading Koine Greek: An Introduction and Integrated Workbook*. Grand Rapids: Baker Academic, 2014.
- Deines, R. “Das Aposteldekret—Halacha für Heidenchristen oder Christliche Rücksichtnahme auf jüdische Tabus?” In *Jewish Identity in the Greco-Roman World: Jüdische Identität in der griechisch-römischen Welt*, edited by Jörg Frey et al., 323–95. *Ancient Judaism and Early Christianity* 71. Leiden: Brill, 2007.
- DeSilva, David A. *Honor, Patronage, Kinship & Purity: Unlocking New Testament Culture*. Downers Grove, IL: InterVarsity, 2000.
- . *Introducing the Apocrypha: Message, Context, and Significance*. 2nd ed. Grand Rapids: Baker Academic, 2018.
- Dimant, Devorah. “ההיסטוריה על-פי חזון החיות (חנוך החבשי פה-צ)” [History According to the Vision of the Animals (Ethiopic Enoch 85–90)].” *ירושלים מחשבת ישראל מחקרי* [Jerusalem Studies in Jewish Thought] 1.2 (1982) 18–37.
- . “Two ‘Scientific Fictions’: The So-Called Book of Noah and the Alleged Quotation of Jubilees in CD 16:3–4.” In *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich*, edited by Peter Flint et al., 230–49. VTSup 101. Leiden: Brill, 2006.
- Doering, Lutz. “Purity and Impurity in the Book of Jubilees.” In *Enoch and the Mosaic Torah: The Evidence of Jubilees*, edited by Gabriele Boccaccini and Giovanni Ibba, 261–75. Grand Rapids: Eerdmans, 2009.
- Doran, Robert. “The Non-Dating of Jubilees: Jub 34–38; 23:14–32 in Narrative Context.” *JSJ* 20 (1989) 1–11.
- Doty, William G. *Letters in Primitive Christianity*. Guides to Biblical Scholarship New Testament Series. Philadelphia: Fortress, 1973.
- Douglas, Mary. *Purity and Pollution: An Analysis of Concepts of Pollution and Taboo*. 1966. Reprint, London: Routledge, 2002.
- Dry, Helen. “Foregrounding: An Assessment.” In *Language in Context: Essays for Robert E. Longacre*, edited by Shin Ja J. Hwang and William R. Merrifield, 435–50. Dallas: Summer Institute of Linguistics, 1992.
- Dunn, James D. G. *Beginning from Jerusalem*. Vol. 2 of *Christianity in the Making*.

- Grand Rapids: Eerdmans, 2009.
- , ed. *Jews and Christians: The Parting of the Ways A.D. 70 to 135*. WUNT 66. Tübingen: Mohr Siebeck, 1992.
- . “The Incident at Antioch (Gal. 2:11–18).” 1983. Reprint. In *Jesus, Paul and the Law: Studies in Mark and Galatians*, 129–82. Louisville: Westminster John Knox Press, 1990.
- . *The Partings of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. 2nd ed. London: SCM, 2006 [1st ed., 1991].
- Dupont, Jacques. *The Salvation of the Gentiles: Studies in the Acts of the Apostles*. Translated by John R. Keating. New York: Paulist, 1979.
- Eagleton, Terry. *Literary Theory: An Introduction*. Oxford: Oxford University Press, 1983.
- Edwards, James R. “Parallels and Patterns between Luke and Acts.” *BBR* 27 (2017) 485–501.
- Enkvist, N. E. “What Ever Happened to Stylistics.” In *The Structure of Texts*, edited by Udo Fries, 11–28. Swiss Papers in Language and Literature 3. Tübingen: Gunter Narr, 1987.
- Epstein, Isidore, ed. *The Babylonian Talmud: Seder Nezikin*. Translated by Jacob Shachter and H. Freedman. 4 vols. London: Soncino, 1935.
- Eshel, Esther. “The Noah Cycle in the Genesis Apocryphon.” In *Noah and His Book(s)*, edited by Michael E. Stone et al., 77–95. *EJL* 28. Atlanta: SBL, 2010.
- Esler, Philip Francis. *Community and Gospel in Luke–Acts: The Social and Political Motivations of Lucan Theology*. SNTSMS 57. Cambridge: Cambridge University Press, 1987.
- Esposito, Thomas. *Jesus’ Meals with Pharisees and Their Liturgical Roots*. Rome: Gregorian and Biblical Press, 2015.
- Evans, Howard Heber. *St. Paul the Author of Acts of the Apostles and of the Third Gospel*. London: Wyman, 1884.
- Exler, Francis Xavier J. *The Form of the Ancient Greek Letter: A Study in Greek Epistolography*. Washington, D. C.: Catholic University of America, 1923.
- Fanning, Buist M. *Verbal Aspect in New Testament Greek*. Oxford Theological

- Monographs. Oxford: Clarendon, 1990.
- Fewster, Gregory P. *Creation Language in Romans 8: A Study in Monosemy*. LBS 8. Leiden: Brill, 2013.
- Finkelstein, Louis. "Pre-Maccabean Documents in the Passover Haggadah: Appendix: The Date of the Book of Jubilees." *HTR* (1943) 19–24.
- Fish, Stanley. *Is There a Text in This Class? The Authority of Interpretive Communities*. Cambridge, MA: Harvard University Press, 1980.
- Fitzmyer, Joseph A. *The Acts of the Apostles: A New Translation with Introduction and Commentary*. AB 31. New York: Doubleday, 1997.
- . *The Genesis Apocryphon of Qumran Cave 1 (1Q20): A Commentary*. 3rd ed. BibOr 18B. Rome: Pontifical Biblical Institute, 2004.
- Fleischmann, Suzanne. "Discourse Functions of Tense-Aspect Oppositions in Narrative: Toward a Theory of Grounding." *Linguistics* 23 (1985) 851–82.
- . *Tense and Narrativity*. Austin, TX: University of Texas Press, 1990.
- Flint, Peter W. "Noncanonical Writings in the Dead Sea Scrolls: Apocrypha, Other Previously Known Writings, Pseudepigrapha." In *The Bible at Qumran: Text, Shape and Interpretation*, edited by Peter W. Flint with Tae Hun Kim, 80–126. Grand Rapids: Eerdmans, 2001.
- Fontana, Raniero. "Universalismo noachide e religioni (osservazioni a margine di Atti 15)." *EstBib* 65 (2007) 147–57.
- Foster, Paul. "Echoes without Resonance: Critiquing Certain Aspects of Recent Scholarly Trends in the Study of the Jewish Scriptures in the New Testament." *JSNT* 38 (2015) 96–111.
- Fowler, Roger. *Linguistic Criticism*. 2nd ed. Oxford: Oxford University Press, 1996.
- . *Linguistics and the Novel*. London: Methuen, 1977.
- . *Literature as Social Discourse: The Practice of Linguistic Criticism*. London: Batsford, 1981.
- Frankel, Zecharias. "Das Buch der Jubiläen." *MGWJ* 5 (1856) 311–16.
- Fredriksen, Paula. "Judaizing the Nations: The Ritual Demands of Paul's Gospel." *NTS* 56 (2010) 232–52.

- Frölich, Ida. "The Symbolical Language of the Animal Apocalypse of Enoch (1 Enoch 85–90)." *RevQ* 14 (1990) 629–36.
- Frymer-Kensky, Tikva. "Pollution, Purification, and Purgation in Biblical Israel." In *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freeman in Celebration of His Sixtieth Birthday*, edited by Carol L. Meyers and M. O'Connor, 399–414. American Schools of Oriental Research Special Volume Series 1. Winona Lake, IN: Eisenbrauns, 1983.
- García Martínez, Florentino. "4QMess Ar and the Book of Noah." In *Qumran and Apocalyptic: Studies on the Aramaic Texts from Qumran*, edited by Florentino García Martínez, 1–44. STDJ 9. Leiden: Brill, 1992.
- García Martínez, Florentino, and Julio Trebolle Barrera. *The People of the Dead Sea Scrolls: Their Writings, Beliefs and Practices*. Translated by Wilfred G. E. Watson. Leiden: Brill, 1995.
- Gasque, W. Ward. *A History of the Criticism of the Acts of the Apostles*. 1975. Reprint, Grand Rapids: Eerdmans, 1975.
- Gathercole, Simon. "The Alleged Anonymity of the Canonical Gospels." *JTS* 69 (2018) 447–76.
- Gaventa, Beverly Roberts. *The Acts of the Apostles*. ANTC. Nashville: Abingdon, 2003.
- . *From Darkness to Light: Aspects of Conversion in the New Testament*. OBT 20. Philadelphia: Fortress, 1986.
- Genette, Gerard. *Narrative Discourse: An Essay in Method*. Translated by Jane E. Lewin. Ithaca, NY: Cornell University Press, 1980.
- Gilders, William K. "Where Did Noah Place the Blood? A Textual Note on *Jubilees* 7:4." *JBL* 124 (2005) 745–49.
- Givón, Talmy. "Markedness in Grammar: Distributional, Communicative and Cognitive Correlates of Syntactic Structure." *Studies in Language* 15 (1991) 335–70.
- Goldingay, John E. *Daniel*. WBC 30. Waco, TX: Word, 1989.
- Goldstein, Jonathan. "The Date of the Book of Jubilees." *PAAJR* 50 (1983) 63–86.
- Green, Gene L. *Jude and 2 Peter*. BECNT. Grand Rapids: Baker Academic, 2008.
- Green, Joel B. "Internal Repetition in Luke–Acts: Contemporary Narratology and Lucan Historiography." In *History Literature, and Society in the Book of Acts*, edited by Ben Witherington III, 283–99. Cambridge: Cambridge University Press, 1996.

- Greenfield, Jonas C., et al. *The Aramaic Levi Document: Edition, Translation, Commentary*. SVTP 19. Leiden: Brill, 2004.
- Haacker, Klaus. "Dibelius und Cornelius: Ein Beispiel formgeschichtlicher Überlieferungskritik." *BZ* 24 (1980) 234–51.
- Haenchen, Ernst. *Die Apostelgeschichte*. KEK 3. Göttingen: Vandenhoeck & Ruprecht, 1961 [ET: *The Acts of the Apostles: A Commentary*. Translated by Bernard Noble et al. Philadelphia: Westminster, 1971].
- . *Der Weg Jesu: Eine Erklärung des Markus-Evangeliums und der kanonischen Parallelen*. Berlin: Töpelmann, 1966.
- Halliday, M. A. K. "Grammatical Metaphor in English and Chinese." In *New Papers on Chinese Language Use*, edited by Beverly Hong, 9–18. Canberra: Contemporary China Centre, Australian National University, 1984.
- . *Halliday's Introduction to Function Grammar*. Revised by Christian M. I. M. Matthiessen. 4th ed. London: Routledge, 2014.
- . *Language as Social Semiotic: The Social Interpretation of Language and Meaning*. Baltimore: University Park Press, 1978.
- . "Linguistic Function and Literary Style: An Inquiry into the Language of William Golding's *The Inheritors*." 1971. Reprint. In *Linguistic Studies of Text and Discourse*, edited by Jonathan Webster, 88–125. *Collected Works of M. A. K. Halliday* 2. London: Continuum, 2002.
- Halliday, M. A. K., and Ruqaiya Hasan. *Cohesion in English*. English Language Series. London: Longman, 1976.
- . *Language, Context and Text: Aspects of Language in a Social-Semiotic Perspective*. 2nd ed. Geelong: Deakin University Press, 1989.
- Halliday, M. A. K., and Jonathan J. Webster. *Text Linguistics: The How and Why of Meaning*. Equinox Textbooks and Surveys in Linguistics. Sheffield: Equinox, 2014.
- Halliday, M. A. K., et al. *The Linguistic Sciences and Language Teaching*. London: Longman, 1964.
- Hanneken, Todd R. "Angels and Demons in the Book of Jubilees and Contemporary Apocalypses." *Hen* 28 (2006) 11–25.
- . "Moses Has His Interpreters: Understanding the Legal Exegesis in Acts 15 from

- the Precedent in *Jubilees*.” *CBQ* 77 (2015) 686–706.
- . “The Sin of the Gentiles: The Prohibition of Eating Blood in the Book of *Jubilees*.” *JSJ* 46 (2015) 1–27.
- . *The Subversion of the Apocalypses in the Book of Jubilees*. EJL 34. Atlanta: SBL, 2012.
- Harnack, Adolf. *Beiträge zur Einleitung in das Neue Testament I: Lukas der Arzt: Der Verfasser des dritten Evangeliums und der Apostelgeschichte*. Leipzig: J. C. Hinrichs, 1906 [ET: *New Testament Studies I: Luke the Physician: The Author of the Third Gospel and the Acts of the Apostles*. Translated by J. R. Wilkinson. London: Williams & Norgate, 1908].
- . *Beiträge zur Einleitung in das Neue Testament III: Die Apostelgeschichte*. Leipzig: J. C. Hinrichs, 1908 [ET: *New Testament Studies III: The Acts of the Apostles*. Translated by J. R. Wilkinson. London: Williams & Norgate, 1909].
- . *Beiträge zur Einleitung in das Neue Testament IV: Neue Untersuchungen zur Apostelgeschichte und zur Abfassungszeit der synoptischen Evangelien*. Leipzig: J. C. Hinrichs, 1911 [ET: *New Testament Studies IV: The Date of the Acts and of the Synoptic Gospels*. Translated by J. R. Wilkinson. London: Williams & Norgate, 1911].
- Hasan, Ruqaiya. “A Linguistic Study of Contrasting Linguistic Features in the Style of Two Contemporary English Prose Writers.” PhD diss., University of Edinburgh, 1964.
- . *Linguistics, Language, and Verbal Art*. Oxford: Oxford University Press, 1985.
- . “The Place of Context in a Systemic Functional Model.” In *Continuum Companion to Systemic Functional Linguistics*, edited by M. A. K. Halliday and Jonathan J. Webster, 166–89. New York: Continuum, 2009.
- . “The Place of Stylistics in the Study of Verbal Art.” In *Style and Text: Studies Presented to Nils Erik Enkvist*, edited by Håkan Ringbom, 49–62. Stockholm: Skriptor, 1975.
- . “Private Pleasure, Public Discourse: Reflections on Engaging with Literature.” In *Language and Verbal Art Revisited: Linguistic Approaches to the Study of Literature*, edited by Donna R. Miller and Monica Turci, 13–40. London: Equinox, 2007.
- . “Rime and Reason in Literature.” In *Literary Style: A Symposium*, edited by Seymour Chatman, 299–329. London: Oxford University Press, 1971.

- Hauck, Friedrich. *Das Evangelium des Lukas*. THKNT 3. Leipzig: Deichert, 1934.
- Havránek, Bohuslav. “The Functional Differentiation of the Standard Language [1932].” In *Praguiana: Some Basic and Less Known Aspects of the Prague Linguistic School*, edited by Josef Vachek, 143–64. Linguistic and Literary Studies in Eastern Europe 12. Amsterdam: Benjamins, 1983.
- Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven, CT: Yale University Press, 1989.
- Hays, Richard B., et al., eds. *Reading the Bible Intertextually*. Waco, TX: Baylor University Press, 2009.
- Hedlun, Randy J. “Rethinking Luke’s Purpose: The Effect of First-Century Social Conflict.” *Journal of Pentecostal Theology* 22 (2013) 226–56.
- Heemstra, Marius. *The Fiscus Judaicus and the Parting of the Ways*. WUNT 2.277. Tübingen: Mohr Siebeck, 2010.
- Hengel, Martin. *Acts and the History of Earliest Christianity*. Translated by John Bowden. Minneapolis: Fortress, 1979.
- Hengel, Martin, and Anna Maria Schwemer. *Paul between Damascus and Antioch: The Unknown Years*. Louisville: Westminster John Knox, 1997.
- Heyvaert, Liesbet. “Nominalization as Grammatical Metaphor: On the Need for a Radically Systemic and Metafunctional Approach.” In *Grammatical Metaphor: Views from Systemic Functional Linguistics*, edited by Anne-Marie Simon-Vandenbergen et al., 65–100. Amsterdam: Benjamins, 2003.
- Hezser, Catherine. *Jewish Literacy in Roman Palestine*. TSAJ 81. Tübingen: Mohr Siebeck, 2000.
- Hodgson, Peter C. *The Formation of Historical Theology: A Study of Ferdinand Christian Baur*. New York: Harper and Row, 1966.
- Hoenig, Sidney B. “Oil and Pagan Defilement.” *JQR* 61 (1970) 63–75.
- Holquist, Michael. *Dialogism: Bakhtin and His World*. London: Routledge, 1990.
- Humphrey, Edith M. “Collision of Modes?—Vision and Determining Argument in Acts 10:1—11:18.” *Semeia* 71 (1995) 65–84.
- Hunt, Benjamin B. “Meaning in Bulk: The Greek Clause Complex and 1 Peter 1:1–12.” In *Modeling Biblical Language: Selected Papers from the McMaster Divinity College Linguistics Circle*, edited by Stanley E. Porter et al., 391–414. LBS 13.

Leiden: Brill, 2016.

Iser, Wolfgang. *The Implied Reader: Patterns of Communication in Prose Fiction from Bunyan to Beckett*. Baltimore: Johns Hopkins University Press, 1974.

Jackson, David R. *Enochic Judaism: Three Defining Paradigm Exemplars*. LSTS 49. London: T. & T. Clark International, 2004.

Jakobson, Roman. *Language in Literature*, edited by Krystyna Pomorska and Stephen Rudy. Cambridge, MA: Harvard University Press, 1987.

———. “Linguistics and Poetics.” In *Style in Language*, edited by Thomas A. Sebeok, 350–68. Cambridge, MA: MIT Press, 1960.

Jeffries, Leslie, and Daniel McIntyre. *Stylistics*. Cambridge Textbooks in Linguistics. Cambridge: Cambridge University Press, 2010.

Jeremias, Joachim. *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period*. Translated by F. H. Cave and C. H. Cave. Philadelphia: Fortress, 1969.

Jervell, Jacob. “Das Aposteldekret in der lukanischen Theologie.” In *Texts and Contexts: Biblical Texts in Their Textual and Situational Contexts*, edited by Tord Fornberg and David Hellholm, 227–43. Oslo: Scandinavian University Press, 1995.

———. *Die Apostelgeschichte*. KEK 3. Göttingen: Vandenhoeck & Ruprecht, 1998.

———. “Gottes Treuen zum untreuen Volk.” In *Der Treu Gottes Trauen: Beiträge zum Werk des Lukas*, edited by Claus Bussmann and Walter Radl, 15–27. Freiburg: Herder, 1991.

———. *Luke and the People of God: A New Look at Luke–Acts*. Minneapolis: Augsburg, 1972.

———. *The Theology of the Acts of the Apostles*. New Testament Theology. Cambridge: Cambridge University Press, 1996.

Johnson, Luke Timothy. *The Acts of the Apostles*. SP 5. Collegeville, MN: Liturgical Press, 1992.

Jossa, Giorgio. *Jews or Christians? The Followers of Jesus in Search of Their Own Identity*. WUNT 202. Tübingen: Mohr Siebeck, 2006.

Jülicher, Adolf. *Einleitung in das Neue Testament*. Freiburg: Mohr, 1894.

Keener, Craig S. *Acts: An Exegetical Commentary*. 4 vols. Grand Rapids: Baker

Academic, 2012–2015.

Kennedy, George A. *New Testament Interpretation through Rhetorical Criticism*. Chapel Hill, NC: University of North Carolina Press, 1984.

Kermode, Frank. *The Genesis of Secrecy: On the Interpretation of Narrative*. Cambridge, MA: Harvard University Press, 1979.

———. *The Sense of an Ending: Studies in the Theory of Fiction*. New York: Oxford University Press, 1967.

Kister, Menahem. “Towards the History of the Essene Sect: Studies in the Animal Apocalypse, the Book of Jubilees, and the Damascus Document.” *Tarbiz* 56 (1986–1987) 1–18.

Klawans, Jonathan. “Notions of Gentile Impurity in Ancient Judaism.” *Association of Jewish Studies Review* 20 (1995) 285–312.

———. *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism*. Oxford: Oxford University Press, 2006.

Klijn, A. F. J. “From Creation to Noah in the Second Dream-Vision of the Ethiopic Enoch.” In *Miscellanea Neotestamentica, Volume 1*, edited by T. Baarda et al., 147–59. NovTSup 47. Leiden: Brill, 1978.

Klutzn, Todd. *The Exorcism Stories in Luke–Acts: A Sociostylistic Reading*. SNTSMS 129. Cambridge: Cambridge University Press, 2004.

Knibb, Michael A. “The Book of Enoch or Books of Enoch? The Textual Evidence for 1 Enoch.” In *Essays on the Book of Enoch and Other Early Jewish Texts and Traditions*, 36–55. SVTP 22. Leiden: Brill, 2008.

———. “Christian Adoption and Transmission of Jewish Pseudepigrapha: The Case of 1 Enoch.” *JSJ* 32 (2001) 396–415.

———. “Which Parts of 1 Enoch Were Used in Jubilees? A Note on the Interpretation of Jubilees 4.16–25.” In *Reading from Right to Left: Essays on the Hebrew Bible in Honour of David J. Clines*, edited by J. Cheryl Exum and Hugh G. M. Williamson, 254–62. JSOTSup 373. Sheffield: Sheffield Academic, 2003.

Kurz, William S. *Reading Luke–Acts: Dynamics of Biblical Narrative*. Louisville, KY: Westminster John Knox, 1993.

Kvanvig, Helge. “Jubilees—Between Enoch and Moses: A Narrative Reading.” *JSJ* 35 (2004) 243–61.

- . “Jubilees—Read as a Narrative.” In *Enoch and Qumran Origins: New Light on a Forgotten Connection*, edited by Gabriele Baccaccini, 75–83. Grand Rapids: Eerdmans, 2005.
- Lamb, David A. *Text, Context and the Johannine Community: A Sociolinguistic Analysis of the Johannine Writings*. LNTS 477. New York: T. & T. Clark, 2014.
- Larfeld, Wilhelm. *Handbuch der griechischen Epigraphik*. Leipzig: Reisland, 1907.
- Leech, Geoffrey N. *Language in Literature: Style and Foregrounding*. London: Pearson Education, 2008.
- . “Linguistics and the Figures of Rhetoric.” In *Essays on Style and Language*, edited Roger Fowler, 135–56. London: Routledge & Kegan Paul, 1970.
- Leech, Geoffrey N., and Michael H. Short. *Style in Fiction: A Linguistic Introduction to English Fictional Prose*. London: Longman, 1981.
- Lekebusch, Eduard. *Die Composition und Entstehung der Apostelgeschichte*. Gotha: Friedrich und Andreas Perthes, 1884.
- Lemke, Jay L. “Discourses in Conflict: Heteroglossia and Text Semantics.” In *Systemic Functional Approaches to Discourse: Selected Papers from the 12th International Systemic Workshop*, edited by James D. Benson and William S. Greaves, 29–50. Norwood, NJ: Ablex, 1988.
- . “Interpersonal Meaning in Discourse: Value Orientations.” In *Advances in Systemic Linguistics: Recent Theory and Practice*, edited by Martin Davies and Louise Ravelli, 82–104. Open Linguistics Series. London: Pinter, 1992.
- . “Intertextuality and Text Semantics.” In *Discourse in Society: Systemic Functional Perspectives: Meaning and Choice: Studies for Michael Halliday*, edited by Peter H. Fries and Michael Gregory, 85–114. Norwood, NJ: Ablex, 1995.
- . “Intertextuality and the Project of Text Linguistics: A Response to de Beaugrande.” *Text* 20 (2000) 221–25.
- . “Semantics and Social Values.” *Word* 40 (1989) 37–50.
- . “Text Structure and Text Semantics.” In *Pragmatics, Discourse and Text*, edited by Erich H. Steiner and Robert Veltman, 158–70. London: Pinter, 1988.
- . *Textual Politics: Discourse and Social Dynamics*. Critical Perspectives on Literacy and Education. London: Taylor & Francis, 1995.

- Levinsohn, Stephen H. *Textual Connections in Acts*. SBLMS 3. Atlanta: SBL, 1987.
- Lieu, Judith. “‘The Parting of the Ways’: Theological Construct or Historical Reality?” *JSNT* 56 (1994) 101–19.
- Lifshitz, Baruch. “Du nouveau sur l’hellénisation des Juifs en Palestine.” *Euphrosyne: Revista de filología clásica* 4 (1970) 113–33.
- . “Études classiques en Israël.” *Euphrosyne: Revista de filología clásica* 3 (1969) 245–51.
- Longacre, Robert E. *The Grammar of Discourse*. 2nd ed. New York: Plenum, 1996.
- Lüdemann, Gerd. *Early Christianity according to the Traditions in Acts: A Commentary*. Translated by John Bowden. London: SCM, 1989.
- Malina, Bruce J. “Hospitality.” In *Handbook of Biblical Social Values*, edited by John J. Pilch and Bruce J. Malina, 115–18. Peabody, MA: Hendrickson, 1998.
- . *The New Testament World: Insights from Cultural Anthropology*. 3rd ed. Louisville, KY: Westminster John Knox, 2001.
- Marguerat, Daniel. “The End of Acts (28.16–31) and the Rhetoric of Silence.” In *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, edited by Stanley E. Porter and Thomas H. Olbricht, 74–89. JSNTSup 90. Sheffield: Sheffield Academic, 1993.
- . *The First Christian Historian: Writing the ‘Acts of the Apostles.’* Translated by Ken McKinney et al. SNTSMS 121. Cambridge: Cambridge University Press, 2002.
- . “Paul and the Torah in the Acts of the Apostles.” In *Torah in the New Testament: Papers Delivered at the Manchester–Lausanne Seminar of June 2008*, edited by Michael Tait and Peter Oakes, 98–117. LNTS 401. London: T. & T. Clark, 2009.
- Marshall, I. Howard. *The Acts of the Apostles: An Introduction and Commentary*. London: Inter-Varsity, 1980.
- . *Luke: Historian and Theologian*. 3rd ed. New Testament Profiles. Downers Grove, IL: InterVarsity, 1988.
- Martin, J. R., and David Rose. *Working with Discourse: Meaning Beyond the Clause*. Open Linguistics Series. 2nd ed. New York: Continuum, 2007.
- Martín-Asensio, Gustavo. *Transitivity-Based Foregrounding in the Acts of the Apostles:*

A Functional-Grammatical Approach to the Lukan Perspective. JSNTSup 202; SNTG 8. Sheffield: Sheffield Academic, 2000.

Mathewson, David L., and Elodie Ballantine Emig. *Intermediate Greek Grammar: Syntax for Students of the New Testament*. Grand Rapids: Baker Academic, 2016.

Matthiessen, Christian M. I. M. “Descriptive Motifs and Generalizations.” In *Language Typology: A Functional Perspective*, edited by Alice Caffarel et al., 537–673. Amsterdam: Benjamins, 2004.

Mattill, A. J., Jr. “Luke as a Historian in Criticism since 1840.” PhD diss., Vanderbilt University, 1959.

———. “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*, edited by W. Ward Gasque and Ralph P. Martin, 108–22. Exeter: Paternoster, 1970.

Mauck, John W. *Paul on Trial: The Book of Acts as a Defense of Christianity*. Nashville: Thomas Nelson, 2001.

McDonald, J. Ian H. “Rhetorical Issue and Rhetorical Strategy in Luke 10.25–37 and Acts 10.1—11.18.” In *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, edited by Stanley E. Porter and Thomas H. Olbricht, 59–73. JSNTSup 90. Sheffield: Sheffield Academic, 1993.

McKay, K. L. *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach*. SBG 5. New York: Peter Lang, 1994.

McKnight, Scot. *A Light among the Gentiles: Jewish Missionary Activity in the Second Temple Period*. Minneapolis, MN: Fortress, 1991.

Mead, Stephen. “Dressing Up Divine Reversal: A Narrative-Critical Reading of the Death of Herod in Acts 12:19b–24.” *ResQ* 60 (2018) 227–34.

Mendels, Doron. *The Land of Israel as a Political Concept in Hasmonean Literature*. TSAJ 15. Tübingen: Mohr Siebeck, 1987.

Meyer, Heinrich August Wilhelm. *Critical and Exegetical Handbook to the Acts of the Apostles*. Translated by Paton J. Gloag and William P. Dickson. 2nd ed. New York: Funk & Wagnalls, 1884.

Meyer, Rudolf. “καθαρός.” In *Theological Dictionary of the New Testament*, edited by Gerhard Kittel and Gerhard Friedrich, 3:418–23. 10 vols. Grand Rapids: Eerdmans, 1964–1976.

- Milik, J. T. *The Books of Enoch: Aramaic Fragments from Qumrân Cave 4*. Oxford: Clarendon, 1976.
- Moffatt, James. *Introduction to the Literature of the New Testament*. New York: Charles Scriber's Sons, 1911.
- Moore, George Foot. "Christian Writers on Judaism." *HTR* 14 (1921) 197–254.
- . *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim*. 3 vols. Cambridge, MA: Harvard University Press, 1927–1930.
- Moule, C. F. D. *Idiom Book of New Testament Greek*. 2nd ed. Cambridge: Cambridge University Press, 1959.
- Mukařovský, Jan. "Standard Language and Poetic Language [1932]." In *A Prague School Reader on Esthetics, Literary Structure, and Style*, edited by Paul R. Garvin, 17–30. Washington, DC: Georgetown University Press, 1964.
- Mussner, Franz. *Der Galaterbrief: Auslegung*. HThKNT. Freiburg: Herder, 1974.
- . "Das Wesen des Christentums ist *συνεσθίειν*": Ein authentischer Kommentar." In *Mysterium der Gnade: Festschrift für Johann Auer*, edited by Heribert Rossmann and Joseph Ratzinger, 92–102. Regensburg: Pustet, 1975.
- Moxon, John R. L. *Peter's Halakhic Nightmare: The 'Animal' Vision of Acts 10:9–16 in Jewish and Graeco-Roman Perspective*. WUNT 2.432. Tübingen: Mohr Siebeck, 2017.
- Najman, Hindy. "Interpretation as Primordial Writing: Jubilees and Its Authority Conferring Strategies." *JSJ* 30 (1999) 379–410.
- . *Seconding Sinai: The Development of Mosaic Discourse in Second Temple Judaism*. JSJSup 77. Leiden: Brill, 2003.
- Nestle, Eberhard. *Introduction to the Textual Criticism of the Greek New Testament*. London: Williams and Norgate, 1901.
- Newton, Michael. *The Concept of Purity at Qumran and in the Letters of Paul*. SNTSMS 53. Cambridge: Cambridge University Press, 1985.
- Neyrey, Jerome. "The Idea of Purity in Mark's Gospel." *Semeia* 35 (1986) 91–128.
- Nickelsburg, George W. E. *1 Enoch 1: A Commentary on the Book of 1 Enoch Chapters 1–36; 81–108*. Minneapolis: Augsburg Fortress, 2001.

- O'Donnell, Matthew Brook. "Introducing the OpenText.org Syntactically Analyzed Greek New Testament" (2005), <http://opentext.org/resources/articles/a8.html>.
- O'Donnell, Mick, et al. "A Survey of Process Type Classification over Difficult Cases." In *From Language to Multimodality: New Developments in the Study of Ideational Meaning*, edited by Carys Jones and Eija Ventola, 47–64. London: Equinox, 2008.
- Oliver, Isaac. "Forming Jewish Identity by Formulating Legislation for Gentiles." *JAJ* 4 (2013) 105–32.
- Omanon, Roger L. *A Textual Guide to the Greek New Testament*. Stuttgart: Deutsche Bibelgesellschaft, 2006.
- Ong, Hughson T. "Ferdinand Christian Baur's Historical Criticism and *Tendenzkritik*." In *Pillars in the History of Biblical Interpretation, Volume 1: Prevailing Methods before 1980*, edited by Stanley E. Porter and Sean A. Adams, 118–38. MBSS 6. Eugene, OR: Pickwick, 2016.
- Oropeza, B. J., and Steve Moyise, eds. *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*. Eugene, OR: Cascade, 2016.
- Osborne, Grant R. "Redaction Criticism." In *New Testament Criticism and Interpretation*, edited by David Alan Black and David S. Dockery, 199–224. Grand Rapids: Zondervan, 1991.
- Otto, Rudolf. *Reich Gottes und Menschensohn: Ein religionsgeschichtlicher Versuch*. 2nd ed. Munich: Beck, 1940.
- Park, Hyung Dae. "Drawing Ethical Principles from the Process of the Jerusalem Council: A New Approach to Acts 15:4–29." *TynBul* 61 (2010) 271–91.
- Pervo, Richard I. *Acts: A Commentary*. Hermeneia. Minneapolis: Fortress, 2009.
- Pesch, Rudolf. *Die Apostelgeschichte*. 2 vols. EKKNT 5. Zurich: Benziger, 1986.
- Phillips, Gary A. "Poststructural Intertextuality." In *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*, edited by B. J. Oropeza and Steve Moyise, 106–27. Eugene, OR: Cascade, 2016.
- Porter, Stanley E. "Acts 21:17–26 and Paul, the Man for All Seasons, or the Man Betrayed by His Friends?" In *Paul in Acts*, 172–86. LPS. 1999. Reprint, Peabody, MA: Hendrickson, 2008.
- . "Dating the Composition of New Testament Books and Their Influence upon Reconstructing the Origins of Christianity." In *In Mari Via Tua: Philological*

Studies in Honour of Antonio Piñero, edited by Jesús Peláez, 553–74. Estudios de Filología Neotestamentaria 11. Córdoba: Ediciones El Almendro, 2016.

- . “Further Comments on the Use of the Old Testament.” In *The Intertextuality of the Epistles: Explorations of Theory and Practice*, edited by Thomas L. Brodie et al., 98–110. NTM 16. Sheffield: Sheffield Phoenix, 2006.
- . “The Ideational Metafunction and Register.” In *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*, 145–58. Grand Rapids: Baker Academic, 2015.
- . *Idioms of the Greek New Testament*. 2nd ed. BLG 2. Sheffield: Sheffield Academic, 1994.
- . “Method and Means of Analysis of the Opponents in the Pauline Letters.” In *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*, 307–38. Grand Rapids: Baker Academic, 2015.
- . “Pauline Techniques of Interweaving Scripture into His Letters.” In *Paulinische Schriftrezeption: Grundlagen—Ausprägungen—Wirkungen—Wertungen*, edited by Florian Wilk and Markus Öhler, 23–55. FRLANT 268. Göttingen: Vandenhoeck & Ruprecht, 2017.
- . “The Perfect Tense-Form and Stative Aspect: The Meaning of the Greek Perfect Tense-Form in the Greek Verbal System.” In *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*, 195–215. Grand Rapids: Baker Academic, 2015.
- . “Pericope Markers and the Paragraph: Textual and Linguistic Implications.” In *The Impact of Unit Delimitation on Exegesis*, edited by Raymond de Hoop et al., 175–95. Pericope: Scripture as Written and Read in Antiquity 7. Leiden: Brill, 2009.
- . “Prominence: An Overview.” In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O’Donnell, 45–74. NTM 11. Sheffield: Sheffield Phoenix, 2009.
- . “Study of John’s Gospel: New Directions or the Same Old Paths?” In *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*, 277–306. Grand Rapids: Baker Academic, 2015.
- . “The Theoretical Justification for Application of Rhetorical Categories to Pauline Epistolary Literature.” In *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, edited by Stanley E. Porter and Thomas H. Olbricht, 100–22. JSNTSup 180. Sheffield: Sheffield Academic, 1999.

- . “The Use of the Old Testament in the New Testament: A Brief Comment on Methodology and Terminology.” In *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, edited by Craig A. Evans and James A. Sanders, 79–96. JSNTSup 148. Sheffield: Sheffield Academic, 1997.
- . “Verbal Aspect and Discourse Function in Mark 16:1–8: Three Significant Instances.” In *Studies in the Greek Bible: Essays in Honor of Francis T. Gignac, S.J.*, edited by Jeremy Corley and Vincent Skemp, 123–37. CBQMS 44. Washington, D.C.: Catholic Biblical Association, 2008.
- . *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*. SBG 1. New York: Peter Lang, 1989.
- . “Was Paulinism a Thing when Luke–Acts Was Written?” In *Reception of Paulinism in Acts: Réception du paulinisme dans les Actes des Apôtres*, edited by Daniel Marguerat, 1–13. BETL 229. Leuven: Peeters, 2009.
- . “Why Hasn’t Literary Stylistics Caught on in New Testament Studies?” In *Discourse Studies and Biblical Interpretation: A Festschrift in Honor of Stephen H. Levinsohn*, edited by Steven E. Runge, 35–57. Bellingham, WA: Logos Bible Software, 2011.
- Porter, Stanley E., and Matthew Brook O’Donnell. “Conjunctions, Clines and Levels of Discourse.” *FN* 20 (2007) 3–14.
- Poynton, Cate. *Language and Gender: Making the Difference*. Geelong: Deakin University Press, 1985.
- Price, Wm. Craig. “Cohesive Harmony in Acts 15:1–35.” In *Putting the Pieces Together: Formalizing Units and Structures in the Biblical Languages*, edited by Stanley E. Porter et al. MNTS 19. Eugene, OR: Pickwick, forthcoming.
- Quigley, Austin E. *Theoretical Inquiry: Language, Linguistics, and Literature*. New Haven: Yale University Press, 2004.
- Rackham, Richard B. *The Acts of the Apostles: An Exposition*. 1908. Reprint, Eugene, OR: Wipf and Stock, 2003.
- Radl, Walter. “Das Gesetz in Apg 15.” In *Das Gesetz im Neuen Testament*, edited by K. Kertelge, 169–74. QD 108. Freiburg: Herder, 1986.
- Ramsay, William M. *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*. London: Hodder and Stoughton, 1915.
- . *St. Paul the Traveller and the Roman Citizen*. London: Hodder and Stoughton,

1897.

- Ravelli, Louise J. "Grammatical Metaphor: An Initial Analysis." In *Pragmatics, Discourse and Text*, edited by Erich H. Steiner and Robert Veltman, 133–47. Norwood, NJ: Ablex: 1988.
- Reed, Annette Y. "Enochic and Mosaic Traditions in Jubilees: The Evidence of Angelology and Demonology." In *Enoch and the Mosaic Torah: The Evidence of Jubilees*, edited by Gabriele Boccaccini and Giovanni Ibba, 353–68. Grand Rapids: Eerdmans, 2009.
- Reed, Jeffrey T. "Discourse Analysis." In *Handbook to Exegesis of the New Testament*, edited by Stanley E. Porter, 189–217. 1997. Reprint, Leiden: Brill, 2002.
- . *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*. JSNTSup 136. Sheffield: Sheffield Academic, 1997.
- . "Using Ancient Rhetorical Categories to Interpret Paul's Letters: A Question of Genre." In *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, edited by Stanley E. Porter and Thomas H. Olbricht, 292–324. JSNTSup 180. Sheffield: Sheffield Academic, 1999.
- Rhodes, P. J. *The Athenian Boule*. Oxford: Oxford University Press, 1972.
- Rhodes, P. J., with David E. Lewis. *The Decrees of the Greek States*. Oxford: Clarendon, 1997.
- Rhodes, P. J., and Robin Osborne, eds. *Greek Historical Inscriptions: 404–323 BC*. Oxford: Oxford University Press, 2003.
- Richard, Earl. "The Creative Use of Amos by the Author of Acts." *NovT* 24 (1982) 37–53.
- . "The Divine Purpose: The Jews and the Gentile Mission (Acts 15)." In *Luke–Acts: New Perspectives from the Society of Biblical Literature Seminar*, edited by Charles H. Talbert, 188–209. New York: Crossroad, 1984.
- Ritschl, Albrecht. *Die Entstehung der altkatholischen Kirche: Eine kirchen- und dogmengeschichtliche Monographie*. 2nd ed. Bonn: Adolph Marcus, 1857.
- Rius-Camps, Josep, and Jenny Read-Heimerdinger. *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition: Volume 3: Acts 13.1–18.23: The Ends of the Earth, First and Second Phases of the Mission to the Gentiles*. LNTS 365. London: T. & T. Clark, 2007.
- Robbins, Vernon K. "The Social Location of the Implied Author of Luke–Acts." In *The*

- Social World of Luke–Acts: Models for Interpretation*, edited by Jerome H. Neyrey, 305–32. Peabody, MA: Hendrickson, 1991.
- Rohrbaugh, Richard L. “The Pre-Industrial City in Luke–Acts: Urban Social Relations.” In *The Social World of Luke–Acts: Models for Interpretation*, edited by Jerome H. Neyrey, 125–49. Peabody, MA: Hendrickson, 1991.
- Rönsch, Hermann. *Das Buch der Jubiläen oder die Kleine Genesis*. Leipzig: Fues, 1874.
- Ropes, James Hardy. *The Text of Acts*. Vol. 3 of *The Beginnings of Christianity: Part I: The Acts of the Apostles*, edited by F. J. Foakes-Jackson and Kirsopp Lake. 5 vols. London: Macmillan, 1926.
- Rosenblatt, Marie-Eloise. *Paul the Accused: His Portrait in the Acts of the Apostles*. Collegeville, MN: Liturgical Press, 1995.
- Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress, 1977.
- Sandt, Huub van de. “The Minor Prophets in Luke–Acts.” In *The Minor Prophets in the New Testament*, edited by Maarten J. J. Menken and Steve Moyise, 55–78. LNTS 377. London: T. & T. Clark, 2009.
- Savran, G. W. *Telling and Retelling: Quotation in Biblical Narrative*. Bloomington, IN: Indiana University Press, 1988.
- Schnabel, Eckhard J. *Acts*. ZECNT. Grand Rapids: Zondervan, 2012.
- . *Early Christian Mission*. 2 vols. Downers Grove, IL: InterVarsity, 2004.
- Schneckenberger, Matthias. *Über den Zweck der Apostelgeschichte*. Bern: Fisher, 1841.
- Segal, Alan F. *Rebecca’s Children: Judaism and Christianity in the Roman World*. Cambridge, MA: Harvard University Press, 1986.
- Segal, Michael. *The Book of Jubilees: Rewritten Bible, Redaction, Ideology and Theology*. JSJSup 117. Leiden: Brill, 2007.
- Selby, Donald J. *Introduction to the New Testament*. New York: Macmillan, 1971.
- Selwyn, Edward Gordon. *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*. London: Macmillan, 1947.
- Shklovsky, Victor. “Art as Technique [1917].” In *Russian Formalist Criticism: Four Essays*, edited by Lee T. Lemon and Marion J. Reis, 5–24. Lincoln, NE: University of Nebraska Press, 1965.

- Siegert, Folker. "Mass Communication and Prose Rhythm in Luke–Acts." In *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, edited by Stanley E. Porter and Thomas H. Olbricht, 42–58. JSNTSup 90. Sheffield: Sheffield Academic, 1993.
- Simpson, Paul. *Language, Ideology and Point of View*. Interface Series. New York: Routledge, 1993.
- . *Stylistics: A Resource Book for Students*. London: Routledge, 2004.
- So, Daniel. "William Ramsay and Ernst Haenchen." In *Pillars in the History of Biblical Interpretation*. Vol. 1, *Prevailing Methods before 1980*, edited by Stanley E. Porter and Sean A. Adams, 302–20. MBSS 2. Eugene, OR: Pickwick, 2016.
- Spencer, Aída B. *Paul's Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16–12:13, Romans 8:9–39, and Philippians 3:2–4:13*. Jackson, MS: ETS, 1984.
- Stanley, Christopher D. "Rhetoric of Quotations." In *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*, edited by B. J. Oropeza and Steve Moyise, 42–62. Eugene, OR: Cascade, 2016.
- Staples, Jason A. "'Rise, Kill, and Eat': Animals as Nations in Early Jewish Visionary Literature and Acts 10." *JSNT* 42 (2019) 3–17.
- Steffeck, Emmanuelle. "Some Observations of the Apostolic Decree in Acts 15.20, 29 (and 21.25)." In *Torah in the New Testament: Papers Delivered at the Manchester–Lausanne Seminar of June 2008*, edited by Michael Tait and Peter Oakes, 133–40. LNTS 401. London: T. & T. Clark, 2009.
- Stendahl, Krister. "The Apostle Paul and the Introspective Conscience of the West." *HTR* 56 (1963) 199–215.
- Sterling, Gregory E. *Historiography and Self-Definition: Josephos, Luke–Acts and Apologetic Historiography*. NovTSup 64. Leiden: Brill, 2005.
- Sternberg, Meir. *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*. Bloomington, IN: Indiana University Press, 1985.
- Stone, Michael E., et al., eds. *Noah and His Book(s)*. EJL 28. Atlanta: SBL, 2010.
- Suleiman, Susan Rubin. "Redundancy and the 'Readable' Text." *Poetics Today* 1 (1980) 119–42.
- Swegler, Albert. *Das nachapostolische Zeitalter in den Hauptmomenten seiner*

- Entwicklung*. 2 vols. Tübingen: Fues, 1846.
- Szabò, Zoltan. "Text and Style: An Outline of the Methodological Bases of Stylistic Analysis." *Revue Romaine des Linguistiques* 30 (1985) 485–88.
- Talbert, Charles H. *Literary Patterns, Theological Themes and the Genre of Luke-Acts*. SBLMS 20. Missoula, MT: Scholars, 1974.
- Tannehill, Robert C. "The Composition of Acts 3–5: Narrative Development and Echo Effect." 1984. Reprint. In *The Shape of Luke's Story: Essays on Luke-Acts*, 185–219. Eugene, OR: Cascade, 2005.
- . *The Narrative Unity of Luke-Acts: A Literary Interpretation*. 2 vols. Philadelphia: Fortress, 1986–1990.
- Taylor, Nicholas. *Paul, Antioch and Jerusalem: A Study in Relationships and Authority in Earliest Christianity*. JSNTSup 66. Sheffield: JSOT, 1992.
- Theissen, Matthew. "Paul, the Animal Apocalypse, and Abraham's Gentile Seed." In *The Ways That Often Parted: Essays in Honor of Joel Marcus*, edited by Lori Baron et al., 65–78. ECL 24. Atlanta: SBL 2018.
- Thompson, Geoff. "But Me Some Buts: A Multidimensional View of Conjunction." *Text* 25 (2005) 763–91.
- . *Introducing Functional Grammar*. 2nd ed. London: Hodder Education, 2004.
- Thurén, Lauri. "On Studying Ethical and Persuasion in the New Testament." In *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, edited by Stanley E. Porter and Thomas H. Olbricht, 464–78. JSNTSup 180. Sheffield: Sheffield Academic, 1999.
- Tiller, Patrick A. *A Commentary on the Animal Apocalypse of I Enoch*. EJL 4. Atlanta: Scholars, 1993.
- Tite, Philip L. "Textual and Redactional Aspects of the Book of Dreams (1 Enoch 83–90)." *BTB* 31 (2001) 106–20.
- Todorov, Tsvetan. *The Poetics of Prose*. Translated by Richard Howard. Ithaca, NY: Cornell University Press, 1978.
- Toolan, Michael. *Language in Literature: An Introduction to Stylistics*. 1996. Reprint, London: Routledge, 2013.
- Torrey, Charles Cutler. *The Composition and Date of Acts*. HTS 1. Cambridge, MA: Harvard University Press, 1916.

- Turner, Nigel. *Syntax*. Vol. 3 of *A Grammar of New Testament Greek*, by James Hope Moulton. Edinburgh: T & T. Clark, 1963.
- Tyson, Joseph B. *Images of Judaism in Luke–Acts*. Columbia, SC: University of South Carolina Press, 1992.
- Uspensky, Boris. *A Poetics of Composition: The Structure of the Artistic Text and Typology of a Compositional Form*. Translated by Valentina Zavarin and Susan Wittig. Berkeley, CA: University of California Press, 1973.
- Van Peer, Willie. *Stylistics and Psychology: Investigations of Foregrounding*. London: Croom Helm, 1985.
- VanderKam, James C. *The Book of Jubilees*. Guides to Apocrypha and Pseudepigrapha. Sheffield: Sheffield Academic, 2001.
- . *Enoch: A Man for All Generations*. Studies on Personalities of the Old Testament. Columbia, SC: University of South Carolina Press, 1995.
- . “Enoch Traditions in Jubilees and Other Second-Century Sources.” In *From Revelation to Canon: Studies in the Hebrew Bible and Second Temple Literature*, edited by James C. VanderKam, 305–31.
- . *Jubilees 1: A Commentary on the Book of Jubilees Chapters 1–21*. Hermeneia. Minneapolis, MN: Fortress, 2018.
- . *Jubilees 2: A Commentary on the Book of Jubilees Chapters 22–50*. Hermeneia. Minneapolis, MN: Fortress, 2018.
- . *Textual and Historical Studies in the Book of Jubilees*. HSM 14. Missoula, MT: Scholars, 1977.
- Walasky, Peter W. “*And So We Came to Rome*”: *The Political Perspective of St. Luke*. SNTSMS 49. Cambridge: Cambridge University Press, 1983.
- Wales, Katie. *A Dictionary of Stylistics*. London: Longman, 1989.
- Wallace, Stephen. “Figure and Ground: The Interrelationships of Linguistic Categories.” In *Tense-Aspect: Between Semantics and Pragmatics*, edited by Paul J. Hopper, 201–23. Amsterdam: Benjamins, 1982.
- Weiss, Johannes. *Über die Absicht und den literarischen Character der Apostelgeschichte*. Göttingen: Vandenhoeck & Ruprecht, 1897.
- Wendt, Hans Hinrich. *Handbuch über die Apostelgeschichte*. 5th ed. Göttingen:

Vandenhoeck & Ruprecht, 1880.

Werman, Cana. "The Attitude towards Gentiles in The Book of Jubilees and Qumran Literature Compared with the Early Tannaic Halakha and Contemporary Pseudepigrapha." PhD diss., Hebrew University of Jerusalem, 1995.

Westcott, B. F., and F. J. A. Hort. *The New Testament in the Original Greek: Introduction and Appendix*. New York: Macmillan, 1882.

Westfall, Cynthia Long. *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*. LNTS 297. London: T. & T. Clark, 2005.

———. "A Method for the Analysis of Prominence in Hellenistic Greek." In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O'Donnell, 75–94. NTM 11. Sheffield: Sheffield Phoenix, 2009.

———. "The Relationship between the Resurrection, the Proclamation to the Spirits in Prison and the Baptismal Regeneration: 1 Peter 3:19–22." In *Resurrection*, edited by Stanley E. Porter et al., 106–53. JSNTSup 186. Roehampton London Papers 5. Sheffield: Sheffield Academic, 1999.

Wette, W. M. L. de. *Kurze Erklärung der Apostelgeschichte*. Edited and greatly expanded by Franz Overbeck. 4th ed. Leipzig: S. Hirzel, 1870.

Wikenhauser, Alfred. *Die Apostelgeschichte*. 4th ed. RNT 5. Regensburg: Pustet, 1961 [1st ed. 1921].

Wilckens, Ulrich. "Kerygma und Evangelium bei Lukas (Beobachtungen zu Acta 10:34–43)." *ZNW* 49 (1958) 223–37.

———. *Die Missionsreden in der Apostelgeschichte: Form- und traditions-geschichtliche Untersuchungen*. WMANT 5. Neukirchen-Vluyn: Neukirchener Verlag, 1963.

Wilson, J. M. *The Acts of the Apostles, Translated from the Codex Bezae, with an Introduction on Its Lucan Origin and Importance*. London: Macmillan, 1923.

Wilson, Stephen G. *The Gentiles and the Gentile Mission in Luke–Acts*. SNTSMS 23. Cambridge: Cambridge University Press, 1973.

Wilson, Walter T. "Urban Legends: Acts 10:1–11:18 and the Strategies of Greco-Roman Foundation Narratives." *JBL* (2001) 77–99.

Witherington III, Ben. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans, 1998.

- Witherup, Ronald D. "Cornelius Over and Over and Over Again: 'Functional Redundancy' in the Acts of the Apostles." *JSNT* 49 (1993) 45–66.
- . "Functional Redundancy in the Acts of the Apostles: A Case Study." *JSNT* 48 (1992) 67–86.
- Xue, Xi Xia E. "An Analysis of James 2:14–26, with Special Reference to the Intertextual Reading of Abraham and Ahab." In *The Epistle of James: Linguistic Exegesis of an Early Christian Letter*, edited by James D. Dvorak and Zachary K. Dawson, 127–54. LENT 1. Eugene, OR: Pickwick, 2019.
- . "An Intertextual Discourse Analysis of Romans 9:30—10:13." In *Modeling Biblical Language: Selected Papers from the McMaster Divinity College Linguistics Circle*, edited by Stanley E. Porter et al., 277–308. LBS 13. Leiden: Brill, 2016.
- . *Paul's Viewpoint on God, Israel, and the Gentiles in Romans 9–11: An Intertextual Thematic Analysis*. Carlisle: Langham Monographs, 2015.
- Zahn, Theodor. *Die Apostelgeschichte des Lucas*. 2 vols. Kommentar zum Neuen Testament 5. Leipzig: Deichert, 1919–1921.
- . *Introduction to the New Testament*. 3 vols. Translated by John Moore Trout et al. Edinburgh: Charles Scribner's Sons, 1909 [1900].
- Zeller, Eduard. *Die Apostelgeschichte nach ihrem Inhalt und Ursprung kritisch Untersucht*. Stuttgart: Mäcken, 1854.
- Zwicky, Arnold M. "On Markedness in Morphology." *Die Sprache* 24 (1978) 129–43.