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**THE EPISODE AT LYSTRA
(ACTS 14,7-20a)
A RHETORICAL AND SEMIOTIC ANALYSIS**

by

Marianne FOURNIER

**A dissertation submitted to the
Faculty of Theology, Saint Paul University
in partial fulfillment of the requirements for the degrees of
Doctor of Philosophy in Theology and Doctor of Theology**



**Ottawa, Canada
1994**



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ABSTRACT

by Marianne FOURNIER

The episode at Lystra (*Acts of the Apostles 14,7-20a*) forms part of Paul's first missionary journey in Asia Minor. In this text, Luke relates the story of Paul's first evangelization of the pagans. The vivid description of this short episode offers an example of methods in words and deeds used to preach the Gospel in the pagan world.

Mostly historical and redactional studies have been done on this text. The aim of this thesis is to study the text from an ahistorical or synchronic point of view, following the newer literary methods of rhetorical criticism and semiotics. These methods, each with its particular emphases, point to different aspects of the text. A comparative study of Paul's speech at Lystra with Paul's speech at Antioch shows how new meaning emerges when the text is studied in its context. Questions concerning the origin and function of miracles in Acts as well as their relationship to the word are posed.

Chapter one presents the state of the research on the episode at Lystra. Several theological and literary problems are addressed. Textual observations are made on the text. The text is delimited and a literal translation is given alongside the literary translation of the New Revised Standard Version.

Chapter two presents a rhetorical analysis of the text based on the literary principles advanced by Albert Vanhoye, Marc Girard and Roland Meynet. The formal analysis follows the methodology developed by Meynet. The analysis

addresses the coherence of the literary unit and leads to a first theological interpretation of the meaning of the text.

Chapter three presents a semiotic analysis which follows the well-known method of Algirdas J. Greimas as outlined by the Cadir of Lyons, France. Its purpose is to investigate the operations and relationships present in the narrative and to discover the organization of its content. A discursive analysis is followed by a narrative analysis. The two analyses are then integrated and an attempt is made to interpret the results of this study.

Chapter four presents a comparison of the two methods of semiotics and rhetorical analysis and discusses their merits and usefulness. The complementarity of the methods is highlighted as certain theological questions and themes are dealt with. This focuses the attention on the main message delivered in this episode. In light of the differences, new insights on the literary and theological questions of the text begin to emerge. Finally, the question of the limitations of the two methods is discussed.

Chapter five addresses the significance of the episode at Lystra in the context of the book of Acts, first, in the immediate context of Paul's speech to the Jews at Antioch in chapter thirteen (vv. 16-41); a brief analysis of Paul's speech is done following the rules of ancient rhetoric. Then, the episode is analyzed in its wider context, that is, in reference to the general goal and structure of Acts. Some of the more important literary and theological questions brought to the fore

touch the literary unity of the text, the function of the speech (vv.15-17) and the nature of faith and its relationship to healing/salvation, the manner and outcome of the evangelization done at Lystra.

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CONTENTS

INTRODUCTION	1
Chapter ONE	
STATE OF THE RESEARCH, DELIMITATION OF THE TEXT, TEXTUAL OBSERVATIONS, TRANSLATIONS	
I. State of the Research	6
A. Diachronic Studies	
B. Synchronic Studies	
C. Conclusion	
II. Delimitation of the Text	39
III. Textual Observations	42
IV. Literal and Literary Translations	53
Chapter TWO	
A RHETORICAL ANALYSIS	
I. Introduction	57
A. Purpose of a Rhetorical Analysis	
B. General Principles	
C. Organization of the Text	
D. Interpretation of the Text	
II. Analysis	69
A. Description of the Rhetorical Units	
B. The Passage Taken As a Whole	
III. Conclusion	99
A. Theme	
B. Nature of the Faith of the Lame Man	
C. Relationship between Healing and Salvation	
D. Relationship between the Healing of the Lame Man and the "Saving from Death" of Paul	
E. Different Views of God	
F. Identity of the Apostles	
G. Outcome at Lystra	

Chapter THREE

A SEMIOTIC ANALYSIS

I.	Introduction	108
	A. Procedure	
	B. Definition and Goal of Semiotics	
	C. Basic Principles	
II.	Discursive Analysis	115
	A. Figures	
	B. Trajectories of the Figures and Their Thematic Values	
	C. Coherence	
III.	Narrative Analysis	142
	A. Narrative Programs	
	B. Integration of the Narrative Programs into the Main Narrative Program	
IV.	Logico-semantic Level: Integration of the Discursive and Narrative Analyses	183
	A. Trajectories of the Figures and the Narrative Programs	
	B. Semiotic Square	
V.	Interpretation of the Passage	188
	A. A Teaching on the Living God	
	B. A Teaching on Believing	
	C. A Teaching on Salvation	
	D. A Teaching on Evangelization	
VI.	Conclusion	192

Chapter FOUR

A COMPARISON OF TWO APPROACHES

I.	The Merits and Usefulness of the Methods	194
	A. Literary Unity	
	B. Complementary Aspects of the Methods	
II.	Themes	202
	A. Proclamation of the Good News	

B. Encounter	
C. Divine Visit	
D. Healing, Faith and Salvation	
E. Sacrifices	
F. Conversion	
G. Persecution	
H. Creation and Re-Creation	
III. Main Message of the Episode	215
IV. Limitations of the Methods	218
A. Historical-cultural Character of the Text	
B. Meaning of Words and of Literary Units	
C. Role of the Reader	
D. Use of Ancient Rhetoric	

Chapter FIVE

SIGNIFICANCE OF THE EPISODE AT LYSTRA IN THE CONTEXT OF THE ACTS OF THE APOSTLES

I. Significance in the Immediate Context	229
A. Evangelization of the Jews (Acts 13,16-41)	
B. Evangelization of the Pagans (Acts 14,7-20a)	
II. Significance in the Wider Context of Acts	250
A. General Goal and Structure of Acts	
B. Two Parallel Healings (Acts 14,8-10 and 3,1-10)	
C. Origin and Function of Miracles and Their Relationship to the Word	
III. Conclusion	271
GENERAL CONCLUSION	273
LIST OF FIGURES	iv
APPENDIX	276
SELECTED BIBLIOGRAPHY	277

LIST OF FIGURES

CHAPTER TWO

Figure 2.1	Structure of Part One (vv. 8-10)	71
Figure 2.2	Tertiary Division of Sections A and A' (vv. 8, 10)	72
Figure 2.3	Structure of Part Two (vv. 11-18)	76
Figure 2.4	Syntactic Structure of Member (a) of Segment B, Section B' (v. 15b)	79
Figure 2.5	Syntactic Structure of Member (b), of Segment B, Section B' (v. 15b)	80
Figure 2.6	Structure of Part Three (vv. 19-20a)	86
Figure 2.7	Concentric Structure of verses 7-20a	90
Figure 2.8	The Significant Elements of the Concentric Structure Viewed Globally	91

CHAPTER THREE

Figure 3.1	Oppositions in the Semiological Registers	140
Figure 3.2	Semiological and Semantic Isotopes	142
Figure 3.3	Scheme of a Narrative Program	145
Figure 3.4	Greimas's Actantial Model	146
Figure 3.5	First Narrative Program: The Proclamation of the Good News (vv. 7-9)	147
Figure 3.6	First Narrative Program: Actantial Model	149
Figure 3.7	Second Narrative Program: The Healing of the Lame Man (vv. 10-12)	151
Figure 3.8	Second Narrative Program: Actantial Model	155

Figure 3.9	Third Narrative Program: The Will to Sacrifice to Gods (vv. 13-14)	159
Figure 3.10	Third Narrative Program: Actantial Model	162
Figure 3.11	Fourth Narrative Program: Conversion to the Living God (vv. 15-18)	162
Figure 3.12	Fourth Narrative Program: Actantial Model	164
Figure 3.13	Fifth Narrative Program: The Stoning of Paul (v. 19)	170
Figure 3.14	Fifth Narrative Program: Actantial Model	172
Figure 3.15	Sixth Narrative Program: The Revival of Paul (v. 20a)	172
Figure 3.16	Sixth Narrative Program: Actantial Model	173
Figure 3.17	Main Narrative Program	174
Figure 3.18	Main Narrative Program: Actantial Model	176
Figure 3.19	Hierarchy in the Narrative Programs	177
Figure 3.20	Evangelization of the Pagans	185
Figure 3.21	The Semiotic Square	186

INTRODUCTION

The episode at Lystra (*Acts of the Apostles* 14,7-20a) forms part of Paul's first missionary journey in Asia Minor. In this text, Luke relates the story of Paul's first evangelization experience among the pagans. The main points of the episode describe Paul healing a lame man, the crowds' enthusiastic response to this healing, and their wish to offer sacrifices to Paul and his companion, Barnabas, whom they identify as their gods Zeus and Hermes. The misunderstanding of the two men's identity leads to Paul's first speech to the pagans. The arguments of the speech prevent the enthusiastic crowds from offering sacrifices to the apostles. At the end of the story, however, Paul is stoned by Jews from Iconium, who turn the crowds against them. Paul rises and leaves with Barnabas the next day for the neighboring city of Derbe.

The vivid description of this short episode offers an example of the methods used in words and deeds to preach the Gospel in the pagan world. The question posed until recently has been historical and redactional (many diachronic studies have dealt with the different levels of redaction or the origins of this text). This thesis first aims to study the text from an ahistorical or synchronic point of view. The analysis will first follow the newer literary methods of rhetorical criticism and semiotics. These two methods will help to draw out the literary and theological significance of the text. These methods, each with its particular emphases, will point to different aspects of the text. The results of

these two independent studies will hopefully shed new light on the Lystra episode. A comparative study of Paul's speech at Lystra with Paul's speech at Antioch will show how new meaning emerges when the text is studied in its context, that is, how Paul's speech is related to the narrative of which it is part, and how one illuminates the other.¹ The study will also pose questions concerning the origin and function of miracles as well as their relationship to the word.

Chapter one presents the state of the research on the episode at Lystra. It soon becomes apparent that this text, although studied from a historical perspective, has hardly been analyzed from a synchronic point of view. Many theological and literary problems still need to be addressed. There are also problems of textual criticism which ought to be examined in a complete study of the text. Finally, we offer our own translation of the verses under study (vv. 7-20a).

Chapter two presents a rhetorical analysis on the literary principles advanced by Albert Vanhoye, Marc Girard and Roland Meynet.² However, the

¹ This hypothesis is suggested by what Marcel Dumais writes at the end of his thesis about the Athens speech: "... il faudrait voir de plus près si les significations "grecques" sont transvaluées dans des significations "juives" ou si, plutôt, les unes et les autres sont appelées à une nouvelle profondeur de sens du fait de leur insertion dans un contexte nouveau du discours missionnaire" (*Le langage de l'évangélisation: L'annonce missionnaire en milieu juif* (Actes 13,16-41); [coll. *Recherches Théologie*, 16; Montreal: Bellarmin; Paris: Desclée, 1976], p. 378).

² Albert VANHOYE, *La structure littéraire de l'Épître aux Hébreux* (Paris: Desclée, revised and augmented edition, 1976); A. VANHOYE, *Struttura e teologia nell'Epistola agli Ebrei ad uso [sic] degli studenti* (Rome: Editrice Pontificio Istituto Biblico, 1987); Marc GIRARD, *Les Psaumes: Analyse structurale et interprétation. 1-50* (coll. *Recherches*, new ser. 2; Montreal: Bellarmin; Paris: Les Éditions du Cerf, 1982); Roland MEYNET, *L'Évangile selon saint Luc: Analyse*

formal analysis follows the methodology developed by Meynet in two recent books, *L'Évangile selon Saint Luc. Analyse rhétorique* (1988) and *L'analyse rhétorique* (1989).³ The tools used in a rhetorical analysis to detect its architectonic patterns lead to a better understanding of the structure and content of the entire episode. Different levels of organization (verbal, syntactic and thematic) help to identify the structure of the text as a whole (macrostructure) and describe each of the smaller units (ministructures). The analysis addresses the coherence of the literary unit and provides a first theological interpretation of the meaning of the episode.

Chapter three presents a semiotic analysis based on the well-known method of Algirdas J. Greimas as outlined by the Cadir of Lyon and adapted by Walter Vogels (Saint Paul University, Ottawa). The purpose of this analysis is to investigate the operations and relationships present in the narrative and to discover the organization of the content of the text. Before proceeding to a formal analysis, the underlying basic principles of semiotics are first outlined. However, because of the complexity of this study, the methodology is explained as the analysis proceeds. First, a discursive, then, a narrative analysis is presented. The two analyses are then integrated. Finally, an attempt is made to interpret the results of this study.

rhétorique, 2 vols. (Paris: Les Éditions du Cerf, 1988); R. MEYNET, *L'analyse rhétorique: Une nouvelle méthode pour comprendre les textes bibliques* (Paris: Les Éditions du Cerf, 1989).

³ See MEYNET, p. 2, note 2.

Chapter four compares the two approaches, the rhetorical and semiotic analyses, developed in chapters two and three. The merits and usefulness of the two methods used to study the problem of the literary unity of the text are discussed. The complementarity of the methods is highlighted as certain theological questions and themes are dealt with. This focuses the attention on the main message delivered in this episode. In the final section, the limitations of the two methods are discussed.

Chapter five addresses the significance of the episode at Lystra in the context of the book of Acts. First, the Lystra episode is examined in its immediate context of chapter thirteen. Paul's new approach and message to the pagans at Lystra is compared to Paul's speech to the Jews at Antioch in chapter thirteen, verses 16-41. This analysis is based on the rules of ancient rhetoric. Second, the significance of the episode in its wider context, that is, in reference to the general goal and structure of Acts is addressed. In this wider context of Acts, Peter's healing of a cripple at the Beautiful Gate in chapter three, verses 1-10, is examined to see how formal points of contact have considerably influenced the interpretation of the Lystra episode. This is followed by a discussion on the question of the origin and function of miracles and their relation to the word.

It is our hope that the application of two synchronic methods to the same text will be useful in a twofold manner. First, the rigorous utilization of new tools of research of two different methods on the same text is a development and

verification of methodology; second, the literary and theological insights gained through this intellectual endeavour, will be our contribution to the already immense corpus of literature on the *Acts of the Apostles* to which we are greatly indebted.

CHAPTER ONE

STATE OF THE RESEARCH, DELIMITATION OF THE TEXT, TEXTUAL OBSERVATIONS, TRANSLATION

This first chapter will deal with four main areas of study related to the episode at Lystra: 1) state of the research; 2) delimitation of the text; 3) textual observations; and 4) translations.

i. STATE OF THE RESEARCH

The episode at Lystra has intrigued many scholars who have examined the text using diverse approaches, both diachronic and synchronic. This section is divided into two parts. Part A presents a brief survey of the relevant diachronic studies made on the origins and development of the text. Part B exposes some of the synchronic studies which view the text as a finished product.

A. DIACHRONIC STUDIES

The object of diachronic exegetical studies is to bring out the author's intent, that is, the evolution of the significance of the symbols, traditions and ideas as observed in the development of the text through time.

The following pages briefly discuss the studies, relevant to our topic, which use the following methods of exegesis: 1) source criticism; 2) historical criticism; 3) form criticism; and 4) redaction criticism.

1. Source criticism¹

Studies of the sources of the book of Acts, from the end of the eighteenth century until the 1960's, have proposed, as the basis of Acts, hypotheses ranging from one document to several complementary documents.² According to some authors, the source-document of chapters thirteen and fourteen, to which the episode at Lystra belongs, is derived from an Antiochene or a Pauline source³ or again from an itinerary document.⁴ Some, like Martin Dibelius and Ernst

¹ For the history of source criticism, see Jacques DUPONT, *Les sources du livre des Actes: État de la question* (Bruges: Desclée, 1960), pp. 17-70; I. Howard MARSHALL, *Luke: Historian and Theologian* (Exeter, Eng.: Paternoster Press, 1970); Wilfrid L. KNOX, *The Acts of the Apostles* (Cambridge: Cambridge University Press, 1948), pp. 16-39; Ernst HAENCHEN, "Acts as Source-Material for the History of Early Christianity," in Leander KECK and J. Louis MARTYN, eds., *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert* (Nashville, Tenn.: Abingdon Press, 1966), pp. 258-78; E. HAENCHEN, *The Acts of the Apostles: A Commentary*; translated by Bernard NOBLE and Gerald SHINN from the 14th ed.; revised by Robert WILSON (Oxford: Blackwell, 1971), pp. 81-90.

² Authors in favor of one source for all of Acts: Martin SOROF (1890), Alfred GERCKE (1894), Eduard NORDEN (1913), Johannes de ZWAAN (1920). Authors in favor of one source for the first part of Acts: Bernhard WEISS (1886), Charles C. TORREY (1916), Harald SAHLIN (1945), Rudolf BULTMANN (1959): see in DUPONT, *Les sources*, especially chapter one, pp. 17-31. Authors favoring two parallel sources: Eduard ZELLER (1805), Friedrich SPITTA (1891), Johannes JUENGST (1895), Hans H. WENDT (1899), Adolf von HARNACK (1908), Frederick J. JACKSON and Kirsopp LAKE (1922), Martin ALBERTZ (1952), Bo REICKE (1957): see in DUPONT, *Les sources*, chapter two, pp. 33-50. In general, the hypothesis of two parallel sources is supported by a view of complementary sources: Bernhard L. KOENIGSMANN (1798), Werner C. ZIEGLER (1801), Friedrich SCHLEIERMACHER (1845), HARNACK (1908), Lucien CERFAUX (1936), Joachim JEREMIAS (1937), Étienne TROCMÉ (1957), Frederick C. GRANT (1959), Pierre BENOIT (1959): see in DUPONT, *Les sources*, chapter three, pp. 51-60.

³ The following authors are in favor of an Antiochene source as the basis of chapters thirteen and fourteen: SPITTA (1891), Johannes WEISS (1897), WENDT (1899, 1925), JEREMIAS (1937), James A. FINDLAY (1934), BULTMANN (1954); in favor of a Pauline tradition: BENOIT (1959). See DUPONT, *Les sources*, chapter three, pp. 53-60, and chapter four, pp. 61-70.

⁴ Authors in favor of an itinerary document: SCHLEIERMACHER (1817, 1845), Eugen SCHWANBECK (1847), ZELLER (1854), BULTMANN (1959), Martin DIBELIUS (1956), HAENCHEN (before 1959); itinerary, but more in the form of a personal diary: TROCMÉ (1957). See DUPONT, *Les sources*, chapter two, pp. 33-50.

Haenchen, view the episode at Lystra as extra material that would have been added to Paul's itinerary throughout Asia Minor.⁵ However, none of the theories regarding the sources of Acts have proved to be conclusive.

More recent studies conclude that even if Luke possessed written documents, he has reworked them to such an extent that it is no longer possible to distinguish and identify them. Such is the opinion of some scholars.⁶ Jacques Dupont asserts that there is no consensus among scholars on the sources utilized by the author of Acts.⁷ The debate concerning the composition of Acts was recently reopened by the monumental work of Marie-Émile Boismard and Arnaud Lamouille who offer a new hypothesis concerning its sources and levels of composition.⁸

⁵ The arguments held by Dibelius and Haenchen will be discussed later under "form criticism" (see pp. 16-18). Contra: Gottfried SCHILLE, "Die Fragwürdigkeit eines Itinerars der Paulusreisen," *Theologische Literaturzeitung* 84 (1959), cols. 165-74. Schille doubts the existence of the literary genre to which the itinerary would belong. He reminds us that many aspects of the itinerary hypothesis are fragile.

⁶ See Frederick C. GRANT, *The Gospels: Their Origin and Their Growth* (London: Faber & Faber, 1957, pp. 124-29); Lucien CERFAUX, "La composition de la première partie du Livre des Actes," *Ephemerides theologicae lovanienses* 13 (1936), pp. 667-91; reprinted in *Recueil Lucien Cerfaux*, vol. 2: *Études d'exégèse et d'histoire religieuse de Mgr Cerfaux réunies à l'occasion de son 70e anniversaire* (coll. *Biblioteca ephemeridum theologiarum lovaniensium*, 6-7; Gembloux: Duculot, 1954), pp. 63-91. Haenchen had originally ascribed to the itinerary hypothesis, but after 1959 rejected it altogether (*Commentary*, pp. 428-32).

⁷ *Les sources*, p. 159.

⁸ For a recent review of the different positions regarding sources, successive redactions and the existence of two different texts, see Marie-Émile BOISMARD and Arnaud LAMOUILLE, *Le texte occidental des Actes des Apôtres: Reconstitution et réhabilitation*, 2 vols. Vol. 1: *Introduction et Textes*. Vol. 2: *Apparat critique: Index des caractéristiques stylistiques, Index des citations patristiques* (coll. *Synthèse*, 17; Paris: Éditions Recherche sur les civilisations, 1984), *passim*. M.-É. BOISMARD-A. LAMOUILLE, *Les Actes des deux Apôtres*, 3 vols. Vol. 1: *Introduction-Textes*. Vol. 2: *Le sens des récits*. Vol. 3: *Analyses littéraires* (coll. *Études bibliques*, new ser. 12, 13, 14;

In addition to these difficulties in identifying the original documents forming the basis of Acts, there are also questions of a historical nature which have been examined by historical criticism.

2. Historical criticism⁹

Scholars have posed three main historical questions concerning the episode at Lystra: a) Was the episode at Lystra historical? b) Is Paul's speech at Lystra authentic? c) Was Paul successful at Lystra?

a. Was the episode at Lystra historical?

Opinions on the historical character of this episode vary widely. Dibelius attributes little historical value to the episode at Lystra. He views the miracle story and the apostles mistaken for gods as a legend, and the speech that ensues as a Lucan composition. These are insertions in the general framework of a travel narrative which alone receives historical value.¹⁰

In the wake of Dibelius, Haenchen also applies the historical axe to the

Paris: Librairie Lecoffre/Gabalda, 1990), pp. 7-12, *passim*. For a complete review of the theories and the problems, see W.A. STRANGE, *The Problem of the Text of Acts* (coll. *Society for New Testament Studies. Monograph Series*, 71; Cambridge: Cambridge University Press, 1992), pp. 1-34.

⁹ For a survey of historical and critical research, see HAENCHEN, *Commentary*, pp. 15-50; W. Ward GASQUE, *A History of the Criticism of the Acts of the Apostles* (Grand Rapids, Mich.: Eerdmans, 1975). Reprint: *A History of the Interpretation of the Acts of the Apostles* (Peabody, Mass.: Hendrikson, 1989. For the state of the question between 1940 and 1950, see J. DUPONT, *Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 45; Paris: Les Éditions du Cerf, 1967), pp. 41-56. Translation of some essays in *The Salvation of the Gentiles: Studies in the Acts of the Apostles*; translated by John R. KEATING (New York: Paulist Press, 1979).

¹⁰ Martin DIBELIUS, *Studies in the Acts of the Apostles*; edited by Heinrich GREEVEN; translated by Mary LING (London: SCM Press, 1956), p. 105.

episode at Lystra. He considers the healing and the deification of the apostles as highly improbable. In his opinion, Luke was aware of these difficulties and tried to hide them by omitting the fact that the missionaries preached about Jesus.

Frederick F. Bruce and I. Howard Marshall, both strong defenders of Luke as historian, use the statements of being stoned (2 Cor 11,25; Gal 6,17; 2 Tim 3,11) to prove the historical basis of the event at Lystra. They argue that if Paul himself related the stoning in his letters, considered to be historical, then Luke is reporting a true historical event.¹¹

On the other hand, some authors question the "realism" of Paul's stoning in the episode at Lystra (Acts 14,19-20a). Jürgen Roloff views it as a personal legend centered on the figure of Paul and, therefore, attributes these verses to Lucan redaction although he recognizes that the inclusion in this context meshes badly.¹²

While not accepting the incident itself as historical, nonetheless, authors see a historical problem behind the construction of the story. For example, John C. O'Neill notes that the chief difficulty in accepting the story as historical is the

¹¹ See Frederick F. BRUCE, *The Book of the Acts*; revised edition of *Commentary on the Book of Acts* [1954]; (coll. *New International Commentary on the New Testament*, 5; Grand Rapids, Mich.: Eerdmans, 1988), p. 277; MARSHALL, *The Acts of the Apostles*, p. 239: "[...] the historicity of the incident is beyond question."

¹² Jürgen ROLOFF, *Die Apostelgeschichte* (coll. *Das Neue Testament Deutsch*, 5; Göttingen: Vandenhoeck & Ruprecht, 1981), p. 214.

"unlikelihood that either the Lystrans or the priest of Zeus would honor Barnabas and Paul as gods simply because they had performed a cure. They would have honored successful Jewish exorcists, but not honored them as gods."¹³ O'Neill argues that Luke constructed the story "with the intention of showing both that Paul's position as a preacher was recognized by pagans, and that the recognition of his position was spoiled by their propensity to worship the creature in place of the Creator."¹⁴ O'Neill explains that Luke could have inherited both the motive and the device from the Hellenistic Jewish tradition of apologetics. In the Hellenistic Jewish missionary story by Artapanos, called *Concerning the Jews*, Moses, who was beloved by the multitudes, was honored like a god and named Hermes because of his interpretation of the hieroglyphics.¹⁵

Other studies are more concerned with reconstructing the Greek background of the episode. Some authors have pointed out that Luke's intention was to illustrate the fundamental problem that polytheism posed to the mission. They argue that the speech at Lystra, though very brief, is extremely meaningful because it is the first one directed to a polytheistic audience. Roloff points out that with the speech of chapter seventeen (vv. 22-31), this discourse constitutes

¹³ See John C. O'NEILL, *The Theology of Acts in Its Historical Setting* (London: SPCK., 1961), p. 150.

¹⁴ *The Theology of Acts*, p. 151.

¹⁵ *The Theology of Acts*, p. 152. This story is related in Eusebius (see Eusèbe de CÉSARÉE, *Préparation évangélique: Introduction, traduction et notes par Édouard DES PLACES* [coll. *Sources chrétiennes*, 369; Paris: Les Éditions du Cerf, 1991], bk 9, 27.6, p. 273).

a very interesting example of missionary preaching by the first Judeo-Christians of Hellenistic culture. He believes that Luke's intention was only to illustrate in the clearest way possible the fundamental problem that the encounter with polytheism posed to the mission.¹⁶

Another view, held by Eduard Schweizer, is that the speech is "interested only to show the inhabitants of Lystra the folly of worshipping the apostles."¹⁷

In an effort to show how Luke tried to address the problem of the encounter of Christianity with paganism, Bruno Wildhaber demonstrates that the episode at Lystra, with its multiple gods and its experience of syncretism, is coherent with a Greek background. He shows that Luke's theological message is inscribed in this "realistic," if not historical, scene of paganism.¹⁸

In a similar vein, F. Gerald Downing draws parallels between the ideas expressed in the episode at Lystra with the ones expressed by Josephus in his writings and suggests that there is common ground with paganism in Luke and Josephus.¹⁹ Downing argues that the aim of both writers was primarily to

¹⁶ See ROLOFF, *Die Apostelgeschichte*, p. 215.

¹⁷ "Concerning Speeches in Acts," in KECK-MARTYN, eds., *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert* (Nashville, Tenn.: Abingdon Press, 1966), p. 212.

¹⁸ See Bruno WILDHABER, *Paganisme populaire et prédication apostolique d'après l'exégèse de quelques séquences des Actes: Éléments pour une théologie lucanienne de la mission* (Geneva: Labor et Fides, 1987), pp. 88-100.

¹⁹ See F. Gerald DOWNING, "Common Ground with Paganism in Luke and in Josephus," *New Testament Studies* 28 (1982), pp. 546-59; see also Table 2 (p. 251) for parallels found in Josephus taken from *Contra Apionem* I and II and *Antiquities*.

"entertain high-minded pagans by displaying their respective group's story and beliefs and practices as interesting and respectable variants of what their readers themselves already believed and meant to live by."²⁰

For example, Breytenbach's recent historical-critical study on Acts 14,11-17,²¹ based on Hellenistic terminology and traditions, explains the allusion to Greek and Hermes in conjunction with the living God who gives rains and fruitful seasons by the fact that there was indeed a cult to Zeus Bronton, honored as the god of the weather and vegetation in the regions of Phrygia, Pisidia and Isauria. He identified Hermes as a helper. Breytenbach argues that the intention of the discourse (the living God giving rains and fruitful seasons) was to refute the honor given to Paul and Barnabas. The author of Acts wanted to show that growth comes from the living God, not from Zeus as the local population believes. Breytenbach wonders whether the opposition of the living God to Zeus in the discourse at Lystra could not stem from an anti-Zeus movement.²²

b. Is Paul's speech at Lystra authentic?

A second historical question examined by scholars is whether Paul really pronounced the speech or some semblance of it at Lystra. Bruce and Marshall

²⁰ "Common Ground," p. 558.

²¹ Breytenbach focuses his attention on Greek-Hellenistic terminology and shows that the author of Acts incorporates allusions to Zeus and Hermes and common religious ideas of the area of Lystra in the light of the tradition of Greek-speaking Judaism ("Zeus und der lebendige Gott: Anmerkungen zu Apostelgeschichte 14.11-17," *New Testament Studies* 39 (1993), pp. 396-413).

²² "Zeus und der lebendige Gott," p. 409.

point out the great similarity between the speech at Lystra and Paul's exposition in 1 Thess 1,9.²³ They contend that if Paul used the arguments of turning away from idols to the living God in Thessalonians, then Luke's use of the same argument must have historical basis.

Dupont maintains that the brevity, style, similarity in structure, content and language of the speeches are indications that Luke's concern was not to repeat the "exact" words as we expect to find in historical reporting today, but rather to report the main ideas of what might have been said.²⁴ This places the burden of composition on the author, Luke. It is in this direction that the question has moved with the later works of form and redaction criticism.²⁵

²³ See MARSHALL, *The Acts of the Apostles*, p. 239; BRUCE, *The Book of the Acts*, p. 277. Of the same opinion: Ulrich WILCKENS, "Act 14,15-17 und 17,22-31," *Die Missionsreden des Apostelgeschichte: Form-und traditionsgeschichte Untersuchungen*; 2d revised edition (coll. *Wissenschaftliche Monographien zum Alten und Neuen Testament*, 5; Neukirchen-Vluyn: Neukirchener Verlag, 1963), pp. 86-91; Bertil GARTNER, *The Areopagus Speech and Natural Revelation*; translated by Carolyn HANNAY KING (coll. *Acta Seminarii Neotestamentici Upsaliensis*, 21; Uppsala, Sweden: Almqvist & Wiksell; Lund, Sweden: C.W.K. Gleerup, 1955), p. 228; Alfred WIKENHAUSER, *Die Apostelgeschichte*; 3d revised ed. Translated and Commented by A. WIKENHAUSER; edited by A. WIKENHAUSER, Otto KUSS et al. (coll. *Regensburger Neues Testament*, 5; Regensburg: Friedrich Pustet, 1956, p. 166; ROLOFF, *Die Apostelgeschichte*, pp. 214-18; Joseph SCHMITT, "Les discours missionnaires des Actes et l'histoire des traditions prépaulliniennes," *Recherches de science religieuse* 69 (1981), pp. 165-80.

²⁴ J. DUPONT, "Les discours de Pierre dans les Actes et le chapitre XXIV de l'évangile de Luc," in Frans NEIRYNCK, ed., *L'Évangile de Luc: Problèmes littéraires et théologiques. Mémorial Lucien Cerfaux; Journées bibliques de Louvain, 19e, 1968* (coll. *Bibliotheca ephemeridum theologiarum lovaniensium*, 32; Gembloux: Duculot, 1973), pp. 329-74, especially p. 373.

²⁵ To this day, scholars are still arguing that vocabulary, style, chiasmic pattern of the speech (vv. 15-17) indicate a Lucan composition. See Simon LÉGASSE, "Le discours de Paul à Lystrès (Actes 14, 15-17)," in Joseph DORÉ and Christoph THEOBALD, eds., *Penser la foi: Recherches en théologie aujourd'hui. Mélanges offerts à Joseph Moingt* (Paris: Les Éditions du Cerf; Assas Éditions, 1993), pp. 127-36, especially pp. 135-36.

c. Was Paul successful at Lystra?

A third historical question, that is, whether or not Paul's preaching at Lystra was successful, has also been studied.²⁶ André Marie J. Festugière demonstrates that Paul's failure to use human wisdom at Lystra drove him to change his methods of preaching.²⁷ However, this opinion has been challenged by Dibelius and François Dreyfus who, using internal evidence, argue that nothing in chapter fourteen allows us to speak of failure.²⁸ They both agree that Acts 14,21-23 speak of leaders at Lystra (Timothy was one of them); this implies that Paul must have been somewhat successful at Lystra. Recently, Simon Légasse brought the argument once more to the fore by stating that even though verses 20-22 and 16,1-2 indicate the presence of a Christian community at Lystra, no conversion is mentioned as an effect of Paul's speech.²⁹ This is also the opinion of Boismard-Lamouille who give the example of Lystra to note that Paul's mission to the pagans was not always successful. They argue that, even though a pagan

²⁶ Paul van Imschoot mentions that the Eastern text does not say that the missionaries prolonged their stay at Lystra nor that their preaching was successful. However, he notes that the Western text compensates for this omission ("S. Paul à Lystres (Acts 14,8-20)," *Collationes Gandavenses* 16 (1929), pp. 155-61).

²⁷ See André Marie J. FESTUGIÈRE, "Saint Paul à Athènes et la Ire Épître aux Corinthiens," *Vie Intellectuelle* 34 (1935), pp. 357-69. See also Henri-Marie FÉRET, *Pierre et Paul à Antioche et à Jérusalem: Le "conflit" des deux apôtres* (Paris: Les Éditions du Cerf, 1955), p. 71.

²⁸ See DIBELIUS, *Studies*, p. 73; DREYFUS, "Le kérygme est-il uniquement christologique?" in Antonin-Marie HENRY, ed., *L'annonce de l'Évangile aujourd'hui: Rapports du 4e colloque de "Parole et mission"* (coll. *Foi Vivante. Série Parole et Mission*; Paris: Les Éditions du Cerf, 1982), pp. 55-65.

²⁹ "Le discours de Paul à Lystres," p. 134.

converts (v. 9), the majority, too steeped in its pagan superstitions to understand the Christian message, mistakes Barnabas and Paul for gods and wants to offer sacrifice.³⁰

Further work in form and redaction criticism has deterred attention away from the question of sources and historical aspects of Acts.

3. Form criticism

Form criticism, as defined by W. Ward Gasque, is "an attempt to get behind the written forms to the oral state in the transmission of the Gospel tradition by a study of the forms which it has assumed."³¹ Its goal is to determine the literary form and the *Sitz im Leben* (life-setting) of the individual pericopae and sayings in the life of the early Church and/or the ministry of Jesus.

Form criticism, extensively used to analyze the *Gospel of Luke*, was only tentatively applied to Acts. In 1923, Dibelius confronted the book of Acts against his principles of *Stilkritik*.³² Dibelius contends that, in Acts, only Paul's missionary journeys (Acts 13,3-14,28 and 15,36-21,16) are based on a continuous written document belonging to the literary genre of the itinerary.³³ The itinerary

³⁰ BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*, vol. I: *Introduction-Textes*, p. 36.

³¹ *A History of the Criticism*, p. 201.

³² See M. DIBELIUS, "Style Criticism of the Book of Acts," *Studies in the Acts of the Apostles*; edited by Heinrich GREEVEN; translated by Mary LING (London: SCM Press, 1956), pp. 1-25.

³³ See DIBELIUS, *Studies*, pp. 5-6. He maintained his opinion in "The Text of Acts: An Urgent Task," *Journal of Religion* 21 (1941), pp. 421-31, and in "The Speeches in Acts and Ancient Historiography," *Studies*, pp. 138-85. He still speaks of an itinerary in a posthumous work, *Paulus*; edited and completed by Werner G. KÜMMEL (coll. *Sammlung Göschen*, 1160; Berlin: Walter

contained brief information on the foundations of the communities and on missionary successes to which Luke made his own additions and inserted other traditions.³⁴

One of the insertions in chapter fourteen is the episode at Lystra and the discourse (vv. 15-17) included. Dibelius sees this insertion as a proof of the use of the itinerary genre, for, if they were removed, the itinerary would readily become obvious. For example, verses 6 and 7 of chapter fourteen show Paul and Barnabas going through the cities of Lystra and Derbe. Verse 8 abandons the itinerary, backtracks to Lystra and relates a story. The author then resumes his itinerary in verse 20b.³⁵ This insertion leads to the question of the literary genre used in the story at Lystra.

a. Stories in Acts

On the basis of *Stilkritik*, Dibelius sees in Acts thirteen stories handed down

de Gruyter, 1951), p. 12. Julius Wellhausen had already used the word in "Noten zur Apostelgeschichte," *Nachrichten: Philologisch-historische Klasse* (Berlin: Königl. Gesellschaft der Wissenschaften; Göttingen, 1907), pp. 1-21. Independently of Dibelius, Henry J. Cadbury sees the "itinerary" in Acts as a literary form that helps to gather various disconnected episodes somewhat similar to Jesus' journey in the third Gospel (*The Making of Luke-Acts*; 2d ed. (London: SPCK [1927], 1958).

³⁴ See DIBELIUS, *Studies*, p. 6. Haenchen at first agrees with Dibelius regarding the itinerary hypothesis. However after 1959, he rejects it altogether in favor of the hypothesis that Luke collected notes of the traditions of the churches from friendly personal or literary contacts with the churches which he later assembled sometimes in an awkward fashion. This would account for the insertion of Acts 14,8-20 (see HAENCHEN, *Commentary*, pp. 81-90). Contra Dibelius: Arthur D. NOCK, "Review of Dibelius: 'Aufsätze zur Apostelgeschichte'," *Gnomon* 25 (1953), pp. 497-506; reprinted "The Book of Acts," *Essays on Religion and the Ancient World*, vol. 2 (Oxford: Clarendon Press, 1972), pp. 821-32. He attributes the documentation of Paul's journeys to *ephemerides* (personal journals) and especially the travel diary.

³⁵ See DIBELIUS, *Studies*, pp. 6, 72, 105, 198.

independently as the traditional elements inserted by the author into his narrative framework.³⁶ The miracle of the healing of the lame man at Lystra, which he qualifies as a "legend," follows the traditional steps used in the form of healing stories: the gaze working miracles, the formula of healing, the approval of the crowd.³⁷

Dibelius believes that Luke added the speech at Lystra at the end of the miracle story; this, in his opinion, weakens the point of the story, for, according to him, it could not have concluded with the remark that the apostles could "scarcely restrain the people."³⁸ He argues that, far from being won over, the angry crowd would have attacked the apostles. Thus, he concludes that apart from this "pointless ending" of the incident, the legendary style prevails in this episode.³⁹

b. Speeches in Acts

Studies in form criticism gradually changed the views concerning the sources of the missionary speeches of Acts proclaimed by Peter and Paul. Charles H. Dodd in England, and Dibelius in Germany, independently arrived at

³⁶ See DIBELIUS, "Style Criticism," pp. 1-25, especially p. 6.

³⁷ See "Style Criticism," p. 21.

³⁸ See "Style Criticism," pp. 20-21.

³⁹ See "Style Criticism," p. 21.

the same conclusions regarding the speeches.⁴⁰ Both viewed them as developments of the primitive kerygma proclaimed by Paul in his letters.

The traditional scheme of the speech at Lystra (Acts 14,15-17) is judged by Bruce and Marshall to be very similar to that of I Thess 1,9-10.⁴¹ According to them, this use of Pauline material shows that Paul's speech reflects the primitive teaching of the Church.

The analysis of form tends to view the text as a series of parts successively added to form the final text instead of a literary unit written with a theological purpose. In their attempt to distinguish the literary forms of the text, form-critical studies have tended to underestimate Luke's original contribution to the text. Too often, Luke is seen to be simply reproducing parts of stories (viewed as legends) or prefabricated texts (developments of the primitive kerygma). From the 1950's to this day, form criticism greatly influenced the studies on Acts. This approach served as a stimulant in scholarly debates and laid the groundwork for redaction-criticism studies which were to follow, especially in the post-World War II era (1950-75).

⁴⁰ See DIBELIUS, *Studies, passim*; Charles H. DODD, *The Apostolic Preaching and its Developments: Three lectures, with an Appendix on Eschatology and History* (London: Hodder & Stoughton [1936], 1972), pp. 21-42. The work of both Dodd and Dibelius was well received by Catholic theologians (CERFAUX, Joseph GEWISS, Josef R. GEISELMANN, SCHMITT, Karl H. SCHELKLE), and also by Protestant scholars (Maurice GOGUEL, Ethelbert STAUFFER, Oscar CULLMANN, Otto BAUERNFEIND, Hermann W. BEYER, SCHWEIZER, REICKE, BRUCE, Charles S. WILLIAMS).

⁴¹ See p. 14, note 23.

4. Redaction criticism

Norman Perrin defines redaction criticism as a concern with "studying the theological motivation of an author as this is revealed in the collection, arrangement, editing, and modification of traditional material, and in the composition of new material or the creation of new forms within the traditions of early Christianity."⁴²

This preoccupation with showing the theological motivation of the author is exemplified in Shigeo H. Kanda's study of the episode at Lystra as part of a collection of miracle stories which focus on the divine-man concept in an apostle or a missionary.⁴³ Kanda's thesis is that Acts 14,8-18 "provided the condition by which certain Christian figures could be venerated or, perhaps, apotheosized in later Christianity."⁴⁴ His insistence on proving his thesis leads him to give more attention to all the details that point to Paul's prominence, rather than to the content of the speech.⁴⁵

⁴² *What is Redaction Criticism?* (coll. *Guides to Biblical Scholarship*. New Testament Series; Philadelphia: Fortress Press, 1969), p. 1.

⁴³ See *The Form and Function of the Petrine and Pauline Miracle Stories in the Acts of the Apostles*; Ph.D. diss. (Claremont Graduate School, Claremont, Calif.; Ann Arbor: University Microfilms International, 1974), pp. 89-103.

⁴⁴ See KANDA, *Miracle Stories*, p. 90.

⁴⁵ With reference to verse 11, Kanda states: "the 'amazement' or 'astonishment' is not directed at the healing, but at the miracle worker" (*Miracle Stories*, p. 98). With reference to the speech, "the high point of the episode is not the speech, but v. 18, the point Luke wished to make about the entire episode was that Paul, during an important phase of his career as a missionary, was a *theos anēr*" (*ibid.*, p. 100).

Another redaction-critical study on chapter fourteen, done by Johannes Beutler, systematically analyzes the vocabulary and unifying elements of the entire chapter from five different angles: 1) the messengers; 2) the audience; 3) the preaching; 4) the confirmation; and 5) the outcome.⁴⁶

Ever since the work of Dibelius and Dodd, scholars have considered the speeches in Acts to be compositions by its author, Luke, who utilized different kinds of traditional material. In the footsteps of Dibelius, Haenchen and most redaction critics after him argue that Luke had considerably revised the traditional material he introduced in Acts.⁴⁷

A recent example of this method appears in the work of Marie-Émile Boismard and Arnaud Lamouille, who hypothesize that three redactors wrote the text of Acts. They believe that the episode at Lystra is the work of Act II. Because of his concern for Paul's mission to the pagans, the redactor of Act II has modified the text of Act I, and rendered the pagans less hostile (for example, Acts 14,2-5); then, he added the episode at Lystra (except vv. 15b-17 which is

⁴⁶ "Die paulinische Heidenmission am Vorabend des Apostelkonzils: Zur Redaktionsgeschichte von Apg. 14,1-20," *Theologie und Philosophie* 43 (1968), pp. 360-83.

⁴⁷ See HAENCHEN, *Commentary*, pp. 87, 90-112 and 185-89. "Admittedly they did not come to the author out of the blue: the kerygma of Jesus and scriptural warrant are behind the missionary sermons of Acts as the biography of Paul and the story of his conversion stand behind his great apologetic discourses" (*ibid.*, p. 82). Also of this opinion are Philipp VIELHAUER, "Zum 'Paulinismus' der Apostelgeschichte," *Evangelische Theologie* 10 (1950-51), pp. 1-15; English translation: "On the 'Paulism' of Acts," pp. 33-50; and Hans CONZELMANN, *The Theology of St. Luke*; translated by Geoffrey BUSWELL (London: Faber and Faber, 1960), pp. 9-17.

the work of Act III) which concerns only the pagans.⁴⁸ Their main argument is that the author of Act II portrays Paul abandoning the Jews (Acts 13,46) and turning to the pagans. This perspective of "opening up" to the pagans was absent from Act I.⁴⁹

The main arguments (other than the historical ones discussed above) which concern the composition of the episode at Lystra, center around four main questions. The speech is seen as: a) a Lucan composition; b) a prelude to chapter seventeen; c) an example of the use of Septuagintal language; and d) a preparation for future theological themes.

a. A Lucan composition

As was mentioned earlier, Dibelius views the speeches in Acts as Lucan compositions which, in the case of chapters fourteen and seventeen, integrated some traditional materials taken from the Pauline epistles. In an attempt to show that the speeches were composed by the same author, redaction critics have tried to demonstrate the great similarity in the composition of the speeches. With due recognition of differences in the content of the speeches, Eduard Schweizer detects a considerable identity of structure. He indicates that the speeches in

⁴⁸ Boismard-Lamouille maintain that the speech was added by Act III. It cannot have been introduced by Act II because it is emptied of its Christological content (see *Les Actes des deux Apôtres*, vol. 2: *Le sens des récits*, pp. 273-76, 360).

⁴⁹ See BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*, vol. 1: *Introduction-Textes*, p. 35.

chapters two to thirteen of Acts follow a general scheme:⁵⁰ a) a direct address; b) an appeal to attention; c) the suggestion of a misunderstanding among the audience; d) the frequent use of the introductory quotation from Scripture; e) the Christological kerygma; f) the scriptural proof proper; g) the proclamation of salvation; h) the focusing of the message upon the specific audience. Schweizer then compares Paul's speech at Lystra to this general scheme and shows it follows a similar pattern with some minor variations. He notes that the appeal for attention is replaced by the reference to the preaching of the apostles and that the proof from Scripture, which, of course, has no place here before the Gentiles, is missing. Furthermore, the christological kerygma is replaced by a theological one.⁵¹

Boismard-Lamouille attribute the composition of the speech (vv. 15b-17) to Act III written for former pagans of Greek background who now were Christians. At the level of Act II, the reaction of Paul and Barnabas to the pagans' wish to sacrifice consisted only in: "Men, what are you doing? We are men similar to you" (v. 15a).⁵²

⁵⁰ See, "Concerning Speeches in Acts," pp. 208-16; see also J. DUPONT, "Les discours missionnaires des Actes des Apôtres," *Revue biblique* 69 (1962), pp. 37-60.

⁵¹ See SCHWEIZER, "Concerning Speeches in Acts," p. 212.

⁵² See BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*, vol. 1: *Introduction-Textes*, p. 50; vol. 2: *Le sens des récits*, p. 360.

b. A prelude to chapter seventeen

The unfinished nature of the speech at Lystra (vv. 15-17) and its abrupt ending have created problems in interpretation. It seems that the speech should have said more, but it appears that Luke possibly cuts it short with the arrival of the Jews in verse 19.

Dibelius thinks that, originally, the speech must have ended in a less "insipid" way.⁵³ He explains the brevity of the speech by supposing that it is the prelude to the Areopagus speech in chapter seventeen.⁵⁴

Somewhat in the same line of thought, Roloff⁵⁵ believes that Luke has consciously kept everything else that he wanted to add about the proclamation of the mystery of Christ to the Gentiles for the Areopagus scene. In this, Roloff believes that Luke is faithful to his manner of not exposing his whole conception in one passage.

⁵³ "This story, which is so characteristic and so vivid, deserved, and originally had, a conclusion which was different from what we now read in 14.18 [...] The insertion of the speech has obviously supplanted the original ending" (DIBELIUS, *Studies*, p. 72).

⁵⁴ See DIBELIUS, "The Speeches of Acts," p. 170; See also CONZELMANN, *The Theology of St. Luke*, p. 88; ROLOFF, *Die Apostelgeschichte*, p. 216; GARTNER, *The Areopagus Speech*, p. 81; Donald MIESNER, *Chiasm and Composition and Message of Paul's Missionary Sermon*. STD diss. (Concordia Seminary in Exile (Seminex) in cooperation with Lutheran School of Theology, Chicago, Ill.; Ann Arbor: University Microfilms International, 1974), pp. 227-31; see BEUTLER, "Die paulinische Heidenmission," p. 369; Edwin NELSON, *Paul's First Missionary Journey as Paradigm: A Literary-Critical Assessment of Acts 13-14*; Ph.D. diss. (Boston: Boston University Graduate School; Ann Arbor: University Microfilms International, 1982), pp. 144-45. This argument is repeated most recently by Simon Légasse (see "Le discours de Paul à Lystres," pp. 127-36, especially p. 127).

⁵⁵ See *Die Apostelgeschichte*, pp. 214-16.

c. An example of the use of Septuagintal language

In an exhaustive study based on parallels present in extrabiblical and Hebrew literature, in New Testament writings, as well as in early Christian documents, Ernst Lerle views the speech at Lystra as a statement that explains how the Septuagintal language was used to preach to the Gentiles.⁵⁶ His literary approach leads him to conclude that the historical nature of the document shows how preaching to the pagans was done at the beginning of Christianity.⁵⁷

However, recently, Thomas B. Slater⁵⁸ has argued on literary grounds that the quotation in Acts 14,15b which contains a quotation from LXX Exod 20,11 has more affinity to this Decalogue passage than to LXX Ps 145,6. By quoting the Decalogue, Luke would associate the giving of the Torah with the mission to the Gentiles. God, who gave the Torah and chose a select people, now has chosen a new people from among the Gentiles. The quotation validates the Gentile mission as a fulfillment of the divine plan, a major theme in Luke.

⁵⁶ See "Die Predigt in Lystra (Acta XIV, 15-18)," *New Testament Studies* 7 (1960), pp. 46-55, especially p. 55. This is the most complete study on Acts 14:15-18 that we have found. Lerle proposes to understand the discourse in itself as a whole: "die Rede aus sich heraus als Ganzes zu verstehen" (*ibid.*, p. 46). See BEUTLER, *Die paulinische Heidenmission*, pp. 369-71.

⁵⁷ "In der Lystra-Rede haben wir ein Dokument vor uns, das besagt, wie die Heidenpredigt in den Anfängen geartet war. Immer wieder wird bei aller Kritik in der Literatur die Meinung geäußert, die Reden der Apostelgeschichte seien für uns historische Dokumente" (LERLE, "Die Predigt in Lystra," p. 55). Lerle notes that this was also the opinion of Adolf von Harnack (see HARNACK, *Die Apostelgeschichte*, vol. 3: *Beiträge zur Einleitung in das Neue Testament* [Leipzig: J.C. Hinrichs, 1908], p. 110). More recently, Simon Légasse, discusses the influence of the Septuagint and parallels on the discourse (see "Le discours de Paul à Lystres," especially pp. 130-32).

⁵⁸ See Thomas B. SLATER, "The Possible Influence of LXX Exodus 20:11 on Acts 14:15," *Andrews University Studies* 30 (1992), pp. 151-52.

d. A preparation for future theological themes

Redaction criticism also deals with the author's use of theological themes in his work. In a literary study focused on miracles in Acts, Susan M. Praeder briefly shows that Paul's activity as a miracle worker in Acts 13-28 is related to the theological themes of his missionary journeys in Asia Minor and of his journeys to Jerusalem and Rome. She classifies Acts 14,8-18 as a healing miracle and briefly compares it to its parallels in Acts 3,1-10 and Luke 5,17-26, noting that the parallel approach is unable to account for all that is contained in Acts 3,1-10 and Acts 14,8-18.⁵⁰

In the same vein, Edwin Nelson contends that, through careful selection of stories in chapters thirteen and fourteen, Luke anticipates most of the themes and types of materials he will develop in chapters sixteen to twenty-eight.⁵⁰

Redaction critics believe that the text of Acts is a Lucan composition and as such manifests Luke's theological intent in the choice of the themes and events he treats. The points of contact in the work of the same author help to see the

⁵⁰ See Susan M. PRAEDER, "Miracle Worker and Missionary: Paul in the Acts of the Apostles," in Kent H. RICHARDS, ed., *Society of Biblical Literature 1983 Seminar Papers* (coll. *Society of Biblical Literature Seminar Papers*, 22; Chico, Calif.: Scholars Press, 1983), p. 116; see also pp. 107-29; Acts 13,6; 14,8-18; 16,16-24; 20,7-12; and 28,7-10; and the miracle summary in Acts 19,8-12.

⁵⁰ See *Paul's First Missionary Journey*, *passim*. Légasse contends that the procedure of alluding to themes before treating them is a typical Lucan procedure of "entrelacement," and is discussed at length by J. DUPONT, in "La question du plan des Actes des Apôtres à la lumière d'un texte de Lucien de Samosate," *Novum Testamentum*, 21 (1979), pp. 220-31, especially pp. 225-30; reprinted in *Nouvelles Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 118; Paris: Les Éditions du Cerf, 1984), pp. 24-36, especially pp. 29-35; see LÉGASSE, "Le discours de Paul à Lystres," p. 127.

progression in the development of the themes but, as was pointed out, these parallels do not account for all that is contained in a particular text.

Diachronic studies applied to the episode at Lystra have often considered the healing story and the reaction of the crowds to be separate from the speech and the ensuing stoning. The narrative is seldom analyzed as a literary unit in which each of the parts (healing, reaction, speech, stoning) is studied in relation to the others. Consequently, it becomes difficult to speak of the theological significance of the narrative.⁶¹

This brief review (sources, history, form, and redaction) still leaves many unanswered questions about the text, especially those concerning unity and theological significance. Would not the purpose of the author have been to present a text that conveys meaning on its own without resorting to external references? In other words, instead of searching for the possible "sources"

⁶¹ See BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*, vol. 2: *Le sens des récits*, pp. 273-76, 359-61. The authors arrive at the following conclusions: by adding the episode at Lystra to Act I, the intent of Act II was to show how the apostles expanded their mission to the pagans (*ibid.*, p. 274). The significance of the expression "faith to be saved" indicates the admission of the pagans to eschatological salvation in Act II (*ibid.*, p. 275). The "sens profond" of the healing is that the lame man believed in Paul's teaching before the miracle and not after (*ibid.*). This shows that the Word is more persuasive than miracles. The enthusiasm of the crowds which later turn against the apostles shows that there is a need to question the reaction of the pagans and their primitive concept of divinity (*ibid.*). The speech (*ibid.*, p. 360), added by Act III, is strange: it contains no Christological elements; it could have been delivered by any Jew. The expression "preaching the Good News," implying deliverance of humans from the powers of evil through Christ's salvific action, is emptied of its essential meaning. This explains the difficulty we have to understand the ensuing persecution of the Jews (*ibid.*). The stoning of Paul corresponds to Paul's account in 2 Tim 3,11, the purpose of which may be to establish a parallel between Paul and Stephen and also between Paul and Jesus. The intent of the Jews to stone Paul underlines the malice of the Jews who act contrary to their own law (Deut 13,7-12). This law stipulated that the ones who strayed from the unique God to attach themselves to idols should be stoned. This results in black humor (*ibid.*, p. 361).

(historical or redactional) of the text, would it not be preferable to examine the text in its final canonical form and discover its meaning as it stands? Such is the aim of the newer synchronic studies.⁶²

B. SYNCHRONIC STUDIES

In contrast to the diachronic approach, which considers texts as evolving through time, the synchronic approach no longer has a genetic concern but sees mutual and simultaneous interdependence in the various elements of a text.⁶³ This is the "revolutionary" shift that has taken place in biblical studies in the last twenty years.⁶⁴

The synchronic studies, of interest to our present examination of the episode at Lystra, are the following: 1) semiotics; 2) rhetorical criticism; and 3)

⁶² In a recent article regarding this question, Olivette Genest remarks: "La question du sens du texte inspirait aussi à n'en pas douter les remarquables travaux diachroniques des siècles derniers. Mais la signification d'un écrit se constitue dans la synchronie de toutes ses composantes linguistiques et littéraires. La sémiotique greimassienne apporte l'outil apte à explorer et à dégager cette signification dans ses conditions propres de production, et non plus en la fixant sous le microscope de l'analyste par coupes, tranches, ponctions isolées du système qui les porte et les anime. L'observation de la composition littéraire et de l'enchaînement des thèmes, pratiquée dans l'explication de texte classique, ne suffit plus à manifester l'unité d'un livre depuis que les sciences du texte ont découvert l'existence des réseaux de relations, syntaxiques et sémantiques, des niveaux différents, avec chacun ses structures particulières, d'une matrice structurale profonde qui les articule et les intègre" (Olivette GENEST, "Analyse structurale et exégèse biblique," in René LATOURELLE and Rino FISICHELLA, eds., *Dictionnaire de théologie fondamentale* [Montreal: Bellarmin; Paris: Les Éditions du Cerf, 1992], p. 17).

⁶³ See Daniel PATTE, *What is Structural Exegesis?* (coll. *Guides to Biblical Scholarship. New Testament Series*; Philadelphia: Fortress Press, 1976), pp. 14-16.

⁶⁴ See John D. CROSSAN, "Ruth Amid the Alien Corn': Perspectives and Methods in Contemporary Biblical Criticism," in Robert POLZIN and Eugene ROTHMAN, eds., *The Biblical Mosaic: Changing Perspectives* (coll. *Semeia Studies*, 10; Philadelphia: Fortress Press, 1982), pp. 199-210.

ancient rhetoric.

1. Semiotics

Semiotics is concerned with the systems of significations in a text. Its aim is to get at the meaning of the text through its narrative and discursive structures. The text, open to many meanings, is seen as having its own existence, independently of the intentions of its author. Although semiotics has been used as a tool for biblical exegesis in the past twenty years, studies on Acts using this approach are still limited.⁶⁵

To our knowledge, only one author, Louis Panier, has included Acts 14,8-20 in a very general semiotic study on the whole book of Acts, written from 1981 to 1985.⁶⁶ Panier views the episode at Lystra as part of the performance of the narrative program of Acts 13-15. According to this program, the apostles collaborated with God in establishing the conditions of communication, that is, in opening the door of faith to the Gentiles. The antinarrative program is the

⁶⁵ See Jean CALLOUD, "Sur le chemin de Damas: Quelques lumières sur l'organisation discursive d'un texte - Actes des Apôtres, 9,1-19," *Sémiotique et Bible* 37 (1985), pp. 3-29; J. CALLOUD, "Sur le chemin de Damas (2): Quelques lumières sur l'organisation discursive d'un texte — Actes des Apôtres, 9,1-19," *Sémiotique et Bible* 38 (1985), pp. 40-53; Louis PANIER, "La mort de Judas: Éléments d'analyse sémiotique du récit de la Pentecôte," *Lumière et Vie* 30, nos. 153/154 (1981), pp. 111-22; L. PANIER, "Parcours pour lire les Actes des Apôtres," *Sémiotique et Bible* 28 (1983), pp. 7-16; 29 (1983), pp. 11-18; 30 (1983), pp. 34-42; 32 (1983), pp. 27-32; 33 (1984), pp. 44-50. Danielle ELLUL, "Actes 3/1-11," *Études théologiques et religieuses* 64 (1989), pp. 95-99. Louis MARIN, "Essai d'analyse structurale d'Actes 10,1-11, 18," *Recherches de science religieuse* 58 (1970), pp. 39-61; reprinted in Roland BARTHES et al., *Exégèse et herméneutique*. 2e Congrès de l'ACFEB, Chantilly, 1969 (coll. *Parole de Dieu*, 6; Paris: Éditions du Seuil, 1971), pp. 213-38. See also Ivan ALMEIDA, "Le discours d'Étienne, Actes 7: Ébauche d'organisation formelle," *Sémiotique et Bible* 8 (1978), pp. 7-41.

⁶⁶ See L. PANIER, "Parcours pour lire les Actes des Apôtres: 5ème série, chapitres 13-15: Premier voyage de Barnabé et Saul," *Sémiotique et Bible* 33 (1984), pp. 44-50.

Jews' opposition. This point will be discussed at greater length in chapter three.

2. Rhetorical criticism

In rhetorical criticism, attention is given to the text as it stands in its final form without giving any consideration to its historical formation.⁶⁷

One of the first proponents of this method is James Muilenburg. In an address to the Society of Biblical Literature in 1968, he proposed to move beyond the confines of form criticism and explore other literary features. Muilenburg first defined the literary unit and then determined its structure and the various literary devices used. He described this enterprise as rhetoric, and his methodology as rhetorical criticism.⁶⁸

Recent rhetorical criticism has been applied mainly to the Old Testament,

⁶⁷ For the history of the method, see Roland MEYNET, *Quelle est donc cette Parole?: Lecture "rhétorique" de l'Évangile de Luc (1-9 et 22-24)*, 2 vols. (coll. *Lectio Divina*, 99A/99B; Paris: Les Éditions du Cerf, 1979). See also Martin KESSLER, "A Methodological Setting for Rhetorical Criticism," in David J. CLINES, David GUNN, and Alan HAUSER, eds., *Art and Meaning: Rhetoric in Biblical Literature* (coll. *Journal for the Study of the Old Testament. Supplement Series*, 19; Sheffield: JSOT Press, 1982), p. 10.

⁶⁸ James MUILENBURG, "Form Criticism and Beyond," *Journal of Biblical Literature* 88 (1969), pp. 1-18. For definition, see p. 8. For the implications of Muilenburg's address, see Bernhard W. ANDERSON, "The New Frontier of Rhetorical Criticism: A Tribute to James Muilenburg," in Jared J. JACKSON and Martin KESSLER, eds., *Rhetorical Criticism: Essays in Honor of James Muilenburg* (coll. *Pittsburgh Theological Monograph Series*, 1; Pittsburgh, Pa.: Pickwick Press, 1974), pp. ix-xviii; Richard CLIFFORD, "Rhetorical Criticism in the Exegesis of Hebrew Poetry," in Paul J. ACHEMEIER, ed. (coll. *Society of Biblical Literature 1980 Seminar Papers Series*, 19; Chico, Calif.: Scholars Press, 1980), pp. 17-21.; David GREENWOOD, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," *Journal of Biblical Literature* 89 (1970), pp. 418-26.; KESSLER, "A Methodological Setting," pp. 4-5; Roy F. MELUGIN, "Muilenburg, Form Criticism, and Theological Exegesis," in Martin J. BUSS, ed., *Encounter with the Text: Form and History of the Hebrew Bible* (coll. *Semeia Studies*, 8; Philadelphia: Fortress Press, 1979), pp. 91-100.

especially to Hebrew poetry which lends itself to such an analysis.⁶⁹

In New Testament studies, few works are classified under the title "rhetorical criticism."⁷⁰ Instead, the works which study the text as a structured whole are most often classified as "literary-critical studies." Several literary-critical studies have been made on the parallelism in Luke-Acts.⁷¹ In a study described as

⁶⁹ See the work of a disciple of Muilenburg, Jack L. LUNDBOM, *Jeremiah. A Study in Ancient Hebrew Rhetoric* (coll. *Society of Biblical Literature Dissertation Series*, 18; Missoula, Mont.: Society of Biblical Literature & Scholars Press, 1975); J. Cheryl EXUM, "Isaiah 28-32: A Literary Study," in P.J. ACHEMEIER, ed. (coll. *Society of Biblical Literature 1979 Seminar Papers Series*, 17; Missoula, Mont.: Scholars Press, 1979), pp. 123-53; Marc GIRARD, *Les Psaumes: Analyse structurelle et interprétation*. 1-50 (coll. *Recherches*, new ser. 2; Montreal: Bellarmin; Paris: Les Éditions du Cerf, 1984); Henry V. PARUNAK, *Structural Studies in Ezekiel*; Ph.D. diss. (Harvard University: Cambridge, Mass.; Ann Arbor, Mich.: University Microfilms International, 1978); William L. HOLLADAY, *The Architecture of Jeremiah 1-20* (Lewisburg: Bucknell University Press, 1976).

⁷⁰ See R. MEYNET, *L'évangile selon saint Luc: Analyse rhétorique*, 2 vols. (Paris: Les Éditions du Cerf, 1988). Meynet is the first to attempt analyzing the whole Gospel of Luke from a rhetorical point of view. He proceeds by analysis of segments, sections and sequences and carefully discovers the internal relationships in each of these units.

⁷¹ A twofold parallelism between the Gospels and Acts was first pointed out by H.H. EVANS in a little known work entitled *St. Paul the Author of the Acts of the Apostles and of the Third Gospel*, [n.p.] (1884-86); see W. Ward GASQUE, "A Fruitful Field: Recent Study of the Acts of the Apostles," *Interpretation* 42 (1988), pp. 117-31. Reprinted in *A History of the Interpretation of the Acts of the Apostles* (Peabody, Mass.: Hendrikson, 1989), pp. 345-59. See also Andrew J. MATTILL, Jr., "The Jesus-Paul Parallels and the Purpose of Luke-Acts: H.H. Evans Reconsidered," *Novum Testamentum* 17 (1975), pp. 15-46. A half century earlier, Matthias SCHNECKENBURGER, in *Ueber den Zweck der Apostelgeschichte: Zugleich eine Ergänzung der neueren Commentare* (Bern: Fischer, 1841), has noted the parallelism between Peter and Paul in Acts. Recent important studies of the double parallelism include Charles H. TALBERT, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts* (coll. *Society of Biblical Literature Monograph Series*, 20; Missoula, Mont.: Society of Biblical Literature & Scholars Press, 1974); Walter RADL, *Paulus und Jesus in Lukanischen Doppelwerk: Untersuchungen zu Parallelmotiven im Lukasevangelium und in der Apostelgeschichte* (coll. *Europäische Hochschulschriften. Series 23: Theologie*, vol. 49 (Bern/Frankfurt: Lang, 1975); Gundrun MUHLACK, *Die Parallelen von Lukas-Evangelium und Apostelgeschichte* (coll. *Theologie und Wirklichkeit*, 8; Frankfurt/Bern/Las Vegas: Lang, 1979); see also Leo O'REILLY, "Chiasmic Structures in Acts 1-7," *Proceedings of the Irish Biblical Association* 7 (1983), pp. 87-103; S.M. PRAEDER, "Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelism in Luke-Acts: A History of Reader Response," in K.H. RICHARDS, ed. (coll. *Society of Biblical Literature Seminar 1984 Papers Series*, 23; Chico, Calif.: Scholars Press, 1984), pp. 23-39.

"architectonic," Charles Talbert lists thirty-two parallels in the Gospel and Acts. He mentions that Acts 14,8-11 is parallel to 3,1-10. Even though Talbert concedes that the parallelisms are not perfect, he attributes the irregularities he finds in the patterns to the rules of antiquity.⁷²

Donald Miesner has outlined a chiastic pattern for the first missionary journey with its center-point being the Areopagus address.⁷³ In Section C of his chiasmus, he considers all of chapter fourteen to be parallel with chapter twenty (vv. 1-17) in Section C'.⁷⁴

In a study devoted to the Epistle to the Galatians, John Bligh briefly mentions that a "symmetrical pattern" is found in Acts 13,43-14,22.⁷⁵ Paul's departure for Lystra (Acts 14,6-7) is set in parallel with his departure for Iconium

⁷² "Though the symmetry is often near perfect, it is no surprise to find asymmetrical elements amid the most elaborate architectonic schemes [...] It would seem that while symmetry is dominant in Greek and Roman literature from the arrangement of a whole to the organization of the parts, it was considered poor form to have a too perfect symmetry" (TALBERT, *Literary Patterns*, p. 78). To prove his point Talbert quotes S. E. Basset: "Pure form is never beautiful; it is neither natural nor living. It is the infinite minute variations within the law of form which gives beauty both to nature and to the greatest art" (Samuel E. BASSETT, *The Poetry of Homer* [Berkeley: University of California Press, 1938], p. 141).

⁷³ See "The Missionary Journeys Narrative: Patterns and Implications," in Charles H. TALBERT, ed., *Perspectives on Luke-Acts* (Edinburgh: T. & T. Clark, 1978), pp. 203-209.

⁷⁴ The correspondences appear weak. In chapter 14,1-28, Paul, persecuted at Iconium, cures a cripple and makes a short speech. Paul is stoned and left for dead. He rises and returns to Antioch after appointing elders. In chapter 20,1-17, Paul, plotted against in Greece, has a long speech at Troas as Eutychus falls asleep and falls three stories. Supposedly dead, Paul takes him up alive. Paul decides to return to Jerusalem and convokes the Ephesian elders.

⁷⁵ John Bligh's analysis is based on similarity of content alone. He outlines the pattern, but does not show in what way this pattern gives meaning to the different episodes (see *Galatians: A Discussion of St. Paul's Epistle* [coll. *Householder Commentaries*, 1; London: St. Paul Publications, 1969], p. 14).

(Acts 13,52). The enthusiasm of the crowd following the curing of the lame man parallels that of the Gentiles at Antioch (Acts 13,48-50). Paul's discourse to the Gentiles at Lystra (Acts 14:15-17) echoes his decision to turn to the Gentiles (Acts 13,46-47); the opposition of the Jews stoning Paul at Lystra is a counterpart of the Jewish opposition at Antioch (Acts 13,44-45). This pattern is criticized by some but generally approved by Nelson who studies the function of the first missionary journey in Acts.⁷⁶

However, contrary to Bligh, who sees a symmetrical pattern in some aspects of the episode at Lystra (Acts 14,6-22) and Antioch (Acts 13,43-52), Nelson sets the Lystra episode in parallel with the miraculous involvement in Cyprus (Acts 13,6b-12) related at the beginning of chapter thirteen. He then briefly analyzes the parallel key words and ideas of each section. He also suggests that the Lystra episode (Acts 14,6-20b) is written in a chiasmic structure, the central element being the speech.⁷⁷

3. Ancient rhetoric⁷⁸

Recently, there has been a reawakening in the study of the long-forgotten

⁷⁶ See NELSON, *Paul's First Missionary Journey*, pp. 40-71.

⁷⁷ NELSON, *Paul's First Missionary Journey*, pp. 62-63. This proposition will be developed more fully in chapter two.

⁷⁸ The discipline of rhetoric, as it was understood and taught in antiquity, is that quality of discourse by which a speaker or writer seeks to accomplish his purpose, that is, to persuade his audience. Its basic theoretical concepts were enunciated by Aristotle. It consists of five parts: invention, arrangement, style, memory, and delivery. See ARISTOTLE, *The "Art" of Rhetoric (Ars Rhetorica)*; translated by John H. FREESE (coll. *The Loeb Classical Library*, 193; Cambridge: Harvard University Press; London: William Heinemann, 1926).

art of rhetoric. Some contend that the whole New Testament environment was influenced by the use of Greek rhetoric. Their arguments are based on the historical fact that there was a period of Hellenization which greatly influenced Jewish education. Consequently, elements of Greek rhetoric must be sought in New Testament writings.⁷⁹ This search for literary elements on the final form of the text is also synchronic in approach.

George A. Kennedy analyzes the main speeches in Acts according to the rules of ancient rhetoric.⁸⁰ However, he ignores the speech at Lystra altogether, and his study of the other speeches is brief and lacks demonstration. In a very brief analysis of the missionary discourses, Miguel Rodríguez Ruiz shows that Luke knows and uses the rules of ancient rhetoric concerning the parts of the discourse and the means of argumentation. With the intent of inculturating the Christian message, Luke would have used the rhetorical syllogism or enthymeme in the speech at Lystra.⁸¹

⁷⁹ See James L. KINNEAVY, *Greek Rhetorical Origins of the Christian Faith. An Inquiry* (New York: Oxford University Press, 1987). For example, the use of chiasm in antiquity is studied by John WELCH, ed., *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildesheim: Gerstenberg, 1981); Burton L. MACK, *Rhetoric in the New Testament* (Minneapolis, Minn.: Fortress Press, 1990); George A. KENNEDY, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), pp. 114-40.

⁸⁰ KENNEDY, *New Testament Interpretation*, pp. 114-40.

⁸¹ The syllogism can be explained as follows: The living God, creator of heaven and earth gives proof of his existence and goodness, while the idols, only vain things, do not give any proof of caring for humans. In contrast to the idols, the God Paul preaches cares for humans. Therefore, he is the true God, not the idols (see Miguel RODRÍGUEZ RUIZ, "Hacia una definición del 'discurso misionero': Los discursos misioneros de los Hechos de los Apóstoles a la luz de la retórica antigua," *Estudios bíblicos* 49 (1991) pp. 425-50, especially p. 449).

C. CONCLUSION

The investigation of the research already done on the episode at Lystra shows that there are yet many questions to answer both from a literary and a theological point of view. Our synthesis will focus on: 1) literary problems; and 2) theological problems.

1. Literary problems

a. The healing of the lame man (vv. 8-10)

The healing is traditionally understood to be a miracle story. Most often, it is set in parallel with Peter's healing of the lame man at the Beautiful Gate in chapter three).⁸² The literary connection between the healing and the stoning of Paul has never been demonstrated.

b. The speech (vv. 14,15-17)

The speech at Lystra has been studied mainly from a redaction criticism point of view. It is most often viewed as an insertion which interrupts the flow of the episode relating Paul's and Barnabas's mission to the Gentiles. However, little attention has been paid to the significance of its inclusion in the narrative (healing, manifestation of idolatry, the stoning of Paul).

Since it is commonly believed today that Luke composed the speeches and set them in significant places in his narrative, we assume that he did more than create patchwork. The speech needs to be considered as deriving its meaning

⁸² Susan Praeder shows a connection with Peter's healing of a lame man (see p. 26, note 59).

from the episode in which it is included and as illuminating the whole episode.⁸³

c. The stoning of Paul (v. 19)

Many scholars view the stoning of Paul as a historical event added to the Lystra narrative. Many translations of the Bible reflect this view by ending the episode at Lystra with the speech at verse 18.⁸⁴ Other Bibles end the episode at verse 20.⁸⁵ Boismard-Lamouille underline that the stoning of Paul corresponds to Paul's writing in 2 Tim 3,11.⁸⁶ They further argue that it may be placed at verse 19 to establish a parallel between Paul and Stephen and also

⁸³ When attention is focused on finding the common elements of the speeches, the differences are minimized. However, it is often in the differences that meaning appears. What Robert Tannehill says about Peter's speeches can also be applied to Paul's speeches: "Despite the repeated themes, the speeches differ significantly in emphasis and function. These differences relate to the narrative setting in which each speech is found, and the setting influences the speech more profoundly than is commonly recognized" ("The Function of Peter's Mission Speeches in the Narrative of Acts," *New Testament Studies* 37 (1991), pp. 400-14). A recent study by Simon Légasse, also shows a concern to relate Stephen's discourse to the narrative context (see *Stephanos: Histoire et discours d'Étienne dans les Actes des Apôtres* [coll. *Lectio Divina*, 147; Paris: Les Éditions du Cerf, 1992]).

⁸⁴ See *The Holy Bible. Revised Standard Version*; edited by Harold LINDSELL (Eyre & Spottiswoode, London; Harper & Row, New York, 1964); verse 19 is indicated by the subtitle "Their return to Antioch"; *The Jerusalem Bible*; edited by Alexander JONES (Garden City, N.Y.: Doubleday, 1966); *The New Jerusalem Bible* (Garden City, New York: Doubleday, 1985); verse 19 is indicated by the subtitle "End of mission;" *The New American Bible* (New York: Catholic Book Publishing, 1986); *Novum Testamentum Graece*; edited by Eberhard NESTLE, Erwin NESTLE, Kurt ALAND et al., 26th revised edition (Stuttgart: Deutsche Bibelgesellschaft, 1983).

⁸⁵ See *The New Revised Standard Version with Deuterocanon/Apocrypha*. Imprimatur edition (Nashville, Tenn.: Thomas Nelson, 1989). *La Bible*. Traduction œcuménique; 3d ed. (Paris: les Éditions du Cerf; Pierrefitte, France: Société Biblique Française, 1989). Other versions have eliminated all subtitles in chapter fourteen: see *The Oxford Study Bible. Revised English Bible with the Apocrypha*; edited by M. Jack SUGGS, Katharine DOOB SAKENFELD, and James R. MUELLER (New York: Oxford University Press, 1992); see also *Nova Vulgata*. *Bibliorum Sacrorum editio. Sacros, oecum. concilii Vaticani II ratione habita iussu Pauli PP.VI recognita auctoritate Ioannis Pauli PP.II promulgata*; revised edition (Città Vaticana: Libreria editrice Vaticana, 1986).

⁸⁶ See BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*, vol. 2: *Le sens des récits*, p. 276.

between Paul and Jesus.

The significance of this event, however, is never studied in relationship with the rest of the story (the deification of Barnabas and Paul and the healing of the lame man). It is possible that Luke would have intentionally related the stoning of Paul at the end of this episode. The significance is derived from its place in relation to the rest of the story.

In brief, there appears to be literary connections between the healing of the lame man and the stoning of Paul, as well as between the healing and the speech. These connections need to be demonstrated and studied in depth.

Hopefully, a synchronic literary analysis will show that the whole episode is a unit in itself and will help to draw out the theological significance of the episode. This brief survey of research reveals several theological problems.

2. Theological problems

Writers have noted that Luke uses the Septuagintal style and refers to the worship of the God of the Old Testament in Paul's speech (vv. 15 and 17).⁸⁷ However, they have not paid attention to the newness of content in Paul's preaching. Paul's speech at Lystra is the first instance in the book where evangelization is addressed to the non-Jewish world. The verb *euaggelizasthai* is a key word in the whole passage (vv. 7.15.21). The episode at Lystra marks the transition from an evangelization in a Jewish culture to an evangelization in

⁸⁷ See p. 25, notes 57 and 58.

a pagan world which was steeped in Hellenistic culture. As such, this episode and, in a special way, the speech, represent a "newness" both in the approach and in the themes introduced. This needs to be explored and compared with the preceding chapters, especially chapter three (vv. 1-10) and chapter thirteen (vv. 16-41). The question of the "ignorance" of the pagans, viewed by many as culpable, also needs to be addressed.

The formal similarities between Peter's healing of a cripple at the Beautiful Gate in chapter three (vv. 1-10) has had a considerable influence on the interpretation of the healing of the cripple at Lystra, especially on the understanding of the expression "faith to be saved" (Acts 14,9). Who is the object of this faith? Jesus or the living God? This important theological question as well as the relationship between faith and salvation also need to be considered. The verb "to save," *sōzein*, whether in the active or passive form, refers to a transformation that brings many actors in contact with each other in an organized time and space. The meaning of this expression, therefore, cannot be determined without stating precisely the relationship of the actors who are implicated and the values involved in the action done or received.⁶⁸ The healing of the lame man also raises questions about the origin and function (juridical or symbolic) of miracles in the apostolic mission as well as about relationship between word and sign.

⁶⁸ See Jean DELORME, "Le salut dans les Évangiles synoptiques et les Actes des Apôtres," in Jacques BRIEND and Édouard COTHENET, eds., *Dictionnaire de la Bible: Supplement*, vol. 11, fasc. 62 (Paris: Letouzey & Ané, 1988), col. 585.

This sums up the research to date. An investigation of the many themes interwoven in this episode will lead us to pose the question: what is the main message of the episode at Lystra? The following chapters will reveal the value of the rhetorical and semiotic approaches.

II. DELIMITATION OF THE TEXT

Before beginning this study, it is necessary to set the limits of the text to be analyzed. As was already noted, different ways of dividing the text have been attempted. This is reflected in various Bible translations. The division proposed in this study varies slightly from the traditional ones which all begin at verse 8 and end either at verse 18 or 20.⁸⁹

Any text subjected to analysis must form a semantic microuniverse, that is, it must be set apart from what precedes and follows it.⁹⁰ The first principle used to determine the division of a text is to keep in mind the respective coherence of the two units it separates.⁹¹ A second principle is to follow definite criteria. One has to look for literary elements, such as literary genres (parables, proverbs, oracles), as well as concentric or chiasmic compositions, repetition of words,

⁸⁹ See p. 36, notes 84 and 85.

⁹⁰ The limits of a passage, defined as a detachable unit which can be read as a whole, can only be set by taking into consideration the respective coherence of the two units it separates (see MEYNET, *L'évangile selon saint Luc*, vol. 2, p. 257).

⁹¹ See CALLOUD, "Sur le chemin de Damas (2)," pp. 40-53.

parallelisms, inclusions, and semantic elements, such as changes of scene, indicated by changes in actors, time and space.⁹² These elements of content and form often appear in the same verse, thus supporting a choice of division. When these elements do not present themselves in the same verses, the choice of the elements which seem most significant in determining a division remains a problem.

Verses 1-6, preceding the episode at Lystra, form a unit distinct from the episode at Lystra by both place and content. These verses describe the activity of Paul and Barnabas in the city of Iconium, where they are in contact with both Jews and Gentiles. The general statement of verse 6, "and being aware, they fled to the cities of Lycaonia, Lystran and Derbe and the surrounding region," *synidontes katephugon eis tas poleis tēs Lykaonias Lystran kai Derbēn kai tēn perichōron*, functions as a transition verse since it shows the apostles fleeing from the city of Iconium to the cities of Lystra and Derbe and the surrounding region. The arrival of the apostles in the city of Lystra, implicit in verse 6, becomes explicit with the adverb "and there," *kakei*, in verse 7.⁹³

⁹² Jean-Noël Aletti presents a distinction already made by Hjemslev, and distinguishes literary indices that pertain to the "form of the expression" as literary criteria from indices that pertain to the "form of content" as semantic criteria. Aletti notes that while rhetorical analysis favors literary criteria, and semiotics is more attentive to changes of space, time and actors, they are nonetheless complementary and cannot be easily separated. For instance, the inclusion which is a literary criterion may also indicate the theme of a section (content). See ALETTI, *L'art de raconter Jésus Christ: L'écriture narrative de l'Évangile de Luc* (coll. *Parole de Dieu*; Paris: Éditions du Seuil, 1989), pp. 17-18.

⁹³ Verse 6 mentions that the apostles fled to the cities of Lystra and Derbe and the surrounding region, but it does not indicate their arrival.

In the Lystra episode relating the first mission of Paul and Barnabas to the Gentiles, the most significant criteria for the division of the text appear to be the beginning of activity in a new place, corroborated by an announcement of the theme.⁹⁴

Verse 7 begins a new passage distinct from verses 1-6. Paul and Barnabas are no longer in Iconium, but in the city of Lystra itself. The adverb, "and there," *kakei*, indicates a definite change of space. This division, based on a change of space, is also corroborated by a theme announced in a general statement briefly summarizing the activity which follows in Lystra: "and there, they were preaching the Good News," *kakei euaggelizomenoi ēsan*.

The following verses (vv. 8-20a) describe different aspects of this activity in Lystra: the healing, the preaching, and the stoning of Paul by the Jews. Even though different characters (the lame man, the crowds, the priest, the Jews) are added in the story, they are all part of the apostles' activity in the same city, Lystra.

A change of space in verse 20b indicates a transition to a new section: Paul went on to Derbe with Barnabas, *exēlthen syn tō Barnaba eis Derbēn*. This division is clearly corroborated by an indication of time, *te' epaurion*, "the next day," and sets the end of the story at Lystra at verse 20a. Thus, verse 20b

⁹⁴ The announcement of the theme precedes and prepares the development that follows: "elle renseigne le lecteur ou l'auditeur sur l'itinéraire choisi" (VANHOYE, *La structure littérale de l'Épître aux Hébreux*; revised and augmented [Paris: Desclée, 1976], pp. 36-37).

functions the same way as verse 6, that is, as a transition verse, leading us in and out of an episode.

Verse 21 which follows announces the apostles' activity at Derbe, "after they had preached the Good News," *euaggelizomenoi te tēn polin ekeinēn kai mathēteusantes hikanous*, and made a considerable number of disciples." This introduces a new section in the same way as verse 7 introduced the passage at Lystra.

We could argue that the story of the evangelization of the non-Jews started much earlier in Acts, but we have to remember that one delimitation does not exclude another which could extend the limits of the text and set it in a wider context.⁹⁵ Evidently, the episode at Lystra is part of a wider story (chapters thirteen to fifteen) which narrates the first mission of Paul and Barnabas in Asia Minor. This mission, in turn, belongs to the whole story of the "acts" of the apostles related in the book of Acts. However, for the purposes of this study, limited to the apostles' first evangelization of the non-Jewish world, the text analyzed will be verses 7 to 20a.

III. TEXTUAL OBSERVATIONS

The text of Nestle-Aland's, *Novum Testamentum Graece*, is adopted as it

⁹⁵ See CALLOUD, "Sur le chemin de Damas (2)," pp. 40-53.

stands.⁹⁶ These editors have kept, in the main, the readings of the Alexandrian text and dismissed readings of the Western text as late and secondary.⁹⁷ However, there is increasing support that the Western text which may have been written by Luke himself was largely circulated in the primitive Church and merits as much consideration as the Alexandrian text.⁹⁸ In the hope of arriving at a

⁹⁶ E. NESTLE et al., eds. *Novum Testamentum Graece*. This edition is widely accepted and authoritative. On the advantages and use of this revised edition, see Jean DUPLACY, "Une nouvelle édition critique du Nouveau Testament grec," *Revue théologique de Louvain* 11 (1980), pp. 229-32.

⁹⁷ The Alexandrian text is established mainly on fragments and papyri between the 2d and 6th centuries AD and on manuscripts from the 4th century: the Sinaiticus and uncials A, B and C. The Western text is an alternative version from the 5th or 6th century which describes the group of witnesses of which *Codex Bezae* (= D) is the principal one. However, many scholars are of the opinion that this manuscript could be of the 2d century. *Codex Bezae* is a bilingual manuscript (Greek and Latin). "The strength of the text [...] lies in the support it receives from the versions and patristic quotations previous to the time of Origen" (Albert C. CLARK, *The Acts of the Apostles. A Critical Edition with Introduction and Notes on Selected Passages* (Oxford: Clarendon Press, 1933), p. xvi). In general, the editors of the Alexandrian text have not accepted the readings of the Western text. They qualify the readings of the Western text as "glosses" or "paraphrases." In the few instances where they do accept the Western text as authentic, they do not give the precise rules guiding their choice (see Édouard DELEBECQUE, *Les deux Actes des Apôtres* [coll. *Études bibliques*, new ser. 6; Paris: Librairie Lecoffre, 1986], p. 16). Barbara Aland offers the most thorough study supporting the thesis of a post-Lucan origin for the Western text from the third century (see "Entstehung, Charakter und Herkunft des sog. westlichen Textes untersucht an der Apostelgeschichte," *Ephemerides theologicae lovanienses* 62 (1986), pp. 5-65). For a review, see STRANGE, *The Problem of the Text of Acts*, pp. 32-33. Strange notes that whereas neither the Alexandrian nor the Western group of witnesses always preserve the original text, the United Bible Societies' *Greek New Testament*, 3d edition of 1975 on no occasion, in fact, accepts a distinctively Western reading into its text (*ibid.*, p. 24). He further notes that Metzger's *Textual Commentary* underlines the fact that the decision to reject a Western reading was not unanimous. See Bruce M. METZGER, *A Textual Commentary on the Greek New Testament. A Companion Volume to the United Bible Societies' Greek New Testament* (3d ed.). On Behalf and in Cooperation with the Editorial Committee of the United Bible Societies' *Greek New Testament*, corrected edition, Kurt ALAND et al. (London/New York: United Bible Societies, 1975), pp. 442-43 (Acts 16,9), p. 456 (Acts 17,26), p. 467 (Acts 18,26), p. 472 (Acts 19,20), pp. 475-76 (Acts 20,4), p. 482 (Acts 21,1), p. 490 (Acts 24,6-8). For a good review of the theories concerning the priority and composition of the two texts, see STRANGE, *ibid.*, pp. 1-34.

⁹⁸ This opinion is set forth by Boismard-Lamouille in a major work on the Western text (*Le texte occidental*). In their introduction (p. 5), the authors criticize Nestle-Aland's choice of readings in *Novum Testamentum Graece* and the 3d edition of *The Greek New Testament*, edited

better understanding of the text we draw attention to these variant readings. Sometimes, the Western text may shed light on the Alexandrian text or resolve some difficulty. For this reason, we have included observations concerning the Western text: these can be of interest although we have not adopted them in our

by ALAND et al., as too radical and offer their own hypothesis on the composition of Acts (pp. 3-5). The text would consist of three successive redactions called Act I (A.D. 60-62), Act II (A.D. 80) and Act III (A.D. 90-100). The same authors further develop their theory by paying special attention to the characteristics of the vocabulary and style of the readings of the Western text as well as to the personalities of the authors of the three levels of redaction they identify (see BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*; see also DELEBECQUE, *Les deux Actes des Apôtres*). Delebecque's book, based on the Greek text of *Codex Bezae* as found in Scrivener, Ropes and Clark (however, not reproduced in his book), is dedicated to philological observations made exclusively from the comparison of the Greek text of the two versions. He offers a detailed analysis of the form (vocabulary, hapaxes, grammar, additions, suppressions, changes) and the substance (new details concerning Peter and other secondary actors, Paul, his voyages and mission) of the Western text (the longer version of the text added on the Alexandrian "short" text). His hypothesis is that the Alexandrian text and the Western text of Acts cannot be other than the work of the same author, Luke, who improved the shorter version by his editorial work (DELEBECQUE, *ibid.*, Introduction, pp. 11-23, and Conclusion, pp. 415-17). In the following pages, many of Delebecque's readings, taken exclusively from *Codex Bezae* will be given. However, one has to keep in mind that even though *Codex Bezae* is a major representative of the Western text, it is not always the best guide to the Western readings. "Each Western reading, and each block of readings, should be investigated on its merits" (STRANGE, *The Problem of the Text of Acts*, pp. 37-38; see also pp. 36-38, 158). For a review of Boismard-Lamouille, and Delebecque, see Édouard COTHENET, "Les deux Actes des Apôtres ou Les Actes des deux Apôtres," *Esprit et Vie* 19 (100), (1990), pp. 425-30; see also STRANGE, *The Problem of the Text of Acts*, pp. 28-32, 58-63. However, Strange ignores Boismard-Lamouille's more recent edition (1990) of *Les Actes des deux Apôtres*. Strange questions the assumption that the longer text grew out of the shorter one: "copyists who became aware of both forms of text were faced with a choice between fulness with obscurity or brevity with apparent clarity" (*ibid.*, p. 86). For more on Strange's hypothesis, see p. 47, note 106. Also of this opinion is Matthew BLACK, "The Holy Spirit in the Western Text of Acts," in Eldon J. EPP and Gordon D. FEE, eds., *New Testament Criticism. Its Significance for Exegesis. Essays in Honour of Bruce M. Metzger* (Oxford: Clarendon Press, 1981), pp. 159-70. Max Wilcox also considers the vocabulary and style to be strongly Lucan ("Luke and the Bezan Text of Acts," in Jacob KREMER, ed., *Les Actes des Apôtres. Traditions, rédaction, théologie. Journées bibliques de Louvain, 28e, 1977* (coll. *Bibliotheca ephemeridum theologiarum lovaniensium*, 48; Gembloux: Duculot; Louvain: Leuven University Press, 1979), pp. 447-55; see also Carlo M. MARTINI, "La tradition textuelle des Actes des Apôtres et les tendances de l'Église ancienne," in Jacob KREMER, ed., *Les Actes des Apôtres. Traditions, rédaction, théologie. Journées bibliques de Louvain, 28e, 1977* (coll. *Bibliotheca ephemeridum theologiarum lovaniensium*, 48; Gembloux: Duculot; Louvain: Leuven University Press, 1979), pp. 21-35. Martini also believes the text to be Lucan but ascribes the work to a scribe of the 2d century who used the Lucan style.

translation. At the same time, we believe that a few observations concerning the reasons for maintaining the Alexandrian text as proposed by Aland are justified.⁹⁹

At the end of verse 7, several witnesses of the Western text (D, E and Latin versions (5th to 13th centuries) add *kakei euaggelizomenoi ēsan kai ekinēthē holon to plēthos epi tē didachē*. *Ho de Paulos kai Barnabas dietribon en Lystrois*, "and they were preaching the Good News and the whole multitude was moved by the teaching. But Paul and Barnabas were remaining in Lystra."¹⁰⁰ Nestle-Aland reject this longer version of the Western text. The phrase *anēr adynatos en Lystrois tois posin* in verse 8 presents some difficulty. It seems that the text needs to be rearranged. Witnesses of the Western text (D E h cop⁹⁸) omit *en Lystrois*. In D, it is placed at the end of verse 7, a fact which explains its absence in verse 8. P⁷⁴ S^c A C H L M P and most minuscules rearrange this phrase as follows: *anēr en Lystrois adynatos tois posin*. In spite of the fact that there is little external support for this version (only Sinaiticus* B 1175), Nestle-Aland keep this reading. They follow the principle of "lectio difficilior" which is usually a proof of an earlier reading.¹⁰¹

⁹⁹ See METZGER, *A Textual Commentary*, pp. 421-25.

¹⁰⁰ Delebecque notes that this addition underscores the author's desire to clarify the movement of the apostles. Verse 6 of the short text shows they fled from persecution to Lystra and Derbe and the surrounding region. Finally, they remained in Lystra where the healing of the lame man will turn the tables in their favor. Their stay is confirmed in D in verse 19 (DELEBECQUE, *Les deux Actes des Apôtres*, p. 323).

¹⁰¹ See METZGER, *A Textual Commentary*, p. 422.

Verse 9 presents the following difficulty: some manuscripts (B C P 6 323 1241) give the imperfect tense *ēkouen* while the aorist *ēkousen* is supported by the following witnesses (p⁷⁴ S A D E L and several minuscule manuscripts dating from the 9th to the 15th centuries). The fact that *Codex Bezae* agrees with the uncials S and A justifies this reading.¹⁰² P⁷⁴ is also particularly significant despite the fact that it dates from the seventh century.¹⁰³ Delebecque notes the equivocal meaning of *hos* in the short text. It can refer to Paul or to the lame man. The longer version clarifies the text by adding, after *lalountos*, three words which refer to the lame man, *hyparchōn en phobōⁱ*, "not without fear." This cuts the sentence, removes the *hos* which is replaced by Paulos, twice named in the same verse.¹⁰⁴

In the Western text, the healing is linked to the use of the name of Jesus. Verse 10, *Soi legō en tōⁱ onomati tou kyriou Iēsou Christou, anastēthi epi tous podas sou orthos kai peripatei*, "I tell you in the name of the Lord Jesus Christ, stand up straight on your feet and walk," is assimilated to Peter's words to the lame man at the Beautiful Gate of the temple in chapter three, verse 6, *en tōⁱ onomati Iēsou Christou tou Nazoraïou peripatei*, "in the name of Jesus Christ of

¹⁰² See NESTLE-ALAND, *Novum Testamentum Graece*, p. 49.

¹⁰³ See NESTLE-ALAND, *Novum Testamentum Graece*, p. 51.

¹⁰⁴ See DELEBECQUE, *Les deux Actes des Apôtres*, p. 324. Delebecque notes that the mention of the fear of the lame man in the Western text is an example which shows how Paul's words produce a different effect on those who listen depending on their state of heart: Paul's words produce astonishment in those who have not hardened their heart, fear on those who feel guilty of some fault, and silence when his words are irrefutable (*ibid.*, pp. 232, 368-70).

Nazareth, walk." This appears in the following manuscripts: C D (E), the minuscules dating from the 9th to 13th centuries and sy^p sy^{hmg} co).¹⁰⁵ These additions are late and do not go back to the original Western text. P⁷⁴ S A B M gig vg syr^h bo^{pt} offer the short text. Several western witnesses (D^c it⁵ cop^{G67} syr^{hmg} mae) add *eutheōs parakrēma*, indicating that the cure was instantaneous.¹⁰⁶ The verb *hēlato* in the short text appears as *anēlato* in D.¹⁰⁷

In verse 13, the reading *hoi de hiereis tou ontos Dios pro poleōs...ēthelon*

¹⁰⁵ Delebecque comments that the longer text insists on Paul's words as well as on the name of Jesus as the condition for the miracle (*Les deux Actes des Apôtres*, p. 351).

¹⁰⁶ Delebecque underlines that the adverb indicates the suddenness of the divine action (*Les deux Actes des Apôtres*, p. 408). This phrase appears to be the combination of two alternative elements of the Western text, *eutheōs*, found in 11th-12th century manuscripts and *parakrēma* in 6th century manuscripts (E it⁵⁰). Strange explains the origin of this "redundancy" or "misplacement" in the Western text as the result of the incorporation of marginal or interlined notes which were meant to be separate. Strange believes that a large part of the Western text may have begun in the form of these marginal notes. These interpolations suggest a possible relationship between the author of Acts and the author of the Western annotations on Acts. This brings him to suggest that there was one text, annotated by Luke himself, and the Western text is "the result of an editor's wish to preserve annotated and interlined marginal material, of the sort we might expect in an author's working copy" (*The Problem of the Text of Acts*, p. 186). "Western material is more likely to represent the annotations, and the non-Western text to represent the version on which the annotations were made" (*ibid.*, p. 166; and also pp. 159-60, 163-64, 166, 173-76, 185-86). Strange concludes his study by affirming that the text of Acts suffered the fate of posthumous publication, common in antiquity; two second-century editors are responsible for the remarkable divergence in the textual tradition of Acts: "The uncertain state of the draft copy from which its editors worked has given rise to the two great textual traditions present in our witnesses, both of which have Lucan traits, but neither of which is Lucan in all its readings" (*ibid.*, p. 189).

¹⁰⁷ Delebecque notes that the verb *anēlato*, "bondit" is more suitable than *hēlato*, "se leva d'un bond," to describe a man incapable of standing on his feet and to whom Paul has just said: "Stand up straight on your feet." See DELEBECQUE, *Les deux Actes des Apôtres*, p. 283. It is difficult here to see Delebecque's distinction. Zerwick-Grosvenor translate this verb as "to leap or to leap up" (Maximilian ZERWICK, *A Grammatical Analysis of the Greek New Testament*; unabridged, translated, revised and adapted by Mary GROSVENOR, in collaboration with the author [Rome: Pontifical Biblical Institute Press, 1981], p. 397). Liddell-Scott give the meaning of *hallomai* as "spring, or leap," and *anallomai* as "leap up" (Henry G. LIDDELL and Robert SCOTT, comps., *A Greek-English Lexicon*, 9th ed. revised and augmented).

epithyein, "but the priests of the local Zeus-before-the-city," found in the Latin version of *Codex Bezae* suggests that there was more than one priest. Kirsopp Lake and Henry Cadbury explain that this Latin version was "either original or represents a correction based on exact knowledge of the probable situation."¹⁰⁸ However, this Latin version, with a few other Latin versions of late dating, are the only witnesses of this reading. *Codex Bezae* stands alone in the reading of *epithyein* instead of *thyein*.¹⁰⁹

The expression *hoi apostoloi* in verse 14 is a problem in some manuscripts. The Western text (D gig h syr^p) omits *hoi apostoloi* while the main witnesses (p⁷⁴ Sinaiticus, first corrector, C E M) retain it. Johannes Weiss believes the omission may have been deliberate in some manuscripts because offense was taken at the extension of the title to Barnabas, who, moreover, is mentioned here before Paul.¹¹⁰ Delebecque suggests that the expression has become useless since the "apostles" Paul and Barnabas have already been mentioned in 13,2 and 14,4;

¹⁰⁸ Kirsopp LAKE and Henry J. CADBURY, Part 1: *The Acts of the Apostles*, vol. 4: *English Translation and Commentary*, in Frederick J. FOAKES-JACKSON and Kirsopp LAKE, eds., *The Beginnings of Christianity* (London: Macmillan, 1920-33), p. 165.

¹⁰⁹ George D. Kilpatrick sees the preposition *epi* as indicating something "on the side" or illicit ("Epithuein... In the Greek Bible," *Zeitschrift für die neutestamentliche Wissenschaft* 74 (1983), pp. 151-53). Delebecque gives it the meaning of an offering made "upon" them. The addition in D of the word *autois*, "having brought the oxen to them," completes the idea contained in the preposition *epi* which is added to the verb *thyein* (*Les deux Actes des Apôtres*, pp. 283, 321).

¹¹⁰ See Johannes WEISS, *Der Codex D in der Apostelgeschichte textkritische Untersuchung* (Leipzig [n.p.], 1897), p. 78.

he further adds that the Church has always considered Barnabas as an apostle.¹¹¹ There is also a change in the number of persons in the use of the participle in the Western text which reads *akousas* in the singular form instead of *akousantes* in the plural. Delebecque argues that the singular form refers to Barnabas alone probably because, in the eyes of the Lycaonians, he appeared to be in charge of the situation since they take him to be Zeus. However, it appears more likely that the change was made to make the participle *akousantes* agree with the following verb *exēpedēsan* which is plural.

Delebecque notes a minor correction in verses 14-15a in *Codex Bezae*: the verb *legontes*, "saying" is replaced by the more expressive verb *phōnountes* "crying out."¹¹²

Delebecque notes that by changing *hymas* to a dative and adding *ton Theon*, the author of *Codex Bezae* can change the final infinitive *epistrephein*, "to turn to" to the final *hopōs epistrepsēte*. This change renders the phrase in smoother Greek.¹¹³

In verse 18, the reading of *mogis* "toil" (D 1175 *mae*(gr) *Sah*(gr) *Boh*(gr)) seems to be an error of the copyist. The word *molis*, "scarcely," or "hardly" is favored. The addition of *alla poreuesthai hekaston eis ta idia*, "but to go each to

¹¹¹ DELEBECQUE, *Les deux Actes des Apôtres*, p. 241.

¹¹² Delebecque argues that the change was made because the missionaries really needed help (*Les deux Actes des Apôtres*, p. 258).

¹¹³ *Les deux Actes des Apôtres*, p. 217.

his own home," in the Western text (C and late 9th to 14th century manuscripts) indicates that scholars find the conclusion of the ordinary text to be inadequate.

The short text of verse 19, *peisantes tous ochlous*, indicates that the Jews persuaded the crowds at Lystra. *Codex Bezae* has *episeisantes*, which appears much more forceful. Here, Delebecque argues that the author of *Codex Bezae* remembers Homer where the verb has the meaning of "to shake" and also Euripides, *Oreste* 613, where the same expression is followed by an allusion to punishment by stoning.¹¹⁴

Manuscripts and subsequent scholars have problems with the imperfect form of the verb *syrō*, *esyron*, in verse 19.¹¹⁵ The verb *esyron* is found in S A B C H P 61, other versions and catenae¹¹⁶ and represents a reading earlier than

¹¹⁴ *Les deux Actes des Apôtres*, p. 258.

¹¹⁵ See Friedrich BLASS and Albert DEBRUNNER, *A Greek Grammar of the New Testament and Other Early Christian Literature: A Translation and Revision of the Ninth-Tenth Edition Incorporating Supplementary Roles of Albert DEBRUNNER*, by Robert W. FUNK (Chicago: University of Chicago Press, 1961), #327. In the 1961 edition, they propose that the text be amended to the aorist *esyran*: "for otherwise the completion of action, which certainly took place, would nowhere be indicated." However, in the new revised German edition, this comment is not found. Completion, it is said, is indirectly expressed by *eisēlthen eis tēn polin* (see *Grammatik des neutestamentlichen Griechisch*; 17th ed. revised by Friedrich REHKOPF [Göttingen: Vandenhoeck & Ruprecht, 1990], #327).

¹¹⁶ This earlier reading is taken by Hermann F. von Soden and Constantin De Tischendorf (see F. VON SODEN, ed., *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, vol. 2: *Text und Apparat*; special edition of the 2d part of the entire work (Göttingen: Vandenhoeck & Ruprecht, 1913)). See also DE TISCHENDORF, *Novum Testamentum Graece*. Ad antiquissimos testes denuo recensuit delectuque critico ac prolegomenis instruxit, 8th ed., vol. 2 (Leipzig: H. Mendelssohn, 1872). Nestle-Aland (*Novum Testamentum Graece*) do not list the variant readings of *esyran*. Von Soden lists D (6th century), E (6th century), L (9th century) and later Caesarean and Koine manuscripts of the 10th to 13th centuries and Chrysostom as supporting the reading of *esyran*. Both, however, keep the earlier reading *esyron* of manuscripts dating from the 4th to 9th centuries in their text.

esyran.

The Western text softens the abrupt transition to a new scene in verse 19 by expanding as follows:

diatribontōn de autōn kai didaskontōn epēlthon tines Ioudaioi apo Ikoniou kai Antiocheias kai dialegomenōn autōn parrēsia¹ epeisan tous ochlous apostēnai ap' autōn legontes hoti ouden alēthes legousin, alla panta pseudontai. Kai episeisantes tous ochlous ("But while they were staying there and teaching, certain Jews came from Iconium and Antioch, and openly disputed; these persuaded the multitudes to withdraw from them, saying that they were not telling the truth at all, but were liars at every point. And having incited the multitudes...").¹¹⁷

There is a change of case in verse 20. The short text has *kyklōsantōn tōn mathetōn auton*, "having surrounded him, the disciples." In the Western text, the accusative *auton* is replaced by the genitive *autou*, which is rendered by "his disciples." Delebecque argues that this change of case shows that Paul had disciples and that these surrounded him.¹¹⁸ He also adds that the Western text's addition of the name of the city Lystra, between the article *tēn* and the noun *polin*, *tēn Lystran polin* (in the city), clarifies the movement in verse 20.¹¹⁹

In concluding this textual analysis, it is our opinion that none of the variant readings carry enough weight to modify our choice of the Alexandrian text.

¹¹⁷ See METZGER, *A Textual Commentary*, pp. 424-25. Delebecque finds the addition of the last verses *kai dialegoumenōn autōn parrēsiai* doubtful and has not deemed it necessary to include them (*Les deux Actes des Apôtres*, p. 363).

¹¹⁸ *Les deux Actes des Apôtres*, pp. 318, 357.

¹¹⁹ *Les deux Actes des Apôtres*, p. 338.

However, we often sympathize with the copyists who experienced difficulties in seeing a connection between various events. For example, their need to explain the sudden arrival of the Jews in Lystra in verse 19 poses a problem. Their effort to resolve these difficulties shows that the text is often ambiguous, leaving some gaps.

While we choose to maintain the Alexandrian text, Delebecque's observations may be kept in mind, especially for verses that are ambiguous. A synchronic approach of the text may help us to fill these gaps and even see the connections and coherence of the text.

IV. LITERAL AND LITERARY TRANSLATIONS (Acts 14,7-20a)

In the following section, we will offer two translations of vv. 7-20a.¹²⁰ The first is a literal translation which wants to reflect the Greek text faithfully without being interlinear.¹²¹ When deemed necessary, this literal translation is used in the following chapters and is indicated by quotation marks. The second translation is a literary one: the recently approved translation of *The New Revised Standard Version*.¹²² It is offered to the reader who may wish to refer to a standard version for comparison.

¹²⁰ The Greek text of Nestle-Aland's *Novum Testamentum Graece* is found in Appendix.

¹²¹ The main verbs are translated in the tenses and moods in which they appear in the Greek text. The literal meaning of the words has been kept. Possessive forms have been translated to English possessive forms (for example, *mētros autou* = his mother's womb). However, the order of words has been rearranged so that the translation may not be cumbersome. Punctuation has been added where necessary to clarify the meaning. To reflect the Greek text more closely, present and aorist participles are translated in verbal (present or past) or adjectival "ing" forms. For example, the present participle *didous* (v. 17) = giving, *zōnta* (v. 15) = a living (adjective); the aorist (past) participle *idontes* (v. 11) = having seen; the perfect participle *parō' chēmenais* (v. 16) = being in a state of having passed, which indicates completed action. The "broad distinction between the present and aorist participles is that the pres. part. describes an action thought of as contemporaneous with the action of the main verb, while the aor. part. describes an action which precedes that of the main verb [...] The actual time to which the participle refers, past, present, or future, is governed by the main verb of the sentence" (Eric JAY, *New Testament Greek: An Introductory Grammar* [London: SPCK, 1958], p. 165-66). This general rule should be kept in mind and needs to be reflected in a more literary translation (see corresponding *New Revised Standard Version* translation).

¹²² All biblical quotes, other than verses 7-20a, are taken from this version.

A. LITERAL TRANSLATION¹²³

We follow the Greek text of Nestle-Aland's *Novum Testamentum Graece* for the translation.

- 14:7 And there, they were preaching the Good News.
- 14:8 And a certain man, in Lystra, incapable in the feet, was sitting, lame from his mother's womb, who never walked.
- 14:9 This man heard Paul speaking who having looked intently at him and having seen that he has faith to be healed/saved (see note 123)
- 14:10 said in a loud voice: "Stand up on your feet straight!" and he sprang up and he was walking.

B. LITERARY TRANSLATION

From *The New Revised Standard Version*.

- 14:7 and there they continued proclaiming the good news.
- 14:8 In Lystra there was a man sitting who could not use his feet and had never walked, for he had been crippled from birth.
- 14:9 He listened to Paul as he was speaking. And Paul, looking at him intently and seeing that he had faith to be healed,
- 14:10 said in a loud voice, "Stand upright on your feet." And the man sprang up and began to walk.

¹²³ Verse 9 is translated by *The New American Bible* and *The New Revised Standard Version* "faith to be healed" whereas *The Jerusalem Bible* translates "faith to be cured." See BLASS-DEBRUNNER-FUNK, *A Greek Grammar of the New Testament*, #400,4. They take the verb in a final or consecutive sense. See also ZERWICK, *Biblical Greek*; adapted from the 14th Latin edition by Joseph SMITH (Rome: Biblical Institute Press, 1963), #384. Zerwick also sees it as a consecutive infinitive and translates "faith such as to be cured." To be interpreted as consecutive or final infinitive, see Nigel TURNER, *Syntax*, vol. 3 in James H. MOULTON, *A Grammar of New Testament Greek*, 4 vols. (1908-76); (Edinburgh: T. & T. Clark, 1963), #2.ii, p. 141. Contra: Delebecque who translates that expression as "foi du salut," arguing that *toi sōthēnai* is a passive verbal noun in the genitive. The genitive form of this verbal noun qualifying *pistis* is "un infinitif substantivé au génitif complément de *pistis*." However, his argument is weak. He gives no grammatical reference in support of his position other than the fact that in other places in Luke (Luke 7:50; 8:12; 17:19; 18:42, and Acts 16:30-31), the notions of faith and salvation are associated (see *Les Actes des Apôtres* p. 70).

- 14:11 But the crowds, having seen what Paul did, raised their voice in Lycaonian saying: "The gods being similar to humans came down to us."
- 14:12 They were calling Barnabas Zeus and Paul Hermes, because he was the leader of the word.
- 14:13 And the priest of the Zeus being in front of the city, having brought bulls and garlands to the gates, with the crowds was wanting to sacrifice.
- 14:14 But having heard, the apostles Barnabas and Paul, having torn their clothes, rushed out into the crowd shouting
- 14:15 and saying: "Men, what things are you doing? Also we are human beings having similar feelings to you preaching you the Good News to turn from these vain things to the living God who made the heaven and the earth and the sea and all the things in them;
- 14:16 who in the generations having passed allowed all the nations to go in their ways;
- 14:11 When the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!"
- 14:12 Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker.
- 14:13 The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates; he and the crowds wanted to offer sacrifice.
- 14:14 When the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd shouting,
- 14:15 "Friends, why are you doing this? We are mortals just like you, and we bring you good news, that you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all that is in them.
- 14:16 In past generations he allowed all the nations to follow their own ways;

- 14:17 and yet, he left himself not without a witness, doing good, from heaven giving rains and fruitful times to you, filling your hearts with food and glad-ness."
- 14:18 And these things saying, they scarcely restrained the crowds not to sacrifice to them.
- 14:19 And Jews arrived from Antioch and Iconium and having persuaded the crowds and having stoned Paul, they were dragging Paul out of the city, believing him to have died.
- 14:20a But the disciples having surrounded him, having gotten up, he went into the city;
- 14:17 yet he has not left himself without a witness in doing good — giving you rains from heaven and fruitful seasons, and filling you with food and your hearts with joy."
- 14:18 Even with these words, they scarcely restrained the crowds from offering sacrifice to them.
- 14:19 But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was dead.
- 14:20a But when the disciples surrounded him, he got up and went into the city;

CHAPTER TWO

A RHETORICAL ANALYSIS

I. INTRODUCTION

This chapter is based on the principles of rhetorical analysis as they are proposed mainly by Roland Meynet, Albert Vanhoye and Marc Girard. However, in our analytical part of the study, we shall use only the methodology developed by Roland Meynet in his recent books, *L'Évangile selon Saint Luc* (1988) and *L'analyse rhétorique* (1989).¹

In the first part of this chapter, we shall address the purpose of rhetorical analysis. Then, we shall briefly discuss the general principles which are the basis of this analysis. This will be followed by a brief presentation of the levels of organization of the text. General principles for the interpretation of the data will then be given before we proceed to the detailed description of the rhetorical units.

The second part of this chapter is the formal, detailed analysis of the text, divided into its parts and subparts. In a first section, the rhetorical units will be described in detail. This analysis will follow three steps. The first step will present

¹ Albert VANHOYE, *La structure littéraire de l'Épître aux Hébreux*; revised and augmented (Paris: Desclée, 1976); A. VANHOYE, *Struttura e teologia nell' Epistola agli Ebrei*, ad uso degli studenti (Rome: Editrice Pontificio Istituto Biblico, 1987); Marc GIRARD, *Les Psaumes: Analyse structurelle et interprétation*. 1-50 (coll. *Recherches*, new ser. 2; Montreal: Bellarmin; Paris: Les Éditions du Cerf, 1984), especially the Introduction, pp. 1-51; Roland MEYNET, *L'évangile selon saint Luc: Analyse rhétorique*, 2 vols. (Paris: Les Éditions du Cerf, 1988); R. MEYNET, *L'analyse rhétorique: Une nouvelle méthode pour comprendre les textes bibliques* (Paris: Les Éditions du Cerf, 1989). Although published later, this book is really the background and introduction to Meynet's *L'évangile selon saint Luc*.

the structure of each part; the second one will describe the composition of each part; the third step will follow with a first interpretation of each unit.

The structure of the entire unit appears to be different from the sum of the individual parts. Thus, in a second section, the passage will be studied from the perspective of the greater unit. A structure of the whole passage as it shows up in this broader view will be given, followed by an interpretation of the whole passage. In conclusion, the question of the coherence of the text will be addressed, and a synthesis of the main results of the analysis will be offered.

A. PURPOSE OF A RHETORICAL ANALYSIS

Rhetorical analysis seeks to arrive at an understanding of the text through the study of the structure of the text, starting with the smaller units of the text (lexemes and morphemes)² and proceeding to larger units (phrases and discourses).³ Meynet's method, which we will follow, proposes to study the text at five levels: lexical, morphological, syntactic, rhythm and discourse.⁴ The identification of these different levels of the text will help to establish the rhetorical

² Lexemes are the words as they appear in the dictionary; morphemes are the smallest meaningful units, such as conjunctions, prepositions, pronouns, articles (see MEYNET, *L'analyse rhétorique*, p. 327).

³ Phrases are analyzed at the syntactic level and at the rhythm level.

⁴ See *L'analyse rhétorique*, pp. 178-96.

units. However, establishing the structure is only a first step of the analysis. The ultimate goal of the exegesis is the interpretation of the text.

B. GENERAL PRINCIPLES

When we attempt to study any structure, Vanhoye proposes we should keep in mind four main criteria: 1) total respect of the text; 2) respect of the relationship of form with content; 3) use of multiple criteria; and 4) rigor in the use of criteria.⁵

1. Total respect of the text

Total respect means that the text is examined as it stands in its final form. This implies that precedence is given to observations regarding the formal organization of the text. Attention is directed to the verbal clues which offer indices of similarities, oppositions, repetitions, parallelisms. The observation of these elements as well as the syntax of the sentences help to identify the general organization of the text and contribute to establish its structure.

2. Respect of the relationship of form with content

Form cannot be separated from content. It supports it and, for example, in the

⁵ See *Struttura e teologia*, p. 4. Vanhoye's criteria are complemented by Meynet's remarks in *L'évangile selon saint Luc*, pp. 255-57.

case of the use of parallelism, it reinforces the ideas put forth.

The description of the text will show how its formal structure is closely related to its content; in fact, the identification of the structure will help to draw out the content of the text.

The analysis does not begin by looking for concepts, but in the end, these concepts appear much more clearly than in a first reading of the text. The structure thus supports the concepts and reinforces them.

3. Use of multiple criteria

An analysis of structure based only on one criterion is liable to be inaccurate while an analysis based on several criteria should provide more reliable results.

In rhetorical analysis, structural elements such as the inclusion, the repetition of words or expressions (identical, synonymous or opposite), characteristic words, the use of parallelisms, concentric structures, the passage from narrative style to discourse, all help to identify the structure.

However, not only does the accumulation of elements become important, but so does their value in establishing the structure of the text. The hierarchy in the elements can be established by identifying their function in the text. For example, one has to ask whether the lexemes or syntagms stand as initial or final terms marking the end of a symmetrical unit and not as extreme terms setting the limits of the textual unit, or whether the median terms act as hook words linking one

part of the structure to another.⁶ Particularly significant are the inclusion and the parallelisms. These two literary criteria strongly indicate the presence of a structure. Other verbal clues, such as repetitions, often serve to reenforce the main ideas expressed, but do not necessarily indicate the structure of the text.

It becomes clear that using only one type of element (e.g. the inclusion) is insufficient and can easily lead to error. However, when several elements are used, one series serves to control the conclusions and correct the possible errors of interpretation.

4. Rigor in the use of criteria

The use of several literary criteria is not sufficient in itself. These criteria should be observed at the different levels of composition of the text. Everything about the text cannot be said at once. It is important to analyze each level of the text rigorously and systematically in order to draw out all of the possible elements at each level of composition; these elements can contribute to establish the structure of the text. Only in this way will the analysis be exhaustive and rigorous.

⁶ Initial terms are identical or similar syntagms which indicate the beginning of a symmetrical unit. Final terms are identical or similar syntagms which indicate the end of a symmetrical unit. Extreme terms are identical or similar syntagms which indicate the extremities of a textual unit. Median terms are identical or similar syntagms which indicate the end of a textual unit and the beginning of another which is symmetrical (see MEYNET, *L'analyse rhétorique*, pp. 329-30).

C. ORGANIZATION OF THE TEXT

In his chapter on methodology, Meynet points out that there are five different levels of organization of the linguistic elements: the lexical, morphological, syntactic, rhythm, and discourse levels.⁷ The following section will first discuss the levels of organization and then present the different levels of the rhetorical units.

1. Levels of organization of the text

At the lexical level, one searches for the repetition of identical or opposite words in the text. These verbal clues offer a first level of structure of the text.

The second one is the morphological level. At this level, one searches for identical or opposite "linking words" such as prepositions, conjunctions, pronouns or verbal modalities.

The third is the syntactic level. At this level, one looks for symmetry in sentence construction, either parallelism within the same sentence, or parallelism between two sentences or two rhetorical units. For example, two syntagms (or members) can have an identical syntactic structure, whether or not this structure is composed of identical lexemes and morphemes.⁸ Often, some of the identical or opposite lexemes and morphemes have a special function at the syntactic level when they appear in a symmetrical arrangement. This symmetry helps to identify

⁷ See *L'analyse rhétorique*, pp. 178-96.

⁸ MEYNET, *L'analyse rhétorique*, p. 185.

the general structure of the text.⁹

The fourth is the rhythm level. Although it is sometimes more difficult to assess the rhythm in prose than in poetry, there can exist a certain "quantitative" symmetry.¹⁰ For example, a relationship between two members of a segment or between two segments can appear to be rhythmic. Thus, sentences are not only parallel in structure, but by their symmetrical arrangement they can also give a definite rhythm or balance to the sentence. This rhythm, of course, becomes more evident in the oral reading of the text.

The fifth one is the discourse level. At this level, the changes of literary genre or style of writing are examined. The text is naturally divided by these changes in genre or style. These changes are often marked by identical extreme terms thus forming an inclusion. Roland Meynet points out that two rhetorical units can be identical if they share one or many characteristics belonging to the discourse as, for example, alternate sentences of "narrative" and "dialogue."¹¹

The identification of words at these five different levels, lexical, morphological, syntactic, rhythm and discourse offers an opportunity to look at the whole text from different points of view. It also makes the rhetorical analysis complete and

⁹ MEYNET, *L'analyse rhétorique*, pp. 184-85.

¹⁰ MEYNET, *L'analyse rhétorique*, p. 187.

¹¹ *L'analyse rhétorique*, p. 188.

exhaustive.¹²

2. Rhetorical units

Having completed the analysis of the different levels of the organization, it is then necessary to examine how the text is structured in separate literary "rhetorical" units. For the purposes of this analysis, Meynet has developed a nomenclature that defines each of the rhetorical units, from the largest to the smallest. According to this system, an entire book is divided into "sections" which are then divided into "sequences." Each sequence is composed of one or many "passages," which, in turn, are composed of one or many "parts." Parts, in turn, are divided into one or many "morceaux"¹³ that are then divided into one or many "segments," each segment being composed of one or many members (syntagms). Finally, each member is divided into terms (lexemes), the smallest of the rhetorical units. The identification of each of these rhetorical units helps to define the structure of the text.

D. INTERPRETATION OF THE TEXT

The rhetorical structure does not automatically yield the interpretation of the text. The identification of the different levels (lexical, morphological, syntactic,

¹² MEYNET, *L'analyse rhétorique*, p. 196.

¹³ See *L'évangile selon saint Luc*, pp. 12-13. The word "morceau" is difficult to translate. In this study, it is translated by "section," although Meynet uses the term for a subdivision of the book.

rhythm and discourse) of composition of the text which led to the description of the composition of the rhetorical units is only a first step towards interpretation. The results of this formal analysis have to be systematized and interpreted according to the language and logic of the interpreter's own cultural world. The task of discovering the relationships of similarity or of opposition, already begun in the formal analysis, has to be carried further.

The interpretation consists in explaining the effects of meaning, which are not always obvious in a first reading. These effects are produced by the relationships between the elements in the construction of the text. This task is an operation of appropriation which, even though marked by subjectivity, will nonetheless be grounded in the objective data of the previous formal analysis.¹⁴ Two types of literary techniques, parallelisms and concentric structures, are particularly useful in identifying the structural elements of the text which are the primary bearers of meaning.

1. Parallel structures

In biblical language the use of parallelism is quite common.¹⁵ The authors of

¹⁴ See MEYNET, *L'analyse rhétorique*, pp. 305-307. Paul Ricoeur gives two concepts of meaning which can be applied to a text: explanation and interpretation. The two do not exclude each other; on the contrary, they are complementary: "De quel usage, en effet, pourrait être une explication qui ne préparerait pas une interprétation, c'est-à-dire une nouvelle manière de voir les choses sous l'égide du texte? Inversement, quelle valeur pourrait avoir une interprétation qui n'aurait pas fait le patient détour par la sémantique profonde que seule une sérieuse explication structurale peut dégager?" (Paul RICOEUR, "Signe et sens," *Encyclopaedia Universalis* 14 (1968-75), p. 1014).

¹⁵ See MEYNET, *L'analyse rhétorique*, *passim* for examples throughout the Bible.

the ancient world expressed their ideas in terms of opposition or similarity. The identification of the synonymous or antithetical terms or expressions are often helpful in identifying the content or main points to be made. However, not only do these figures need to be identified, but they must then be interpreted. This task is not always easy. As a general principle of interpretation, Meynet suggests that when the formal analysis shows that two units are in relationship with each other in a synonymous manner, one should look for the differences. If, on the contrary, two units appear in a relationship of opposition, one should identify in what way they are similar.¹⁶

2. Concentric structures

Not only are ideas expressed in antithetic or synonymous parallelisms, but sometimes, these parallelisms are expressed in a more complex fashion which, depending on the authors consulted, is called a parallel, chiasmic or concentric structure.¹⁷ This literary technique of ancient writing consists in setting up parallel ideas in a circular pattern so that the first idea expressed corresponds with the last, the second with the penultimate one, and so on, sometimes leaving

¹⁶ See *L'analyse rhétorique*, pp. 306-307.

¹⁷ Vanhoye speaks of parallel symmetry or structure when the corresponding elements are placed in the same order: A-B,...A'-B',...and of concentric symmetry or structure when they are organized around a centre: A-B-C-B-A' (*La structure littéraire de l'Épître aux Hébreux*, p. 62). Jean-Noël Aletti calls "chiasmic," the structure that is completely parallel: A-B-C-C'-B'-A', and "concentric," the parallel structure with one central element as in A-B-A' (*Comment Dieu est-il juste?: Clefs pour interpréter l'Épître aux Romains* [Paris: Éditions du Seuil, 1991]). For a model of concentric composition A-B-A', see *ibid.*, pp. 144-45; for a model of a chiasmic composition A-B-C-C'-B'-A', see p. 162). In this study, we will adopt Vanhoye's terminology.

one main idea at the centre of the structure in a way that displays the pattern of A-B-C-D-C'-B'-A'.

As early as 1752, Bengel had discovered the usefulness of identifying parallelisms and chiasmic structures for interpretation.¹⁸ Since then, many authors have demonstrated that, in a concentric structure, the point of interest lies in the centre, which is compared to the "keystone" of an archway,¹⁹ or the core of the text.²⁰ For Nils Lund, the centre of the concentric structure always indicates a shift or a turning point.²¹

More recent studies propose criteria to determine where the accent lies in a

¹⁸ "La connaissance de cette figure est de la plus grande importance pour percevoir la beauté du discours et en remarquer la vigueur, pour comprendre le sens vrai et plein, pour mettre en lumière la structure véritable et bien proportionnée du texte sacré" (Johann A. BENDEL, *New Testament Word Studies*; translated by Charlton T. LEWISS and Marvin R. VINCENT [Grand Rapids, Mich.: Kregel Publications, 1971], p. 1144, as quoted and translated by MEYNET, in *L'Évangile selon saint Luc*, p. 261).

¹⁹ According to Meynet (*L'analyse rhétorique*, p. 129, note 96), the Englishman, Thomas Boys, is the first to compare the centre of a text to the keystone of the crown of an arch (the only stone that is unique and does not have its parallel in the construction, the one by which the whole structure holds together (Thomas BOYS, *A Key to the Book of the Psalms* [London: Seeley, 1825], p. 123); see also *Tactita Sacra: An Attempt to Develop, and to Exhibit to the Eye by Tabular Arrangements, a General Rule of Composition Prevailing in the Holy Scriptures* (London: T. Hamilton, 1824). These manuscripts, unavailable to us, were found by Meynet at the Bodleian Library in Oxford (*L'analyse rhétorique*, p. 19, note 23). Girard believes that the centre of the pattern "à pointe émergente" A-B-C-B'-A' carries the main idea (*Les Psaumes*, p. 45).

²⁰ John FORBES, *Analytical Commentary on the Epistle to the Romans Tracing the Train of Thought by the Aid of Parallelism* (Edinburgh: T. & T. Clark, 1868), p. 82, as quoted by Meynet in *L'analyse rhétorique*, p. 129. This work, unavailable to us, was found by Meynet at the Bodleian Library, in Oxford.

²¹ *Chiasmus in the New Testament: A Study in Formgeschichte* (Chapel Hill: The University of North Carolina Press, 1942), pp. 40-41.

concentric structure.²² First, one has to ask whether the accent is on the central part or on the final part emphasized by the parallelism. Second, attention must be given to the repetitions or accumulations of vocabulary. These repetitions, whether at the centre or at the periphery of the text, usually indicate the part of the text which is to be emphasized. If the centre of the concentric structure is of primary importance, the parts which stand at the extremities, although related in some way to the central part, are usually of secondary importance. As a general rule of interpretation, Girard states that the centre or pivot carries the dominant idea, while the subdominant idea appears in the exterior dyad.²³

The discovery of the relationship between the parts of the concentric structure can lead to new rapprochements, thus enriching the interpretation of the text. The parts are shown to be integrated into a whole while, at the same time, they convey new effects of meaning.²⁴ Thus, the total meaning of the entire concentric structure will be more than the sum of its parts.²⁵

²² See J.-N. ALETTI and Jacques TRUBLET, *Approche poétique et théologique des psaumes: Analyse et méthodes* (Paris: Les Éditions du Cerf, 1983), pp. 108-109.

²³ GIRARD, *Les Psaumes*, p. 46. A dyad is "two units treated as one" (*Webster's Third New International Dictionary of the English Language*).

²⁴ "... les relations relevées entre les passages d'une même séquence permettront des rapprochements nouveaux et un enrichissement de l'interprétation. Les effets de sens manifestés par l'articulation d'une série de passages dans une construction qui les dépasse, ne seront pas seulement la somme des effets de sens de chaque passage: d'une part ils les intégreront dans un ensemble où chacun trouvera sa place et d'autre part de nouveaux effets de sens seront le fruit des symétries d'ensemble" (MEYNET, *L'évangile selon saint Luc*, p. 264).

²⁵ On the importance of considering the relationship of the whole to its parts, see Maurice BOUTIN, "Le texte biblique et la question du sens," *Laval théologique et philosophique* 36 (1980), pp. 162-64.

II. ANALYSIS

Having established the general principles which form the basis of the rhetorical analysis, it is time to proceed to the analysis of the text. First, the rhetorical units will be described in detail in three steps: structure, composition and interpretation. Then, the passage will be studied in its entirety, and general conclusions will be drawn.

A. DESCRIPTION OF THE RHETORICAL UNITS

The text of the episode at Lystra (vv. 7-20a) is introduced by a general statement in verse 7 and followed by the mention of the departure of Paul and Barnabas from Lystra in verse 20b; the verses in between (vv. 8-20a) appear in three main parts.

1. The theme announced (v. 7)

The general statement, "and there, they were preaching the Good News," *kakei euaggelizomenoi ēsan*, announces the activity of the apostles at Lystra, Derbe and the surrounding region. This statement introduces the story at Lystra by placing it from the onset in a religious setting. The verb *euaggelizasthai*, which is used frequently by Luke and usually translated by "proclaiming or preaching the Good News," has a religious connotation.²⁶ However, the content of that

²⁶ The verb *euaggelizasthai* is a common Lukan word. It appears ten times in the Gospel of Luke and fifteen times in Acts. It occurs only once in Matt 11,5, and is not found at all in Mark, John's Gospel and Epistles (see *euaggelizomai*, in Gerhard KITTEL and Gerhard FRIEDRICH

expression in this episode needs to be determined by its immediate context.

2. The parts

Part One (vv. 8-10) relates the healing of a lame man; Part Two (vv. 11-18) narrates the misunderstanding created by the healing and the effort to rectify the confusion;²⁷ and Part Three (vv. 19-20a) relates the stoning of Paul by the Jews. Each of these parts is subdivided into sections. Part One (vv. 8-10) is a concentric structure A-B-A'; Part Two (vv. 11-18) is a parallel structure A-B-C-A'-B'-C'; Part Three (vv. 19-20a) is likewise a parallel structure A-A'.²⁸

a. Part One: The healing (vv. 8-10)

This first part of the passage relates the story of a healing. It forms a concentric structure composed of three sections, A-B-A'. At the extremities, Section A (v. 8) and Section A' (v. 10) are parallel. At the centre is Section B (v. 9).

eds., *Theological Dictionary of the New Testament*, vol. 2, p. 719). In Acts, it is usually associated with preaching about Jesus (cf. Acts 5,42) or the Kingdom of God and the name of Jesus Christ (cf. Acts 8,12.35.40).

²⁷ The speech (vv. 15-17) forms part of this section. This will be demonstrated below. We have difficulty in accepting Simon Légasse's proposed structure of the speech as chiasmic; this appears far too simplistic. In fact Légasse does not demonstrate his point ("Le discours de Paul à Lystres (Actes 14,15-17)," in Joseph DORÉ and Christoph THEOBALD, eds., *Penser la foi: Recherches en théologie aujourd'hui. Mélanges offerts à Joseph Moingt* [Paris: Les Éditions du Cerf; Assas Éditions, 1993], pp. 127-36, especially p. 128).

²⁸ See p. 66, note 17, for Vanhoye's definitions.

(1) Structure of Part One

The concentric structure of Part One, with its sections, segments, members and significant terms, appears in Figure 2.1.²⁹

<p>Section A (v. 8)</p> <p>a kai tis anēr ADYNATOS en Lystrois TOIS POSIN ekathêto,</p> <p>b CHÔLOS ek koilias mêtros autou</p> <p>c hos oudepote periepatēsen.</p>
<p>Section B (v. 9)</p> <p>A houtos êkousen tou Paulou lalountos;</p> <p>B a hos atenisas autōⁱ</p> <p>b kai idōn hoti echei pistin tou sōthēnai,</p>
<p>Section A' (v. 10)</p> <p>a eipen megalēⁱ phōnēⁱ ANASTĒTHI EPI TOUS PODAS sou orthos.</p> <p>b Kai hēlato</p> <p>c kai periepatei.</p>

Figure 2.1 Structure of Part One (vv. 8-10).

²⁹ The relationship between similar, opposite and parallel elements is shown by the use of the same type of character (lower case letters, capitals, italics) set in standard, boldfaced or underlined text. For more details on how to outline and enhance the text in a meaningful manner, see MEYNET, *L'analyse rhétorique*, pp. 301-304.

(2) Composition of Part One

Section A (v. 8) consists of only one segment composed of three members (abc); each member describes the lame man's physical condition before the healing: he was sitting, unable to stand, *adynatos tois posin ekathēto* (a); he was lame since birth, *chōlos ek koilias mētros autou* (b); he had never walked, *oudepote periepatēsen* (c).

Section A' (v. 10) also consists of only one segment composed of three members (abc); each member describes the lame man's condition during and after the healing. Paul told him in a loud voice to stand up straight on his feet, *eipen megalēⁱ phōnēⁱ, anastēthi epi tous podas sou orthos* (a); and he jumped up, *kai hēlato* (b); and he was walking, *kai periepatei* (c).

The tertiary division of the segments appears more clearly with the following scheme:

Section A (v. 8)	Section A' (v. 10)
8a kai tis anēr adynatos en Lystrois tois posin ekathēto ,	10a eipen megalē ⁱ phōnē ⁱ anastēthi epi tous podas sou orthos .
8b chōlos ek koilias mētros autou	10b kai hēlato
8c hos oudepote periepatēsen .	10c kai periepatei .

Figure 2.2 Tertiary division of Sections A and A' (vv. 8, 10).

The two sections, Section A (v. 8) and Section A' (v. 10), appear to be parallel. Both sections begin and end with parallel members, verses 8 (ac) and 10 (ac). Verses 8 (a) and 10 (a) both refer to the lame man's feet. Verse 8 (a) describes the man as incapable to stand on his feet, *adynatos tois posin*; verse 10 (a), introduced by Paul's address to the lame man, *eipen megalē' phōnē'*, describes him as capable of rising on his feet, *anastēthi epi tous podas sou*.

Verses 8 (c) and 10 (c) both refer to walking using two forms of the verb to walk, *peripatein*, which are similar at the morphological level, but set in opposition to each other by the negative "never," *oudepote*." Using the aorist form of the verb, *hos oudepote periepatēsen*, verse 8 (c) describes the man as having never walked; using the imperfect form of the verb, *kai periepatei*, verse 10 (c) describes him as walking.

Thus, rhythm and parallelism are formed by the symmetry of the members, *hos oudepote periepatēsen*, verse 8 (c), and *kai periepatei*, verse 10 (c).

The middle members of each segment, verse 8 (b) and verse 10 (b), further describe the physical condition of the lame man. Not only is the man incapable of walking, verse 8 (a), but the origin of his condition is given: he was lame from birth, verse 8 (b), *chōlos ek koiliās mētros autou*; not only is he capable of standing, verse 10 (a), but he is also capable of jumping, *kai hēlato*.

At the centre of Part One, we find Section B (v. 9) which consists of two segments. The first segment, Segment A, is composed of only one member

which describes the actions of the lame man and Paul: the lame man was listening to Paul speaking, *houtos ēkousen tou Paulou lalountos*. The second segment, Segment B, is composed of two members (ab) which describe Paul's perception of the situation. In the first member (a), Paul looked intently at the man, *hos atenisas autōⁱ*; in the second member (b), he saw that he had faith to be saved, *kai idōn hoti echei pistin tou sōthēnai*. This second segment, which affirms the lame man's faith, also gives the reason for the healing as described in Section A'.

(3) Interpretation of Part One

The structure of the text which appears in the concentric form of A-B-A' already points the meaning of the text in a definite direction.

The dyad³⁰ A-A' describes the physical condition of the lame man in a "before and after" state. The "before" is a situation of incapacity and nonmovement: he is sitting, he cannot walk. The lame man is characterized by what he cannot do. The "after" is a situation of action and movement: he jumps, he walks. The lame man is described by what he can do. However, the point of the story does not seem to lie in this physical description of the lame man.

The dyad A-A' frames Section B (v. 9) and draws attention to it as the centre of Part One. This verse gives the reason for the transformation from a deteriorated, physical condition to one of wholeness. The lame man is healed because

³⁰ The term "dyad" will be used to refer to the parallel sections of each part (see p. 68, note 23, for definition).

he has "faith to be saved." This displaces the attention from the physical condition of the man to his spiritual condition. He has faith of such a quality that it earns him healing.

In the Greek language, the same verb, "to be saved," *sōthēnai*, is used to express healing and salvation.³¹ However, both meanings are not necessarily implied every time the word is used. In this instance, Luke appears to be playing on the double meaning of the word. This gives a religious dimension to the narrative. It also offers a clue as to the orientation of the rest of the narrative. It appears that there is more at hand in this narrative than just a description of a healing. Would not the rest of the story have something to do with salvation?

b. Part Two: The misunderstanding and its clarification (vv. 11-18)

The second part of this passage (vv. 11-18) is composed of six sections, parallel to each other in the pattern of A-B-C-A'-B'-C'. The first section, Section A (v. 11a), is parallel to the fourth section: Section A' (v. 14). The second section, Section B (vv. 11b-12), is parallel to the fifth section: Section B' (vv. 15-17). The third section, Section C (v. 13), is parallel to the sixth section: Section C' (v. 18).

(1) Structure of Part Two

Part Two, with its six sections, segments, members and significant terms appearing in the parallel form of A-B-C-A'-B'-C', can be illustrated as follows:

³¹ See *sōzō*, in *A Greek-English Lexicon*; compiled by Henry G. LIDDELL and Robert SCOTT; 9th ed. revised and augmented.

<p>Section A (v. 11a)</p> <p>a hoi te ochloi <i>idontes</i> ho epoiēsen Paulos</p> <p>b EPĒRAN TĒN PHŌNĒN autōn Lykaonisti LEGONTES</p>	<p>Section A' (v. 14)</p> <p>a <i>akousantes</i> de hoi apostoloi Barnabas kai Paulos,</p> <p>b diarrēxantes ta himatia autōn</p> <p>c exepēdēsan eis ton ochlon krazontes kai LEGONTES</p>
<p>Section B (vv. 11b-12)</p> <p>(11b) a hoi THEOI <i>homolōthentes anthrōpōis</i> katebēsan pros hēmas,</p> <p>(12) b ekaloun te ton Barnaban <i>DIA</i>, ton de Paulon <i>HERMĒN</i>,</p> <p>c epeidē autos ēn ho hēgoumenos tou logou</p>	<p>Section B' (vv. 15-17)</p> <p>(15a) A Andres, ti tauta poleite?</p> <p>(15b) B a kai hēmeis <i>homolopathēis</i> esmen hymin <i>anthrōpōi</i> euaggelizomenoi hymas apo toutōn tōn mataiōn epistrephein epi THEON ZŌNTA,</p> <p>b HOS EPOIĒSEN ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois;</p> <p>(16) c HOS en tais parōchēmenais geneais EIASEN panta ta ethnē poreuesthai tais hodois autōn;</p> <p>(17) C a kaitoi ouk amartyron auton APHĒKEN AGATHOURGŌN,</p> <p>b ouranothen hymin hyetous DIDOUS kai kairous karpophorous,</p> <p>c EMPIPLŌN trophēs kai euphrosynēs tas kardias hymōn.</p>
<p>Section C (v. 13)</p> <p>a ho te hierēus tou <i>DIOS</i> tou ontos pro tēs poleōs taurous kai stemmata epi tous pylōnas enegkas</p> <p>b syn tois ochlois ÊTHELEN THYEIN.</p>	<p>Section C' (v. 18)</p> <p>a kai tauta LEGONTES</p> <p>b molis katepausan tous ochλους TOU MĒ THYEIN autois.</p>

Figure 2.3 Structure of Part Two (vv. 11-18).

(2) Composition of Part Two

Section A (v. 11a) consists of only one segment composed of two members (ab). The first member (a) describes the crowds' visual perception of Paul's actions, *hoi te ochloi idontes ho epoiēsen Paulos*. The second member (b) reports their reaction to the healing: they raised their voices in their native tongue, Lycaonian, *epēran tēn phōnēn autōn Lykaonisti legontes*.

Section A' (v. 14) also consists of only one segment composed of three members (abc). The first member (a) relates the apostles' auditive perception, *akousantes de hoi apostoloi Barnabas kai Paulos*, and it is also the first time that Barnabas is mentioned in the passage. The second member (b) narrates the apostles' reaction to the crowds' desire to sacrifice: they tore their garments, *diarrēxantes ta himatia autōn*. The third member (c) describes how they rushed into the crowd crying out, *exepēdēsan eis ton ochlon krazontes kai legontes*.

Section A (v. 11a) is parallel to Section A' (v. 14). At the discourse level, these two sections appear similar. Both sections introduce the reactions to an action with aorist participles: the verbs of perception, seeing, *idontes*, and hearing, *akousantes*. These perceptions are followed by speech. Both groups, the apostles and the crowds spoke out. The crowds "raised their voice in Lycaonian saying," *epēran tēn phōnēn autōn Lykaonisti legontes* (11b); the apostles rushed into the crowd "shouting and saying," *krazontes kai legontes* (14c). Both sections, which end with the participial form "saying," *legontes*, actually introduce the

discourse which follows.

Section B (vv. 11b-12) consists of one segment composed of three members (abc). The first member (a) describes the gods that have come down to them, *hoi theoi homoiōthentes anthrōpois katebēsan pros hēmas*. In the second member (b) the crowds identify Barnabas as Zeus and Paul as Hermes, *ekaloun te ton Barnaban Dia, ton de Paulon Hermēn*. The third member (c) gives the reason for calling Paul, Hermes, *epeidē autos en ho hēgoumenos tou logou*, he was the leader of the Word.

Section B' (vv. 15-17) is well separated from Section A' and Section C'. Framed by the extreme terms, *kai legontes* (vv. 14, 18), which form a minor inclusion, Section B' consists of three segments (abc). Segment A (v. 15a) is composed of only one member. It is a question asking the crowds what they are doing, *Andres, ti tauta poieite?* Segment B of Section B' (vv. 15b-16) is formed of three members (abc). In the first member (a), the apostles reveal their real identity and the reason for their presence in Lystra: they are only humans similar to the Lystrans, *kai hēmeis homoiopatheis esmen hymin anthrōpoi*, preaching the Good News, *euaggelizomenoi hymas*, which is to turn from vain things to the living God, *apo toutōn tōn mataiōn epistrephein epi Theon zōnta*. Within this member, the syntactic structure, *apo toutōn tōn mataiōn epistrephein epi Theon zōnta*, offers a balanced sentence expressing contrast. The syntactic structure is formed by the use of the contrasting prepositions: "from," *apo*, and "to, unto," *epi*,

followed by the complements, "these vain things," *toutōn tōn mataiōn*, and "the living God," *Theon zōnta*, with the verb "to turn to," *epistrephein*, in the middle of the two prepositional phrases, *apo toutōn tōn mataiōn* and *epi Theon zōnta*. The figure below illustrates this syntactic structure.

preposition	+	complement	+	verb
apo	+	toutōn tōn mataiōn		epistrephein
epi	+	Theon zōnta		

Figure 2.4 Syntactic structure of member (a) of Segment B, Section B' (v. 15b).

The second member (b) of Segment B (Section B') proceeds from the first one (a) which introduces the living God, *Theon zōnta*. It describes the actions of the living God through the act of Creation, *hos epoiēsen ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois*.

The third member (c) of Segment B (Section B') also proceeds from the first member. It describes the benevolence of the living God who allowed the past generations to walk in their own ways, *hos en tais parō'chēmenais geneais eiasen panta ta ethnē poreuesthai tais hodois autōn*.

The repetition of the relative pronoun "who," *hos* (vv. 15,16), which refers to the living God, acts as the subject of the two aorist verbs *epoiēsen* and *eiasen*.

These verbs are both followed by the complements, *ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois*, and *en tais parōichēmenais geneais eiasen panta ta ethnē poreuesthai tais hodois autōn*, thus putting the two clauses in a symmetrical arrangement.³² The parallel structure established by the repetition of the pronoun *hos*, followed by an action-verb, *hos + epoiēsen* and *hos... + eiasen* (vv. 15-16), gives rhythm to the sentence. This syntactic structure can be illustrated as follows:

	subject	+	verb	+	complement
(15b)	hos	+	epoiēsen	+	ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois
(16)	hos	+	eiasen	+	en tais parōichēmenais geneais panta ta ethnē poreuesthai tais hodois autōn

Figure 2.5 Syntactic structure of member (b), of Segment B, Section B' (v. 15b).

Segment C of Section B' (v. 17) is also composed of three members which describe the life-giving activity of the living God. The first member (a) describes the living God as doing good, *agathourgōn*; the second member (b), as giving rains and fruitful times, *ouranōthen hymin hyetous didous kai kairous karmo-*

³² The pronoun or "signifier" *hos* is identical because it refers to the third person masculine singular which refers to the living God. "Deux ou plusieurs morphèmes sont identiques quand leur forme et leur(s) signifié(s) sont identiques" (see MEYNET, *L'analyse rhétorique*, p.183).

phorous; the third member (c), as filling hearts with food and gladness, *empiōn trophēs kai euphrosynēs tas kardias hymōn*.

The use of three participial forms which all refer to the living God — *agathourgōn*, "doing good;" *didous*, "giving you rains and fruitful times;" *empiōn*, "filling your hearts with food and gladness" — provides a certain equilibrium or symmetry to the speech. The rhythm is even reenforced and accentuated by the repeated and emphatic sound of "ōn" in *agathourgōn* and *empiōn*. This evidence of rhyme and rhythm gives the speech an aspect of verisimilitude.

The parallelism between Section B (vv. 11b-12) and Section B' (vv. 15-17) emerges from the median terms, *homoiothentes anthrōpois* (v. 11b) and *homoio-
patheis anthrōpoi* (v. 15b). These terms are similar at the morphological level.³³ The crowds believe gods have come down in the form of humans, *homoiothentes anthrōpois*. To express that they are of the same human nature as the Lystrans, the apostles retort with an apparent play on words in the expression *homoio-
patheis...anthrōpoi*.

Section C (v. 13) consists of one segment composed of two members (ab). The first member (a) describes the priest of Zeus coming to the gates with oxen and garlands, *ho te hierous tou Dios tou ontos pro tēs poleōs taurus kai stemmata epi tous pylōnas enegkas*; the second member (b) describes the priest

³³ The verb *homoioō*, used mostly in the passive form, has the meaning of "to be made like, or similar" (see LIDDELL-SCOTT, *A Greek-English Lexicon*). The verb *homoiopatheō* means "have similar feelings or affections," "subject to the same laws" (*ibid.*).

wanting to sacrifice with the crowds, *syn tois ochlois ēthelen thyein*.

Section C' (v. 18) consists of one segment composed of two members (ab). The first member (a) is the syntagm, *kai tauta legontes*, which acts, with verse 14c, as a minor inclusion and closes the speech; the second member (b) describes how they hardly restrained the crowds from offering sacrifice to them, *molis katepausan tous ochlous tou mē thyein autois*.

Section C (v. 13) is parallel to Section C' (v. 18) by way of opposition. Both verses are narrative sections which follow a section of speech. Section C follows the Lycaonians' saying: "the gods being similar to humans have come down to us" (vv. 11-12), while Section C' follows the speech of the apostles (vv. 15-17). In these verses, a strong parallelism is established with the use of the verb "to sacrifice," *thyein*. Verse 13, which follows the spoken observations of the crowds, describes the desire of the crowds to sacrifice, *ēthelen thyein*; in verse 18, the crowds are said to have restrained from offering sacrifice, *tou mē thyein*.

(3) Interpretation of Part Two

Part Two presents itself in a way different from that of Part One. The concentric pattern in Part One focuses on the central part (v. 9) which confirms the faith of the lame man. Part Two appears in six sections set up in a parallel structure of A-B-C-A'-B'-C'. The relationships of similarity or opposition described by the formal analysis above now need to be interpreted.

(a) The dyad A-A'

The dyad A-A' presents the reaction of two groups: the crowds' reaction to the healing (A) and the apostles' reaction to the crowds' desire to sacrifice (A'). Both reactions are introduced by sensory verbs of seeing, *idontes* (v. 11a), and hearing, *akousantes* (v. 14). The crowds' response is verbal, they raised their voices, speaking in their own dialect, *epēran tēn phōnēn autōn Lykaonisti*, while the apostles' reaction is one of a forceful gesture: they tore their garments, *diarrēxantes ta himatia autōn*, and shouted, *krazontes*. Although both reactions involve shouting and crying out, they are completely different. One is of enthusiasm and acceptance of what has been done, in this case, the healing, while the other is one of dismay at what is going to happen, that is, the sacrifice being prepared in recognition of the healing.

(b) The dyad B-B'

The dyad B-B' presents some similarity. Both Sections B and B' report the verbal response of the two groups present on the scene. Both sections, linked to each other by the hook word *homoiō-* which sets in parallel the two sentences "the gods being similar to humans," *hoi theoi homoiōthentes anthrōpois* (v. 11), and "we are human beings having similar feelings to you," *hēmeis homoiopatheis esmen hymin anthrōpoi* (v. 15), also address the problem of similarity to gods. The Lystrans see Barnabas and Paul as gods in the form of humans while the latter try to destroy this impression by explaining that they are human like the

Lystrans themselves.

Section B' urges the Lystrans to recognize the living God as their sole benefactor. The people must abandon their belief in a plurality of gods. The existence of the living God is shown through the creation of the earth and its maintenance in existence. The living God is present, not in the form of humans, but in the lives of the people who have experienced his goodness, especially in rains and fruitful seasons. In other words God alone witnesses, *ouk amartyron* (v. 17), to the creation of heaven and earth in the past and by the provident care of the people of Lystra. The call to abandon the gods and to turn to the God who is living is well highlighted in the antithetical structure: "To turn from these vain things to the living God."³⁴ By stressing the formula "to turn from these vain things to the living God," an expression which refers to the offering of sacrifice to Paul and Barnabas, both mistaken for the gods Hermes and Zeus, it appears that Paul is setting the living God in opposition to the gods of the Greeks mentioned in Section B (v. 12). However, this does not appear as a negative judgment on the past. On the contrary, the living God is the one who allowed the nations "to walk their own ways" (v. 16). But now, something new is happening. The Good News, announced by Paul and Barnabas, offers a new understanding of Creation and the Creator. They propose a new relationship with the Creator acknowledging the presence of the living God instead of offering sacrifices to

³⁴ See p. 79, Figure 2.4.

many gods considered as "vain things." In fact, God had always been present to the nations, allowing them to follow their paths (v. 16) and witnessing to a life-giving presence by sending rains and fruitful seasons. The proposed view of faith in one God goes even beyond the traditional Jewish monotheistic faith in the power of God the Creator. The expression "who made the heaven and the earth and the sea and everything in them," *hos epoiēsen ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois* (v. 15c), is an allusion to the biblical quotation of Exodus 20,11.³⁵

(c) The dyad C-C'

Sections C-C' both deal with the question of offering sacrifice. Section C (v. 13) shows the priest of the temple coming with garlands and oxen with the intent of offering sacrifice with the crowds. Section C' (v. 18) shows the outcome of their desire: the crowds have been restrained from offering sacrifice. This parallel construction draws attention to the issue at hand in this episode, that is, the problem of offering sacrifice to gods other than the living God. This dyad actually frames the discourse of the living God (B') where the main argument against offering sacrifice is given. Section C introduces it by posing the problem and C'

³⁵ "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day" (Exod 20,11). The context of this verse is the decalogue given to Moses, where a cosmic justification is given for not working on the Sabbath. In Deut 5,15, the reason given is historical. But in both cases, God's beneficial presence and activity are mentioned in reference to the people of Israel, not to the pagan nations. On the origin of the Sabbath, see Jacques BRIEND, in Jacques BRIEND and Édouard COTHENET, eds., "Sabbat," *Dictionnaire de la Bible: Supplément*, vol. 11, fasc. 58 (Paris: Letouzey & Ané, 1988), cols. 1132-70.

concludes the argument by giving the outcome of the discourse.

c. Part Three: The stoning of Paul (vv. 19-20a)

This part consists of two sections, Section A (v. 19) and Section A' (v. 20a) which are related to each other.

(1) Structure of Part Three

The structure of Part Three with its different sections, segments, members and significant terms appears in Figure 2.6.

<p>Section A (v. 19)</p> <p>a Epēlthan de apo Antiocheias kai Ikoniou IOUDAIOI</p> <p>b kai peisantes tous ochlous</p> <p>c kai lithasantes ton Paulon</p> <p>d esyron EXŌ tēs poleōs,</p> <p>e nomizontes auton tethnēkenai.</p>
<p>Section A' (v. 20a)</p> <p>a kyklōsantōn de tōn MATHĒTŌN auton anastas</p> <p>b eisēlthen EIS tēn polin.</p>

Figure 2.6 Structure of Part Three (vv. 19-20a).

(2) Composition of Part Three

Section A (v. 19) consists of one segment composed of five members (abcde). The first member (a) describes the sudden appearance of Jews from Antioch and Iconium, *epēlthan de apo Antiocheias kai Ikoniou Ioudaioi*; the second member

(b) mentions that the Jews persuaded the crowds, *kai peisantes tous ochlous*; the third member (c) states that they stoned Paul, *kai lithasantes ton Paulon*; the fourth member (d) shows the Jews dragging Paul out of the city, *esuron exō tēs poleōs*; the fifth member (e) gives the reason why they dragged Paul out: they thought he was dead, *nomizontes auton tethnēkenai*.

Section A' (v. 20a) also consists of only one segment composed of two members (ab). The first member (a) describes the disciples surrounding Paul and Paul rising, *kyklōsantōn de tōn mathētōn auton anastas*; the second member (b) describes Paul entering the city, *eisēlthen eis tēn polin*.

Although Section A and Section A' are not obviously entirely symmetrical, they do show some points of parallelism. The first member (a) of both Sections A and A' are parallel to each other by way of contrasting words: the Jews, *Ioudaioi*, are opposed to Paul's disciples, *mathētōn auton*. The third member (c) of Section A shows the actions of the Jews against Paul, *lithasantes*, while the first member (a) of Section A' shows the caring gesture of Paul's disciples, *kyklōsantōn*. The fifth member (e) of Section A shows points of contact with the first member (a) of Section A' by way of contrasting terms. Paul is left for dead, *tethnēkenai*; (e) Paul is described as rising up in an almost miraculous way, *anastas*. A parallelism is also expressed in the fourth member of Section A which describes Paul being dragged "out of the city," *exō tēs poleōs*, and the second member (b) which describes his reentering the city, *eisēlthen eis tēn polin*.

(3) Interpretation of Part Three

The dyad A-A' shows Paul being stoned by the Jews and left for dead, then surrounded by his disciples and entering the city. The contrast between the two sections (A-A') shows two opposite reactions to the activity of the apostles. To the Jews, the apostles present a threat that has to be taken care of by stoning. To the disciples, Paul becomes a master that deserves to be surrounded with compassion and care, either in sorrow or in support. The text is not clear on that point.

The quasi-miraculous healing of Paul described by the verb "to rise up," *anastas*, is set in opposition to the act of stoning, *lithasantes*, and to death, the usual consequence of stoning, *tethnēkenai*. This sudden "salvation" from death points to a power over life and death.

The Jews dragged Paul out of the city and left him there, thinking that he was dead, *esyron exō tēs poleōs nomizontes auton tethnēkenai*, but as soon as Paul rose, he returned to the city, *eisēlthen eis tēn polin*. The action of reentering the city is indicative that he is not defeated by this event. He can still pursue his task of evangelization.

B. THE PASSAGE TAKEN AS A WHOLE (vv. 7-20a)

The analysis of the text has already provided interesting data for interpretation. Each section provided its own internal logic. The verbal clues discovered brought out the relationships of opposition and similarity in the text at the level of each

section. However, the entire passage is more complex than the sum of its parts. When viewed as a whole, new relationships of similarity and opposition appear and need to be explicated before a final interpretation of the passage can be given.

1. Structure of the passage

The text is divided into narrative and discourse. The narrative (vv. 7-14), which begins properly at verse 7 with the announcement of the theme, leads up to a discourse (vv. 15-17), and the discourse is followed by a second narrative section (vv. 18-20a). The text appears in a concentric structure, A-B-C-D-E-D'-C'-B'-A', with its centre at verse 15b. It is an inverted diptych composed of antithetical parallelisms.³⁶ It can be briefly schematized as follows:

³⁶ The antithetical parallelism consists in the succession of two syntactic units opposed in terms and meaning (see GIRARD, *Les Psaumes*, p. 37). Girard distinguishes between the concentric and chiasmic structures: in the first, the centre is unique and isolated while in the second, the centre is doubled (*ibid.*, p. 46). However, verse 7 (theme announced) really has no parallel.

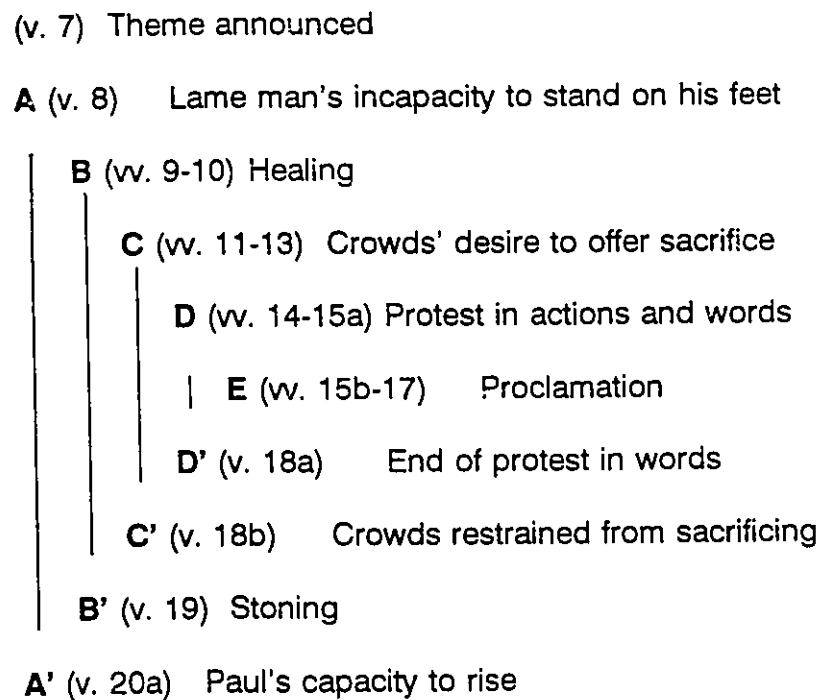


Figure 2.7 Concentric structure of verses 7-20a.³⁷

When viewed globally, the significant elements of the concentric structure appear in Figure 2.8, on the following page.

2. Composition of the passage

a. The announcement of the theme (v. 7)

In the sentence: "and there, they were preaching the Good News," *kakei euaggelizomenoi ēsan* (v. 7), both Paul and Barnabas are subject of the verb "to

³⁷ This scheme follows Girard's manner of illustrating concentric structures (see *Les Psaumes*, p. 46).

	(v. 7) kakel EUAGGELIZOMENOI ĒSAN	(v. 20a) eisēlthen eis tēn polin.	
A	(v. 8) Kai tis anēr adynatos en Lystrois tois posin ekathēto , chōlios ek koilias mētros autou hos oudepote periepatēsen.	(v. 20a) kyklōsantōn de tōn mathētōn auton anastas	A'
B	(v. 9) houtos ēkousen tou Paulou lalountos; hos atenisas autō ⁱ kai idōn hoti echei pistin tou sōthēnai, (v. 10) eipen megalē ⁱ phōnē ⁱ anastēthi epi tous podas sou orthos . Kai hēlato kai periepatei.	(v. 19) Epēlthan de apo Antiocheias kai Ikoniou loudaiol kai peisantes tous ochlous kai lithasantes ton Paulon esyron exō tēs poleōs , nomizontes auton tethnēkenai .	B'
C	(v. 11) hoi te ochlol idontes ho epoiēsen Paulos epēran tēn phōnēn autōn Lykaonisti legontes hoi theoi homoiōthentes anthrōpois katebēsan pros hēmas, (v. 12) ekaloun te ton Barnaban Dia, ton de Paulon Hermēn, epeidē autos ēn ho hēgoumenos tou logou. (v. 13) ho te hierous tou Dios tou ontos pro tēs poleōs taurus kai stemmata epi tous pylōnas enegkas syn tois ochlois ēthelen thyein .	(v. 18b) molis katepousan tous ochlous tou mē thyein autois .	C'
D	(v. 14) Akousantes de hoi apostoloi Barnabas kai Paulos, dlarrēxantes ta himatia autōn exepēdēsan eis ton ochlon krazontes (v. 15a) kai legontes Andres, ti tauta poieite?	(v. 18a) kai tauta legontes	D'
E			
(v. 15b) kai hēmeis homoiopatheis esmen hymin anthrōpoi EUAGGELIZOMENOI hymas apo toutōn tōn matalōn epistrephein epl THEON ZŌNTA , hos epoiēsen ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois; (v. 16) hos en tais parōchēmēnais geneais eiasen panta ta ethnē poreuesthai tais hodois autōn; (v. 17) kaitoi ouk amartyron auton aphēken agathourgōn, ouranothen hymin hyetous didous kai kairous karpophorous, empiplōn trophēs kai euphrosynēs tas kardias hymōn.			

Figure 2.8 The significant elements of the concentric structure viewed globally.

preach," *euaggelizomenoi ēsan*. This statement indicates the object of the apostles' activity at Lystra in a general manner, and is repeated in verse 15, thus reenforcing its thematic value. The following verses give more precision on how that Apostles' activity was performed.

b. The dyad A (v. 8)...A' (v. 20a): Lame man's incapacity to stand on his feet...Paul's capacity to rise

The description of the lame man as "sitting...incapable to his feet," *adynatos... tois posin ekathēto*, is set in opposition to Paul's "rising," *ar;astatas*. In both sections, the physical condition of the men is given. One is sitting, incapacitated by a disability he has lived with from birth; the other is rising from a situation of helplessness, recently inflicted upon him from the outside.

c. The dyad B (vv. 9-10)...B' (v. 19): Healing...stoning

The stoning of Paul, in the second half of the concentric structure, appears in the same position as the healing of the lame man in the first half. An antithetical parallelism is established. The movement implied in the two events is contrary. In B, the lame man is told to stand on his feet, *anastēthi*, while in B', the stoning, *lithasantes*, implies that Paul is struck down and lying on the ground, appearing dead, *tethnēkenai*. The new physical condition of both men is apparently brought on by someone else's action. In the first case, Paul's words bring the lame man to his feet; in the second case, Paul's mishap is an effect of the Jews' action against him. The first event appears to have a positive effect on the lame man while the second one appears to have a negative effect on Paul. The location of the two men

is also different. The lame man is already inside the city, *en Lystrois* (v. 8); Paul is dragged outside the city gates, *exō tēs poleōs* (v. 19).

d. The dyad C (vv. 11-13)...C' (v. 18b): Crowds' desire to sacrifice...Crowds restrained from sacrificing

The third section of the text presents the mistaken identity of the apostles. In C, the main actors have changed. The crowds, *hoi ochloi*, "see" what Paul has done and mistakenly identify him and Barnabas as their gods, Hermes and Zeus, walking in the form of humans, *hoi theoi homoiōthentes anthrōpois*. The priest of Zeus wants to offer sacrifice, *ēthelen thyein*, to them. In Section C' of the concentric structure, this misunderstanding appears to have been clarified. The same crowds are restrained from offering sacrifice to them, *molis katepausan tous ochlous tou mē thyein autois* (v. 18). Thus an antithetical parallelism is established.

e. The dyad D (vv. 14-15a)...D' (v. 18a): Protest in actions and words...End of protest in words

In the first half of the concentric structure (D), the apostles protest strongly against the desire of the crowds to sacrifice to gods. This protest begins with the action of tearing their garments, in disapproval, *diarrēxantes ta himatia autōn*, and includes shouting and speaking, *krazontes kai legontes, Andres, ti tauta poieite?* These words introduce the proclamation. The words, *kai legontes*, repeated again in D', set D' in parallel with D. However, the parallel appears to be one of opposition because a contrary movement is expressed. The protest begins in D with the rhetorical question which draws attention to the issue at stake: "Men, what are you doing?"

Andres, ti tauta poieite? The words *kai tauta legontes* (D') indicate that the protest is ended. The use of the same verb, "saying," *legontes*, acts as a minor inclusion which frames and sets the limits of the speech.

f. The centre E: The proclamation (vv. 15b-17)

The apostles first try to correct the perception of their own identity. They are not the gods that appear similar to human beings as the Lystrans first believed, *hoi theoi homoiōthentes anthrōpois* (v. 11), but humans similar to the Lystrans themselves, *hēmeis homoiopatheis esmen hymin anthrōpoi* (v. 15b). The ensuing development restates in a direct form the apostles' main activity in Lystra as one of preaching. The proclamation, in the direct form of "we" to "you," is a religious discourse on the living God. It begins with the main verb, *hemeis...esmen... euaggelizomenoi hymas*, "we are preaching the Good News to you." This statement directs the attention to the content of the proclamation that follows. It is a call to the Lystrans to turn away from offering sacrifices, these "vain things," to acknowledge the living God, the Creator who has shown goodness in the past by allowing the nations to walk in their ways and by sending rains and fruitful seasons. This proclamation stands at the centre of the concentric structure.

3. Interpretation of the passage

a. The announcement of the theme

The general introductory statement "they were preaching the Good News there," *kakei euaggelizomenoi ēsan* (v. 7), states the purpose of the activity of the apostles.

The verb "to preach the Good News," *euaggelizasthai*, at the beginning of the concentric structure (v. 7) and at the centre (E), functions as a theme underscoring the idea that the proclamation of the Good News is the main event at Lystra. The verb *euaggelizasthai* is closely connected to verse 9 by the use of the verb "speaking," *lalountos*, once more indicating Paul's main activity at Lystra.

b. The dyad A (v. 8)...A' (v. 20a): Lame man's incapacity to stand on his feet...Paul's capacity to rise

This dyad describes the two men, the lame man and Paul, in two different physical postures. The lame man is incapable of standing on his feet, thus emphasizing a condition of helplessness. Paul got up. This shows a readiness to keep moving and doing things. The Jews have not succeeded in killing Paul nor have they succeeded in silencing him. Paul is surrounded by disciples. This proves that he found support at Lystra. He can keep on proclaiming the Good News. This dyad needs to be viewed in conjunction with the next one in order to continue the comparison of the two men's state.³⁸

c. The dyad B (vv. 9-10)...B' (v. 19): Healing...stoning

At first glance, the healing of the lame man appears to have no connection with the stoning of Paul. Strangely enough, the one who was incapacitated from birth becomes healthy through the words of Paul; but Paul, actively preaching, becomes incapacitated to the point of being left for dead by the actions of the Jews.

³⁸ None of the historical-critical commentaries notes these similarities and differences in the lives of the two men. Rhetorical analysis helps to see relationships that are not apparent in a first reading of the text.

However, in the end, the fate of both men is somewhat similar. Life is restored to both in the form of movement.

The stoning throws light on the question, whether or not the Lystrans were convinced by the discourse. The fact that they are persuaded to join the Jews against Paul seems to indicate that they have not been persuaded by the discourse. How can the message of the Good News be accepted if the messenger bearing the Good News is persecuted?

d. The dyad C (vv. 11-13)...C' (v. 18b): Crowds' desire to sacrifice...Crowds restrained from sacrificing

The strong parallelism regarding the offering of sacrifice as expressed in *ēthēlen thyein* (C), and the statement of restraint from sacrifice, *tou mē thyein* (C'), introduce and summarize the issue which is at stake in the centre (E): it is a call to conversion, *epistrephein*. The Lystrans want to sacrifice to gods who walk the earth in the form of humans, that is, to Paul and Barnabas, who appear to be the gods Zeus and Hermes. However, if the Lystrans heed the words of the apostles to turn to the living God, they will have to "turn away" from these vain things. In a very concrete way, this means that they will have to refrain from offering sacrifices to gods.

Contrary to their first reaction of identifying Paul and Barnabas as their gods because of what they saw, *idontes*, the second reaction of the crowds is based on what they have heard, *akousantes*. They are restrained, at least for the moment, from offering sacrifice. In this restraint from offering sacrifice (C'), the idea implied

is that the crowds have been convinced that Paul and Barnabas are not the gods they thought they were. However, the adverb "scarcely," *molis*, indicates that they were not totally convinced. The crowds display fickleness: first, they are easily persuaded to sacrifice, then they are "scarcely" persuaded not to.

e. The dyad D (vv. 14-15a)....D' (v. 18a): Protest in actions and words...End of protest in words

In the dyad D, the protest of the apostles appears in the dramatic act of tearing their garments in disapproval of the priest's action. This dramatic gesture ending in a protest expressed in the words "and crying out and saying," *kai krazontes kai legontes*, introduces Paul's speech. Thus, the dramatic gestures create tension and build momentum up to the time of the speech. The phrase "and these things saying" (D'), *kai tauta legontes*, signifies that the protest in words has ended.³⁹ It seems that enough has been said on the matter. This formula which acts as an introduction and a summary emphasizes the fact that the speech is the central point of the episode.⁴⁰

f. The centre E: Proclamation (vv. 15b-17)

The proclamation (vv. 15b-17) stands at the centre of the concentric structure (E). Its position is stressed by the repetition of the verb *euaggelizasthai* (v. 15) first used

³⁹ Contrary to many redaction critics (Dibelius, Conzelman, Gartner) preoccupied with the unfinished nature of the speech, Luke seems to have said everything that was needed for the moment in his work. See chapter one, p. 24, note 54.

⁴⁰ This structure was already noted by Edwin NELSON, *Paul's First Missionary Journey as Paradigm: A Literary-Critical Assessment of Acts 13-14*; Ph.D. diss. (Boston: Boston University Graduate School; Ann Arbor: University Microfilms International, 1982), pp. 62-63.

to announce the theme of the episode in verse 7. The Good News is proclaimed once more and explicated in this section. The kerygma (the discourse) becomes the turning point in the episode at Lystra. Its newness is the revelation of the existence of the living God who requires conversion in the form of acknowledgment of a life-giving presence as defined in verses 15a-17, not vain and useless sacrifices. This is apparent in the antithetical parallel construction, "to turn away from these vain things to the living God," *apo toutōn tōn mataiōn epistrephein epi Theon Zōnta*. The crux of the matter is whether the Lystrans will offer sacrifice to the apostles, identified as the gods Hermes and Zeus, that is, to gods other than the living God or if they will renounce to the offering of sacrifice and acknowledge the living God. Thus, in this section, the God that Paul proclaims as the "living God" is set in opposition to Hermes and Zeus, the gods of the Lystrans.

The description of the presence and activity of the living God begun in the past and continued in the present, supports the argument of the need to turn to this God. This activity is not empty but life-giving. This God does not require the offering of sacrifices, but only the acknowledgment of a life-giving presence and activity in the lives of people. The living God has created the world and sustains the earth and the people in existence.

The position of E helps to understand the healing of the lame man and the quasi-miraculous coming to life of Paul in the light of the revelation of the living God. These two events appear in the same line as the divine acts of benevolence

(Creation, rains, fertility, food, joy of heart). The Creator, who has bestowed blessings on the Lystrans, is now "re-creating" in the events of the healing of the lame man and the rising of Paul. God chooses these two events as another way to witness to the divine existence.

Thus, the cripple's healing and Paul's salvation from death are also acts of proclamation because they, too, witness to the presence and activity of the living God. Verse 10 does not mention who actually heals the lame man. In the light of the central element (v. 15) referring to the living God, it can be inferred that this living God is the one who has restored life to the cripple man. Both events can be seen as acts of salvation integrated into a process of evangelization inaugurated by the proclamation and the hearing of the Good News.⁴¹

III. CONCLUSION

The identification of the different levels of organization of the text first led to a description of the rhetorical units of the text. In each of these units, oppositions and similarities were identified. These observations already furnished data for a first interpretation of the text. In a second step, we viewed the passage as a whole and proposed a general concentric structure of the text. We followed this with an

⁴¹ "La guérison qui étonne les foules est donc à comprendre à partir de la révélation de ce Dieu et dans la ligne des bienfaits (pluie, fertilité, nourriture, joie des cœurs) par lesquels il s'est rendu témoignage..." (Jean DELORME, "Le salut dans les Évangiles synoptiques et les Actes des Apôtres," in BRIEND-COTHENET, eds., *Dictionnaire de la Bible: Supplément*, vol. 11, fasc. 62 [Paris: Letouzey & Ané, 1988], cols. 657-58).

interpretation which stressed the relationships of similarity and opposition of the different parts of the concentric structure.

At the end of this chapter, it is appropriate to review, synthesize and present the complementary aspects of some of the main points we have brought out through this analysis. These aspects fall under seven points: 1) theme; 2) nature of the faith of the lame man; 3) relationship between healing and salvation; 4) relationship between the healing of the lame man and the "saving from death" of Paul; and 5) different views of God; 6) identity of the Apostles; 7) outcome at Lystra.

A. THEME

The theme of preaching the Good News, announced at the beginning (v. 7) and repeated in the centre (E), is indeed developed throughout the episode. The proclamation is not made only by speech but also by the act of the healing of the lame man (B) and the quasi-miraculous restoration to life of Paul (A'). These proclaim a power transcending the figure of Paul as a missionary of the Good News. That power is that of the living God (E) who continues to show benevolence towards the Lystrans.

B. NATURE OF THE FAITH OF THE LAME MAN

At first glance, B, which describes the healing of the lame man, seems to have no connection with the centre E. It has been demonstrated earlier that Part One which appears as a concentric structure, focuses on "faith to be saved" (v. 9). However, the object of this faith is not given in this statement. Scholars have often interpreted

the faith of the lame man as being faith in Jesus.⁴² This interpretation is based on a parallel in chapter three where a similar healing was performed by Peter. This passage is often related to Acts 4,12, where the verb *sōzein* implies a relationship between the healing and the name of Jesus.⁴³ However, one can ask whether it is necessary to look elsewhere, in another context, albeit the context of the *Acts of the Apostles*, to find a solution to this question. Might not the immediate context of chapter fourteen, verses 7-20a, provide an answer to the question concerning the nature of faith? Rhetorical analysis can be helpful in resolving certain difficulties.⁴⁴ The centre of the concentric structure has been described earlier as the "keystone" or "core" of the text.⁴⁵ Following this principle, questions, heretofore ambiguous, may appear in a new light when illumined by the centrality of the text. In this instance, the structure of the text points to an interpretation of the difference between the nature of the cripple's faith and the traditional one mentioned above. The twofold repetition of the proclamation of the Good News, first announced in verse 7, then repeated in verse 15b, and followed by the explicit content of that

⁴² See Ernst HAENCHEN, *The Acts of the Apostles: A Commentary*; translated by Bernard NOBLE and Gerald SHINN from the 14th ed.; revised by Robert WILSON (Oxford: Blackwell, 1971), p. 431. Haenchen presupposes that Paul spoke of Jesus *sōter* and that the faith in question is faith in Jesus. See also DELORME, "Salut," cols. 657-58.

⁴³ See Acts 3,1-10 and also DELORME, "Salut," col. 657.

⁴⁴ See MEYNET, *L'évangile selon saint Luc*, p. 261. Meynet quotes Jebb who, as early as 1820, recognized the usefulness of the study of structure to resolve textual difficulties. See J. JEBB, *Sacred Literature* (London: Cadell & Davis, 1820), p. 1.

⁴⁵ See p. 67.

Good News (vv. 15b-17), that is, turning to the living God, points to a message of faith in the living God rather than to a message of faith in Jesus. Nothing in this text implies that the apostles were preaching Jesus at this moment. Further, one wonders whether the Lystrans would have been ready to hear a discourse on Jesus when, in fact, they were scarcely restrained from offering sacrifice after hearing Paul's speech about the living God.

C. RELATIONSHIP BETWEEN HEALING AND SALVATION

The healing, expressed by the verb "to be saved," *sōthēnai*, seems to carry even more weight than its first literal meaning implying a physical dimension. The use of the twofold meaning of this verb expressing two realities, physical healing and eternal salvation, seems to indicate that there is more at hand in this text than just a description of a physical healing.⁴⁶ The lame man had faith to be healed/saved. The coupling of this verb with faith in the expression, "faith to be saved," *pistin tou sōthēnai*, establishes a rapport between faith and salvation. The healing of the lame man is not presented as the result of a miraculous work, but as the result of an act of faith in a message that has been heard.⁴⁷ The lame man had been listening to

⁴⁶ See p. 75, note 31.

⁴⁷ Preaching had produced faith in the cripple. Frederick F. Bruce asserts: "In Acts, as in the Gospels, faith is regularly emphasized as a condition of receiving both physical and spiritual healing" (*The Book of the Acts*; revised edition of *Commentary on the Book of Acts* [1954]; [coll. *New International Commentary on the New Testament*, 5; Grand Rapids, Mich.: Eerdmans, 1988], p. 274).

Paul. Paul recognizes the lame man's faith and judges that he is worthy to be healed (v. 9). With his healing (v. 10) comes a spiritual salvation.⁴⁸

The physical healing of the lame man becomes symbolic of the spiritual salvation which is offered to those who believe. This healing places the whole narrative within a framework of faith. The proclamation of the Good News which follows (E) is but the explication of what the lame man has heard and believed (A). Concretely, salvation for the Lystrans will be experienced positively as a "turning to" the living God. However, this also implies a "turning away" from vain things, that is, of abandoning the practice of offering sacrifices to gods other than the living God (B-B').

Thus, the healing, explained as the result of faith, symbolizes the salvation given to those who believe. Could not this healing, expressed in terms of salvation, also symbolize the salvation offered to those who are asked to "turn to" the living God?⁴⁹

D. RELATIONSHIP BETWEEN THE HEALING OF THE LAME MAN AND THE "SAVING FROM DEATH" OF PAUL

When viewed as part of a concentric structure, the two saving events, which at first seem unrelated, become illustrations of the power and activity of the living God.

⁴⁸ He has the faith that can save him. It is not said that he is already saved.

⁴⁹ Salvation is not mentioned as such in verses 15-17 (E), but the last verse of the Acts mentions: "Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen" (Acts 28,28). See also Acts 13,46-47.

The quasi-miraculous saving of Paul, left for dead and now alive, takes on a new value or function if viewed in the same perspective as the healing of the lame man. Paul, the preacher of the Good News, is restored to life. Just as the healing of the lame man points to the power of the living God, so too, the saving of Paul from death points to the idea that the same supernatural power, that of the "living God," creating and sustaining life, as described in verses 15b-17, is in operation.⁵⁰ Just as the lame man was healed as a result of his faith, could it not be implied that Paul also may have been saved from death by his faith in the living God he was preaching at Lystra? Thus Paul, in his own life, also experiences the Good News of salvation that he is bringing to the people of Lystra.⁵¹

E. DIFFERENT VIEWS OF GOD

As mentioned earlier, the healing of the lame man, explained in terms of salvation, is central to Part One⁵². It sets the whole passage in a context of faith and prepares the central development. The verb "to be saved," *sōthēnai*, in its passive infinitive form, indicates that someone is doing the healing or saving. The lame man receives healing or salvation. The structure of the text points to the work of the

⁵⁰ Jürgen Roloff regards this as an evident sign that God whom Paul serves is much more powerful than his adversaries, and he would not permit that his enemies take away from his hand the instrument of his choice (*Die Apostelgeschichte* [coll. *Das Neue Testament Deutsch*, 5; Göttingen: Vandenhoeck & Ruprecht, 1981], p. 218).

⁵¹ It is the parallelisms established by the rhetorical analysis that help to see these relationships in the lives of the two men. None of the traditional commentaries make this rapprochement.

⁵² See pp. 74-75.

"living God."

The living God is different from the gods of the Lystrans, Zeus and Hermes. This God does not require sacrifices of animals but demands to be acknowledged as a presence working in favor of the nations from the beginning of Creation to the present. God is not presented to the Lystrans as the God of vengeance or of justice or of the covenant, images that are familiar to the Jews. In this instance, God is presented as a provident and benevolent God, a theme also familiar to the Jews.⁵³

But the affirmations in this discourse go beyond the faith of the Jews. This discourse strongly implies that the living God has been with the nations through all times, since Creation, taking care of the nations by allowing them to walk in their own paths. These paths included idolatry. This indicates that the living God was revealed not only to the Jews. However, now the living God is demanding something new of the nations. Concretely, in this text, the new demand is to turn away from offering sacrifices to gods and acknowledge the living God's presence and activity. For the Lystrans, represented by the cripple, this movement of recognition of the living God will be the faith that saves. So already, even before there is mention of Jesus in this text, salvation is being offered to the Gentiles who believe in the living God preached by Paul.

⁵³ Bruce explains: "To Jews, who already know that God is one, and that He is the living and true God, the gospel proclaims that Jesus is the Christ, but pagans must first be taught what Jews already confess regarding the unity and character of God" (*The Book of the Acts*, p. 293).

F. IDENTITY OF THE APOSTLES

The healing, which at first appears to be the result of the powers of a miracle-worker, draws attention to the nature of the messengers at Lystra. Who are these men, one of whom is gifted with the power of speaking and healing? The Lystrans' immediate response is to identify Paul and Barnabas with their gods, Zeus and Hermes, who are walking the earth in the form of human beings, *homoiothentes anthrōpois*. But, in a clever play on words, the apostles' response underscores the fact that they are only humans, similar to the Lystrans themselves, *hēmeis homoiopatheis esmen hymin anthrōpoi*.

The origin of Paul's power is given in the middle of the concentric structure of the text (E). The healing is in the same line of activity as are the great works of the living God. God continues to grant favors to those who have faith. Paul appears to be only an instrument through whom God is working.

The human dimension of the apostles' nature is further illustrated by the stoning of Paul. The Lystrans, who, at first, thought Paul was the god Hermes, not only have abandoned their plan to offer sacrifice to Paul and Barnabas but, in verse 19, have turned against Paul. He is stoned and left for dead. In the eyes of the Lystrans, Paul certainly no longer is the god he was thought to be. His true human nature is revealed.

G. OUTCOME AT LYSTRA

One can ask whether the apostles were successful in convincing the crowds at

Lystra.⁵⁴ B', which indicates that the crowds were restrained from offering sacrifice seems to point to the apostles' success, but A' which speaks about the Jews persuading the crowds against Paul, seems to imply the apostles' failure. What have the crowds understood about the living God if they are ready to turn against God's messenger? The parallel structure describing the opposition between the actions of the Jews who stoned Paul and those of the disciples surrounding him sheds some light on the question. Indeed, some disciples surrounded him. This statement is indicative of some success at Lystra.⁵⁵ However, this success has to be qualified as "limited." No more can be said on the matter.

This rhetorical analysis has brought to light many interesting points in the story at Lystra that might otherwise have been overlooked. However, more can be said about how the text unfolds and produces meaning. The analysis in chapter three will explore the text from a semiotic perspective.

⁵⁴ Authors are divided on this question. Dibelius and Dreyfus believe nothing in chapter fourteen allows to speak of failure (see chapter one, note 28); contra, Festugière argues that the reason Paul changed his methods later on in chapter seventeen, starting to speak of Jesus, was that his methods of preaching had been unsuccessful (see chapter one, note 27).

⁵⁵ The "disciples" surrounding Paul (v. 20a) do not seem to have come from elsewhere (Paul and Barnabas entered Lystra alone, see verse 6). There is no mention of the arrival of the disciples while there is mention of the arrival of the hostile Jews (v. 19). From these observations, it can be implied that the disciples were "converts" from Lystra. The lame man could be part of this group of disciples, since the text mentions "his disciples," meaning the disciples that Paul had made in Lystra.

CHAPTER THREE

A SEMIOTIC ANALYSIS

I. INTRODUCTION

The rhetorical analysis completed in chapter two focused mainly on the structure of the text, that is, on words, phrases, sentences, and their grammatical and stylistic organization. The structure, considered as a sign (the signifier) becomes the key to the content of the text. Thus, one's interest is centered mainly on the relation between words, phrases, grammatical or stylistic expressions.¹ On the other hand, semiotics is interested in the signification of the text and not in its sign.² It considers the content (the signified) and is concerned with

¹ See Jean-Claude GIROUD and Louis PANIER, *Sémiotique: Une pratique de lecture et d'analyse des textes bibliques* (coll. *Cahiers Évangile*, 59; Paris: Les Éditions du Cerf, 1987), p. 46. Olivette Genest defines the term rhetorical analysis: "Basée surtout sur le phénomène littéraire du parallélisme, la première nomme un ensemble de procédés opératoires qui s'attache à l'observation des récurrences de certains éléments du texte, de leurs couplages et oppositions, et à l'examen des phrases et de leurs liaisons grammaticales et stylistiques. En lecture synchronique, c'est-à-dire sans s'occuper de la genèse rédactionnelle diachronique de son objet, elle vise à dégager la composition littéraire et à exploiter sa part de manifestation du sens via la cohérence qu'elle instaure" (Olivette GENEST, "Analyse structurale et exégèse biblique," in René LATOURELLE and Rino FISICHELLA, eds., *Dictionnaire de théologie fondamentale* [Montreal: Bellarmin; Paris: Les Éditions du Cerf, 1992], p. 11).

² In a recent article, Jean Delorme, distinguishes semiology as a science of signs and systems of signs from semiotics: "[la sémiotique] s'intéresse à la signification en tant qu'elle est conditionnée par une organisation signifiante qui, parce qu'elle est sous-jacente aux manifestations langagières, se situe en-deçà des signes constitués et permet d'en dégager des virtualités sémantiques qui échappent aux codifications sociales" (Jean DELORME, "Sémiotique," in Jacques BRIEND and Édouard COTHENET, eds., *Dictionnaire de la Bible: Supplément*, vol. 12, fasc. 67 [Paris: Letouzey & Ané, 1993], col. 283). An extensive bibliography on the development of this method, its presuppositions, its relationship with other biblical studies and recent research, is supplied in this article, cols. 281-333.

the organization of this content.³

Before proceeding with our study, we will briefly discuss the following: a) definition and goal of semiotics; b) basic principles; and c) procedure.

A. DEFINITION AND GOAL OF SEMIOTICS

Semiotics is concerned with the systems of significations in a text. It views the text as a structure and system of structures at both the surface and the deep levels. Its aim is not to discover "the" meaning of the text but to describe "how" meaning grows out of differences and relationships.⁴ The text takes on meaning through a series of relations (discursive analysis) and operations (narrative analysis).⁵ These relations and operations, as well as the technical terms and tools indispensable for the analysis, will be explained as the analysis unfolds.

³ Semiotics considers that the plane of expression ("signifiant" = signifier) and the plane of content (signified) have their own specific organization. There is a form of expression (the grammatical and stylistic organization) and a form of content. Semiotics is concerned with the latter. See GIROUD-PANIER, *Sémiotique*, p. 46.

⁴ "La signification est affaire d'*articulation*, c'est-à-dire de différence et de mise en relation. Ce ne sont pas les éléments qui comptent comme s'ils étaient eux-mêmes porteurs de sens, mais les différences et les relations qui permettent au sens d'émerger entre eux et de les faire signifier les uns par rapport aux autres" (DELORME, "Sémiotique," col. 291).

⁵ Genest defines the term semiotics: "Elle aborde le texte comme structure et système de structures, à tous ses niveaux de surface et de profondeur. Elle postule la primauté de la structure sur les éléments sémantiques discrets, puisque ces derniers reçoivent une signification particulière de leur insertion dans un réseau global. Elle cherche à dégager l'organisation du discours sous-jacente à l'organisation littéraire et régulatrice dernière" (GENEST, "Analyse structurale et exégèse biblique," p. 11). And further, comparing semiotics to the historical critical methods, Genest notes that the semiotician, contrary to the historical-critical exegete, considers texts as homogeneous discourses to which instruments (of analysis) that correspond to the nature of discourse, that is, of the linguistic type are applied (see *ibid.*, p. 16).

B. BASIC PRINCIPLES

Before undertaking our analysis, it is useful to recall some of the principles underlying a semiotic analysis. Four principles are important in semiotics. They are: 1) the principle of immanence; 2) the principle of closure; 3) the principle of structure of meaning; and 4) the principle of the grammar of the text.

I. The principle of immanence

Semiotics considers the text as it presents itself in its final form, offered in the official critical editions of the Bible. Although semiotics does not overlook the fact that a historical reading of the text is possible, one of its basic assumptions is that the text is a "semantic microuniverse" having meaning by itself and needing no help from the outside (history, knowledge of the author, history of redaction) to be understood.⁶ Nor is semiotics preoccupied by the effect (psychological or other) of the text on the reader.⁷ Of the three dimensions of a text, author-text-

⁶ See J. DELORME, "Sémiotique du récit et récit de la passion," *Recherches de science religieuse*, 75 (1985), p. 89. Genest remarks: "Les conséquences de ce postulat sur le traitement du texte biblique sont énormes et distinguent radicalement l'exégèse sémiotique de l'historico-critique classique. Par présupposé méthodologique, la première (la sémiotique) met donc entre parenthèses les sources externes de l'écrit, son auteur et ses coordonnées historiques, les traditions ecclésiales à son origine, les communautés et sociétés de production et de réception primitive, tout ce qu'elle appelle transcendance au où [sic] du texte. Elle ne nie pas leur existence ni leur intérêt, mais n'en tient compte que dans la mesure de leurs traces inscrites dans la matière textuelle, traces encore une fois étonnamment nombreuses et riches d'information à la lumière de techniques d'analyse raffinées. Elle ne considère pas non plus l'histoire interne du texte dans sa genèse littéraire, mais s'établit au dernier niveau de la rédaction, tel que les éditions critiques officielles de la Bible nous le restituent, là où les sources remaniées se fondent dans une cohérence autre" (GENEST, "Analyse structurale et exégèse biblique," p. 16).

⁷ This preoccupation appears in the newer synchronic method of reader-response. See Edgar V. McKNIGHT, *The Bible and the Reader: An Introduction to the Literary Criticism* (Philadelphia: Fortress Press, 1985). See also John A. DARR, *On Character Building: The Reader and the*

reader, semiotics retains only the text. The other two dimensions, the world of the author and the world of the reader are bracketed.⁸ The analysis which follows the principle of immanence remains synchronic (it remains centered on the text, at its last level of redaction), not diachronic (it does not study the history of the formation of the text).

The principle of immanence has implications. It means that the analysis must go beyond the words and phrases which constitute the plane of expression to grasp the form or structure of the content of the text.⁹ Once this is done, one may come back to the plane of expression to give it meaning and to interpret its elements. In order to do this, semiotics remains intent on asking the question, "What happens in the text?" As Jean Calloud notes, this question "when kept in mind, should prevent any confusion and permit the steps toward the uncovering of the system underlying the statement."¹⁰ This briefly describes what is meant by the principle of immanence. From this principle, a methodology entirely

Rhetoric of Characterization in Luke-Acts (coll. *Literary Currents in Biblical Interpretation*; Louisville, Ky.: Westminster/John Knox Press, 1992).

⁸ For a brief discussion on this topic, see VOGELS, *Reading and Preaching the Bible: A New Semiotic Approach* (coll. *Background Books*, 4; Wilmington, Del.: M. Glazier, 1986), pp. 28-29. We are especially grateful to Dr. Walter Vogels of Saint Paul University, Ottawa, whose course has been an inspiration and a stimulant.

⁹ "Ainsi la sémiotique est-elle une lecture 'à rebours', elle part du contenu et de son articulation pour rejoindre l'expression et en interpréter les éléments" (L. PANIER, "Lecture sémiotique et projet théologique: Incidences et interrogations," *Recherches de Science Religieuse* 78 (1990), p. 206).

¹⁰ Jean CALLOUD, *Structural Analysis of Narrative*; translated by Daniel PATTE (Philadelphia: Fortress Press; Missoula, Mont.: Scholars Press, 1976), p. 10.

different from rhetorical analysis is applied.

2. The principle of closure

Linked to the principle of immanence is the principle of closure. Every text presents itself as a closed system of signs. By its closure, the text separates words from things. Closure forbids to find a totality in the text (that is, of the world, of meaning, of the author's intention). It imposes limits on what one can say.¹¹

Closure should be distinguished from the delimitation of a text into smaller units.¹² Every text has a beginning and an end, and something happens in between. The text can be considered as a stage, a scene of action.¹³ Since meaning¹⁴ emerges from a system of internal relationships and differences, it

¹¹ See DELORME, "Sémiotique," col. 297.

¹² "Le découpage est une stratégie universelle de l'écriture et de la lecture, qui permet de distinguer des unités restreintes de signification (p. ex. le Magnificat), de les comparer (p. ex. avec le Benedictus), d'apprécier les transformations qui s'opèrent entre elles ou quand elles sont intégrées en des ensembles textuels de plus en plus grande envergure (Lc I-II, Lc entier, Lc-Acts)" (DELORME, "Sémiotique," col. 298).

¹³ See CALLOUD, *Structural Analysis*, p. 10.

¹⁴ "Meaning" can be said either of the production of meaning or the result or meaning produced. We can speak of meaning in a static and defined sense as: "a meaning" (un sens) in some way limited, or in a dynamic sense as "meaning" (du sens) in general or as a process. The concept of meaning is transitive and cannot be defined since the identifiable "meanings" or "effects of meanings" are not exhaustive. See DELORME, "Sémiotique," col. 298. Delorme (col. 299) quotes Max-Alain Chevallier who distinguishes "le sens," inaccessible and always elusive, and "la signification," or "un sens arrêté." Chevallier argues that these "significations" are never adequate. While they try to convey the meaning of the text they never exhaust it: "Certes ces significations ne sont jamais adéquates; elles n'épuisent jamais le sens du texte [...], mais elles s'efforcent d'en rendre compte." See Max-Alain CHEVALLIER, *L'exégèse du Nouveau Testament: Introduction à la méthode* (coll. *Le monde de la Bible*, 9; Geneva: Labor et Fides, 1984), pp. 78-79.

is important to set the boundaries of the text. This delimitation, however, is temporary. Once logical operations have been examined within a delimited text, it is necessary to extend its limits to a wider context.¹⁵

3. The principle of structure of meaning

Semiotics contends that the meaning of the text is expressed mostly by means of differences, the differences between the elements of signification. For example, white has meaning inasmuch as it is set in opposition to black. The perception of differences is mainly what allows one to arrive at the meaning of the text. Thus, the analysis is structural because it proposes models of these differences to express the content of the text. It then identifies where the difference lies and selects differentiated elements as values of the text.¹⁶

4. The principle of the grammar of the text

As there are structural rules according to which the sentence is organized on the plane of expression, there are also rules by which the content is organized at the level of discourse. Greimas identifies three levels: 1) narrative; 2) discursive; and 3) logico-semantic. At each level, the elements of signification differ from the form of relationships.¹⁷

¹⁵ See CALLOUD, *Structural Analysis*, p. 90.

¹⁶ "Il y a, dans ce postulat théorique, une règle pour la conduite de l'analyse sémiotique qui consiste à repérer toujours ces différences entre des termes et à mesurer sur quoi porte la différence et ce qu'elle sélectionne comme valeur des éléments différenciés" (GIROUD-PANIER, *Sémiotique*, p. 47).

¹⁷ See GREIMAS, *Structural Semantics*, pp. xx-xxi; see also GIROUD-PANIER, *Sémiotique*, pp. 47-48.

C. PROCEDURE

This chapter will follow the method of analysis developed by the Centre de l'analyse du discours religieux (CADIR) of Lyons, France, the studies of which are based on the principles and methods of the school of semiotics of Algirdas J. Greimas.¹⁸

The three levels of analysis identified by Greimas form the basis of the present analysis which will proceed as follows: 1) discursive analysis; 2) narrative analysis; 3) logico-semantic level: integration of the discursive and narrative analyses. We shall add another level: 4) interpretation. The methodology will be described as the analysis is developed.

¹⁸ *Structural Semantics: An Attempt at a Method*; translated by Daniele McDOWELL, Ronald SCHLEIFER, and Alan R. VELIE (Lincoln/London: University of Nebraska Press), 1984; see also *On Meaning: Selected Writings in Semiotic Theory*; translated by Paul J. PERRON and Frank H. COLLINS (coll. *Theory and History of Literature*, 38; Minneapolis, Minn.: University of Minnesota Press, 1987). A.J. GREIMAS and Joseph COURTÉS, *Sémiotique: Dictionnaire raisonné de la théorie du langage*, 2 vols. (coll. *Langue, linguistique, communication*; Paris: Hachette-Université, 1979, 1986). In this study, references to the first volume of the dictionary will be made using the English translation, edited by GREIMAS-COURTÉS, *Semiotics and Language: An Analytical Dictionary*; translated by Larry CRIST et al. (coll. *Advances in Semiotics*; Bloomington: Indiana University Press, 1982). These volumes develop a meta-theory that takes into account many models and partial theoretical proposals by scholars who worked independently of each other. See also GROUPE D'ENTREVERNES, *Analyse sémiotique des textes: Introduction, théorie, pratique* (Lyons: Presses Universitaires, 1979); GIROUD-PANIER, *Sémiotique*; Corina GALLAND, "An Introduction to the Method of A.J. Greimas," in Alfred M. JOHNSON (ed. and trans.), *The New Testament and Structuralism: A Collection of Essays* by Corina GALLAND et al. (coll. *Pittsburgh Theological Monograph Series*, 11; Pittsburgh, Pa.: Pickwick Press, 1976), pp. 1-26. See VOGELS, *Reading and Preaching the Bible*.

II. DISCURSIVE ANALYSIS¹⁹

The goal of discursive analysis is to identify the figures in the text and describe the relationships that are established between these "figures." A figure is defined as an element, relatively determined and recognizable, conveying meaning.²⁰ For example, while referring to different lexemes, the figures "door," "death," "house," may belong to the same "plane of content."²¹ The first step, then, of the discursive analysis is to recognize the figures and classify them.²²

¹⁹ This study of the discursive analysis follows the presentation of the method proposed by GIROUD-PANIER in *Sémiotique*, pp. 34 and 48-50. In their first study (*Analyse sémiotique des textes*), the narrative analysis preceded the discursive one. In their more recent work, *Sémiotique*, p. 48, the narrative analysis follows the discursive analysis. This new order of analysis wants to avoid the risk of neglecting the analysis of the figures at the discursive level and/or reducing them to their narrative function. See also J. DELORME, "VIIIème rencontre nationale des groupes 'Sémiotique et Bible'," *Sémiotique et Bible* 52 (1988), pp. 34-50, especially pp. 43-45.

²⁰ Delorme defines the figure as a representation of actors (not necessarily human) acting in time or space. It is the surface value of the text. Figures do not really exist as such but in the discourse where they interfere with one another, giving meaning and interpreting each other: "Les 'figures' en effet n'existent pas comme telles dans la réalité, mais dans le discours où elles interfèrent, signifiant et s'interprétant les unes par les autres (au niveau 'thématique'). Elles sont identifiables à partir de notre connaissance du monde (un arbre, une rivière, une noce, un voyage...), mais elles ne sont pas là simplement pour en donner une image" (DELORME, "Sémiotique," col. 300). Delorme makes the definition of the figure more explicit: "les figures ne sont pas des expressions à prendre au 'sens figuré', mais des unités de contenu qui, tout en renvoyant à notre connaissance du monde représenté, font sens par la manière dont le discours les articule entre elles et par rapport à un sujet parlant" (*ibid.*, col. 318).

²¹ See GIROUD-PANIER, *Sémiotique*, p. 48. See also GROUPE D'ENTREVERNES, "Éléments d'analyse: La composante discursive. Le figuratif et le thématique ou la sémantique discursive," *Sémiotique et Bible* 33 (1984), p. 3. The term "figure" has been borrowed from a Danish scholar Hjelmslev for whom a distinction must be made between what belongs to expression (phonetics, linguistics) and content. The "form" of the plane of expression is studied separately from the "form" of the plane of content with the conviction that each "form" organizes the specific elements of each plane. The sign no longer rests in the correspondence of signifier-signified (as in François de Saussure), but in a correlation of a form of expression with a form of content. On the legacy of de Saussure and Hjelmslev, see DELORME, "Sémiotique," cols. 286-90.

²² See GIROUD-PANIER, *Sémiotique*, pp. 48-49.

The next step is to find the figurative trajectories that the figures follow and the thematic values that are developed. The final step is to discover the coherence of the text.

A. FIGURES

The study of figures will show how the text is put together. The figures are identified and classified around three different axes: actors, time and space. These figures evolve in a discursive situation defined as the position of actors in a given time and space.²³ This discursive situation can be compared to a change of scene in a play — every time a new actor appears or every time there is a change of space or time, there is a change of scene. In a similar way, every time there is a change of actors, space or time, there is a change in the discursive situation.²⁴ This basic principle, developed by Giroux and Panier, will be used to describe the discursive situations in the text.

However, the objective of the analysis is not simply to draw up a list of figures but to describe the relationships (differences, oppositions, similarities) between those figures. These relationships will reveal a specific organization that will bring out the specificity of the text.²⁵

²³ "...la position d'acteurs, dans un lieu donné, en un temps donné" (GIROUD-PANIER, *Sémiotique*, p. 11).

²⁴ See GIROUD-PANIER, *Sémiotique*, pp. 11-12.

²⁵ See GIROUD-PANIER, *Sémiotique*, p. 48.

1. Figures in a discursive situation

a. First discursive situation (v. 7)

kakei euaggelizomenoi ēsan.

The first discursive situation states the activity of the apostles, Paul and Barnabas, in Lystra. They are proclaiming the Good News there. The space where they are preaching is no longer the country to which they had fled, but the city. The city becomes a space for the proclamation of the Good News.

b. Second discursive situation (vv. 8-10)

(v. 8) *kai tis anēr adynatos en Lystrois tois posin ekathēto, chōlos ek koillias mētros autou, hos oudepote periepatēsen.*

(v. 9) *Houtos ēkousen tou Paulou lalountos; hos atenisas autōi kai idōn hoti echei pistin tou sōthēnai,*

(v. 10) *eipen megalē¹ phonē¹, Anastēthi epi tous podas sou orthos. kai hēlato kai periepatei.*

A new actor, the lame man, appears. The description of the crippled man points to his chronic condition. He is defined, at first, by his state of being: he is incapable of walking, he is lame from birth. This is a situation of brokenness. The space he is occupying reinforces his condition: he is sitting. But he is also described by his activity of listening. The space also becomes more defined now. The name of the city of Lystra is mentioned.

The lame man is described in a relationship with one of the first actors. He

is "listening" to Paul, who is defined by his activity of speaking. But this speaking is not just any type of activity. In verse 7, it is mentioned that Paul "was proclaiming the Good News there." At the end of verse 9a, we know that Paul is in the Greek city of Lystra, preaching the Good News. He has an audience and, in this audience, the lame man is singled out as "listening" to him.

Paul establishes personal contact with the lame man. This contact is evident when he looks intently at the lame man. Paul evaluates the situation and thus realizes that the cripple has the "faith to be saved." This is a value-judgment on the spiritual condition of the lame man. Paul's insight reveals him to be an extraordinary figure with remarkable powers of perception. In verse 10, the same actors remain on the scene. Paul enters in direct contact with the lame man through a mediation of "speaking" following the mediation of "seeing." Paul's command shows authority and knowledge. He orders the lame man to get up on his feet and the man springs up and walks.

Paul's command establishes a new relationship between Paul and the lame man. Through Paul, now cast in the role of a healer, the healed man is put in relationship with a third actor, God, whom Paul represents. The role of God here is implicitly expressed in the passive infinitive "to be saved," *sōthēnai*, which in the Bible is often used to describe God's actions. In this instance, Paul thus appears much more as the interpreter of the event of faith and its values when he declares that the cripple has the spiritual quality that warrants salvation than

as the one responsible for the healing.²⁶ Salvation is thus redefined. Not only does it represent physical healing but it also represents the relationship established with Paul and through him with a transcendent source of salvation.

c. Third discursive situation (vv. 11-12)

(v. 11) *hoi te ochloi idontes ho epoiēsen Paulos epēran tēn phōnēn autōn Lykaonisti legontes, Hoi theoi homoiōthentes anthrōpois katebēsan pros hēmas,*

(v. 12) *ekaloun te ton Barnaban Dia, ton de Paulon Hermēn, epeidē autos ēn ho hēgoumenos tou logou.*

A new "collective" actor is introduced: the crowds. They attribute the healing of the lame man to the power of their gods. They identify Paul as the god Hermes because he is the main speaker. Barnabas is also introduced through the crowds who identify him as the god Zeus. This interpretation of the identity of the apostles puts the crowds in a situation of reverence and confrontation with the apostles.

No indications of space are given here. However, the actors are defined by the spaces they occupy in the minds of the crowds. In a certain sense, they themselves become the spaces. Paul and Barnabas are from "above" since they "come down," *katebēsan*, while the crowds define themselves as from "below," receiving a divine visit.

²⁶ See J. DELORME, "Le salut dans les Évangiles synoptiques et les Actes des Apôtres," in BRIEND-COTHENET, eds., *Dictionnaire de la Bible: Supplément*, vol. 11, fasc. 62, Paris: Letouzey & Ané, 1988, cols. 591-92, 602-603.

d. Fourth discursive situation (vv. 13-14)

(v. 13) *Ho te hierēus tou Dios tou ontos pro tēs poleōs taurous kai stemmata epi tous pylōnas enēgkas syn tois ochlois ēthelen thein.*

(v. 14) *akousantes de hoi apostoloi Barnabas kai Paulos, diarrēxantes ta himatia autōn exepēdēsan eis ton ochlon krazontes*

This new discursive situation, developed from the preceding one, shows the arrival of a new actor, the priest of Zeus. The crowds want to establish a relationship of honor and reverence with Paul and Barnabas. Up to this point, the relationship of the crowds with Paul was direct, but now, it is mediated by the local priest. The priest, an official representative of paganism, seems to be in charge of the ritual of offering sacrifice.

The fact that the priest comes to the gate of the city narrows down the space of action. The gate, the entrance to a city, takes on a particular meaning in this story. It is the meeting place of the official representative of paganism, the priest, with Paul and Barnabas, the messengers of the Good News.

In verse 14, the actors remain the same as in the preceding verses. However, in this instance, the narrator himself defines Paul and Barnabas. They are the *apostolo*¹, literally, the "ones sent." This qualification makes them official representatives of someone, or of a group; they meet another official representative, the priest of pagan rites.²⁷ A relationship is established between the two

²⁷ The apostles have been sent on this mission by the Holy Spirit (Acts 13,2). The priest is the official representative of paganism.

groups. Their role as apostles is almost immediately affirmed after they have been identified as gods (v. 12). In fact, this qualification is in contrast with their identification as gods by the crowds. In this case, the narrator makes a point of specifying that they are not the gods the crowds think they are, but are the "ones sent."

The relationship of the apostles with the crowds is also altered. The apostles reject the crowds' identification of them as gods by tearing their garments in disapproval.

The space of action is given a new dimension. The apostles leave a position of preaching to the crowds to rush forward into the crowds. The gate which, at first, was a place of encounter now becomes a place of confrontation between the apostles, the official representatives of the Gospel, and the priest, the official representative of paganism.

e. Fifth discursive situation (v. 15)

kai legontes, Andres, ti tauta poieite? kai hēmeis homoiopatheis esmen hymin anthrōpoi euaggelizōmenoi hymas apo toutōn tōn mataiōn epistrephein epi Theon zōnta, hos epoiēsen ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois;

In this new discursive situation, a new actor, the living God, is introduced. The apostles want to redefine their position as "the ones sent" with respect to the crowd and with respect to the God they are preaching. They are only humans,

similar to the Lystrans. They assert the purpose of their presence in Lystra, "We are preaching you the Good News," and they emphasize the fact that they are human beings like the Lystrans. God is presented as a "living" God, Creator of the universe, and giving life to all things.

f. Sixth discursive situation (v. 16)

hos en tais parō'chēmenais geneais eiasen panta ta ethnē poreuesthai tais hodois autōn;

New actors are introduced: they are the past generations who are described as going "in their ways" in a different "time," the past. The situation passes from a physical/tangible domain to a human/historical one. God is not only Creator, but also the God of history. He is a God in relationship with a people. He has "allowed" the nations to walk their own ways. This seems to be part of his divine plan of creation.

g. Seventh discursive situation (vv. 17-18)

(v. 17) kaitoi ouk amartyron auton aphēken agathourgōn, ouranothen hymin hyetous didous kai kairous karpophorous, empiplōn trophēs kai emphrosynēs tas kardias hymōn.

(v. 18) kai tauta legontes molis katepausan tous ochlous tou mē thyein autois.

In these verses, there is again a shift of time. God is no longer defined as the God of history who has been in relationship with the people in the past, but as Providence now attentive to their present situation. The notion of creation is

further elaborated in these verses. God maintains all things created in physical existence with rains and seasons and is also attentive to the human and emotional needs of the people, filling hearts with gladness.

The crowds, scarcely restrained from offering sacrifice, define themselves as practising idolatry. This implies that they may not have been entirely convinced by the apostles' discourse.

h. Eighth discursive situation (v. 19a)

Epēlthan de apo Antiocheias kai Ikoniou Ioudaioi kai peisantes tous ochlous kai lithasantes ton Paulon

In this new discursive situation, new actors, the Jews from Antioch and Iconium, arrive. Apparently, they are able to establish a relationship with the crowds and persuade the latter to join them against the apostles. The Jews define themselves by what they do: they are persecutors and murderers. They also help to redefine Paul as the messenger who is persecuted.

Although the space described is the same as in the previous verses, the Jews redefine this space by their presence. Lystra becomes a space of persecution and death for Paul.

i. Ninth discursive situation (v. 19b)

ton Paulon esyron exō tēs poleōs, nomizontes auton tethnēkenai.

This discursive situation brings about a change of space. The Jews drag Paul out of the city. The "outside-the-city," which earlier represented the space

of the pagan temple, is redefined here as a place of death. In the city, Paul, the "one sent," was alive and proclaiming the "living God." The "outside-the-city," a place of paganism and death, is where Paul is left for dead and can no longer proclaim this living God.

j. Tenth discursive situation (v. 20a)

kyklōsantōn de tōn mathētōn auton anastas eisēlthen eis tēn polin.

New actors appear in this discursive situation. They are the disciples. This indicates that Paul has established a relationship of master-disciple in Lystra. This observation, hardly noticeable in a first reading, shows that the apostles have established a community of believers in Lystra.

Outside the city gate, a new space is determined by the disciples who surround Paul. The circle indicates closeness, unity, sympathy, acceptance, protection and mutual support. Paul reenters the city where he may presumably resume his activity of proclaiming the Good News.

2. Classification and function of the figures

The analysis of the figures along the axes of actors-time-space has begun to uncover the meaning of the text. This can be summarized as follows:

a. Actors

Five classes of actors are described in this text: 1) the evangelizer: Paul and Barnabas; 2) the believer: the lame man and the disciples; 3) the idolater: the crowds, the priest and past generations; 4) God: Zeus, Hermes, the living God,

the loud voice; and 5) the persecutor: "some" of the Jews with the crowds. These figures are all, in some way or other, in relationship with the process of evangelization.

1) The evangelizer

Barnabas and Paul are described as the ones proclaiming the Good News (vv. 7, 15). They are perceived as superhuman, since they are identified by the names of the Greek gods, Zeus and Hermes.

However, the narrator defines Paul and Barnabas as "apostles." The term *apostolo*,²⁸ coupled with the attribution of the title of Hermes (messenger of the gods), enhances the role of the evangelizers as messengers,²⁹ indicating that they are acting in some kind of intermediary role.³⁰

One of the messengers, Paul, is subjected to persecution. He is stoned and silenced. But it appears that he has been successful in making "disciples." There seems to be a connection between the role of "proclaiming the Good News" and

²⁸ The term "apostolos" is used to describe a messenger from God (especially the apostles). See Henry G. LIDDELL and Robert SCOTT, comps., *A Greek-English Lexicon*, 9th ed.; revised and augmented.

²⁹ Hermes was the messenger of the gods. See *The New Jerusalem Bible* (Garden City, N.Y.: Doubleday, 1985), p. 1823, note h. Two of the Greek gods, Zeus and Hermes, are mentioned in chapter fourteen. For the influence of Greek gods on daily life, see Martin P. NILSSON, *Greek Folk Religion*; edited by Arthur D. NOCK (coll. *Lectures on the History of Religions*, new ser. 1; Gloucester, Mass.: P. Smith, 1971). On Hermes, "messenger of the gods," see *ibid.*, pp. 8-9; on Zeus as weather-god in Greece, see *ibid.*, pp. 6-8.

³⁰ For their role as intermediaries, see Jacques DUPONT, "L'apôtre comme intermédiaire du salut dans les Actes des Apôtres," *Nouvelles Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 118; Paris: Les Éditions du Cerf, 1984), pp. 112-32.

discipleship.

2) The believer

The lame man and the disciples represent the figure of the believer who listens and responds in faith. Because of his faith, the lame man is physically saved. The function of this figure is to show that there is a connection between faith and salvation. This connection is made through the use of the verb *sōthēnai* which means "to heal" or "to save."³¹

The disciples surrounding Paul also represent the figure of the believers who form a community and support their leader. Their presence, possibly at the worst moment of Paul's life, shows that the messengers support him and, by inference, are committed to his message.

3) The idolater

The figure of the idolater is represented by the crowds and the priest of the local temple dedicated to Zeus. They assume that Paul and Barnabas are gods; consequently, they wish to offer sacrifice to them. This figure is also represented by the objects that are brought forth: the oxen, the garlands. By way of opposition, the function of this figure is to show what is required of the new believers. They must abandon these "vain things" (the oxen, the garlands of a sacrifice) and turn to the living God.

³¹ For the double meaning of the word, see chapter two, p. 75, note 31.

4) The persecutor

The figure of the persecutor is represented by the "some" of the Jews. They turn the crowds against Paul and Barnabas, they stone Paul, drag him out of the city and leave him for dead. Not only do they effect a physical destruction by the stoning of Paul, but they also effect some kind of spiritual death by preventing the spread of the Good News. The function of this figure is to show that the one who preaches the Good News encounters difficulties. The message he is bearing is not accepted by all. At the end of the episode, "some" of the Lystrans could also be identified with the persecutors since they are persuaded to join the Jews against Paul and Barnabas.

5) God

The figure of God is represented by the gods Zeus and Hermes, revered by the Lystrans and the God the apostles preach, the "living God," Creator of heaven and earth and the God of history who, in the past, allowed the nations to go their own ways.

However, the apostles are not the first ones to proclaim this living God. God has already revealed himself by giving rains and fruitful seasons (v. 17) and by filling the hearts of people with gladness.

The function of these different figures of God is to show, by way of contrast, the emptiness of offering sacrifices to idols which bring nothing, compared to the abundance of life brought by the living God.

The "loud voice" (v. 10) may also be a figure describing the divine power given to Paul in this narrative.

b. Time

In this episode, the aspect of time is significant. God's activity is inserted into the history of the nations.³² In his speech, Paul deals with time in the past and time in the present. In the past, the living God, although not unknown to the nations, was nonetheless present to them in his provident care; in the present, the living God is now calling the descendants of these nations to turn to him.

c. Space

The axis of space basically describes five figures, all of them related to evangelization: 1) the city, a place where the Good News is proclaimed and where Paul is persecuted by the Jews; 2) the gate, a place of encounter between paganism and the Gospel; 3) the "outside-the-city," a place of death where the preacher is dragged and left for dead; 4) the "above-below," the place of existence of humanity and divinity; and 5) the circle, the space that indicates solidarity.

1) The city

The city is the place of evangelization where Paul and Barnabas are preaching the Good News. Their area of ministry is no longer the synagogue as in the previous chapters, but the public square where crowds assemble. The city

³² For more on this topic, see W. VOGELS, *God's Universal Covenant: A Biblical Study*. 2d ed. (Ottawa: University of Ottawa Press, 1986).

is also the place of persecution. It is the place where Paul is stoned by the Jews. It is also the place he returns to when he recovers.

2) The gate

The gate is the place of encounter and confrontation between paganism and the Gospel. According to archaeological and historical evidence, the Temple of Zeus was just outside the gate.³³ The priest, representing official paganism, comes to meet Paul and Barnabas at the gate.

3) The "outside-of-the-city"

For the pagans, the place of worship was outside the city at the Temple of Zeus. But for Paul, this space becomes the place of death where he is dragged out by the Jews and left for dead. Outside the city gates, Paul is no longer able to proclaim the Good News. There are no people nor any activity outside the city.

³³ "Zeus whose temple stood at the city gates" (Frederick F. BRUCE, *The Book of the Acts*; revised edition of *Commentary on the Book of Acts* [1954]; [coll. *New International Commentary on the New Testament*, 5; Grand Rapids, Mich.: Eerdmans, 1988], p. 275). Ernst Haenchen translates "The priest of the Zeus before the city = the temple of Zeus at the entrance of the town" (*The Acts of the Apostles: A Commentary*; translated by Bernard NOBLE and Gerald SHINN from the 14th ed.; revised by Robert WILSON. [Oxford: Blackwell, 1971], p. 427). He bases his translation on the Western text which reads *hoi de hiereis tou ontos Dios pro poleōs*. Haenchen further argues: "as *pro poleōs* is used like the adjective *proastios*, and *Zeus pro poleōs* was a widely current designation (temples outside a city were by no means uncommon — see WIKENHAUSER, 362 ff.), the text must have been assimilated to the latter" (*ibid.*, note 2). Wikenhauser notes that the temple of Zeus has not yet been discovered but has a parallel in Asia Minor in Claudiopolis, south of Lystra where a temple to "Zeus before the city" stood. See Alfred WIKENHAUSER, *Die Apostelgeschichte*. 3d revised edition; translated and commented by A. WIKENHAUSER; edited by Alfred WIKENHAUSER, Otto KUSS et al. (coll. *Regensburger Neues Testament*, 5; Regensburg: Friedrich Pustet, 1956), p. 165. See also the *The New Jerusalem Bible* (Garden City, N.Y.: Doubleday, 1985), p. 1823, note i. Marshall quotes Bruce, *Acts*, p. 281 ff.: "Although the temple of Zeus at Lystra has not been discovered, a similar temple *in front of the city* (i.e. outside the city) existed in Claudiopolis, not far away from Lystra" (I. Howard MARSHALL, *The Acts of the Apostles: An Introduction and Commentary* [coll. *Tyndale Commentaries*, new ser. 5; Grand Rapids, Mich.: Eerdmans, 1980], p. 237).

Paul is cut off from his area of evangelization.

4) The circle

The circle is a symbol of the community of believers who have heard the Good News and accepted it. The disciples surround Paul in his misfortune. It is not clear whether the disciples think Paul is dead and therefore mourn him, or whether they surround him as one does a friend who has been hurt. Nonetheless, this figure indicates solidarity, affection and support for the evangelizer.

5) The "above-below"

The figure "above-below" represents the physical world as well as the spiritual world. Physical brokenness is expressed in the position of the lame man who is sitting (below), incapable of walking since birth. He is not dead, but his handicap withholds him from the fullness of life. When he responds in faith to Paul's message of the Good News, he gets up and walks (above). This is indicative of the effect of the Good News on the believers. New life is given through salvation.

Physical brokenness is also symbolized in the reclining position of Paul who is left for dead. He gets up (above) and enters the city (v. 20a). This shows that the evangelizer is not silenced. He is still capable of pursuing his mission.

The sudden revival of both men, Paul and the lame man, shows a power greater than themselves. In the case of the lame man, the Lystrans believe this power to have come "from above." In this figure of the "above-below," the organization of the world is also implicitly described. The world of divinity is set

in opposition to the world of humanity. The gods dwell above, in the heavens; the mortals live below, on earth. In keeping with this belief, Paul presents God as the one who transcends this world. The activity of this God is described as coming down from above to the humans below. Indeed, it is the rains that come down from the heavens which produce the fruitful seasons thus gladdening the hearts of the people (v. 17).

B. TRAJECTORIES OF THE FIGURES AND THEIR THEMATIC VALUES

The identification of the figures and their functions in the narrative has begun to uncover how meaning is produced in the text. In every text, the figures are combined in a special way and form a figurative trajectory.³⁴ To observe the trajectories the figures follow is to begin to describe their principle of organization.³⁵ The description of the trajectories of the figures leads to the identification

³⁴ A figurative trajectory is "an isotopic concatenation of figures correlative to a given theme. This concatenation, founded on the association of figures — proper to a determined cultural universe — is both partially free and partially constrained, in the measure to which, when a first figure is posited, it only elicits certain other figures, exclusive of all others" (GIROUD-PANIER, *Sémiotique*, p. 36; see pp. 48-49); GREIMAS-COURTÈS, *Dictionary*, pp. 117-18. "Les figures de discours apparaissent donc dans les textes comme un réseau de figures lexématiques reliées entre elles. À cet étalement de figures, à ce réseau relationnel on réserve le nom de parcours figuratif" (GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, p. 94; see pp. 94-97). And further: "Les parcours figuratifs sont la mise en série et l'agencement des figures lexématiques que le texte utilise" (*ibid.*, p. 182).

³⁵ Meaning begins to come forth when the figures are placed on figurative paths and these paths are organized. "C'est dans leur mise en parcours [...] et dans l'agencement de ces parcours [...] que se joue l'articulation du sens" (DELORME, "Sémiotique," col. 300).

of their thematic values.³⁶

The figures appear to be organized around five main trajectories: 1) proclamation of the Good News; 2) healing and/or salvation; 3) idolatry; 4) persecution; and 5) encounter.

1. The trajectory of the proclamation of the Good News

A first group of figures gathers all that is related to the proclamation of the Good News. The evangelizers, Paul and Barnabas, proclaim the Good News which is heard and accepted in faith by the lame man at Lystra, the believer. The power of the Good News is revealed through the figure of the "loud voice" and produces the healing of the lame man.

The figure of the *apostoloi*, "the ones sent," represented by Paul and Barnabas, presents this proclamation as a message from someone else. However, this message is not understood by the crowds. The appearance of the mes-

³⁶ This is the method proposed by Giroud-Panier (*Sémiotique*, pp. 48-49). These authors argue that the thematic values are not given in the text but come forth through the analysis of the figures and the observation of the paths these figures follow: "Les valeurs thématiques ne sont pas données par le texte manifesté, elles sont à construire à partir des figures et des parcours figuratifs observés. En les construisant, on s'assure de ce qui constitue la cohérence des figures dans un texte particulier" (*ibid.*, p. 50). Thus, an important part of the discursive analysis is to observe and to describe the trajectory that the figures follow (the way they are combined) since it is in these trajectories that their content (their particular meaning interpreted in the text) becomes apparent. Delorme characterizes the thematic as correlative to the figurative: it is the inward face of the text where the figures are interpreted and begin to produce meaning. The thematic aspect of the text is not conceived as the development of an idea, but as an orientation of meanings locally identifiable, a surpassing of hypotheses of reading in parts (begun with the figures): "Le 'thématique' n'est pas conçu comme le développement d'une idée, mais comme une orientation des sens localement identifiables, un dépassement des hypothèses de lecture partielle et comme un appel à interpréter ce qui se dit ou cherche à se dire par et entre les signifiants articulés" (DELORME, "Sémiotique," col. 300). For more on the difference between thematic and figurative values, see *ibid.*, col. 318.

sengers of the Good News causes confusion and creates confrontation. It introduces the figure of the persecutor.

The figures of the evangelizer and the messenger develop the theme of proclamation. The figure of the believer develops the theme of acceptance of the Good News and the theme of healing. The figure of the persecutor develops the theme of rejection of the Good News. In these themes the following oppositions are obvious.

proclamation	<—————>	reception
acceptance	<—————>	rejection

The figure of God also appears on the trajectory of proclamation. The pagan gods, Zeus and Hermes, reveal gods close to humanity who visit their people. The living God reveals the Creator of the heavens and the earth who allowed the nations to walk their own ways. The figure of God develops the theme of the divine visit, the themes of creation (in the past) and providence (in the present), and the theme of conversion. In these themes the following oppositions are evident.

gods	<—————>	living God
past	<—————>	present
Hermes/Zeus	<—————>	apostles "sent"
belief in gods	<—————>	belief in living God

The Good News calls to conversion away from the "vain things" of paganism. The fact that the crowds were scarcely restrained from offering sacrifice shows

that they did not fully accept or understand the message. This is shown when the crowds join the Jews in their pursuit of Paul. But the Good News is not totally rejected by all of the Lystrans, since there is a small group of disciples surrounding Paul.³⁷ Paul rises and enters the city. Therefore, the Good News can still be preached in the city.

The trajectory of the proclamation of the Good News is also developed by the figure of the city which becomes the place of the proclamation. The city is where Paul speaks and sanctions the lame man's faith, confronts the crowds and calls them to conversion, and then meets with opposition. The figure of the "outside-the-city" marks the end of the proclamation and the silencing of the messenger.

These figures on the trajectory of the proclamation of the Good News develop the themes of proclamation, acceptance and rejection of the Good News. In those themes can be seen the following oppositions:

acceptance	<—————>	rejection
proclamation	<—————>	silencing of Paul

2. The trajectory of healing and/or salvation

A second group of figures collects all that is related to healing and salvation. There is the figure of the lame man sitting in physical brokenness (lame from birth), but he is spiritually aware, listening, and open to Paul's words. His

³⁷ The text gives no indication that the disciples came from elsewhere; however, it indicates that the Jews arrived from Iconium (v. 19).

acceptance (faith) of the Good News is confirmed by the healing. This trajectory reveals a spiritual dimension. The infinitive "to save," *sōthēnai*, also refers to salvation. The spiritual order ("faith to be saved") is transposed to the physical order (he walks).

The figure of the lame man develops two main themes: the theme of faith and the theme of healing or salvation.

There is also the figure of Paul, the healer, with extraordinary powers, and the figure of Paul, the persecuted missionary, who is left for dead and then revived. This figure develops the theme of healing and life. In those themes, we observe the following oppositions:

lame	<—————>	walking and jumping
left for dead	<—————>	alive

3. The trajectory of idolatry

Another series of figures groups all that is related to idolatry: the crowds who want to sacrifice, the priest coming with oxen and garlands, the allusion to "gods in the likeness of men," Zeus, Hermes, the temple of Zeus. The crowds are quick to express their polytheistic religious beliefs. They believe gods (from above) are walking among them (here below) and they want to offer sacrifice to them. They are not easily dissuaded from their intent.

The figures of idolatry develop the themes of sacrifice and the divine visit. In those themes appear the following oppositions:

above	<—————>	below
living God	<—————>	vain things

4. The trajectory of persecution

A fourth group of figures gathers all that is related to persecution: the Jews persuading the crowds against Paul; the confrontation of the Jews stoning Paul; the figure of Paul being stoned, dragged and left lifeless.

This trajectory of persecution also follows definite spaces. The "outside-the-city" is the place where the Jews drag Paul, stone him and leave him for dead (v. 19).

These figures develop the theme of persecution. The rejection of the Good News is associated with death, both spiritual and physical. In this theme, the following oppositions become apparent:

rejection	<—————>	acceptance
left for dead	<—————>	alive
outside-the-city	<—————>	inside-the-city

5. The trajectory of encounter

Another group of figures gathers all that is related to the encounter: the figure of the apostle coming to Lystra and looking intently at the lame man (the believer) who accepts the Good News in faith; the figure of the crowds, thinking that the gods have come down to them and welcoming the apostles; the figure of the priest coming to meet the apostles at the gate; the apostles addressing the crowds; the disciples surrounding Paul. The figure of the gate plays the role of

a place of encounter between paganism and the Gospel.³⁸ It is near the place (the temple of Zeus) where sacrifices are offered. However, this place of encounter also becomes a place of proclamation of the Good News and confrontation with Judaism as well as paganism. The acceptance of the disciples appears in opposition to the rejection of the Jews.

In this trajectory appears the theme of acceptance and rejection of the Gospel by the pagans and the Jews. The following oppositions can be seen:

paganism	<—————>	Gospel
Judaism	<—————>	Gospel
rejection	<—————>	acceptance
outside-the-city	<—————>	inside-the-city

C. COHERENCE

A closer look at the trajectories shows that the figures therein are organized among themselves as semiological isotopes,³⁹ and the trajectories themselves are organized around common semantic isotopes.⁴⁰ The identification of these

³⁸ In this first encounter with the pagan world, we still cannot speak of an encounter between paganism and Christianity since Jesus still has not been mentioned. However, we can speak of the "Gospel" since the text speaks of preaching the "Good News."

³⁹ The semiological isotopy is the isotopy (the common ground of meaning) that is assured by the repetition and permanence of nuclear semes. Nuclear semes are defined as the traits that define a figure, as for example, "gold" can be described as "precious" and "metal" (GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, p. 120). Definition given by the Groupe d'Entrevernes: "Nous appelons isotopie sémiologique, l'isotopie assurée par la redondance et la permanence de catégories nucléaires, c'est-à-dire des sèmes nucléaires" (*ibid.*, p. 124).

⁴⁰ The semantic isotopy is the isotopy (the common ground of meaning) assured by the repetition of the classemes. Classemes are general or generic semes, as for instance, /animated/ vs /non-animated/, /human/ vs /animal/. They do not belong to the constant nucleus ("noyau stable") of the figures, but are revealed by the contexts and indicate that the figures belong to a more general class. They constitute a semantic level of signification. GROUPE D'ENTREVERNES,

isotopes provides the first elements of cohesion in the text.

1. Semiological isotopes (in the figures)

In any text, several figures share a common ground of meaning or isotope. One figure can also share many isotopes. For example, the figure of the lame man who gets up shares a common meaning with the figure of Paul who gets up. Both men experience something on a physical level. Semiotics calls this a /somatic/ semiological isotope (register). But they also experience something on a spiritual level. This is the /religious/ semiological isotope (register).

The figures of the evangelizer, the believer, God and the persecutor all have something to do with religious beliefs: preaching the Good News, accepting the Good News, persecuting the "ones sent." These figures meet on a religious plane or "register" which is the /religious/ semiological isotope.

The figures of the evangelizer, the believer, the idolater, the persecutor, the gate, the city, represent some kind of encounter. They form a /relational/ semiological isotope.

The figures of the above-below, inside outside, up-down, form a /spatial/ semiological isotope.

The figures described above are thus developed on four semiological isotopes (or registers): /religious/, /somatic/, /relational/, and /spatial/.

NES, *Analyse sémiotique des textes*, pp. 121-24. "Nous appelons *isotopie sémantique* l'*isotopie assurée par la redondance des catégories classématiques, c'est-à-dire des classèmes*" (*ibid.*, p. 123). See also GREIMAS-COURTÈS, *Dictionary*, pp. 163-65.

The identification of these isotopes points more clearly to the specificity of the text.⁴¹ This is not just any type of story. It is focused on a religious theme. In this religious aspect, there is an encounter on a religious, somatic-spatial level. The text begins to show some cohesion. But the analysis has to determine the "semantic" isotopes which will lead us to discover the coherence of the text.

2. Semantic isotopes (in the trajectories of the figures)

As there is among the figures a common semiological isotope which gives cohesion to the text, there is also a common semantic isotope among the trajectories of the figures. In order to find it, one has to ask the following questions: What is the common ground in the trajectories? What are the elements that come to the fore in all of the trajectories of the figures and, therefore, are responsible for their unity? What can express the differences perceived on the semiological isotopes: /relational/, /religious/, /somatic/, and /spatial/? In other words, what is the main common denominator, that is, the most basic relationship or opposition which keeps the /religious/, /somatic/, /relational/, and /spatial/ semiological

⁴¹ Delorme explains that the isotopies secure a certain framework of meaning comparable to the musical staff and key signature which define the tonality for the unfolding of a melody and its harmonic structure and modulations. But rather than taking the place of meaning, this framework allows one to read the text: "Les isotopies assurent une certaine armature du sens (armature paradigmatique comparable à la portée musicale et au choix de la tonalité pour le déroulement syntagmatique d'une mélodie dont on peut prévoir les harmonies et les modulations). Mais cette armature ne remplace pas, elle permet le travail du sens, qui est travail de lecture du côté du lecteur, avec les surprises et les ruptures qui l'empêchent de se clore dans une interprétation qui pourrait se substituer au texte" (DELORME, "Sémiotique," col. 302).

registers together and makes them homologous?⁴²

After all the semantic values have been classified and put in pairs of opposition, the text can be read on several semiological registers ("réseaux") as shown in Figure 3.1 below.

1- Religious		
faith	<—————>	fickleness/unbelief
present	<—————>	past
living God	<—————>	vain things
acceptance	<—————>	rejection
proclamation	<—————>	silencing of messenger
2- Somatic		
healed lame	<—————>	lame
alive	<—————>	left for dead
3- Spatial		
above (gods)	<—————>	below (humans)
in the city	<—————>	outside the city
jumped up	<—————>	sitting (lame)
rising	<—————>	lying (left for dead)
4- Relational		
Gospel	<—————>	paganism (sacrifices)
Gospel	<—————>	Judaism (persecution)
acceptance	<—————>	rejection

Figure 3.1 Oppositions in the semiological registers.

After the basic oppositions have been identified on different semiological registers, there is a need to identify the most basic opposition which serves as

⁴² "Il s'agit de dénommer un rapport dont l'intérêt est de commander des articulations signifiantes sur les divers registres sémiologiques" (GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, p. 128; see also pp. 182-83).

a basis to organize the whole narrative. In order to do this, a common denominator ("une articulation semblable") needs to be found in the above four semiological registers. This basic opposition, present in all of the registers, renders them homologous. The opposition which is best apt to account for the various semiological registers: /religious/, /somatic/, /spatial/, and /relational/, and keeps them together seems to be the following:

life <—————> death

The lame man's acceptance of the Gospel in faith offers him a new lease on life in a physical healing making him able to jump up and walk but, more so, it characterizes a spiritual dimension of salvation given to those who believe. The nonacceptance (by the pagans) or open rejection (by the Jews) brings only death in the persecution of the messenger. Paul's Gospel is a message about the living God (living above) who gives life to his creation and sustains it on earth (below). This message of life is in opposition with the beliefs in vain things (in this context, vain idols) which demand death in the offering of sacrifices of animals by the priest. There is an ironic twist to the narrative. The messenger who proclaims the Good News of life in the city (healing - news of salvation - living God) is perceived as bringing death. He is eliminated and dragged to a place of death outside-the-city.

The semiological and semantic isotopes can be illustrated as in Figure 3.2, on the following page.

Surface level	Deep level																																	
<p>Figures in the trajectories</p> <ol style="list-style-type: none"> 1. The Evangelizers 2. The Believers 3. The Persecutors 4. Idolatry 5. God 6. The gate 7. The city 	<p>Semiological isotopes</p> <p>(ensuring coherence of the trajectories of the figures)</p> <p>Spatial Relational Somatic Religious</p>																																	
<p>Trajectories of the figures</p> <ol style="list-style-type: none"> 1. Proclamation 2. Healing and/or salvation 3. Vain things 4. Persecution 5. Encounter 	<p>Semantic isotopes</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 33%;">acceptance</td> <td style="width: 33%; text-align: center;"><—></td> <td style="width: 33%;">rejection</td> </tr> <tr> <td>proclamation</td> <td style="text-align: center;"><—></td> <td>silencing</td> </tr> <tr> <td>healed</td> <td style="text-align: center;"><—></td> <td>lame</td> </tr> <tr> <td>living God</td> <td style="text-align: center;"><—></td> <td>vain things</td> </tr> <tr> <td>present</td> <td style="text-align: center;"><—></td> <td>past</td> </tr> <tr> <td>alive</td> <td style="text-align: center;"><—></td> <td>left dead</td> </tr> <tr> <td>above</td> <td style="text-align: center;"><—></td> <td>below</td> </tr> <tr> <td>Gospel</td> <td style="text-align: center;"><—></td> <td>paganism</td> </tr> <tr> <td>Gospel</td> <td style="text-align: center;"><—></td> <td>Judaism</td> </tr> <tr> <td>faith</td> <td style="text-align: center;"><—></td> <td>unbelief</td> </tr> <tr> <td>in-the-city</td> <td style="text-align: center;"><—></td> <td>outside-the-city</td> </tr> </table>	acceptance	<—>	rejection	proclamation	<—>	silencing	healed	<—>	lame	living God	<—>	vain things	present	<—>	past	alive	<—>	left dead	above	<—>	below	Gospel	<—>	paganism	Gospel	<—>	Judaism	faith	<—>	unbelief	in-the-city	<—>	outside-the-city
acceptance	<—>	rejection																																
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Gospel	<—>	paganism																																
Gospel	<—>	Judaism																																
faith	<—>	unbelief																																
in-the-city	<—>	outside-the-city																																

Figure 3.2 Semiological and semantic isotopes.

III. NARRATIVE ANALYSIS

Semiotics considers that a text is a transformation of states.⁴³ The tools of narrative analysis allow us to explore how these transformations occur in a given

⁴³ A transformation is the passage from one state to another. Usually, these transformations are manifested through action verbs. A subject is said to be in conjunction with an object or in conjunction with an object. See GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, p. 15.

text. Transformations take place through the actions of actants.⁴⁴ A Subject (performing Subject = PS)⁴⁵ manipulated⁴⁶ by someone or something (Sender = S),⁴⁷ transmits an Object (O)⁴⁸ to a Receiver (R),⁴⁹ who is transformed

⁴⁴ "An actant can be thought of as that which accomplishes or undergoes an act, independently of all other determinations" (GREIMAS-COURTÈS, *Dictionary*, p. 5). It replaces the terms "character" or "dramatis persona (V. Propp)" since it applies not only to human beings but also to animals, objects, or concepts" (*ibid.*). Because they are considered to be actants, the terms Sender, Receiver, performing Subject, Helper, Opponent, Object, are capitalized (see GREIMAS-COURTÈS, *Dictionary*, p. 294).

⁴⁵ There are two types of subjects: the subject of state is "characterized by a relationship or junction with objects of value;" the second type "consists of subjects of doing, defined by the relationship of transformation" (GREIMAS-COURTÈS, *Dictionary*, p. 321). The subjects of doing are called "performing Subjects" (see also *ibid.*, pp. 319-21). The term "performing Subject" designates the subject of doing, capable not only of having qualities, but also of carrying out acts. The performing Subject is the one invested with the modalities of volition, power and cognition. On the establishment of the Subject, see CALLOUD, *Structural Analysis*, p. 33.

⁴⁶ The manipulation is a persuasive operation at the cognitive level. It is characterized as "an action of humans upon other humans with the goal of having them carry out a given program" (GREIMAS-COURTÈS, *Dictionary*, p. 184; see also pp. 184-86). "The manipulation consists in influencing the subject-operator to get interested in the object to assure that he is going to act" (VOGELS, *Reading and Preaching the Bible*, p. 50).

⁴⁷ The Sender is the person, event, or thing who/which manipulates the performing Subject to act. See GREIMAS-COURTÈS, *Dictionary*, pp. 293-94; see also VOGELS, *Reading and Preaching the Bible*, p. 50. The reader will note that in the definition of Sender, Greimas and Courtès extend the notion of manipulation as being "an action of humans upon other humans" (see above, note 46) to include not only persons, but also events or things. In biblical texts, God can be considered as a "person" manipulating events or human beings. It is this extended definition of Sender which will be applied in this study.

⁴⁸ As a general rule, "the acquisition of the main object or value-object of the text by someone implies the loss of that same object by somebody else" (VOGELS, *Reading and Preaching the Bible*, p. 53). See also D. PATTE, *The Religious Dimensions of Biblical Texts: Greimas's Structural Semiotics and Biblical Exegesis* (coll. *Semeia Studies*, 19; Atlanta, Ga.: Scholars Press, 1990), p. 55. An Object is thus said to be in conjunction or disjunction with the Subject. However, communication of knowledge is an exception to this general principle. In this case, the Object is not lost when it is shared. See GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, pp. 28-29.

⁴⁹ "The terms Sender and Receiver [...] designate in their most general sense, the two actants of the communication" (GREIMAS-COURTÈS, *Dictionary*, p. 293; see also pp. 293-94).

from a state of lack (not having the Object) to a state of lack fulfilled (having the Object). These transformations are usually manifested by action verbs; these communicate an object or cause something to be. The Subject must be competent (have a willing-to-do, a being-able-to-do and a knowing-how-to-do)⁵⁰ to perform an action⁵¹ and may sometimes require Helpers⁵² to overcome any eventual Opponents.⁵³ The realization or nonrealization of the performance receives a sanction.⁵⁴ These transformations constitute what is called a narrative

⁵⁰ Every action that is performed presupposes a competence that makes its carrying out possible. "Competence, thus conceived, is a modal competence which can be described as a hierarchical organization of modalities (it will be based, for example, on a willing-to-do or a having-to-do, governing a being-able or a knowing-how-to-do)" (GREIMAS-COURTÈS, *Dictionary*, p. 45; see also pp. 44-46). Vogels writes: "Only if he is competent can he move to the performance" (VOGELS, *Reading and Preaching the Bible*, p. 48; see also pp. 51-52). Calloud observes: "Yet a relation should be represented linking the sender with the subject for the communication of volition. One could also note that a similar relation between the two is the communication of power and eventually of cognition (that is, of the helper) from the sender to the subject" (CALLOUD, *Structural Analysis*, p. 33).

⁵¹ Performance is "the human act which we interpret [...] as a 'causing-to-be' [...] It appears as a transformation producing a new 'state of things'" (GREIMAS-COURTÈS, *Dictionary*, p. 226; see also pp. 226-28). See VOGELS, *Reading and Preaching the Bible*, pp. 53-54.

⁵² "Helper designates the positive auxilient when this role is assumed by an actor other than the subject of doing: it corresponds to an individualized being-able-to-do which under the form of actor, brings its help to bear on the carrying out of the subject's narrative program" (GREIMAS-COURTÈS, *Dictionary*, p. 140). See VOGELS, *Reading and Preaching the Bible*, p. 57.

⁵³ See VOGELS, *Reading and Preaching the Bible*, pp. 6 and 20: the negative auxilient is called the Opponent.

⁵⁴ Sanction is a judgment, usually exercised by the Sender, concerning doing (pragmatic sanction) or being (cognitive sanction). "Pragmatic sanction is an epistemic judgment, passed by the judge-Sender, concerning the conformity of the behavior and, more precisely, of the narrative program of the performing subject [...] From the point of view of the subject-Receiver, pragmatic sanction corresponds to retribution [...] This compensation may be positive (recompense) or negative (punishment) [...] As a judgment concerning doing, pragmatic sanction is opposed to cognitive sanction, which is an epistemic judgment of the being of the subject [...] From the point of view of the subject-Receiver, cognitive sanction is equivalent to the recognition of the hero and negatively, to the foiling of the villain. Recognition on the part of the Sender is

program schematically illustrated as follows:⁵⁵

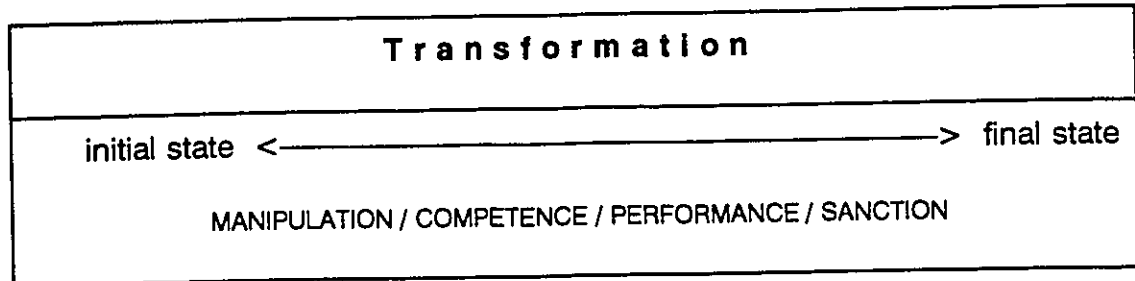


Figure 3.3 Scheme of a narrative program.

In a narrative program, different actantial roles are played out by "actants" or "personages."⁵⁶ In his earlier writings (before 1979), Greimas viewed the narrative program as characterized by the actantial model.⁵⁷ In this model, Greimas

the compensation resulting from the glorifying test taken on by the subject-Receiver" (GREIMAS-COURTÈS, *Dictionary*, p. 267). Vogels states: "In a text there is very often a recognition of what has happened. It is an evaluation or verification of the new state which is the result of the performance" (VOGELS, *Reading and Preaching the Bible*, p. 54).

⁵⁵ The chainlike series of actions that form a narrative development, or plot, is called a syntagmatic or syntactic system (by analogy with the syntax of a sentence that organized the chainlike organization of words in a sentence. "On appelle programme narratif la suite d'états et de transformations qui s'enchaînent sur la base d'une relation S-O et de sa transformation. Le PN comporte donc plusieurs transformations articulées et hiérarchisées [...] Pour l'analyse, on nomme par commodité le programme narratif à partir de la transformation principale" (GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, p. 16).

⁵⁶ For a definition of "actant," see p. 143, note 44. On the different roles played by actants, see CALLOUD, *Structural Analysis*, pp. 19-20. A "personage" is not necessarily a person. There is a fundamental difference between "personage" and "role." The same "personage" can play several roles; the same role can be assumed by different personages. See also J. COURTÈS, *Introduction à la sémiotique narrative et discursive: Méthodologie et application* (Paris: Classiques Hachette, 1976), p. 76.

⁵⁷ After the publication of *Sémiotique* (1979), Greimas avoided speaking of the actantial model because the position "Sender" is not itself a syntagmatic feature. For a more detailed presentation of this model, see CALLOUD, *Structural Analysis*, pp. 29-32, and D. PATTE, "An Analysis of Narrative Structure and the Good Samaritan," *Semeia* 2 (1974), pp. 1-26. "It remains that a narrative program involves the other actantial positions: Subject, Object, Receiver, and secondarily, Helper and Opponent" (PATTE, *The Religious Dimensions of Biblical Texts*, p. 57).

has classified and reduced the role of the actant to six: the Sender, the Receiver, the Helper, the Opponent, the Subject, the Object. Although the model has been criticized,⁵⁸ it can be helpful in understanding the dynamics of the text. It appears as follows:

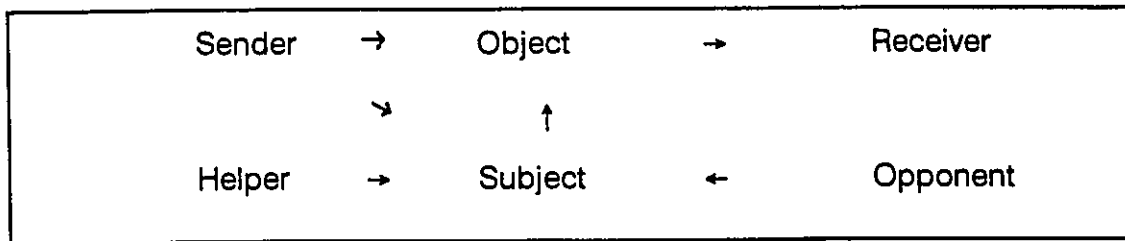


Figure 3.4 Greimas's actantial model.

A. NARRATIVE PROGRAMS

The series of transformations occurring in a text have to be articulated and arranged in a hierarchical order. However, one does not know from the outset how many programs there are in a given text. It is only after a meticulous and comprehensive analysis has been made that it is possible to determine the number of programs present.

Our analysis of the microtext of verses 7-20a has uncovered six narrative programs (NP) to be discussed as follows: NP-1) the proclamation of the Good News (v. 9); NP-2) the healing of the lame man (vv. 10-12); NP-3) the will to

⁵⁸ Terry Eagleton and Jonathan Culler reduce Greimas's theory to the actantial model, which is only one subcomponent of one of the six components of the generative trajectory. See EAGLETON, *Literary Theory: An Introduction* (Minneapolis: University of Minnesota Press, 1983), pp. 103-106; and CULLER, *Structuralist Poetics: Structuralism, Linguistics and the Study of Literature* (Ithaca, N.Y.: Cornell University Press, 1975), pp. 75-95 and 230-38.

sacrifice to gods (vv. 13-14); NP-4) conversion to the living God (vv. 15-17); NP-5) the stoning of Paul (v. 19); and NP-6) the revival of Paul (v. 20a). For the sake of clarity, each of these programs will be first analyzed separately, then its relationships with other programs and its dependence on a main program will be examined.

1. First narrative program: The proclamation of the Good News (vv. 7-9)

INITIAL STATE	MANIPULATION	COMPETENCE	PERFORMANCE	SANCTION	FINAL STATE
Lack of Good News at Lystra (v. 7)	Holy Spirit (Acts 13,2)	Willing-to-preach Being-able-to preach Knowing-how-to-preach	Preaching the Good News	Faith to be saved	Faith in the Good News at Lystra

Figure 3.5

Upon their arrival at Lystra, Paul and Barnabas (PS) are preaching the Good News: "and there, they were preaching the Good News," *kakei euaggelizomenoi ēsan* (v. 7). One does not preach something unless there is a need to be fulfilled. Implied in the verb "to preach," *euaggelizesthai*, is the lack of Good News at Lystra (initial state). This is a performance of the cognitive type, dealing with communicating an "Object of value," in this case, the "Object-message" of the

Good News through a transfer of knowledge.⁵⁹ Because this transfer does not take anything away from the one who possesses, it is called participative communication.⁶⁰ The Receivers of this Object-message are a group of people at Lystra. One of them, the lame man, is singled out and described.

One has to go outside the microtext to the macrotext of the Acts of the Apostles, particularly to the first missionary mission begun in chapter thirteen to find out who is the Sender of the apostle's program of preaching.⁶¹ It is in this chapter that the Sender is clearly mentioned as the Holy Spirit. In chapter thirteen, verse 2, "The Holy Spirit said, 'set apart for me Barnabas and Saul for the work to which I have called them'." And two verses later it is stated, "So being sent out by the Holy Spirit, they went down to Seleucia and from there they

⁵⁹ To find the Object, Calloud suggests the following questions: "What is lacked? By whom? What is communicated? What are the objects which are transmitted? What are the 'loci' of communication?" (CALLOUD, *Structural Analysis*, p. 34; see also pp. 29-32). "The object — or object of value — is then defined as the locus wherein values (or qualifications) are invested and to which the subject is conjoined or from which it is disjoined" (GREIMAS-COURTÈS, *Dictionary*, pp. 216-17). However, in the case of preaching, there is no renunciation of an Object; rather, it is a participative communication (*ibid.*, p. 39). See also GREIMAS, "Un problème de sémiotique narrative: les objets de valeur," *Langages*, no. 31: *Sémiotiques textuelles* (Sept. 1973), p. 13-35, especially p. 32.

⁶⁰ See GREIMAS-COURTÈS, *Dictionary*, p. 39.

⁶¹ "A micro-text is part of a macro-text. Even if a text can be studied independently as a text in itself, this text also functions somehow in the macro-text. A micro-text often sends the reader back to find in what precedes an answer to particular questions which remain unresolved in the micro-text itself" (VOGELS, *Reading and Preaching the Bible*, pp. 165-66). Greimas argues that the difference in the "nature" of a text, not its "dimension" distinguishes a microtext from a macro-text. There is a microtext when an action produces something new. See Greimas in the Preface of COURTÈS, *Introduction à la sémiotique narrative et discursive*, pp. 14-15; see also THE ENTREVERNES GROUP, *Signs and Parables: Semiotics and Gospel Texts. With a Study by Jacques GENINASCA*; translated by Gary PHILLIPS (coll. *Pittsburgh Theological Monograph Series*, 23; Pittsburgh, Pa.: The Pickwick Press, 1978), pp. 223-76.

sailed to Cyprus" (Acts 13,4).⁶² These verses clearly designate the Holy Spirit as the Sender who has established a contract with the apostles.⁶³ Their presence at Lystra shows their acceptance of the contract, that is, the mandate for which they have been sent.⁶⁴ The roles played in this initial program appear as follows:

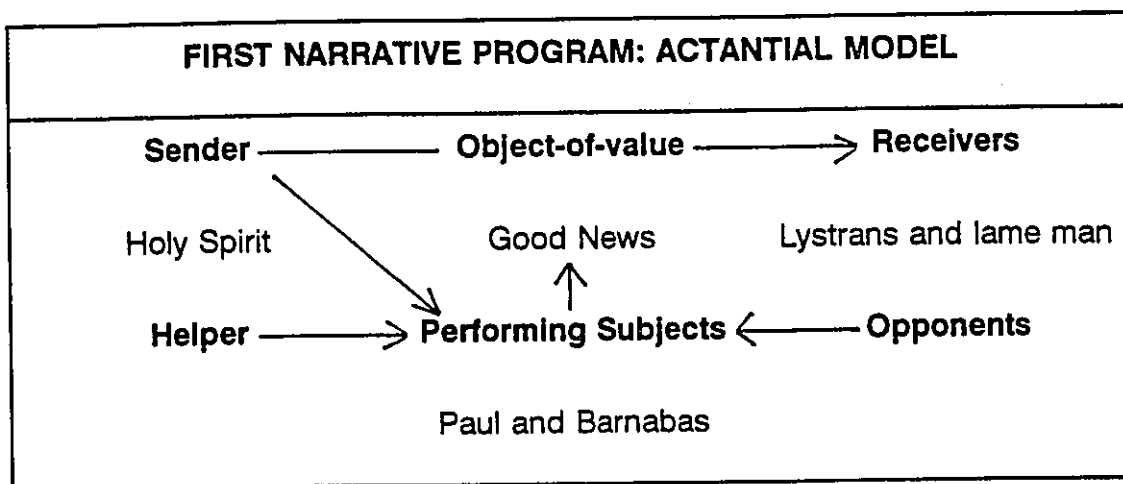


Figure 3.6

⁶² "The manipulation by the sender has been efficacious, the order or invitation has been well received" (VOGELS, *Reading and Preaching the Bible*, p. 51).

⁶³ The Sender manipulates the performing Subject (or Subject operator) to act (see VOGELS, *Reading and Preaching the Bible*, p. 50). Calloud states that the contractual syntagms "are made out of two functions which are at once successive and symmetrical, mandating and accepting. One or the other may be implicit in the manifestation. They correspond to the initial phase of the narrative: an actor is invited, compelled, enabled by somebody (who may or may not be a personage) to perform a program of action. The contract is an essential element of a narrative. It is presupposed in any endeavor even if it is not explicitly mentioned" (CALLOUD, *Structural Analysis*, p. 25).

⁶⁴ Here, the contract can be described as unilateral. A proposal is made by the Holy Spirit and the apostles make a commitment to that proposal. "The 'proposal' can be interpreted as the *wanting* of subject S1 that the subject S2 do (or be) something. 'Commitment' is nothing else than the *wanting* or the *having to* of S2 taking upon itself the suggested doing. In this perspective, the contract appears as an organization of reciprocal cognitive activities which bring about the transformation of the modal competence of the subjects involved" (GREIMAS-COURTÈS, *Dictionary*, p. 59).

Even though the apostles are deemed competent to communicate the Good News (they obviously have the willing-to-do, the being-able-to-do and the knowing-how-to-do to preach the Good News), we cannot determine from the onset whether they will be successful in persuading the Lystrans.⁶⁵

In the initial state, the lame man (R), like all the Lystrans, lacks the knowledge of what Paul is speaking about, in this case, the Good News. Paul notices in the lame man an unusual degree of acceptance which he sanctions as "faith to be saved."⁶⁶ Not only has the lame man heard Paul speaking the Good News but he has integrated the Good News into his belief. This is an example of an appropriated communication.⁶⁷ Thus, the faith, manifested by the lame man, implies that Paul's preaching was not only a "causing-to-know" about the Good

⁶⁵ The Sender communicates volition, power and cognition to the Subject. "Selon la logique des présuppositions, le faire performateur du sujet implique au préalable une compétence du faire" (CALLOUD, *Structural Analysis*, p. 33). The success or failure to persuade the Lystrans does not take away the competence of the performing Subjects to proclaim the Good News. Rather, once the Object-of-value (the Good News) has been communicated by the performing Subject, the question of success lies with the Receiver, in his openness to accept the Object. In this case, the question is whether or not the Lystrans are capable of appropriating the message. See COURTÈS, *Introduction à la sémiotique narrative et discursive*, p. 76.

⁶⁶ It usually falls to the Sender to sanction the performance (see GREIMAS-COURTÈS, *Dictionary*, p. 294). However, here it is not the Spirit (the Sender) but Paul (the performing Subject), who sanctions his own performance of preaching as having produced faith in the lame man. This is an indication of the specific character of the biblical text. Could we not conclude that it is the Spirit (Sender) in Paul who enables him to discern that the lame man had faith to be saved?

⁶⁷ "If to appropriate another person's word is believing in it to some extent, then causing to appropriate is speaking in order to be believed. Considered in this way, communication is far less causing-to-know — as it is too hastily conceived — than causing-to-believe and causing-to-do" (GREIMAS-COURTÈS, *Dictionary*, p. 39).

News, which is the object of communicative doing,⁶⁸ but also, a causing-to-believe in the Good News. And Paul qualifies this belief as deserving salvation.

In the final state of NP-1, it appears that the lame man has acquired much more than information about the Good News. He has been caused to believe in the Object-message, through appropriation, and this faith is of such a nature that it deserves to be qualified as a "faith to be saved."

2. Second narrative program: The healing of the lame man (vv. 10-12)

INITIAL STATE	MANIPULATION	COMPETENCE	PERFORMANCE	SANCTION	FINAL STATE
Lame man sitting	Stand up!	Willing-to-walk BUT not being-able-to-walk not knowing-how-to-walk	He jumps up and walks	Gods in the form of men have come down	Healing Salvation

Figure 3.7

After the apostles' program of proclamation has been initiated, Paul now becomes the Sender of a second program the object of which is to make the

⁶⁸ "Communicative doing is a 'causing-to-know,' that is, a doing which has cognition as the object of value that it aims to bring into conjunction with the receiver" (GREIMAS-COURTÈS, *Dictionary*, p. 93).

lame man walk. Paul manipulates the lame man into a performance of walking by pronouncing the words of power, "Stand up!" How can the lame man, a cripple (he lacked the being-able-to-stand), now stand? His physical handicap is the Opponent preventing him from walking. Something has to happen to help him overcome his situation of not-being-able-to-walk. Paul's preaching has produced faith in the lame man and Paul recognizes that this faith has made him able-to-walk. So we can say that faith acts as a Helper rendering the lame man competent for a performance of walking.⁶⁹ Paul would not have commanded the lame man to stand up had he not seen his faith. But without Paul's powerful words, the lame man, even with faith, would not have been able to walk. This implicitly supposes that an agreement (a fiduciary contract) has been reached implicitly between the two.⁷⁰

Paul's proposal to the lame man to stand up introduces a diversion in Paul's

⁶⁹ "In some narratives, power is primarily manifested through the figures of the helper and of the opponent" (CALLOUD, *Structural Analysis*, p. 31). In many instances the Helper and the Opponent "are not represented by anthropomorphic beings but rather by qualities of the hero or by inanimate objects" (*ibid.*). In this instance, the quality is the lame man's faith which gives him power to overcome the Opponent, that is, his lameness.

⁷⁰ "The fiduciary contract which is thus established can be based upon evidence (i.e. upon a self-evident certainty) or it can be preceded by a persuasive doing (causing-to-believe) of the enunciator to which the enunciatee responds by way of an interpretive doing (a believing)" (GREIMAS-COURTÉS, *Dictionary*, p. 60). In the fiduciary contract, there must be the existence and acceptance of trust. "Between the manifestation hoped for of a visual sort and the secret manifestation of the 'Kingdom' there stands a fiduciary relationship. Interpretation blends with belief for the one who makes the request [...] The request requires of the one who makes it the establishment of a contract in the double form of persuasion and motivation so that the second englobes the first. The fiduciary contract consists of the articulation of both of these operations. It is the faith in the values of the 'Kingdom' which makes the miracle possible, and not the reverse" (The ENTREVERNES GROUP, *Signs and Parables*, p. 247).

initial program of communicating the Good News. It implies a shift in orientation. Paul, whose concern in his initial program was to preach the Good News, is now presented as manipulating the lame man in a performance aimed at dominating his situation of lameness to recover health.

This performance (walking) of the lame man, although different from the preaching, is nonetheless related to it.⁷¹ There is more than knowledge of the Good News being transmitted here. The values of the two performances (the preaching and the healing), although not totally homogeneous (the healing here presupposes the faith and acceptance of the Good News), are nonetheless related. The relation between the two is one of correlated content (related to the miracle) to topical content (related to the preaching).⁷²

However, the healing has its own coherence in and by itself. The contract presents the walking as a performance set apart from the original program of preaching.

The lame man's competence to walk is verified when he obeys Paul's command to stand up. This is the healing. The lame man is at the same time the

⁷¹ The healing implied the acceptance of the Good News, but conversely, the acceptance does not necessarily imply healing.

⁷² The relation between the miracle and the primary program is one of correlated content (related to the miracle) to topical content (related to the primary narrative). See THE ENTRE-VERNES GROUP, *Signs and Parables*, p. 232.

performing Subject jumping up and walking and the Receiver of the healing.⁷³

He has received the Object-of-value, the capacity to walk.

Two things contribute to the healing of the lame man and thus resolve the initial problem of his competence to walk: his faith and Paul's words. If Paul had not seen his faith, he would not have pronounced the words "Stand up!" which enabled him to walk. And without the extraordinary power given to Paul to pronounce words of healing, he would not have walked either.

In the final state, a transformation in the lame man has occurred both at the somatic level and at the cognitive, spiritual level. At a pragmatic (somatic) level, the lame man, through his own faith confirmed by Paul's words, has passed from a state of nonwalking to a state of being-able-to-walk. What was impossible since birth has now become possible through faith. At the cognitive level, a spiritual transformation has also occurred.⁷⁴ The lame man has shown that he has

⁷³ According to Calloud, there is no incompatibility between the position of Receiver and Subject. He notes: "It may happen that, at the level of the manifestation, the subject and the receiver are manifested by the same personage. In such a case, the single personage occupies several actantial positions, each of which remains fully distinct at its own level" (CALLOUD, *Structural Analysis*, p. 33; see also p. 30). See VOGELS, *Reading and Preaching the Bible*, pp. 57 and 153. In a reflexive transformation, the actor is both performing Subject (or Subject operator) and Subject of state. See also J. CALLOUD and François GENUYT, *La première Épître de Pierre: Analyse sémiotique* (coll. *Lectio Divina*, 109; Paris: Les Éditions du Cerf, 1982), p. 16.

⁷⁴ Delorme notes that biblical narratives often make more sense in the dialogue established between the healer and the healed than in the physical transformation which ensues. The healing thus becomes the confirmation of a process of recognition in which faith and hearing the word are put to the test. The healing thus becomes a sign pointing towards another type of incompleteness. This is what is revealed when Jesus says: "Your faith has healed you." Faith thus becomes a relationship between two people (the healed and Jesus) who place themselves in relationship to the Other; the former, by his recourse to Jesus, admits his helplessness while the latter, by emphasizing the faith of the first, downplays his power of healing: "Il arrive que les récits bibliques relativisent la réalisation d'un désir (de guérison, p. ex.) au profit de la relation qui

accepted the Good News. This implies a passage from unbelief to belief (faith) in the Good News. In the text, the whole transformation may be called "salvation."

The roles played by the different actants in this narrative program can be illustrated by using Greimas' actantial model.

SECOND NARRATIVE PROGRAM: ACTANTIAL MODEL		
Sender	Object-of-value	Receiver
Paul	walking	lame man
Helper	Performing Subject	Opponent
faith	lame man	lameness ⁷⁵

Figure 3.8

Paul's initial program of preaching the Good News seems changed into one of healing. What produces the change in the story is the manifestation of the faith of the lame man. While Paul sanctions this faith, he also indirectly sanctions his own performance of preaching which produced faith in someone at Lystra. The

s'établit entre l'acteur de la quête et celui de l'exaucement: le récit fait sens davantage de leur approche, de leur dialogue, de leur accord ou désaccord, que de la transformation corporelle désirée et réalisée. Si bien que dans l'exaucement, le bien communiqué n'est plus ce qui vient simplement combler le manque, il couronne un itinéraire de reconnaissance où le croire et l'écoute de la parole sont mis à l'épreuve. Il devient le signe corporel qui renvoie à un autre type d'incomplétude. C'est ce que Jésus révèle en disant: 'Ta foi t'a sauvé'. La 'foi' est reconnue comme le développement contrarié d'une relation interpersonnelle où les deux partenaires se situent par rapport à un Autre, l'un par l'aveu d'impuissance qu'exprime son recours à Jésus, l'autre par l'effacement du pouvoir qu'on lui reconnaît au profit du pouvoir de la foi du premier" (DELORME, "Sémiotique," col. 321).

⁷⁵ The Opponent appears in the dysphoric state of illness of the lame man.

healing appears to be, not so much an effect of Paul's change of programs, but more a sanction of his original program of preaching the Good News and producing faith.⁷⁶ Thus, the healing is not the result of power, but a confirmation that the Good or saving News has been received by someone at Lystra.⁷⁷ By his want (expressed in his listening), the lame man, who has shown he has accepted Paul's words, is bound to the values of the Good News. He has entered Paul's program of proclamation. The healing thus appears as the glorification of belief.⁷⁸ The healing calls for approval with regards to the performance, and ratification with regards to motivation. The approval of the lame man's performance is expressed by the recognition and glorification of the

⁷⁶ "A new story is often the sanction of an earlier performance" (VOGELS, *Reading and Preaching the Bible*, p. 53). In an article which proposes a new model of the mission, Louis Panier argues that when the apostles witness to the Word, they are interpreting the effects of God's Word in the hearts of the Receivers more than they are communicating a message. Panier's hypothesis, based on observations made on Peter's discourse in chapter two of Acts, and Peter's encounter with Cornelius (Acts 11,18) as an interpretation of God's action in the hearts of men, applied to all texts in Acts is questionable. Certainly, it does not apply to our text. Preaching appears to be the Object of the main program. We would agree with Panier that, in this instance, Paul interprets, but this appears secondary to the preaching of the Good News (see L. PANIER, "Portes ouvertes à la foi: La mission dans les Actes des Apôtres," *Lumière et Vie* 40 (1992), pp. 103-21, especially pp. 105, 108-10).

⁷⁷ Paul's role is not so much to operate salvation as to speak authoritatively about it, linking it to faith. Salvation is thus redefined. The promise of a future salvation lies in the personal relationship established with God, the real performing Subject of the healing. Paul thus endorses the role of God's spokesperson, or messenger when he declares that faith gives salvation.

⁷⁸ See THE ENTREVERNES GROUP, *Signs and Parables*, p. 248. The healing shows that the lame man has entered Paul's values (see CADIR, "Récits de miracles et récit évangélique: Remarques de grammaire narrative," *Sémiotique et Bible* 10 (1978), p. 29).

benefactor.⁷⁹ However, in this episode, this recognition does not come from the lame man, but from the crowds, who witness to the healing. Thus, the crowds play the role of the Sender; they recognize the new state of the lame man who walks as the result of Paul's words and acclaim him as Hermes, and his companion, Barnabas, as Zeus (v. 12). To the crowds, Paul and Barnabas do not only appear to be gods but are gods for them.

But the crowds were mistaken in giving their sanction. In effect, for Paul, the healing is the positive retribution or reward of the faith.⁸⁰ Thus, the healing, at the physical level, appears to express symbolically the salvation that is offered to those who believe in the things of faith.⁸¹

A correlation exists between faith and salvation. It is already established in the text itself with the expression "faith to be saved." The symbolical character of this correlation is conveyed by the verb "to be saved," *sōthēnai*, which, in Greek,

⁷⁹ Approval is "the verification of the proper execution of the contract and is expressed in the form of recognition and glorification directed toward the benefactor" (THE ENTREVERNES GROUP, *Signs and Parables*, p. 248).

⁸⁰ See GREIMAS-COURTÈS, *Dictionary*, p. 257. The healing of the lame man appears similar to the healing of the woman with a flow of blood (Mark 5,24-34); Delorme notes: "[...] il apparaît que sa guérison vérifie son croire et lui donne raison" ("Mises en discours et structures narratives ou la dynamique du récit," in Herman PARRET and Hans George RUPRECHT, eds., *Exigences et perspectives de la sémiotique: Recueil d'hommages pour Algirdas Julien Greimas; Aims and Prospects of Semiotics: Essays in Honor of Algirdas Julien Greimas* [Amsterdam: J. Benjamins, 1985], p. 712).

⁸¹ "Miracles are symbolic actions" (THE ENTREVERNES GROUP, *Signs and Parables*, p. 234). "As a result of their insertion into the primary narrative, they take on an additional significance" (*ibid.*, pp. 234-35).

relates both to salvation and healing.⁶² But this correlation is far from evident to the populace. The veil of understanding is not lifted. Apparently, they have not grasped Paul's motives in exposing the Good News but have perceived only the marvelous character of the event and not the deeper mystery of salvation it carries. The interpretation of the crowds remains on the plane of the correlated content (the healing) and does not rise to the superior level of the topical content (the Good News and salvation).

Thus, their recognition is incomplete. More so, it is deemed to be false by the apostles (v. 15) because it does not ratify the values proposed and manifested by Paul in the initial program, that is, the proclamation of the Good News.⁶³ Their belief remains tied up with their own value-system. They are not ready to be associated with Paul's program of proclamation of the Good News since they have not grasped the meaning of Paul's communication, nor have they identified the healing as being correlated to the values proposed by Paul.⁶⁴ Thus, in this instance, the ratification does not take place since it does not result in the crowds' wanting-to or being-able-to-bring the sanctioned values (e.g. faith in the Good News) to life. There is neither association with Paul's program nor

⁶² See chapter two, p. 75.

⁶³ The movement toward recognition "should normally lead to the ratification of the system of values which are the motivating power behind the want of the operating subject" (THE ENTREVERNES GROUP, *Signs and Parables*, p. 248). The ratification "consists in an evaluation of the subject's operation but on the basis of the system of values where the subject is felt to stand" (*ibid.*, p. 250).

⁶⁴ See THE ENTREVERNES GROUP, *Signs and Parables*, p. 234.

reintegration of the crowds into his program. The faith of the lame man making the healing possible is not shared by the crowds. On the contrary, as will be seen in the next narrative program, the false interpretation provokes a conflict which, while apparently hindering Paul's program of communicating the Good News, may well force the crowds to revise their own religious concepts.⁸⁵

3. Third narrative program: The will to sacrifice to gods (vv. 13-14)

INITIAL STATE	MANIPULATION	COMPETENCE	PERFORMANCE	SANCTION	FINAL STATE
Need for pragmatic retribution	The healing event	Wants-to-offer sacrifice Knows-how-to-offer sacrifice BUT is not able-to-offer sacrifice	Brought garlands and oxen to sacrifice BUT there is no sacrifice	Apostles tear garments	No sacrifice

Figure 3.9

In general, every narrative program has an opposite program, which is usually called an antinarrative program. This antinarrative program provides a

⁸⁵ In the life of Jesus, "the miracle can become the stakes for a conflict of interpretation. The problem is to know whether the miracle finds its meaning in the semantic framework of the Kingdom or in the framework of traditional religion" (THE ENTREVERNES GROUP, *Signs and Parables*, p. 269).

polemic dimension to the text.⁸⁶ It is often in the contrast of these two programs that the meaning of the narrative emerges.⁸⁷

The healing becomes the event which manipulates the priest⁸⁸ (PS) to bring oxen and garlands and to associate the crowds with his desire to sacrifice. In the initial state, there is a need for the priest and the crowds to manifest an official sanction or pragmatic retribution. This desire (willing-to-sacrifice) is expressed very clearly by the use of the verb *ēthelen*.⁸⁹ He has the "knowing-how-to-do" since he is the official representative of the temple of Zeus, but his "being-able-to" sacrifice is not guaranteed in this situation. His desire provokes tension in the narrative by stirring a polemic about the initial program of the apostles.⁹⁰ In

⁸⁶ This was the case in the program of healing. The miracles always present a polemical aspect. The relationship between the pragmatic plane and the cognitive plane has to be resolved (see CADIR, "Récits de miracles et récit évangélique," p. 30).

⁸⁷ The narrative organization is essentially based on the polemic principle (see GREIMAS-COURTÈS, *Dictionary*, p. 238; see also GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, pp. 22-24). The antinarrative program pushes the narrative program forward and helps to accomplish the transformations (see CALLOUD-GENUYT, *La première Épître de Pierre*, p. 17). For the state of the question, see Louise MILOT, "La dimension polémique de la performance: Le cas des paraboles," in J. DELORME, ed., *Parole-figure-parabole: Recherches autour du discours parabolique* (Lyons: Presses Universitaires, 1987), pp. 49-60.

⁸⁸ See p. 143, note 46. See also GREIMAS-COURTÈS, *Dictionary*, pp. 293-94.

⁸⁹ "Thus, when a text underscores a subject's will, it signals that this subject has made an evaluation of a situation. We can then look for clues about the specific kind of evaluation that took place, and strive to discern the convictions about what is viewed as good (euphoric) or bad (dysphoric)" (D. PATTE, *Structural Exegesis for New Testament Critics* [coll. *Guides to Biblical Scholarship. New Testament Series*; Minneapolis, Minn.: Fortress Press, 1989], p. 40).

⁹⁰ "Indeed, the narrative schema is at first defined as a polemical and/or contractual structure, implying the presence (adjacent to, or rather opposite to, the subject) of anti-subject which the subject has to confront" (GREIMAS-COURTÈS, *Dictionary*, p. 321). See also GREIMAS, *On Meaning*, pp. 74-75. The priest represents the opposing force, the "figuration" of the "negative power."

order to effect his performance, the priest associates the crowds with his desire (v. 13b). The crowds thus become his Helpers in his performance of offering a pragmatic retribution.⁹¹ However, the situation provokes a strong negative reaction in the apostles. The apostles, who have changed roles and are now the Opponents in this program, show their disapproval by tearing their garments, rushing out into the crowds and screaming. This is a negative pragmatic sanction.⁹² Thus, the priest is prevented from offering sacrifice with the crowds by the opposition of the apostles. He lacks part of the competence (the being-able-to-do) for the performance. The narrative program of offering retribution is aborted. The values recognized by the crowds and the priest (the gods, Hermes and Zeus) are opposed to the values (the Good News) preached by Paul and Barnabas. This creates a conflict. The crowds appear to have missed the point of the preaching (the topical content), understanding only the healing (the correlated content) as an extraordinary event which they attribute to their own gods. This initiates a new program.

The actantial model of Algirdas J. Greimas is useful to understand the different roles in this program.

⁹¹ See p. 144, note 52.

⁹² The actant may also assume a certain number of actantial roles. Paul and Barnabas, the performing Subjects in NP-1, now become Opponents, that is, the negative auxiliants (see GREIMAS-COURTÈS, *Dictionary*, pp. 6 and 20; see also VOGELS, *Reading and Preaching the Bible*, p. 57).

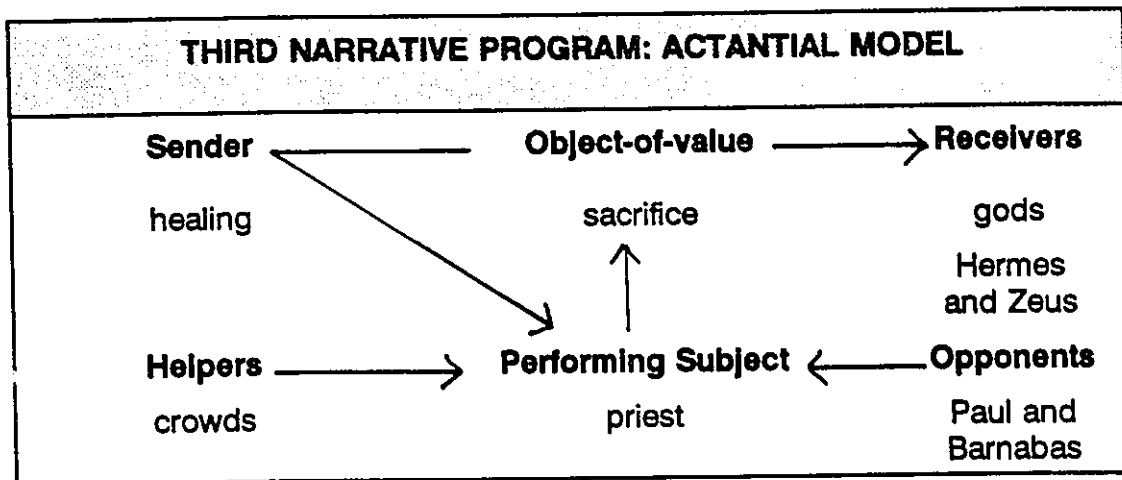


Figure 3.10

4. Fourth narrative program: Conversion to the living God (vv. 15-18)

INITIAL STATE	MANIPULATION	COMPE- TENCE	PERFORM- ANCE	SANCTION	FINAL STATE
Lack of honor to the living God	Paul's speech (vv. 15-17)	The crowds are not-able-to, and do not-want-to- turn to the living God although they have the know-how	Turning away from vain things	Crowds are dissuaded from offering sacrifice = pragmatic sanction BUT are not persuaded to turn to the living God = cognitive sanction (v. 18)	No honor to the living God

Figure 3.11

The polemic aspect brought out by the arrival of the priest who wants to offer sacrifice (NP-3) plays a major role in this episode by propelling the narrative forward.⁹³ At this point in the narrative, there is an interaction between the positive and negative schemes.⁹⁴ In fact, the actions of the opposed Subjects of doing usually bring out the convictions that the author wants to express.⁹⁵ In reaction to the healing, the priest (PS) wants to offer sacrifices to gods with the crowds (NP-3); the apostles show disapproval of their actions by tearing their garments (negative sanction). This is followed by the manipulation of the apostles which initiates this new program (NP-4) aimed at directing the Lystrans to do two things: to refrain from offering sacrifice and to turn to the living God. The entire speech, however, remains at the level of manipulation.

⁹³ The functions of program and antinarrative program are inextricably linked. "En effet, si la polémique est essentielle à la mise en discours, n'est-on pas amené à en déduire, dans un deuxième temps, qu'une telle structure — et sa manifestation narrative, l'anti-programme — ne peut être qu'un simple présupposé logique et statique du programme, mais devrait participer de la construction même de celui-ci" (MILOT, "La dimension polémique de la performance: Le cas des paraboles," in Jean DELORME (ed.), *Parole-figure-parabole*, p. 51). "Le sens de la transformation à réaliser est comme indiqué au héros par la nature même de la force adverse qu'il doit prendre à son compte pour, littéralement, la transformer" (*ibid.*, p. 52).

⁹⁴ See GREIMAS-COURTÈS, *Sémiotique: Dictionnaire raisonné de la théorie du langage*, vol. 2 (coll. *Langue, linguistique, communication*; Paris: Hachette-Université, 1986), p. 172. For a longer treatment of the problem, see Denis BERTRAND and Jacques FONTANILLE, eds., *Polémique et conversation*, vol. 7 of *Bulletin des Actes Sémiotiques* (June 1984); of special interest is the article of Claude ZILBERBERG, "Immanence et transcendance du polémique," pp. 7-16, especially, pp. 14-15.

⁹⁵ Daniel Patte underscores the importance of identifying the "convictions" (which are also the theme of a religious discourse) by identifying the oppositions that express them. "The explicit oppositions of actions (performed by characters in a discourse) most directly reflect and express the author's convictions. By studying these opposed actions, we can therefore identify characteristics of the system of convictions that, in a religious discourse, the author aims at communicating to the readers, and that the theme of the discourse unit also expresses" (PATTE, *Structural Exegesis for New Testament Critics*, p. 25).

The roles played in this program can be illustrated with Greimas's actantial model.

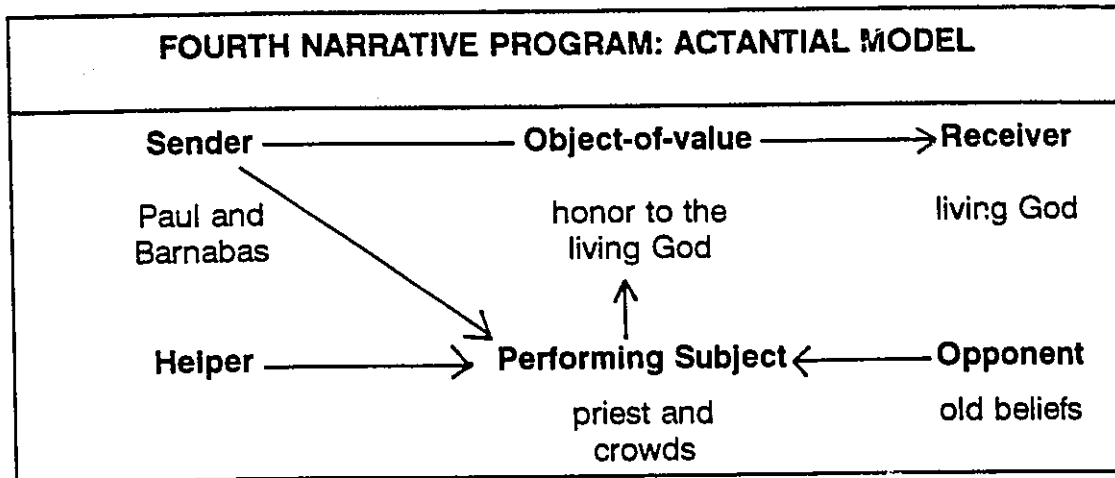


Figure 3.12

a. The formal aspect of the speech

The address "Men, what are you doing?" establishes an implicit contract between the two apostles (S) and the crowds with their priest (PS). In order to establish some kind of credibility so that the message may be understood, Paul identifies his status as a human with that of the crowds he is addressing: "We are humans similar to you." This appeal to a common humanity, if well accepted by the Lystrans, should ensure the conditions of communication. However, the appeal contradicts the convictions of the Lystrans since they see gods in Paul and Barnabas. Thus, this introduction is already implicitly an invitation to the hearers to "convert," that is, to change their views.

The whole speech appears as a manipulation directed to the crowds at the

cognitive level in view of rendering them competent to arrive at a new interpretation of the healing and thus lead them to honor the living God by turning to him.⁹⁶ That supposes they have the capacity to hear (as did the lame man) and to act. However, this capacity to perform has to be virtualized by being brought to the stage of a willing-to-do.⁹⁷ This is done by providing the necessary information to bring about a change of views.⁹⁸ Then, it has to be actualized by being brought to the stage of a being-able-to-do.⁹⁹ The manipulation successfully convinces the crowds to refrain from offering sacrifice (causing-not-to-do) but does not persuade the Lystrans to turn to the living God (causing-to-do).¹⁰⁰ The old beliefs become a strong Opponent to the performance of the Lystrans; this opponent will prevent them from adopting the values proposed by Paul.

⁹⁶ Calloud speaks of a "performance of manipulation." See J. CALLOUD, "Sur le chemin de Damas (2): Quelques lumières sur l'organisation discursive d'un texte: Actes des Apôtres 9,1-19," *Sémiotique et Bible* 38 (1985), p. 45.

⁹⁷ By definition, an action is performed only when a Subject has the will, the ability, and the knowledge to perform it. For details on qualifications contributing to the establishment of the will and ability, see PATTE, *Structural Exegesis for New Testament Critics*, pp. 35-36. "The problem that must be overcome to become a believer is not a lack of ability (as if people were prevented by something or someone to believe, and thus were unable to believe), but a lack of will" (*ibid.*, p. 41).

⁹⁸ For qualifications contributing to the establishment of the will, see PATTE, *Structural Exegesis for New Testament Critics*, p. 35. Such qualifications include commands and orders readily followed because they are given by someone readily recognized as an authority figure or simply recognizing that performing a given action is good or desirable.

⁹⁹ See CALLOUD-GENUYT, *La première Épître de Pierre*, p. 86. Qualifications giving the ability include everything the Subject needs to perform the action. Knowledge is necessary for cognitive actions; see PATTE, *Structural Exegesis for New Testament Critics*, p. 35.

¹⁰⁰ "Manipulation as a 'causing-to-do' gives rise to four possibilities: causing-to-do (intervention); causing-not-to-do (hindrance); not-causing-not-to-do (leaving be); not-causing-to-do (non-intervention)" (GREIMAS-COURTÉS, *Dictionary*, p. 184).

The manipulation takes place in two complementary stages: dissuasion and persuasion.¹⁰¹

1) Dissuasion

The Object-of-value in the antinarrative program (NP-3) was the sacrifice to the apostles believed to be gods. The first immediate concern then for the apostles appears to be a practical one: they have to dissuade the crowds from offering such a sacrifice (induce them to a nonperformance) because it appears totally false to them. The crowds believe the apostles to be gods.

The second concern appears to be cognitive. There is a need to shift the attention and the will away from the proposed values of offering sacrifice to "vain things," that is, to humans mistaken to be their gods. This action is deemed to be negative by the apostles (and not by the Lystrans) and must shift to positive values, that is, "turning to the living God." This implies a transformation of the views of the Lystrans to be achieved mainly by persuasion.

2) Persuasion

The priest and the crowds have falsely attributed the healing to their gods and want to offer sacrifice to Paul and Barnabas who are divinized. Paul uses arguments at the cognitive level to change their interpretation and modify their need to offer sacrifice into a new understanding and need to honor the living God. The argument begins with a command. Every injunction, by definition, calls

¹⁰¹ See CALLOUD-GENUYT, *La première Épître de Pierre*, p. 115.

for the realization of a program. To turn away from something implies turning to something else. The program proposed to the Lystrans does not aim to give them the ability to become believers. They are not unable to believe. In fact, they have already shown faith in divinity by their interpretation of the healing. Rather, its aim is to motivate them to change the object of their faith, that is to believe in the living God instead of the gods of the Greeks, Zeus and Hermes. This requires persuasion.

In order to convince the Lystrans to carry out this program and turn to the living God, Paul bases his threefold argument on a historical enunciation: first, the living God has created the universe (the heavens, the earth and the sea and all that is in it, v. 15b); second, God has allowed the past generations to walk in their ways (v. 16); third, God is not without any witness; God gives rains and fruitful seasons and fills their hearts with food and gladness (v. 17). The scope of the argument encompasses the past and present experience of the Lystrans. As such, they should easily grasp the gist of this argument.

Thus, the two complementary operations of dissuasion (turning away) and persuasion (turning to) are two necessary steps in the development of this belief.¹⁰² Their close relationship is further underscored by the fact that it is part

¹⁰² "In the case of a religious discourse, one can say that opposed actions are viewed by the author as having religious significance. A part of this significance is related to the subjects (characters performing the actions)" (PATTE, *Structural Exegesis for New Testament Critics*, p. 32).

of the same process of conversion described by the verb *epistrephein*.¹⁰³ Concretely, Paul wants the nations to turn away from these "vain things" (that is, the sacrifice offered to idols), and turn to the Living God.¹⁰⁴

b. Function of the speech

While they claim to have a common experience of humanity similar to that of the Lystrans, the apostles reject their values and propose new ones to them.¹⁰⁵ It is precisely in this confrontation between opposite values that the main values of the text (turning to the living God) are put forward.

The speech at Lystra thus offers the Lystrans a totally new interpretation of the divinity aimed at changing their beliefs. Because the speech comes as a clarification of the misunderstanding following the healing, it presents itself as the explicitation of the content of Paul's words (v. 9), appropriated by the lame man. The speech is a second attempt to produce a new interpretation or belief in the crowds who have seen the healing. The new knowledge of the nature of God as

¹⁰³ There is an opposition of action even though the verb *epistrephein* is not repeated. This is an example of an ellipsis. The verb *epistrephein* still indicates the need for a transformation to take place (see PATTE, *Structural Exegesis for New Testament Critics*, p. 27).

¹⁰⁴ The point of view of the discourse and our point of view might be different. From the point of view of the Lystrans, the action of "turning away" may be viewed as negative, while from the point of view of Paul, the action will be viewed as positive. For principles to identify oppositions of actions, see PATTE, *Structural Exegesis for New Testament Critics*, p. 27.

¹⁰⁵ Calloud and Genuyt make the following observations on the text: "En exposant le conflit, il ne se contente pas de dresser deux tables de valeurs contraires et de manifester l'antagonisme des sujets. Le texte choisit une table de valeurs par exclusion de l'autre, ou les rejette toutes les deux en fonction d'une troisième. Ce qui veut dire qu'il indique où sont les valeurs vraies, où les fausses, quelles sont les opérations conformes aux premières, et celles qui ne le sont pas, qui est le héros, qui le traître" (CALLOUD-GENUYT, *La première Épître de Pierre*, p. 18).

the "living God," if properly understood, should enable the Lystrans to abandon their vain things and turn to the living God.

In the final state, the crowds seem to have experienced some kind of transformation of their views, at least concerning their immediate project. They have abandoned their intent of offering sacrifices to the apostles who have shown that they are not gods (pragmatic sanction). However, the adverb "scarcely," *molis*, indicates that the effort of dissuading the crowds was very difficult and may be only temporary.

The text does not indicate that the effort of persuasion has been successful (cognitive sanction) in engaging the crowds in a wanting-to or being-able-to-honor the living God. In fact, it does not appear that they have been rendered competent for this performance. It is not clear whether the Lystrans have abandoned their values (their worship of gods), nor is it known that they have appropriated (believed) the new values proposed, that is, faith in the living God. The appropriation of the message, as illustrated by the cripple's acceptance in faith does not appear to be present here. The Senders (Paul and Barnabas) do not sanction that the crowds are in possession of the values they propose. In fact, the following program rather seems to rule out this possibility.

5. Fifth narrative program: The stoning of Paul (v. 19)

INITIAL STATE	MANIPULATION	COMPETENCE	PERFORMANCE	SANCTION	FINAL STATE
Paul is alive and preaching	"Some" of the Jews persuade the crowds	Willing-to-stone Knowing-how-to-stone (Acts 13,50; 14,2.4-5) Being-able-to-stone	"Some" of the Jews stone Paul and drag him out of the city	Jews leave Paul for dead	Paul is lifeless

Figure 3.13

While creating another polemic in the narrative, the arrival of the Jews indicates another difficulty that the apostles' experience in putting forth their program of preaching the Good News to the Lystrans. The program of "some" of the Jews runs counter to the apostles' program of preaching since their goal is to prevent Paul from preaching the Good News by silencing him.

As mentioned earlier, the same persons can play different "actantial" roles in the same text.¹⁰⁶ In this program, the roles are reversed since Paul becomes the Receiver of the opposition from the Jews (PS) and the crowds associated with them are the Helpers. Barnabas has faded into the background.

In the initial state, Paul is alive and preaching at Lystra. "Some" of the Jews

¹⁰⁶ See VOGELS, *Reading and Preaching the Bible*, p. 57.

from Antioch and Iconium (PS)¹⁰⁷ want to get rid of Paul (R). It seems that the Jews need to win the crowds over in order to pursue their program of stoning Paul. However, it does not appear that the crowds participate in the stoning. The two participles, "having won over," *peisantes*, and "having stoned," *lithasantes*, both refer exclusively to the Jews.¹⁰⁸ Do the Jews prove to have the competence to stone Paul? The Jews know where to find Paul (knowing-how-to-do). Who would go in pursuit of someone who is already in another town without a conscious willing-to-do? The Jews, with some kind of cooperation on the part of crowds, effectively stone Paul and drag him out of the city. Their main performance consists in communicating a "negative" Object (death) by stoning Paul.¹⁰⁹ The Jews give their own sanction to their performance by leaving Paul for dead (cognitive sanction). But it is a false sanction which becomes clear only in the fifth narrative program.

Greimas's actantial model is helpful in illustrating these roles.

¹⁰⁷ Paul's preaching in Acts has produced opposition from official Judaism. Since Acts 13,50 and 14,2, the Jews have been pursuing him. An attempt was already made to stone him in Acts 14,5. The "negative Sender is often masked, unrecognizable. Indeed, this is often one of the characteristics of any sender. He may stay in the background and consequently not be represented in the manifestation in any specific way (the society or one of its aspects occupies frequently the position of sender...)" (CALLOUD, *Structural Analysis*, p. 34).

¹⁰⁸ See chapter one, translation of verse 19, p. 56.

¹⁰⁹ "The 'negative' objects are manifested either as attribution of a 'harmful' object, or as deprivation of a 'useful' object." In this case, the stoning is seen as negative since it deprives Paul of his capacity of preaching the Good News (see CALLOUD, *Structural Analysis*, p. 34).

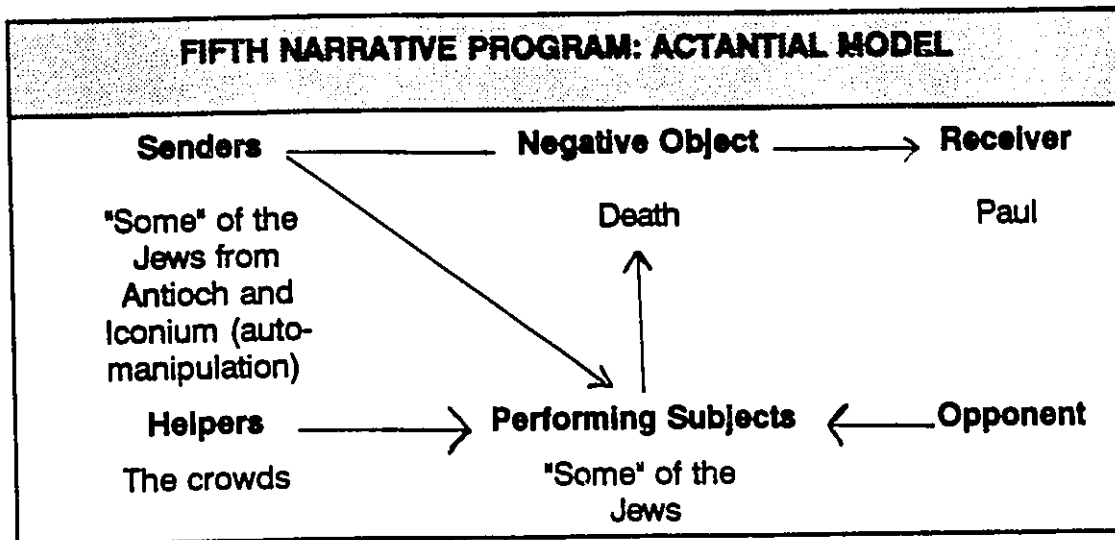


Figure 3.14

6. Sixth narrative program: The revival of Paul (v. 20a)

INITIAL STATE	MANIPULATION	COMPETENCE	PERFORMANCE	SANCTION	FINAL STATE
Paul is lifeless	automani-pulation	Paul wants-to-rise knows-how-to-rise is able-to-rise	Paul gets up	Paul enters the city	Paul is alive

Figure 3.15

The final state of the fifth program is the initial state of the sixth one. Paul, the preacher, has been silenced and appears lifeless. In order to get up, Paul needs to dominate his Opponent, a state of lifelessness.¹¹⁰ His disciples surrounding him appear as Helpers who, with their support, enable him to get up. The

¹¹⁰ A quality or lack thereof may take the role of Helper or Opponent (see p. 152, note 69).

sanction, however, is a pragmatic one. Paul, left for dead, gets up and enters the city. The final state shows Paul transformed from a state of lifelessness to a state of life. The roles played by the different actors can be illustrated as follows:

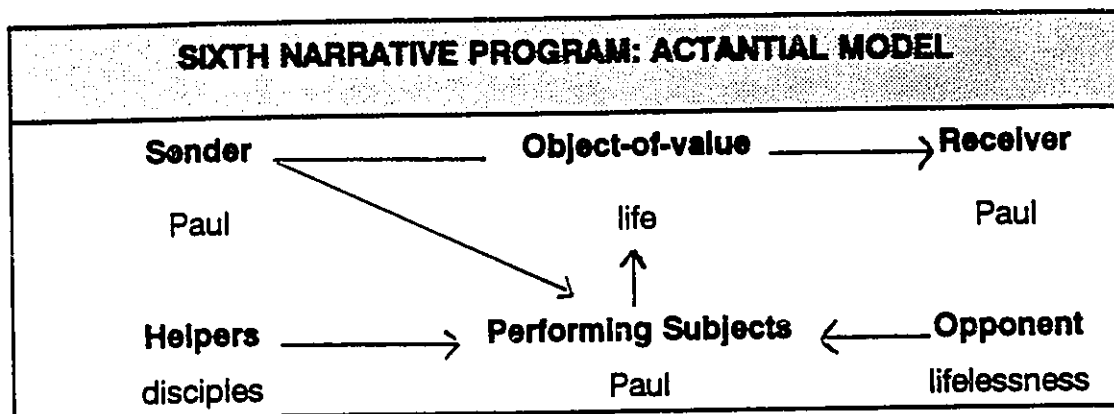


Figure 3.16

Only at the end of this program (SNP-6), do we know the outcome of the antinarrative program (SNP-5) of "some" of the Jews. They have proven their lack of competence (not being-able-to) in getting rid of Paul (pragmatic sanction) since Paul gets up and reenters the city. Their narrative program has been aborted. Paul is still alive and free to continue his proclamation of the Good News (some-thing he effectively does after he leaves Lystra, v. 21).

B. INTEGRATION OF THE NARRATIVE PROGRAMS INTO THE MAIN NARRATIVE PROGRAM

The above study has shown how the episode at Lystra consists of six narrative programs. For the purposes of analysis, separate narrative programs were identified, some of which are only "virtual" in the sense that they are never

carried out because of the lack of competence of the performing Subjects. Thus, the priest does not succeed in offering sacrifice and the crowds do not turn to the living God. The programs, logically following one upon the other, nonetheless appear to be subordinated to a primary program which can be called, "The evangelization of the Lystrans." The progression in this main program becomes clearer as the narrative unfolds. The following pages will show how these narrative programs are really subprograms developed around the main program of evangelization of the apostles. This program can be briefly outlined as follows:

MAIN NARRATIVE PROGRAM

INITIAL STATE	MANIPULATION	COMPETENCE	PERFORMANCE	SANCTION	FINAL STATE
Lack of Good News at Lystra	Holy Spirit: "Set apart for me Paul & Barnabas for the work to which I have called them" (Acts 13,2)	Being-able-to-preach willing-to-preach having-to-preach	The work of evangelization	Faith of the lame man Other believers at Lystra: disciples	Good News has been announced and accepted in faith by some people at Lystra

Figure 3.17

1. The main program of evangelization

At the beginning of the episode at Lystra, there is a lack of Good News. As

was already stated earlier,¹¹¹ Paul and Barnabas (PS) were sent to do the work of the Holy Spirit (main Sender, Acts 13,2). This work, which, at first, consisted in preaching the Good News to the Jews in chapter thirteen, was extended to the Gentile populations (Acts 13,46; 14,2.5) who become the main Receivers of the Good News. The main performance of the apostles at Lystra consists in preaching (NP-1). The healing of the lame man (NP-2) sanctions the preaching since it has produced faith in him; the crowds sanction the healing as the work of their gods, Zeus and Hermes (NP-3). The preaching (NP-4) tries to dissuade the crowds from offering sacrifice and to persuade them into a new belief in the living God. However, it does not appear that the Lystrans were persuaded to embrace a new faith. On the contrary, they become Opponents of the apostle's main program of preaching when they join the Jews in their pursuit against Paul (NP-5). In spite of all the antagonism directed against the apostles, the narrative ends on a light of hope. The mention of disciples surrounding Paul at a crucial moment of his life implicitly indicates that Paul and Barnabas have won believers at Lystra (NP-6).¹¹²

At the end of the narrative, it appears that the apostles have been partly successful in carrying out their main narrative program of evangelization of the pagans. Not only was the Good News preached at Lystra, but some transforma-

¹¹¹ See p. 148.

¹¹² It is not said that the disciples came from elsewhere. So one supposes that Paul and Barnabas made disciples at Lystra.

tion has occurred. The faith of the lame man shows acceptance of the Good News at Lystra. The fact that Paul is surrounded by disciples is also mentioned. This detail implicitly sanctions their performance of preaching; they have won believers. This is attested by the fact that the Good News, preached in Lystra, was indeed accepted (and believed) by a group of people called disciples. The presence of disciples indicates that a fiduciary contract (possibly of the same type as that with the lame man) has been established with a small group of people at Lystra.¹¹²

The roles played in this primary program appear as follows:

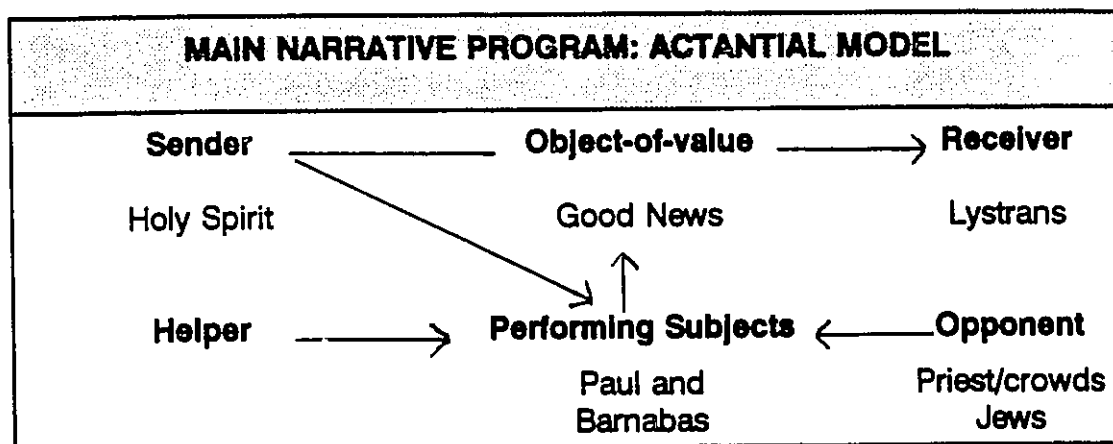


Figure 3.18

2. Hierarchy in the narrative programs

While being subordinated to a main program, the narrative programs are also dependent on one another by appearing syntactically and semantically in

^{112b} See p. 152, note 70.

a causal sequence.¹¹³ In order to distinguish them from the main program, we shall now refer to them as subnarrative programs (SNP). This hierarchy in the programs can be illustrated by the following scheme:

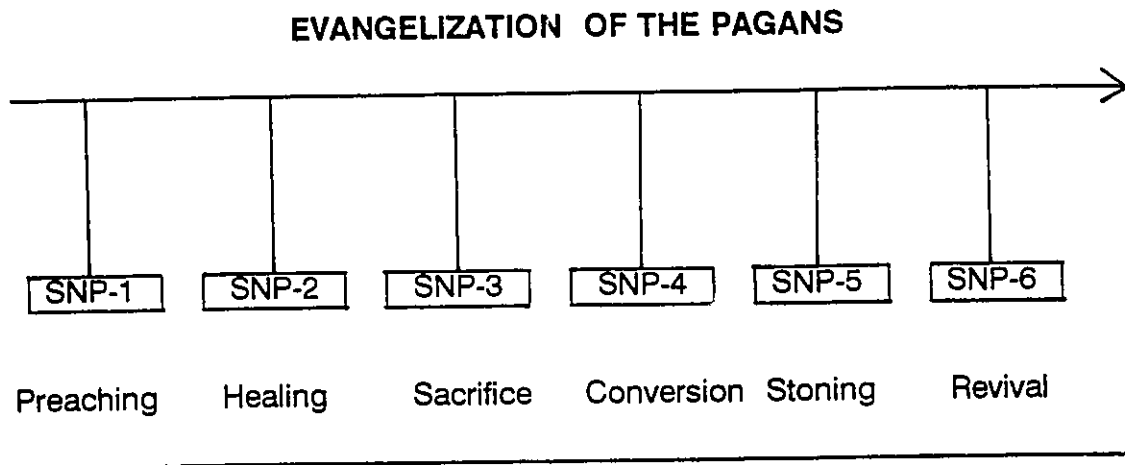


Figure 3.19 Hierarchy in the narrative programs.

3. The subnarrative programs are subordinated to one another

The subnarrative programs are subordinated to one another in a causal sequence in the following manner: they either sanction the preceding program or provoke another one. Often, the sanction of one program becomes the manipulation of the next one. To the apostles' initial program of preaching at Lystra (SNP-1) succeeds the program of the healing of the lame man (SNP-2) who listens and accepts in faith. The healing projects the narrative forward by provoking the antinarrative program of the priest who, with the people, wants to

¹¹³ See VOGELS, *Reading and Preaching the Bible*, p. 167.

offer a sacrifice to the apostles believed to be gods (SNP-3). A polemic is created because the crowds have misunderstood the message and have not appropriated the values proposed by Paul in SNP-1. Thus, SNP-4 is initiated to counteract this misunderstanding (SNP-3) by the persuasion and dissuasion of the Lystrans. The program cannot be completed because the crowds lack the competence to turn to the living God. The apostles appear only partly successful in dissuading from offering sacrifice. A new program is initiated by "some" of the Jews. They manage to convince the crowds against Paul (SNP-5), thus posing a second anti-narrative program (and negative sanction) to the apostles' program of evangelization. They stone Paul but he rises and proves them to be unsuccessful (SNP-6). They lacked the being-able-to kill him.

4. The subnarrative programs are subordinated to the main program

Not only are the narrative programs subordinated to one another in a causal sequence, but they also all appear to be subordinated to the primary program of evangelization of the pagans at Lystra. They all contribute to illustrate how the apostles' program of evangelization, described by the Holy Spirit (main Sender) as "the work to which I have called them" (Acts 13,2), was carried out. They also vividly illustrate how this program of evangelization was accepted (SNP-1 and 6) or hindered (SNP-3-5) by the Gentiles and the Jews.

Preaching (SNP-1 and 4) appears to be the main method of persuasion used in the program of evangelization. For the apostles, doing the work of the Holy

Spirit consists not only in conveying knowledge of the Good News (which the verb *euaggelizasthai* implies), but also in delivering it in a fashion that will induce the audience to believe. This implies persuasion. The preaching will be deemed successful when the values it proposes have been appropriated by the listeners. Thus, Paul's second attempt to persuade the Lystrans (SNP-4) is to reaffirm the values he had possibly been speaking about in verse 9 since, when the priest wants to offer sacrifice to gods, it becomes apparent to him and Barnabas that the crowds have not grasped their message.

The healing of the lame man (SNP-2) also contributes to this evangelization. Although the healing belongs to the reality of the primary narrative (it appears in syntagmatic continuity), it is separate from it (it is disconnected semantically from it) and has its own autonomy.¹¹⁴ While creating a diversion, the healing remains connected to the main program as the correlated content is to the topical content.¹¹⁵ The topical content is the preaching of the Good News (the main program). The healing (the correlated content) appears subordinated to it in the sense that it forms part of the program of evangelization and can only be understood in relation to it. The healing is the glorification of faith in the preaching. It attests (sanctions) that the lame man has appropriated the values of the Good

¹¹⁴ "Miracles are distributed precisely along the narrative chain in the form of loops which take us away from the context only in order to return us to it" (THE ENTREVERNES GROUP, *Signs and Parables*, p. 222). See also CADIR, "Récits de miracles et récit évangélique," pp. 27-44.

¹¹⁵ See p. 154, note 72.

News as preached by Paul in his initial program (SNP-1).

The healing (pragmatic level), constituting a special "enclave" within the primary narrative, is thus integrated into the primary program of evangelization, which consists in communicating the Good News (cognitive level). The initial meaning of the healing as a somatic transformation is unquestionable. The cripple is now walking. However, the secondary meaning of the healing (correlated content), that is, its relation to what appears to be the principal program of evangelization (topical content), also needs to be understood. The healing acts as a mirror exposing the meaning of the primary narrative.¹¹⁶

A connection has been established between the correlated content (the healing) and the topical content (evangelization). The healing becomes part of the primary program in that the acceptance of the Good News (cognitive program) announced by Paul is manifested by the faith of the lame man and confirmed by the healing.

The healing is thus a call for interpretation.¹¹⁷ By accepting Paul's words and taking on the values mentioned in Paul's preaching, the lame man is *de*

¹¹⁶ "These works are arranged about the primary narrative as if in a mirror; they expose the meaning and the doing of the primary narrative" (THE ENTREVERNES GROUP, *Signs and Parables*, p. 234). For the relationship between the secondary narrative and the primary narrative, see CADIR, "Récits de miracles et récit évangélique," pp. 39-41.

¹¹⁷ The Entrevernes Group investigates the function of miracles as "calls for interpretation" for which the primary narrative proposes a significative or cognitive resolution, in the sense in which an observer is said to interpret an event (see *Signs and Parables*, p. 224, especially, pp. 235-54). "Miracle stories and parables are therefore works which call for interpretation. The primary narrative is that which interprets" (*ibid.*, p. 275).

facto recognizing their author and his authority.¹¹⁸

While appearing as a logical consequence of the healing, the antinarrative program (SNP-3), introduced by the priest who wants to sacrifice with the crowds, contributes to the program of evangelization by creating tension in the story. The antinarrative program, acting as a springboard launching the apostles to give their own interpretation of the healing, makes the story move forward, first by negating that they are gods responsible for the healing, and then, engaging the Lystrans in a conversion to the living God (SNP-4). This new interpretation aims to change the belief of the Lystrans in a multiplicity of gods¹¹⁹ to a new belief in the living God, who is thus affirmed implicitly as being the source of the healing of the lame man. The polemic character, introduced inadvertently by the interpretation of the priest, provides a second occasion to propose and explicitate the new beliefs to the Lystrans. However, while Paul and Barnabas have been successful in dissuading the crowds from offering sacrifice to them (v. 18), it is not clear that the Lystrans have appropriated the new values proposed to them.

The arrival of "some" of the Jews adds a new difficulty to the apostles' program of evangelization or presents another polemic aspect. They want to get rid

¹¹⁸ The interpretive task is accomplished through an act of belief (a recognition of their author with respect to his being and his vocation and, consequently, his authority). See THE ENTREVERNES GROUP, *Signs and Parables*, p. 235.

¹¹⁹ See p. 125, note 29.

of Paul since he had already preached in Iconium¹²⁰ and thus prevent him from carrying on his program. This produces a second antinarrative program. The crowds have been "scarcely restrained" in their desire to offer sacrifice. The "unbelieving" Jews¹²¹ seem to take advantage of the crowds' weak understanding of the new message to persuade them against Paul. However, in the end, the Jews do not succeed in their plan to kill Paul. The messenger is not silenced. On the contrary, this second antinarrative program has once more succeeded in propelling forward the apostles' program of evangelization. As previously happened in Iconium, because of opposition against them, Paul and Barnabas have to leave Lystra and continue their evangelization elsewhere.¹²²

The introduction of the antinarrative program of the Jews seems to show more specifically that Paul is carrying out his main program of evangelization in spite of every obstacle that comes his way, even at the risk of his own life. Nothing can stop the "ones sent!" from carrying on the work of evangelization.

The last subnarrative program (SNP-6) acts as a sanction to the main

¹²⁰ This information is given in the preceding scene to the Lystra episode (see Acts 14,1-5).

¹²¹ This characteristic of lack of belief is mentioned in Acts 14,2. One can assume from the text that it is the same Jews who are mentioned here.

¹²² In a recent handout for Research Report (CBA, Washington, August 16, 1992), Marie-Eloise Rosenblatt proposes that opposition to Paul in Acts "functions as a narrative strategy to propel the biography of Paul forward, to underline Paul as a model for others who suffer as missionary teachers, and to organize the story of the mission to the gentiles acknowledging the public world-oriented character of the gospel message." For more on the topic, see Marie-Eloise ROSENBLATT, *Under Interrogation: Paul as Witness in Juridical Contexts in Acts and the Implied Spirituality for Luke's Community*; Ph.D. diss. (Graduate Theological Union, Berkeley, Calif.; Ann Arbor: University Microfilms International, 1988).

program of evangelization. Has there been any transformation at Lystra? It appears that not only has the lack of Good News been attended to, but this knowledge has been appropriated by a group of Lystrans called disciples. It is only at the end (v. 20a) that these disciples are mentioned. Thus the story, which apparently concludes with the rejection of the Good News, ultimately ends on a positive note. The program of evangelization of the pagans has had some success at Lystra, although this success may be qualified as limited.

It is only at the very end of the episode at Lystra (SNP-4 and SNP-6) that the reader learns that the two antinarrative programs, SNP-3 (the will to sacrifice to gods) and SNP-5 (the stoning of Paul), have not been successful. The end of SNP-6 tells us that the Jews have not been able to kill Paul (v. 20a). In addition to having created tension in the story, the two programs have pushed the narrative forward and have contributed in showing more clearly that opposition in the form of misunderstanding (SNP-3) and persecution (SNP-5) were also part of the program of evangelization.

IV. LOGICO-SEMANTIC LEVEL: INTEGRATION OF THE DISCURSIVE AND NARRATIVE ANALYSES

The discursive analysis has shown how the figures developed in the discursive situations follow trajectories and thematic values which encounter and support each other as the text unfolds. The semiological isotopes helped to grasp the common ground of meaning in the text. The semantic isotopes

underscored the basic oppositions in the themes which give the text its coherence.

The preceding pages have shown how the six subnarrative programs — SNP-1) the proclamation of the Good News (vv. 7-9); SNP-2) the healing of the lame man (vv. 10-12); SNP-3) the wish to sacrifice to gods (vv. 13-14); SNP-4) conversion to the living God (vv. 15-18); SNP-5) the stoning of Paul (v. 19); and SNP-6) the revival of Paul (v. 20a) — form a hierarchy of programs and are integrated into the main narrative program of evangelization of the pagans.

However, even though the discursive and narrative analyses are treated in turn, they are intimately connected. It is therefore important, first, to examine how the trajectories of the figures run through and even permeate the narrative programs. Then, the semantic values, discovered through the discursive analysis and the transformations uncovered in the narrative analysis, will be placed on the semiotic square.

A. TRAJECTORIES OF THE FIGURES AND THE NARRATIVE PROGRAMS

The way the trajectories of the figures function in the narrative programs is illustrated on the following page.

EVANGELIZATION OF THE PAGANS

TRAJECTORIES

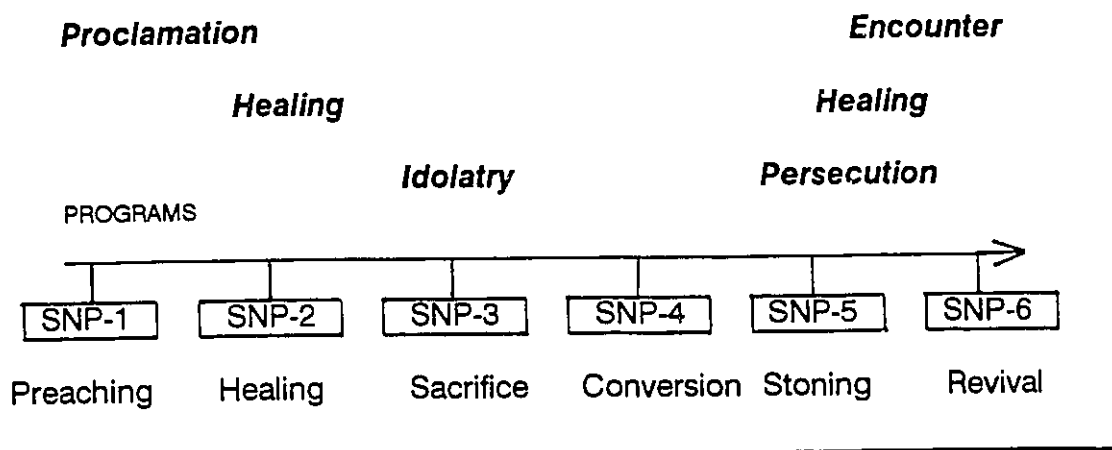


Figure 3.20

The trajectories of the "encounter" and the "proclamation of the Good News" run through the whole narrative and are intimately connected. In fact, the Good News cannot be preached without encountering the native population of Lystra. Paul's main activity at Lystra is to preach the Good News (vv. 7.9.15-17). The lame man listens to and receives the Good News in faith (SNP-1). The trajectory of healing is developed in SNP-2 and SNP-6. However, the trajectories of encounter-proclamation are intercepted by the trajectory of idolatry and persecution which coincide with the antinarrative programs of offering sacrifice (SNP-3) and of the stoning (SNP-5). Both trajectories contribute to the clarification and expansion of the main program of evangelization by propelling the narrative forward.

B. SEMIOTIC SQUARE

The use of the semiotic square helps to verify how the transformations uncovered in the narrative analysis move forward the semantic values discovered through the discursive analyses. The opposition of /life/ <—————> /death/, the common element of the four semiological isotopes,¹²³ appears to be the basic opposition (or fundamental value) of the text which can be represented on the semiotic square. This opposition can be illustrated in the following manner:

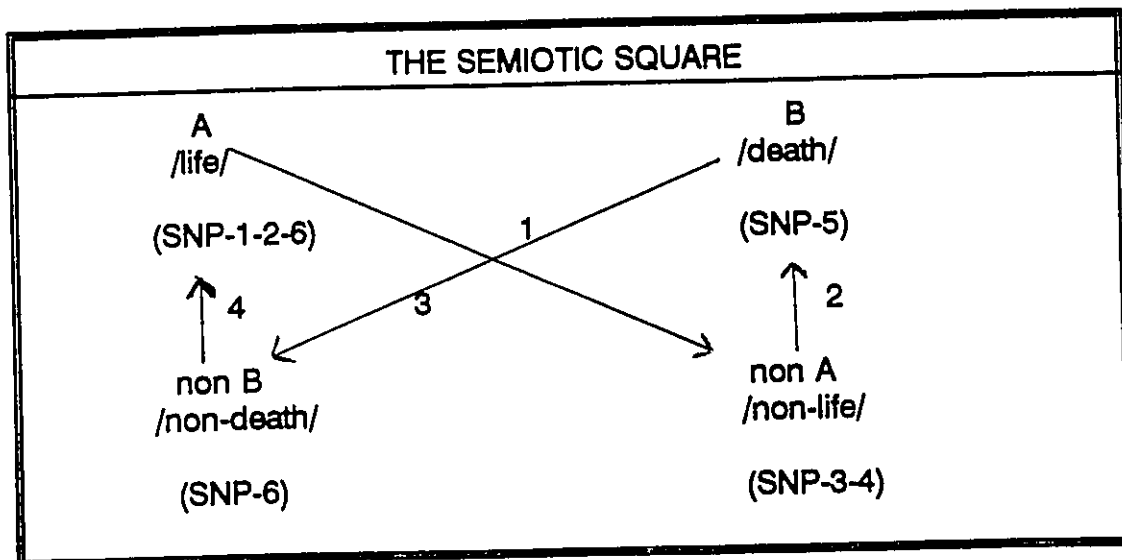


Figure 3.21

The first subnarrative program (SNP-1) starts in A /life/. Paul and Barnabas are preaching the Good News. In this initial contact with the population, the healing of the lame man (SNP-2) concretely reflects the reception of new life.

¹²³ See pp. 140-42; see also VOGELS, *Reading and Preaching the Bible*, p. 64.

However, the reaction of the crowds (SNP-3), who cling to vain things in the form of sacrifices, moves the story to non-A /non-life/. Paul and Barnabas tear their garments. This gesture, indicating their disapproval, is not a life-giving gesture. The speech which follows (SNP-4) is directed to the movement of the Lystrans from their situation of /non-life/ (offering sacrifices to vain things) to a fullness of life by impel-ling them to conversion. But they are not easily persuaded. The speech does not make the story move from /non-life/ to /life/. On the contrary, the antinarrative program (SNP-5), the arrival of the Jews who want to get rid of Paul by stoning him, moves the story to B /death/. However, the story does not end there. Although Paul appears to be dead, he is not. He could be described as being in non-B /non-death/. This state is alluded to in the statement that Paul is left for dead (v. 19) by his persecutors without relating directly that he is in fact dead. The confirmation of Paul's non-death is made in SNP-6 (v. 20a) when Paul, rising, appears fully alive again. Thus the story moves to A /life/. The mention of Paul being surrounded by disciples also confirms that life prevails. Indeed, the message of life given by the Gospel takes root at Lystra.

We could say that the whole narrative is focused on the mission of giving life through the proclamation of the Good News. This is the main program of evangelization. At least one person at Lystra, the lame man, is open to this life and receives it in the form of a healing. But others, the crowds and the priest, although manifesting religiosity, remain imprisoned within their belief system

centred on vain (or dead) things. They cannot be persuaded to follow the living God. They do not appropriate the values of faith which gave the lame man physical healing, and ultimately symbolize spiritual salvation. Death of the message of life is even vividly demonstrated in the assault against the messenger's life. But the narrative, begun in the apostles' proclamation of the Good News (life), ends also in life when the presence of disciples is mentioned; this indicates the acceptance of the message of life by some of the people of Lystra. A second lease on life is given to the apostle allowing him to continue to preach the Good News (V. 21).

V. INTERPRETATION OF THE PASSAGE

The whole episode invites the Lystrans to give a new interpretation to the religious values they have held until now. Old values are challenged; new ones are proposed. This short narrative proposes four main areas of teaching: 1) a teaching on the living God; b) a teaching on believing; c) a teaching on salvation; and d) a teaching on evangelization.

A. A TEACHING ON THE LIVING GOD

To the crowd's misinterpretation (sanction) of the healing as being the work of Greek gods, the apostles oppose, not a teaching about Jesus (there is no evidence in the text allowing us to say that), but a teaching about the living God. They appeal to the work of the living God as the Creator still manifesting his

benevolence towards the Lystrans.¹²⁴ The whole effort of the apostles is to render the Lystrans competent (willing-to-do, being-able-to-do, knowing-how-to-do) to abandon their gods and turn to the living God.

B. A TEACHING ON BELIEVING

The beginning of the episode at Lystra focuses on the proclamation of the Good News and shows a concrete effect of the lame man's reception of the Good News in faith. The healing sanctions the faith; it does not produce it. The healing shows that faith is more than just "hearing" or even "listening." It requires one more step: interpreting what one sees or hears and appropriating it into one's own belief system. The same words or actions, heard by different people, can produce different results. In the case of the lame man, his listening "in faith," that is, his interpretation of the values proposed, corresponds to Paul's interpretation. This motivates Paul to pronounce him competent for a performance of walking. This positive sanction means that Paul recognized that he had received (appropriated) the Good News he was teaching and integrated it into his belief system.

On the contrary, the crowds who manifest their own interpretation of the event by attributing the healing to their gods, show that they have not "appro-

¹²⁴ Our exegesis needs to limit itself to the evidence provided by the text to be sure that we do not draw undue conclusions (see PATTE, *Structural Exegesis for New Testament Critics*, p. 43).

priated" Paul's message. Consequently, their desire to sacrifice to idols receives a negative sanction and a protest from Paul and Barnabas expressed in the tearing of their garments. The Lystrans have failed to recognize the "new life" offered to them.

The speech which follows the healing and the false interpretation of the crowds clarifies the type of faith that was sanctioned in verse 9. The faith in the living God proposed to the Lystrans appears to be the explicitation of Paul's speaking in verse 9. Creation, the rains and fruitful seasons are described as the works of the living God. The first step in faith then is to acknowledge the existence of the living God. The second step would be to turn to the living God by abandoning vain things, that is, sacrifices to idols. Because of the engrained convictions of the Gentiles who believe in many gods, this type of faith still appears to be lacking at Lystra except for a certain number of citizens who are shown as disciples surrounding Paul (v. 20). However, the text does not pronounce a negative judgment on the Gentiles.

C. A TEACHING ON SALVATION

The lame man believed in this "Good News" and was given new physical life symbolizing salvation. In this example, it is implied that one needs to abandon one's belief system to adopt a new one in order to receive salvation as did the lame man. The change which brings salvation is explicitly asserted in verse 15 ("turning from *vain things* to the *living God*").

Thus, the essential condition for receiving salvation is first, "hearing" the Good News, second, responding to the message by appropriating it in faith, that is, by becoming a believer, and thirdly, accepting the message concretely by changing one's ways, namely, turning away from vain things to the living God by recognizing his work in Creation and Providence and by refraining from offering sacrifices.

D. A TEACHING ON EVANGELIZATION

In this text, the evangelizers, Paul and Barnabas, are presented as messengers, fulfilling the mission given to Paul and Barnabas by the Holy Spirit (Sender), that is, of preaching the Good News to the Lystrans. The purpose of their whole performance at Lystra is to dissuade the Lystrans from offering sacrifice to idols and to persuade them to change their ways and beliefs. In semiotic terms, the apostles are trying to make the Lystrans competent to turn to the living God.

The polemic aspect of the antinarrative programs contributes to the positive development of the main narrative program by propelling it forward. The apostles will not be put off by the Lystrans' plans to offer sacrifice to them, an intent they deem to be a false interpretation of the healing. On the contrary, they take advantage of this occasion to expose their own interpretation of the event by explicitly proposing the content of the Good News which appeals to the past and present experience of the Lystrans.

The program of "some" of the Jews to kill Paul also shows that they too have not integrated Paul's previous teaching in chapter thirteen (the teaching on Jesus was included in this chapter) to their old belief system, nor do they show any will to do so. Their persecution of Paul shows their unwillingness to change. But in spite of their opposition, they are not successful in preventing the progress of the main program (the proclamation of the Good News). Paul rises and will continue his work of preaching the Good News elsewhere. Thus the text shows that the obstacles and oppositions to the "ones sent" are part of the "work" of evangelization and even contribute positively to it.

VI. CONCLUSION

This study does not pretend to have found THE meaning of the text nor exhausted its message. Rather, it has been a way of looking at the text from an angle different from that of the traditional historical-critical approach in order to appreciate the multiple levels of signification interwoven in this episode.¹²⁵

Although both the rhetorical and semiotic analyses bring to light the different aspects of the text, both seem to yield convergent as well as complementary results.

The purpose of chapter four will be to examine the contributions of both methods to explain the unity of the text, as well as to explore further its themes

¹²⁵ See GROUPE D'ENTREVERNES, *Analyse sémiotique des textes*, p. 191.

and its main message. Final observations regarding the merits and the limitations of both methods will also be made.

CHAPTER FOUR

A COMPARISON OF TWO APPROACHES

Although very different in their approach, the two synchronic methods of rhetorical and semiotic analyses used to investigate the episode at Lystra lead to many convergences in interpretation. This is not surprising since, after all, both methods deal with the same text. However, because different methods pose different questions to the text, some divergences also appear. A comparison of the results of the two approaches will outline the merits and the limitations of both methods.

I. THE MERITS AND USEFULNESS OF THE METHODS

In the first section of this chapter, we will first present the contribution of each of the rhetorical and semiotic analyses to the question concerning the literary unity of the text. This question was posed at the beginning of this thesis. The complementarity as well as the usefulness of each method will be discussed. Before attempting to elucidate the principal message of the episode, the main themes will be identified. Finally, the limitations of both methods will be considered.

A. LITERARY UNITY

The main thrust of the two preceding chapters was to look at the text from a synchronic point of view, that is, to view the text as a whole in its final composi-

tion in order to see how the different events are placed in relationship with one another and form a unified whole. Each method, in its own way, contributes to the understanding of the literary unity of the text.

1. Rhetorical analysis

Rhetorical analysis, the study of the structure of the text at every level (lexical, morphological, syntax and discourse), helps to grasp the multiple relationships between the different levels of the text and to make rapprochements difficult to perceive otherwise.¹ The two key principles of the analysis, recurrence of words and contrasting expressions, bring forth what is significant in the text.

The most meaningful contribution of the rhetorical analysis to the question of the literary unity of the text is that it has drawn attention to the literary structure of the episode at Lystra. This structure appears to be of a concentric nature in the pattern A-B-C-D-E-D'-C'-B'-A'.² The use of this approach has shown that the text forms a cohesive literary unit.

One of the main functions of the concentric structure is to underscore the central element of the text.³ We have identified parallelisms between the healing

¹ As observes Roland Meynet, interpretation consists in nothing other than this: "Saisir des rapports, remarquer des rapprochements, l'interprétation ne consiste en rien d'autre [...] l'interprétation consistera à expliciter les rapports de sens qui existent, qui doivent nécessairement exister entre les éléments mis en corrélation par la construction du texte" (*Initiation à la rhétorique biblique: "Qui donc est le plus grand?"* [Paris: Les Éditions du Cerf, 1982], p. 52).

² See chapter two, p. 90, Figure 2.7.

³ See MEYNET, *Initiation à la rhétorique biblique*, p. 40.

and the stoning (A, B and B', A'), between the crowds wanting to sacrifice (C) and the crowds being restrained from offering sacrifice (C'), between the beginning of the protest in actions and words (D) and the end of the protest in words (D'). These parallelisms have helped to identify the centre of the structure (E), that is, the speech itself being focused on the conversion to the living God. Although the speech may have been added to the episode by the redactor, Luke,⁴ as it now stands, it is the center of the episode. The central position the speech occupies in the narrative points to the unifying element in the story and accentuates its importance. Thus, our rhetorical analysis has shown clearly that the text presents itself as a unified whole, centered, not on the healing, not on the reaction of the crowds, not on Paul, the divine man,⁵ but on the proclamation of the living God.

In short, the formal structure of the text manifested mainly by the concentric structure speaks in favor of the unity of the text and already helps to grasp its general orientation.

2. Semiotic analysis

In a way totally different from that of the rhetorical analysis, our semiotic analysis has also shown that the text is unified.

⁴ See chapter one, pp. 22-23.

⁵ We do not agree with Shigeo H. Kanda's interpretation of Paul the divine man (see *The Form and Function of the Petrine and Pauline Miracle Stories in the Acts of the Apostles*; Ph.D. diss. (Claremont Graduate School: Claremont, Calif. [Ann Arbor, Mich.: University Microfilms International, 1974], pp. 89-103, especially p. 99). See chapter one, p. 20, note 43.

Contrary to rhetorical analysis, which focuses on the form in order to arrive at a greater understanding of the content, semiotics pays particular attention to the content of the text by concentrating on the transformations that occur in the text.⁶ Our study has shown that several subnarrative programs were subordinated to a main program of evangelization of the pagans.⁷ Each subnarrative program was shown to be either generated by the preceding one or became its sanction or antiprogram in such a way that the story unfolds in a logical manner and remains unified.

In an effort to determine the content of the text, semiotics identifies the basic oppositions that appear therein. Our study identified life and death as the opposition which apparently best describes what is happening in the text.⁸ Indeed, the whole narrative can be read in terms of this opposition. The semiotic square showed graphically how everything occurring in the text (the transformations) can be referred to this basic opposition. This observation also contributes to demonstrate the coherence and unity of the text.

In chapter one, we noted that historical-critical studies, preoccupied with

⁶ "C'est cet ensemble de structures signifiantes que la sémiotique biblique s'attache à décrire. C'est d'organisation des contenus qu'elle s'occupe, des contenus modalisés du fait de leur insertion dans une hiérarchie de structures elles-mêmes articulées dans un système global. Elle y suit pas à pas le sens, les sens, et reproduit dans sa description-transposition leurs conditions de production" (Olivette GENEST, "Analyse structurale et exégèse biblique," in René LATOURELLE and Rino FISICHELLA, eds., *Dictionnaire de théologie fondamentale* [Montreal: Bellarmin; Paris: Les Éditions du Cerf, 1992] p. 17).

⁷ See chapter three, p. 177, Figure 3.19.

⁸ See chapter three, p. 186, Figure 3.21.

the sources and the levels of redaction of the text, have often neglected viewing the episode at Lystra as a unified whole. We observed that in order to discover the full significance of the episode at Lystra, the close relationships between the healing story, the reaction of the crowd, the speech, and the stoning of Paul needed to be given more consideration, not as separate events, but as a unit.

B. COMPLEMENTARY ASPECTS OF THE METHODS

At the end of a detailed analysis of the text, it is possible to comment on the complementary aspects of the methods used. Our interpretation of the text using these two methods converges in many ways. But there are also traits that emerge more specifically depending on the method used. In the following pages, these points will be discussed: 1) the lives of Paul and the lame man; 2) the healing subordinated to the proclamation; 3) the faith of the lame man; and 4) the control of the results.

1. The lives of Paul and the lame man

The reader may recall the parallelism established between the lives of Paul and the lame man,⁹ a relationship which was certainly not apparent in a first reading of the text. This relationship was suggested in the rhetorical analysis which, through the observation of parallel and concentric structures, helped to identify the formal structure. The results of this analysis suggested that the

⁹ See chapter two, pp. 92, 95-96, 103-104.

healing of the lame man and Paul's sudden revival both point to the work of the living God. Furthermore, the parallelism established between the life of the two men suggested a possible link between Paul's faith and his sudden revival. Paul's faith in the living God he was preaching appears similar to the lame man's faith. To our knowledge, this particular aspect has never been mentioned in other studies or commentaries of Acts nor is it suggested in the semiotic analysis.¹⁰ Nevertheless, it remains within the realm of the plausible and adds an interesting note to Paul's profile as a missionary. Thus, in this instance, the rhetorical analysis offers a new insight that was not detected in the semiotic analysis.

2. The healing is subordinated to the proclamation

Since the same text is being investigated by both methods, it is inevitable and even desirable that the analyses point to the same conclusions in some instances while, in other cases, that one method yield observations hidden to the other. This only emphasizes the complementarity of the methods.

Both methods have shown, each in its own way, how the sign of healing was linked to Paul's discourse and was subordinated to it. The concentric struc-

¹⁰ The most important commentaries on Acts are silent on this matter. See Ernst HAENCHEN, *The Acts of the Apostles: A Commentary*; translated by Bernard NOBLE and Gerald SHINN from the 14th ed.; revised by Robert WILSON (Oxford: Blackwell, 1971), pp. 424-34; I. Howard MARSHALL, *The Acts of the Apostles: An Introduction and Commentary* (coll. *Tyndale Commentaries*, new ser. 5; Grand Rapids, Mich.: Eerdmans, 1980), pp. 234-37; Hans CONZELMANN, *Acts of the Apostles: A Commentary on the Acts of the Apostles*; edited by Eldon J. EPP and Christopher R. MATTHEWS; translated by James LIMBURG et al. (coll. *Hermeneia. A Critical and Historical Commentary on the Bible* [Philadelphia: Fortress Press, 1987], pp. 109-11); Frederick F. BRUCE, *The Book of the Acts*; revised edition of *Commentary on the Book of Acts* [1954]; (coll. *New International Commentary on the New Testament*, 5; Grand Rapids, Mich.: Eerdmans, 1988), p. 279.

ture proposed in the rhetorical analysis has shown that, while leading to the discourse, the sign of healing is also illuminated by it. Indeed, the discourse, which appears at the centre (E) is framed by the events that precede and follow it, but it also sheds light on the interpretation of these events. Because of this close connection, the faith of the lame man (A-B) was interpreted as faith in the living God proclaimed by Paul rather than as faith in Jesus referred to in previous texts in Acts but not mentioned in this narrative.¹¹

On the other hand, the semiotic analysis has shown how the sanction of the healing by the crowds contributes to the resumption of the program of proclamation. The misinterpretation of the sign (sanction) leads to the anti-narrative program of the wish to offer sacrifice.¹² This negative program in turn leads to the resumption of the proclamation of the Good News calling for a performance of conversion.

Thus, both the rhetorical and semiotic analyses, each in its own way, have illustrated how the program of healing is subordinated to the program of proclamation, central to this text.

3. The faith of the lame man

The complementary aspect of both methods also appears in the study of the faith of the lame man. In the rhetorical analysis, the faith of the lame man is

¹¹ See chapter two, p. 90, Figure 2.7.

¹² See chapter three, p. 159, Figure 3.9.

framed by a description of his condition. Thus faith, which appears to be in a central position, complements the description of the lame man.¹³

In the semiotic analysis, faith does not appear so much as part of the description of the lame man but rather as the sanction of Paul's program of proclamation. It has given rise to faith in the lame man. Therefore, attention is shifted from the man, a cripple, to Paul, the preacher, who succeeds in eliciting faith from the hearers. The lame man's faith sanctioned here appears as a recognition that he has appropriated the values of Paul's preaching. This confirms Paul's success in preaching the Good News. Thus, insights arrived at by both methods appear to complement each other and add to our understanding of the pericope.

4. The control of the results

While supplementing the findings of the first analysis, a second method applied on the same text may be used as a way of controlling the results of the first analysis. For example, in a first reading of the text, the center of an episode is not obvious. The rhetorical analysis helped to identify the proclamation as the center and thereby the main theme of the text. On the other hand, the use of semiotics to search for narrative programs helped to note the importance of proclamation as the apostles' main activity of evangelization at Lystra. The two methods point to similar conclusions. Thus, one method can be useful in control-

¹³ See chapter two, p. 71, Figure 2.1.

ling or reenforcing the results of the other.

In no instance did the two methods suggest contradictory readings of the text. This speaks in favor of the usefulness of the two methods which, in spite of being limited in their scope, will, nonetheless, if applied systematically, yield objective and complementary results. Further examples of this will be given in the development of the themes.

II. THEMES

In spite of its brevity, the narrative of the episode at Lystra is replete with themes. The two previous chapters of this thesis already suggested their presence. The following pages will deal with the various themes and underline the specific contribution of each method to their identification and description. Eight themes appear particularly significant: a) proclamation of the Good News; b) encounter; c) divine visit; d) healing, faith and salvation; e) sacrifices; f) conversion; g) persecution; and h) Creation and re-Creation.

A. PROCLAMATION OF THE GOOD NEWS

Both the rhetorical and semiotic analyses have shown that the main theme of the episode is the proclamation of the Good News. The rhetorical analysis suggested this to be so. The concentric structure helps to identify this theme as primary. Not only is it announced at the beginning (v. 7), but it is also repeated at the very centre (E) of the episode. All the events in the narrative converge

towards this centre. The healing (B) and Paul's quasi-miraculous restoration to life (A') are also proclamations of the Good News, not only in words but also in deeds. Both events point to the proclamation of the benevolence of the living God.¹⁴

The semiotic analysis has also shown that the main program of the evangelization of the pagans consisted in proclaiming the Good News.¹⁵ This becomes apparent as the narrative unfolds. However, this is shown in a manner totally different from that of the rhetorical analysis. In semiotics, all of the events that happen in the story were shown to be subordinated to this primary program. In fact, the main trajectory of the proclamation of the Good News runs through the whole episode and permeates every subordinate narrative program.¹⁶ The Good News is proclaimed and accepted (SNP-1-2), misunderstood (SNP-3) and proclaimed once more (SNP-4); the messengers of the Good News are either acclaimed (SNP-3), rejected (SNP-5) or protected (SNP-6). In the end, the main program of evangelization has been carried out in spite of misunderstandings or opposition.

Thus, the two methods have shown that the theme of the proclamation of the Good News is a major one in this narrative.

¹⁴ See chapter two, pp. 103-104.

¹⁵ See chapter three, p. 175, Figure 3.17.

¹⁶ See chapter three, pp. 178-83, and p. 185, Figure 3.20.

B. ENCOUNTER

The theme of the encounter is intimately connected with the theme of proclamation. The rhetorical analysis has brought out this theme by placing the crowds' reactions to the healing parallel to the reaction of the apostles. The crowds "saw" what Paul had done and "raised their voices;" the apostles "heard" about the sacrifices and "tore their garments." Thus, both seeing and hearing provoke reactions from both groups: the crowds react with admiration to the action of the apostle, then the apostles rebuke the crowds for their action.

In the semiotic analysis, the search for oppositions in the text helped to identify two groups of people that appear in opposition to each other. The Jews who stone Paul appear in opposition to the disciples who surround Paul.¹⁷ The persecution of the Jews brings Paul to the brink of death while the encounter with the disciples seems to contribute to his revival.

Semiotics, more than the rhetorical analysis, has clearly shown how the two themes of proclamation and encounter are developed simultaneously and run as a red thread through the whole episode.¹⁸ In fact, every time the Good News is proclaimed, it is done in a situation of encounter with the population of Lystra. Paul's personal encounter with the lame man, although brief, is meaningful in that it shows acceptance of the Good News.

¹⁷ See chapter three, pp. 137-38.

¹⁸ See chapter three, p. 186, Figure 3.20.

With its focus on programs and antinarrative programs, the semiotic analysis demonstrated more clearly than the rhetorical analysis how the reaction to the healing created a new encounter confronting values different from those proposed by the apostles. The pagan values that are mainly at stake in this episode deal with the pagans' recognition of a multitude of gods and their faith in these gods, both of which are expressed in their desire to offer sacrifice to Paul and Barnabas mistaken to be the gods Zeus and Hermes. These values appear in contradiction with the apostles' values which, in this episode, are described as the need to acknowledge the living God, creator of the universe.

In semiotics, the study of the figures also contributes to a better understanding of the theme of the encounter. For example, the figure of the gate appears significant for it is shown as a place of encounter and confrontation between paganism and the Gospel. The identification of narrative and antinarrative programs brings to light the figure of the persecutor and links it to that of the messenger who is rejected.

Semiotics also pays special attention to the arrival as well as to the departure of actors in the narrative. We noted that the same crowds reacted enthusiastically to the healing. They were still present and easily turned against Paul when the Jews arrived. Attention to this detail underscores the difficulties that Paul experienced, not only in persuading the crowds to believe in the Good News, but also in preserving their sympathy since the Jews easily swayed them

to pursue a violent encounter against him.

The figures of the circle and the disciple, identified in the semiotic study, add to the understanding of the theme of the encounter. A circle implies solidarity, friendship and support. Coming immediately after the stoning which shows the messenger of the Good News being silenced, the figure of the disciple indicates some success in the first encounter with the pagan population of Lystra.

The study of the figures (the gate, the circle, the messenger, the disciple, the persecutor) in the semiotic analysis shows the relationship between proclamation and encounter in a much more dynamic way than appears in the rhetorical analysis.

C. DIVINE VISIT

The theme of the divine visit, broached by the reactions of the Lystrans, who see gods in the form of humans (v. 11), is brought out in the rhetorical analysis by the identification of the hook word "homoio-," in *homoiothentes* (v. 11) and *homoipatheis* (v. 15). These words link the two sections (dyad B-B').¹⁹ The parallelism, shown in the expression *apo toutōn tōn mataiōn epistrephein epi Theon zōnta*, sets the visit of the gods in opposition to the visit of the living God.²⁰ In verses 15-17, the living God is assumed to be present to the nations in the divine works of Creation and provident care.

¹⁹ See chapter two, pp. 83-85.

²⁰ See chapter two, p. 78 and p. 79, Figure 2.4.

In the semiotic analysis, the study of the oppositions helped to bring out the significant theme of the divine visit,²¹ a theme which remained unnoticed in the rhetorical analysis. Hermes and Zeus are set in opposition to the living God. The opposition of the above-below is also significant.²² The world of divinity is "coming down to us" (v. 11) in the form of miraculous works while the world of humanity is here below, struggling with physical handicaps (the lame man) and in need of nourishment, receiving rains from the heavens (v. 17).

As Shigeo Kanda has argued, elements of the divine-man concept are significant here. He maintains that the high point of the episode is not the speech but verse 11.²³ We cannot agree with this interpretation. Kanda is silent on the content of the speech, save for a passing remark that "the speech is Luke's way of 'toning down' the apotheosizing of the missionaries."²⁴ The portrayal of gods walking the earth in the form of humans depicts the religious beliefs of the Lystrans in gods "coming down" from the heavens. Their belief in a multiplicity of gods expressed in their desire to sacrifice to Paul and Barnabas taken to be the gods Zeus and Hermes also illustrates vividly the main difficulty the apostles and future missionaries had to face in their program of evangelization. However,

²¹ See chapter three, pp. 133, 135.

²² See chapter three, pp. 130-31, 136.

²³ Kanda believes that "the crux of the interpretation lies with verse 11 which shows Paul to be a divine-man" (*Miracle Stories*, p. 99). See chapter one, p. 20.

²⁴ It appears that Kanda sets out to prove his thesis of the "divine man" and neglects to let the text speak for itself (see *Miracle Stories*, p. 100).

the crowds' acknowledgment of the divine highlights even more so the religiosity and openness of the nations to the divine, qualities which Paul tries to build upon in the speech. We argue that this detail is not included so much to show that the apostles were gods, but to illustrate the difficulty of preaching the Gospel to a people steeped in polytheism.

D. HEALING, FAITH AND SALVATION

The theme of faith and salvation, developed especially in the event of the healing of the lame man, colors all of the episode at Lystra. Both the rhetorical and semiotic analyses have pointed to the relevance of these two themes.²⁵ In the rhetorical analysis, the expression "faith to be saved," placed at the very centre of Part One (Section B, v. 9), underscored the importance of this theme.²⁶ On the other hand, the semiotic analysis, showed more clearly that the healing is the sanction or glorification of the lame man's faith.²⁷ Through his own faith and Paul's words, the lame man is rendered competent to walk.

However, the theme of healing cannot be viewed independently of the theme of salvation. It appears from the immediate context that there is more at hand than just physical healing. The physical healing becomes symbolic of the

²⁵ See chapter two, pp. 100-102; chapter three, pp. 134-35, 157-59.

²⁶ See chapter two, p. 71, Figure 2.1.

²⁷ See chapter three, p. 156.

salvation that is offered to those who believe in the living God. While showing the importance of the expression "faith to be saved" as central in Part One,²⁸ the rhetorical analysis also showed the connection of the healing with the message of conversion to the living God, a message of salvation, the "Good News" that Paul was preaching.

In the semiotic analysis, the link between the healing and conversion became even more evident. The healing program was clearly shown to be subordinated to the main program of evangelization.²⁹ The healing indicates that there was an appropriation of the faith values of the main program which are explicitly mentioned in the speech. The sanction of this faith by Paul as "faith to be saved" implies that the topic at hand (vv. 7.9) was a message of salvation. Thus, the healing becomes symbolic of the values that are offered in the program of preaching the Good News.

E. SACRIFICES

The theme of sacrifices appears predominant in this episode. Not only is there mention of the sacrifice, but all is set in motion by the priest for its immediate performance.

²⁸ See chapter two, pp. 74-75, 100-103.

²⁹ See chapter three, pp. 179-81. Source-redaction studies, which begin with verse 8, neglect to see this connection. For example, Kanda argues that the healing is subordinated to the legend: "The healing of vv. 8ff. sets up the veneration of the missionaries as Zeus and Hermes in the verses that follow" (*Miracle Stories*, p. 93, note 163).

The rhetorical analysis has shown how the parallelism of opposition established with the verb "to sacrifice," *thyein* (C, v. 13), and its negative form "not to sacrifice," *tou mē thyein* (C', v. 18), focuses attention on the issue at stake.³⁰ To dissuade from offering sacrifices is the first argument of the speech: "Men, what are you doing?" (v. 15). And the remark that the crowds did not sacrifice ends the speech (v. 18).³¹ This parallelism of opposition accentuates the importance that Luke attributes to the problem of sacrifices in the first mission to the pagans. Here is the crux of the matter. Belief in the living God implies abandoning belief in vain things and in sacrifices (v. 15).

The semiotic analysis, on the other hand, also underscored the issue at stake but in a way different from that of the rhetorical analysis. Semiotics has shown that by wanting to offer sacrifice to gods (SNP-3), the crowds retain their own convictions.³² They have entirely missed the point of the proclamation and have not appropriated its values. Their antinarrative program of wanting to sacrifice to gods appears to be in opposition to the main program of evangelization of the apostles. But even though this antinarrative program is an obstacle to the main program of evangelization, it does not hinder the main

³⁰ See chapter two, p. 76, Figure 2.3, and pp. 81-82, 85.

³¹ Surprisingly, Kanda argues that the speech is "cancelled out by v. 18" since it "did not stop the crowds from offering sacrifices and worshipping the missionaries as gods (v. 18)" (*Miracle Stories*, p. 100).

³² See chapter three, pp. 160-62.

program entirely. On the contrary, the antinarrative program seems to foster the progress of Paul's program by forcing him to expound the content of his preaching (vv. 15-17). This is done in view of changing the Lystran's allegiance to many gods so that they may recognize the existence of the living God.

F. CONVERSION

As was shown in the rhetorical analysis, the content of the speech is centered on conversion to the living God.³³ The parallel structure "to turn away 'from' vain things 'to' the living God" clearly outlines the opposition and the choice to be made between vain idols and the living God.³⁴ In fact, sacrificing to gods is opposed to honoring the living God. The "vain things" are thus set in opposition to the "living God." The real issue at stake then is conversion expressed in the term *epistrephēin*, that is, "turning away" from vain idols to the living God.

Semiotics, more than the rhetorical analysis, clearly underscored the polemic aspect of the situation. The program of the wish to offer sacrifice to gods introduced by the priest (SNP-3) appears as an antinarrative program opposed to the apostles' narrative program of evangelization.³⁵ In order to be successful, the apostles have to convince the crowds to join them in their program. The

³³ See chapter two, pp. 77-81, 84-85.

³⁴ See chapter two, p. 79, Figure 2.4.

³⁵ See chapter three, pp. 159-62, 181.

speech which follows (SNP-4) is focused on rendering the Lystrans competent for a performance of conversion which, however, never seems to happen. The end of the speech (v. 18) shows that Paul was only partly successful in persuading the crowds to restrain from offering sacrifice. There has been no transformation. On the contrary, upon the arrival of the Jews, the crowds show fickleness, and the fact that they scarcely refrain from offering sacrifice does not necessarily mean that they have turned to the living God. However, because there were disciples at Lystra, there seems to be a possibility of conversion for some of them.

G. PERSECUTION

According to Lawrence M. Wills,³⁶ the opposition of the Jews and the ensuing persecution inaugurate the success of the worldwide mission to the Gentiles. From chapter thirteen on, every time that the apostles are persecuted, they have to flee from one city to another. This becomes an opportunity for them to proclaim the Good News in a new city.

The pattern of action/opposition (or persecution/expansion) suggested by Wills is brought forth in our study, but more clearly in the semiotic analysis than in the rhetorical analysis. The rhetorical analysis focused our attention on the human experience of Paul and the lame man much more than on the persecution. Both men were handicapped physically. Although expressed differently, their

³⁶ "The Depiction of the Jews in Acts," *Journal of Biblical Literature* 110 (1991), pp. 631-54, especially p. 640.

common experience of a sudden gain of life points to the work of the living God.³⁷ Thus, in this rhetorical analysis, Paul's experience of revival is more strongly highlighted than his experience of persecution.

In the semiotic analysis, the theme of persecution is particularly emphasized in the antinarrative program of the stoning of Paul by the Jews (SNP-5).³⁸ It was shown how this program contributes to propel the narrative forward. The figure of the "outside-the-city," where Paul is dragged, appears as a place of death, both for the messenger and the message of the Good News that he is proclaiming. The failure of the Jews to get rid of Paul (SNP-5) projects the story forward and permits the expansion of the Good News. Thus, the apostles leave Lystra (v. 20) because of persecution, in the same way that they had left Iconium because of an attempt against their lives by stoning (vv. 5-6). As Wills pointed out, the pattern of opposition, followed by the expansion initiated at the end of chapter thirteen, continues in chapter fourteen.³⁹

H. CREATION AND RE-CREATION

The theme of Creation appears significant in this episode. God is depicted as the one who has created the world and sustains it. The theme of Creation is

³⁷ See chapter two, pp. 98-99.

³⁸ See chapter three, pp. 170-72.

³⁹ See "The Depiction of the Jews," pp. 631-40. At the end of chapter thirteen, verses 50-51, the angry crowds stirred up persecution against Paul and Barnabas and drove them out of their region. This allows them to spread the Good News in Iconium (Acts 14,1-6).

extended to include God's re-Creation.

Rhetorical analysis emphasizes recurring words as possible clues revealing the author's intent to emphasize a point. The verb "to rise," *anistēmi*, is used twice, the first time in verse 10 when Paul tells the lame man to stand up, *anastēthi*, and the second time in verse 19 to describe Paul rising, *anastas*. The same verb is used in Luke's Gospel and Acts to refer to the resurrection of Jesus.⁴⁰ This information supports the parallels we have drawn in chapter two between the lives of Paul and the lame man, and the link we have suggested to God's work of "re-Creation."⁴¹ The cripple, restored to life, jumps up and walks; Paul, the speaker with the appearance of a god (described as Hermes), no sooner struck down by his foes, rises in a quasi-miraculous way. These healing events act as a framework for Paul's proclamation of the "living God." This proclamation (vv. 15-17) celebrates God's work of Creation, and the healing and rising are concrete manifestations of God's continuous "re-Creation" in the lives of both men. This aspect is not readily apparent in the semiotic analysis.

In the semiotic analysis, the theme of Creation is presented as part of the manipulation or "persuasion" aimed at rendering the Lystrans competent for a performance of conversion from "vain things" to the "living God."⁴² The theme

⁴⁰ Luke 18,33; 24,7; 24,46 (the Messiah); Acts 2,24.32; 10,41; 13,33.34; 17,3.31; 26,23. It is also used to speak of the resurrection of the dead (Luke 9,18.19; 11,32; 16,31; Acts 7,37).

⁴¹ See chapter two, pp. 99, 103-104.

⁴² See chapter three, p. 162, Figure 3.11, and also pp. 163-69.

of the Creation of the world is the first argument used (v. 15b); the second argument recalls God's benevolence towards the Lystrans, allowing them to walk in "their ways;" the third argument speaks of God's provident care (v. 17) in maintaining life. If the Lystrans understand this, they will be persuaded to turn to the living God.⁴³ But our semiotic analysis has shown that the manipulation has not succeeded in convincing the Lystrans to accept the living God. It has only prevented them from offering sacrifices to gods.⁴⁴

The theme of re-Creation brought to light by the analysis of words in the rhetorical analysis is even more clearly emphasized in the semiotic analysis. The analysis of the figures, especially the spaces, showed the significance of the figure of the above-below in identifying the experience of a passage from an apparent death to life common to both the cripple and Paul.⁴⁵

III. MAIN MESSAGE OF THE EPISODE

The question that arises out of the study of this episode is the following: What is the main message of the episode at Lystra? The rhetorical and semiotic analyses have pointed out that the main activity at Lystra was the evangelization of the pagans expressed in the form of a proclamation of the living God.⁴⁶

⁴³ See chapter three, pp. 166-67.

⁴⁴ See chapter three, p. 169.

⁴⁵ See chapter three, p. 130.

⁴⁶ See chapter two, pp. 97-99; chapter three, pp. 174-77.

Paul's words to the lame man seem to indicate that the appropriation of this message in faith gives salvation. The active participation of the beneficiary (the lame man) nonetheless leaves him in the position of "Receiver" and not "performing Subject" of salvation.

It appears from the two studies of rhetorical analysis and semiotics that the proclamation at Lystra is a call to conversion from idolatry to the living God.⁴⁷ This call is either accepted (the lame man, the disciples) or rejected (the crowds and the Jews). The rhetorical analysis demonstrated that the focus of the episode is placed in the centre (E) where there is a call for conversion from vain things to the living God.⁴⁸ The healing, the reaction of the crowds, the persecution of Paul were all shown to be converging toward this centre. Convincing the crowds to change their pagan ways and beliefs and adopt new ones seems to be the main purpose and main difficulty of the apostles at Lystra.

Moreover, the concentric structure identified by the rhetorical analysis has shown that in this specific pericope, the "Good News" is a message about the living God, not a message about Jesus as is too often presumed.⁴⁹

In a way different from that of the rhetorical analysis, the semiotic analysis has also shown that the main program of evangelization consisted in proclaiming

⁴⁷ See chapter two, p. 105; chapter three, pp. 190-91.

⁴⁸ See chapter two, p. 90, Figure 2.7, and also pp. 98-99.

⁴⁹ See chapter two, pp. 101-102.

a conversion to the living God; all the other programs (the healing, the offering of sacrifice, the stoning of Paul) either contribute to move this program forward or to hinder its progress.⁵⁰ Thus, the antinarrative program of the priest who wants to offer sacrifices⁵¹ shows that the Lystrans have not appropriated the Good News; the antinarrative program of the stoning of Paul by the Jews⁵² lets the reader deduce that they too have not yet appropriated the call to conversion which they have obviously already "heard" in Paul's words.

The semiotic analysis has also shown that the basic semantic value that unifies the text is life-death.⁵³ Thus, the central message of evangelization and conversion appears to be a matter of life or death. The healing becomes symbolic of the life that is given to those who believe in the living God (that is, who accept Paul's message and change their ways) while the stoning of Paul becomes symbolic of the attitude of those who reject the message and try to suppress it (the stoning of Paul leaves them in death). This was graphically shown on the semiotic square.⁵⁴ Thus, even though the Jews already believed

⁵⁰ See chapter three, pp. 174-76, 178-83.

⁵¹ See chapter three, pp. 159-62, 181.

⁵² See chapter three, p. 170, Figure 3.13, and pp. 170-72. The message Paul preached to the Jews, who already believed in the living God (see Acts 13,16-41), was different from the one preached in this instance. Nonetheless, the fact that they persecuted Paul indicates that they had not appropriated his message.

⁵³ See chapter three, pp. 186-88.

⁵⁴ See chapter three, p. 186, Figure 3.21.

in the living God, in this particular text, they are shown in a negative light as refusing salvation offered to them, a request expressed by their attempt to kill the messenger of the Good News.

IV. LIMITATIONS OF THE METHODS

All methods of biblical study intend to shed light on the meaning of the text. This aim has been pursued through the centuries by various exegetical schools using different methods which have yielded complementary explanations of the Scriptures.⁵⁵ Whether emphasis is placed on the historical character of the text (its sources, traditions or levels of redaction) or on the text in its final form, certain aspects of the text are highlighted while others are neglected.

The new exegetical methodologies of the last thirty years (rhetorical analysis and semiotics as well as sociological and even psychoanalytic studies) show the unfathomable depth of the Scriptures and the limitations of all methods used to probe the text.⁵⁶ Every scholar knows that even though a certain method or

⁵⁵ See the two discourses of John Paul II to the members of the Pontifical Biblical Commission on April 7, 1989, JOHN PAUL II, "L'exégèse doit être au service de l'évangélisation. Allocution à la Commission biblique pontificale," *La Documentation Catholique* (May 21, 1989), pp. 471-72 (also found in *Osservatore Romano*, April 8, 1989); JOHN PAUL II, "Actes du Pape Jean-Paul II: L'exégèse catholique de la Bible ne peut être unilatérale. Discours à la Commission biblique pontificale," *La Documentation Catholique* (May 19, 1991), pp. 468-69 (also found in *Osservatore Romano*, April 12, 1991).

⁵⁶ See PONTIFICAL BIBLICAL COMMISSION. "The Interpretation of the Bible in the Church," *Origins*, CNS Documentary Service, vol. 23, no. 29 (January 6, 1994), pp. 497-524; *The Interpretation of the Bible in the Church: Address of His Holiness Pope John Paul II and Document of the Pontifical Biblical Commission* (Sherbrooke, Qc: Éditions Paulines, 1994). Originally: COMMISSION BIBLIQUE PONTIFICALE. "L'interprétation de la Bible dans l'Église," *Biblica* 74

combination of methods answers many questions about the meaning of the text, the results of the analyses have to be kept in proper perspective and can never be accepted as an absolute value. No single method seems adequate to answer all the questions posed to the text.

In concluding this chapter, a few words are in order concerning: a) the historical-cultural character of the text; b) the meaning of words and literary units; c) the role of the reader; and d) the use of ancient rhetoric.

A. HISTORICAL-CULTURAL CHARACTER OF THE TEXT

There is no doubt that the historical character of the text will always appeal to Christians. Commenting on literary studies, Powell remarks that "it is unlikely that people of faith will ever be satisfied to read these stories of faith simply as stories, without wanting to inquire into the history that lies behind them".⁵⁷ A

(1993), pp. 451-528. Also published under the title: *L'interprétation de la Bible en Église* (coll. *L'Église aux Quatre Vents*; Montreal: Fides, 1994); *L'interprétation de la Bible dans l'Église: Allocution de Sa Sainteté le Pape Jean Paul II et document de la Commission biblique pontificale* (Montreal, Éditions Paulines, 1994).

⁵⁷ This is one of the conclusions reached by Mark A. Powell in his recent book, *What Are They Saying about Acts?* (New York/Mahwah, N.J.: Paulist Press, 1991), p. 107. However, we agree with Olivette Genest's statement: "Si l'histoire éclaire un texte, elle ne résout pas son sens" ("Analyse structurale et exégèse biblique," p. 15). Genest further argues that semiotics cannot solve a historical problem, nor illuminate the event behind the narrative no more than history or a historical reference can explain a discourse, the way it produces meaning nor the meanings produced. Complementarity comes about in a different way, that is, through a real mutual stimulation: "[La sémiotique] ne peut apporter de solution à un problème d'ordre historique ou éclairer l'événement derrière le récit, pas plus que l'histoire ou le référent historique ne peut rendre compte du discours du texte, de sa façon de signifier et des sens produits. La complémentarité s'exerce autrement, c'est-à-dire dans une stimulation réciproque réelle" (*ibid.*, p. 20).

synchronic study such as we have conducted does not answer all the questions about the text. There still remain unanswered questions pertaining to its historical character. For example, as regards the episode at Lystra, the reader may want to know more about the gods Hermes and Zeus, the function of the priest of Zeus, the location of the temple of Zeus, the distance between Iconium and Lystra. When it is necessary to understand the text, Jean Delorme rightly acknowledges that, "one could, perhaps even one should, turn to the cultural context of the period to clarify representations of the world and of human life that are used."⁵⁸ Some background information in Greek religion,⁵⁹ aretology,⁶⁰

⁵⁸ "Text and Context: 'The Gospel' According to Mark 1:14-18," in Theodore W. JENNINGS, ed., *Text and Logos: The Humanistic Interpretation of the New Testament*; Festschrift for Hendrikus Boers (coll. *Homage Series*, 16; Atlanta, Ga.: Scholars Press, 1990), p. 280, and also pp. 273-87. See also J. DELORME, "Villème rencontre nationale des groupes 'Sémiotique et Bible'," *Sémiotique et Bible* 52 (1988), pp. 34-50, especially p. 36; J. DELORME, "Analyse sémiotique du discours et étude de la Bible," *Sémiotique et Bible* 66 (1992), pp. 37-44. Jean-Noël Aletti remarks: "Malheureusement, en bien des passages scripturaires, la sémiotique ne peut se dispenser du sens littéral, et donc d'une connaissance philologique, historique ou autre, sous peine tout simplement de ne pas savoir de quoi le texte parle" ("Exégèse biblique et sémiotique: Quels enjeux?" *Recherches de science religieuse* 80 (1992), p. 14; see also pp. 9-28, especially pp. 14-15). W. Randolph Tate argues that "although the meaning of a text may not be found in the author's world, at least our understanding of the text improves when we immerse ourselves in its history" (*Biblical Interpretation: An Integrated Approach* [Peabody, Mass.: Hendrickson, 1991], p. xix).

⁵⁹ On the cult of Zeus in East Phrygia, Pisidia, Lycaonia and Isauria, see Cilliers BREY-TENBACH, "Zeus und der lebendige Gott: Anmerkungen zu Apostelgeschichte 14.11-17," *New Testament Studies* 39 (1993), p. 404-407. Bruno Wildhaber notes that Paul's "meteorological" discourse at Lystra alludes to a popular religiosity which consisted mainly of agrarian myths (Acts 14,17). At Lystra, the preoccupation with these myths was represented on a coin bearing the effigy of Ceres with the inscription: *Cereris col Lustra* and on another coin, by a veiled priest labouring under the yoke of oxen (see *Paganisme populaire et prédication apostolique d'après l'exégèse de quelques séquences des Actes: Éléments pour une théologie lucanienne de la mission* (Geneva: Labor et Fides, 1987), p. 23, note 20; see also Martin P. NILSSON, *Greek Folk Religion*; edited by Arthur D. NOCK (coll. *Lectures on the History of Religions*, new ser. 1 [Gloucester, Mass.: P. Smith, 1971]).

geography,⁶¹ philology,⁶² as well as archeology,⁶³ iconography⁶⁴ and epigraphy,⁶⁵ may prove useful or at least serve as a control to check erroneous conclusions that would not correspond to the historical, geographical, or cultural contexts. We could complement our study with an excursus in ancient literature.

⁶⁰ See Howard C. KEE, *Miracle in the Early Christian World: A Study in Sociohistorical Method* (New Haven: Yale University Press, 1983); Gerd THEISSEN, *The Miracle Stories of the Early Christian Tradition*; edited by John RICHES; translated by Francis McDONAGH (coll. *Studies of the New Testament and Its World*, 7; Edinburgh: T. & T. Clark, 1983).

⁶¹ See Kirsopp LAKE and Henry J. CADBURY, *English Translation and Commentary*, vol. 4, in Frederick J. FOAKES-JACKSON and Kirsopp LAKE, eds., *The Beginnings of Christianity*, Part 1: *The Acts of the Apostles* (London: Macmillan, 1920-33), pp. 162-66; K. LAKE and H.J. CADBURY, *Additional Notes to the Commentary*, vol. 5, in *ibid.*, pp. 226-27; William M. RAMSAY, *The Church in the Roman Empire before A.D. 170*. Mansfield College Lectures, 1892, 10th ed. (London/New York/Toronto: Hodder and Stoughton, 1893), pp. 47-54; HAENCHEN, *Commentary*, pp. 424-34.

⁶² See Maximilian ZERWICK, *A Grammatical Analysis of the Greek New Testament*; unabridged, translated, revised and adapted by Mary GROSVENOR, in collaboration with the author (Rome: Biblical Institute Press, 1981); Édouard DELEBECQUE, *Les deux Actes des Apôtres* (coll. *Études bibliques*, new ser. 6; Paris: Librairie Lecoffre, 1986); Mathew BLACK, *An Aramaic Approach to the Gospels and Acts*; 3d ed. (Oxford: Clarendon Press, 1967).

⁶³ The area around Lystra is an old Luwian colony. Lystra has very convincingly been identified with the Hittite city of Lušna' (see BREYTENBACH, "Zeus und der lebendige Gott," p. 400; he quotes Philo H. HOUWINK TEN CATE, *The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period* [Leiden: E.J. Brill, 1961], p. 194); see also the earlier studies of RAMSAY, *The Church in the Roman Empire*, pp. 47-54.

⁶⁴ There is iconographic material on the process of Hellenization of specific Anatolian gods of the mountain (see BREYTENBACH, "Zeus und der lebendige Gott," 39 (1993), p. 407).

⁶⁵ Three inscriptions from the area of Lystra show a link between Zeus and Hermes. A temple of Zeus has been found 30 km south of Lystra in Ak-Kilisse (Sedasa) (see BREYTENBACH, "Zeus und der lebendige Gott," p. 400); see also J.R S. STERRETT, *The Wolfe Expedition to Asia Minor: Papers of the American School of Classical Studies at Athens*, vol. 3, 1888, p. 142, Inscr. no. 242; William M. CALDER, "Zeus and Hermes at Lystra," *Expositor* 7th series, 10 (1910), pp. 1-6; see also RAMSAY, *The Church in the Roman Empire*, pp. 47-54; *Manchester Guardian*, January 19, 1926, as quoted by Salomon REINACH, "Les apôtres à Lystra," *Revue Archéologique* (1926), p. 281.

Many authors⁶⁶ believe that Luke may have been influenced in his description of the episode at Lystra by the Phrygian legend of Baucis and Philemon, as related by Ovid.⁶⁷ In this legend, an elderly couple is rewarded for having offered hospitality to the gods Zeus and Hermes, who appeared to them in human guise. In chapter three, we pointed out that the apostles' strong opposition to the desire of the priest to offer sacrifice to them, expressed by the rendering of their garments, was a negative sanction which showed extreme disapproval of an action which carried religious implications: the apostles were identified as the Greek gods Zeus and Hermes. Historical studies explain the rendering of garments as a prescribed reaction against blasphemy.⁶⁸ This explanation supports our observation that this action was a "negative pragmatic sanction."⁶⁹ Another type of information which was useful to our study was the archaeological knowledge about the location of the pagan temple of the city of Lystra outside the city gate.⁷⁰ This information was useful especially in the identification of spaces and their significance.

⁶⁶ Phrygia (cf. Iconium) is the region next to Lycaonia. See Bruno WILDHABER, *Paganisme populaire et prédication apostolique*, p. 97; BREYTENBACH, "Zeus und der lebendige Gott," pp. 400-401; HAENCHEN, *Commentary*, p. 427, note 1.

⁶⁷ *Metamorphoses*: With an English Translation by Frank Justus MILLER, 3d ed; revised by G.P. GOOLD (coll. *The Loeb Classical Library*, 42; Cambridge, Mass.: Harvard University Press; London, William Heinemann, 1977), 8, 610-725.

⁶⁸ See LAKE-CADBURY, *Additional Notes to the Commentary*, vol. 5, pp. 269-77.

⁶⁹ See chapter three, p. 161.

⁷⁰ See chapter three, p. 129, note 33.

Further studies could be made about the Jewish laws of punishment in order the better to understand the Jews' motivation in wanting to stone Paul. However, as Delorme points out, all this archaeological understanding, which remains the domain of an aristocracy of experts, should not take the place of the text.⁷¹ Since the purpose of this study was text-centered, we have kept such historical and cultural observations down to a minimum and considered only what the text retains and then examined how the text treats what it has retained.⁷² However, this does not mean that the two approaches need to be pitted one against the other. It is a question of perspective.⁷³ A good balance between the two approaches might be necessary.

B. MEANING OF WORDS AND LITERARY UNITS

In the course of any literary analysis, it may become necessary to explain the meaning of terms or literary genres that are specific to a given culture or

⁷¹ See DELORME, "Text and Context," p. 273.

⁷² "Il faut savoir y puiser, mais en se limitant à ce que le texte en retient et pour lui demander à lui ce qu'il en fait" (DELORME, "Analyse sémiotique du discours," p. 42).

⁷³ Delorme maintains that the "internal" literary-linguistic approach and the "external" historical approach stem from different points of view and procedures which do not overlap. This accounts for the success of synchronic methods which can correct the excesses of unilateral socio-historical explanations: "On sait maintenant que les deux versants de l'enquête linguistico-littéraire (interne) et historique (externe) relèvent de points de vue et de procédures qui ne se recouvrent pas. D'où le succès des analyses internes ou 'synchroniques,' pour corriger les excès de l'explication unilatérale par le contexte socio-historique" ("Sémiotique," in Jacques BRIEND and Édouard COTHENET, eds., *Dictionnaire de la Bible: Supplément*, vol. 12, fasc. 67 [Paris: Letouzey & Ané, 1993], col. 301). For more on the relationship of the text with history and the limits of historical studies, see *ibid.*, cols. 301-306.

epoch and unfamiliar to the reader. Although redaction-critical studies of Luke-Acts suggest a symbolic sense for the verb *so'zein*, we had to verify if this was also the case in the expression "faith to be saved" in verse 9.⁷⁴ We concluded that it was. Indeed, Luke extends the concept of healing to the spiritual realm which includes the salvation of the whole person. For Luke, there is a close relationship between faith and salvation. According to Augustin George, Luke is the only one of the Synoptics to envisage salvation by faith through the acceptance of the word of God.⁷⁵

The same could be said about the forms of the verb "to rise," *anistēmi*, *anastēthi* (v. 9) and *anastas* (v. 20) which, although used in the literal sense of rising, also suggest an allusion to the resurrection of Jesus.⁷⁶ The verb *anistēmi* is used to express the resurrection of Jesus in the speeches of Acts and in three passages of Luke's Gospel.

⁷⁴ See chapter two, pp. 100-102; chapter three, pp. 151-59, 181. On the use of the word group "save, salvation" in Luke-Acts, see Augustin GEORGE, "Le vocabulaire de salut," *Études sur l'œuvre de Luc* (coll. *Sources bibliques*; Paris: Gabalda, 1978), pp. 307-20, especially p. 312. However, Delorme warns the reader that the verb must not be reduced to healing (see "Le salut dans les Évangiles synoptiques et les Actes des Apôtres," in BRIEND-COTHENET, eds., *Dictionnaire de la Bible: Supplément*, vol. 11, fasc. 62 [Paris: Letouzey & Ané, 1988], col. 657; and *The New Jerusalem Bible* [Garden City, N.Y.: Doubleday, 1985]). Leo O'Reilly writes: "It includes not only miraculous healing in a physical sense but also forgiveness of sin, liberation from the slavery of Satan and sin, and interior transformation resulting in praise and gratitude" (*Word and Sign in the Acts of the Apostles: A Study in Lucan Theology* [coll. *Analecta Gregoriana*, 243; Rome: Editrice Pontificia Università Gregoriana, 1987], p. 145). Examples of healing of a nonphysical nature: Luke 7,50; 8,36; 19,10; 17,11-19; 18,26. See also Acts 2,38.47; 8,8; 16,16-18; 1,47, 8,8.

⁷⁵ "Le vocabulaire de salut," p. 313. Concerning the fate of the seed, in the parable of the sower (Luke 8,12), only Luke adds "that they may not believe and be saved."

⁷⁶ See p. 217, note 40.

Redactional studies offer the possibility of throwing light on a literary unit by comparing a text with other parallel units. For example, with regard to our text, Édouard Delebecque's study of the two texts of Acts leads him to conclude that the corrections made by the author of *Codex Bezae* to verse thirteen of the Alexandrian text are surprising.⁷⁷ Rather than correcting the text by additions, he transforms the phrase *ho hierous tou Dios tou ontos pro tēs poleōs*, "the priest of Zeus who was before the city," by the idiomatic, yet very classical phrase *hoi de hierois tou ontos Dios pro poleōs*, "the priests of what was the Zeus." This is skillfully done by removing two articles and by changing the order of words to make it conform to Acts 13,1. The rapprochement with this verse throws light on Acts 14,13. In Acts 13,1, Paul expressed a joyous admiration at "what was the Church of Antioch," called to expand by sending him on mission to the pagan world. This change to an identical stylistical phrase, which is good Greek, actually opposes "what was the Zeus of Lystra" to "what was the Church of Antioch." Delebecque argues that by making this alteration to the short text, the author of *Codex Bezae* actually wanted to indicate the crossing of two routes: the first, that of the Church of Antioch, because of its recent origins, was ascending and had eternity before it; the other, paganism, with many centuries behind it, was descending and nearing its end. At the end of his study, Delebecque concludes: Could the author of *Codex Bezae* be Luke himself, who, by correcting his first

⁷⁷ See "L'Église d'Antioche et le sanctuaire de Zeus à Lystres en l'année '45," *Revue des Études grecques* 95 (1982), pp. 74-84.

text later, wanted to give it more relief and additional historical value? In the light of our study, we could conclude that Delebecque's remarks confirm our information that in spite of all difficulties, the apostles' main program of evangelization was making good progress.

C. ROLE OF THE READER

Since this study focuses solely on the text itself, proponents of the newer method of reader-response criticism could find fault with this study for having neglected the role of the reader engaged in reading the text and the role of the text engaging the reader.⁷⁸ It is indeed true that the present study does not search for the "implied reader" and that a narrative approach could shed additional light. Nevertheless, our analysis, based on objective criteria, still requires the participation of the reader who is left on his own to interpret the results of such analyses. This was shown in the interpretation of chapters two and three.⁷⁹

⁷⁸ See Edgar V. McKNIGHT, *The Bible and the Reader: An Introduction to the Literary Criticism* (Philadelphia: Fortress Press, 1985), p. 128. See also John A. DARR, *On Character Building: The Reader and the Rhetoric of Characterization in Luke-Acts* (coll. *Literary Currents in Biblical Interpretation*; Louisville, Ky.: Westminster/John Knox Press, 1992). Darr has developed an audience-oriented theory. His "interpretations focus largely on the reader's 'cognitive' moves" (*ibid.*, p. 15). One of Darr's basic premises is that "meaning inheres in neither text nor reader alone, but is produced in and through their interaction" (*ibid.*, p. 17). According to Darr, "'the meaning' of Luke-Acts is the result of both intention (the rhetorical patterning of the text) and convention (the repertoire of cultural knowledge a reader brings to the text); and the means by which it is produced is the dialogical process called reading" (*ibid.*).

⁷⁹ See chapter two, pp. 74-75; 82-85; 88-89; 94-99; and chapter three, pp. 188-92.

D. USE OF ANCIENT RHETORIC

We have felt that the methods used in this study fail to say everything there is to say about the text. For example, in our synchronic study, we have not examined the influence the ancients had on Luke in his writing. One of the questions of interest that remains unanswered is how Luke used the linguistic and literary conventions of his time to deliver his message. For this reason, at this point in our study, we believe that it would be appropriate to explore the use Luke makes of ancient rhetoric.

Because the text is rooted in its historical culture, the Hellenistic world in which Luke was immersed undoubtedly influenced his manner of argumentation and of writing. Knowledge of these procedures, called "rhetoric," may be significant for a further understanding of the "message" of the text. Our rhetorical and semiotic approaches precluded this study, but a short development may give additional interpretative clues to the understanding of this episode.⁸⁰ Indeed, the study of the Lystra episode in the context of Acts invites us to compare the methods of argumentation utilized in the two missionary discourses included in the immediate context of chapters thirteen and fourteen. The argumentation tech-

⁸⁰ It is easy to criticize ahistorical methods, such as structuralism and the New Criticism (and possibly the ones we have adopted), as a "text-in-a-vacuum" approach (see DARR, *On Character Building*, p. 13), but all methods cannot do everything at the same time. They are complementary. We agree with Darr when he observes that "the loss of historical perspective means the loss of vital interpretive clues to New Testament narrative" (*ibid.*, p. 13). For this reason, we included such historical notes, when they were necessary for the comprehension of the text, and now deem it necessary to include a section on ancient rhetoric which, while reflecting "the cultural framework within which the story was shaped and first read," remains synchronic in approach in that it looks at the text as it stands in its final redaction (*ibid.*, p. 13).

nique that Luke uses become significant when these two speeches are compared. This question will be addressed in chapter five.

CHAPTER FIVE

SIGNIFICANCE OF THE EPISODE AT LYSTRA (ACTS 14,7-20a) IN THE CONTEXT OF THE ACTS OF THE APOSTLES

In the preceding chapters, we have analyzed the episode at Lystra in itself without considering its insertion in the second part of Luke's work. However, in order the better to assess the full significance of this episode, it is necessary to look at two important questions which have a bearing on our understanding of the episode:¹ 1) the significance (of the episode) in the immediate context; 2) the significance in the wider context of Acts. The first question will briefly look at the method of preaching used in Paul's discourse to the Jews in chapter thirteen, verses 16-41 and compares it to Paul's method of preaching to the pagans in chapter fourteen, verses 7-20a. An analysis of Paul's speech using the rules of Greek rhetoric will follow. The second question will discuss the relationship of the episode at Lystra with the general goal and structure of the books of Acts; the link between the healing of the lame man and Peter's healing of a beggar at the Temple gate in chapter three, verses 1-10; and finally, the origin and function of the miracles and their relationship to the word.

¹ While being considered important in this study, the treatment of these two questions does not exclude the possibility of posing other questions to the text in the context of the book of Acts.

I. SIGNIFICANCE IN THE IMMEDIATE CONTEXT

Chapter fourteen forms part of a larger unit which is marked by the departure of the apostles from Antioch and their return to Antioch (Acts 13,1-4 and Acts 14,26-28). The introductory sentence of chapter thirteen, "Set apart for me Barnabas and Saul for the work to which I have called them" (v. 2), anticipates the future mission to the Gentiles,² while one of the concluding verses of chapter fourteen, "they sailed to Antioch where they had been commended to the grace of God for the work which they had completed" (v. 26), looks back in retrospect to the mission accomplished. The same prepositional phrase "for the work," *eis to ergon* (Acts 13,2 and 14,26), set at the beginning and at the end of the two chapters, forms an inclusion unifying the two chapters.³ The "work," *to ergon*, consisting mainly of preaching and healing, is described in both chapters, especially in chapter thirteen, verses 16-41, and in chapter fourteen, verses 7-20a. Both appear as models of evangelization. First, the Jews at Antioch are evangelized, and then, so are the pagans at Lystra.⁴

² See also the three narratives of Paul's vocation: Acts 9,15; 22,15.21; 26,17-18.

³ See chapter two, p. 60; Robert C. Tannehill expresses the same concept: "Thus Acts 13-14 is a major narrative segment with its own introduction and conclusion, the latter rounding off the section by a return to the beginning point and an announcement of the successful completion of the task" (*The Narrative Unity of Luke-Acts: A Literary Interpretation*, vol. 2: *The Acts of the Apostles* [Minneapolis, Minn.: Fortress Press, 1990], pp. 159-60).

⁴ It is generally recognized that the speeches are summary-types of discourses. On the speeches as models, see Martin DIBELIUS, *Studies in the Acts of the Apostles*; edited by Heinrich GREEVEN; translated by Mary LING (London: SCM Press, 1956), especially chapter nine, pp. 138-85. (This chapter is a reproduction of a conference, "Die Reden der Apostelgeschichte und die antike Geschichtsschreibung," given in Heidelberg in 1944.) Marcel DUMAIS, "Les Actes des

When the first evangelization at Antioch meets with too much opposition, Paul and Barnabas announce their intention to turn to the Gentiles (Acts 13,46). Verse 47 of chapter thirteen clearly states the purpose of their mission to bring salvation to all peoples as commanded by the Lord himself: "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth."

This passage at the end of chapter thirteen indicates a turning point in the book of Acts. It reveals a conscious, deliberate decision to direct the proclamation of the Good News to the pagan populations.⁵ Paul will confirm this endeavor in his speech at Lystra. Thus, it appears that the two sections (Acts 13,16-41 and 14,7-20a), which reveal parallel activities of evangelization, form a

Apôtres," in Pierre GRELOT and M. DUMAIS, *Homélie sur l'Écriture à l'époque apostolique* (coll. *Introduction à la Bible. Édition nouvelle, III. Le Nouveau Testament*, 8; Paris: Desclée, 1989), pp. 99-145, especially pp. 110-11; M. DUMAIS, *Le langage. L'annonce missionnaire en milieu juif* (Actes 13,16-41); (coll. *Recherches Théologie*, 16; Montreal/Bellarmin: Paris/Desclée, 1976), pp. 19-26; M. DUMAIS, *Communauté et mission: Une lecture des Actes des Apôtres aujourd'hui* (coll. *Relais-Études*, 10; Paris: Desclée, 1992). See also Jacques DUPONT, "Les discours missionnaires des Actes des Apôtres," *Revue biblique* 69 (1962), pp. 37-60; J. DUPONT, "Le discours à l'Aréopage (Acts 17,22-31) lieu de rencontre entre christianisme et hellénisme," *Nouvelles Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 118; Paris: Les Éditions du Cerf, 1984), pp. 380-423. For a somewhat different point of view, see W. Ward GASQUE, *A History of the Criticism of the Acts of the Apostles* (Grand Rapids, Mich.: Eerdmans, 1975). Reprint: *A History of the Interpretation of the Acts of the Apostles* (Peabody, Mass.: Hendrikson, 1989), pp. 232-33.

⁵ This mission has already begun earlier in chapter eight with the conversion of the treasurer from Ethiopia (Acts 8,26-40), although Luke does not attribute a crucial significance to it (he even avoids presenting the treasurer as a Gentile). Even though the conversion of Cornelius as the first Gentile (Acts 10,34-43) appears most significant, a decisive turn is taken when Hellenistic Christians abandon the synagogues to announce the Gospel to the Greeks at Antioch (Acts 11,20); see DUMAIS, *Communauté et mission*, p. 156.

diptych,⁶ and, as such, we are justified in comparing them.

A. EVANGELIZATION OF THE JEWS (ACTS 13,16-41)

The preaching of the Good News was extended beyond the boundaries of Jerusalem and Judea. A brief look at the speech of chapter thirteen, verses 16-41, shows that the population addressed at Antioch is the Jewish people of the Diaspora.⁷

In the liturgical setting of the synagogue, Paul proclaims the Good News of Jesus Christ to the Antiocheans using the well-known Jewish method of the midrash; this consisted in actualizing a discourse on Scripture by explaining it in the light of an event or other scriptural texts.⁸ The Good News, the "message of salvation" (v. 26), is proclaimed in terms of the religious background and expectations of the Jewish people. What characterizes this approach is the fact

⁶ A diptych is "any work made up of two matching parts treating complementary or contrasting pictorial phases of one general topic" or a "literary work consisting of two contrasting parts (as a narrative telling the same story from two opposing points of view)" (*Webster's Third New International Dictionary of the English Language*).

⁷ For a thorough study of chapter thirteen, see DUMAIS, *Le langage*; his summary in *Communauté et mission*, pp. 160-65. See also TANNEHILL, *The Narrative Unity of Luke-Acts*, vol. 2: *The Acts of the Apostles*, pp. 164-76.

⁸ On the characteristics of missionary preaching to the Jews, see DUMAIS, "Les Actes des Apôtres," pp. 103-15; *Communauté et mission*, pp. 161-65; and "Le langage des discours d'évangélisation des Actes: Une forme de langage symbolique?" in Jacob KREMER, ed., *Les Actes des Apôtres: Traditions, rédaction, théologie. Journées bibliques de Louvain*, 28e, 1977 (coll. *Bibliotheca ephemeridum theologiarum lovaniensium*, 48; Gembloux: Duculot; Louvain: Louvain University Press, 1979), pp. 467-74); Addison G. WRIGHT, *The Literary Genre Midrash* (Staten Island, N.Y.: Alba, 1967); first published in *Catholic Biblical Quarterly* 28 (1966), pp. 105-38 and 417-57; Renée BLOCH, "Midrash," *Dictionnaire de la Bible: Supplément*, vol. 5, 1957, cols. 1263-81.

that it remains in continuity with the past history of the people and uses Scripture as the basis of its argumentation, while it brings in the newness of the resurrection of Jesus. Allusion is made to the history of Israel (vv. 17-22) in terms that remind the Jews of their traditional creed (Deut 26,5-9). Then, the life of Jesus (vv. 23-27), his death (vv. 28-29) and resurrection (vv. 30-37) are proclaimed in terms of fulfilment of the promises made to their fathers (2 Sam 7). Jesus is presented symbolically as the new David who will deliver his people. What is noteworthy in Paul's speech is that not only is he concerned with presenting the Good News in the "format" of the midrash to which the people are well accustomed, but he takes care to present the content of the message in continuity with the history of Israel. In that, Luke shows that he was at ease with the methods of Jewish rhetoric and made an effort to respect the people's socio-cultural and religious background in presenting the Christian message.⁹

B. EVANGELIZATION OF THE PAGANS (ACTS 14,7-20a)

The work of evangelization at Lystra appears to be in continuity with the work begun at Antioch. It still consists of the proclamation of the Good News accompanied by marvellous deeds. However, at Lystra, something different is happening. No Jews are mentioned until the end of the episode when it is stated that they arrived from Iconium (v. 19). It is commonly viewed that the population

⁹ See DUMAIS, *Communauté et mission*, p. 159.

being addressed at Lystra was Gentile.¹⁰ Thus, the episode at Lystra is the first time in Acts that Luke gives a concrete example of Paul's mission to the Gentiles. Both the approach and the message appear to be significantly different from Paul's previous evangelization of the Jews.¹¹

The missionary preaching at Lystra is still presented as a proclamation of the Good News (vv. 7-15), but the place of encounter as well as the method used in speaking is different from the one used at Antioch in chapter thirteen. Since the population addressed at Lystra is no longer Jewish, the place of evangelization is no longer the synagogue as it was in the previous chapters of Acts,¹² but it appears to be the public square. With the pagans, Paul can no longer use the well-known midrashic method to expose Scripture and its fulfilment in the Jesus-event. He has to appeal to the audience's own experience and background which is quite different from that of the Jews.

It is commonly recognized that "New Testament authors were living, thinking, and writing within the larger context of the Graeco-Roman world."¹³ In order to convey his message in a forceful way, Luke attempts to reach his

¹⁰ See DUPONT, "Le discours à l'Aréopage," p. 532; M. DUMAIS, "The Church of the Acts of the Apostles. A Model of Inculturation?" in Arij A. ROEST CROLLIUS, ed., *Cultural Change and Liberation in a Christian Perspective* (coll. *Inculturation. Working Papers on Living Faith and Cultures*, 10; Rome, Gregorian University Press, 1987), pp. 3-24, especially p. 16.

¹¹ See DUMAIS, *Communauté et mission*, pp. 165-66.

¹² Cf. Acts 9,20; 13,5; 13,14; 14,1.

¹³ See Howard C. KEE, *Good News to the Ends of the Earth: The Theology of Acts* (London: SCM Press; Philadelphia: Trinity Press International, 1990), p. 9.

audience by integrating elements of Greek rhetoric into Paul's manner of speaking to populations of a Greek cultural background.¹⁴ Therefore, as a complement to our synchronic study, an approach to Paul's speech at Lystra through classical Greek-Roman rhetoric is justified from a literary point of view as well as from a historical one.

There were three kinds or branches of Greek rhetoric: judicial, deliberative and epideictic.¹⁵ The judicial was concerned mainly with accusation and de-

¹⁴ It is recognized that there was a systematic academic discipline of Greek rhetoric taught in Palestine for a period of over three hundred years. This process of hellenization necessarily affected Jewish authors of the diaspora, such as Luke. On the Greek influence on the Hebrew educational milieu, see James L. KINNEAVY, *Greek Rhetorical Origins of the Christian Faith: An Inquiry* (New York: Oxford University Press, 1987), pp. 73-91. Jacques Dupont maintains that there are good reasons to believe that Luke knew and practised the rules of composition of the Graeco-Roman world ("La structure oratoire du discours d'Étienne (Actes 7)," *Biblica* 66 (1985), pp. 153-67, especially p. 156). See also J. DUPONT, "La question du plan des Actes des Apôtres à la lumière de Lucien de Samosate;" *Nouvelles Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 118; Paris: Les Éditions du Cerf, 1964), pp. 24-36; reprinted in *Novum Testamentum* 21 (1979), pp. 220-31; "Les disciples d'Emmaüs (Lc 24, 13-35)," *La Pâque du Christ, Mystère du salut: Mélanges F.-X. Durrwell* (coll. *Lectio Divina*, 112; Paris: Les Éditions du Cerf, 1982), pp. 167-95.

¹⁵ "The deliberative kind is either hortatory or dissuasive [...] The forensic kind is either accusatory or defensive [...] The epideictic kind has for its subject praise or blame" (ARISTOTLE, *The "Art" of Rhetoric (Ars Rhetorica)*; translated by John H. FREESE [coll. *The Loeb Classical Library*, 193; Cambridge: Harvard University Press; London: William Heinemann, 1926], 1.3.1358b.3); see also CICERO, *De Inventione, De Optimo Genere Oratorum, and Topica*; translated by Harry M. HUBBELL (coll. *The Loeb Classical Library*, 386; Cambridge: Harvard University Press; London: William Heinemann, 1949), 1.5.7; 2.4.12-59; CICERO, *De Oratore*, Bk 3, together with *De Fato, Paradoxa Stoicorum, De Partitione Oratoria*, vol. 2; translated by E.W. SUTTON (coll. *The Loeb Classical Library*, 349; Cambridge: Harvard University Press; London: William Heinemann, 1942), 1.31.141; 2.81.33-85.349; QUINTILIAN, *Institutio Oratoria*, 4 vols.; translated by Harold E. BUTLER (coll. *The Loeb Classical Library*, 124-127; Cambridge: Harvard University Press; London: William Heinemann, 1920-22), 2.21.23; 3.3.14-15; 3.4.12-15. See also Heinrich LAUSBERG, *Handbuch der literarischen Rhetorik: Eine Grundlegung der Literaturwissenschaft*, 2d ed., 2 vols. (Munich: Max Heuber, 1973), 1:51-61, #53-65; George KENNEDY, *The Art of Rhetoric in the Roman World: 300 B.C.-A.D. 300* (Princeton: Princeton University Press, 1972), pp. 7-23.

fense and focused on the past.¹⁶ The deliberative, which gave advice, persuaded and dissuaded, was concerned with the future.¹⁷ And the epideictic, which praised and blamed, was concerned mainly with the present, but the past was also recalled and the future was anticipated.¹⁸

Paul's speech at Lystra (vv. 15-17) reflects elements of the Greek-Roman rhetoric which formed the basis of all speeches in classical Antiquity. The purpose of the speech appears to be deliberative since he tries to persuade the audience to take action in the future by turning to the living God. The argument of the deliberative speech that Luke uses is mostly of the inductive type (by way of example) and based on natural revelation. He describes what God did for the Lystrans in the past and what he is doing for them now, "filling your hearts with food and gladness," *en:;piplōn trophēs kai euphrosynēs tas kardias hymōn* (v. 17). The idea implied in this statement is that God's material and spiritual care will continue in the future.

¹⁶ ARISTOTLE, *The "Art" of Rhetoric*, 1.3.1358b.3; 1.10-15; CICERO, *De Inventione*, 1.5.7; 2.4.14-51.154; CICERO, *De Oratore*, 1.31.141; 4.14-5.15; 28-37; QUINTILIAN, *Institutio Oratoria*, 3.3.14; 3.4.15; 3.9; LAUSBERG, *Handbuch*, 1:86-123, #140-223; KENNEDY, *The Art of Rhetoric in the Roman World*, pp. 7-18.

¹⁷ ARISTOTLE, *The "Art" of Rhetoric*, 1.3.1358b.3,4; 1.3.1359a.9; 1.4-8; CICERO, *De Inventione*, 1.5.7; 2.51.155-58.176; *Orator*; translated by Harry M. HUBBELL (coll. *The Loeb Classical Library*, 342; Cambridge: Harvard University Press; London, William Heinemann, 1939), 1.31.141; *De Oratore*, 2.81.333-83.340; CICERO, *De Partitione Oratoria*, 3.10; 4.13; 20.69; 24-37; QUINTILIAN, *Institutio Oratoria*, 2.21.23; 3.3.14; 3.4.7,15; 3.8.6; LAUSBERG, *Handbuch*, 1:123-29, #224-38; KENNEDY, *The Art of Rhetoric in the Roman World*, pp. 18-21.

¹⁸ ARISTOTLE, *The "Art" of Rhetoric*, 1.3.1358b.3-5; 1359a.9; 1.9; CICERO, *Orator*, 11.37; 11.37; CICERO, *De Inventione*, 1.5.7; 2.4.12; 2.51.155-56; 2.59.177; CICERO, *De Oratore*, 2.11.45-46; 2.84-85; CICERO, *De Partitione Oratoria*, 4.12; 21-23; QUINTILIAN, *Institutio Oratoria*, 3.4.6-9,16; LAUSBERG, *Handbuch*, 1:129-38; #239-54.

In verses 15-17, a full development of the speech is not as evident as in the longer speeches in Acts, but some of the basic elements of Greek-Roman rhetoric, as they are described mainly in the works of Aristotle, Cicero and Quintilian, can be found.¹⁹

1. Arrangement of the material

Arrangement was considered to have four to six parts.²⁰ The four part scheme, which we will follow in this study, is comprised of: a) the *exordium* (v. 15); b) the *narratio* (v. 16); c) the *probatio* (v. 17); and d) the *peroratio* (v. 17) (the *partitio* and *refutatio* are considered as part of the *narratio* and *probatio* respectively).²¹

a. The *exordium* (v. 15)

In his treatise, *De Inventione*, Cicero describes the *exordium* as the first part of a speech that creates the proper state of mind in the listener and dis-

¹⁹ We limit ourselves to these three authors who are representative of Greek rhetoric. For further discussion on the principles of Greek rhetoric, see Roland BARTHES, "L'ancienne rhétorique. Aide-mémoire," *Communications* 16 (1970), pp. 172-229.

²⁰ In his two treatises, *De Inventione* and *De Partione oratoria*, Cicero added two parts (the *partitio* and the *reprehensio* (also called *refutatio*) to the traditional four parts (*exordium* or *proem*), *narratio* (or *diegesis*), *confirmatio* (or *argumentatio*), and *conclusio* (or *peroratio*) outlined by Aristotle (*De Inventione*, 1.14.19; *De Partione Oratoria*, 2.3,8.27; for the discussion, see 8.28-15.52). George A. Kennedy argues that there was a conflation between two systems, Aristotle's and that of the original sophistic handbooks (*The Art of Persuasion in Greece* [Princeton: Princeton University Press, 1963], p. 265).

²¹ ARISTOTLE, *The "Art" of Rhetoric*, 3.13; CICERO, *De Oratore*, 2.80.326ff.; *De Partitione Oratoria*, 1.4; 8.27.

poses him to accept the rest of the speech.²² It ought to be brief²³ and contain very few artifices. The purpose of the *exordium* was to appeal to emotions, rendering the audience well-disposed and receptive.²⁴

The *exordium* consists of two parts: an introduction, *principium*, which made the listener well-disposed, and an insinuation, *insinuatio* (a mode of the *captatio benevolentiae*),²⁵ "which by dissimulation and indirection unobtrusively steals into the mind of the auditor."²⁶

The *principium* to Paul's speech is stated in the words, "Men, what are you doing?" This immediately arrests the crowds' attention.

In deliberative rhetoric, it was customary to begin a speech with a reference to self or to one's opponents.²⁷ In the speech of Acts 14, vv. 15-17, the *insinuatio* which follows the *principium* insists on a common experience of humanity (*kai hēmeis homoiopatheis esmen hymin anthrōpoi*, v. 15), and focuses on Paul and Barnabas as well as on the listeners. In this manner, Paul hopes to

²² "Exordium est oratio animum auditoris idonee comparans ad reliquam dictionem; quod eveniet si eum benivolum, attentum, docilem confecerit" (CICERO, *De Inventione*, 1.15.20).

²³ CICERO, *De Partitione Oratoria*, 27.97.

²⁴ ARISTOTLE, *The "Art" of Rhetoric*, 3.14-15; CICERO, *De Inventione*, 1.15-18; *Orator*, 14.122; 15.50; *De Partitione Oratoria*, 8.28-30; *De Oratore*, 1.31.143; 2.19.80; 2.77.315-80.325; QUINTILIAN, *Institutio Oratoria*, 4.1.5,37,41,50-51,61-62; 4.2.24; 10.1.48. See also LAUSBERG, *Handbuch*, 1:150-63, #263-288.

²⁵ The *captatio benevolentiae* tries to seduce the audience (see R. BARTHES, "L'ancienne rhétorique," p. 215).

²⁶ CICERO, *De Inventione*, 15.20; QUINTILIAN, *Institutio Oratoria*, 4.1.42.

²⁷ ARISTOTLE, *The "Art" of Rhetoric*, 3.14.1415a.7; QUINTILIAN, *Institutio Oratoria*, 3.8.8.

calm down the emotions that are running high. In other words, he is saying: "No, we are not the gods you think we are. We are humans just like you." The emphasis, placed on their common human nature, implies their dissimilarity to gods and the impossibility to be identified as Hermes and Zeus. However, Luke does not really "demonstrate" that they are men, nor does he demonstrate that they are "not" gods, but only forcefully affirms that they are men. Of course, this is not the main argument, but the common ground set between rhetor and listener gains the crowds' attention. This hopefully shatters their perceptions that Paul and Barnabas are gods and curtails their desire to offer sacrifices to them.²⁸

As is proper in an *exordium*, Paul briefly introduces the topic which is at hand. The intent of the speech is to convince the audience to turn from vain idols to the living God. This is reflected in the initial phrase, "preaching to you the Good News to turn from these vain things to the living God," *euaggelizomenoi hymas apo toutōn tōn mataiōn epistrephein epi Theon zōnta*.²⁹ The topic of the works of the "living God" will be developed in the *narratio*.

²⁸ We do not agree with Kee, who argues that "Paul's use of the concepts of natural law as maintaining the natural and social systems of the world [...] serve to enhance the esteem with which the two messengers of Christ are greeted in a sophisticated hellenistic urban setting. Their message, or more accurately, the rhetorical introduction to their message, only increases the popular opinion that these two strangers among them are gods in disguise" (KEE, *Good News*, p. 57). If this were so, the crowds would not have been dissuaded from offering sacrifices to them.

²⁹ CICERO, *De Oratore*, 2.79.323; QUINTILIAN, *Institutio Oratoria*, 4.1.5; ARISTOTLE, *The "Art" of Rhetoric*, 3.14.1415b.9.

b. The *narratio* (v. 16)

The *narratio*, which no longer appeals to emotion but to reason, is not a narrative in the sense of a "story" but an account relating facts construed as proofs.³⁰ This account is not used to persuade in the same manner as is the argumentation which it prepares.³¹ Nevertheless, it is the exposition of an act performed in the past and, therefore, it should be clear, brief and plausible. This happens "if the story fits in with the nature of the actors in it, the habits of ordinary people and the beliefs of the audience"³² When it is well-conducted, the *narratio*, without anticipating on the arguments of the *probatio*, contains the proofs to come in a disseminated form (*semina probationum*) and by way of insinuation, begins to persuade the auditors.³³

The *narratio* is subdivided into two classes: one dealing with events, the other with persons. The forms dealing with events are *historia* (an account of past

³⁰ CICERO, *De Inventione*, 1.19.27.

³¹ ARISTOTLE, *The "Art" of Rhetoric*, 3.16-17. "In deliberative oratory narrative is very rare, because no one can narrate things to come; but if there is narrative, it will be of things past, in order that, being reminded of them, the hearers may take better counsel about the future" (*ibid.*, 3.16.1417b.11); CICERO, *De Inventione*, 1.19-21; *De Partitione Oratoria*, 9.31-32; QUINTILIAN, *Institutio Oratoria*, 4.2-3; LAUSBERG, *Handbuch*, 1:1;63-90, #289-347. See also DUPONT, "La structure oratoire du discours d'Étienne," pp. 153-67, especially pp. 157 and 166; Dupont refers to Quintilian's *Institutio Oratoria*, p. 155, note 6.

³² CICERO, *De Inventione*, 1.21.30; see also 1.20.28-21.30; CICERO, *Orator*, 34.122; QUINTILIAN, *Institutio Oratoria*, 4.2.31-60.

³³ QUINTILIAN, *Institutio Oratoria*, 4.2.5; see DUPONT, "La structure oratoire du discours d'Étienne," p. 157. "La préparation la meilleure est celle qui cache le sens de l'argumentation, qui contient, de manière disséminée, les preuves à l'état de germes inapparents" (DUMAIS, *Le langage*, p. 322).

events), *fabula* (a narrative in which the events are not true and lack verisimilitude), and *argumentum* (a fictitious narrative which has verisimilitude). The form dealing with persons shows conversation and the mental attitude of the characters.³⁴

The events dealt within the speech refer to events that occurred in the past and can be called *historia*. In verse 15, the brief description of Creation by the "living" God is clear and certainly plausible for the audience who believes in the influence of gods in their lives. The fact of Creation is alluded to by referring to a biblical citation on Creation as the work of the "living" God (Exod 20,11): *hos epoiēsen ton ouranon kai tēn gēn kai tēn thalassan kai panta ta en autois*.³⁵ The description of the nations walking their own ways in the past (v. 16) is also part of the people's *historia*. God has allowed the nations to search for their own truths (*eiasen panta ta ethnē poreuesthai tais hodois autōn*, v. 16). This description showing the people choosing their own paths to God, reflects the mental attitudes of persons.³⁶

³⁴ CICERO, *De Inventione*, 1.19.27.

³⁵ Although this biblical expression is familiar to Paul, the orator, it only becomes meaningful to the listeners, within their own religious and cultural context. Referring specifically to Paul's speech to the Athenians in chapter 17, Dumais remarks that the missionary discourse, both in its intention and form essentially becomes a transcultural communication of an orator to an audience: "Un orateur chrétien imbu de culture religieuse juive cherche à communiquer la foi à des auditeurs païens de culture grecque. Ce qui a sens pour un orateur dans son horizon culturel doit maintenant prendre sens pour des auditeurs dans leur propre horizon socio-culturel" (*Communauté et mission*, pp. 166-67).

³⁶ CICERO, *De Inventione*, 1.19.27.

Although brief, there is a trace of the *narratio* in this discourse which appears to be construed to lead to a more complete demonstration.³⁷

c. The *probatio* (v. 17)

The *narratio* and the *probatio* (or *argumentatio*) usually follow one another, since the *narratio* prepares the way for the argumentation. Cicero describes the *probatio*,³⁸ which also appeals to reason, as the establishment of proofs or ways of persuasion lending credit, authority, and support to the case.³⁹

In Paul's words to the Lystrans, there is a subtle change from the *narratio* to the *probatio*. Verse 16 is linked to verse 15 by the parallelism established with the relative pronoun *hos*. It is the living God "who made...", *hos epoiēsen ton ouranon...*; it is also the living God "who allowed" the nations to walk their ways, *hos...eiasen...* But the adversative conjunction, *kaitoi* (v. 17), briefly introduces the main argument:⁴⁰ God did not relent from doing good and giving proofs of a life-giving activity, not only in the past but also in the present life-story of the Lystrans: "and yet, he did not leave himself without witness, doing good, giving

³⁷ We would argue against Miguel Rodríguez Ruiz, whose analysis lacks demonstration, that there is indeed a narration in Paul's discourse to the Lystrans. This author assigns to v. 15b the function of the Aristotelian enthymeme (see "Hacia una definición del 'discurso misionero': Los discursos misioneros de los Hechos de los Apóstoles a la luz de la retórica antigua," *Estudios Bíblicos* 49 (1991), pp. 425-50, especially pp. 441-49).

³⁸ See DUPONT, "La structure oratoire du discours d'Étienne," p. 159.

³⁹ "Confirmatio est per quam argumentando nostrae causae fidem et auctoritatem et firmamentum adiungit oratio" (*De Inventione*, 1.23.34).

⁴⁰ See BLASS-DEBRUNNER, #425,1; 450,3: "and yet"; it can also be translated as "although".

you from heaven rains and fruitful seasons, filling your hearts with food and gladness," *kaitoi ouk amartyron auton aphēken agathourgōn, ouranothen hymin hyetous didous kai kairous karpophorous, empiplōn trophēs kai euphrosynēs tas kardias hymōn*. The Lystrans have undoubtedly benefited from rains and fruitful seasons and can easily relate to Paul's description of God's activity. Those who are actually listening to Paul can recollect this tangible experience of God's solicitude not only for past generations but also for present ones. This "here and now" experience is forcefully stressed by the emphatic use of the pronouns referring to them (*hymīn, hymōn*) in the phrases "giving you rains," *hymīn hyetous didous*, and "filling your hearts," *empiplōn tas kardias hymōn*, and thus becomes Paul's main argument.

The argument is brief and schematic. No lengthy *refutatio* (or *reprehensio*) is brought forth to impair, disprove, or weaken the confirmation in the opponent's speech.⁴¹ The argument, although short, may be viewed in spite of its brevity as an application of the syllogistic form of reasoning to rhetoric of persuasion. When this form is incomplete, it is called an *enthymeme*.⁴² In an article, Miguel Rodríguez Ruiz has attempted to demonstrate how this incomplete syllogism

⁴¹ "Reprehensio est per quam argumentando adversariorum confirmatio diluitur aut infirmatur aut elevatur" (CICERO, *De Inventione*, 1.42.78).

⁴² Aristotle understood the enthymeme as a rhetorical application of logical syllogism. After Aristotle, the term *enthymeme* came to mean a syllogism with one of the premises implicit (see William S. KURZ, "Hellenistic Rhetoric in the Christological Proof of Luke-Acts," *Catholic Biblical Quarterly* 42 (1980), p. 173, note 5).

functions in the following manner: the living God, creator of heaven and earth, gives proof of his existence and goodness while the idols do not. The God Paul and Barnabas preach cares for humanity contrary to the idols. Therefore, the living God, not the vain idols, is the true God.⁴³ However, Paul's discourse does not bring out the opposition between the ways of action of the true God and the gods of the pagans. In spite of its brevity, the argument is forceful, its full implication being that if the Lystrans did recognize the living God's activity in their lives, both in the past and in the present, they would be persuaded to abandon their gods and turn to the living God. This may very well be Luke's adaptation of the rhetorical form of deduction as Aristotle had originally explained it and does show that he was indeed influenced by the art of Greek rhetoric.

d. The *peroratio* (v. 17)

The *peroratio* (or epilogue) usually marked the conclusion of a speech. It summed up the main points of the argument developed in the *probatio* while it appealed to emotions.⁴⁴

There is no evidence of a *peroratio* or formal conclusion to Paul's speech to the Lystrans. This lack of a proper conclusion is not unusual in ancient works. As the code of rhetoric developed, it tolerated speeches without an *exordium*,

⁴³ See "Hacia una definición del 'discurso misionero'," p. 449.

⁴⁴ ARISTOTLE, *The "Art" of Rhetoric*, 3.19.1419b.1-6; CICERO, *De Inventione*, 1.52-56; *Orator*, 34.122; *De Partitione Oratoria*, 15-17; QUINTILIAN, *Institutio Oratoria*, 6.1; LAUSBERG, 1:236-40, #431-32.

started *in media res* and even recommended abrupt endings.⁴⁵ In Luke's redaction of the book of Acts, this abrupt ending is further explained by the fact that the same topic will be developed more extensively in chapter seventeen.

Jacques Dupont convincingly argues that Luke knew the rules of Greek rhetoric. Moreover, Paul would have been expected to use a Greek style when speaking to people of Greek culture.⁴⁶ Luke, indeed, demonstrates that he knew these rules, and in the speeches of evangelization to the pagans in the book of Acts, he uses this type of approach characterized by the rhetoric of his time. The application of these rules in the short speech at Lystra gives it a semblance of authenticity.⁴⁷

The *exordium*, which addresses the audience ready to offer sacrifices, refers to the present time (v. 15); the *narratio* goes back to the past when it relates God's Creation (v. 16) and the *probatio* returns to the present (v. 17) by appealing directly to the listeners' experience of God in nature and in their own hearts. This movement produces a balanced and complete structure for the speech.

⁴⁵ See BARTHES, "L'ancienne rhétorique," pp. 172-229, especially p. 214.

⁴⁶ See "Le discours à l'Aréopage," pp. 530-46. Dean Zweck maintains that the exordium and the speech at Athens as a whole show Luke's knowledge of Hellenistic rhetoric ("The Exordium of the Areopagus Speech: Acts 17.22,23," *New Testament Studies* 35 (1989), pp. 94-103).

⁴⁷ Simon Légasse dismisses the idea of finding rhetorical rules on the basis that the speech is too brief ("Le discours de Paul à Lystres (Actes 14,15-17)," in Joseph DORÉ and Christoph THEOBALD, eds., *Penser la foi: Recherches en théologie aujourd'hui. Mélanges offerts à Joseph Moingt* [Paris: Les Éditions du Cerf; Assas Éditions, 1993], p. 127).

2. Newness of approach and message

Luke grounds his message in the crowds' experience of God in nature, but the point of departure of the speech lies in the immediate experience of the healing which is misunderstood by the crowds. The newness presented here is especially evident when the totally different approach used to proclaim the message of salvation to the pagans is compared to the traditional approach used in the speech to the Jews in chapter thirteen. Paul's threefold argument in the speech to the Lystrans is much simpler than the argumentation of the midrash of chapter thirteen.

Before presenting the Good News of Jesus, it becomes apparent that Paul first needs to persuade his audience to believe in the God of Jesus Christ whom he describes as the living God. This God is at the origin of the people's existence (Creator), and has provided these nations with rains and fruitful seasons (Sustainer). In other words, Paul is trying to appeal to the God of natural revelation experienced by human beings in their own heart as well as in nature. The affirmation of nature as a witness to the goodness of the transcendent God, recalls Old Testament themes⁴⁸ and, as rightly observes Robert C. Tannehill, this affirmation "provides a point of contact between the biblical tradition and other traditions, enabling Jesus' witnesses to speak to Gentiles untouched by the

⁴⁸ See Ps 145,15-16 (144,15-16 LXX); 147,8-9 (146,8-9 LXX); Jer 5,24. The description of God as creator recalls Exod 20,11; Ps 146,6 (145,6 LXX).

Bible.⁴⁹

There is no question here of mentioning the saving acts of God related in the Old Testament, as was done in chapter thirteen. The people of Lystra have a history different from that of the Jewish people. The living God is presented as the one who has allowed past generations to walk in their own ways. These ways, however, were not without any religious experience even though they may have been marked by errors, as for example, by idolatry. On the contrary, in the footsteps of its ancestors, the population of Lystra manifests its recognition of divinity by offering sacrifices to gods believed to be walking the earth in the form of human beings.

No mention of Jesus is made in the discourse.⁵⁰ In fact, it would seem premature at this time to be speaking of Jesus and of his resurrection from the dead by a God the Lystrans do not even know nor acknowledge. How could

⁴⁹ See TANNEHILL, *The Narrative Unity of Luke-Acts*, vol. 2: *The Acts of the Apostles*, p. 179. See DUPONT, "Le discours à l'Aréopage," pp. 530-46. John J. Kilgallen also supports this opinion. "The method is to make the pagans look to the source of their world, to the source of its unity and of the blessings that come to it and from it, that come to all human beings. Paul had begun this way with Cornelius, too. First one is to establish the common bond between speaker and audience — the common bond is God, whose presence, powers and gifts all can easily acknowledge; then one can insert into this divine framework God's will that should appeal to those who recognize God's divine control over creation and his good will toward it" (KILGALLEN, *A Brief Commentary on the Acts of the Apostles* [New York/Mahwah, N.J.: Paulist Press, 1988] pp. 112-13).

⁵⁰ In this sense, the kerygma is incomplete (see DUMAIS, *Communauté et mission*, p. 165). In spite of the absence of any specific reference to Jesus, many authors still assume that Paul was speaking about Christ as Peter had done in the house of Cornelius. Still recently, Krodel, *Acts* (coll. *Augsburg Commentary on the New Testament*; Minneapolis, Minn.: Augsburg, 1986), p. 256. We have already mentioned this point in previous chapters (see chapter two, pp. 101-102; chapter three, pp. 188-89).

Paul build his argument that God himself raised Jesus from the dead (as he does in Acts 13,30) if there is yet no belief in the God of Jesus Christ? To speak of the resurrection of Jesus as the fulfilment of God's promises to David (as he does in Acts 13,35-37) would, at this point, be totally irrelevant to the people of Lystra. By abstaining from mentioning this, Luke shows the sensitivity needed to speak to people who do not belong to the Jewish faith. Accepting the message of the existence of the living God present in their lives is already part of the Good News. Accepting this message is only a first step for the Lystrans, but a giant step nonetheless. To ask these pagan populations to abandon their beliefs in a plurality of gods (for example, Zeus and Hermes) and honor the living God still demands a tremendous leap of faith.⁵¹

As in the previous speeches to the Jews, there is a strong call to repentance.⁵² But while demanding that the pagans abandon one of the ways of past generations, that is, sacrificing to vain idols, Paul does not condemn them since he affirms that God "allowed all the nations to follow their own ways" (Acts

⁵¹ "Part of the good news is the command to turn away from these vain things of pagan idolatry, be they worship, temple, mythology, sacrifices, statues, or priests (cf. Jer 2,5; 8,19; Esth 4,17 LXX; Wis 13,1-15,19). The people of Lystra were asked to give up the context of their existence. Pagan religion was not a matter of one hour per week reserved for strange rituals, but it constituted the underpinnings of society [...] Paul asked for a radical break with their religious-social culture" (KRODEL, *Acts*, p. 258).

⁵² There is a call to conversion in the following speeches: Acts 2,14-39; 3,12-26; 4,9-12; 5,30-32; 13,16-41. Peter's speech before Cornelius lacks the call for repentance.

14,16).⁵³ In fact, this last expression denotes a positive presence of God in the history of the Lystrans.⁵⁴ Paul's message concerning the living God appears to be in continuity with the religious experience of the nations who do recognize some form of divinity. However, to turn to the living God demands an inevitable break with that dimension of their past religious experience including worship of

⁵³ See also TANNEHILL, *The Narrative Unity of Luke-Acts*, vol. 2: *The Acts of the Apostles*, p. 179. Authors who give a negative interpretation to Acts 14,16: Gerhard A. Krodel: "They were ignorant of the identity of the true God (cf. Acts 17,30), even as the people of Jerusalem were ignorant of Jesus' identity (cf. Acts 13,27). No overt accusations are raised, yet the ignorance of the pagans is no more excused than that of the Jerusalemites (Acts 13,28). The pagans could have acted differently because God did not leave himself without witness [...] God's work of creation could and should have led them to revere the goodness of the living God" (see Acts, p. 258); see also Ernst HAENCHEN, *The Acts of the Apostles: A Commentary*; translated by Bernard NOBLE and Gerald SHINN from the 14th ed. and revised by Robert WILSON (Oxford: Basil Blackwell, 1971), p. 428; I. Howard Marshall interprets the fact that God let the Gentiles go their own way (v. 16) as intended to excuse them, "the implication being that he did not regard their ignorance of himself as culpable" (*The Acts of the Apostles: An Introduction and Commentary* [coll. *Tyndale Commentaries*, new ser. 5; Grand Rapids, Mich.: Eerdmans, 1980], p. 239). Jacob Jervell argues that the absence of a direct witness from God (Acts 14,16) is very thoughtfully said, since God's direct and open testimony is explicitly mentioned in Israel's history. Nonetheless, Luke recognizes an indirect witness in the rains, fruitful seasons and Creation (Acts 14,17) ("Gottes Treue zum untreuen Volk," in Claus BUSSMANN and Walter RADL, *Der Treue Gottes Trauen: Beiträge zum Werk des Lukas*. Festschriften für Gerhard Schneider [Freiburg: Herder, 1991], p. 17).

⁵⁴ "That paganism which the Jews, and Paul himself, were accustomed to regard as a pure negation of piety, has here a positive value assigned to it; and is in this way brought into the plan of salvation prepared by God for all humanity" (Auguste SABATIER, *The Apostle Paul: A Sketch of the Development of His Doctrine*, 4th ed.; translated and edited by A.M. HELLIER. With an Additional Essay on the Pastoral Epistles by George G. FINDLAY [London: Hodder & Stoughton, 1899], p. 105). Jervell holds a contrary opinion: the history of the pagans is in essence the history of idolatry and ignorance, as both Acts fourteen and seventeen show ("Gottes Treue zum untreuen Volk," p. 17). Surprisingly, in his recent study, while acknowledging Paul's attempt to excuse the pagans' behavior, Simon Légasse, nonetheless, still condemns it: "Certes, [ce comportement] demeure répréhensible, car ces 'voies' des païens mènent dans une direction opposée à la 'voie de Dieu' que Jésus, au dire de ses adversaires, a enseignée (Lc 20,21, par exemple)" ("Le discours de Paul à Lystrès," p. 132).

idols.⁵⁵ The assumption here is that "the time of ethnic permissiveness in religion, a time of ignorance and trust in 'vain things,' is drawing to a close."⁵⁶ Concretely, this means abstaining from offering sacrifices or from idolatry. Thus, it is imperative that Paul convince the Lystrans to abandon their idols before even attempting to preach about Jesus.⁵⁷

This short speech is most often viewed as an introduction to the theme of the movement away from the times of ignorance of God to repentance; all this is treated more fully in chapter seventeen, verse 30. This is the reason why most authors have given the speech at Lystra the literary function of preparing Paul's speech at Athens in chapter seventeen.⁵⁸

II. SIGNIFICANCE IN THE WIDER CONTEXT OF ACTS

In order to understand the significance of the episode at Lystra, one has to view it, not only in its immediate context, but also within its wider context, the

⁵⁵ See M. DUMAIS, "La rencontre de la foi et des cultures," *Lumière et Vie* 30, nos. 153/154 (1981), p. 84.

⁵⁶ See TANNEHILL, *The Narrative Unity of Luke-Acts*, vol. 2: *The Acts of the Apostles*, p. 179.

⁵⁷ "Le Dieu des chrétiens est le Dieu vivant, c'est son trait absolument original, celui par lequel il se distingue de tous les êtres où l'idolâtrie de l'homme pense pouvoir mettre sa confiance, que ce soient "les vaines idoles" (Acts 14,15) ou "les richesses précaires" (I Tm 6,17), que ce soient même les manifestations les plus suggestives à travers lesquelles Dieu s'était révélé à Israël" (Jacques GUILLET, "Le titre biblique le Dieu vivant," in Jacques GUILLET et al., *L'homme devant Dieu: Mélanges offerts au Père Henri de Lubac* [coll. *Théologie*, 56; Aubier: Paris, 1963-64], p. 11); for a study on the significance of the expression in the Old Testament (*ibid.*, pp. 11-23).

⁵⁸ See DUMAIS, "La rencontre de la foi et des cultures," p. 82; "The Church of the Acts of the Apostles," pp. 3-24, especially p. 16. This is also the opinion of Dibelius, Conzelmann, Roloff, Gartner, Miesner, Nelson (see chapter one, p. 24, note 54).

entire book of Acts. This enables the reader to see how it contributes to the general goal of Acts and how it fits into its general structure. Peter's healing of a lame man in chapter three (vv. 1-10) has greatly influenced the interpretation of verse 9. The relationship between the two needs to be discussed. A brief discussion on the origin and function of miracles and their relationship to the word will illuminate and confirm our conclusions regarding the episode at Lystra.

A. GENERAL GOAL AND STRUCTURE OF ACTS

It is the opinion of many scholars⁵⁹ that the general goal of the book of Acts, as stated by Luke in the beginning of his book, is to show how the apostles were "witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1,8). This statement, expressed at the very beginning of Acts, manifests the universal character of salvation. This is reflected in the structure of the book of Acts. Many scholars, in fact, argue that the entire book of Acts consists of two major theological developments which correspond to two main geographical areas.⁶⁰ The Word is first announced to the Jews, then to the pagans, this is in view of manifesting the universal character of salvation. How-

⁵⁹ See DUMAIS, *Le langage*, p. 23. Willem C. van Unnik sees these verses as the plan of the book ("The 'Book of Acts' the Confirmation of the Gospel," *Sparsa Collecta: The Collected Essays of W.C. van Unnik. Part 1: Evangelia-Paulina-Acta* [coll. *Novum Testamentum. Supplements*, 29; Leiden: E.J. Brill, 1973], pp. 340-73).

⁶⁰ See Philippe-Henri MENOUD, "Le plan des Actes des Apôtres," *New Testament Studies* 1 (1954), pp. 44-51, especially pp. 46-47; J. DUPONT, "Le salut des Gentils et la signification théologique du livre des Actes," *Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 45; Paris: Les Éditions du Cerf, 1967), p. 397; see also DUMAIS, *Le langage*, pp. 24-26.

ever, the approaches used to address the message of salvation to both groups appear to be varied. The speeches addressed to a Jewish audience pronounced by Peter in chapters two to ten and by Paul in chapter thirteen are constructed in the same way⁶¹ and are clearly different from the ones that Paul addressed to a pagan audience in chapters fourteen and seventeen.⁶²

A brief review of chapter thirteen, the immediate context of the episode at Lystra, has shown that both the content and the approach Paul used with the Jews are significantly different from those used with the Greeks at Lystra. The episode at Lystra clearly marks a significant change in the narrative. It presents the first discourse to the pagans and confirms the statement of Acts 13,46b-47:

It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. For so the Lord has commanded us, saying, "I have set you to be a light for the Gentiles so that you may bring salvation to the ends of the earth."

These speeches to the Jews and to the pagans thus show in a particular way how the apostles witnessed to God in two different geographical and cultural settings.⁶³

⁶¹ See J. DUPONT, "Les discours de Pierre," *Nouvelles Études sur les Actes des Apôtres* (coll. *Lectio Divina*, 118; Paris: Les Éditions du Cerf, 1984), pp. 58-111. On the missionary speeches, see also Ulrich WILCKENS, *Die Missionsreden des Apostelgeschichte: Form-und traditions-geschichte Untersuchungen*; 2d revised edition (coll. *Wissenschaftliche Monographien zum Alten und Neuen Testament*, 5; Neukirchen-Vluyn: Neukirchener Verlag, 1961), especially pp. 32-72; DUMAIS, *Le langage*, pp. 114-30.

⁶² See WILCKENS, *Die Missionsreden*, pp. 86-92; DUMAIS, *Le langage*, pp. 114-30.

⁶³ See DUMAIS, *Le langage*, p. 26.

B. TWO PARALLEL HEALINGS (ACTS 14,8-10 AND 3,1-10)

The healing of the beggar at the Temple gate in chapter three has considerably influenced interpretations of the episode at Lystra. Source critics of the nineteenth century, form and redaction critics of the twentieth century, and even recent studies have recognized the parallelism between Peter's first miracle at the Temple (Acts 3,1-10) and Paul's first miracle at Lystra (Acts 14,8-10).⁶⁴ In both stories, a sermon is linked with the reaction to the miracle. Whether the numerous formal similarities⁶⁵ were used deliberately by the author⁶⁶ or wheth-

⁶⁴ For a discussion on the different positions taken regarding these similar stories, see Frans NEIRYNCK, "The Miracle Stories in the Acts of the Apostles. An Introduction," in Jacob KREMER, ed., *Les Actes des Apôtres: Traditions, rédaction, théologie. Journées bibliques de Louvain*, 28e, 1977 (coll. *Bibliotheca ephemeridum theologiarum lovaniensium*, 48; Gembloux: Duculot; Louvain: Leuven University Press, 1979), pp. 169-213; and DUPONT, *Nouvelles Études*, pp. 173-84. Gerhard Schneider provides a chart comparing Luke 5,17-26, Acts 3,1-10 and 14,8-11 (*Die Apostelgeschichte*, vol. 1: *Kommentar zu Kap. 1,1-8,40* [coll. *Herders theologischer Kommentar zum Neuen Testament*, 5; Freiburg, Basel (Switzerland), Vienna: Herder, 1980], pp. 307-308). More recently, Odette MAINVILLE, *L'Esprit dans l'œuvre de Luc* (coll. *Héritage et Projet*, 45; Montreal: Fides, 1989), p. 299-300. See also, Benedetto PRETE and Angelo SCAGLIONI, "Le caratteristiche dei racconti dei miracoli nel libro degli Atti," *I miracoli degli Apostoli nella Chiesa delle origini: Studi sui racconti dei miracoli negli Atti* (Leumann [Turin]: Editrice Elle Di Ci, 1989), pp. 34-57, especially pp. 46-47. See also TANNEHILL, *The Narrative Unity of Luke-Acts*, vol. 2: *The Acts of the Apostles*, pp. 177-78. See Marie-Émile BOISMARD and Arnaud LAMOUILLE, *Les Actes des deux Apôtres*, vol. 1: *Introduction-Textes* (coll. *Études bibliques*, new ser. 12; Paris: Librairie Lecoffre, Gabalda, 1990), p. 37. With regard to the healing of the lame man, Boismard-Lamouille note that Act II copies the narrative from Document P at Acts 3,6-8 and it further adds the reason Paul heals the man. Although uncircumcised, the man, certainly a pagan, is saved through faith (Acts 14,10). This shows Act II's interest for the Pauline theme of justification through faith.

⁶⁵ See NEIRYNCK, "The Miracle Stories," p. 176; Richard ZEHLE, *Peter's Pentecost Discourse: Tradition and Lukan Reinterpretation in Peter's Speeches of Acts 2 and 3* (coll. *Journal of Biblical Literature Monograph Series*, 15; Nashville, Tenn.: Abingdon Press, 1971), p. 90.

⁶⁶ Geoffrey W. LAMPE, "Miracles in the Acts of the Apostles," in Charles F. MOULE, ed., *Miracles. Cambridge Studies in Their Philosophy and History* (coll. *Facet Books. Biblical Series*, 5; London: A.R. Mowbray; New York: Morehouse-Barlow, 1965), pp. 165-78, especially p. 173.

er they stem from traditional stories preserved and reworked in time,⁶⁷ there is no doubt that the interpretation of Peter's healing of the beggar at the Temple gate being performed "in the name of Jesus" (Acts 3,6), has greatly influenced the understanding of Paul's healing of the lame man.⁶⁸ This is especially true with regard to the traditional interpretation of the expression "faith to be saved" of the lame man of Lystra (Acts 14,9).⁶⁹ Most scholars contend that miracles in Acts are performed in Jesus' name. Since it is generally agreed that the "name" (compare Acts 4,10-12 and 9,34 with 3,6.16) stands for the risen Jesus, the logical conclusion reached is that the "faith to be saved," in Acts 14,9, implies faith in the risen Lord.⁷⁰ However, if one looks more closely at the immediate

⁶⁷ See DIBELIUS, *Studies*, pp. 20, 72, 86, 133, 198. HAENCHEN, *Commentary*, pp. 424-34.

⁶⁸ See Robert F. O'TOOLE, "Activity of the Risen Jesus in Luke-Acts," *Biblica* 62 (1981), pp. 471-98, especially p. 488. B. Prete and A. Scaglioni conclude that even though the formula "in the name of Jesus" is not explicit in Acts 9,40, it is nonetheless understood ("I miracoli operati nel nome di Gesù secondo i racconti degli Atti," *I miracoli degli Apostoli nella Chiesa delle origini: Studi sui racconti dei miracoli* [Leumann (Turin): Editrice Elle Di Ci, 1989], p. 80). Further, they argue that, as a consequence, the call to faith in Acts 3,16 illustrates a fundamental principle that is not limited to the healing of Peter in Acts 3,1-10, but can be extended to the whole realm of salvation. The principle is the following: it is necessary to believe in the power of the risen Christ to be healed and saved (*ibid.*, p. 83). Boismard-Lamouille argue that in the redaction of the narratives which concern Paul, Act II imitated the literary form of the parallels concerning Peter in order to demonstrate the equality of the two apostles (see *Les Actes des deux Apôtres*, vol. 1: *Introduction-Textes*, p. 34).

⁶⁹ See BOISMARD-LAMOUILLE, *Les Actes des deux Apôtres*, vol. 1: *Introduction-Textes*, p. 37. With regard to the healing of the lame man, the authors note that Act II copies the narrative from Document P at Acts 3,6-8, and further adds the reason Paul heals the man. Although uncircumcised, the man, certainly a pagan, is saved through faith (Acts 14,9b).

⁷⁰ Such is the conclusion reached by O'Toole: "In all probability Luke attributes Paul's cure of the cripple from birth (Acts 14,8-10) to the risen Lord. For in the passage immediately preceding, the risen Lord bears witness to the word of his grace by granting signs and wonders through the hands of Paul and Barnabas (Acts 14,3). This miraculous activity becomes specific in Acts 14,8-10. The closest parallel to Paul's cure of the cripple is in Peter and John's healing

context of chapter fourteen, verse 9, this most common interpretation has to be challenged. Our previous analysis has led us to conclude that the faith in question in verse 9 is simply faith in the message that Paul was conveying (as expounded in verses 15-17) rather than faith in the name of Jesus which, in the immediate context, appears rather extraneous to Paul's attempt to reach the Lystrans in their cultural and religious background.⁷¹

In addition to the formal similarities, there are other points of contact between chapters three and fourteen which appear even more significant. These connections, however, seem to be better related to the structure of the book, especially the parallels between Peter and Paul and their mission to the Jews and the Gentiles, than to similarities in vocabulary. It is not surprising that a number of authors have emphasized Luke's intentional placement of the miracle stories at the beginning of a new period of the Christian mission.⁷² Although the

of the lame man at the beautiful gate (Acts 3,1-10) where it is the name of the risen Lord that works the cure" ("Activity of the Risen Jesus," p. 492). On the same topic, Kilgallen argues: "Though Luke in his storytelling had emphasized that the miracle was in response to the lame man's faith (presumably in the Jesus about whom Paul was at that moment preaching), his speech to ward off the sacrifices of the Lystrans speaks only of God" (see *A Brief Commentary on the Acts*, p. 112).

⁷¹ See chapter two, pp. 100-102; chapter three, p. 190; "Le kérygme est incomplet puisque Jésus Christ n'est pas annoncé" (DUMAIS, *Communauté et mission*, p. 165). Krodel argues that the "lame man's faith was his expectation and trust that the God whom Paul proclaimed could heal him" (Acts, pp. 256-57).

⁷² See Johannes BEUTLER, "Die paulinische Heidenmission am Vorabend des Apostelkonzils. Zur Redaktionsgeschichte von Apg. 14,1-20," *Theologie und Philosophie* 43 (1968), pp. 360-83, especially pp. 377-78: Acts 18,3ff., cf. Acts 3,1ff. and 8,7: "an einem wichtigen Übergang in der Missionsgeschichte."

cure of the lame man does not represent Paul's first miracle,⁷³ many scholars contend that it is the most significant one. Geoffrey W. Lampe views Peter's miracle at the Beautiful Gate as "a major sign to Israel just as the healing of a paralytic by Paul at Lystra attests the mission to the Gentiles."⁷⁴ In the wake of many others, Leo O'Reilly's redactional study on Word and Sign also asserts that the cure at Lystra has the appearance of a miracle inaugurating the mission to the pagans in the same way that Peter's miracle inaugurated the mission to the Jews (Acts 3,1-10).⁷⁵ These observations confirm our contention that indeed, something new is happening at Lystra, but it is nonetheless in continuity with Peter's previous mission.

C. ORIGIN AND FUNCTION OF MIRACLES AND THEIR RELATIONSHIP TO THE WORD

The episode at Lystra illustrates an important relationship between word and sign. Our rhetorical and semiotic studies have demonstrated the link between the healing of the lame man and Paul's call to conversion at Lystra.

⁷³ The punishment of Elymas (Acts 13,8-12) is Paul's first miracle. It comes several chapters after Paul begins his mission (Acts 9,19ff.).

⁷⁴ See "Miracles," p. 174. It was the Tübingen thesis that Paul's miracles are modeled after the Petrine stories. For a full discussion concerning this topic, see NEIRYNCK, "The Miracle Stories," pp. 172-82.

⁷⁵ See *Word and Sign in the Acts of the Apostles: A Study in Lucan Theology* (coll. *Analecta Gregoriana*, 243; Rome: Editrice Pontificia Università Gregoriana, 1987), p. 131. This opinion was stated by Matthias Schneckenburger (*Ueber den Zweck der Apostelgeschichte: Zugleich eine Ergänzung der neueren Commentare* [Bern: Fischer, 1841], p. 52).

Although this connection is not evident at first, it becomes clear that it is present in this pericope as in many others in Acts. Before attempting to explain how word and sign are complementary, it is appropriate to briefly discuss the origin of miracles as well as their juridical and symbolic function. An examination of the relationship of word and sign in other narratives of Luke-Acts may bring further insight or at least confirm our conclusions regarding the episode at Lystra. The following section will discuss these topics: 1) origin of miracles; 2) function of miracles: juridical and symbolic; and 3) relationship between word and sign.

1. Origin of miracles: God and the Spirit

There is a strong connection in Acts, as in the Gospels, between miracles and Spirit. Even though many of the miracles performed by the Apostles in Acts are described as having been accomplished "in the name of Jesus" (cf. Acts 3,6; 4,30; 9,34; 16,18), that is to say, in the faith in the name of the resurrected Jesus (Acts 3,16), many authors contend that these miracles ultimately are performed by the same power that Jesus had, that is, the power of the Spirit (Luke 4,18).⁷⁶ Lampe emphasizes this point: "In Jesus the power of God is at work; this is attested by his miracles. Jesus is a man attested by God in works of power [...]"

⁷⁶ See Paul-Émile LANGEVIN, "La signification du miracle dans le message du Nouveau Testament," *Science et Esprit* 27 (1975), pp. 161-86, especially p. 176; Charles Talbert maintains that it is the same Spirit that empowers Jesus, Peter and Paul (see *Acts*; edited by John H. HAYES [coll. *Knox Preaching Guides*; Atlanta, Ga.: John Knox Press, 1984], p. 60). Haenchen mentions that the loud voice (Acts 14,10) betrays that the speaker is driven by the Spirit or a demon (*Commentary*, p. 425).

in wonders and signs. They are God's operation through him; the *dynamis* of God was with him for healing."⁷⁷

In the same line of thought, in a study of Peter's healing of a beggar in chapter three, M. Dennis Hamm asserts that the apostles were merely instruments in the hands of the primary agent⁷⁸ This is clearly said in Peter's speech where the emphasis is placed on the divine power of healing: "why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk?" (Acts 3,12).

This power, or *dynamis*, was given to them, first, in the Gospels, by Jesus himself when he sent the Twelve on mission (Luke 10,1-12) and then in Acts, by their very mission (Acts 1,8) which is an extension of the mission of Jesus, and specifically on the day of Pentecost when the Holy Spirit is given to the Apostles. One of the effects of the outpouring of the Holy Spirit is the signs and wonders that the disciples are able to perform (Acts 2,19). The summary interpretations of the ministry of the apostles are presented as ratified by God through signs and wonders: God, the Lord (Acts 2,43); in the name of Jesus (Acts 4,30); the Lord (Acts 5,12 and 14,3); God (Acts 15,12).

⁷⁷ LAMPE, "Miracles," p. 167.

⁷⁸ "Ho Theos is the primary agent in a new exodus begun in Jesus and continued through the apostles" (*This Sign of Healing: Acts 3,1-10. A Study in Lucan Theology*; Ph.D. diss. [St. Louis University, St. Louis, Mo.; Ann Arbor: University Microfilms International, 1975], p. 243).

Even though the Spirit is seldom mentioned in the miracle narratives,⁷⁹ nor are the healings in Acts directly attributed to the Spirit,⁸⁰ the reader is constantly reminded that the Spirit is present in the background of everything that happens in Acts.⁸¹ This appears to be the case in the healing of the lame man in chapter fourteen as was shown in our semiotic analysis. One of the preoccupations of semiotic analysis is to identify the principal Sender of a narrative program, that is, the person, event or thing that manipulates a person into a performance aimed at a transformation of states. Our semiotic analysis identified the main Sender of the apostles' main narrative program of proclamation (to which the miracle is subordinated) as being none other than the Holy Spirit.⁸² Indeed, it is the Spirit who has called the apostles (Acts 13,2.4) and has

⁷⁹ The Spirit is mentioned as influencing Paul directly in Acts 13,9 when he punishes the magician Elymas in a miraculous way: "Paul, filled with the Holy Spirit, looked intently at him" (Acts 13,9) (see J. JERVELL, "The Signs of an Apostle: Paul's Miracles," *The Unknown Paul: Essays on Luke-Acts and Early Christian History* [Minneapolis, Minn.: Augsburg, 1984], pp. 77-95, especially p. 88).

⁸⁰ Dumais argues that in Luke's work, the exorcisms and healings are not attributed to the Spirit: "L'Esprit est donné pour répandre la Parole et pour louer Dieu dans les assemblées. Les faits merveilleux que sont les guérisons et les exorcismes — qui, dans l'Évangile et les Actes, accompagnent la proclamation de la Parole — sont l'œuvre de Dieu bien sûr, mais Luc évite avec soin d'en faire des signes de la présence et de l'action de l'Esprit dans le croyant" (*Communauté et mission*, p. 81).

⁸¹ Krodel explains the continuity of the Christian ministry in word and deed in Acts "as a result of the Spirit's presence" (Acts, p. 256). Dumais argues that once the first impulse of the Spirit has been given, humans take over, but nonetheless remain influenced by the action of the Spirit: "Une fois que les impulsions de l'Esprit sont données pour les étapes-clés à franchir, les humains prennent pour ainsi dire la relève. Leur engagement, alors, s'effectue dans l'accompagnement et l'action régulière de l'Esprit" (*Communauté et mission*, p. 99).

⁸² See chapter three, p. 175, and p. 176, Figure 3.18.

mandated them on a mission of announcing the Good News, first to the Jews, and later, to the pagans.⁸³ It thus seems legitimate to say that it is under the influence of the Spirit that Paul is able to empower the lame man to walk.

2. Function of miracles

Two of the main functions of miracles in the Gospels are, first, to authenticate the messenger as anointed by the Spirit (Luke 4,18), and second, to make known the message of salvation so that it would be accepted in faith. These two main functions, juridical and symbolic,⁸⁴ appear quite clearly in Jesus' programmatic discourse at the beginning of Luke's Gospel where Jesus is described as having been anointed by the Spirit and called to proclaim the Good News in words and deeds: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Luke 4,18-19).

The thirty miracles reported in Acts suggest that Luke gives them some theological significance.⁸⁵ In fact, they appear to fulfill the same function as the

⁸³ See TANNEHILL, *The Narrative Unity of Luke-Acts*, vol. 2: *The Acts of the Apostles*, pp. 159-60.

⁸⁴ See LANGEVIN, "La signification du miracle," pp. 161-86, especially p. 177. He sees the juridical function as more pronounced than the symbolic one.

⁸⁵ See John A. HARDON, "The Miracle Narratives in the Acts of the Apostles," *Catholic Biblical Quarterly* 16 (1954), pp. 303-18, especially p. 305.

miracles of Jesus.⁸⁶

a. Juridical function: prophetic legitimation of the preacher and his message

In both Gospel and Acts, the miracle fulfills the function of authenticating the claims of the miracle-worker.⁸⁷ It is a visible sign validating the word that he speaks, and its recognition, in the form of praise of God, indicates the source of his power.⁸⁸

In chapter two, verse 22, the function of authenticating the messenger is reflected in Peter's speech: "...Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know..." And in Acts 10,38: "...how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him."

⁸⁶ Following the lead of Henry Cadbury, many authors today view the Gospel of Luke and Acts as a unity (*The Making of Luke-Acts*, 2d ed., London: SPCK [1927], 1958). See also R.C. TANNEHILL, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, vol. 1: *The Gospels* [Philadelphia: Fortress Press, 1986], pp. 1-9), and Donald JUEL, *Luke-Acts: The Promise of History* (Atlanta: John Knox Press, 1983), pp. 1-2. Talbert writes: "Since it was Luke and Acts in their present form that were deemed canonical by the early church, it is this way of reading the Lukan narrative that seems most in line with the canonical intent" (*Acts*, p. 3).

⁸⁷ "Miracles have a juridical or legitimizing function that may not be set aside. Throughout the biblical tradition miracles have as their principal function to authenticate a mission as being from God. They are actions by which God attests the authenticity of a mission that he has bestowed. Seen from this point of view, miracles have a juridical value, they are the credentials of God's messengers" (René LATOURELLE, *The Miracles of Jesus and the Theology of Miracles*; translated by Matthew J. O'CONNELL [New York: Paulist Press, 1988], pp. 284-85).

⁸⁸ Luke 8,39 makes this connection explicit. Jesus attributes to God the power by which he performs miracles (see Paul J. ACHTEMEIER, "The Lucan Perspective on the Miracles of Jesus: A Preliminary Sketch," *Journal of Biblical Literature* 94 (1975), pp. 547-62, especially, p. 552).

Johannes Beutler notes that from the beginning of chapter thirteen, the confirmation of the apostle Paul rises continually through works of wonder until it reaches its peak in the healing of the lame man.⁸⁹ No one can deny that, in the Lystra narrative, Paul is placed in the limelight and given a special position prior to his speech to the Gentiles. But, to argue, as does Kanda, that the entire episode focuses on the divine-man, Paul, makes small matter of the "new" significance given to the episode when Luke annexes the speech to it.⁹⁰ Shigeo Kanda totally dismisses the importance of verse 9, which, while it does not mention specifically the content of Paul's speech, is nevertheless intimately connected to his message expressed in his speech (vv. 15-17), as our rhetorical analysis has shown.

b. Symbolic function

As the miracles of Jesus proclaim that the time of eschatological salvation has arrived, so too, the miracles performed by the apostles announce the arrival

⁸⁹ "Im übrigen läuft seit 13,1 der steigenden Anfeindung durch die Juden eine in wachsendem Masse hervorgehobene Bestätigung der Apostel durch Wunder parallel, die in der breit ausgeführten Lamenheilung in Lystra ihren Höhepunkt findet" ("Die paulinische Heidenmission," p. 380).

⁹⁰ Kanda bases his analysis on sources: "Since the function of a healing story is to show how the epiphany of the divine resides in a miracle worker, it seems that the faith in Paul as a healer was part of the original account and not in his words" (*The Form and Function of the Petrine and Pauline Miracle Stories in the Acts of the Apostles*; Ph.D. diss. [Claremont Graduate School, Claremont, Calif.; Ann Arbor: University Microfilms International, 1974], p. 94; see also pp. 55 and 96). Kanda sees no connection between the speech and the healing story (*ibid.*, p. 92, note 160).

of the messianic age, the near approach of the Kingdom of God.⁹¹

(1) Signs of salvation

It is a commonly accepted view that in Luke-Acts, the miracle is "a sign and a partial realization of the salvation promised for the last times. Hence, it is an essential part of the message proclaimed by Jesus and the apostles — *the logos tēs sōterias* of Acts 13,26."⁹² Lampe thinks it is reasonable to hold the view that the miracles Luke recorded were historical, but that their "parabolic significance was such as to entitle him to arrange them in his story, furnish them as it might be appropriate with explanatory speeches, and write them up in the light of parallels drawn from both the Old Testament and the ministry of Jesus."⁹³

Thus seen in this light, the healing at Lystra is one more illustration or "sign," of what awaits those who believe in the Good News. As was suggested in our rhetorical analysis, the physical healing of the lame man is but a symbol

⁹¹ O'Reilly argues that there is a "substantial" continuity in the nature and function of the miracles of Jesus and the miracles in Acts in general (*Word and Sign*, p. 147 and also pp. 152-59).

⁹² O'REILLY, *Word and Sign*, p. 147. This author further adds: "The miracles are not just incidental to the message of salvation; they form a constitutive part of that message itself. Simply by taking place they announce the arrival of the messianic age, the near approach of the Kingdom of God. Then the power of Satan and sin, symbolized by disease and demonic possession, will be broken and the ruptured relations between God and man will begin to be restored" (*ibid.*, p. 147). See also HAMM, *This Sign of Healing*, pp. 220-22; Willem C. VAN UNNIK, "L'usage de sōzein 'sauver' et ses dérivés dans les évangiles synoptiques," *Sparsa Collecta*, vol. 1: *The Collected Essays of W.C. van Unnik* (coll. *Novum Testamentum. Supplements*, 29; Leiden: E.J. Brill, 1973-83), p. 33.

⁹³ See LAMPE, "Miracles," p. 173.

of the salvation that awaits those who will turn to the living God in faith.⁹⁴ It is a "new Creation" in the same line as the acts of Creation of the seas and the earth which Paul mentions in his speech (vv. 15-17).

Our semiotic analysis even more than the rhetorical analysis, emphasized the idea that the healing is a physical manifestation which sanctions the appropriation of the message of salvation preached by Paul.⁹⁵ The healing shows that the lame man has accepted the values proposed by Paul and has entered his program of proclamation.⁹⁶ Thus, the symbolic value, more than the juridical value of the healing, is stressed. Indeed, the healing becomes the positive retribution or recompense of the faith of the lame man. This recognition by Paul subtly establishes the link between faith and salvation which, however, is far from being obvious to the crowds whose beliefs, tied up with their own

⁹⁴ See chapter two, pp. 102-103. See also François Bovon who argues: "Les cas de salut physique ont une fonction symbolique; ils illustrent le salut éternel que Luc est contraint, faute de mieux, de raconter sur le mode historique et par voie analogique" ("Le salut dans les écrits de Luc," *Revue de théologie et de philosophie* 23, 3d ser. (1973), pp. 296-307, especially p. 303). Krodel associates healing to salvation: "By speaking about the lame man's faith in this story of healing, Luke deftly portrayed the promise of the mission to the Gentiles (cf. Luke 7:9). The salvation which Paul was to bring to Gentiles (13:47) included healing as a sign of God's saving power" (*Acts*, p. 257). Latourelle draws out the liberating function of miracles ("Originalité et Fonctions des Miracles de Jésus," *Gregorianum* 56 (1985), pp. 641-53): "The miracles (of Jesus) do not only have a juridical function but also have a function of liberation and fulfilment of the human person (*ibid.*, p. 644). They externalize the complete restoration of mind and body (*ibid.*, p. 643). This fulfilment is the beginning of a new Creation (*ibid.*, p. 644).

⁹⁵ See chapter three, pp. 151-59, especially pp. 155-56. Krodel observes that "this is the only time in Acts that the faith of a person in need of healing is mentioned, in contrast to the Gospels, which frequently relate faith to healing (Luke 5:20; 7:9; 17:19; 18:42)" (*Acts*, p. 256).

⁹⁶ See chapter three, pp. 156, 179-80.

value-system, prevent them from seeing the newness of this event.⁹⁷

(2) Do signs lead to faith?

Another aspect of the symbolic function of miracles underlined by scholars is that they are intended to lead the hearers to faith. Paul Achtemeier asserts: "It is rather clear in Acts that miracles were an effective device for turning people to faith."⁹⁸ Indeed, many miracles are attested in the Gospels as well as in Acts.⁹⁹ But the case is not as clear-cut as Achtemeier leads us to believe. If the normal consequence of miracles was to lead to faith as, for example, the proconsul who saw Paul's punitive miracle of Elymas was led to believe (Acts 13,10-12), it does not seem apparent that Peter's healing of the lame man in chapter three produced faith in the onlookers. Rather, one has the impression that it produced fear. In these verses, it is said that the people "were filled with wonder and amazement at what had happened to him" (Acts 3,10) and kept staring at Peter and John (Acts 3,12). Neither does Paul's healing of the lame man at Lystra immediately produce the desired effects. On the contrary, in the episode at Lystra, the sign becomes ambiguous and does not lead to faith. Instead, it leads to a misunderstanding which needs to be resolved. Even after an attempted

⁹⁷ See chapter three, pp. 158-59.

⁹⁸ See ACHTEMEIER, "The Lucan Perspective on the Miracles of Jesus," p. 553). Cf. Acts 9,35; 9,42; 13,12; 16,30,33; 19,17.

⁹⁹ Cf. Acts 2,43-44; 4,30-32; 5,12-14; 8,6-12; 8,13; 14,1-3. See O'REILLY, *Word and Sign*, pp. 195-200.

explanation, the crowds still lack faith.

However, in lieu of Luke's presentation that signs and wonders usually lead to faith,¹⁰⁰ it may be appropriate at this point to ask if Luke does not portray Paul trying to elicit faith from the crowds when he confirms the faith of the cripple. The crowds' reaction to the healing certainly manifests a disposition to believe, but the "object" of the crowds' belief was other than the one Paul had been speaking about. Obviously, the crowds have not understood the message of the Good News as Paul intended it. Thus, the sign, meant to confirm the faith of the lame man and possibly produce faith in the onlookers, rather brought out the pagan beliefs of the people. This fact strongly indicates that the crowds had misunderstood Paul's previous words (v. 9). The Lystrans would have had to make a giant leap in faith to pass from their belief in many gods to the new belief in the living God. It appears that Luke purposefully chose to relate this scene to show the main difficulty that awaited the "proclaimer of the Good News" in dealing with non-Jewish nations.¹⁰¹ The main task of evangelization consisted in changing people's old beliefs to new ones.

The healing does not immediately produce faith in the message that Paul

¹⁰⁰ See also HARDON, "The Miracle Narratives in the Acts," pp. 303-18.

¹⁰¹ See KRODEL, *Acts*, p. 257. Roloff sees the difficulty of restraining the pagans from offering sacrifice as paradigmatic, a "Modellkonflikt" of the fundamental difficulty which faced the Christian community ("Konflikte und Konfliktlösungen nach der Apostelgeschichte," in Claus BUSSMANN and Walter RADL, *Der Treue Gottes trauen: Beiträge zum Werk des Lukas; Festschrift Gerhard Schneider* [Freiburg: Herder, 1991], p. 114).

brings to the crowds; on the contrary, it appears that the emphasis that Luke places on the difficulty of restraining the crowds (v. 18) underscores their engrained beliefs in pagan gods. However, Beutler argues that their reluctance to believe in this "new" message likens them in some way to the "unbelieving Jews" who have come from Iconium (cf. Acts 14,2). He shows that, in Acts, the Jews are not the only ones portrayed in a negative light.¹⁰²

However, as rightly observes O'Reilly: "If the signs do not lead all equally to faith we must conclude that, as well as promoting faith, they also presuppose a certain initial disposition to believe."¹⁰³ It appears that in relating this episode, Luke underscores the frailty of this initial disposition to believe so easily shaken by the Jews (v. 19) rather than the Gentiles' lack of disposition to believe.

3. Relationship between word and sign

In the Gospels, there is a close connection between preaching and miracles. Lampe articulates this relationship when he states:

To the spoken word there corresponds the visible manifestation of the gospel in 'mighty works, signs and wonders', somewhat in the way in which the prophetic signs in ancient Israel were related to the uttered word of the Lord. God works mightily through the name

¹⁰² Beutler underlines that not only is this event about faith, but it is also about unbelief: "Aber nicht nur von Glauben wird uns berichtet, sondern auch von Unglauben." The nonacceptance of the Gospel message by the Jews is one of Luke's favorite themes (see "Die paulinische Heidenmission," p. 378). For more on this topic, see Lawrence M. Wills's recent article, "The Depiction of the Jews in Acts," *Journal of Biblical Literature* 110 (1991), pp. 631-54.

¹⁰³ See O'REILLY, *Word and Sign*, p. 197. See also SCHNEIDER, *Die Apostelgeschichte*, vol. 1: *Einleitung*, p. 310. Latourelle argues that humans play a role in the miracle. This "minimal" participation is expressed in an attitude of faith in Jesus. The miracle thus appears as a religious dialogue ("Originalité," p. 644).

of Jesus the Messiah. This divine activity, in its powerful impact through word and sign, is the Spirit, the witness to Christ who speaks and acts through the missionaries, proclaiming and attesting the gospel (cf. Luke 12,12).¹⁰⁴

In addition to attesting the mission of the ones who are sent, the works of wonder, placed in conjunction with the proclamation in Acts as in the Gospels, emphasize that, in essence, proclamation and miracles belong together.¹⁰⁵ They are two aspects of the Good News which must be viewed as illuminating each other.

In his study on word and sign, O'Reilly has shown how the two are complementary in Luke.¹⁰⁶ He underlines the fact that signs are always at the service of the word, subordinated to it. This shows that although there may be preaching without signs, there are never signs without preaching.¹⁰⁷ This affirmation is confirmed by our semiotic analysis which has shown that the healing is subordinated to the main program of proclamation. The healing in Lystra seems to sanction the cripple's faith in the Word.

¹⁰⁴ See LAMPE, "Miracles," pp. 170-71.

¹⁰⁵ "Luke always tends to associate works of healing very closely with the ministry of the word: the teaching of Jesus and his proclamation of the Kingdom" (LAMPE, "Miracles," p. 168). Latourelle argues that the miracle belongs to the genre of the Word. It expresses an intention of a personal relationship ("Originalité," p. 650). See also PRETE-SCAGLIONI, "I miracoli e l'annuncio della parola nel libro degli Atti," pp. 58-72; JERVELL, "The signs of an Apostle," p. 84.

¹⁰⁶ See O'REILLY, *Word and Sign*, especially pp. 191-223.

¹⁰⁷ This argument is supported by Jacob Jervell's investigation of the Pauline portrait in Paul's letters. Jervell argues convincingly that Paul recognized in his letters that the miracles he performed were the "signs of the apostle" and as such "these acts are actually a part of his gospel, inextricably joined to his proclamation of the message" (see JERVELL, "The Signs of an Apostle," p. 94).

Miracles are therefore an integral part of the apostolic witness. In Luke's understanding, miracles are part and parcel of the entire mission of the witness insofar as it is a continuous mighty work of God. This connection, for instance, is stated in the form of a summary at the beginning of chapter fourteen (v. 3): "So they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands."

In the light of Luke's theological interpretation, the whole apostolic mission may be seen in terms of miracle, that is to say, a happening effected by supernatural power. The healings, the resurrections from the dead, the release from prison or protection from shipwreck all attest, directly or indirectly, the message of the witness given in Christ's name.¹⁰⁸

In our text, the proclamation (v. 7) and the miracle (vv. 8-10) are mentioned side by side without a direct logical connection (vv. 8-10). Although the connection between miracle and word may be indirect, Jervell concedes that it is still clear in the sense that the healing is described in conjunction with the proclamation (v. 7).¹⁰⁹ The miracle produces a misunderstanding which has to be corrected by means of preaching (vv. 15-17). The text clearly shows that the miracle alone can be misleading. It leads to misinterpretation when isolated from

¹⁰⁸ See LAMPE, "Miracles," p. 171.

¹⁰⁹ See JERVELL, "The Signs of an Apostle," p. 87.

the proclamation.¹¹⁰

In the rhetorical analysis, we have demonstrated that the healing (Parts A and B of the concentric structure) pointed to the centre of the episode (E) that is, to the proclamation of the living God. So, not only is the miracle part of the apostolic witness, but it is God's way of manifesting to the people of Lystra, in the present time, the same life-giving activity as in the past. It is another act of communication manifesting God's intention to establish a dialogue with humankind.¹¹¹ In the light of both Luke's presentation of miracles in the Gospels and the implicit link with the legend of the visit of the gods Hermes and Zeus to Baucis and Philemon, this episode may be viewed as God's visit to the people of Lystra.¹¹² This reveals what Paul Ricoeur calls the interpretative function of the narrative. The narrative itself, similarly to the midrash, carries its own interpretative function in relationship to its kerygmatic aim.¹¹³

¹¹⁰ See JERVELL, "The Signs of an Apostle," p. 87. Prete and Scaglioni argue that Peter's healing of the lame man (Acts 3,11-26) is a text which represents a subordination of the miracle to the Word. The healing needs to be clarified with an explanation. They argue that, by analogy, a similar situation of misunderstanding of the miracle exists in Acts 14,8-10 (see PRETE-SCAGLIONI, "I miracoli e l'annuncio della parola," pp. 64-68, especially pp. 66-67).

¹¹¹ Latourelle argues that the first function of the miracle is a function of communication whose goal is communion with the God of salvation ("Originalité," p. 649).

¹¹² See chapter three, p. 134; chapter four, pp. 224-25. See also Luke 7,16, and LATOURELLE, "Originalité," p. 648.

¹¹³ See "Le récit interprétatif: Exégèse et théologie dans les récits de la Passion," *Recherches de science religieuse* 73 (1985), pp. 17-38. Ricoeur's analysis demonstrates this, using elements of narrative analysis (plot, point of view, narrative voice).

III. CONCLUSION

This final chapter has shown that Paul and Barnabas encountered new problems when preaching to pagan populations of Hellenistic culture. Luke attempted to show that, in order to be effective in their preaching, the missionaries had to adapt to this culture in their manner of speaking to populations familiar with Greek rhetoric. Our text demonstrates that, like most authors of his time, Luke was also greatly influenced by Greek rhetoric and used elements of it to illustrate his point, and, possibly, to give his text a semblance of reality (*vraisemblance*).

A comparison with the immediate context of the episode at Lystra (Acts 13,16-41) revealed that the style of the Jewish midrash, which appealed to the Jews, was abandoned with the Greek-speaking population of Lystra. This newness of approach and message, which characterizes the episode at Lystra, marks a clear passage from preaching to the Jews to preaching to the Gentiles. It also introduces succinctly the topics later developed in chapter seventeen. But Paul's speech to the Lystrans also has value on its own. For instance, it has developed themes that are not found in chapter seventeen.

The episode at Lystra also illustrates rather forcefully the intimate relationship existing between the proclamation of the Good News and the signs accompanying it. Not only is the message of salvation proclaimed in a language adapted to the audience, but this message is accompanied by a tangible mani-

festation of God's power through Paul's words. Thus, the healing of the lame man becomes an act of communication in view of a communion with the God of salvation presented by Paul to the Lystrans. Miracle and message have become the two facets, visible and invisible, of the mystery of salvation.¹¹⁴

¹¹⁴ See LATOURELLE, "Originalité," p. 650.

GENERAL CONCLUSION

The aim of this study has not been to prove or disprove a particular hypothesis or given statement relating to the episode at Lystra. Rather, it was an application of two of the newer synchronic methods of analysis, rhetorical analysis and semiotics, to a given text with the hope of gaining insight into the literary and theological problems posed by the text.

While not discrediting or denying the results of earlier historical studies on this text, we felt that this episode, too often categorized as "colorful" and relegated to a passing comment, needed to be studied more closely first, by itself, taken as a whole, then, in its immediate context (chapter thirteen) as well as its wider context (the whole of Acts). There may be more here than meets the eye. We wondered if there were literary connections between the healing of the lame man, the speech about the living God and the stoning of Paul. This needed to be verified. If literary connections did exist, could these bear any theological meaning? If the principles and methods of rhetorical analysis and semiotics were applied systematically on the text, could new theological and literary insights be gained?

Initially, the reader may have asked: "Why apply two methods of literary analysis to the same text? Should not one method be sufficient?" Keeping in mind that all methods have their limitations, we wanted to verify if the application of two different methods on the same text might yield different, yet complementary, results. Would any contradictions result? The detailed analysis required by

the two chosen methods of rhetorical analysis and semiotics, although long and tedious at times, has proved to be worthwhile. While in many instances both methods led to similar conclusions, there were nonetheless significant differences. It is especially in the differences, obtained in an entirely different way by both methods, that new insights on the literary and theological questions of the text began to emerge.

An example of the problems encountered was Paul's speech to the Lystrans (vv. 15-17). This speech has received little attention in the historical studies of this episode in comparison to Paul's other speeches in Acts. Too often it has been viewed only as a preparatory statement to Paul's much more developed speech at Athens in chapter seventeen and was never really studied in relationship to its immediate context, the healing and the stoning of Paul. This text, when set in its immediate context, proves to have much greater importance than just introducing the literary themes of chapter seventeen. A comparison of Paul's preaching to the pagans in chapter fourteen with his preaching to the Jews in chapter thirteen has shown the different methods of preaching of the first missionaries as well as the newness of the message announced to non-Jewish populations. New insights on the methods and message of evangelization of the first missionaries have been gained. It became more evident that the development of the faith of the pagans followed a different development than that of the Jews. Before being able to attest to Jesus, the Christ, they needed to acknowl-

edge the living God, the God of Creation already recognized and accepted by the Jews. It is the living God who was acting in the lives of these pagans and attesting to the healing performed by Paul. Salvation is already offered to the pagans in their recognition of the living God. These conclusions challenge some of the traditional interpretations of this text concerning the relationship of faith to salvation.

The book of Acts has already been studied extensively from a diachronic point of view. However, there is ample room left for new studies to be done using the newer synchronic methods. The application of the methodologies could be refined and perfected; the results obtained might challenge existing interpretations. These studies would contribute both to the development of new tools of research and to the richness of understanding of the biblical text.

Appendix

Acts 14,7-20a

14.7 κάκεϊ εὐαγγελιζόμενοι ἦσαν.

14.8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν.

14.9 οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι,

14.10 εἶπεν μεγάλη φωνῇ, Ἀνάστηθι ἐπὶ τοῖς πόδας σου ὀρθός. καὶ ἤλατο καὶ περιεπάτει.

14.11 οἳ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυκαοιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς,

14.12 ἐκάλουν τε τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

14.13 ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν.

14.14 ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κρᾶζοντες

14.15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·

14.16 ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·

14.17 καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.

14.18 καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς

14.19 Ἐπήλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθηκέναι.

14.20 κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν.

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The bibliography is divided into three parts. Part I exposes the cited works which refer to methodology, divided into four categories: a) contemporary rhetorical criticism studies; b) ancient rhetorical criticism studies; c) semiotics; d) narrative criticism studies. Part II presents works cited, divided into five categories: a) texts and tools; b) textual criticism; c) studies on the Acts of the Apostles; d) studies on Acts 14; e) general studies. Part III features all the works consulted but not cited.

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