

**LUKE'S FULFILLMENT OF PROPHECY THEME: INTRODUCTORY  
EXPLORATION OF JOEL AND THE LAST DAYS**

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**INTRODUCTION**

Do you believe the prophets? That is the question King Agrippa will have to decide (Acts 26:27). However, for Luke, who in Acts interprets Scripture through his characters, not in narrative comment, this question has already received a decisive answer. But Luke has composed his story in the light of an even deeper understanding of the significance of prophetic fulfillment, which he develops in a most artistic and consistent manner. It is this prophetic dimension of his narrative-rhetorical composition that the present study attempts to explore.

Dupont, Schneider, and Berger, for example, incisively note the thematic paradigm of prophetic fulfillment found in Luke-Acts.<sup>1</sup> This narratively attractive conception, which indeed informs the theological plan of Luke-Acts, could be logically connected to the fulfillment motif inherent in Luke's use of the perfect passive verb πληροφορεῖν, compounding πληροῦν with φορεῖν, in his opening preface (Luke 1:1) when weight is given to the idea of 'to be fulfilled' over 'to be accomplished' or 'to be confirmed.'<sup>2</sup> By calling Theophilus' attention to the fact that

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<sup>1</sup> Jacques Dupont, "L'utilisation apologetique de l'ancien Testament dans les discours des Acts," *EphThLov* 29 (1953), 289-327; Gerhard Schneider, "Zur Bedeutung von καθεξις im lukanischen Doppelwerk," *ZNW* 68 (1977), 128-31, underscores Lukan "Verheißung und Erfüllung" within the framework of narrative continuity, observing that the theme is a continuing one, citing Luke 24:47; Acts 1:8; 28:28. Klaus Berger, "Hellenistische Gattungen im Neuen Testament," *ANRW* II.25.2 (1984), 1031-1432 (1267), properly links the theme to Luke's evident recognition of and belief in active divine providence and foreordination as treated earlier by Siegfried Schulz, "Gottes Vorsehung bei Lukas," *ZNW* 54 (1963), 104-116.

<sup>2</sup> With I. Howard Marshall, *Gospel of Luke* (NIGNT; Exeter: Paternoster, 1978), 41; Joseph A. Fitzmyer, *The Gospel According to Luke I-IX* (AB 28; New York: Doubleday, 1981), 238. As to being accomplished and being confirmed, cf. Richard J. Dillon, "Previewing Luke's Project from his Prologue," *CBQ* 43 (1981), 205-27 (221-22), and Karl H. Rengstorf, *Das Evangelium nach Lukas* (NTD 3; Göttingen: Vandenhoeck & Ruprecht, 1974), 43-44, respectively.

prophecy has been and, as I will argue here, continues to be fulfilled, a ‘to be fulfilled’ understanding of πληροφορεῖν is quite narratively harmonious both with the detectable theme of promise and fulfillment itself,<sup>3</sup> as well as with Luke’s pastoral desire to provide credible assurance (ὀσφάλεια, 1:4), which the prophetic fulfillment theme also evidently provides.<sup>4</sup>

Talbert, in his study of promise and fulfillment in Luke-Acts,<sup>5</sup> makes the point that while there is no doubt that the theme of prophecy-fulfillment is a major Lukan concern, it is certainly not the only prominent theme in the Lukan perspective. However, a theological and pneumatological plan based upon prophetic fulfillment coupled with narrative prediction is advanced via this theme, and accomplished in a specific narrative manner as this present study attempts to demonstrate. Frein, in her contribution to our understanding of Luke’s sense of prophetic fulfillment, duly stresses that this thematic pattern functions equally well with respect to predictions made by Lukan characters, interfacing with the fulfillment of LXX prophecy.<sup>6</sup> Both Talbert and Frein observe that the fulfillment of prophecy theme in Lukan thought is much more than the past fulfillment of LXX predictions.

For example, the theme includes fulfillment of specific LXX prophecy (Luke 4:16-21, “this scripture has been fulfilled [πεπλήρωται] in your ears” [4:21, Lukan Sondergut]; Acts 13:23, 27-29, 33, “the voices of the prophets...they fulfilled [ἐπλήρωσαν],” “God has fulfilled [ἐκπεπλήρωκεν] what has been written” [13:27b, 33]).<sup>7</sup> The application of Joel’s prophecy whose narrative functions I am focusing on here fall into this category. Then there is the

<sup>3</sup> So too, Mikael C. Parsons, *The Departure of Jesus in Luke-Acts: The Ascension Narratives in Conflict* (JSNTSup 21; Sheffield: JSOT Press, 1987), 83-91.

<sup>4</sup> Brigid Curtin Frein, “Prophecies and Luke’s Sense of Fulfillment,” *NTS* 40 (1994) 22-37 (35), concludes “That so many of the eschatological prophecies are coupled with prophecies that find their fulfillment within the narrative suggests that one of the purposes of Luke’s emphasis on prophecy and fulfillment is to assure his readers that Jesus’ prophecies are reliable. Thus the juxtaposition of these two types of prophecies is one of the ways that Luke accomplishes his stated purpose of giving assurance or certainty about the instructions they have received (Lk 1:4).” Luke 24:49 is of this type. When the first fulfillment is reported, it is a fulfillment of both Joel’s prophecy and Jesus’ narrative prediction.

<sup>5</sup> Charles H. Talbert, “Promise and Fulfillment in Luke-Acts,” Charles Talbert (ed.), *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar* (New York: Crossroads, 1984) 91-103 (101).

<sup>6</sup> Frein, “Prophecies,” 30-31.

<sup>7</sup> For discussion and textual comparisons related to this element of prophetic fulfillment as signaled by δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα (Luke 24:44b), as in John the Baptist’s ministry (Luke 3:4-6; 7:27) and in Jesus’ earthly ministry (Luke 4:18-19, 21, 43; 7:22 and 22:37;

fulfillment of narrative predictions: Luke 1:13-17 fulfilled in 1:57-66 (“the time was fulfilled [ἐπλήσθη]” [1:57]), this first instance being explicitly denoted, making it impossible to be missed, as prophetic words which will be fulfilled (πληρωθήσονται, 1:20c) in due time. In the category of narrative predictions, for example, we see them given by angels (Luke 1:26-37 fulfilled in 1:39-44, and 2:1f; 2:11-12 fulfilled, with respect to the birth in 2:15-20; Acts 27:23-24 fulfilled in 27:44b and 28:14b); by Jesus (Luke 11:13; 24:49; Acts 1:4, 5, 8, 14 fulfilled in 2:4 with further examples in diverse characters’ lives; Luke 9:22, 44 and 18:31-33 fulfilled in chapters 22-24, noting the introductory implementation by Luke [συμπληροῦσθαι, 9:51]; Luke 12:11-12 fulfilled in Acts 5:29; Luke 13:35b fulfilled 19:38; Luke 22:10-12 fulfilled in 22:13; Luke 22:34 fulfilled in 22:61); by the heavenly Jesus (9:15, fulfilled via various audiences); by a prophet (Luke 1:67-70 fulfilled in 3:1-20 and 7:24-27); and by prophetic speech (Acts 11:27-28a fulfilled in 11:28b; Acts 20:23 and 21:10-11 fulfilled in 21:27f).

This detection of this theme, in the case of Joel’s prophecy, appears especially relevant to a pastoral and pragmatic purpose, because its fulfillment in the Jerusalem/Petrine tradition as described by Luke goes far beyond the narrative world he portrays. Luke’s idea of fulfillment, while serving his narrative development, including the fulfillment of predictions made by characters in the narrative,<sup>8</sup> reaches beyond his characters’ lives into the experiential world of his readers. Indeed, the narrative predictions have been composed by Luke so that they repeat or echo past prophecies. This phenomenon could have an interactive effect. Assuming that Luke’s addressee,<sup>9</sup> is a disciple-believer, who like Apollos in the narrative, is partially familiar with Christian teaching and practice, but is in need of further instruction, the past fulfillment of narrative predictions in Luke’s story serves to legitimize the teaching of the earthly Jesus and to provide confidence in the heavenly Jesus. This heavenly person (whose action is described at Acts 2:33) could then be looked to as one who is both narratively and pneumatologically connected to the person of the earthly Jesus and to his teaching on personal prayer allied to Lukan expectations for the gift of the Holy Spirit;<sup>10</sup> another way of putting this is to say that Theophilus

24:27, 46; Acts 1:16; 3:18), cf. Dietrich Rusan, *Das Alte Testament bei Lukas* (BZNW 112; Berlin/New York: de Gruyter, 2003), 165-253, 265-69.

<sup>8</sup> Talbert, “Promise,” 94-95; Frein, “Prophecies,” 34-36.

<sup>9</sup> Luke’s address of κράτιστε Θεόφιλε, as with the Roman officials Felix and Festus, both orally and in writing, seems to preclude a symbolic addressee, but rather suggests a real person (as a first century politarch Θεόφιλος, P. Oxy. 745, 4) with whom Luke is pastorally concerned.

<sup>10</sup> The teaching of Jesus on prayer and its narrative connections in characters’ lives is noted, for example, by P. T. O’Brien, “Prayer in Luke-Acts,” *TynB* 24 (1974) 111-27.

can be confident that what Luke is telling him about Christian experience via a persuasive narrative format, wherein prediction and prophetic announcement are integral, is true.<sup>11</sup> Consistent with a practical pastoral interest in the experiential world of his readers would be a desire to compose the narrative in such a way so as to clearly delineate the *continuing* fulfillment of prophecy.

If Theophilus was a literary minded person, as Luke appears to be,<sup>12</sup> a person educated in the Empire where rhetorical training was mandatory in the schools,<sup>13</sup> he would naturally expect Luke to illustrate ongoing prophetic fulfillment by examples and precedents in characters' lives within the framework of the two scrolls (or papyrus codices) dedicated to him. Such an expectation on Theophilus' part would be quite consistent with the accepted rhetorical procedure of illustrating main points with examples and precedents in the traditional standards of narrative

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<sup>11</sup> So too, Talbert, "Promise," 99; Frein, "Prophecies," 35.

<sup>12</sup> Thomas L. Brodie, "Greco-Roman Imitation of Texts as a Partial Guide to Luke's Use of Sources," in Talbert (ed.), *Luke-Acts*, 17-46 (33), is on target in assessing Luke as a litterateur, employing techniques of the narrative-rhetorical tradition, while obviously influenced by the style of the LXX. As an educated man, influenced by the rhetorical tradition, Luke could then be expected to employ varying literary devices (so too, W. C. van Unnik, "Luke's Second Book and the Rules of Hellenistic Historiography," in Jacob Kremer [ed.], *Les Actes des Apôtres: Traditions, rédaction, théologie* [BETL 48: Leuven: Leuven University Press, 1979], 37-60 [46]).

<sup>13</sup> In the Greco-Roman culture, as in Hellenistic culture, rhetorical training was highly valued and was mandatory at an early stage. In the Roman educational system the student was introduced to and familiarized with rhetorical concepts; the preliminary rhetorical exercises of the *progymnasmata* were taught before specializing in other topics, cf. Stanley F. Bonner, *Education in Ancient Rome: From the elder Cato to the younger Pliny* (London: Methuen, 1977) 250-53; Ruth Webb, "The *Progymnasmata* as Practice," in Y. L. Too (ed.), *Education in Greek and Roman Antiquity* (Leiden: Brill, 2001), 289-316. For an overview of the functionality of this rhetorically sensitive education and the habits of expression it would generate, cf. Henri Irénée Marrou, *A History of Education in Antiquity* (tr. G. Lamb; New York: Sheed & Ward, 1956); Raffaella Cribiore, *Writing, Teachers, and Students in Greco-Roman Egypt* (American Studies in Papyrology 36; Atlanta: Scholars Press, 1996); idem, *Gymnastics of the Mind: Greek Education in Hellenistic and Roman Egypt* (Princeton: Princeton University Press, 2001); Teresa Morgan, *Literate Education in the Hellenistic and Roman Worlds* (Cambridge: Cambridge University Press, 1998); Ronald F. Hock, "Homer in Greco-Roman Education," in Dennis R. MacDonald (ed.), *Mimesis and Intertextuality in Antiquity and Christianity* (Harrisburg: Trinity, 2001) 56-77 (56-58); idem, "Paul and Greco-Roman Education," in J. Paul Sampley (ed.), *Paul in the Greco-Roman World* (Harrisburg: Trinity, 2003), 198-227 (198-208). The widespread cultural awareness and appreciation of Homeric epic in Roman schools is complemented by inscriptional evidence in Israel, cf. Peter W. van der Horst, "Greek in Jewish Palestine in the Light of Jewish Epigraphy," in his *Japeth in the Tents of Shem: Studies on Jewish Hellenism in Antiquity* (Contributions to Biblical Exegesis and Theology 32; Leuven: Peeters, 2002) 9-26 (9, 23-25).

composition, as set out in the contemporary treatise of Theon.<sup>14</sup> Theon's instructional effort builds on solid rhetorical tradition concerning the necessity and the quality of the expected examples and precedents. Any real thematic paradigm that fulfilled prophecy beyond narrative time would bearing directly upon relevant instructional matters (πράγματα) cited in the prologue<sup>15</sup> and would, importantly, have to be illustrated by examples and precedents in order to be convincing within Greco-Roman narrative-rhetorical culture.

Assuming Luke expected Theophilus to be sure to comprehend a properly illustrated ongoing prophetic fulfillment currently impacting Christian experience according to conventional narrative-rhetorical tradition, experience deemed connected to the heavenly Jesus as Luke portrays Him, Luke would have to be sure that his thematic delineation of prophetic fulfillment would be recognizable in his characters' lives and, to be completely convincing, that it connected to the teaching of the earthly Jesus.<sup>16</sup> Ongoing prophetic fulfillment would be bolstered by

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<sup>14</sup> Progymnastic categories of narrative composition related to argument and personification, like "thesis" and "speech-in-character," surely pre-dated Theon (c. 50CE), something Theon himself acknowledges, cf. W. Stegemann, "Theon," *PW* 5/2 (1934), cols. 2037-54. For a comprehensive treatment of Theon of Alexandria, his text, versions, and editions thereof, cf. Michel Patillon, (ed.), *Aelius Théon Progymnasmata, Texte établi et traduit* (Collection des Universités de France; Paris: Les Belles Lettres, 1997), vii-clvi, and James R. Butts, "*Progymnasmata*" of *Theon: A New Text with Translation and Commentary* (Ph.D. Diss., Claremont Graduate School, 1987), 7-95.

The texts of Patillon and Butts (with French and English translations respectively) now replace that of Leonard Spengel (ed.), *Rhetores Graeci* (3 vols.; Leipzig: Teubner, 1854-56), 2.59-130. Patillon retains the Spengel numbering system, which I will employ here, followed by a page number(s) in Patillon. Both Patillon and Butts insert "On Refutation and Confirmation" into Theon's chapter "On the Narrative" and attempt to recapture Theon's original order of the exercises. The Patillon edition includes a reconstruction of chapters 13-17 in Armenian (edited by Giancarlo Bolognesi). George A. Kennedy (ed. and trans.), *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric* (SBLWGRW 10; Atlanta: Society of Biblical Literature, 2003), also provides English translations of, introductions to, and notes on the work of Theon, Hermogenes, Aphthonius, and Nicolaus. While consulting the translations of Butts, Patillon, and Kennedy, translations presented here are mine based on the critical edition of Patillon.

For discussion of the concerns and categories of the *Progymnasmata*, cf. Herbert Hunger, *Die hochsprachliche profane Literatur der Byzantiner* (HandbAW 12.5.1-2; Munich: Beck, 1978) I, 92-120; George A. Kennedy, *Greek Rhetoric Under Christian Emperors* (Princeton: Princeton University, 1983) 54-73.

<sup>15</sup> Confidence building exemplary descriptions in the matter of prophetic fulfillment accord well with the rhetorical and compositional elements of the Lukan prologue; on this historiographical point see, too, Sylvia Hagene, *Zeiten der Wiederherstellung: Studien zur lukanischen Geschichtstheologie* (NTAbh 42; Mümster: Aschendorff, 2003), 29-37.

<sup>16</sup> Luke is in accord with the instruction of Theon on this expected method of narrative persuasion via plausible examples and precedents serving to provide Christian expectation. Clarity, understandability, and vividness of examples and precedents are the narrative tools deemed important by Theon; it is unsurprising then that Luke employs such contemporary narrative

making sure that the heavenly Jesus in this regard was narratively connected to the earthly Jesus as well as to an LXX prophecy and/or narrative prediction. This experiential continuity with ongoing prophetic fulfillment is what I would like to suggest that Luke is intent on portraying with respect to Joel's prophecy. Regarding this narrative strategy of comprehension, Luke could reasonably desire to improve on some Matthean material, which he arguably employed,<sup>17</sup> given, for example, the lack of practical detail between earthly and heavenly ministries of Jesus in Matt 11:28 and 28:20, along with the pastoral need for realistic narrative implementation and practical examples of the fulfillment of John the Baptist's opening prophecy (Matt 3:11b).

Luke's intention to carry out such an enterprise is probably signaled by the opening sentence of his second installment, "The first account (a διήγησις [a narrative account, Luke 1:1, as in Theon, Περὶ Διηγήματος, διηγείσθαι, διήγημα, διηγηματικός, διήγησις]) I composed, Theophilus, about all that Jesus began (ἤρξατο) to do and teach" (Acts 1:1). The imperfect in this self-description may suggest that Luke intended the second account to be about what Jesus now continues to do and to teach, not about something finished or handed over to others, an implication made stronger by the ensuing and narratively prominent connections with the activities of the heavenly Jesus.<sup>18</sup> Luke's rendering of a narrative account, having, as it

technique. Lukan portrayal of interaction with, and of Christian expectation of, the divine is quite harmonious with Theonic characterization and personification. The use of examples and precedents on the oratorical side of the rhetorical tradition, surely not unknown to those educated in the Empire, is treated by Karl Alewell, *Über das rhetorische ΠΑΡΑΔΕΙΓΜΑ: Theorie, Beispielsammlungen, Verwendung in der römischen Literatur der Kaiserzeit* (Leipzig: A. Hoffman, 1913); Bennett J. Price, "Paradeigma" and "Exemplum" in *Ancient Rhetorical Theory* (Ph.D. Diss., University of California at Berkeley, 1975); Benjamin Fiore, *The Function of Personal Examples in the Socratic and Pastoral Epistles* (AnBib 105; Rome: Pontifical Biblical Institute, 1986) 32-44; and Heinrich Lausberg, *Handbuch der Literarischen Rhetorik: Eine Grundlegung der Literaturwissenschaft* (3<sup>rd</sup> ed.; Stuttgart: Franz Steiner, 1990), 37, 227-35.

Other Lukan connections with these compositionally oriented exercises are suggested by Mikeal C. Parsons, "Luke and the *Progymnasmata*: A Preliminary Investigation into the Preliminary Exercises," and by Todd Penner, "Civilizing Discourse: Acts, Declamation, and the Rhetoric of the *Polis*," in Todd Penner and Caroline Vander Stichele (eds.), *Contextualizing Acts: Lukan Narrative and Greco-Roman Discourse* (SBLSymS 20; Atlanta: Society of Biblical Literature, 2003), 43-63, and 65-104 (66-72), respectively.

<sup>17</sup> Understanding parts of Mark and Matthew as Lukan sources certainly has its obvious attractions, but cannot be all encompassing. A desire to improve upon the πολλοί (Luke 1:1) would extend to other sources as well. As to Luke's interest in improving upon Matthew, cf. Eric Franklin, *Luke: Interpreter of Paul, Critic of Matthew* (JSNTSup 92; Sheffield: JSOT, 1994) 280-375.

<sup>18</sup>Ehrhardt proposal that the "whole purpose" of Luke's second book "is no less than to be the Gospel of the Holy Spirit" would then seem to be a reasonable introductory guide (cf. Arnold Ehrhardt, *The Construction and Purpose of the Acts of the Apostles*, *ST* 12 [1958], 45-79, esp. 55, 63); Ehrhardt suggests a title for the second book as "The Gospel of the Holy Spirit in the Church

apparently does, connections of the activities of a heavenly character linked to the teaching and prediction of an earthly character, plus fulfillment scenes in other characters' lives, is rhetorically distinctive, but is entirely consistent and harmonious with contemporary literary standards for narrative composition. Theon's definition of narrative insists that it must be an explanatory account of matters which have occurred (including events of the past, the present, and the future) and that it must portray the intention, importance, and manner of the activity and the reason for it, including motives and action of a main character.<sup>19</sup> Predictive narrative engenders expectations. Since, for Luke, the reason for an ongoing prophetic fulfillment beyond narrative time lies in an LXX text not generally well known to educated Greek-reading Romans (Joel 3:1-5a with Christian modifications), coupled with narrative prediction that he is presenting (by John the Baptist, an angel, Jesus, and Peter), he apparently believes that by making a case for the reason and the cause of Christian experiences, he has then done his best to compose an orderly and truthful explanation for prophetic destiny.<sup>20</sup>

Militant Here on Earth," in his *The Acts of the Apostles: Ten Lectures* (Manchester: Manchester University Press, 1969), 129. Here Ehrhardt may echo the observation of Eugène Jaquier, *Les Actes des Apôtres* (EtB; Paris: Gabalda, 1926), cvii, "The Acts are, so to speak, the Gospel of the Spirit."

On my argument, the writer of this double-work would live on his own terms, as would his readers, *not* in a philosophically and rationalistically confined "apostolic age" or "Pentecostal age" (as in the superimposed periodization of *Pfingstzeit* and associated *Pfingstzeitalter Anwendung* assumed, for example, by Otto Procksch, "ἅγιος im Neuen Testament," *TWNT* I, 101-16 [105]), but *instead* in the time of "Die Zeit der Geistesgabe" (with Rudolf Pesch, "Die Gabe des Heiligen Geistes [Apg 2, 38]," *BK* 21 [1966], 52, 53 [53], Pesch assuming, rightly so on my argument here, that the Lukan gift of the Holy Spirit is *not* phenomenologically equivalent to the Lukan soteriological nexus of repentance-forgiveness-faith-salvation-conversion).

<sup>19</sup> Taken from his Περὶ Διηγῆματος, *Progym.* 5.1-38. The definitions of narrative offered by Quintilian, Hermogenes, Aphthonius, and Nicolaus are remarkably similar in various details, suggesting Theonic roots.

<sup>20</sup> The concept of prophetic destiny in a Lukan sense is that of divine power fulfilling LXX prophecy and narrative prophetic predictions in a practical and pastorally relevant manner, consistent with Luke's pastoral and urgent purpose. For Luke, this prophetic destiny is the source of Christian experiences as understood and practiced in the Jerusalem/Petrine tradition. For Luke, narrative theology and pneumatology, the actions of God in concert with prophetic fulfillment, are embedded in historiography (see too, Talbert, "Promise and Fulfilment," 94, for Luke's understanding of the divine will).

Similar historiography at a secular level is detectable in the conception of Dionysius of Halicarnassus, *Rom. Ant.* 5.56, who understood competent historiography "to seek the causes of what has happened, the forms of action and the intentions of those who acted, and what happened by the hands of the gods (τὰ παρὰ οὐ διμονίου συγκυρήσαντα)." For Dionysius, what happened as destiny conformed to the ways of heaven, it was heaven sent, somehow by divine power, whereas for Luke prophetic destiny for Christians includes, on my argument, the

For Luke, the ministry of the earthly Jesus and of the heavenly Jesus are dynamically linked, the soteriological nexus of faith/repentance/forgiveness/salvation in the ministry of the earthly Jesus in characters' lives (Prodigal son, Woman with ointment, Zaccheus) continues in characters' lives under the ministry of the heavenly Jesus (Ethiopian eunuch, Sergius Paulus, Lydia, Philippian jailer, Crispus).<sup>21</sup> The former characters can be understood by Luke to fulfill prophetic announcements from heaven and from the Holy Spirit prompted revelation that Jesus is a Savior, with narrative coupling to that same component of Joel's prophecy (Acts 2:21). The latter characters can be similarly understood. And for Luke, the ministry of the heavenly Jesus also includes the outpouring of the gift of the Holy Spirit, which continues to fulfill the programmatic prophecy by John and its implementation via teaching on prayer and predictions by the earthly Jesus, as well as another main component of Joel's prophecy (Acts 2:17a, 18). This ministry takes its literary place alongside the soteriological nexus in Lukan personification in another collection of experientially descriptive and delicately different phrases, namely the pneumatological nexus of Spirit-reception/Spirit-filling/Spirit-falling-upon/Spirit-outpouring.<sup>22</sup> This latter pneumatological nexus of the Lukan gift of the Spirit is narratively connected, as we

ongoing manifestation of divine power according to Luke 3:16; 11:5-13; 24:49; Acts 1:4, 5, 8, 14; 2:4, 33 and a narrative projection controlled by heaven at Acts 2:38c, 39.

<sup>21</sup> During the ministry of the heavenly Jesus in the "last days," until the return of the Son of Man and righteous judge (Lk 21:27; Acts 1:9, 11; 17:31), the concept of Lukan conversion (ἐπιστρέφειν) is added to Luke's descriptive soteriological nexus, cf. R. Michiels, "La conception lucanienne de la conversion," *EphThLov* 41 (1965) 42-78; Augustin George, *Études sur l'oeuvre de Luc* (Sources bibliques; Paris: Éditions Gabalda, 1978), 351-68; Charles H. Talbert, "Conversion in the Acts of the Apostles: Ancient Auditors' Perceptions," in Richard P. Thompson and Thomas E. Phillips (eds.), *Literary Studies in Luke-Acts: Essays in Honor of Joseph B. Tyson* (Macon: Mercer University Press, 1998), 141-53.

<sup>22</sup> Odette Mainville builds upon fulfillment of Acts 2:33, cf. "Jésus et l'esprit dans l'oeuvre de Luc: Eclairage à partir d'Ac 2,33," *Science et Esprit* 42 (1990) 193-208; *L'Esprit dans l'oeuvre de Luc* (Héritage et Projet 45; Montreal: Editions Fides, 1991).

Acts 2:33 is the locus classicus regarding the narrative elucidation of the pneumatological nexus of various linguistically connected descriptions of the promise of the Lukan gift of the Holy Spirit. It briefly describes the initiation of the outpouring of the gift of the Holy Spirit by the heavenly Jesus as He begins to fulfill earlier prophecy, teaching and narrative predictions about this function from heaven. In keeping with our emphasis on a contextual, contiguous, narrative-rhetorical reading, we may appropriately note that in Acts 2:22-36 Luke constructs his argument on God's oath (steadfast love, covenant, cf. 2 Sam 7:12-16) to David (Acts 2:30). Robert O'Toole, "Acts 2:30 and the Davidic Covenant of Pentecost," *JBL* 102 (1983) 245-58 (246, 258), is correct to conclude that Luke's "account of Pentecost does not include a single verifiable reference to the Sinai covenant, nor does the Jewish law play any part in his account of the event. . . . Neither Luke's text nor any valid argument justifies the claim that the Sinai covenant or the Law of Moses are to be seen in Acts 2:33."

shall see, with distinctly noticeable and prominently placed promissory language. I argue that both the soteriological nexus and the pneumatological nexus are well illustrated by the expected examples and precedents and that both are contained in Luke's programmatic concept of ongoing prophetic fulfillment. I also suggest that prophetic fulfillment is understood by Luke as underpinning the missionary guidance portrayed in Acts.

My discussion, however, must be prefaced by a literary observation. Where did Luke get the idea of improving on the πολλοί (Luke 1:1), who I take literally to be many, including some previous Matthean and Markan material, with respect to his employment of a plan of prophetic fulfillment? The plan encompasses the historical reason for the occurrence of selectively narrated events from the recent past wherein divine words had been fulfilled, *and* now boldly and no doubt for Luke, appropriately and possibly urgently,<sup>23</sup> extends this identical prophetic fulfillment beyond narrative time to clarify and support Christian experiences taking place in the present. Given Luke's plentiful use of material from 1 and 2 Samuel and 1 and 2 Kings,<sup>24</sup> apparently quoting prophecy (2 Sam 7:13) at Luke 1:1:32-33; Acts 2:30 and its fulfillment (1 Kings 8:20) at Acts 7:47, and given the theological plan evident there of how historical events occur because God invariably achieves His purpose and builds upon events according to prophetic predictions which He honors according to His power and will,<sup>25</sup> we may infer that Luke has seen this thematic approach and has effectively imitated it because it serves his purpose of illustrating the irrevocable prophetic plan of God. A part of this plan Luke has discerned, I suggest, is revealed by John the Baptist, prophetically implemented by the earthly Jesus, and then moved further beyond narrative time by Peter.

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<sup>23</sup> On the possible use of and clarification of Pauline letters in this regard, cf. Paul Elbert, "Paul of the Miletus Speech and 1 Thessalonians: Critique and Considerations," *ZNW* 95 (2004), 258-68.

<sup>24</sup> Re this employment: 1 and 2 Sam, together with 1 and 2 Kings are referred to 29 times in Luke; 24 times in Acts; 20 times in Matthew; 12 times in Mark; 2 times in John. 1 and 2 Kings are referred to 17 times in Luke; 14 times in Matthew; 6 times in Mark; once in John.

<sup>25</sup> Cf. Gerhard von Rad, "Die deuteronomistische Geschichtstheologie in den Königsbüchern," in his *Gesammelte Studien zum Alten Testament* (Theologische Bücherei 8; 4<sup>th</sup> ed.; Munich: Kaiser, 1971), 189-204 (192-96, 203). Von Rad draws attention to eleven prophecies and their fulfillment: 2 Sam 7:13 (prophecy) - 1 Kings 8:20 (fulfillment); 1 Kings 11:29f - 1 Kings 12:15b; 1 Kings 13 - 2 Kings 23:16-18; 1 Kings 14:6f - 1 Kings 15:29; 1 Kings 1f - 1 Kings 16:12; Josh 6:26 - 1 Kings 16:34; 1 Kings 22:17 - 1 Kings 22:35f; 1 Kings 21:21f - 1 Kings 21:27-29; 2 Kings 1:6 - 2 Kings 1:17; 2 Kings 21:10f - 2 Kings 24:2; and 2 Kings 22:15f - 2 Kings 23:30.

Von Rad also points out (192) the similar understanding of history and future by drawing attention to Josh 21:45; 23: 14b, 15 with 1 Kings 8:56; 2 Kings 10:10 (an Elijah prophecy and its fulfillment), together with the idea in Deut 23:47 that Yahweh's word is "nicht leer."

The narrative technique of illustrating prophecy and fulfillment in the Samuel-Kings narrative, as in Genesis, involves making it clear to the reader that a past prophecy in the narrative is being fulfilled. This may be accomplished in several ways. A key word (*Stichwort*) may be used relevant to the initial prediction to help signal its later fulfillment, some narrative statement regarding the veracity of prophecy and its effect on ensuing history may be included, or an initial prophetic event may be coupled to an intervening clarification or implementation before it is stated that fulfillment is occurring. For example, in the case of Joseph's prophetic dreams about bowing sheaves (Gen 37:7, 9, 10), recognition of the fulfillment (43:26b, 28b) is assisted by a repetition of a *Stichwort* (here, προσκυνεῖν). Pharaoh's prophetic dream (Gen 41:2-7) is repeated (41:17-24a) with clarification of how the divine plan works in history ("God has shown to Pharaoh what He is about to do... the matter is determined by God and God will soon bring it about," 41:28b, 32b). This intermediate stage is then followed with a reference to its fulfillment ("Just as Joseph had said," 41:53, 54). And in the case of the prophecy against Eli's seed (1 Sam 2:30-34), the predicted event occurs with the death of his sons (4:11b), there is amplification of the same (4:17b), followed at some distance with a reference to fulfillment ("In order to fulfill the word of the Lord," 1 Kings 2:27).

At Luke 1:45b we are told that "There shall be a completion (τελείωσις) of those things which were told her from the Lord." At 1 Kings 8:56 it is pointed out that "Not one word has failed of all His good promise" and 2 Kings 10:10 urges the recognition, "Know then that there shall fall to the earth nothing of the word of the Lord." Further, Luke may have considered Samuel as initiating the prophetic order (Acts 3:24; 13:20). And it is reasonably suggested that sections of Luke-Acts bear a special relationship to first and second Kings, Luke being impressed by the lives of the prophets.<sup>26</sup> But in any case, there can be no doubt that Luke must be aware of a venerated narrative tradition of properly understanding the past, the present, and for Luke especially the future, as the fulfillment of prophetic words. Such a narrative compositional plan could be understood to appeal to LXX readers.

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<sup>26</sup> Cf. Jean-Daniel Dubois, "La Figure d'Elie dans la perspective lucanienne," *RHPR* 53 (1973), 155-76; Thomas L. Brodie, "Towards Unraveling Luke's Use of the Old Testament: Luke 7,11-17 as an *Imitatio* of 1 Kings 17,17-24," *NTS* 32 (1986), 247-67; "The Departure for Jerusalem (Luke 9,51-56) as a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kgs 1,1-2,6)," *Bib* 70 (1989), 96-109; Markus Öhler, *Elia im Neuen Testament, Untersuchungen zur Bedeutung des alttestamentlichen Propheten im frühen Christentum* (BZNW 88; Berlin: de Gruyter, 1997), 136-39; and, on Luke 17:11-19; 2 Kings 5, Annette Weissenrieder, *Images of Illness in the Gospel of Luke: Insights of Ancient Medical Texts* (WUNT 2/164; Tübingen: Mohr Siebeck, 2003), 169-75, 185.

What about the literary effect of this theme on educated Greek speaking Gentile readers? Given the prominent use of and familiarity with the Homeric epics as literary models,<sup>27</sup> a known prophetic-fulfillment theme easily detected therein could also serve and give recognizable credibility to Luke's theological and pneumatological plan. Duckworth shows convincingly that forecasts of the future, whether made by the poet, the gods, or mortal characters of the *Odyssey* and the *Iliad*, definitely foretell certain events to come and are devices to arouse curiosity and suspense, but not the suspense of uncertainty.<sup>28</sup> Luke appears to also employ this technique, particularly, as does Homer, with respect to divine action that is prophetically projected to lie outside the narrative action of the poem. Similarly, Haft adroitly captures the theme of prophetic fulfillment by focusing on Homer's idea of "Now all things are being brought to completion."<sup>29</sup> Characters are portrayed as being expected to be aware, through normal human recollection, of previously narrated prophecies which affect them. Prophetic instructions are remembered and acted upon. The past and the future affect the present. This is how great stories are told and how the narrative world is expected to be understood by thoughtful readers. Luke fits remarkably well within this literary framework. With respect to another influential epic within the literary culture of the Roman world, Henry and Botha demonstrate that in Vergil's *Aeneid* the narrative sequencing and connectedness of prophetic fulfillment is prominently displayed.<sup>30</sup> Bonz has argued that Luke's understanding of unfolding prophecy is suitably influenced by the *Aeneid*.<sup>31</sup> In any case, both Homer and Vergil compose in the narrative light of a historical design that is initiated in heaven and finds its fulfillment both in the past and in the future beyond narrative time. Luke of course has the advantage on his literary predecessors in that, while he may employ persuasive narrative devices as they do, his experiential descriptions in an ostensibly similar literary case suggest that he enjoys the clarity and understandability of a more orderly

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<sup>27</sup> Cf. Hock, "Homer," *passim*.

<sup>28</sup> George Eckel Duckworth, *Foreshadowing and Suspense in the Epics of Homer, Apollonius, and Vergil* (Princeton: Princeton University Press, 1933), 6, 28-32, 100, *passim*.

<sup>29</sup> Adele J. Haft, "τὰ δὴ νῦν πάντα τελεῖται: Prophecy and Recollection in the Assemblies of *Iliad* 2 and *Odyssey* 2," *Arethusa* 25/2 (1992), 223-40.

<sup>30</sup> Elisabeth Henry, *The Vigour of Prophecy: A Study of Vergil's Aeneid* (Carbondale: Southern Illinois University Press, 1989), 108-200; A. D. Botha, "Aspects of Prophecy in Vergil's *Aeneid*," *Akroterion* 37/1 (1992), 6-14.

<sup>31</sup> Marianne Palmer Bonz, *The Past as Legacy: Luke-Acts and Ancient Epic* (Minneapolis: Fortress, 2000), 87-128.

presentation, resulting in the confirmation that comes from the distinctive Christian experiences of his readers.<sup>32</sup> Such a realization of experiential confirmation may have given Luke the boldness and the vision he required to improve upon the πολλοί, to clarify their work, to enhance plausibility rooted in a new genre of prophetic historiography, and then to narratively project the ministry of the heavenly Jesus into the present and the future.

## DISCUSSION

Brawley is right to observe that understanding Acts 2 entails recognition that it has strong antecedents.<sup>33</sup> Antecedents set the stage for the context of the Lukan Peter's focus on Joel's prophecy. The connection between Luke 24:49 and Acts 1:4, taking reference to the "promise of the Father," together with Jesus' saying "You will be baptized with the Holy Spirit not many days from now" (Acts 1:5), reaches back into the narrative as well as forward.<sup>34</sup> It is wise to point this out, given that there is no doubt that Luke expects Theophilus to read front to back and perhaps to reread back to front, when necessary, in order to grasp the narrative continuity being offered him.<sup>35</sup> One strong invitation for Theophilus to look back is Jesus' claim to recollection in the

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<sup>32</sup> The present study suggests Luke's familiarity with contemporary rhetorics and narrative-rhetorical practice in terms of the communicative style of his writing, but an arguable Lukan expectation of readers' personal interaction with experience portrayed in characters' lives seems to me also quite Bakhtinian, that is, in accord with a perspective within modern rhetorics as well, cf. Barbara Green, *Mikhail Bakhtin and Biblical Scholarship: An Introduction* (Semeia Series 38; Atlanta: Society of Biblical Literature, 2000), 24, 40, 47, 48, 69, 70, 162, 164, 191. Further, an authorial perspective serving to coordinate all the parts of a story and give it unity, while inviting the reader to draw dotted lines to a future continuation (so Carol Newsom, "Bakhtin, the Bible, and Dialogic Truth," *JR* 76 [1996], 290-306 [292, 296]), is also quite Lukan, harmonious indeed with a desire to demonstrate prophetic fulfillment and to project it beyond narrative time. Writing so that a reader may connect the dots to provide clarity of a theme is also consistent with Theon's advice (83.16-84.5, Patillon, 45, 46) that a narrator must pay attention to the main thrust of the whole subject he is setting forth, employing only those matters contributing to his subject, in contrast to a historian, who will be obliged to relate extraneous details.

<sup>33</sup> Robert L. Brawley, *Text to Text Pours Forth Speech: Voices of Scripture in Luke-Acts* (Indiana Studies in Biblical Literature; Bloomington/Indianapolis: Indiana University Press, 1995), 75.

<sup>34</sup> Brawley, *Text to Text*, 76.

<sup>35</sup> On these narrative-rhetorical points, cf. Beverly Roberts Gaventa, "Toward a Theology of Acts: Reading and Rereading," *Int* 42 (1988) 146-57; Loveday Alexander, "Reading Luke-Acts From Back to Front," in Jos Verheyden (ed.), *The Unity of Luke-Acts* (BETL 142; Leuven: Leuven University Press, 1999), 419-46.

aorist, “This is what you *have heard* from me” (Acts 1:4, emphasis added).<sup>36</sup> In this way Theophilus is nudged back to recall Jesus’ own teaching on prayer for the Lukan gift of the Holy Spirit, “How much more will the heavenly Father give the Holy Spirit to those who ask Him! (Luke 11:13).<sup>37</sup> Jesus’ reference to have spoken in the past will surely at least trigger such recollection, if not reinforce an already ongoing personal practice, even for one who might have put Luke’s first book down for a time.

On the point that Luke fully expects Theophilus himself to pray for the gift of the Holy Spirit as it appears at the narrative zenith of the Lord’s teaching on prayer,<sup>38</sup> as well as to recall Jesus’ teaching when he picks up Luke’s second book, it may be noted that Jesus’ teaching is described by Luke as the word of God (ὁ λόγος τοῦ θεοῦ, Luke 5:1<sup>8</sup>), a phrase signaling significant information deserving a serious response, specific direction from the Lord Himself.<sup>39</sup> People crowd about him to hear it (Luke 5:1), at his word Simon Peter obeys (5:5), parabolic seed

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<sup>36</sup> With Brawley, *Text to Text*, 76.

<sup>37</sup> O’Brien, “Prayer,” 114, notes Lukan references where it is explicitly or directly mentioned that the Spirit is given in answer to prayer (Luke 11:2 [Marcion]; 11:13; Acts 1:14 with 2:1-4; 4:23-31; 8:15-17), although in other portrayals prayer is an attractive, narratively harmonious, and implicit assumption (Acts 2:38c; Acts 9:17; 19:6). Re the origin of the Marcion reference and its narrative connections, cf. Gerhard Schneider, “Die Bitte um das Kommen des Geistes im lukanischen Vaterunser (Lk 11,2 v. 1.),” in Wolfgang Schrage (ed.), *Studien zum Text und zur Ethik des Neuen Testaments: Festschrift zum 80. Geburtstag von Heinrich Greeven* (BZNW 47; Berlin/New York: Walter de Gruyter, 1986), 344-73.

<sup>38</sup> Josef Ernst, *Das Evangelium nach Lukas* (RNT; 6<sup>th</sup> ed.; Regensburg: Pustet, 1993), 273, for example, perceives as well that verse thirteen is the *Zielpunkt*, appropriately calling attention to the climactic aim, goal, or bull’s eye of the entire pericope on prayer, namely, prayer for the gift of the Holy Spirit.

<sup>39</sup> Luke’s use of κύριος in his first book demonstrates a significant effort to portray a heavenly origin and regard for the earthly Jesus. Extending that heavenly regard to earth, κύριος is used to portray the significance of His person among characters (Luke 1:43, 76; 2:11; 7:13, 19; 10:1, 39, 41; 11:39; 12:42; 13:15; 17:5, 6; 18:6; 19:8, 31, 34; 20:42, 44; 22:61; 24:3, 34), cf. Sylvia Hagene, *Zeiten der Wiederherstellung: Studien zur lukanischen Geschichtstheologie als Soteriologie* (NtlAbh 42; Münster: Aschendorf, 2003), 189-93; a similar effort is found in his second book, cf. James Dunn, “☉✠☼☞☛☛ in Acts,” in C. Landmesser, H.-J. Eckstein and H. Lichtenberger (eds.), *Jesus Christus als die Mitte der Schrift: Studien zur Hermeneutik des Evangeliums, FS für Otfried Hofius* (BZNW 86; Berlin: de Gruyter, 1997), 363-78, a point germane to the Lordship of the heavenly Jesus over the outpouring of the gift of the Holy Spirit upon disciple-believer-witnesses (Acts 2:33, 36).

Given this, and that Luke understands Jesus’ teaching as the word of God, it would not be expected that Luke should have to paint an additional scene in which the disciples are shown as praying for the gift of the Holy Spirit or for their daily bread as Jesus specifically directs them to do; such a scene could well be deemed superfluous.

is the word of God (8:11) to which good hearers hold fast and bear fruit in patience, and Jesus lets his disciples know emphatically that those who both hear the word of God and do it (8:11-15, 21; cf. 6:46-49) and those who hear the word of God and keep it (11:28) are his real spiritual family and are disciples who will be blessed. Further, Jesus draws attention to the importance of his teaching by regularly encouraging his audience to pay careful attention to his words, “But I say to you that hear” (6:27). The parables of the sower and of the salt conclude with the exhortation “He who has ears to hear let him hear” (8:8; 14:35). Luke portrays Peter as understandably aware of and impressed by this narrative world, in that Peter appropriately describes Jesus along the same lines with a forceful LXX quote from Moses (Acts 3:22b, 23): “You shall hear him (αὐτοῦ ἀκούσεσθε) in all things whatever he may speak,” followed by a dire warning to those who will not hear him (ἐὰν μὴ ἀκούσῃ).<sup>40</sup> Jesus’ hearers are challenged to “Take care how you listen” (8:17) since “My mother and brothers are those who hear the word of God and do it” (8:12), Riesner linking 8:12 with obedience to Jesus’ teaching on prayer for the gift of the Holy Spirit.<sup>41</sup> As to this teaching within the life of the earthly Jesus, it would be both credible and expected from a narrative-rhetorical perspective, since, with a very understandable awareness of the prophetic prediction of John the Baptist (Luke 3:16), Jesus would, with appreciated narrative veracity, reasonably attempt to actuate or stimulate a response to what soon will be His heavenly ministry to disciple-believer-witnesses.

Overall then it is clear that Luke’s portrayal of Jesus and his teaching is geared to generating a genuine and obedient response to what Jesus says to do. When Jesus is asked for teaching on prayer with an initial mention of John the Baptist, it is Luke’s understanding that his disciples proceed accordingly, and by inference, Luke writes so that Theophilus will follow suit. Jesus is aware of the prophecy of John about himself (3:16) as future baptizer in the Holy Spirit. Jesus’ awareness of this would be anticipated in the narrative world. Therefore a connected and coherent personification/characterization portraying Jesus as saying something about it would be expected rhetorically, something from Jesus that would serve to narratively implement the

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<sup>40</sup> For discussion of the rhetorical features of this speech in its connected narrative setting, cf. Wolfgang Dietrich, *Das Petrusbild der lukanischen Schriften* (BWANT 5/14; Stuttgart: Kohlhammer, 1972), 223-29; Sylvia Hagene, *Zeiten der Wiederherstellung: Studien zur lukanischen Geschichtstheologie als Soteriologie* (NtlAbh 42; Münster: Aschendorff, 2003), 114-29.

<sup>41</sup> Rainer Riesner, *Jesus als Lehrer: Eine Untersuchung zum Ursprung der Evangelien-Überlieferung* (WUNT 2/7; Tübingen: J. C. B. Mohr, 1981), 428, links Luke 8:21, “My mother and brothers are those who hear the word of God and do it,” with 11:5-8, 9-13, in that these especially useful promises would surely engender a response by disciples in real life within the province of active imitation (Kreis der Nachfolge) and obedience to Jesus’ teaching.

eventual fulfillment of this programmatic prophecy concerning him. We find this implementation in the Lukan Jesus' teaching on prayer.

Obediently responding to Jesus' direction to pray for the gift of the Holy Spirit at Luke 11:13 with boldness, patience and persistence/shamelessness,<sup>42</sup> according to Jesus' parabolic motivation leading to the climax of his instruction (11:5-8, 9-13), would be the rightly inferred response of Jesus' immediate disciples. Following suit would then place Theophilus - who might by this time in the story have an eye out for Luke's style of prophetic fulfillment - in the company of distinguished Lukan characters who sought to practice what Jesus said to do.<sup>43</sup> It is difficult to imagine that a first century rhetorically-minded Christian Theophilus would not be so motivated at this juncture. George is insightful in this culminating context to realize that, for Luke, the gift of the Holy Spirit is the best of its kind, a preeminent gift, "le don de l'Esprit est le don par excellence."<sup>44</sup> Montague observes what I believe would be obvious to Theophilus, namely, "It is apparent that those who are already God's children, children of the Heavenly father, may ask for and receive"<sup>45</sup> the Lukan gift of the Holy Spirit.

In this case, Acts 1:5 becomes the risen Jesus' claim to the superiority of his forthcoming first baptism over John's earthly baptism, echoing what John already proclaimed (Luke 3:16). There is careful narrative development to set the stage for prophetic fulfillment: early in the first book John the Baptist promises that Jesus will baptize with the Holy Spirit, in the middle of the story Jesus provides strongly motivational teaching that the disciples should begin prayer for the gift of the Holy Spirit, and at the end of the first book Luke records Jesus' pledge that this promise of the Father is about to be forthcoming. Then, at the beginning of his second book, Jesus synthesizes these previous references and their delicately varied descriptive language,

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<sup>42</sup> The contextual and literary arguments are assessed in favor of ἀναίδεια (Luke 11:8) as persistence in prayer within the exemplary Parable of the Friend at Midnight by Dongsoo Kim, "Lukan Pentecostal Theology of Prayer: Is Persistent Prayer Not Biblical?," *Asian Journal of Pentecostal Studies* 7/2 (2004), 205-17.

<sup>43</sup> Cf. Pesch, "Die Zeit," 53; *Die Apostelgeschichte, Apg 1-12* (EKKNT 5/1; Zürich: Benziger, 1986), 66-67.

<sup>44</sup> George, "La prière," in *Études*, 412.

<sup>45</sup> George T. Montague, *The Holy Spirit: Growth of a Biblical Tradition* (New York: Paulist, 1976), 259-60.

revitalizing readers' anticipations for fulfillment of John's prediction.<sup>46</sup> For Theophilus, reading front to back, armed with some previous instruction as was Apollos, but reading *tabula rasa* with the realization that Luke was attempting to communicate to him the substance of a valued and genuine tradition, this narrative development does indeed set a mood of expectancy.<sup>47</sup>

### **The Characterization of a Soteriological Foreground**

Before looking at the placement of the Joel passage in Peter's opening programmatic speech and considering how Peter and his hearers would comprehend its prophetic contents, it will be appropriate to evaluate Luke's previous depiction of the 120 disciple-believer-witnesses (Luke 24:48) who are portrayed, compatibly so within a Theonic narrative-rhetorical framework of examples and precedents, as praying for (cf. Luke 24:53; Acts 1:14)<sup>48</sup> and receiving the mysterious power (Acts 1:8) Jesus associates with the Father's promised gift of the Holy Spirit. These characters have already taken their place within the thematic personification of a soteriological nexus. It seems unmistakable that Luke fully intends Theophilus to understand that the disciples who received the first occurrence of the promised gift of the Holy Spirit in his second book had already entered into genuine Christian discipleship and commitment to Jesus, i.e., they have entered into that nexus of experiential concepts: repentance, forgiveness, belief, and salvation which Luke associates with experiencing Jesus.<sup>49</sup> Indeed, Luke writes about his

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<sup>46</sup> This basic development noted also by Robert Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation* (2 vols.; Minneapolis: Fortress, 1990), II, 12, *passim*; Brawley, *Text to Text*, 76.

<sup>47</sup> Gaventa, "Towards," 154.

<sup>48</sup> Marie E. Isaacs correctly observes: "It is interesting to note that in the Pentecost story the reception of the Spirit is associated with prayer. It was whilst they were praying that the Spirit filled the room. Cf. Lk 11:13 where, according to Luke, it is πνεῦμα ἅγιον which will be granted in answer to prayer," in her Marie E. Isaacs, *The Concept of Spirit: A Study of Pneuma in Hellenistic Judaism and its Bearing on the New Testament* (HeyM 1; London: University of London Heythrop College, 1976), 88. Similarly, Charles H. Talbert recognizes that "In Acts 1:14 the disciples are praying before the pentecostal gift of the Spirit in Acts 2. Indeed, the evangelist would see this promise of Jesus in Luke 11:13 as the basis for Pentecost," in his *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (New York: Crossroad, 1982), 133.

<sup>49</sup> By experiencing Jesus I mean that these disciples had experienced Jesus christologically and reflectively as the Son of God (cf. John Kilgallen, "The Conception of Jesus [Luke 1:35]," *Bib 78* [1997], 225-46) and that they had experienced Him pneumatologically as a person anointed with the Holy Spirit (Luke 4:4-19) in as much as the Holy Spirit present in Jesus' earthly ministry impacted and influenced His hearers and disciples. Since Luke clearly indicates the Holy Spirit's presence in Jesus' life and ministry, I suggest that Luke would conclude that the disciples had

characters' lives in such a plausible and convincing manner so as to convey this very point with great clarity. A convincing portrayal in this regard would be important for Luke from the standpoint of narrative plausibility, so that Theophilus may be assured that the prophecy of Jesus as a Savior was fulfilled in Jesus' earthly ministry.

So, let's review the main points of this personification (προσωποποιία or ἡθοποιία).<sup>50</sup> The prophetic characterization of Jesus is properly accompanied with appropriate examples of Jesus fulfilling prophecy as God's will is done. Jesus is portrayed in the narrative world as if He is aware of prophecy about Himself and is appropriately implementing the same. It would be rhetorically odd, for example, if Jesus is announced from heaven as a Savior and then is portrayed as either never mentioning this or as never explicitly illustrative of this function with respect to characters' lives. Such a portrayal might seem to lack a basis of credibility (*Glaubwürdigkeitsbeweis*),<sup>51</sup> given that in Luke-Acts it is the fulfillment of prophecy theme that can be recognized as the underlying cause for the events rendered. So, via a prophetic announcement by an angel, Luke presents the earthly Jesus at the outset as being a Savior (Luke 2:11), Paul repeating this description (Acts 13:23). Not only did the earthly Jesus function as a

experienced the Holy Spirit. Also, what I mean by experiencing Jesus in the Lukan narrative includes experience of the Father, as suggested by Luke 15:11-32 and the Father's involvement with those who repent. All of this experiential portrayal of Lukan characters *in his first book* who participate in the soteriological nexus lays a conceptual background for characters in this narrative world to obediently pray for and then receive of the Lukan gift of the Holy Spirit for empowerment in his second book.

<sup>50</sup> Lukan προσωποποιία is again quite harmonious with contemporary narrative-rhetorical standards, with words ("speech in character") and actions appropriate to the characters introduced, cf. Theon, Περὶ προσωποποιίας, *Progym.* 8.1-80; 11.13-18; Patillon, (ed.), *Aelius Théon*, xxxiv-xxxvii; "l'action appropriée au sujet" (105); Kennedy, *Progymnasmata*, 34-36, 89, 126.

As to the use and background of the concept, cf. Walter Bühlmann and Karl Scherer, *Stilfiguren der Bibel* (Biblische Beiträge 10; Freiberg: Schweizerisches Katholisches Bibelwerk, 1973), 70; Gustav Stählin, "Das Bild der Witwe: Ein Beitrag zur Bildersprache der Bibel und zum Phänomen der Personifikation in der Antike," *JbAC* 17 (1974), 5-20 (10f); and *Rhet. ad Her.* 4.53.66, where προσωποποιία (*conformatio*) "consists in representing an absent person as present, or in making a mute thing or one lacking form articulate, and attributing to it a definite form and a language of a certain behavior appropriate to its character." Further similar definition is found in Demetrius, *Eloc.* 5.265-66 (following Περὶ Ἑρμηνείας, W. Rhys Roberts, *Demetrius on Style: The Greek Text of Demetrius De Elocutione* [London: Cambridge University Press, 1902]); Quintilian, *Inst. Or.* 9.2.29-37 (30); 11.1.4; 11.1.47; Josef Martin, *Antike Rhetorik: Technik und Methode* (HandbAW 2.3; Munich: Beck, 1974), 292-93; and Lausberg, *Handbuch*, 411-413.

<sup>51</sup> With Lausberg, *Handbuch*, 230.

Savior (σωτήρ), fulfilling the angel's prophecy, being the salvation (σωτήριον) of God (Luke 2:30; 3:6), but so too, in the narrative present, the heavenly Jesus is also Savior (Acts 5:31). In the narrative world, Jesus would be expected to be aware of the angel's prophecy and to be reasonably portrayed as being engaged in its implementation. Lukan Sondergut includes then a scene where Jesus applies LXX Isa 61:1-2, with Christian overtones of salvific forgiveness, to Himself (Luke 4:16-21), the one scripture quotation in the double-work explicitly declared to be "fulfilled" (πεπλήρωται, 4:21). In fact, while other NT authors normally or frequently assign the time of salvation to the future,<sup>52</sup> Luke normally employs salvific concepts with respect to his characters' lives in the present time.<sup>53</sup> It would indeed be strange if Luke believed that during the ministry of the earthly Jesus no one under His ministry had a genuine soteriological experience. Based on what Luke actually writes, such an aggressive thesis appears rhetorically incomprehensible and egregiously anti-Lukan. On the contrary, Theophilus will easily gain the impression that Luke explains the fruits of repentance (Luke 3:8,10-14), that Jesus does not call the righteous, but sinners, to repent (5:32; cf. 13:3,5; 15:7,10; 17:3f), and that disciples are also to then preach repentance for the forgiveness of sins (24:47).<sup>54</sup> Plausibly, as the first book concludes, the disciples' experience of repentance and forgiveness enable them to preach about the significance of these personal responses and divine initiatives after they themselves receive the Lukan gift of the Spirit in the ensuing narrative.

Theophilus will of course believe that some hearers responded to Jesus' mission of calling sinners to repentance (5:32), being aware of the coming destruction if there is no repentance (13:3, 5; cf. Acts 17:30). The story of Lazarus and the rich man (16:19-31) obviously serves as a call for repentance (16:30), suggesting that hearers who repent could also expect eternal comfort in Abraham's bosom when they died. Jesus' knowledge of joy in heaven when a

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<sup>52</sup> Observed, for example, by Henry J. Cadbury, "Names for Christians in Acts," *BC*, V, 375-92 (383).

<sup>53</sup> As observed by B. H. Throckmorton, "Σώζειν, σωτηρία in Luke-Acts," in E. A. Livingstone (ed.), *Studia Evangelica, VI: Papers presented to the Fourth International Congress on New Testament Studies* (TU 112; Berlin: Akademie-Verlag, 1973), 515-26, noting exceptions like Luke 13:23; 18:26. Throckmorton basically concludes (526) that "in Luke-Acts σωτήρ, σωτηρία, and σωτήριον point, almost exclusively, not to the future, not to the End-time or the consummation, but to historical reality met or received during Jesus life," and "experienced" also in post-ascension Christianity where the heavenly Jesus functions as Savior (Acts 5:31). An exception to this present time usage in the latter case is the future salvation in Acts 16:31, which falls within Luke's consistent syntax of imperative-future middle/passive combinations (see n. 80).

<sup>54</sup> I. Howard Marshall, *Luke: Historian and Theologian* (Exeter: Paternoster, 1970), 193.

sinner repented (15:7, 10) suggests that some of His hearers did repent. When Gentiles at Caesarea were granted repentance unto life (μετάνοια εἰς ζωὴν, Acts 11:18), Theophilus would surely think that such spiritual events took place during the ministry of the earthly Jesus as well. Salvation experience, accompanied by deeds of repentance, comes to Zacchaeus' house "today" (19:9, 10).<sup>55</sup> This Lukan Sondergut specifically illustrates the Son of Man's claim to forgive sins (5:24; cf. 5:32; 12:8) in the face of opposition (7:34)<sup>56</sup> and fulfills the narrative prediction that Jesus is a Savior (2:11). The woman with the ointment is forgiven and told that her faith has saved her (7:36-50),<sup>57</sup> very appropriate and persuasive as far as narrative characterization or personification is concerned given that salvation entails deliverance from sin (1:68, 69, 71, 77), her forgiveness and her faith and her salvation being inseparable.<sup>58</sup> These specific instances of salvation, forgiveness, and faith in the lives of people during the ministry of the earthly Jesus complement in an inverse manner those who have the word taken from their hearts by the devil, erasing potential belief and salvation.<sup>59</sup> Faith in Jesus separates the disciples from the living dead

<sup>55</sup> Fitzmyer, *Gospel According to Luke*, 1225, notes that here "Salvation, the primary Lukan effect of the Christ-event, surfaces on the lips of Jesus." Note the combination of "today" and "salvation" in this scene: Jesus says "Today *salvation* has come to this house" (Lk 19:9) and "today it is necessary for *me* to stay in your house" (19:5), my emphasis bringing in the idea that, for Luke, the earthly Jesus is the *salvation* of God (Luke 2:30; 3:6), with Throckmorton, "Σώζειν," 525. Ceslas Spicq, "σώζω, σωτήρ, σωτηρία, σωτήριος," *Notes de lexicographie néo-testamentaire* (OBO 22/3; Fribourg: Editions Universitaires, 1982), 629-43 (635), also observes the significance of the fact that this Lukan salvation is portrayed as a present reality (*qui est déjà présent*) in the narrative world.

<sup>56</sup> Cf. Hagene, *Zeiten*, 232-36.

<sup>57</sup> A comparative observation on Lukan style is quite apropos here: "If the style is the man, then the man with whom we have to do is for his time and station a gentleman of ability and breadth of interest, whatever his past reading and training may have been. His vocabulary no purist could wholly commend, but no ignorant man could entirely equal it, though he could always understand it. It had the qualification, which is the chief requisite of any vocabulary – it could express what its owner wished to express with ease and accuracy," Henry J. Cadbury, *The Making of Luke Acts* (New York: Macmillan, 1927), 220, 221. *Luke's portrayal of this woman's experience place it squarely within Luke's soteriological nexus of repentance, forgiveness, faith, salvation and Lukan conversion, something Theophilus would readily understand*, cf. also John J. Kilgallen, "Forgiveness of Sins (Luke 7:36-50)," *NovT* 40 (1998), 105-116; Marshall, *Gospel of Luke*, 314. D. A. Neale, *None But The Sinners: Religious Categories in the Gospel of Luke* (JSNTSup 58; Sheffield: Sheffield Academic Press, 1991), 140-47, argues persuasively that she has been restored to God's favor, with forgiveness and repentance dramatically demonstrated as the purpose of Jesus' ministry.

<sup>58</sup> With Throckmorton on the last point, "Σώζειν," 518.

<sup>59</sup> The implication seems obvious that Jesus understood some hearers to be able to experience salvation, Luke adding ἰνα ○⋈ □⋈◆♣◆◆⋈◆♣◆♣⋈ ◆◆□◆◆⋈◆ to the parable of the sower (Luke 8:12c).

who do not respond to Jesus' word (9:60). The joyful response within parables implies a powerful new experience, suggesting forgiveness and salvation (15:4-6, 8-9, 11-32). Those who repent (15:7), like lost and found coins (15:8), set the stage for the younger son who also is lost and found, beginning new life (15:24, 32). The immediate invitation to self-satisfied listeners (15:1) to this latter story is unmistakable,<sup>60</sup> suggesting, via the arrangement of three parables of chapter 15, a pragmatic and coherent rhetorical description of Jesus' soteriological concern for his opponents in the narrative world.<sup>61</sup> The parable of the grand feast (14:15-24) suggests a recognizable experiential outcome in hearers' lives who accept Jesus' invitation, while the rich man's treatment of Lazarus (16:19-31) provides an example of unrepentant behavior based on a rejection of Jesus' message.

Luke understands the kingdom dynamically and forcefully present during the ministry of the earthly Jesus (4:43, connected experientially to 4:18-19; 8:10; 9:2; 10:9, 11; 11:20; 16:16, implying a personal decision to enter; 17:21).<sup>62</sup> These conceptions of the kingdom, which can include salvation, faith, forgiveness and repentance, are narratively suggestive of the spiritual interactivity of God in bringing the kingdom to those responsive to the message.<sup>63</sup> As in Luke's

<sup>60</sup> So, too, Eta Linnemann, *Gleichnisse Jesu: Einführung und Auslegung* (3<sup>rd</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 1964), 84; Louise Schottroff, "Das Gleichnis vom verlorenen Sohn," *ZThK* 68 (1971), 27-52 (42); P. Pokorný, "Lukas 15,11-32 und die lukanischen Soteriologie," in K. Kertelge, T. Holtz, and C. P. März (eds.), *Christus bezeugen. Festschrift für Wolfgang Trilling zum 65. Geburtstag* (Erfurter Theologische Studien 59; Leipzig: St. Benno, 1989), 179-92; idem, *Theologie der lukanischen Schriften* (FRLANT 174; Göttingen: Vandenhoeck & Ruprecht, 1998), 165. Luke 5:32; 15:7 are the same as 15:24, 32. Evidently the major themes in the exemplary parable are sin, repentance, forgiveness, grace, joy, and sonship, experiential states obviously intended to be understood and experienced by hearers in the narrative world in response to their parabolic enunciation by the earthly Jesus.

<sup>61</sup> Michael Wolter, "Lk 15 als Streitgespräch," *EphThLov* 78/1 (2002), 25-56.

<sup>62</sup> That Luke portrays the kingdom as present insofar as the earthly Jesus is concerned is stressed by Michael Wolter, "'Reich Gottes' bei Lukas," *NTS* 41 (1995), 541-63 (449-550, 557, 561-63).

<sup>63</sup> Cf. William P. Atkinson, "The Prior Work of the Spirit in Luke's Proposal," *Australasian Pentecostal Studies* 5-6 (2001), 107-14; Youngmo Cho, "Spirit and Kingdom in Luke-Acts: Proclamation as the Primary Role of the Spirit in Relation to the Kingdom of God in Luke-Acts," *Asian Journal of Pentecostal Studies* 6/2 (2003), 173-97.

description of salvation, his concept of the kingdom also combines a present reality with a future expectation.<sup>64</sup>

In the present Satan's power is broken (13:16 [Lukan Sondergut]; 7:21, 22).<sup>65</sup> A Samaritan leper (17:11-19) is understandably portrayed as “*saved* by his faith (cf. Acts 2:21) ... *this man needed and received salvation beyond his disease*, something the others still lacked.”<sup>66</sup> Names of disciples have been recorded in heaven (10:20b, τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς), the perfect passive suggesting continuance of a completed heavenly action, the entrance into salvation, so that, in context, “We have a particularly solemn image which carries with it the thought of the ancient custom of inscribing a list of citizens (a well known image in Roman civic life). . . . The meaning is that by ὄνομα (name), i.e., as persons of individual worth, those belonging to Jesus are God's possession (*zugehörndes Eigentum*) and therefore citizens of the heavenly πολιτεία (commonwealth).”<sup>67</sup> The recording of names on the heavenly role is cause for present rejoicing (10:20b), similar to the rejoicing over lost sheep, coins, and sons (15:6, 9, 24). Participation in and observation of such personal experience is clearly illustrated within Luke's narrative world. After His resurrection Jesus tells a group of assembled disciples that they will be proclaiming repentance and forgiveness (Luke 24:47), that they are witnesses of these things (ὑμεῖς μάρτυρες τούτων, 24:48). Not only will they bear witness to the teachings, life, death, and resurrection of Jesus, but also to their own experience of

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<sup>64</sup> On this combination re the kingdom, cf. Wolter, “Reich Gottes,” 543; Laurie Guy, “The Interplay of the Present and Future in the Kingdom of God (Luke 19:11-44),” *TynB* 48 (1997), 119-37.

<sup>65</sup> Healing and exorcism signal the presence of the spiritual kingdom. On these activities in the third Gospel, cf. John Christopher Thomas, *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought* (JPTSUP 13; Sheffield: Sheffield Academic Press, 1998), 197-226.

<sup>66</sup> Christoph Stenschke, *Luke's Portrait of Gentiles Prior to Their Coming to Faith* (WUNT 2/108; Tübingen: Mohr Siebeck, 1999), 111 (emphasis and insert his).

<sup>67</sup> Gottlob Schrenk, “ἐγγράφω, Zu Lk 10,20,” *TWNT* I, 769-70 (770), parentheses mine. Luke portrays these persons in a manner that is perfectly consistent with his characterization of other disciple-believers. Alfred Plummer, *The Gospel According to S. Luke* (ICC; 5<sup>th</sup> ed.; Edinburgh: T. & T. Clark, 1922), 280, translates 10:20, as “your names have been written, and remain written, in heaven,” describing these disciples “as citizens possessing the full privileges of the heavenly commonwealth.”

salvation/repentance/forgiveness/faith, which they, along with other Lukan characters, have themselves experienced during Jesus' earthly ministry.<sup>68</sup>

Further, it is unflattering to Luke's intelligence to believe that he would portray Jesus telling the disciples to proclaim repentance/forgiveness if this was something they themselves did not experientially understand. It is clear from this context that repentance for the forgiveness of sins (24:47) has already occurred in the lives of these witnesses (24:48) and that they understand that their soteriological experience is one experience that Jesus wants them to proclaim and be a witness to, another prophecy-fulfilling christocentric experience being yet to come. Overall, then, the deliberate impression given to Theophilus at this juncture, as he reflects backward in time and conjoins the narrative world, is that the obedient characters going to prayer at Acts 1:14 were, from Luke's perspective, Christians, as I have presumed that he is, waiting for the promise of the Father about which Jesus had earlier given instruction (Luke 11:5-13; 24:49; Acts 1:4, 5), believer-disciple-witnesses who have heard the word of God from Jesus and are accordingly seeking the Lukan gift of the Spirit so as to enhance their ability as witnesses.

### **The Contextualization of Joel's Prophecy Within Peter's Speech**

Having established the Lukan characterization of the first disciple-believer-witnesses seeking prayerfully to receive the gift of the Holy Spirit, thereby experiencing one of the phenomenological contents of Joel's prophecy to be advanced by the Lukan Peter, I now turn to the event itself. When the promise of the Father is first poured out, there is a rushing wind and tongues of fire. Luke does not provide any editorial comment as to any understanding he might have had as to what these first accompanying effects might represent, perhaps because he is more interested in the pastoral dimension, given that he directs his narrative focus on the experiential concept of being filled with the Spirit,<sup>69</sup> which undoubtedly connects to the empowerment-for-missions motif. Nevertheless, perhaps the best and most straightforward clues, if extant, to what he may have thought about the fire and the wind might be found in his own text, but he leaves us

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<sup>68</sup> Following their reception of the gift of the Holy Spirit, they will witness more powerfully to the significance of the supportive events and words in the life of the earthly Jesus (Luke 24:48) via their personal faith in the heavenly Jesus. Hermann Strathmann, "μόρτυς, κτλ. im NT," *TWNT* IV, 492-511, is correct to notice (496) that it is the direct Christian experience (*unmittelbaren Erleben*) of these disciples which will motivate them to proclaim salvation/repentance/forgiveness/faith (Acts 2:21; 4:12, e.g.).

<sup>69</sup> Cf. James B. Shelton, "'Filled with the Holy Spirit' and 'Full of the Holy Spirit,' Lukan Redactional Phrases," in Paul Elbert (ed.), *Faces of Renewal: Studies in honor of Stanley M. Horton* (Peabody: Hendrickson, 1988), 81-107.

to speculate. The fulfillment of prophecy theme may be helpful. Luke 3:16 predicts that Jesus will baptize with the Holy Spirit and fire, metaphorical fire in view (3:17). Tongues as of fire resting on inspired xenolalic or glossolalic<sup>70</sup> speakers in the shape like a human tongue (Acts 2:3) suggests that this fire is related first and foremost to the inspired speech of those being baptized (γλῶσσαί ὡσεὶ πυρός, cp. λαλεῖν ἑτέραις γλώσσαις and ἡμετέραις γλώσσαις, 2:3, 4, 11). The increased power (1:8) for witness of disciple-believers so baptized will have a fiery component which could recall “I will make my ministers as a flame of fire” (LXX Ps 103:4). As to the rushing wind (2:2), this clothing with power comes from “on high” (Lk 24:49) according to the risen Jesus. This Jesus has now ascended into the atmosphere (Acts 1:9-11). What better signal could be provided than an abnormal movement of the atmosphere to indicate that the heavenly Jesus was now fulfilling the prophecy of the earthly Jesus? In any case, apart from the significantly narrated interior effects of this baptism/gift of the Holy Spirit reception (perhaps described in concert with an experiential consensus at the time of Luke’s composition as tangible “Spirit-filling”), the external prophetic effects may be described as xenolalia, a variation of glossolalia.<sup>71</sup> I agree with Talbert that “tongues of men and angels” (1 Cor 13:1) may refer first to xenolalia and then to glossolalia, and that a sharp distinction between what Luke describes in Acts 2:4 and what he portrays in other events of the gift of the Holy Spirit (like Acts 10:46; 19:6) cannot be drawn. They are as two sides of the same coin.<sup>72</sup> And, they fulfill, as Peter himself takes note of, one of the components of Joel’s prophecy, that of inspired prophetic speech.

The speech exhibits discernible argumentative categories or stages set out in response to two short information-seeking questions, a feature of Lukan style.<sup>73</sup> These stages are very

<sup>70</sup> Re the possible inclusion of glossolalia at Acts 2:4, cf. C. G. Williams, “Speaking in Tongues,” in David Martin and Peter Mullen (eds.), *Strange Gifts? A Guide to Charismatic Renewal* (Oxford: Basil Blackwell, 1984), 72-83 (79). For Luke, glossolalia can at times be xenoglossy, cf. Janet Evert Powers, “Missionary Tongues?,” *JPT* 17 (2000), 39-55; Gerald Hovenden, *Speaking in Tongues: The New Testament Evidence in Context* (JPTSup 22; London/New York: Sheffield Academic Press, 2002), 103-104.

<sup>71</sup> Perhaps similar, in respect to the external result of hearing, with cases of people today who testify of hearing their own language being spoken by persons ministering the interpersonal spiritual gift of tongues, cf. Charles H. Talbert, *A Literary and Theological Commentary on the Acts of the Apostles* (New York: Crossroad, 1997), 43.

<sup>72</sup> With Talbert, *Literary and Theological Commentary*, 43.

<sup>73</sup> Cf. Paul Elbert, “An Observation on Luke’s Composition and Narrative Style of Questions” *CBQ* 66/1 (2004), 98-109 (104-105).

compatible with the rhetorical patterns of argumentation found in Cicero's *ratiocinato* (*De Inv.* 1.34.57-41.77) and in the complete argument of the *Ad Herrenium* (2.18.27-29.46). This may be briefly illustrated in the following analysis. A question, "What does this mean?" (Acts 2:12b), serves to introduce what is to be argued, Acts 2:14b-16, concluding with "This (phenomenon) is what was spoken by Joel" (the thesis, *propositio*). Then, 2:17-21, the reconfigured Joel text to suit the occasion is set forth (the reason, *ratio*). This is followed, 2:22-33, by a progymnastic argument from example (ἐκ παραδείματος) or, as *Ad. Her.* 4.49.62 states it, an argument from example (*exemplum*) which is "the citing of something done or said in the past, along with the definite naming of the doer." This stage is a proof of reason (*rationis confirmatio*), confirming that the heavenly Jesus is indeed responsible for this example of inspired prophetic speech by men, women, sons, and daughters which can now be seen and heard (2:33), promised during the earthly ministry of Jesus to His disciples. Then we have in 2:34-36 an embellishment (*exornatio*) "to enrich the argument after the proof has been established" (*Ad Her.* 2.18.28). Another question, "What shall we do?" (2:37b), prepares the way for the conclusion, the rhetorical nature of which I will discuss below. This concluding response (the resume [*complexio*]) gathers the experientially relevant highlights of the argumentative stages together for the questioners, appropriately recollecting from the first stage the "This is what"<sup>74</sup> and culminating the final stage with a conditional clause promising "you will receive the gift of the Holy Spirit."<sup>75</sup>

Now, if Luke wanted to make sure that his readers would understand how Peter knew, specifically, to go right to Joel in order to support and explain what had occurred, and how Peter would know to prophetically predict what should now be expected to continue to occur as prophetic fulfillment during the ministry of the heavenly Jesus, he has taken care of this concern

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<sup>74</sup> Chaim Perelman and Lucie Olbrechts-Tyteca, *The New Rhetoric: A Treatise on Argumentation* (J. Wilkerson and P. Weaver, trs.; Notre Dame: University of Notre Dame Press, 1969), 65, observe that "When a speaker selects and puts forward the premises that are to serve as foundation for his argument, he relies on his hearers' adherence to the propositions from which he will start."

<sup>75</sup> Peter's argumentative stages are closely knit (with C. F. Evans, "'Speeches' in Acts," in Albert Descamps and André de Halleux [eds.], *Mélanges Bibliques en hommage au Bédard Rigaux* [Gembloux: Duculot, 1970], 287-302 [296]; George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* [Chapel Hill/London: University of North Carolina Press, 1984], 116-18 [117]), building upon the reconfigured Joel prophecy, amplifying various Scriptures in order to confirm that the resurrection should inevitably lead to the phenomenon that is presently being observed and contemplated, the "This is what" that is placed first in the argument. The final question (2:37b) then prompts a vivid answer, a concluding answer contiguous with the event motivating the beginning of the speech, an answer appropriate to the speaker's own experience.

at Luke 24:27, 44. By including specific instruction from the risen Christ on prophetic fulfillment, he shows Theophilus how Peter began to understand Jesus' prophecy-fulfilling role (δεῖ πληρωθῆναι).<sup>76</sup> The Christian editing<sup>77</sup> of the LXX text produces the following version (with the important improvements by the Lukan Peter, Acts 2:17-21, in italics): (v. 17) *In the last days, God says, I will pour out my Spirit upon all people, your sons and daughters will prophesy, your young men will see visions, and your old men will dream dreams.* (v. 18) *Indeed, on my servants, both men and women, in those days I will pour out my Spirit, and they will prophesy.* (v. 19) *I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.* (v. 20) *The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.* (v. 21) *And everyone who calls on the name of the Lord will be saved.*<sup>78</sup>

Peter attributes v. 18, inspired prophetic speech, phenomena that is seen and heard, to the heavenly Jesus, who having received this ministry from the Father has poured forth the promise (ἐπαγγελία) of the Holy Spirit (Acts 2:33). Based upon Luke's previous soteriological

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<sup>76</sup> One senses the implication that the disciple-believer-witnesses at the close of Luke's first book, and at the commencement of the second, were actively engaged in understanding the ministry of the earthly and heavenly Jesus in the light of scripture. Peter's previous instruction by Jesus, who gave "exegesis classes" (so James A. Sanders, *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* [Minneapolis: Fortress, 1993], 18), could account in this connected story for Peter's immediate recognition and application, in a narrative-rhetorical world where appropriate "speech-in-character" is valued, of the Joel text. Coherent with this narrative implication is its potential bearing on Theophilus' assurance of previous instruction in this matter. To reasonably conclude that Peter's application of the Joel text to a phenomenon directed from heaven had its origin with Jesus Himself, as suggested by the contextual train of thought (Luke 24: 27, 44-47, 49), could be helpful in bolstering confidence in the reliability of Jesus tradition. Given that the appeal to the opening of minds regarding ancient texts is immediately followed by a quotation from the earthly/resurrected Jesus treating the instrumentality (v. 49) of the narratively forthcoming heavenly Jesus in the ministry of the gift of the Holy Spirit (noting the foregrounding of a *Schlüsselwort* [ἐπαγγελία] to be employed in Peter's speech and harkening back to previous teaching on the subject [11:5-13]), a reader could easily conclude that one of the texts being expounded must be relevant to such a forthcoming function of the heavenly Jesus.

<sup>77</sup> G. D. Kilpatrick, "Some Quotations in Acts," in Kremer (ed.), *Les Actes*, 81-97 (81-83), notes the variations in Acts 2:16-21 from the LXX, which do not depend on an independent reference to the Hebrew, but appear to be alterations to the LXX "to suit the interests and the purposes of the man making the quotation."

<sup>78</sup> For discussion of the improvements from the LXX deemed appropriate to the occasion, cf. Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (JPTSup 6; Sheffield: Sheffield Academic Press, 1994), 179-86; Gert J. Steyn, *Septuagint Quotations in the Context of the Petrine and Pauline Speeches of the Acta Apostolorum* (CBET 12; Kampen: Kok Pharos, 1995), 77-89, 91-100; and Larry R. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic* (JPTSup 8; Sheffield: Sheffield Academic Press, 1995), 48-52.

characterization of Peter and his fellow disciple-believer-witnesses which we have reviewed, Peter cannot be applying v. 21, calling for salvation, to himself, rather that will apply to Peter's hearers (who are urged to repent). We should understand Luke in his narrative-rhetorical context where the narrative quality of "speech-in character" (προσωποποιία), was a highly valued literary convention which Luke and a Roman-educated Theophilus may have internalized.<sup>79</sup> By this phrase Theon, for example, means attributing suitable words to an actual person; this personification must set forth in a non-controversial manner words which are suitable to the character, to the subject, and to the occasion.<sup>80</sup> Accordingly, this literary strategy requires that Peter must speak according to his own experience and point of view, from the perspective of previous narration which characterizes Peter.<sup>81</sup> Not to do this would violate the very essence of how a narrative is to be composed, with plausibility and consistency.<sup>82</sup> Luke is very Theonic and transparent, as he should be in his rhetorical culture, in that Peter can easily be understood in his narrative context as applying vv. 17a-c and 18 to himself and his fellow prophetic speakers who are men and women ("sons and daughters will prophecy").

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<sup>79</sup> It may be appropriate to note that ancient conceptions of rhetorical categories, like "speech-in-character," which would affect the perceived plausibility of speeches, have a distinct advantage in their potential assistance to the reading process over modern conceptions, given that *they are not indebted to the Enlightenment view of rationality* (with Sharon Crowley, *The Methodical Memory: Invention in Current-Traditional Rhetoric* [Carbondale: Southern Illinois University Press, 1990], 1-14). Neither are ancient conceptions indebted to reading speeches through the lenses of fixed humanistic or speculative philosophical presuppositions, which may exert influence against a contiguous contextual interpretation of Peter's speech in Acts 2. Instead, the ancient literary critics and narrative practitioners of "speech-in-character" evaluated speeches in historiography based on their *perceived plausibility*.

<sup>80</sup> As to the Theonic and other similar rhetorical understandings of προσωποποιία in the tradition contemporary with Luke's project, see n. 47.

<sup>81</sup> Gérard Genette, *Narrative Discourse: An Essay in Method* (Jane E. Lewin, tr.; Ithaca, NY: Cornell University Press, 1983), 186, while not referring to Theon's narrative exercise on "speech-in-character," refines Theon's exercise a bit by explicitly calling attention to the point of view of the speaker, something Theon does implicitly. Harmonious with Theon, Genette holds that *the speaker's point of view as determined from the narrative must not be compromised*. A competent narrator is well aware of this and must compose so that his readers will easily grasp the point of view of the speaker. Theon notes that his exercise is particularly useful to characters' emotions (*Progym.*, 8.75-80), modestly suggesting that students who may wish to handle "speech-in-character" at a more advanced stage can nevertheless make use of the starting points he offers.

<sup>82</sup> Theon, *Progym.*, 5.187-91.

When hearers ask, “What should we do?,” Peter responds from his own experience, “Repent, be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit, for the promise (ἐπαγγελία) is for you and your children, and for all who are afar off, as many as the Lord our God shall call to Himself” (Acts 2:38-39). Luke can here be easily understood as paying attention to one of the three desirable Theonic qualities or virtues of narrative, that of clarity.<sup>83</sup> Avoiding the punctuation of current editions of the GNT, which is not especially sensitive to the context and to narrative-rhetorical “speech-in-character,” verse 38a, b, and c flows contiguously into the thought of verse 39. The promise there resonates clearly with the immediately contiguous thought about a future passive reception of the gift of the Holy Spirit, obviously describing the same phenomenon. The promise there (v. 39) resonates with the description of the heavenly Jesus (2:33), with a foregrounded narrative prediction (Luke 24:49), which in turn picks up the earlier teaching of the main character on the same subject and connects to an introductory prophecy by a significant character concerning this same heavenly action, action wedded to the same  $\text{Ἰησοῦς Χριστός}$  at 24:49; Acts 1:4; 2:33, and 39.

Ἐπαγγελία is the Lukan *Stichwort* employed in his fulfillment of prophecy theme with regard to the gift of the Holy Spirit. We see it in what appears to be a persuasive narrative display. The coupling of the *Stichwort* is easily understood, in a Homerically flowing thought-line, as a credible and plausible implementation of the earlier prophecy of John the Baptist about what Jesus will do. Even though this foregrounding prophecy is some distance away from the heavenly action here, narrative-rhetorical technique demands its connection by remembrance, reading back to front if need be, so as to see the beginning of the sequence which leads to heavenly action beyond narrative time. In the information provided by Jesus after the resurrection and prior to the ascension, the *Stichwort* there may be easily understood as foregrounding a visible coupling to a main element of Peter’s Christianized version of Joel’s prophecy, which in turn invokes the progymnastic assumption that a speaker should represent the contiguous and vivid realism of the narrative world of which he/she is a part.<sup>84</sup> And, further enhancing the function of the *Stichwort* in bringing reader’s attention to the contiguous narrative

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<sup>83</sup> Theon, *Progym.*, 5.39-51. Clarity is achieved by the proper style of composition, by a style of articulation that is clear to a reader (*Progym.* 5.57-58, 86).

<sup>84</sup> As the reader’s eye follows the *Stichwort*, which serves as a narrative guide within the scheme of prophetic fulfillment, the invocation of an orderly connectedness takes on and enhances a progymnastic sense in that Luke, probably not unlike a number of other educated writers of his day, may have cut his teeth on the *Progymnasmata*, as Parsons, “Luke and the *Progymnasmata*” (n. 15), Penner, “Civilizing Discourse” (n. 15), and Elbert, “Observation” (n. 67) have recently suggested.

sequencing from Luke 3:16, to an exemplary fulfillment at Acts 2:4, to the projection beyond narrative time at 2:39, is a deft employment of gift-language at Luke 11:13 and Acts 2:38c.

The Lukan Peter, I would say as obviously expected in good narrative-rhetorical personification, communicates to his hearers out of his own experiential context.<sup>85</sup> Under the teaching of Jesus, he has prayed for the gift of the Holy Spirit, taking his place in the narrative world of disciple-believers in Luke's first book. At the end of the first book disciple-believer-witnesses are again portrayed as praying, waiting for the promised gift of the Holy Spirit. Further, from the narrated soteriological experience of Lukan characters in the first book, some of whom are picked up at the beginning of the second book, it is clear that the gift of the Holy Spirit is not tied to baptism, a fact the rest of the text makes clear, if any clarification is needed.<sup>86</sup> Calvin captures the intent of the speech when he comments on Acts 2:38c, 39, that "He (Peter) promises them (his hearers) the gift of the Spirit of which they saw an example in the diversity of tongues."<sup>87</sup> Calvin's understanding is contextually sensitive, according well with contemporary guidance that "Exegesis seeks for an interpretation of a passage which will account satisfactorily for all features of that passage, both on its own and in its context."<sup>88</sup> Why should Peter expect his

<sup>85</sup> I have suggested that perhaps Luke renders the interior experience of these characters, who externally manifest inspired prophetic-type speech, with Spirit-filled terminology, because such terminology had become understandable due to similar experience, not because of purely literary motives. Peter's inner sphere of experience would expectedly be connected to his ensuing speech about the promised gift of the Holy Spirit (2:38c, 39), that is, connected to what he would be expected to say about that topic based upon what has just happened to him, as Theonic personification requires, cf. too, Klaus Berger, *Identity and Experience in the New Testament* (C. Münchow, tr.; Minneapolis: Fortress, 2003), 71.

<sup>86</sup> Cf. Pesch, "Taufe und Geistempfang in der Apostelgeschichte," in his *Apostelgeschichte*, I, 281-85. Obviously the gift of the Holy Spirit is not tied to water baptism or the imposition of hands. However, Pesch underplays the strong previous context of prayer in the narrative life of the speaker relative to the gift of the Holy Spirit. This cannot be underestimated, as this didactic (Luke 11:5-13) and imperative (Luke 24:49, 53; Acts 1:4, 14) context originated with the Lord Himself (cf. n. XX, kurios note).

<sup>87</sup> John Calvin, *The Acts of the Apostles* (John W. Fraser and W. J. G. McDonald, trs.; 2 vols.; Grand Rapids: Eerdmans, 1965), I, 81.

<sup>88</sup> So, I. H. Marshall, "Introduction," in I. Howard Marshall (ed.), *New Testament Interpretation: Essays on Principles and Methods* (Exeter: Paternoster, 1977), 11-18 (15). Arguably also, such a "speech-in-character" reading of the speaker's argumentative and experiential intent at 2:38c, 39 suggested in the narrative-rhetorical perspective advocated here accords well with the dispassionate interpretive guidance of Adele Berlin, that the text and its integral parts "make sense," cf. her "A Search for a New Biblical Hermeneutic: Preliminary Observations," in J. S. Cooper and J. Schwartz (eds.), *The Study of the Ancient Near East in the Twenty-First Century:*

hearers to receive a different gift of the Holy Spirit, with a different phenomenological intimacy and interiority, than he with the 120 have just received? Is that a plausible perception? Exploration of this narrative world and the rhetorically sensitive personification of characters within it must take these questions seriously, for I find it difficult to detect any such expectation that is consistent with the train of argumentation within the speech.<sup>89</sup> In his personification of Peter, Luke leaves no noticeable clues that such an expectation exists. The narrative descriptions of fire and wind are not a part of the inspired prophetic speech cited by Joel which is exemplified by the preceding glossolalia and hence are not, in the speaker's view of prophetic fulfillment, part of the promised gift of the Holy Spirit at 2:38c, 39. Yet the compositional culmination of the speech, wherein Peter's answer to his hearers' question, "What shall we do?" (2:37b), serves to provide contextually connected teaching based on Peter's experience.

Actually, paying a bit more attention to the speaker's previous context, and reading back to front, suggests that the Lukan gift of the Holy Spirit at 2:38c, 39 would involve prayer, on the part of those entering the soteriological nexus of repentance/forgiveness/faith/salvation, for the promised gift described by Jesus as empowering and by Luke as interior Spirit-filling. The contextual emphasis is not on speaking with the tongue but waiting and prayer for Spirit-filling and empowerment, exemplified by inspired prophetic speech initiated in heaven by a sovereign Lord (2:33). Marguerat is right to observe that "The giving of the Spirit remains God's doing. One can only wait for it and pray that this grace be given."<sup>90</sup> Further, the imperative-future middle/passive combination, as employed here, is, interestingly, a consistent feature of Lukan style, and when employed clearly connotes, for him, two verbal ideas that are temporally non-simultaneous. This syntactical combination occurs in conditional sentences, as here with an imperative in the protasis; if the addressees obey the verbal idea framed by the imperative, they

*The William Foxwell Albright Centennial Conference* (Winona Lake: Eisenbrauns, 1996), 195-207.

<sup>89</sup> Including the quite germane observations of Crowley (n. 73) and Genette (n. 75), *that the speaker's point of view must neither be compromised or made subservient to Enlightenment rationalism*, I would additionally have to assess such an expectation as being unharmonious with the narrative-rhetorical spirit of the *Progymnasmata*. This speaker's hearers could reasonably understand that Peter's own expectations would be shared with them. This seems the most plausible extension of his argument and most suitable for the occasion in responding to questions about a heaven-sent phenomenon to believer-disciples.

<sup>90</sup> Daniel Marguerat, *The First Christian Historian: Writing the Acts of the Apostles* (K. McKinney, G. J. Laughery and R. Bauckham, trs.; SNTSMS 121: Cambridge: Cambridge University Press, 2002), 127.

will, at some indefinite and unspecified future time, be acted upon. When Luke wants to portray two concurrent verbal actions, one of them being an imperative, he reserves, in a very high percentage of cases, the present participle/main verb combination for such two temporally simultaneous verbal ideas.<sup>91</sup> Luke's consistent imperative-future middle/passive combination syntax is well suited here to the speaker, his subject, and the expectations of his addressees in the narrative world of this scene.

Readers at this juncture may be appreciative of Lukan speech-in-character and of his previously well-grounded narrative of prophetic staging or foregrounding in Homeric/Vergilian style as well as in the style of the Samuel-Kings (and Genesis) narratives. They will understand that Peter's hearers who repent may also participate, like Peter himself has repented, and in an ensuing fulfillment of Joel's prophecy, v. 21, enter into salvation. And then they may be assured that the rest of the prophecy, vv. 17b and 18, applies to them as well in their own future course, as it has just been previously applied to Peter and his colleagues, as they give heed to prayer and the emerging teaching of the Jerusalem/Petrine tradition (Acts 2:42). As the gift of the Holy Spirit was poured out upon Peter, so it is promised to them and to all who are repentant and who are "afar off," even at "the ends of the earth," beyond narrative time.<sup>92</sup>

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<sup>91</sup> Paul Elbert, "The Syntax of Imperative-Future and Imperative-Participle Combinations in Luke-Acts and Possible Narrative Implications," paper read at the Society of Biblical Literature International Meeting, Pontifical Gregorian University, Rome, 8-12 July, 2001.

<sup>92</sup> *Contra*, for example, William Neil, *The Acts of the Apostles* (NCB; London: Marshall, Morgan & Scott, 1973), 79, who, impervious to all the previously developed levels of context in the narrative world, simply claims, without even an argument or a consideration, that the gift of the Holy Spirit at 2:38c, 39 is "the promise, i.e. salvation, referred to in v. 21."

It goes without saying that Neil's claim displays no cognizance of Luke's theme of prophetic fulfillment, seeming remarkably incurious of context. *Neil's claim is clearly questionable and now appears, on my argument, not entirely reasonable, if not just plainly wrong.* It appears in violation of Luke's sequential ordering of prophetic events and their implementation in his first book, and it is disconnected from portrayals that are ostensibly related to the same prophetic fulfillment in his second book, aside from being at loggerheads with the art of personification. Its narrative incoherence appears substantial, yet it is often repeated as if was an assured result of scholarship.

It may be observed as well that aggressive scenarios have been foisted upon Luke in order to sustain this traditionally venerated claim, stating that all the clear and vivid soteriologically connected portrayal of characters in Luke's first book with respect to faith, forgiveness, repentance, and salvation, is supposedly intended so that readers should see nothing more than either non-existent or disingenuously vanishing soteriological experience in character's lives. But such a narrative-rhetorically unattuned hermeneutical style is unlikely to be either comprehensible or convincing. Moreover, such a counter-intuitive tact suffers as well from unexamined rationalist presuppositions that arise directly and explicitly from the artificial and anti-authorial epochal periodizations that have uncritically, yet traditionally, been imposed by some upon Luke's text, periodizations which, for example, transform the second installment of

Having noted Luke's fulfillment of prophecy theme and the deployment of Joel's prophecy to account for a fulfillment of it in characters' lives and its potential application to ensuing characters' lives and given Luke's arguable affinity for the narrative-rhetorical conventions of his day, it is heuristic to also observe that Luke now proceeds not only to provide examples and precedents of his two main thematic experiential nexuses, the soteriological one and the gift of the Holy Spirit one, as expected, but also of other components of Joel's prophecy

Luke's prophetic historiography into paleoreformed paradigms like the "acts of thirteen male witnesses." Such concept-confining and character-confining mischaracterization is prone to other blanket assertions as well, wherein Joel is transformed into Ezekiel or Jeremiah and Joel's words in the mouth of the Lukan Peter are reduced to "the message of salvation," resulting in a willful misreading, and wherein the non-rational components of Joel's prophecy are either naturalistically reinvented or their thematic narrative prominence is marginalized altogether.

However, the argument advanced as reasonable in this present study, is that Luke did not at all intend to be understood in his first book as at all suggesting that the gift of the Holy Spirit serves to initiate an entrance into salvation. Such an argument might be extended in a coherent *Pfingstgeschichte* into the second book so as to include other occasions that Luke has selected, but that is beyond the present scope. We may, however, take note in passing of a few items in support of the position developed here that the gift of the Holy Spirit is portrayed as being received by disciple-believers. For instance, Eduard Schweizer, "πνεῦμα, πνευματικός, κτλ., Lukas und Apostelgeschichte" *TWNT* VI, 401-13 (409, 410), concludes that "the outpouring of the Spirit can be repeated whenever men come to faith" whereas "salvation ... is never ascribed to the Spirit. According to Acts 2:38 the Spirit is imparted to those who are already converted and baptised. Obedience also must precede Spirit-reception (of the promised gift of the Holy Spirit, 2:38c, 39) according to 5:32"(parenthesis mine).

Kirsopp Lake, "The Holy Spirit," *BC*, V, 96-111 (108-109), re the Samaritan episode, finds that the Lukan gift of the Holy Spirit "was neither the cause nor the necessary result of salvation," a conclusion quite substantially confirmed by the exegesis of E. A. Russell, "'They believed Philip preaching' (Acts 8.12)," *Irish Biblical Studies* 1 (1979), 169-76.

And as to the twelve Ephesian disciple-believers (Acts 19:1b, 2a), an array of scholarship (A. Ehrhardt, C. Hemer, K. Lake and H. Cadbury, P. Stuhlmacher, M. Wolter, and T. Zahn, for example) rightly concludes that both Luke *and* his character, Paul, understand these addressees of Paul's question (Acts 19:2a) to be Christians, cf. a narratively-based stylistic appraisal which is supportive of this conclusion (Elbert, "Observation," 106-108). These addressees take their narrative place as exemplifying Christians who, in light of further information befitting the Jerusalem/Petrine tradition, are baptized in the Holy Spirit by the heavenly Jesus, being illustrative of a progymnastic strategy of narrative cohesion via Luke 3:16; Acts 1:5; 11:16; 19:1-7 (with, on that topical connectedness, Eduard Schweizer, *Das Evangelium nach Lukas* [NTD 3; 18<sup>th</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 1982], 48, 49). The present study suggests that the quite narratively realistic, perhaps even rhetorically expected, and prophetically supportive implementation found in Luke 11:5-13; 24:49 should also be included within this sequence illustrating prophecy and fulfillment.

An overall contiguous narrative picture arising from this double-work would resonate with Theophilus' experience as a disciple-believer: praying disciples, like him, were not saved via the Lukan gift of the Holy Spirit, instead they should be praying for it in obedience to Jesus' teaching on prayer, since it was a gift that Luke ostensibly believed to be designed for other important purposes, mysterious interior purposes which, according to this narrative, the earthly Jesus had, and now the heavenly Jesus continues to have, in mind.

in disciple-believer-witnesses' ensuing lives, as if to illustrate anew the importance of also realizing the importance of this particular ongoing fulfillment.

This realization can be briefly argued as follows. Luke continues portrayals of the soteriological nexus with scenes, for instance, of the Ethiopian eunuch, Sergius Paulus, Lydia, the Philippian jailer, and Crispus. These can be understood both as fulfillment of v. 21 of the Lukan Peter's programmatic reference to Joel's prophecy and as fulfilling the prophetic announcement from heaven that Jesus is a Savior (Luke 2:11). Luke continues portrayals of examples and precedents of disciple-believers receiving the gift of the Holy Spirit, as if reinforcing the exemplary nature of the first instance, with scenes of Samaritan believers and Ananias ministering the gift of the Spirit to Paul in Damascus, both scenes illustrating the pervasive nature of genuine Jerusalem tradition and practice. Another scene of Roman God-fearers and a cogent scene of Ephesian believer-disciples who, like Apollos before them, have not yet connected with the authentic Jerusalem/Petrine tradition in which Paul stands insofar as the Lukan gift of the Holy Spirit is concerned.<sup>93</sup> All of these portrayals can be understood as fulfilling Luke 3:16 and vv. 17 and 18 of Joel's prophecy. So the twin main foci of Joel's prophecy that Luke decides are being fulfilled by the will of God in the past, the present, and equally into the future, advance both *Heilsgeschichte* and *Pfingstgeschichte*.

With respect to *Pfingstgeschichte*, the projection of the promise of the gift of the Holy Spirit to repentant disciple-believers beyond narrative time at 2:28c, 39 may also be understood as being well represented according to the narrative-rhetorical goal of ἐνάργεια, which is to create a persuasively life-like description with words so as to stimulate the reader's visual imaging and comprehension.<sup>94</sup> The term refers to a vivid description that puts things before our

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<sup>93</sup> The Lukan Paul and the Paul of the letters are both, in my judgement, participants in the linguistic heritage of experiential description with respect to Luke's two main foci, the soteriological nexus and the Spirit-reception nexus. As to Paul's continuity with Jerusalem/Petrine tradition, cf. Philippe H. Menoud, "Jésus et ses témoins," *EgT* 23 (1960), 7-20; P. Fannon, "The Influence of Traditions on St. Paul," in F. L. Cross, ed., *Studia Evangelica, IV: Papers Presented to the Third International Congress on New Testament Studies* (TU 102; Berlin: Akademie, 1968), 292-307. As to Paul's transmission of that earlier tradition which he accepts, cf. Paul-Gerhard Müller, *Der Traditionsprozess im Neuen Testament: Kommunikationsanalytische Studien zur Versprachlichung des Jesusphänomens* (Freiburg/Basil/Wien: Herder, 1982), 204-24; E. Earle Ellis, *The Making of the New Testament Documents* (2<sup>nd</sup> ed.; Leiden: Brill, 2002), 248-51, 256-60.

<sup>94</sup> On the background for this concept, that of a vivid representation used to create a mental picture consistent with the circumstances, cf. Richard Volkmann, *Die Rhetorik der Griechen und Römer* (Leipzig: Teubner, 1885), 158, 276, 442, 447, 452; Heinrich Lausberg, *Elemente der Literarischen Rhetorik* (Munich: Hübner, 1963), 119; Martin, *Antike Rhetorik*, 288-89.

eyes. In this way, the verbal and cognitive ability of an accomplished narrator approximates that of a successful visual artist. Both give form to an unseen and as yet unexperienced object. The former uses the medium of scenes painted in words, the latter paint, clay, stone, or metal. Thus the reader, induced to employ his or her mind's eye, is transformed into a spectator. Such a participatory response between the narrator and the spectator results from a strategy of verbal and visual persuasion, and is an achievement of communication. Demetrius thinks of ἑνώργεια in a Homeric manner as being visible and arising from an exact narration, overlooking no detail and cutting out nothing, when all the accompanying circumstances are mentioned and nothing is omitted, the entire description being vivid owing to the fact that no detail which would usually occur and then occurred is deleted.<sup>95</sup> When hearers are provoked to ask, "What should we do?," Peter brings the thrust of his experiential and textually-based argument to a dramatic conclusion with details, repetition, and words expressing actuality.

In Luke's narrative one may see then, I suggest, a strategy broadly applied with respect to clarifying prophetic fulfillment of the gift of the Holy Spirit within Joel's prophecy. The prophecy is introduced by a highly regarded character, it is then implemented by the main character who, being the subject of the prophecy, would be expected to act accordingly, its progress is moved ahead by teaching and guidance and further description about it by the main character, a prominent *Stichwort* and coupled gift-language are employed for clarity, a fulfillment is portrayed, and a speech-in-character extends the prophetic fulfillment to the reader. All of this

On the narrative-rhetorical side, cf. Theon, *Progym.*, 7.53-55; 119, 31-33 (Patillon). In both narrative and oratory, the characteristics of ἑνώργεια are a desire for clearness, vividness, or "transparency," cf. A. J. Woodman, *Rhetoric in Classical Historiography: Four Studies* (London: Croom Helm, 1988), 25-28. In Rome, the concept is illustrated by Demetrius, *Eloc.* 4.209-20, and by Quintilian, *Inst. Or.* 6.2.26-33; 8.3.61-71, 88-89; 9.2.40-44, where we are warned that mere narration is not enough for the orator to achieve a positive result. Dionysius of Halicarnassus applauds ἑνώργεια as rendering a character's likely actions and feelings (Lys. 7; *Thuc.* 15), and Plutarch (*Mor.* 346f-347c) thinks the best historian renders vivid impressions of emotions and characters like a narrative painting. Cicero's legacy of this descriptive mode (cf. Gert Avenarius, *Lukians Schrift zu Geschichtschreibung* [Meisenheim: Hain, 1957], 130-140) was widely known to the Romans as illumination and actuality, being able to exhibit the actual scene so that insight would be no less actively stirred than if hearers (or readers) were present at the actual occurrence.

<sup>95</sup> Demetrius, *Eloc.* 4.209, 210. None of the expected details, expected to be present in order to be persuasive, are omitted in the entire description: Luke 3:16; 11:5-13 with the *Zeitpunkt* of v. 13; 24:44-49; Acts 1:4-8; 2:4, 17, 18, 33, culminating, transparently, in Acts 2:38c, 39 so as to present a reader with a vivid picture of Peter projecting the gift of the Holy Spirit, in all its mysterious phenomenological description (power, glossolalia, interior filling), beyond narrative time directly to him or her as a fulfillment of prophecy.

foregrounding is complemented by some further examples and precedents of fulfillment in the narrative world as also is expected in a Theonic style. A previously instructed reader, like Theophilus, is thereby motivated to enter these scenes of the narrative world and to participate with his own prayer for the gift of the Holy Spirit, if that is an element of his Christian experience that requires further orderly clarification.<sup>96</sup>

But what of other characterization, beyond the examples and precedents illustrating the twin major foci? The gender inclusive prediction of inspired prophetic speech (vv. 17 and 18) is fulfilled, for instance, with Philip's daughters who were prophetesses (Acts 21:8, 9). The fact that Luke does not record their prophetic speech, as he does for some other characters, does not mean that he did not know about it or that it did not occur when he visited Philip's home with Paul or that he thought it uninteresting. Rather, it was probably not useful for his narrative purpose, perhaps just as recording quotes from Paul's letters was also not useful for that purpose.<sup>97</sup>

Prophetic fulfillment can also be appreciated by the numerous dreams and visions Luke records, given that an additional *dreams* is one of the Christianized variations in Joel's prophecy, the ongoing entire fulfillment of which I am suggesting is quite programmatic. Perhaps this extra plural of dreams is a Lukan emphasis, peshering the original text in light of contemporary experience which Luke understands as unfolding under providential influence according to the plan of God for the "last days,"<sup>98</sup> not just the fulfillment of 2:17c in the destiny of particular

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<sup>96</sup> Lukan ἐνόργεια in this particular respect may be compared with that of Mark and Matthew, perhaps some of the πολλοί (Luke 1:1), who, although stating the initial prophecy by a respected character (Mark 1:8; Matt 3:11), do not develop it by showing how their main character implements it or fulfills it. It is not part of their narrative purpose. Perhaps they thought the subject had been treated by others. In any case, their treatment of this prophecy cannot then be subject to analysis via progymnastic narrative-rhetorical procedures, although other aspects of their presentations so arguably lend themselves (as suggested by Vernon K. Robbins, "Progymnastic Rhetorical Composition and Pre-Gospel Traditions: A New Approach," in Camille Focant (ed.), *The Synoptic Gospels: Source Criticism and the New Literary Criticism* [BETL 110; Leuven: Leuven University Press, 1993], 111-47).

<sup>97</sup> On this point, cf. Elbert, "Paul of the Miletus Speech," *passim*.

<sup>98</sup> François Bovon, "Ces chrétiens qui rêvent. L'autorité du rêve dans les premiers siècles du christianisme," in Hubert Cancik, Hermann Lichtenberger, Peter Schäfer (eds.), *Geschichte – Tradition – Reflexion: Festschrift für Martin Hengel zum 70. Geburtstag* (3 vols.; Tübingen: Mohr, 1996), III, 631-53 (642).

These activities of the Spirit in dreams and visions appear narratively as an eschatological fulfillment of an element of the Christianized Joel prophecy. Their inclusion in narrative time to Spirit-filled disciple-believer-witnesses, who are thereby informed and led by the heavenly Jesus, is suggestive of the contemporary narrative-rhetorical emphasis on examples and precedents. If so, they would be intended to be paradigmatic of prophetic fulfillment beyond narrative time.

individuals from the past. Comparatively, Hanson senses a distinctive plausible quality in the Christian dreams and visions Luke describes.<sup>99</sup> In any case, Theophilus in his cultural context would expect plausible dream-visions to be prophetic and significant.<sup>100</sup> Luke's fulfillment of prophecy theme with respect to 2:17c is borne out functionally in his narrative, where Theophilus can see how these phenomena provide a central role as to motivation and guidance (Acts 5:19-21; 8:26-29; 9:1-19, 27; 10:1-23, 30-33; 11:1-15; 12: 1-11; 16:6-12; 18:9-11; 22:6-11, 17-21; 23:11; 26:12-18; and 27:21-26).<sup>101</sup> Perhaps Luke thought of these dream-visions within the multiple categories of prophecy-type phenomena and of signs and wonders, given that dreams and visions can set the stage for prophetic speech (Acts 23:23-24, 34b);<sup>102</sup> if so, vv. 17c and 19b of the Joel prophecy come into play with their editorially improved *signs below*.

According to Luke, signs and wonders are done in ministry (Acts 14:3). Is this prophetic fulfillment of v. 19, *signs below*? Signs and wonders below, that is, on earth during the ministry of the disciples, are cited consistently with awareness of, reliance upon, or reference to the heavenly Jesus (cf. Acts 2:43; 4:30; 5:12; 6:8; 10:38; 14:3; and 15:12), and, interestingly, a reference to them goes back to the earthly Jesus in Acts 2:22. I say interestingly, because this suggests that Luke sees no wedge between the ministry of the heavenly and the earthly Jesus; rather he appears to sense continuity between the two. In addition, Luke clearly takes a keen interest in describing, with terms of his own choosing, a number of healings fitting these categories in *both* of his books.<sup>103</sup> This Lukan interest may suggest that the heavenly Jesus is

<sup>99</sup> J. Hanson, "Dreams and Visions in the Graeco-Roman World and Early Christianity," *ANRW* II.23/1, 1395-1425; cf. Bovon, "Ces chrétiens," 642-49.

<sup>100</sup> Cf. Christopher Pelling, "Tragical Dreamer: Some Dreams in the Roman Historians," *Greece & Rome* 44 (1997) 201-210; Marco Frenschkowski, "Traum und Traumdeutung im Matthäusevangelium," *JbAC* 41 (1998), 5-47 (5-21). For a survey of OT, Jewish, and NT considerations, cf. Marco Frenschkowski, "Traum II-IV," *TRe* 34/2 (2002), 33-41, and "Vision II-IV," *TRe* 35/3 (2003), 124-37.

<sup>101</sup> In this way the Christian mission Luke has selected to portray is guided, cf. Augustine George, "L'Esprit Saint dans l'oeuvre de Luc," *RB* 85 (1978) 500-42 (520); Marco Frenschkowski, *Offenbarung und Epiphanie* (WUNT 2/79; 2 vols.; Tübingen: Mohr, 1995), I, 359-66.

<sup>102</sup> These prophetic-type categories are related by Anitra B. Kolenkow, "Relationships between Miracle and Prophecy in the Greco-Roman World and Early Christianity," *ANRW* II.23/1, 1470-1506 (1489, 1502).

<sup>103</sup> Weissenrieder, *Images of Illness*, 355-7, *passim*.

understood to be carrying on the healing ministry of the earthly Jesus in response to prayer.<sup>104</sup> It also may suggest that Luke is attempting to bring clarity to his understanding of prophetic fulfillment wherein signs and wonders are believed to be initiated from heaven in concert with a predictive component of Joel's prophecy, destined to occur for both compassionate and evangelistic purposes until the day of the Lord.<sup>105</sup> It is likely that Luke has a positive expectant attitude toward this category of prophetic-type phenomena, given a reasonable identification with his characters (cf. Acts 4:29, 30). Luke gives no hint in his composition that signs and wonders in his prophetic-fulfillment conception of Joel are confined to a category of Christian persons by the emendation of *signs below* at vs. 19 or by any other Lukan passage;<sup>106</sup> rather, he narrates in the interests of his purpose to illustrate this fulfillment in characters' lives. In every phenomenological category stemming from Joel's prophecy, Luke portrays instances of fulfillment which are pastorally relevant not just to his characters' lives, but to all who are afar off in the *last days*.

## COMPARISONS AND CONCLUSION

When Luke's double work is evaluated in the light of contemporary narrative-rhetorical practices, his vivid portrayals exhibit not just the desirable quality of ἐκφράσις,<sup>107</sup> where details are brought into view, but also reveal a deeper quality of description, where events are perceived contiguously on the basis of what happened before them and after them.<sup>108</sup> There is clear

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<sup>104</sup> Such a perceived ministry would pertain to infirmities due to natural causes and to those suggestive of implicit activity of the devil, cf. Thomas, *Devil, Disease and Deliverance*, 227-95.

<sup>105</sup> So too, apparently, Manuel A. Bagalawis, "'Power' in Acts 1:8: Effective Witnessing Through Signs and Wonders," *Journal of Asian Mission* 3/1 (2001), 1-13.

<sup>106</sup> Pace, Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lukan Old Testament Christology* (JSNTSup 12; Sheffield: JSOT Press, 1987), 167, who intrusively transforms Luke's inclusive gender-insensitive approach of prophetic fulfillment in Joel's non-rational categories into a restricted one for "apostles," as if they were the only ones who were to be witnesses in the last days to those who are "afar off" or the only ones to whom Joel's prophecy applies. This style of reinterpretation, one to which Adele Berlin's guidelines (n. 82) are apropos, is inconsiderate of Luke's narrative strategy, thematic structuring, and descriptive techniques.

As to how this "apostolic age" hermeneutical style, with its unexamined rationalistic presuppositions linked to epochal periodization, appears to affect interpretation of Lukan thought elsewhere, cf. Elbert, "Paul of the Miletus Speech," nn. 35-37 therein.

<sup>107</sup> Theon, Περὶ Ἐκφράσεως, *Progym.*, 7.53-55.

<sup>108</sup> Theon, too, *Progym.*, 7.40-41, senses this deeper narrative picture and attempts to train students accordingly.

narrative sequencing and connectivity, and for participants experiential events themselves are part of a divine prophetically fulfilling plan. Luke is perhaps best understood as writing a new genre of prophetic historiography,<sup>109</sup> where prophecy about Jesus as a heavenly and previously earthly character is fulfilled and continues to be fulfilled beyond narrative time. This engenders interactive expectations of disciple-believer-witnesses within Luke's readership. I have attempted to argue that within Luke's scheme of the fulfillment of prophecy, there lies at the heart of his enterprise an awareness that before, during, and after he composes, improving on the writers before him, the prophecy of Joel is being fulfilled in all of its practical dimensions within the version of Jerusalem/Petrine Christianity that Luke desires to clarify.

Luke could develop this awareness of prophetic fulfillment from contemporary experience and thus be motivated to compose his narrative so as to inclusively stress this perspective in a thematic manner. On the literary side, he will find the prophetic theme in the theological plan of the Samuel-Kings (and Genesis) narratives, in the *Odyssey* and the *Iliad*, and in the *Aeneid*. His timing and understanding of progression in such a presentation holds our interest throughout; his repetition of examples and precedents coordinating with fulfillment of the Joel citation in his second book builds excitement and exhibits a design of harmony, connectedness and orderly arrangement (τάξις as manifested in Lukan καθεξῆς).<sup>110</sup> In addition,

<sup>109</sup> Prophetic historiography would of course also be useful apologetically, providing examples and precedents for use in both defending and in defining Christian experience and tradition (so, too, Gregory E. Sterling, "Luke-Acts and Apologetic Historiography," *SBLSP 1989* [David J. Lull, ed.; Atlanta: Scholars Press, 1989], 326-42 [341, 342]).

<sup>110</sup> Order and arrangement in composition (τάξις) is a quite visible concern of the *Progymnasmata* in all the desirable narrative virtues, as in building contiguous and cogent argumentation (Theon, *Progym.* 8.40-42; 11.84-86, 171-176). I have suggested that Luke may be understood as demonstrating an awareness of the virtues of descriptive and contiguous vividness. While Theon does not use the word καθεξῆς (Luke 1:3; Acts 3:24; 11:4; 18:23), for an author who adopts a prophecy and fulfillment theme the concept of order and arrangement would be a vital narrative concern. This virtue would apply specifically, for example, to the Lukan gift of the Holy Spirit projected to readers beyond narrative time as a promise from heaven unto all those who are called by God to repent in the "last days," Luke using the imitative and progymnastic techniques regarding that projection that I have suggested in this study. The contemporary narrative-rhetorical emphasis on τάξις is well suited to Luke's narrative purpose and appears very similar indeed to Luke's envisioning of an orderly arrangement via his concept of καθεξῆς (with F. O. Fearghail, *The Introduction to Luke-Acts: A Study of the Role of Lk 1,1-4,44 in the Composition of Luke's Two-Volume Work* [AnBib 126; Rome: Pontifical Biblical Institute, 1991], 107).

Germane to such an impression of Lukan harmony, connectedness and arrangement pertaining to a strategy of prophecy and fulfillment is the observation of David P. Moessner, "The Meaning of ΚΑΘΕΞΗΣ in the Lucan Prologue as a Key to the Distinctive Contribution of Luke's

Greco-Roman readers of several ethnic backgrounds can find themselves represented by characters who experience this fulfillment. I suggest that Luke is motivated in his unrelenting insistence on holding to this motif, repeating it indefatigably, by two primary reasons, one being literary persuasiveness in concert with the narrative-rhetorical conventions of his day, and the other a pastorally based experiential pragmatism to “get it right” with respect to the mysterious teaching of the risen Lord Jesus which resonated in oral memory as framed in his account at Acts 1:8.

When Luke, in the present, learns of repentance, forgiveness, belief, salvation, conversion, experiential descriptions which he knows may be taken from soteriological characterization of the past, Luke thinks anew and realizes that Joel’s prophecy is being fulfilled. He is living in the “last days” himself. When Luke, in the present, learns of Christians receiving the gift of the Holy Spirit, the Holy Spirit falling on believers, of disciples being baptized with the Holy Spirit by the heavenly Jesus, as taken from pneumatological characterization of the past, he again thinks anew and applies the fulfillment of prophecy to this phenomenon. Similarly for dreams and visions and signs below (in which he would include healings as a sign of the power of the heavenly Jesus who can both afflict and heal, as well as pour out the gift of the Holy Spirit [e.g., Acts 9:17]). Luke’s presentation of fulfillment of the various components of Joel’s prophecy, coupled to his narrative predictions which are thereby shown to be reliable, is utterly supernatural and non-rational.

The pragmatic observations of Christian experiences in the present combined with a modest literary background, exposure to narrative-rhetorical learning, and knowledge of past “speech-in-character” predictions by his main characters would provide strong motivation for Luke to compose as he does. Given these postulated factors, Luke can be understood to remedy the many before him who have not yet properly linked the two main themes of Christian experience that Luke portrays (the soteriological and the pneumatological), along with the other phenomena in Joel’s prophecy, as stemming from prophetic fulfillment. Perhaps they had not realized the truly astounding basis for these distinctive Christian phenomena in human

Narrative Among the Many,” in F. van Segbroeck, C. M. Tuskett, G. Van Belle, and J. Verheyden (eds.), *The Four Gospels 1992: FS Franz Neirynck* (BETL 100; 2 vols.; Leuven: Leuven University Press, 1992), II, 1513-28 (1528), who concludes that “Theophilus . . . must be instructed by Luke’s particular order and arrangement of the two-volume narrative which constantly relates the development of the one part to other parts of the whole. . . . To gain a firm grasp then of the significance of any event along or within this scheme, one must be able to configure or relate it to these beginnings according to the narrato-logical sense or order (καθεξῆς) which Luke has provided through his narrative connections.”

experience, a basis securely founded upon God's will to fulfill - not just LXX prophecy in general - but prophecy spoken in the recent past by an angel, by John the Baptist, and by Jesus. Perhaps they did not see the larger picture that Luke portrays, hence the need for a narrative illustrating a thematic framework of prophetic fulfillment, a narrative composed with attention to the rhetorical qualities of internal coherence and unity.<sup>111</sup> On this thesis, Christian experience happening in the present (the "last days") is happening, Luke realizes, not just because of Christian ministry and prayer, not just because it can be noticed that in accord with Christian ministry this is what the heavenly Jesus apparently wants to do, but - basically - because of God's unwavering desire to fulfill, in an ongoing continuing enterprise, the personal details of Joel's prophecy as edited by Peter and proclaimed in known Jerusalem/Petrine tradition. The observation of a correlation between experiential observations in the present with the prediction and prophecy in the recent past made credible by an ancient LXX text, by well-known people, by heavenly beings, and even by the earthly Jesus Himself, would be extremely motivational with respect to composing a narrative with a theme of prophetic fulfillment. Once Luke became convinced that the ministry of the heavenly Jesus should be understood as extending the ministry of the earthly Jesus with respect to fulfilling the role of a Savior, he set out to portray the experience of people in whom this soteriological prediction had been fulfilled. Once he became convinced that Peter's prediction of the gift of the Holy Spirit extended into the present time, was logically connected to the past prophecy of John the Baptist, to the credible and known implementation of it by the earthly Jesus, and was also connected to the present ministry of the heavenly Jesus in an ongoing fulfillment of another element of Joel's ancient prophecy, he set out to portray the experience of Christian people in whose lives this baptizing or outpouring ministry of the heavenly Jesus had been fulfilled. These perceptions, building on those of Kim, if rightly inferred, could motivate a narratively contiguous Lukan ἔκφρασις with respect to his distinctive theme of prophecy and fulfillment.<sup>112</sup>

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<sup>111</sup> The perception of internal coherence and narrative unity is an outcome that lies very much within the scope of progymnastic teaching. I am suggesting that the main twin foci of the Christianized Joel prophecy (well represented in Lukan portrayal by examples and precedents of a soteriological nexus and by examples and precedents of inspired prophetic-type speech illustrating receipt of the gift of the Holy Spirit) are well illustrated by progymnastic concerns wherein the prophecy and fulfillment theme appears so attractively framed. A similar principle of internal coherence with respect to other issues is discerned by Roland Meynet, *L'Évangile selon Saint Luc: Analyse rhétorique Commentaire* (2 vols.; Paris: Les Éditions du Cerf, 1988), II, 255-57.

<sup>112</sup> I would suggest then that there can be little doubt that a part of the basic motivation for Luke's composition, which is arguably compatible with the analysis of a portion of his text that I have set forth the present study, is vigorously expressed in his scheme of "Verheißung/Weissagung-

However, the difference between both Samuel-Kings and Genesis narratives, and well-known Greco-Roman literary narratives, in which this motif of prophetic fulfillment is preeminently found, and with what Luke has set out to accomplish, is a vast one. In these narratives nothing like what Luke is writing about has actually happened. There had never been a character like the heavenly Jesus. No character in these narratives could be credibly understood to be fulfilling narrative predictions or prophecies beyond narrative time, doing so from beyond the present world. Luke's realization that the heavenly Jesus was fulfilling prophetic predictions and projections vivid in oral memory would provide strong motivation for him to compose his narrative in order to bring out this point clearly in the most persuasive manner that he could muster. This, I suggest, is what he has done.

On my thesis then, the highly appropriate narrative-rhetorical learning by worthy, not paltry, examples and precedents of the past, as I suggest the Lukan examples and precedents of this narrative are selected and designed to promote and encourage, both of personal *Heilsgeschichte* and of personal *Pfingstgeschichte*, are expected by Luke to be combinable with such examples in the present. This expectation may have been the beginning of a narrative theologian's dream! Luke's pastoral purpose then, broadly conceived, is thereby given a good deal of specificity and urgency. This postulated realization and awareness on Luke's part, which may be deduced from his performance as a narrator of connectedness and coherence, lends a certain excitement, surely a mood of expectancy, if Theophilus and other Christian readers temporally "afar off" readily appreciate the spiritually encouraging personal implications of prophetic fulfillment.<sup>113</sup>

Erfüllung" dynamically coupled to an interest in the activity of the Holy Spirit. On the detection of this basic motivation per se, cf. Hee-Seong Kim, *Die Geisttaufe des Messias: Eine kompositionsgeschichtliche Untersuchung zu einem Leitmotiv des lukanischen Doppelwerks. Ein Beitrag zur Theologie und Intention des Lukas* (Studien zur klassischen Philologie 81; Frankfurt am Main: Peter Lang, 1993), 35-47.

<sup>113</sup> The narrative-rhetorical emphasis on narrative composition by illustrating main points by examples and precedents has already been brought to bear on Luke's performance in this study. Suffice it to say here that the examples of the past were believed, in the rhetorical culture in which Luke lived, to have relevance for the present life, in that these same examples could often be observed for due instruction in different human lives in the present, an obvious point well said in an essay attributed to Lucian, *Oct.*, 2.10 (τὸ δὲ διδασκαλία τις ἐκ παραδειγμάτων).

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