HUMAN HANDS AND FEET AND THEIR FUNCTIONS AS MEDIA OF NONVERBAL COMMUNICATION IN THE NARRATIVES OF ACTS 3:1-11 AND 9:1-19a

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Doctor of Philosophy

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CERTIFICATION

Statement of Original Authorship

I declare that the work contained in this thesis has not been submitted previously for a degree or diploma at this institution, an Australian or overseas university or any other institution of higher education. To the best of my knowledge and belief, this thesis contains no material previously published or written by another person except where due reference is made.

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ABSTRACT

Shortly after his resurrection Jesus appeared to his disciples and showed them his hands and his feet (Luke 24:39-40). This was not only evidence of his resurrection but a means of focussing on two human body parts essential to his mission. In relationship to this, the current thesis presupposes a selective representation of Christ on earth by the early church through human hands and feet. These then, are instruments of mission designated by him as they engage in activities of interpersonal communication.

This enquiry examines how literal human hands and feet operate as media of nonverbal communication in two of the narratives of Acts. The investigation has a threefold aim: (1) to evaluate the effectiveness of human hands and feet with their functions as media of nonverbal communication in the two narratives of Acts and to answer the question—was meaning transmitted; (2) to ascertain whether the nonverbal communication described in the two Acts narratives contributed effectively to the mission of the ascended Jesus through his followers on earth; and (3) to create a bridge between current scholarly comment on human hands and feet with their functions and the outcomes apparent from their use as media of nonverbal communication in the two narratives under scrutiny.

The investigation begins with the isolation and examination of the words for hands and feet in the Greek text of the two narratives as well as the words for their functions. This search then extends to include the entire book of Acts. Then the same words are explored in the Gospel of Luke. In order to discover possible Lucan sources the surviving Greek works of Second Temple Judaism as well as four authors from Greek literature are added. These include the classical dramatist Aeschylus and the Hellenistic poet Aratus who are quoted by

Luke in Acts. Because of the prominence of healings, two medical authors, Hippocrates and Soranus, are also selected. To ensure a credible reference from the field of relational communication the publications of Julia T. Wood are chosen as an authoritative source.

The findings are: hands, feet and their functions in the two narratives of Acts communicate meaning; Jesus successfully communicated both mission and method to his disciples as they exercised their hands and feet to communicate as he did; Luke is most specific of all the authors explored in his detailed use of hands and feet as media of nonverbal communication particularly as it relates to the mission of Jesus. Some practical implications for the church of today are also included.

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DEDICATION

To my beloved husband Bill for his self-sacrificing love, and tireless effort on my behalf.

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INTRODUCTION

According to the Gospel of Luke Jesus met with his disciples for the last time on the day of his ascension. The group was gathered in Jerusalem and Jesus appeared in their midst. He calmed their fears at his sudden arrival and introduced to them the reality of his resurrected body, *ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός* (24:39). Then he confirmed his words with action *ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας* (v. 40). Because the Acts of the Apostles follows closely after the final event of Luke's Gospel this text serves as a connecting link—a bridge between the resurrected Christ and the emergence of the church. After his ascension the church was to become and to remain his living body on earth with all of its parts and functions. As a consequence, this research presupposes a selective representation of Christ on earth by the early church through the physical presence of human hands and feet. As such, these are designated instruments of mission by him as they engage in the activities of interpersonal communication.

The Field of Communication

While the practice of communication is as old as humanity itself, the beginning of the study of communication as an academic pursuit is as recent as the mid-twentieth century. Technology has necessitated the proliferation of sub-categories of research within the field where the means of facilitating human contact is as much under study as human contact itself. This means a multidisciplinary approach has come into being involving such fields as physics, engineering, psychology, sociology and cultural anthropology to form a unified academic discipline capable of allowing credible research. For the most part instances of communication amongst smaller groups including triads and dyads will be examined. For this

reason the branch of communication that will be of most relevance to this study is interpersonal. Though there are instances in Acts when mass communication is in operation, it takes place primarily through speeches and none of these appear in the two narratives selected.

Because there is need for a scholarly source to furnish this thesis with accepted definitions and descriptions from the field of interpersonal communication, the publications of current relational communication scholar Julia T. Wood[1] will serve as an authoritative reference for the implications of the findings in the ancient texts.

Julia T. Wood is widely known and an acclaimed expert in her field. Her publications will provide consistent terminology to describe and define categories of interpersonal communicatiion between people. Her publications are not under analysis or criticism in this NT studies thesis which is not a discussion of communication theory, nor does it necesitate a comparison and analysis of the arguments of various scholars across that field. It is anticipated that, with due sensitivity to cultural diversity and the difference in eras between NT times and 2016 CE, the pitfalls of anachronism and ethnocentricity can be avoided, while the communication practices of the characters in Acts can be permitted their due relevance to the study.

The Task

While it is recognised that within the NT a "body of Christ" image of the church with its varied metaphoric applications of body parts is most evident in the Pauline epistles (notably

[1] Julia T. Wood is Lineberger Distinguished Professor of Humanities, Caroline H. and Thomas S. Royster Distinguished Professor of Graduate Education and Professor of Communication Studies at the University of North Carolina at Chapel Hill. At the time of writing she had published 25 books, more than 90 articles and book chapters and had presented in excess of 100 papers at conferences and campuses around the United States.

Rom 12:4,5, 1 Cor.12:12-27, Eph. 4:4-6, and Col 2:19)[2], it will be the purpose of this study to examine how two literal human body parts operate as media of nonverbal communication in Acts 3:1-11 and 9:1-19a. New Testament scholar J. Eugene Botha observes, "Gestures are not merely trivial, incidental aspects of human interaction, but are essential ingredients of communication, especially of communication in antiquity. . . . In a predominantly oral culture such as that of the ancient world, gesture would be even more important."[3]

After noting the views of some classical source-theorists who, amongst others, have attempted an explanation of how Luke gathered his material for the writing of Acts, C. K. Barrett concludes:

> There is little more to say than that his [Luke's] literary and historical work was controlled by two practical motives: he wished to paint a picture of the life and preaching of the earliest church that would provide instruction and inspiration for his contemporaries, and he wished to show how the Gospel had been taken beyond the Judaism in which it was cradled into the Gentile world.[4]

My task is to ascertain if Luke's use of human hands and feet functioning in the process of interpersonal communication contributes to his achieving these goals.

Others have observed the literary role of human hands and feet with their functions as they contribute to the texture of stories like the healing of the lame man at the Gate Beautiful (Acts 3:2-8) and the restoring of sight to the newly converted Saul (Acts 9:3-12). Apart from comment on the symbolism of healed feet and restored eyes little has been said about outcomes resulting from their role as agents of communication in Acts. Consequently, their significance is yet to be tested by the principles of interpersonal communication with

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[2] F. W. Dillistone, "How Is the Church Christ's Body?: A New Testament Study," *Theology Today* 2, no. 1 (1945): 101.
[3] J. Eugene Botha, "Exploring gesture and nonverbal communication in the Bible: some initial observations." *Neotestamentica* 30 (1996): 3.
[4] C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1: Preliminary Introduction and Commentary on Acts 1-14, International Critical Commentary* (Edinburgh: T & T Clark, 1994), 56.

reference to relationships or communication between people. This will be the task of this investigation.

Human hands and feet will be examined in their functions as media of interpersonal communication in the two selected narratives in Acts where the outcomes from their activity can be identified and connections to the mission of the early church can be weighed and perhaps established.

In order to draw satisfactory conclusions from this investigation it will be necessary to:

1. evaluate the effectiveness of human hands and feet with their functions as media of nonverbal communication in the two selected narratives of Acts and to ascertain if meaning is transmitted;
2. assess whether the nonverbal communication of hands and feet described in the two Acts narratives contribute to the mission of the ascended Jesus through his followers on earth;
3. bridge the gap between current scholarly comment on human hands and feet with their functions and the outcomes that are apparent from their use as media of nonverbal communication in the two narratives under scrutiny.

METHODOLOGY

This research will proceed on the basis of a number of assumptions: (1) though presently divided in the NT, the two volume work Luke-Acts is a single literary unit; (2) the traditions in Luke-Acts reliably reflect Hellenistic culture during the first century of the Common Era and (3) these works were authored during the early 60's of that century.

Due to the fact that the major sources for this thesis are primary and very little secondary literature has been written on the topic, the methodology adopted will begin with the isolation and examination of the words for hands and feet and their functions in the Greek text of the two narratives of Acts 3:1-11[5] and 9:1-19a. The order in which the words will be examined throughout this investigation will be determined by their seqernce in the two narratives. These narratives have been chosen for their variety of relevant vocabulary, particularly with regard to hand and foot function, and the degree of interpersonal activity by which people communicate with each other. Next, the search will be extended to include the whole of Acts and the Gospel of Luke. It will then extend to the selected Greek works of Second Temple Judaism and finally to four authors from Greek literature. These will include the classical dramatist Aeschylus and the Hellenistic poet Aratus who are quoted by Luke in Acts as well as two medical authors, Hippocrates and Soranus whose relevance is due to the prominence of healing in the two narratives. The rationale for this selection will be to discover Luke's

[5] Inasmuch as Acts 3:11 is recognised as a bridging text connecting the story of the miracle of the healing of the lame man to the speech that follows, it may belong to either event. It is because it continues to record the lame man's response to his healers that it is included here with the account of the healing itself.

possible sources for the way he employs hands, feet and the functions of both in interpersonal relationships between people who are in nonverbal communication with one another.

Resources

The accessible resources for this research are literary and include:

1. Library catalogues and interlibrary loan services for books, journals, essays and papers.
2. Electronic databases for books, journal articles, essays, papers and images.
3. The searchable database of Greek literature *Thesaurus Linguae Graecae*
4. Online annual listing of classical journal articles with abstracts: *L'année philologique*.
5. Internet access to annotated lists of scholarly books and journal articles.
6. The scripture research software BibleWorks 9[6] which includes surviving Greek Second Temple Jewish works.

With respect to scripture research, where available, the BGT version will be cited for the Greek of the New Testament Greek text according to Nestle-Aland, 27th edition, 1993 and Septuagint Greek text according to Rahlf, 1935, verified or modified according to Göttingen Septuagint volumes as they have become available. Otherwise the version used will be indicated. For the Greek of the Pseudepigrapha, BibleWorks Old Testament Pseudepigrapha text prepared by Craig A. Evans, 2008 will be cited; for Philo, BibleWorks Philo text prepared by Peder Borgen et al., 2005 and for Josephus, BibleWorks Josephus text prepared by Benedikt Niese, 1885-1895. Own translation from Greek to English will be employed where appropriate throughout the thesis except where otherwise indicated. Quotation marks will be used conventionally to indicate quotations cited in the footnotes. They will also be used to mark direct speech in a text, whether in English, Greek or a mixture of the two and to

[6] During the course of this study BibleWorks released Version 10 with an update to Nestle-Aland's 28th (2013) edition for the New Testament. No meaningful impact on the New Testament passages cited in this thesis is anticipated as a result.

feature particular words or phrases. They will not be used to indicate own translation or paraphrase.

Each reference to a word in the databases will be evaluated for its relevance to the topic. However, due to the high volume of references to some words, it will be necessary to limit their inclusion to those whose context equates with the context of the same word in the two Acts narratives.

7. Comment on the two Acts narratives will also be sought from amongst critical Acts commentators and others who have specialised in Acts or written on germane themes.

Delimitations

1. The focus of study will be limited to human hands and feet and their functions. Reference to the hands and feet of divine or angelic beings will not be integral to the enquiry.
2. Despite the presence of numerous human body parts as media of communication in the narratives of Acts, e.g., eyes, ears and mouths, only hands and feet will be the subject of this research and the study of the human body as an entity will not be included.
3. Though disability is a significant theme in the thesis its treatment is limited in favour of the major emphasis placed on relational communication.
4. A sizeable body of literature deals with hand gesture and body posture in oratory. Inasmuch as these aspects of hand and foot function do not appear in the two Acts narratives they will only be mentioned in passing. A thorough treatment of them will not be included in the literature review.

LITERATURE REVIEW

Human Body Parts in Scripture

Of late there has been growing interest in a study of human body parts as they feature in the Bible. Researchers ask: Is their use symbolic, figurative or literal? Are they inseparable from the body or do they have meaning in their own right? What is their role and significance? The methodology outlined above, as it is applied in this thesis, is designed to address questions relating to human hands and feet as they function in interpersonal communication. In addressing other questions, such as thosre listed here, scholars have employed other methodologies in their attempts to derive meaning from the mention of human body parts in the text.

Thomas Staubli and Silvia Schroer

Thomas Staubli and Silvia Schroer,[7] whose orientation is theological anthropology, show an interest in the symbolism of body parts like the heart, throat, head, belly, eyes, ears, mouth, hands, feet, flesh, and bones as they appear in scripture. Short of a thoroughly scholarly publication Don C. Benjamin rightly acknowledges their work as "a fine introduction to the body language of the Bible."[8]

Some Models and Methodologies in Current Use

A Physiognomy Paradigm

[7] Thomas Staubli, Silvia Schroer, and Linda M. Maloney, *Body Symbolism in the Bible* (Collegeville, MN: Liturgical Press, 2001).
[8] Reviewed by Don C. Benjamin, "Body Symbolism in the Bible," *Catholic Biblical Quarterly* 64, no. 4 (2002): 749-50.

Mikeal C. Parsons

Prominent amongst those who have focussed on human body parts in Acts is NT scholar and narrative critic Mikeal C. Parsons.[9] Parsons imposes a physiognomic paradigm on Luke's thinking which, he claims, motivates him to write Acts as a polemic against this construct. Parsons' ground breaking work for the most part is well received.[10] However, his partiality for a new idea that causes him to search for evidence to validate the concept, rather than an unbiased willingness to allow the Lucan text to speak for itself, may have compromised his study. Luke may well have dismantled the significance of physiognomy through his teaching but was this his intention? Arguments from silence are difficult to substantiate as Michael Fiorello agrees, "It seems that when it comes to Jewish and Christian sources, he [Parsons] is reading into the text and grasping at the implicit rather than allowing the text to be explicit. On the subject of physiognomy the Bible appears to be silent."[11] Though supportive of Parsons' work in the main Beverly Gaventa acknowledges, "As with other ideas and practices, tracing the origin and development of physiognomy in antiquity is difficult and open to question at best"[12] and Stephan Witetschek approaches Parsons' paradigm with due caution:

> Parsons' Büchlein macht auf einen interessanten Aspekt des lukanischen Doppelwerkes aufmerksam. Vielleicht ist es dabei nicht zu vermeiden, dass er mehrfach über das Ziel hinausschießt und das physiognomische Element der

[9] Mikeal C. Parsons, *Body and Character in Luke and Act: The Subversion of Physiognomy in Early Christianity* (Grand Rapids, MI: Baker 2006). Republished: (Waco, TX: Baylor University Press, 2011).
[10] Reviewed by Thomas J. Lane, "Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity," *Catholic Biblical Quarterly* 70, no. 3 (2008): 615-16.
[11] Reviewed by Michael D. Fiorello, "Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity," *Journal of the Evangelical Theological Society* 51, no. 2 (2008): 406-08.
[12] Reviewed by Beverly Roberts Gaventa, "Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity," *Perspectives in Religious Studies* 35, no. 3 (2008): 315-22.

> lukanischen Charakterisierung überbetont bzw. mit einem auffällig weiten Begriff von Physiognomie operiert.[13]

Relevance to this Study

It is difficult to relate Parson's paradigm to the methodology used in this study. In seeking to understand the dynamics of the relational communication found in Acts, the breadth of the Lucan message and the timelessness of its application take it beyond the limitations of the cultural constraints of a first century polemic against physiognomy.

A Sociological Methodology

Jerome Neyrey

The "Context Group" led by Jerome Neyrey[14] applies social science theory as described by Bernard D. Géradon and popularised in application to NT studies by Bruce J. Malina[15] and John J. Pilch[16] for biblical interpreters. Neyrey recognises that Géradon perceives a biblical understanding of the physical body as being in three zones:

zone one	heart/eyes	emotion-fused thought
zone two	mouth/ears	self-expressive speech
zone three	hands/feet	purposeful actions

This means first century Mediterranean people thought in their heart using data gathered by their eyes. Information communicated to the ears found a response through the mouth while behaviour was described by what was done with hands and feet. From this model he develops a taxonomy of illness. He also suggests another way to do this is to study the anatomical *ex-*

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[13] Reviewed by Stephan Witetschek, "Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity" *Review of Biblical Literature* online version, 12*/21/2012*.

[14] Jerome H. Neyrey, "Miracles, in Other Words: Social Science Perspectives on Healings," in *Miracles in Jewish and Christian Antiquity: imagining truth,* ed. John C. Cavadini (Notre Dame, IN: University of Notre Dame Press, 1999), 19-55.

[15] Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology*, 3rd ed. (Louisville KY: Westminister/John Knox, 2001).

[16] John J. Pilch, "Sickness and Healing in Luke-Acts," in *The Social World of Luke-Acts: Models for Interpretation,* ed. Jerome H. Neyrey (Peabody, MA: Hendrickson, 1991), 181-209.

votos left at various healing shrines including hands and feet. According to him the distribution of organ specific anatomical *ex votos*[17] points to different cultural groups perceiving illness in different zones. Based on the work of social anthropologist Mary Douglas, Neyrey posits, "The individual physical body replicates the value, structure, and order of the social body . . . . The human body is a replica of the social body, a symbol and microcosm of it."[18] As co-author with Bruce Malina, Neyrey investigates body parts as they relate to issues of honour and shame.[19] Apart from the acknowledgement that Jesus is in a position of maximum honour seated at God's "right hand" (Acts 2:34-36), there is scant reference to body parts in Acts in illustration of social science theory in this essay.

John Pilch

While also using social science categories, body part references to Acts are more prevalent in John Pilch's essay noted above. Here he constructs several social science models to address the stories of sickness and healing in Luke-Acts. The symbolic body-zone taxonomy of Malina and Neyrey is also to be found in Pilch with the added qualification: ". . . human beings consist of three mutually interpenetrating yet distinguishable symbolic zones for interacting with various environments."[20] Pilch warns that taxonomies from these three models have a fluid quality tending to overlap or at times collapse into one. It seems that if a situation does not readily fit with a given taxonomy it can be accommodated by shifting it to another. One must ask, is scripture so locked into an alien social system that its meaning is

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[17] Neyrey, "Miracles, in Other Words: Social Science Perspectives on Healings," in *Miracles in Jewish and Christian Antiquity*, 6.1.2. accessed through Google Scholar 18/10/2012.
[18] Jerome H. Neyrey, "Ceremonies in Luke-Acts: The Case of Meals and Table-Fellowship," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey (Peabody, MA: Hendrickson, 1991), 368.
[19] Bruce J. Malina and Jerome H. Neyrey, "Honor and Shame in Luke-Acts: Pivotal Values of the Mediterrannean World," in *The Social World of Luke-Acts: Models for Interpretation*, Jerome H. Neyrey, ed. (Peabody, MA: Hendrickson, 1991), 25-65.
[20] Pilch, "Sickness and Healing in Luke-Acts," in *Social World of Luke-Acts*, 204.

largely inaccessible to 21st century westerners, or are there significant areas of essential truth that are universally accessible because they are beyond cultural limitation?

Bruce Malina

A third scholar committed to the social scientific/cultural anthropological approach to NT interpretation is Bruce Malina. In writing about the zone model for body parts he says, "These three zones comprise the non-introspective makeup of human beings and are used to describe human behaviour throughout the Bible, from Genesis to Revelation."[21] His book includes a fuller description of the aspects included in each body-zone.[22]

A Socio-rhetorical Methodology

Vernon Robbins

A socio-rhetorical methodology within the context of biblical literary criticism is embraced by Vernon Robbins.[23] Robbins accepts the analysis of the inner texture of a text as part of this methodology and sees sensory-aesthetic texture and pattern as one of its contributing factors. He posits, "One way to search for sensory-aesthetic texture and pattern can be to identify and group every aspect of a text that refers to a part of the body (like eyes, ears, nose, etc.) and to actions or perceptions related to a part of the body (like hearing, seeing, smelling etc.)."[24] He adds that another way is to note the presence of "body zones". Thus he cites, "Bruce Malina who has concluded that descriptions of human behaviour in the New Testament depict persons and events concretely. Interaction is described metaphorically,

[21] Malina, *The New Testament World. Insights from Cultural Anthropology,* 68.
[22] Ibid., 69.
[23] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge PA: TPI, 1996).
[24] Ibid., 30.

for the most part, using parts of the human person as metaphors."[25] Robbins illustrates his point by examining Mark 15:1-16:8 in light of body parts including hands and feet.[26]

Anne F Elvey

Positioned with Robbins in the intertextuality tradition, Anne F Elvey[27] engages all five of the human senses to create a rich tapestry in her exploration of the text, which she calls "material intertextuality".

Relevance to the Study

Sociological methodologies permit fresh approaches to biblical studies. They bring dimensions from the development, functioning and structure of human society to bear on the text and thereby enrich an understanding of it. Though differing from the Context Group, this thesis also benefits from sociological insights in its endeavours to derive meaning from its awareness of interpersonal communication within the text.

A Socio-historical Methodology

Ben Witherington

In contention with the foregoing sociological methodologies NT exegete Ben Witherington offers a correction to the models of scholars from the Context Group. He describes his own methodology which he derives ". . . from studying ancient social history, including the oral nature of ancient cultures and from studying historical Greco-Roman and Jewish rhetoric."[28] Further, he makes a distinction by claiming to take ". . . a historical approach to social history, as opposed to applying various modern social scientific and

[25] Ibid.
[26] Ibid., 32.
[27] Anne Elvey, *The Matter of the Text: Material Engagements between Luke and the Five Senses* (Sheffield: Sheffield Phoenix, 2011).
[28] Ben Witherington, *What's in the Word: Rethinking the Socio-Rhetorical Character of the New Testament* (Waco, TX: Baylor, University Press 2009), 1.

cultural anthropological forms of criticism to the analysis of the NT, as we find in the scholarly circle known as the 'Context Group.'"[29]

Relevance to the Study

A methodology such as Witherington's seeks to preserve Scripture from constructs that might limit its interapretation by locking it into a particular paradigm. His exegetical "tool kit" includes several useful approaches calculated to take the biblical exegete beyond the "other words" of the social sciences to a more eclectic treatment of the text.

Narrative Criticism

Dennis Hamm

Dennis Hamm's contribution to NT scholarship and his expertise in Luke-Acts studies are undisputed. Using narrative criticism he looks for connection between Lucan stories and their context as well as credible interpretations for the symbols used by the author. Through word analysis he finds parallels with the LXX especially in Isaiah, and also within the whole of Luke-Acts which he views as one volume. In the healing of the lame man by the Beautiful Gate[30] Hamm correctly asserts, ". . . Luke's handling of the story of the man born lame is something more than literal chronicle."[31] He presents four pieces of evidence to support this claim. Three of these involve body parts or their functions: (1) the fixing of the eyes in an intense gaze;[32] (2) Peter lifting the lame man up with his right hand[33] and (3) the healed man leaping, walking, and praising. In his doctoral dissertation[34] Hamm demonstrates the reality

[29] Ibid., 1-2. Within the "Context Group" Witherington includes scholars such as Jerome Neyrey, Eric Stewart, John Pilch and Bruce Malina.
[30] Dennis Hamm, "Acts 3:12-26 : Peter's Speech and the Healing of the Man Born Lame," *Perspectives in Religious Studies* 11, no. 3 (1984): 199-217.
[31] Ibid., 200.
[32] Ibid.
[33] Ibid., 201.
[34] Dennis Hamm, "This Sign of Healing, Acts, 3:1-10 a Study in Lucan Theology" PhD dissertation, St. Louis University: University Microfilms International (1975).

of symbolic factors within Lucan narratives as well as the significance of Luke-Acts as an interpretive context for the story of the healing of the lame man (3:1-10). In his treatment of sight and blindness in the third Gospel[35] Hamm undertakes a comprehensive examination of this motif throughout Luke and promises to do the same for Acts in a publication to come. His 1990 article[36] in which he interprets Paul's blindness and healing in Acts chapters 9, 22, and 26 appears to be his fulfilment of that promise. However, this article falls a little short of a full treatment of sight in Acts.

Robert Tannehill

By piecing together a continuous thread that runs from the beginning of Luke to the end of Acts, narrative critic Robert Tannehill finds the hope of Israel is clearly evident from the beginning of the two volume work.[37] With reference to human body parts he concludes, ". . . the end of Acts proclaims that Israel is a people blind and deaf to God's word"[38] and their "ears, eyes, and heart, which are meant for hearing, seeing, and understanding, do not perceive or understand. This unnatural state, in which the organs of perception contradict their own purpose, has blocked God's desire to 'heal them.'"[39]

Relevance to the Study

Human body parts are included in narrative criticism where they are seen to have symbolic purpose. These insights deepen and enrich biblical understandings particularly where body parts engage in interpersonal communication though, admittedly, this is not generally the focus.

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[35] Dennis Hamm, "Sight to the Blind: Vision as Metaphor in Luke," *Biblica* 67, no. 4 (1986): 457-77.
[36] Dennis Hamm, "Paul's Blindness and Its Healing: Clues to Symbolic Intent (Acts 9; 22 and 26)," *Biblica* 71, no. 1 (1990): 63-72.
[37] Robert C. Tannehill, "Israel in Luke-Acts: A Tragic Story," *Journal of Biblical Literature* 104, no. 1 (1985): 69-85.
[38] Ibid., 78.
[39] Ibid., 83.

Communication Methodology in Old Testament Studies

Victor H. Matthews

Scholars who begin their research in ancient texts with categories of nonverbal communication in mind traditionally look for evidence of the phenomena in examples that illustrate these categories. In this way they attempt to derive meaning. In his abstract Victor H. Matthews[40] lays claim to this methodology, "This study examines categories of nonverbal communication and provides an annotated use in biblical narrative."[41] He mentions examples of ritualised and nonritualised communicative gestures from the Hebrew Bible. In the context of physical gestures he contends, "Gross movements of the limbs or the body often constitute or are recognised as definable social signals."[42] He quotes Prov. 6:12-14 describing the body language of a villain along with his shuffling feet and pointing of the finger. Matthews comments on the role of dress as nonverbal communication as well as the meaning of body prostration. He illustrates nonverbal foot communication with the command of Joshua to his captains to put their foot of authority on the necks of the five defeated kings (Josh 10:24). A comparable show of power lies in the shaving of the beards and cutting of the robes worn by David's emissaries to Ammon. Spatial gestures connecting communication with the space in

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[40] Victor H. Matthews, "Making Your Point: The Use of Gestures in Ancient Israel " *Biblical Theology Bulletin: Journal of Bible and Culture* 42, no. 1 (2012): 18-29.

[41] Matthews, "Making Your Point: The Use of Gestures in Ancient Israel" abstract, 18. Other examples of OT and rerlated studies include: Mayer I. Gruber, *Aspects of Nonverbal Communication in the Ancient near East* (Rome: Biblical Inst, 1980); Paul A. Kruger, "Nonverbal Communication and Symbolic Gestures in the Psalms," *The Bible Translator (Practical Papers)* 45, no. 2 (1994): 213-22; Paul A. Kruger, "'Nonverbal Communication' in the Hebrew Bible: A Few Comments," *Journal of Northwest Semitic Languages* 24, no. 1 (1998): 141-64; Paul A. Kruger, "Nonverbal Communication and Narrative Literature: Genesis 39 and the Ruth Novella," *Biblische Notizen* 141 (2009): 5-17; Samuel Amsler, "Les prophètes et la communication par les actes," in *Werden und Wirken des Alten Testaments: Festschrift für Claus Westermann zum 70 Geburtstag,* Reiner Albertz, ed. (Göttingen: Vandenhoeck & Ruprecht, 1980), 194-201; David Michael Calabro, "Ritual gestures of lifting, extending, and clasping the hand(s) in Northwest Semitic literature and iconography," PhD dissertation, University of Chicago, 2014.

[42] Matthews, "Making Your Point: The Use of Gestures in Ancient Israel," 21.

which it is practiced is illustrated by the Levite and his concubine of Judges 19:26-27. Further examples of the use of space to communicate authority are those of Boaz who sits in the village gate (Ruth 4:2-6) and David who finally sits in the gate of the city (2 Sam 19:8).

Violent gestures are a feature of Matthews' observations, as are hand gestures. He notes the prominence of tasks in hand action, including figurative gestures like the placing of the hand under the thigh in oath swearing, as well as handwashing and other ritual performances. He observes the significance of to "lift up my hand" with its various connotations, including the more hostile shaking of the fist. The clapping of hands comes with a note of triumph, along with the stamping of feet.

Relevance to the Study

There is clear connection between publications of this nature and the theme of interpersonal nonverbal communication in Acts. This is especially so when the source is the Hebrew Bible. Though there are cultural similarities, differences in era must be acknowledged along with the potential for change.

Communication Methodology in Greco-Roman Studies

Donald Lateiner

In 1989 Donald Lateiner published his ground breaking article "Teeth in Homer."[43] "Affect Displays in the Epic Poetry of Homer, Vergil and Ovid,"[44] "Sardonic Smile: Nonverbal Behavior in Homeric Epic" and "Displays of Grief in Aeschylus' *Persians* and Herodotus' *Histories*"[45] followed. He employs the methodology shared by Matthews where he begins with categories of nonverbal behaviour then sifts through a classical work seeking

[43] Donald Lateiner, "Teeth in Homer," *Liverpool Classical Monthly* 14 (1989): 18-23.
[44] Donald Lateiner, "Affect Displays in the Epic Poetry of Homer, Vergil, and Ovid," in *Advances in Non-Verbal Communication: Sociocultural, Clinical, Esthetic, and Literary Perspectives,* Co-ord. Fernando Poyatos (Amsterdam: Benjamins, 1992), 255-69.
[45] Donald Lateiner, "Displays of Grief in Aeschylus' Persians and Herodotus' Histories" forthcoming. Personal communication. Accessed by email to the author.

examples to demonstrate how fuller meaning can be derived. The roles of hand and foot in gesture and posture alone are relevant. Thus, Lateiner observes the "leaping up" of Darius and Xerxes[46] and acknowledges the necessity of an authentic depiction by Aeschylus of Persian gesture and posture[47] which take on exaggerated expression in the closing scene of the play.

Carolin Hahnemann

Because of its interdisciplinary connections Carolin Hahnemann[48] has difficulty finding a generally accepted terminology to describe nonverbal behaviour. Her dilemma, and that of other classicists, that the various fields—behaviourism, social psychology, linguistics, art history and theatre—use different terms to describe the same thing, is understandable. This dilemma could likely be resolved, however, by adopting terminology from the field of communication. Though, in common with other recent specialties it borrows terminology from several fields, communication has become a discipline in its own right, and has thus standardised the terms it uses, making consistency in research and writing possible. It is for this reason that the discipline of communication is the chosen reference for definitions and descriptions of nonverbal communication in this thesis and why the publications of communication scholar Julia T. Wood are cited.

Relevance to the Study

There are several scholarly publications on the role of body parts in nonverbal communication in the classics where the theme has received more attention than in biblical studies, particularly the NT. Of relevance is the struggle to find terms for defining and

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[46] Ibid., 2.
[47] Ibid., 3.
[48] Carolin Hahnemann, "Nonverbal Behavior in Seneca's *Phaedra*," in *Kinesis: the ancient depiction of gesture, motion and emotion: essays for Donald Lateiner*, eds. Christiana A. Clark, Edith Foster and Judith P. Hallett (Ann Arbor, MI: University of Michigan Press, 2015): 160-172.

describing interpersonal communication pheonomena which this thesis does through its methodology.

Human Hands and Feet and their Functions in Scripture

Human Hands and their Functions in Scripture

John T. Willis

A brief overview of the use of the phrase "the lifting up of hands" from OT times to the present is the subject of John T. Willis'[49] article. A relevant feature of Willis's article to this study is his linking of the lifting up of hands to aspects of communication which function when a person prays to God. His article is a tertiary source for the quotation, "each human language is accompanied by a well-developed language of postures, gestures, and facial expressions and intonations, which operate in consonance to effect communication."[50]

Donna Giver Johnston

In relationship to hand activity,[51] it is the phrase the "laying on of hands" that has attracted most scholarly attention as researchers have endeavoured to understand and interpret its use. Donna Giver Johnston briefly surveys Bible references to this phrase in both the OT and NT.[52] She marks the two different meanings for the laying on of hands in the OT—"the offering of sacrifice" (*samakh*) or "an act of blessing" (*sim*). In the NT she believes it denotes both blessing and the transfer of power through healing, commissioning, the

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[49] John T. Willis, "The Lifting up of Hands in the Bible and in the Church," *Stone-Campbell Journal* 4, no. 1 (2001): 81-106.
[50] Ibid., 90. For primary and secondary sources for this quotation see Willis' fn. 22 on the same page.
[51] While it is recognised that there is a considerable body of literature dealing with the laying on of hands phenomenon in specific contexts in scripture it is intended to include only a representative selection of them in this literature review.
[52] Donna Giver Johnston, "Touch of Grace: The Laying on of Hands," *Call to Worship* 45, no. 4 (2012): 17-26.

conferral of the Holy Spirit and spiritual gifts.[53] In summary Johnston states, "In all of the New Testament accounts, the gesture of laying-on hands is best understood as a kind of blessing in which something definite is imparted including power or health."[54]

Francis Sullivan

Apart from some comments applying to attitudes and practice Francis Sullivan's article could best be described as a selective survey of OT, NT, and patristic references to the laying on of hands. In it he draws attention to the close relationship between the laying on of hands and prayer in the OT, particularly in Psalms and Isaiah. He posits, "Here the laying on of hands is clearly a symbol of the prayer which calls down God's blessing; at the same time, it symbolises the blessing which comes down from God upon the person."[55] So hands play a role in asking for a blessing and bestowing a blessing. He feels the gesture also symbolises communion, connecting the one touching with the one touched. Though symbolism is his main theme, in this observation he comes closer to an understanding of the role of communication.

Relevance to the Study

Hand function in both OT and NT is noted both in lifting up in prayer and laying on in sacrifice, blessing, healing, and commissioning. There is meaningful nonverbal communication in these activities.

Human Hands and Feet and their Functions in the Old Testament

[53] Ibid., 18.
[54] Ibid.
[55] Francis A. Sullivan, "The Laying on of Hands in Christian Tradition," in *Spirit and Renewal: essays in honor of J. Rodman Williams,* Mark. W.Wilson, ed. (Sheffield: Sheffield Acadmeic Press, 1994), 42-54.

Blazej Strba

Blazej Strba's 2008 monograph[56] is a thorough exegetical treatment of Joshua 5:13-15 and includes a return to the theme of the laying on of hands. In it he argues for a threefold commissioning of Joshua to the leadership of Israel by: (1) Eleazar who lays hands on him (Num. 27:23);[57] Moses who charges him for the task and (it is implied) also lays hands on him (Deut. 31:7,8) and Yahweh who fully empowers him for the task (Deut. 31:23). The laying on of hands, how it is done and what it means is central to Strba's study. Though communication through touch features in the rite, it is the detail of the task itself and its symbolism that are Strba's focus. With respect to feet Strba classifies Joshua 5:13-15 as a theophany and draws parallels between it and others in the Pentateuch: "Take off your sandal from your foot for the place on which you are standing is holy" (Josh. 5:15) cf. "Take off your sandals from off your feet for the place where you are standing is holy ground" (Exod. 3:5). Though sandals and feet are literal the action is symbolic.

Relevance to the Study

Both hands and feet, function in the OT to communicate with significance in religious ritual. This practice is carried into Acts where hands and feet also communicate significantly.

Human Hands and their Functions in the Old Testament

M. C. Sansom

On the other hand M. C. Sansom[58] takes issue with the notion that the "leaning" on of hands in the OT consistently implies some kind of transference.

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[56] Blažej Štrba, *Take Off Your Sandals from Your Feet! An Exegetical Study on Josh 5,13-15*, (Frankfurt am Main: Peter Lang, 2008).
[57] Ibid., 130.
[58] M. C. Sansom, "Laying on of Hands in the Old Testament," *Expository Times* 94, no. 11 (1983): 323-26.

René Péter

In his article[59] René Péter asks, "L'Ancien Testament connait-il un seul rite ou plusieurs rites différents d'imposition des mains?"[60] His response is that the gestures of blessing and healing are rarely attested in the OT but with the rite of the laying on of hands, the verb *samakh* is taken in a technical sense and widely attested at the priestly level. This appears in two rites differing in form and meaning: a) the laying on of *a hand* expressing the identification of the offering of the victim in the sacrificial ritual: b) the laying on of *hands* expressing the transfer of something from the subject to the receiver outside the sacrificial ritual.

Keith Mattingly

Keith Mattingly agrees with the notion of transference through the laying on of hands in the OT. His first paper analyses Joshua's reception of the rite in Numbers 27 where some of Moses' honour or authority effectively passes to him.[61] In this process Mattingly observes Moses' "hand becomes a visible representation of YHWH's communication and of YHWH's power."[62] The second paper[63] begins with an exegesis of the laying of hands on Joshua in Num. 34:9 where Joshua is "filled with the spirit of wisdom" and Mattingly favours the translation: "*because* Moses laid hands on him." The question of what Moses' hands communicated to Joshua in the enactment of this ritual remains to be explored.

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[59] René Péter, "L'imposition Des Mains Dans L'ancien Testament," *Vetus Testamentum* 27, no. 1 (1977): 48-55.
[60] Ibid., 48.
[61] Keith Mattingly, "The Significance of Joshua's Reception of the Laying on of Hands in Numbers 27:12-23," *Andrews University Seminary Studies* 39, no. 2 (2001): 191-208.
[62] Ibid., 207.
[63] Keith Mattingly, "Joshua's Reception of the Laying on of Hands. Pt 2, Deuteronomy 34:7 and Conclusion," *Andrews University Seminary Studies* 40, no. 1 (2002): 89-103.

John Barton

Taking Luke's inference that there are no gods made with hands (Acts 19:26) John Barton[64] understands that an image captures the god in tangible form whereas an idol is no divinity but a god "made by human hands". The latter appears in deutero-Isaiah and Psalms where an idol's inability to communicate is emphasised.

Robert Alter

For Robert Alter "The most metaphorically extended body part in biblical Hebrew is the hand, though head and foot are also abundantly represented in figurative senses."[65] Alter illustrates this from the figurative use of the hand in the story of Joseph where he concludes, "A kind of dialectic is created in the thematic unfolding of the story between hand as the agency of violent impulse and hand as the instrument of scrupulous management."[66] Literal, figurative and metaphoric hands are evident in Altar's observations with some reference to the relational aspects of communicative hands.

Relevance to the Study

Hands communicate in the OT where they act as an extension of the body. Here they enact sacrifice, symbolise transference of power in blessing and commissioning, and fashion idols. Many of these functions are echoed in Acts where hands also communicate.

Human Feet and their Functions in the Old Testament

[64] John Barton, ""The Work of Human Hands" (Ps 115:4): Idolatry in the Old Testament," *Ex auditu* 15 (1999): 63-72.
[65] Robert B. Alter, *Genesis: Translation and Commentary* (New York: W.W. Norton & Co., 1996).
[66] Ibid., xiv.

Richard Patterson

Idioms and figures of speech are the subject of study in Richard Patterson's detailed article on "feet" in the Bible.[67] Patterson says that classical literary theory divides figurative speech into two categories, i.e., rhetorical figures where words are used in non-traditional ways to achieve an effect and tropes where one reality stands for another (metaphor or simile). Thus he demonstrates the many ways human body parts are used figuratively in selected western languages, ANET and the Scriptures. Despite the many figurative references to feet in Acts he only comments on 4:34-37 where he recognises feet as a figure for authority. The section of the article dealing with feet in ethical and spiritual contexts makes no reference to Acts, but where he speaks of feet and the problems of meaning and truth he cites 2:35 where Peter quotes Ps. 110:1 as evidence that God would subdue the enemies of Jesus like he subdued those of David, making them "a footstool for your feet."

Eibert Tigchelaar

In his essay[68] which deals principally with Exodus 3:5 and the command to Moses to remove his shoes from his feet. Eibert Tigchelaar constructs a triptych from the burning bush, Mt. Sinai and the Tent of Meeting where fire is present in all three. Tigchelaar sees ". . . Moses' removing of his sandals refers to the priestly barefootedness in the Tent of Meeting, and later in the Temple."[69] Due to a lack of explicit evidence the author "deduces" the barefootedness of the priests from the detailed description of their dress (Exod. 28, 29; Lev. 16:3-5) where there is no mention of footwear. There is, however, mention of the frequent washing of hands and feet (Exod. 30:19, 21; 40:31) and the application of blood not only to

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[67] Richard D. Patterson, "The Biblical Imagery of Feet as a Vehicle for Truth," *Bibliotheca Sacra* 163, no. 649 (2006): 29-45.
[68] Eibert J. C. Tigchelaar, "Bare Feet and Holy Ground: Excursive Remarks on Exodus 3:5 and Its Reception," in *The Revelation of the Name YHWH to Moses: Perspectives from Judaism, the Pagan Graeco-Roman World, and Early Christianity*, ed. George H. van Kooten (Leiden: Brill, 2006), 17-36.
[69] Ibid., 21.

the lobes of right ears, the thumbs of right hands but also to the big toes of right feet (Exod. 29:20). "Hence, the command to Moses is a literary foreshadowing of the priestly customs in the Tent of Meeting and later the Temple."[70] With reference to Exodus 3:5 Tigchelaar concludes, "From the lack of emphasis on the phenomenon of ritual barefootedness, one might conclude that ritual barefootedness was common practice, related to the holiness of a place, that needed no official description, prescription or validation."[71]

Relevance to the Study

Commonly, feet communicate symbolically and literally in the OT. Feet also communicate symbolically and literally in the two narratives of Acts

Human Hands and Feet and their Functions in the New Testament

Human Hands and their Functions in the New Testament

Rudolph González

With a combined theological and anthropological methodology Rudolph González[72] sets out to understand the ritual practice of laying-on of hands in the Lucan corpus. González tries to create a pattern for the ritual in Acts but short of amassing a list of texts where he says the ritual is "subtly implied throughout much of the book,"[73] he cites only the occasional overt mention of it. He recognizes its connection with healing, task identification and the bestowal of the Holy Spirit and argues that beyond simple symbolism the ritual transmitted beneficial power.[74]

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[70] Ibid.
[71] Ibid., 36.
[72] Rudolph D. González, *Laying-on of Hands in Luke and Acts: Theology, Ritual and Interpretation* (Waco, TX: Baylor University Press, 1999).
[73] Ibid., 5.
[74] Ibid., 135.

John Fleter Tipei

Beyond earlier research on the laying on of hands including publications by John E.L. Oulton, [75] Everett Ferguson,[76] John Parratt[77] and Kenneth Grayston,[78] John Fleter Tipei's monograph[79] provides the most comprehensive study of the gesture in the NT to date. From the OT he concludes, ". . . only the laying on of hands for blessing and commissioning is clearly paralleled in the New Testament."[80] In the NT the laying on of hands accompanies healing and the bestowal of the Holy Spirit. Peter Gosnell finds that Tipei does not go quite far enough in contrasting Jesus' healing by touch with his healing without touch. He would also like to see him offer a fuller rationale for the laying on of hands in the NT,[81] but where he does not find it in the biblical data Tipei wisely resists the temptation to speculate. The most he will say is, ". . . it is my conclusion that in the New Testament the gesture always signifies the transference of some positive *materia*: blessing, life-force, the Spirit and *charismata*."[82]

Paul Achtemeier

Paul Achtemeier takes up the theme of idolatry or "gods made with hands" in the NT. He acknowledges that an understanding of OT, Jewish apocryphal and Greco-Roman culture is

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[75] John E. L. Oulton, "Holy Spirit, Baptism, and Laying on of Hands in Acts," *Expository Times* 66, no. 8 (1955): 236-40.
[76] Everett Ferguson, "Laying on of Hands in Acts 6:6 and 13:3," *Restoration Quarterly* 4, no. 4 (1960): 250-52.
[77] John Parratt, "Laying on of Hands in the New Testament : A Re-Examination in the Light of the Hebrew Terminology," *Expository Times* 80, no. 7 (1969): 210-14.
[78] Kenneth Grayston, "The Significance of the Word Hand in the New Testament," in *Mélanges Bibliques: en hommage au R P Béda Rigaux*, eds. Albert-Louis Descamps and André de Halleux (Gembloux, Belgium: J Duculot, 1970), 479-87.
[79] John Fleter Tipei, *The Laying on of Hands in the New Testament: Its Significance, Techniques, and Effects* (Lanham, MD: University Press of America, 2009).
[80] Ibid., 44.
[81] Reviewed by Peter W. Gosnell, "The Laying on of Hands in the New Testament: Its Significance, Techniques, and Effects," *Bulletin for Biblical Research* 21, no. 1 (2011): 134-35.
[82] Tipei, *The Laying on of Hands in the New Testament*, 296.

key to knowing why there are few references to idolatry in the NT.[83] Although Achtemeier does not specifically note them, two references to the work of human hands appear in Acts in the speech of Stephen before the Sanhedrin and of Paul on the Aeropagus. In terms of providing a deity both speeches communicate the inadequacy of the work of human hands.

Christian Grappe

In the latter section of an essay by Christian Grappe[84] the author deals with the relationship between the hand of God and the hands of the apostles in Acts. He sees the reference in 5:12 to the many signs and wonders performed by the apostles, as being directly connected to their prayer in 4:29-30: “Le parallélisme des deux phrases suggère que la main de Dieu trouve désormais son prolongement dans celles des apôtres.”[85] In accord with Dennis Hamm’s article[86] Grappe draws parallels between the resurrection of Jesus who was exalted to the right hand of God when God raised him up (2:32, 33) and Peter’s grasping of the right hand of the lame man to raise him up so that his feet and ankles were made strong. In this way Peter plays a similar role to the Lord who stands in Psalm 16:8 at the right hand of David so the latter will not be shaken.

João Paulo Thomaz de Aquino

In his article[87] João Aquino defends the traditional argument that Acts 6:1-7 describes the origins of the office of a deacon in the Christian church and that the laying on of hands

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[83] Paul J. Achtemeier, "Gods Made with Hands : The New Testament and the Problem of Idolatry," *Ex auditu* 15 (1999): 43-61.
[84] Christian Grappe, "Main de Dieu et mains des Apôtres: Réflexions À Partir D'actes 4,30 Et 5,12." in *La Main de Dieu/Die Hand Gottes*, eds. René Kieffer and Jan Bergman (Tubingen: J C B Mohr, 1997), 117-34.
[85] Ibid., 129.
[86] Dennis Hamm, "Acts 3:1-10 : The Healing of the Temple Beggar as Lucan Theology," *Biblica* 67, no. 3 (1986): 305-19 as cited in Grappe, "Main De Dieu Et Mains Des Apôtres : Réflexions À Partir D'actes 4,30 Et 5,12," in *Main De Dieu/Die Hand Gottes*, 130.
[87] João Paulo Thomaz de Aquino, "Atos 6.1-7: A Genêse Do Ofício Diaconal?" *Fides Reformata* 15, no. 2 (2010): 9-20.

represents ordination to this office. He assumes that the laying on of hands in 6:6 constitutes a "cerimônia da ordenação."

Relevance to the Study

Hands communicate through ritual, symbolism and figurative expression in the NT. Power is conveyed to the hands of the apostles from the hand of God to communicate healing. Human hands create idols thereby communicating idolatry. These elements feature in Acts.

Human Feet and their Functions in the New Testament

Brian Capper

Feet are mentioned twice in Luke's introduction to the story of Ananias and Sapphira (Acts 4:34-37) and three times in the body of the narrative (5:1-11) where Brian Capper[88] seeks to find a more precise definition of this couples' crime. To Capper's mind the formula "to lay at the apostles' feet" meant that the full body of apostles, i.e., the Twelve, had to be present, making this a formal occasion. Capper notes that the practices of the community of goods in Acts are not fully described but are detailed in the records of the community of goods practices of the Pythagoreans and the Essenes.[89]

Maria Thi Yen Do

In terms of the function of feet Maria Thi Yen Do's doctoral dissertation[90] focuses on the journey motif as it extends throughout the two volume work of Luke-Acts. Thus there are two journeys, one of Jesus and the other of his disciples. Not surprisingly, the dissertation deals only with the Gospel journey in detail, leaving Acts for further study. However, Do does

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[88] Brian J. Capper, "The Interpretation of Acts 5:4," *Journal for the Study of the New Testament*, no. 19 (1983): 117-31.
[89] Ibid., 126.
[90] Maria Thi Yen Do, *The Lucan Journey: A Study of Luke 9:28-36 and Acts 1:6-11 as an Architectural Pair* (Bern: Peter Lang, 2010).

state: “The journey of the disciples is dealt with in as much as we can demonstrate that it follows the pattern of Jesus’ journey.”[91] Do notes Thayil’s point[92] that there is strong continuity between Jesus’ movement from Galilee to Jerusalem and the movement of the disciples from Jerusalem to Judea, Samaria and the ends of the earth.

Relevance to the Study

Feet communicate authority and movement in the NT. Both concepts are prominent in the Acts narratives.

Human Body Parts in Greco-Roman Culture

Johannes Vorster

The value of Johannes Vorster’s article for this study lies in his description and analysis of the role of human body parts in Greco-Roman culture.[93] Here he seeks to define them in the context of a Greco-Roman understanding of the social body. First he draws on Galen’s notion that a part must be to some degree heterogeneous, distinct, and circumscribed. Yet at the same time in order for it to be a part it must be connected, associated, linked to other parts. This process opens the way for synecdochic relationships to develop where a part of the body stands for the whole or one part stands for another. It may include not only the interaction of body parts with the body, but also between body parts and the social body. The body and its parts are moralised by institutional mechanisms to enforce the ideal, normative and natural body.[94]

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[91] Ibid., 23.
[92] Ibid., 278, fn. 3.
[93] Johannes N. Vorster, "Bodily Parts Vying for Power: Hierarchies and Bodies in Early Christianity," *Scriptura,* no. 80 (2002): 287-306.
[94] Ibid., 289.

Relevance to the Study

This article elucidates Greco-Roman concepts of the social body using literal body parts. It sheds light, therefore, on the social world in which Luke lived and wrote to Theophilus.

Healing Practices in Greco-Roman Culture

Terracotta Hands and Feet as Votive Offering

Mabel Lang

A guide to the asklepieion in Corinth[95] prepared by Mabel Lang reports the largest collection of *ex votos* terracotta models of body parts known. "The original excavator estimated that the accumulated mass of life-size votive limbs and organs found in the asklepieion precinct amounted to some ten cubic metres and included examples of almost all parts of the body."[96] Successfully completed restorations comprised ten legs with thighs, nine feet to the knee, nine entire arms, three hands to the elbow, one upper arm, twenty five feet, and twenty hands.[97] Despite the large numbers of clay arms, hands, legs, and feet collected it was hard to determine ailments from the terracotta models since these were most likely sold ready-made by surrounding shops. There is an exception in a hand with a growth or abscess on the palm found at Corinth.[98] It is not surprising that hands and feet were well represented amongst the terracotta models, for limbs were in the forefront of daily activity in ancient times and at higher risk of injury or damage.[99]

The Healing Shrines of Asklepios

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[95] Mabel Lang, *Cure and Cult in Ancient Corinth: A Guide to the Asklepieion, Corinth Notes* (Princeton NJ: American School of Classical Studies at Athens, 1977).
[96] Ibid., 15.
[97] Ibid.
[98] Lang, *Cult and Cure in Ancient Corinth: A Guide to the Asklepieion,* 26.
[99] Ibid.

M. Louise S. Wells

In her interesting monograph[100] Louise Wells undertakes an investigation of the various Greek words used in connection with healing from the writings of Homer through NT times. She gathers evidence from four of the healing shrines of Asklepios—inscriptions on the stelae at Epidaurus and inventories of the votive offerings from the Athenian *Asklepieion* revealing a large collection of body parts. Wells tells of the *asklepieion* at Cos, which boasts the famous medical school founded by Hippocrates and the shrine at Pergamon where Galen trained, but does not comment on body parts or their representations in votive offerings in connection with these two. Further to those listed at Epidaurus she notes aspects of treatment offered at the various shrines. These therapeutic measures reflect a Hippocratic approach to medicine. Her analysis[101] of healing incidents in Acts is useful as a ready reference list and for its contextualisation of the Greek words for healing used in the text.

Greek and Roman Healing Arts

Guido Majno

Three of the chapters in *Guido Majno's* book[102] describe the healing of damaged and disabled body parts in the Mediterranean over the millennium that ends with the first century CE. According to Majno, the *Iatrós* was an itinerate professional who travelled about conducting "epidemics" or visits abroad. He also had an appropriately lit surgery or *iatréion* (clinic) in town fully equipped with instrume nts, medicines, apparatus and possibly medical scrolls, where he mostly carried out surgery. The *asklepieion* and the *iatréion* were seen to be complementary in the services they offered. Though not aseptic, the iatrós was spotlessly

[100] M. Louise S.Wells, *The Greek Language of Healing from Homer to New Testament Times* (Berlin: Walter de Gruyter, 1998).
[101] Ibid., 440-58. Appendices 8:1 and 8:2.
[102] Guido Majno, *The Healing Hand: Man and Wound in the Ancient World* (Cambridge, MA: Harvard University Press, 1975).

clean and neatly dressed.[103] Majno agrees that the Greeks understood medicine more as an art than a science. He concludes, "The Hippocratic books are usually at their lowest when they would be scientific; their peaks are abstract thoughts."[104] The four humours had wide appeal. They could fit with the four seasons, the four winds, four points of the compass, four states of matter, four temperaments, four tastes. Majno claims that there was no truth to the scheme but because it served as a framework for many truths it became the basic theory of medicine for over 2000 years.[105]

Majno begins his investigation of Roman medicine with the writings of Pliny the Elder. Apart from Pliny the other prolific writer of the first century CE was Cornelius Celsus. After diet and drugs, cures by hand, i.e. surgery, is the third part to the art of medicine. Roman surgeons owed their knowledge, skill, and variety of instruments to the Greeks, with Pliny admitting that the practice of medicine was a Greek art and not so much a Roman skill.[106] Amputation was beyond the reach of the Hippocratics but limbs were lost through gangrene. However, controlling blood flow probably led to Celsus' being able to describe how to amputate a leg.[107] There are few records of Roman civilian medical practice. Beyond the fact that the wealthy were tended privately,[108] Majno conjectures that skilled workers were probably cared for by their guilds and slaves were treated by the household doctor. Following the Greek tradition, some citizens may have been treated by the public physician. The *Asklepieion* on Tiber Island served the city as a healing centre. While the infirmary or *valetudinarium* was a military hospital for sick and wounded soldiers, a similar facility existed on farming estates for sick or injured slaves.[109] As for the wealthy, it seems they may

[103] Ibid., 148.
[104] Ibid., 178.
[105] Ibid.
[106] Ibid.
[107] Ibid., 363.
[108] Ibid., 391.
[109] Ibid., 392.

have been treated at home.[110] This book provides useful 20th century insights into medical understandings and practices in the vicinity and at the time Luke wrote.

Relevance to the Study

This material describes details of the health beliefs and practices of Luke's day against which he wrote the two healing narratives under study.

[110] Ibid.

Communication through Human Body Language in Greco-Roman Literature

Ronald Newbold

A quantitative/qualitative analysis by Ronald Newbold[111] seeks to assess two first/second century Latin novels for the impact of their nonverbal communication. For this study Newbold comprehensively identifies nonverbal behaviours and classifies them into twelve categories. Seven of his categories are largely kinetic and visual involving free gestures of hand, face and limbs. This list includes self-adapting, body adapting and alter-adapting gestures as well as posture, gait, proxemics and silence. Newbold concludes that quantitative analysis does not reveal much difference in the incidence or patterns of reference to nonverbal communication between Petronius and Apuleius. He claims their usage enriches the narrative and helps involve the reader. However, qualitative analysis demonstrates them to be "relatively unexploited and unsophisticated when compared with the practice of a modern novelist."[112]

Anthony Corbeill

Classicist Anthony Corbeill comments on gesture and bodily movement in ancient Rome. In commenting on the hand he says that the Latin *manus* acts in synecdoche for the whole arm (a concept familiar to the Greek *χείρ*). He notes the word with its various derivatives and sees value in both its literal and figurative meanings. The phrase "the laying on of the hand" (*manus iniectio*) is employed when a Roman citizen "leads an outstanding debtor to court."[113] In terms of feet Corbeill views Roman socioeconomic status through body language, stance

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[111] Ronald F. Newbold, "Nonverbal Communication in the Satyricon and in Apuleius' Metamorphoses," *Quaderni Urbinati di Cultura Classica, New Series* 41, no. 2 (1992): 127-36.
[112] Ibid., 135.
[113] Anthony Corbeill, *Nature Embodied: Gesture in Ancient Rome* (Princeton: Princeton University Press, 2004), 21.

and gait which he says impact on how we feel and think. He concludes, "Types of walk provide a model for how ideology permeated Roman society at all levels."[114]

Relevance to the Study

These publications focus on 1st century Roman society and are useful as a background in understanding the significance of the hand and its role in nonverbal communication when and where Luke wrote.

Human Feet and their Functions in Greco-Roman Literature

Daniel B. Levine

As a contributor to *Kinesis*,[115] Daniel B. Levine shows how four sixth-century Attic black-figure vases depict the birth of Athena. He addresses two questions: (1) why do some Athenian artists depict Hephaestus wearing winged shoes in some of the earliest scenes, and (2) what is the source of the literary tradition that Hermes acted as midwife for Athena's birth? In answer Levine suggests (1) perhaps traditional depictions of the wing-shoed Perseus fleeing the Gorgons influenced the early painters of Birth of Athena scenes and (2), claims that Hermes wielded the axe might have arisen from viewers mistaking a painted Hephaestus for Hermes in part due to the fact that Hephaestus wears winged shoes, which were later Hermes' consistent attribute.[116] In light of the pottery painting images and reference to Hephaestus that will appear in this thesis, the line drawings by Judith Levine of the vase paintings at the centre of Daniel Levine's article and his focus on Hephaestus the god born

[114] Ibid., 123.
[115] Daniel B. Levine, "Hephaestus' Winged Shoes and the Birth of Athena," in *Kinesis: the ancient depiction of gesture, motion and emotion: essays for Donald Lateiner*, eds. Christiana A. Clark, Edith Foster and Judith P. Hallett (Ann Arbor, MI: University of Michigan Press, 2015): 262-280.
[116] Ibid., 262-63.

lame are of interest. Of particular relevance to this thesis is his recent article[117] tracing Aeschylus' attention to feet and foot function in the Oresteia. Levine focuses on the common word (*ποῦς*) and its violent functions like *πατέω* (trampling) amd *λακτίζω* (kicking) as well as its more benign actions, "such as standing, leaping, running/racing, dancing, hobbling, the making of footprints and the wearing of shoes . . . ."[118] He makes the point that foot imagery illustrates aspects of power and powerlessness within the *Oresteia* and that it moves from "representing sacrilegious violence to being a force for restored order."[119]

Relevance to the Study

A depiction of the god Hephaestus serves to illustrate lame feet on terracotta pottery in this thesis. The methodology used to analyse feet and foot function employed in Aeschylus' *Oresteia* comes closest to that used in this thesis to analyse hands and feet and their functions in the two narratives of Acts.

A Word on Silence in Greco-Roman Literature

Carolyn Dewald and Rachel Kitzinger

In their essay[120] Carolyn Dewald and Rachel Kitzinger compare the use of silence in Herodotus and Sophocles with the claim that it is not always an expression of control or power nor does it always come from secrecy, deception or even the expression of emotion. In Acts 9 Luke mentions silence as Saul's companions stand speechless, not as a category of

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[117] Daniel B. Levine, "Acts, Metaphors and Posers of Feet in Aeschylus's Oresteia," *Transactions of the American Philological Association* 145 (2015): 253-280.
[118] Ibid., 256.
[119] Ibid.
[120] Carolyn Dewald and Rachel Kitzinger, "Speaking Silences in Herodotus and Sophocles." *Kinesis: the ancient depiction of gesture, motion and emotion: essays for Donald Lateiner* eds. Christiana A. Clark, Edith Foster and Judith P. Hallett (Ann Arbor, MI: University of Michigan Press, 2015): 86-102.

human communication, which is the focus of Dewald and Kitzinger's article, but in response to the sound from heaven.

Conclusion

In the absence of a body of secondary literature specific to the investigation of relational communication in the NT, this literature review has focussed broadly on publications dealing with hands and feet and their functions in relevant categories of literature. Though this has demonstrated the presence and exercise of these body parts it has left the discovery of their role in nonverbal interpersonal communication to further research. It is the purpose of this thesis to begin that research.

PART 1

NONVERBAL COMMUNICATION THROUGH HANDS THAT FUNCTION

Though the hand, and all hand function, located in any context has the potential to communicate, Part 1 of this study will seek instances where the hand and its functions appear in two of the narratives of Acts (the healing of the lame man by the Gate Beautiful 3.1-11 and the conversion of Saul of Tarsus 9:1:19a) with a view to ascertaining the meaning of its nonverbal communication. The enquiry will begin with the words for human hands in the Greek text of the whole of Acts followed by hand function words in the two selected narratives. These searches will establish which words will be selected for investigation not only throuighout the rest of Acts but also through the Gospel of Luke, Second Temple Jewish literature and four Greek authors. This extensive word search will help establish if Luke was influenced by the relevant literature available to him when he penned the two stories in question. It will also reveal what hands communicated with respect to the ongoing mission of Jesus through the activity of the apostles and whether or not this communiction was successful.

Section 1

Words for Hands in the Greek Text of Acts

This inquiry shows that the only word for hand found in Acts is *χείρ*. Sometimes it refers to the human hand and at other times to the hand of God (e.g., 4:28; 7:50; 11:21; 13:11). In the plural, however, the word always applies to human hands and appears more often in

either the accusative (*τὰς χεῖρας*) or genitive (*τῶν χειρῶν*) case. *χείρ* is also incorporated into a number of compound words and six of these refer to human action *διεχειρίσασθε* (5:30; 26:21 laid violent hands on), *χειροποιήτοις* (7:48; 17:24 made by hand), *χειραγωγοῦντες* (9:8; 22:11 lead by the hand), *ἐπεχείρουν* (9:29; 19:13 attempting), *χειροτονήσαντες* (14:23 having appointed), *αὐτόχειρες* (27:19 with one's own hand).

Section 2

Nonverbal Communication through Human Hands and their Functions in the Greek Text of Acts 3:1-11 and 9:1-19a

Hands in Acts 3:1-11

The sole mention of *χείρ* in Acts 3:1-11 is in v.7 where it is said of Peter *καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν·* Two functions of the hand are in use in this text, namely, having grasped and raised up. According to Ernst Haenchen, "Zum Wort tritt die Berührung (*πιάσας*); sie läßt die Wunderkräfte vom heilenden auf den Kranken überströmen."[121] Barrett adds, "Physical contact between the healer and the healed is a common feature of miracle stories; cf. 9:17, 41; 28:8; Lk. 5:13 etc."[122]

It is evident that the narratives of Acts typically refer more to function than to entity in relation to the body part in question. Thus Acts 3:1-11 contains several human hand functions like *ὑπάρχων ἐβαστάζετο* where hands transport the lame man and, *ὃν ἐτίθουν* when he is being positioned at the Gate Beautiful (3:2). The use of his hands in the receipt of alms is implied in the phrase *πρὸς τὴν ἐλεημοσύνην καθήμενος* (3:10) and after his healing the same hands hold firmly to his benefactors *κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην* (3:11).

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[121] Ernst Haenchen, *Die Apostelgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1977), 200.
[122] Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1*, 183.

Hands in Acts 9:1-19a

In Acts 9:1-19a *χείρ* appears first in the only compound word found in the two narratives *χειραγωγοῦντες* (9:8). It occurs again in Ananias's vision when the Lord foretells the substance of his servant's contact with Saul, "*καὶ εἶδεν ἄνδρα ἐν �ράματι Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρας*" (9:12) and where the fulfillment of the vision follows *ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας* (9:17). The use of hands is implied in the act of binding prisoners *δεδεμένους* (9:2) and, "he has authority from the chief priests *δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου*" (9:14).

Hands that Function in Acts 3:1-11 and 9:1-19a

To note the action of human hands in these two narratives leads to the discovery of several dynamics within the process of nonverbal communication. Hands enact help when Peter assists the lame man to his feet *πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν* (3:7) and hands express healing when Ananias puts his hands on Saul to restore his sight *ἐπιθέντα αὐτῷ χεῖρας ὅπως ἀναβλέψῃ* (9:12). This is also true of the more sinister use of hands when Saul comes to Damascus with authority "*δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου*" (9:14). These are not only powerful hand actions in themselves but in the process of communication they convey meaning communicating effectively in relationship to the mission of Jesus.

Communication Implications

According to Julia T. Wood, "Communication is a systemic process in which people interact with and through symbols to create and interpret meanings."[123] This is because, as Wood elucidates, "Communication is a process**,** which means that it is ongoing and dynamic. . . ."[124] The action of hands has a continuous effect throughout the story of Acts 3:1-11. As

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[123] Julia T. Wood, *Communication Mosaics: An Introduction to the Field of Communication* 7th ed. (Boston, MA: Wadsworth, 2014), 10.
[124] Ibid.

Joseph Fitzmyer points out in relation to the lame man, "The right hand had been stretched out in expectation of the requested alms."[125] Hand communication takes place from the initial connection between the right hand of Peter (*πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν*) and the person of the lame man in Acts 3:7 to the standing together of Peter, John and the once-lame man in Solomon's colonnade, while the newly healed man *κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην* (3:11). I. Howard Marshall comments, ". . . the narrative shows how the beggar's usual feelings of uncertainty, expressed in a combination of pressing entreaty and of indifference resulting from frequent disappointment, are replaced by a genuine expectation of receiving something."[126] A clear progression is indicated here. Mutual trust is demonstrated in the first hand gesture while the healed man's close identification with the apostles is fully developed in the last. In this progression a new "system" is born.[127]

New Strtength for the Lame Man

The old order made up of the lame man's former life with its physical incapacities and consequent human dependencies gives way to a potential for living with new physical strength and normal functioning. This in turn would result in different relational dynamics and radically changed communication patterns between himself and other people. Eckhard Schnabel notes, "Luke's phraseology indicates a fundamental change not only of the life of the beggar but also in the way his contemporaries would have seen him. . . ."[128] Hence the symbols,[129] i.e., the words and actions used by the lame man to communicate his thoughts and feelings would demonstrate his new status. This is evidenced by his standing close to

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[125] Joseph Fitzmyer, *The Acts of the Apostles*, Anchor Bible (New York, NY: Doubleday, 1998), 279.
[126] I. Howard Marshall, *The Acts of the Apostles: An Introduction and Commentary* (Leicester: Inter-Varsity Press, 1980), 88.
[127] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 11.
[128] Eckhard J. Schnabel, *Acts: Zondervan Exegetical Commentary on the New Testament*, (Grand Rapids: Zondervan, 2012), 196.
[129] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 13.

Peter and John, and holding on firmly or even clinging to them as *κρατέω* implies. In terms of interpersonal communication Wood claims there are two levels of meaning, i.e.: the content level and the relationship level of meaning and she cites studies by Pinker, Watzlawick, Beavin, & Jackson,[130] in support. Further, she asserts, "In many cases, the relationship level of meaning is more important than the content level."[131] In the Acts 3 encounter it is the relationship level that has undergone radical development from when the lame man holds out his mendicant hand to Peter and John to where the same man, now healed, holds on to the two men in a symbolic gesture of belonging. Thus the lame man demonstrates the interpersonal communication principle annunciated by Wood, "The relationship level of meaning often expresses a desire to connect with another person (Gottman & DeClaire, 2001)."[132]

New Weakness for Saul of Tarsus

Curiously, if hand communication in Acts 3:1-11 conveys a progression for the lame man from disability to wholeness, it marks the opposite in 9:1-19a for Saul. This narrative begins with Saul in a position of strength and full control. He advances with uncompromised vigour and there is no mention of any physical infirmity or incapacity. At will, he (and/or his companions) conveys malevolent authority through the action of their hands *ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ (*9:2). According to Ananias, this action communicates hostility and aggression to the victims and no doubt generates fear, for Ananias answered, "Lord, I have heard from many about this man who has done much evil to your holy ones in Jerusalem." 9:13). Early in the narrative a systemic change occurs in the communication process and is evidenced through the use of hands. Near Damascus a bright light shines around Saul and he falls to the ground. James

[130] Ibid.
[131] Ibid.
[132] Ibid.

Dunn captures the emotional impact: "The shock to Saul's companions and the severe trauma into which the experience threw Saul are vividly narrated."[133] The choice of verbs indicates that he is no longer in charge of his environment nor can he behave autonomously. Discovering Paul's newfound weakness, Haenchen observes, "Der soeben noch so Mächtige ist nun völlig machtlos geworden."[134] The Lord commands with the aorist active imperative, "*ἀνάστηθι*" (9:6) while Saul cooperates with the aorist passive *ἠγέρθη*.[135] This form of *ἐγείρω* shows his new dependence on the help of human hands to get to his feet. As Barrett notes, "*ἠγέρθη* (passive) may mean that Paul could not raise himself. . . ."[136] Further, finding himself blind from the brightness of the light he needs his companions to assist him by *χειραγωγοῦντες δὲ αὐτὸν* (9:8) they entered Damascus. Once again he is dependent on the help of their hands to complete his journey. Richard Pervo contends, "The contrast between the one who would lead (*ἀγάγῃ* [v. 2]) alleged miscreants in chains from Damascus to Jerusalem and the one led by the hand (*χειραγωγοῦντες* [v. 8]) is manifest:"[137] By the time he arrives in Damascus he is reduced to *ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν* (9:9). Thus Haenchen summarises Saul's experience:

> Saul wird vom Boden aufgehoben—er ist unfähig,—selbst aufzustehen—und es zeicht sich, daß er, vom himmlischen Licht geblendet nicht mehr sehen kann: mann muß ihn bei der Hand nehmen und nach Damaskus hineinführen. So träglich hält der große Christenverfolger dort seinen Einzug.[140]

This is the low point in Saul's downward descent from full functioning and atonomous action to disability and dependent incapacity. Hans Conzelmann interprets, "The blinding is not a

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[133] James D. G. Dunn, *The Acts of the Apostles*, Epworth Commentaries (London; Valley Forge, Pa: Epworth Pr; TPI, 1996), 122.
[134] Haenchen, *Die Apostelgeschichte*, 310-11.
[135] Brittany E. Wilson, "The Blinding of Paul and the Power of God: Masculinity, Sight, and Self-Control in Acts 9," *Journal of Biblical Literature* 133, no. 2 (2014): 372 fn. 15. Here she draws attention to the contrast between Luke using the passive (*ἠγέρθη*) before Saul's healing amd the active (*ἀναστὰς)* after the restoration of his sight.
[136] Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1*, 452.
[137] Richard I. Pervo, *Acts: A Commentary*, Hermeneia (Minneapolis: Fortress, 2009), 242.

punishment, but indicates the helplessness of one formerly so powerful (22:11)."[138] To add to this he is suffering an acute loss of identity. As Fitzmyer argues, "Saul is thus called to surrender his previous understanding of himself. . . ."[139] In other words: "For him to become a Christian meant in the first instance a complete change of face."[140] From a communication perspective, scholars Dawn O. Braithwaite and Jody Koenig Kellas affirm, "The concept of "face" refers to the self-concept or self-image that we portray to others during social interactions (Goffman, 1967)."[141] It should be added that identity or the awareness of who one is, based on external influences and personal characteristics, is inseparably linked with self-concept or the inner evaluation of the self that determines the kind of persons we perceive ourselves to be.

Hands that Communicate Help

However, help comes at the hands of the Way. The helping hands of Saul's Pharisaic Jewish companions give way to those of Ananias, who had been told by the Lord in a vision that Saul, "*εἶδεν ἄνδρα [ἐν ὁράματι] Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ*" (9:12) with the result that Ananias went and *εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε καὶ ἀναστὰς ἐβαπτίσθη* (9:18). Thus, through the symbolic work of helping hands, an identity transition takes place in the life of Saul. He exchanges the support of the Pharisaic Jews for the company of the followers of the Way he had come to destroy (22:4). Painful though this experience is for Saul, Luke Timothy Johnson

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[138] Hans Conzelmann, *Acts of the Apostles*, Hermeneia (Philadelphia: Fortress, 1987), 72.
[139] Fitzmyer, *The Acts of the Apostles*, 421.
[140] Ibid., 422.
[141] Dawn O. Braithwaite and Jody Koenig-Kellas, "Shopping for and with Friends: Everyday Communication at the Shopping Mall," in *Composing Relationships: Communication in everyday life*, eds. Julia T. Wood and Steve Duck (Belmont CA: Thomson Wadsworth, 2006), 92.

sees that, "Not only the identification between Jesus and the community, but between Saul and Jesus is established in this encounter."[142]

As for the significance of the laying on of hands Barrett posits, "It is more probable that to Luke the laying on of hands was a gesture of blessing whose precise meaning was determined by the context in which it took place."[143] As the lame man is lifted by the healing hand of Peter to a new sense of belonging (3:11) so Saul, through the healing hands of Ananias adopts a new self *Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινὰς* (9:19) and the hands of the church signify the fact by baptising him. As Johnson comments, "The use of the name, the title "brother," and the physical gesture of touching, all register as recognitions of Paul's acceptance as a member of the community."[144]

Summary

Nonverbal communication through the action of hands has brought healing to the lame man and to Saul. Thus the continuing healing ministry of Jesus is demonstrated effectively through the hands of his disciples. This is further evidenced by the fact that Saul is converted and the lame man goes into the temple to worship. Hands have communicated help in raising both the lame man and Saul, have played a role in the formation of new identities, and hands are laid on in a gesture of blessing.

Section 3

Nonverbal communication through human hand/s and their functions in Acts 3:1-11 and 9:1-19a reflected in the wider Greek text of Acts

[142] Luke Timothy Johnson, *The Acts of the Apostles*, Sacra Pagina (Collegeville, MN: Liturgical, 1992), 168.
[143] Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1*, 454.
[144] Johnson, *The Acts of the Apostles*, 165.

Hands and their Functions in Acts

The words for hands and their functions appearing in Acts 3:1-11 and 9:1-19a are also found elsewhere in the narratives of Acts. The phrase *ἐπέθηκαν αὐτοῖς τὰς χεῖρας* (6:6) in this and other grammatical forms appears frequently. The term is used for commissioning to ministry (6:6; 13:3), for healing the sick (9:12, 17; 28:8) and for the bestowal of the Holy Spirit (8:17, 18, 19; 19:6). The same phrase also describes hands laid on in acts of violence (16:23; 18:10) along with the more predictable *ἐπέβαλον αὐτοῖς τὰς χεῖρας* (4:3; 5:18; 12:1; 21:27) and the aggressive "having crucified" *διὰ χειρὸς ἀνόμων* (2:23) or the figurative "I was delivered" *εἰς τὰς χεῖρας τῶν Ῥωμαίων* (28:17; see also 24:7 textual variant) and "rescued me" *ἐκ χειρὸς Ἡρῴδου* (12:11). In terms of healing, the hand features in other contexts as well. This is evident from the undefined: "And God by *τῶν χειρῶν τῶν ἀποστόλων* did many signs and wonders amongst the people" (5:12), from Peter's raising of the dead Dorcas *δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν* (9:41) which is reminiscent of his lifting of the lame man in 3:7, and when God performed extraordinary miracles *διὰ τῶν χειρῶν Παύλου* (19:11; 28:8).

Communicating with Hand Gestures

To achieve order Peter, Paul and Alexander each signals to his audience with a hand gesture *κατασείσας τῇ χειρὶ* (12:17; 13:16; 19:33; 21:40). But when Paul appears before Agrippa he stretches out *τὴν χεῖρα ἀπελογεῖτο* (26:1) with the intent to persuade.

Bound Hands Communicate

The compound word *χειραγωγούμενος* recurs as Saul retells his conversion story in Jerusalem (22:11), while the passive infinitive *εἰσάγεσθαι* (21:37; 22:24) connotes Paul's powerlessness at the hands of the authorities who "lead or bring him in." *Χειραγωγούς* occurs again in the story of the blinding of Barjesus (13:11). Its use highlights the sorcerer's helpless dependence on others as he struggles with his new affliction.

In everyday activity hands are said to play a practical role in connecting people by carrying gifts (11:30) and letters (15:23), in earning a daily living (20:34) and even in demonstrating tenderness (23:19). In Acts hands can serve on more than one level as is evident from their literal and symbolic use. This happens when through supernatural intervention Peter's chains fall from his hands and he is literally and symbolically liberated to communicate the word of God (12:7). It occurs again when Paul survives a deadly snake bite on the hand, symbolising his victory over the powers of evil in order to continue his God-given mission. There is another symbol in the prophecy of Agabus who takes Paul's girdle and binding his own feet *καὶ τὰς χεῖρας εἶπεν*, "Thus says the Holy Spirit, the Jews in Jerusalem will bind the man whose girdle this is and hand him over *εἰς χεῖρας ἐθνῶν*" (21:11). Here the inhibition and perhaps cessation of Paul's mission is symbolised by the restraining of Agabus's feet and hands—a fitting symbol, in that the early believers who fell into Saul's hands before his conversion were bound in the same way. *Δεδεμένους ἀγάγῃ* marks Saul's reputation amongst the early believers where this activity is noted three times (9:2, 14, 21). For Paul himself bonds have become immaterial, "For I am prepared not only *δεθῆναι ἀλλὰ καὶ ἀποθανεῖν*" (21:13). They signify the final symbol of his captivity to Christ, and wishing to do the Jews a favour Felix left *τὸν Παῦλον δεδεμένον* (24:27).

Caring Hands Communicate

In 3:2 the lame man *ὑπάρχων ἐβαστάζετο*. No doubt diligent hands were bringing him at the right time to catch the almsgiving crowds as they approached the temple for afternoon prayers. *βαστάζω* is used three more times in Acts. Two of these are figurative and do not directly imply the use of hands (9:15; 15:10). The fourth refers to the bodily carrying of Paul *βαστάζεσθαι αὐτὸν* (21:35) by the soldiers because of the violence of the crowd. For a moment the great apostle finds himself in the dependent category of the lame man for whom human hands were an essential source of assistance and support. Perhaps the descriptive

phrase that best conveys the powerlessness of the invalid is *ὃν ἐτίθουν*, with all of its overtones of physical limitation, subordination to the will of others and social disadvantage. Of the sixteen uses of *τίθημι* in Acts, five refer to the placing of someone by human hands. In three of these the person has died (Jacob and his sons 7:16, Dorcas 9:37 and Jesus 13:29) while two refer to the lame man (3:2) and the sick who would be healed by the passing of Peter's shadow (5:15).

Helping Hands Communicate

Peter's hand grasp of goodwill (*πιάσας* 3:7) has no parallel in the rest of Acts, nor does the mention in the same text of a human right hand. *Ἤγειρεν* (3:7) does bear similarities to Peter's raising up of Cornelius from prostration, though the reason for the action is different *ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων· ἀνάστηθι·* (10:26). For Peter, John and the lame man *κρατοῦντος* (3:11) has a unique meaning with positive connotations and there is no equivalent elsewhere in the narratives of Acts.

Summary

In Acts hands bless through commissioning for ministry, miraculous healings and the bestowal of the Holy Spirit. Though hands sometimes communicatre violence and imprison with shackles they also convey care and assistance. In the last instance soldiers and the lame man's helpers are amongst those who provide it. By and large, it is the hands of the disciples of Jesus that communicate benefits. Because of this, his mission is successfully advanced through them.

Section 4

Nonverbal Communication through Human Hands and their Functions in Acts 3:1-11 and 9:1-19a Discovered in the Greek Text of Luke's Gospel

Jesus Communicates with Healing Hands

Links connecting Acts to Luke's Gospel through the use of hands begin with a Sabbath healing by Jesus in the synagogue where there was a man *ἡ χειρ αὐτοῦ ἡ δεξιὰ* was withered (Luke 6:6). The healing no doubt ensures improved quality of life for the man, but it also offers him a chance to better serve his fellows. In Acts Peter realises the latter potential by grasping the right hand of the lame man and raising him to his feet (3:7). However, Peter's action in the Gospel of lifting his hand while holding a sword to strike the high priest's servant and cut off his right ear (22:50) contradicts what will become the intent of Acts. To strengthen this intent Jesus heals the man's ear through the touch of his hand so his life here and now may be easier, so he may have a better chance to hear the words of eternal life and, as an object lesson to Peter, so he might learn that hands are for service and not aggression.

The touch of the hand to heal provides a second link between the Gospel and Acts. The Gospel speaks of Jesus who, *τὰς χεῖρας ἐπιτιθεὶς* each one healed them (4:40). Specific examples include the healing of a woman bent double, *ἐπέθηκεν αὐτῇ τὰς χεῖρας* (13:13) the cleansing of a leper, and stretching out *τὴν χεῖρα ἥψατο αὐτοῦ* (5:13).

The Apostles Communicate with Healing Hands

This correlates with the many miracles (of healing most likely) performed by the hands of the apostles in Acts *διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων* (5:12 cf. 14:3; 19:11) where many signs and wonders were performed among the people. Specific examples are the restoration of Saul's sight when he sees Ananias come *καὶ ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ* (9:12) and the healing of Publius' father when Paul prayed and *ἐπιθεὶς τὰς χεῖρας αὐτῷ* healed him (28:8). Jesus' raising of Jairus's daughter to life *κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων ·ἡ παῖς, ἔγειρε* (Luke 8:54) has parallels with Peter's raising of Dorcas *δοὺς δὲ αὐτῇ χεῖρα ανέστησεν αὐτήν* (Acts 9:41).

Violent Hands Communicate

Hands of violence are a repeated threat to Jesus in the Gospel. His warning: "For the Son of Man is about to be handed over *εἰς χεῖρας ἀνθρώπων*" (9:44) is fulfilled when the scribes and the chief priests try *ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας* (20:19) and endorsed by the angelic reminder, "The Son of Man must be handed over *εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν*" (24:7). Jesus intimated his followers would face similar dangers, "*ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν . . . παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς*" (21:12). This is fulfilled in the experiences of the apostles in Acts *ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν* (4:3 cf, 5:18; 12:1).

Hands Communicate Goodwill

The word *βαστάζω* in the context of hands carrying a person is used in Luke's account of the funeral bier at Nain *οἱ δὲ βαστάζοντες ἔστησαν* and he said, "Young man, I tell you, arise" (Luke 7:14) and also in Acts when the lame man is carried to the Gate Beautiful (3:2) and Paul is carried by soldiers (21:35).

The Gospel employs *τίθημι* for the physical putting of a person in a certain place, men carry a man on a bed who is paralysed and attempt to bring him in and *θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ* (5:18), and includes the burial of Jesus, *καὶ ἔθηκεν αὐτὸν ἐν μνήματι* (23:53). Acts continues this usage with the placing of the lame man at the gate (3:2), the laying of the dead in a resting place (7:16, 9:37; 13:29) and the putting out of the sick on pallets (5:15).

We find *ἐγείρω* in the Gospel in the context of healing where Jesus commands a paralysed man, "I tell you, *ἔγειρε* and take up your pallet and go home" (5:24) and the man with a withered hand to whom Jesus said, "*ἔγειρε καὶ στῆθι εἰς τὸ μέσον*" (6:8). Resurrection references include the raising of the dead youth of Nain when Jesus touched the bier and said, "*νεανίσκε, σοὶ λέγω, ἐγέρθητι*" (7:14), Jairus's daughter, and taking hold of her hand he called saying, "*ἡ παῖς, ἔγειρε*" (8:54*)* and the witness of the disciples in Jerusalem to the two from

Emmaus saying, "indeed *ἠγέρθη ὁ κύριος* and has been seen by Simon" (24:34). This word finds equivalent usage in Acts with the lifting up of the lame man (3:6, 7), several references to the resurrection of Jesus (though this is not by human hands), and the raising up of Saul and Cornelius from the ground (9:8; 10:26).

Grasping Hands Communicate

Κρατέω is mentioned in the Gospel once *αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς* (8:54) where it corresponds to the taking hold of Peter and John by the restored lame man in Acts 3:11. In speaking of Paul's arrest, *κρατέω* takes on a more sinister context *ὃν καὶ ἐκρατήσαμεν* (24:6).

Touching Hands Communicate

The touch of the human hand is often apparent in Luke's Gospel and in Acts. It conveys a number of different messages that may be variously interpreted. With reference to haptics (the sense of touch) Wood notes, "Many scholars believe that touching and being touched are essential to a healthy life (Benjamin and Werner, 2004; Field, 2003)."[145] This observation can only apply to positive relationship contexts as she adds this qualification: "Touching also communicates power and status." [146] I suggest that all forms of touching by hand in Acts fall into one or other of these two categories and sometimes into both.

The touch of Christ that heals the sick (Luke 4:40), or the healing that takes place when they touch him, and Jesus said, "*ἥψατό μού τις*, for I know power has gone out from me" (8:46), calls on power communicated by the Lord alone. The touch of the apostles, on the other hand, is only instrumental in bringing healing and must be accompanied by prayer if it is to restore the sick to health: Paul entered and praying *ἐπιθεὶς τὰς χεῖρας αὐτῷ* healed him

[145] Julia T. Wood, *Interpersonal Communication: Everyday Encounters*, 8th ed. (Boston, MA: Cengage Learning, 2016), 144.
[146] Ibid.

(Acts 28:8). So healing is often, though not always, communicated to the sick through the touch of the human hand. Though the elements of positive connection, affirmation and assistance are commonly communicated through everyday instances of human touch, here they are extraordinary in that they include supernatural power. Beyond healing, touch is also operative in resurrection reports in both Luke and Acts. Jesus takes the hand of Jairus's daughter as he commands the dead girl to live again. The same is true of Peter who takes the hand of Dorcas to the same end. Through the touch of his hand power from Jesus communicates life to the young girl and by the touch of Peter's hand, Jesus' power through the medium of prayer does the same for Dorcas.

While hands of affirmation pledge support as they commission to a task a person: whom they stood in the presence of the apostles *ἐπέθηκαν αὐτοῖς τὰς χεῖρας* (Acts 6:6 cf.13:3) they also communicate the promise of empowerment for that task.[147] Hands that play a role in the bestowal of the Holy Spirit, *τότε ἐπετίθεσαν τὰς χεῖρας ἐπ' αὐτούς* and they received the Holy Spirit (Acts 8:17) are agents of divine power, while it is hands of human power communicating abuse that antagonise through persecution *ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας* to harass some belonging to the assembly (Acts 12:1) and punishment *καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους* and put them in the public prison (Acts 5:18).

Communication Implications

Though hands are not always mentioned, instances of healing by the apostles including the performance of signs and wonders are said to occur *διὰ τῶν χειρῶν αὐτῶν* (Acts 14:3). Such events involve positive touch and include the dynamics of one person's identification

[147] Most scholars are careful not to claim too much for the gesture in Acts preferring to see it as symbolic of the transfer of power rather than integral to it. John Tipei probably attributes as much as anyone to the rite when he concludes it "signifies the transference of some positive *materia*: blessing, life force, the Spirit and *charismata."* Tipei, *The Laying on of Hands in the New Testament: Its Significance, Techniques, and Effects*, 296. For a more detailed discussion see Tipei, Chapter 1.

with another that touch implies. This is in turn part of a greater complexity described by Wood as relational culture:

> Relational culture is processes, structures, and practices that create, express, and sustain personal relationships and the identities of partners. The processes, structures, and practices organize interaction and create meanings for individual's identities, the relationship, and individual and joint interactions with external systems. All of these are realized in communication which is the genesis of relational culture.[148]

This phenomenon distinguishes members of any specific subculture in a given society from those outside it. The subculture can be as small as a dyadic partnership or may include a larger group. The phenomenon appears in Acts. It begins early for followers of the Way and increases in observable characteristics as the narratives progress. Though there is significant relational cultural overlap in Acts between followers of the Way and others in their environment, a unique bond is created between the healer and the healed. This is demonstrated in a number of cases by the mention of the healer's touch coupled with comment on the response of the healed. Curiously, there is little evidence of this in Luke's Gospel. There, Jesus is the active agent and the focus of attention in such healings is on the touch of his hand. The healed (apart from Jairus's daughter who stands up) are passively silent with only the response of the bent woman being observed *καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας* immediately she was made straight and glorified God (13:13). Acts, on the other hand, marks active communication between healer and healed when Peter pulls the lame man up with his right hand and the same man walks, leaps, praises God and clings to Peter and John in response (3:7, 8, 11). The communication potential of this story grows as the narratives progress through an increase in signs and wonders at the hands of the apostles and an expansion in the faith response of many more believers. The blind Saul responds to the healing hands of Ananias by undergoing the hands-on rite of baptism. Later, Paul himself

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[148] Julia T. Wood, *Relational Communication: Continuity and Change in Personal Relationships* 2nd ed. (Belmont CA: Wadsworth Publishing Company, 2000), 77.

would communicate healing through pieces of cloth touched against his skin and taken to the sick (19:12). The healings on Malta which begin with laying hands on the father of Publius extend to all the sick of the island and result in generous responses of gratitude and gifts of supplies for the onward journey of the apostles (28:10).

Violent Hands Communicate

However, not all responses to the miracle-working hands of Jesus and the apostles are favourable. Violent hands appear in the Lucan corpus as early as the song of Zechariah at the circumcision of John the Baptist, where the God of Israel is praised, "For bringing salvation from our enemies *καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς*" (Luke 1:71) and, "being rescued *ἐκ χειρὸς ἐχθρῶν* we should serve him without fear" (1:74). Jesus recognises this threat, "For the Son of Man is about to be handed over *εἰς χεῖρας ἀνθρώπων*" (9:44) which is realised as tensions escalate toward conflict. And the scribes and the chief priests attempt *ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ* (20:19). Again Jesus foretells the impending crisis but with more detail, saying, "The Son of Man must be handed over *εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν*" (24:7) and lets his disciples know that they too will suffer at the hands of violent men, "*ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν* and will persecute you" (21:12). Jesus' prediction is fulfilled as his followers meet with violent hands in Acts. *καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ* put them in prison until the next day (4:3), *καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους* and put them in the public jail (5:18), *ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας* to harass some from the assembly (12:1), and the Jews from Asia seeing him in the temple agitated the whole crowd *καὶ ἐπέβαλον ἐπ᾽ αὐτὸν τὰς χεῖρας* (21:27).

Hands Communicate Conflict

Powerful aggressive hands communicate conflict. In connection with conflict Wood contends, "Interpersonal conflict is expressed disagreement, struggle, or discord".[149] She further elucidates, "Interpersonal conflict exists only when it is expressed by people who perceive themselves as interdependent at the time of the conflict."[150]

Interdependence implies mutual identification, so in terms of communication, if Wood is right, conflict arose between the Jews and the early believers because of a lessening in identification between the two through disagreement and a strong desire on the part of the Jews to restore the *status quo ante.* The believers also sensed this lessening in mutual identification and sought to close the growing gap between themselves and the traditional Jews through acts of persuasion. With reference to communication in examples of conflict like this Wood concludes, ". . . they are interdependent because each wants to change the other's mind."[151]

Hand Gestures Communicate

Gesture plays a major role in nonverbal communication. As Wood observes, "We use gestures to emphasize verbal language and to express feelings."[152] This is particularly true of public discourse. So, the gesturing hands of public figures also find their place in Luke's works. This is not surprising, for oratory, with its supplementary language of gesture, was a common means of mass communication in the first century Roman Empire. According to Gregory Aldrete evidence from the rhetorical handbooks of Cicero and Quintilian is well supported by iconographic depictions of the gesticulating fingers of emperors, magistrates, actors and orators. He comments, "The ubiquity of gestures made by these bronze and marble

[149] Wood, *Interpersonal Communication: Everyday Encounters*, 250.
[150] Ibid.
[151] Ibid.
[152] Ibid., 144.

orators that perfectly conform to the rules laid out by the rhetorical handbooks further attests to the use and importance of gesture in oratory"[153] and he recognises the ubiquity of gesture in Roman culture especially during civic events "whether political, religious, or ludic."[154] However, Luke does not describe Jesus' public discourse in terms of Roman rhetorical practice. Only in Luke 24:50 do we find a gesture mentioned and it is characteristically Jewish,[155] He led them out as far as Bethany, *καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς*. Yet, when Luke repeats his telling of this event in Acts 1:9 he does not allude to a hand gesture. This omission would confirm that in Acts Christ's public ministry has devolved on his followers and it is they who will use gestures. For instance: (1) after his release from prison Peter uses a hand gesture to bring order when he arrives at Mary's house in Jerusalem, where a considerable assembly has gathered, *κατασείσας δὲ αὐτοῖς τῇ χειρὶ* (12:17); (2) Paul formally introduces his speech with a hand gesture when he speaks to an audience of Jews and Greeks in Pisidian Antioch. *Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ* (13:16); (3) before addressing the Jerusalem crowd in Aramaic, Paul, standing on the stairs *κατέσεισεν τῇ χειρὶ τῷ λαῷ* (20:41) and (4) Alexander uses a hand motion in an unsuccessful attempt to silence the uproar in Ephesus, *ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ* (Acts 19:33). *κατασείω* is consistently used in each case and implies at least an assertive initiative on the part of the speaker, if not a show of authority. But before speaking in the presence of Agrippa Paul stretches out his hand (*ἐκτείνω)* in a gesture of communication that invites connection as he makes his defence (26:1).

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[153] Gregory S. Aldrete, *Gestures and Acclamations in Ancient Rome* (Baltimore, MD: Johns Hopkins University Press, 1999), 46.
[154] Ibid., 83.
[155] In answer to the question, why did Jesus lift up his hands? Fitzmyer is probably right when he says it was "in a hieratic or priestly blessing, as did Aaron in Lev 9:22 or the high priest, Simon II, son of Onias, in Sir 50:20-21." J.A. Fitzmyer, *The Gospel According to Luke X-XXIV*, Anchor Bible (Garden City, NY: Doubleday, 1985). 1590.

Hand-Holding Communicates

In relationship to communication, hand-holding or leading by the hand has both positive and negative connotations in Luke-Acts. The positive outcome for the hand-taking of Jairus's daughter (Luke 8:54) and Dorcas (Acts 9:41) has already been noted. When, due to their new affliction, sightless Saul (Acts 9:8) and blind Barjesus (Acts 13:11) need a hand to lead them (*χειραγωγέω*) Barjesus gropes for assistance, but whether or not he finds it is unknown. It is possible that with the absence of the touch of a human hand, Saul's sense of isolation is intensified. He, however, is fortunate in that his entourage becomes a band of sighted guides who communicate confidence to him by leading him by the hand on the now daunting journey to Damascus. Confidence is also built through communication when Paul's nephew approaches the tribune and *ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ* he takes him aside for a private hearing (Acts 23:19).

Communication Implications

Nonverbal communication is prominent in these actions and Wood reports the degree to which it normally operates, "Scholars estimate that nonverbal behaviours account for 65% to 93% of the total meaning of communication (Birdwhistell, 1970; Hickson, Stacks, & Moore, 2004, Merabian, 1981)."[156] She outlines four principles that contribute to an understanding of how nonverbal communication influences meaning in human interactions: (1) It may supplement or replace verbal communication by repeating, emphasising, complementing or substituting for it; (2) it may regulate interaction by marking turn-taking in conversation; (3) It may function on the relationship level of communication[157] thus it "expresses the overall feeling of relationships (Guerrero & Floyd, 2006a; Manusov & Patterson, 2006; Sallinen-

[156] Wood, *Interpersonal Communication: Everyday Encounters*, 135.
[157] See ibid., 23-24.

Kuparinen, 1992)."[158] (4) It reflects and expresses cultural values. Consequently, nonverbal communication is learned.[159]

Hands Communicate Grief

Saul's mission to Damascus was to find followers of the Way and *δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ* (Acts 9:2). However, it is the "binding" episode of Agabus in Caesarea (21:11) that best illustrates these four principles. Firstly, he begins with nonverbal action, and taking Paul's girdle, *δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας* (Acts 21:11). Then he complements the action with the following words: "So says the Holy Spirit of the man whose girdle this is *οὕτως δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν*" (Acts 21:11). Secondly, the completion of this demonstration with its explanation cues in Paul's response, which takes the process of communication to the relationship level. Thirdly, the company of believers reacts emotionally, grieving their potential loss of Paul who lingers on the relationship level with his response, "What are you doing weeping and breaking my heart? *ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ ἑτοίμως*" (21:13). Lastly, the cultural values reflected and expressed by the nonverbal behaviours of Agabus find their roots in the prophetic role plays of Old Testament prophets like Ezekiel and Jeremiah who deliver their messages through visual demonstration or pantomime before an observing audience.[160]

Hands Communicate Status and Power

In Luke-Acts the use of *βαστάζω* highlights an inequality in power and status (Acts 3:2, 21:35) where those at a disadvantage are being carried by those who are stronger. This is also

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[158] Ibid., 139.
[159] For a fuller discussion of these four principles of nonverbal communication see ibid., 121-26.
[160] Kelvin G. Friebel, *Jeremiah's and Ezekiel's Sign-Acts: Rhetorical Nonverbal Communication*, JSOT Supplement Series 283 (Sheffield Academic, 1999), 392-93.

true of the infrequent use of *τίθημι* when it is applied to the handling of the bodies of living persons (Luke 5:18, Acts 3:2, 5:15), whether they are sick or infirm, by people of good will. In Acts 3:7 Peter is the person of good will who is in a position of power and who communicates it during his nonverbal interaction with the lame man when he *πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν* whereas Paul, who is raised and led by the hand, of *οἱ συνοδεύοντες* in the nonverbal interaction that took place on the road, has transferred his status and power to his companions.

Grasping Hands Communicate

Finally, in the three instances where *κρατέω* is used in Luke-Acts (Luke 8:54, Acts 3:11; 24:6) to mean the literal grasping by hand of another, the first two are in the positive context of securing, while the last means to seize or arrest.

Summary

It has been demonstrated in this section that there is continuity in the nonverbal communication of hands and their functions in the Gospel of Luke with that found in Acts 3:1-11 and 9:1-19a. Both Acts and the Gospel describe hands that communicate through healing touch, acts of goodwill, and gesture. In these the mission of Jesus is served effectively. On the other hand, both works tell of hands that communicate conflict, violence, and grief as well as those that communicate status and power. Hands also grasp and hold. Even in conflict, violence, and grief there are sometimes good outcomes for the mission of Jesus that make it effective though there is hardship, opposition, and pain to endure.

Section 5

Nonverbal Communication through Human Hands and their Functions in Acts 3:1-11 and 9:1-19a Compared with the Greek Literature of Second Temple Judaism

Because Second Temple Jewish literature was a ready resource for NT authors, this research will seek to identify patterns and parallels as well as echoes and allusions to the two

Acts narratives under study. The same words for hand and hand functions will guide and limit this part of the study wih its focus on hands and their functions as media of nonverbal communication.

The Septuagint

The LXX version of the Hebrew Bible is quoted by Luke in Acts and has much to say about the activity of God in his dealings with mankind. This is often mediated through the literal or figurative use of his "hand/s" as he works to support or to oppose human action. Helping hands, however, more typically belong to angelic beings than to humans in these works.

There are references to the acts of men involving the literal (and sometimes figurative) use of their hands described in the LXX. Accounts of human hands used to communicate messages of positive intent that will benefit other people are few, whilst records of human hands involved in acts of violence or self-interest are more prevalent.

Hagar and Ishmael Parallels

The Genesis account of Hagar saving Ishmael contains some of the language and echoes the sentiment of Acts 3 and 9. In the two Acts narratives seven words significant to the stories are found in Gen 21:14-19: *ἀνίστημι, καθίζω, χείρ, κρατέω, ὀφθαλμός, τίθημι* and *ἐπιτίθημι*. As Josephus remarks, Hagar *θεῖσα τὸ παιδίον* under a fig tree (*A.J.* 1:218) while the lame man *ὃν ἐτίθουν* by the Gate Beautiful (Acts 3:2). At the lowest point in the story Hagar, like the lame man (Acts 3:10) is seated κ*αθίζω* (Gen 21:16). The lame man sits to beg and Hagar sits at a distance to avoid watching her son die. Both Hagar and Saul hear a voice telling them to arise *ἀνίστημι* (Gen 21:18; Acts 9:6). Hagar is to take the boy by the hand *λαβὲ τὸ παιδίον καὶ κράτησον τῇ χειρί σου* (Gen 21:18) while Saul is to be led by the hand *χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν* (Acts 9:8). God opens Hagar's eyes, *ἀνέῳξεν ὁ θεὸς τοὺς*

ὀφθαλμοὺς αὐτῆς and she sees life giving water (Gen 21:19) but when Saul, *ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ* (Acts 9:8) he sees nothing until Ananias comes: and immediately there fall from his eyes something like scales, he sees again and getting up is baptised (Acts 9:18). Saul is immersed in water thus marking the beginning of a new life. Hagar takes Ishmael by the hand, *κρατέω* and refreshes him with water so his life is revived while the lame man holds on, *κρατέω* to Peter and John because through their ministry he has received new life.

Communication Implications

The relational setting for the Genesis story is family. Abraham takes bread and water giving them to Hagar *ἐπέθηκεν ἐπὶ τὸν ὦμον* before she and their son must leave at Sarah's command (Gen 21:14). Not long after this the two are in distress and Hagar, leaving the boy under a bush, goes away to create distance between herself and the source of her suffering *ἀναβοῆσαν δὲ τὸ παιδίον ἔκλαυσεν* (Gen 21 16).[161] Having heard his cries, God sends hope: "*ἀνάστηθι λαβὲ τὸ παιδίον καὶ κράτησον τῇ χειρί σου αὐτό*" (Gen 21:18). These four people (Abraham, Hagar, Ishmael and Sarah) form part of a family group who share what Wood terms a common communication climate. This "is the overall feeling or emotional mood between people—warm or cold, safe or anxious, comfortable or awkward, accepting or rejecting, open or guarded—that is shaped by verbal and nonverbal interaction between people."[162] This climate is the context in which they share personal relationships. Speaking of personal relationships Wood declares them to be unique: "Each one is distinct as a result of commitment, rules, surrounding contexts, and relationship dialectics."[163] In Abraham's family the stability of personal relationships is severely challenged by conflict between the two significant women and their sons. "Interpersonal conflict exists when people in "I-You"

[161] The Hebrew of Genesis 21:16 cleaerly states that it is Hagar who is weeping. However, the Greek *ἐκάθισεν ἀπέναντι αὐτοῦ ἀναβοῆσαν δὲ τὸ παιδίον ἔκλαυσεν*, with *τὸ παιδίον* in the nominative case leaves no doubt that it is the child who cries (See the RSV, LXA and LXE).
[162] Wood, *Interpersonal Communication: Everyday Encounters*, 218.
[163] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 199.

or "I-Thou"[164] relationships have different views, interests, or goals and feel a need to resolve those differences (Wilmot & Hocker, 2006)."[165] Perhaps there are also elements of an "I-It" relationship with Abraham and Sarah expediently using Hagar whose freedom of choice is compromised by her position. An extreme solution to the conflict by separation and abandonment is finally sought by Sarah, while Hagar's emotional response is to withdraw. In addressing emotions Wood defines them as ". . . our experience and interpretation of internal sensations as they are shaped by physiology, perceptions, language, and social experiences."[166] However, hope revives Hagar and dries Ishmael's tears as she extends her hand to lift him up in response to the command of the angel.

Abraham and Isaac Allusion

Ἐπιτίθημι is mentioned when Abraham lays wood on Isaac and then lays Isaac on the wood, *ἐπέθηκεν* (Gen 22:6, 9). There is a type of consecration by the laying on of hands in these actions, though not formalised as it is later in the Pentateuch and in Acts.

Moses and Joshua Parallels

With respect to ritual, a reference to Moses laying hands on Joshua to commission him to a particular task, *ἐπέθηκεν τὰς χεῖρας αὐτοῦ ἐπ' αὐτὸν* and commissioned him (Num 27:23), has attracted scholarly attention.[167] Here Moses lays hands on Joshua for the purpose of commissioning him as his successor. This public action affirms Joshua's identity not only as

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[164] According to Martin Buber I-It, I-You and I-Thou relationships represent levels of increasing intimacy between people. For a fuller description of this communication continuum see Wood, *Interpersonal Communication: Everyday Encounters*, 12-14.
[165] Ibid., 250.
[166] Ibid., 193.
[167] Štrba, *Take Off Your Sandals from Your Feet! An Exegetical Study on Josh 5,13-15*; Mattingly, "Joshua's Reception of the Laying on of Hands. Pt 2, Deuteronomy 34:7 and Conclusion."; Mattingly, "The Significance of Joshua's Reception of the Laying on of Hands in Numbers 27:12-23"; David P. Wright, "The Gesture of Hand Placement in the Hebrew Bible and in Hittite Literature," *Journal of the American Oriental Society* 106 (1986): 33-46; Sansom, "Laying on of Hands in the Old Testament;" Péter, "L'imposition Des Mains Dans L'ancien Testament."

a descendant of Jacob through his son Ephraim but as second in command to Moses and leader elect of the nation.

Wood acknowledges that the formation of identity is complex. "How you define yourself today is shaped by your interaction with others throughout your life."[168] There is in identity formation, however, a limited element of choice. Of the messages communicated to us, we may choose to be influenced by some and not by others.

In Acts 9:17 Ananias also lays hands on Saul *ἐπιθεὶς ἐπ᾽ αὐτὸν τὰς χεῖρας* but the purpose is for healing. A second reason for the laying on of hands is voiced by Ananias. "That you might be filled with *πνεύματος ἁγίου*" (Acts 9:17). The presence of the Spirit is connected with both hand actions, for Joshua is said to be *ἄνθρωπον ὃς ἔχει πνεῦμα ἐν ἑαυτῷ* (Num 27:18). These two events, therefore, are linked by the laying on of hands and the presence of the Spirit, while their acceptance and endorsement for a specific task is communicated to both men.

Samson and Tobit Parallels

The uncommon *χειραγωγέω* is included in the story of the once sighted Saul, defender of Israel, who is now blind and needs to be led by another by the hand (*χειραγωγοῦντες*) to his desired destination—Damascus (Acts 9:8). This account has some parallels with the Samson narrative. Here, the once sighted judge, defender of Israel, who is now blind is led by another by the hand (*χειραγωγοῦντα*) to his desired destination—the pillars supporting the temple of Dagon (Jdg (A) 16:26). *Χειραγωγέω* also appears in the apocryphal story of the once sighted Tobit, the ideal Israelite, who is blind for four years when his sight is miraculously restored by his son Tobias. Then Tobit walks out of his house in his own strength and does not need *χειραγωγούμενον* (Tob (S) 11:26). When Tobias anoints Tobit's unseeing eyes with fish gall his hands peel away a white film from the corners of his father's eyes and Tobit is able to see

[168] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 177.

again (Tob 11:13). Similarly, when Ananias lays his hands on Saul, there falls something like scales from his eyes (Acts 9:18). While the differences in these three stories are marked, the similarities mean there are some parallels between them.

Hands that help the helpless, communicate essential aid to the blind Samson, the blind Tobit and the blind Saul. In each case the guiding hand *χειραγωγέω* combines assistance with human recognition and even a degree of respect, depending on the character. Each of these factors is related to a basic level of acceptance and communicates affirmation of the person despite their disability. This is not to deny the misfortune of the handicapped regardless of their suffering and the pity it may evoke.

Disability in the Ancient World

Describing societal attitudes to disability in the Graeco-Roman world the New Pauly states, "The social position of the disabled, the influence of their families and the type and extent of their disability decided the degree of exclusion or integration of those concerned."[169] In order to survive, "People with disabilities relied on the material support of their families . . . Without social support or education the disabled eked out their existence as beggars. . . ."[170] Nevertheless, a professional life was still possible for the more fortunate person with a disability, "Records show lame craftsmen and soldiers, blind poets (e.g. Homer [1]) and legal scholars, dumb painters, magistrates with amputated arms or with speech disabilities, deformed kings and emperors."[171] Patricia Bruce holds that our understanding of disability differs from that of ancient Greek and Jewish societies, ". . . the general impression is one of powerlessness, weakness and marginalization."[172] Bruce combs the speech of Lysias

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[169] Hubert Cancik, H. Schneider, C. F. Salazar, A. Möller, A. Ruppel, and D. A. Warburton, eds. "Disability," *The New Pauly*: *encyclopaedia of the ancient world,* vol. 4, (Leiden: E.J. Brill, 2004), cols. 534-35.
[170] Ibid., col. 535.
[171] Ibid.
[172] Patricia Bruce, "Constructions of Disability (Ancient and Modern): The Impact of Religious Beliefs on the Experience of Disability," *Neotestamentica* 44, no. 2 (2010): 256.

for comments about disability to ascertain attitudes towards it. She posits, "The speech is one of the few documents in which the voice of a disabled person is actually heard, since Lysias is likely to have consulted with the client for whom he wrote the speech."[173] In terms of Greek and Jewish attitudes to disability Bruce claims:

> In Greece, disability was a concern for families and, sometimes, for civic authorities who built healing shrines or introduced laws pertaining to people with disabilities. In Israel, disability was also primarily an issue for families, but much of the extant reflection on disability occurred in a religious context.[174]

With respect to the Greek context she concludes:

> The generally secular nature of the discussion about disability and the benevolence of Asklepios lessened the stigma attached to disability. Attitudes towards people with disabilities ranged from pity to derision but although they experienced discrimination and were often devalued, evidence from the speech and other sources suggests that people did not inevitably conclude that someone with a disability must have had [sic] done something to deserve it, nor did religious views necessarily make their lives more difficult.[175]

On the contrary, she reports: "There is quite a considerable body of evidence to show that people with disabilities from rich and influential families played significant roles in the life of their cities."[176] Attitudes to the disabled in Greek culture were mixed, depending on the circumstances. Consequently, messages communicated to them of personal worth, of value to the community and of belonging to their society may have varied accordingly.

A more recent perspective on the stigmatisation of the disabled is recorded by Braithwaite and Koenig Kellas who note the conclusions of sociologist Erving Goffman:

> According to Goffman (1963) a stigma is an attribute that is deeply discrediting. . . . Researchers find that people with disabilities experience disability as stigmatizing not because of how they view themselves but because many non-disabled people are uncomfortable around persons with disabilities (Thompson, 2000).[177]

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[173] Ibid., 259.
[174] Ibid., 254.
[175] Ibid., 265.
[176] Ibid.
[177] Braithwaite and Koenig-Kellas, "Shopping for and with Friends." In *Composing Relationships*, 93.

Caring Hands Communicate

In terms of placing another, Moses' mother Jocabed preserves his life when she places him *ἔθηκεν* in a reed basket (Exod 2:3) and baby Obed is secure when Naomi takes him *ἔθηκεν* to care for him (Ruth 4:16). Belonging for the babies Moses and Obed is affirmed by the quality of their relationships with mother Jocabed and grandmother Naomi respectively. In commenting on identity and belonging,

Communication Implications

Wood explains the role of significant relationships such as these in the process of identity formation, ". . . each meaningful relationship in your life has significantly affected who you are. Our intimate connections profoundly influence our identities and the quality of our lives."[178] I would add they also influence our self-concept. As Wood contends, "The self arises in communication and is a multidimensional process of internalizing and acting from social perspectives."[179] From babyhood, as we interact with particular others in our world, we learn how others see us. "This is the beginning of a self-concept."[180] With input from other social sources and some self-appraisal as we grow up a complexity known as 'the self' comes into being. History attests that ultimately Moses and probably Obed successfully negotiated the process of establishing a strong identity and its derivative, a stable self-concept. Both these uses of *τίθημι* are reminiscent of the helpers of the lame man when they sustain his life by placing him at the Gate Beautiful to ask alms.

Mephibosheth Parallels

The lame man of David's court, Mephibosheth, also has something in common with the crippled beggar of Acts 3 in that he too is placed at an advantage. He confesses that despite

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[178] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 11.
[179] Wood, *Interpersonal Communication: Everyday Encounters*, 46.
[180] Ibid., 47.

his ruined feet the king provides for him, "*ἔθηκας τὸν δοῦλόν σου* amongst those who eat at your table" (2 Sam 19:29). Perhaps, by extension, the king who is the Son of David (Luke 1:32, 8:38, 39) provides best for the lame man of Acts 3 when Peter commands, "*ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἔγειρε καὶ] περιπάτει*" (Acts 3:6). To begin with, a strong identity and stable self-concept may have been elusive goals for lame Mephibosheth and the lame man of Acts 3 as they struggled with physical disability. Of the many facets of the self, the physical self gets first mention. Doubtless this is because of its visibility. Wood reminds us, "You have a physical self that includes your height, weight, body type, abilities and disabilities . . . ."[181] Mephibosheth appears to have found his level in terms of identity and self-concept with a measure of contentment and a sense of privilege. In the words of Barrett, the lame man of Acts 3: ". . . had no means of subsistence but can only beg from those who frequent the Temple"[182] because, as Fitzmyer adds: "This was his sole source of livelihood."[183] The lame man was, however, to undergo a radical revision in identity and self-concept because of Peter's intervention.

Elisha Allusions

Correspondences also exist between the stories of Elisha who restores the son of the woman of Shunem to life (2 Kgs 4:32-37) and some of the events in Acts. Though the two narratives under examination contain no record of a resurrection such as Paul's resuscitation of Eutychus (Acts 20:9-10), elements in the process of the restoration of the lame man to health are present (3:1-11). He has been *ἐτίθουν* in a position where he can receive healing (3:2); Peter, the man of God, invites focussed eye contact between the lame man and the two disciples (3:4); taking the man's hand in his own Peter raises him to his feet (3:7). The use of *τίθημι* also governs the series of bodily contact actions made by Elisha, the man of God, as he

[181] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 178.
[182] Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1*, 178.
[183] Fitzmyer, *The Acts of the Apostles*, 278.

raises the dead boy to life, *ἔθηκεν τὸ στόμα αὐτοῦ ἐπὶ τὸ στόμα αὐτοῦ καὶ τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας αὐτοῦ* (2 Kgs 4:34). Eyes to eyes and hands to hands are the common factors in the two narratives with an outcome for each that spells restoration to life and health, i.e., for the child and for the lame man. Hand to hand and eye to eye contact in Peter's healing of the lame man and mouth to mouth, eye to eye and hand to hand contact in Elisha's raising of the Shunammite's son[184] demonstrates the value of close communication in these processes. Two- and three-way connection is present in these stories through three of the foremost organs of human communication.

Communication Implications

Amongst the influences that foster secure attachment in early life it is through hand, eye and mouth that we convey clear messages of belonging. With respect to the touch of the hand Wood reveals, "Babies who are held closely and tenderly tend to develop into self-confident adults who have secure attachment styles (Field, 2003; Mwakalye & DeAngelis, 1995)."[185] From the sports arena she deduces that touch is a feature in the success of basketball players where ". . . members of good teams tended to touch each other more than members of less successful teams. . . ." and those judged to be the best players touched others the most (Keltner, 2009).[186] Amongst a number of other functions the mouth is the medium of speech. In Wood's judgment, "Verbal communication, or language, consists of symbols in the form of spoken or written words. . . . In combination with nonverbal symbols, verbal symbols form the core of the human world of meaning."[187] Perhaps there is symbolic value in Peter and

[184] There appear to be shades of the creation of man here where God *ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν* (Gen. 2:7) in the raising to life of the Shunnamite's son. Note the use of *τὸ πρόσωπον* indicating intimate face to face contact.
[185] Wood, *Interpersonal Communication: Everyday Encounters*, 144.
[186] Ibid., 145.
[187] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 67.

Elisha's methods where an inclusion of significant organs of communication is involved and restoration of the whole person is achieved.

Benevolent Hands Communicate

The word *ἐλεημοσύνη* (e.g., Gen 47:29; Deut 6:25; 24:13; Ps 23:5; 32:5; Prov 3:3; 21:21; Isa 59:16) implies kindness, mercy or faithfulness and takes on the meaning of charity or almsgiving in Tobit. Tobit reports his almsgiving often (1:3, 16) and encourages it in his son (4:7) not only for the benefit of the needy but for the purpose of increasing his own salvific merit (5:9).[188] Though men may ask for mercy from God, the notion that someone might ask for alms from another, *ἠρώτα ἐλεημοσύνην λαβεῖν* (Acts 3:3) does not appear in the Septuagint. Tobit's *ἐλεημοσύνη* finds its closest equivalent in Wood's "agape" though she does limit her definition to lovestyles within a committed relationship: "Agape is a selfless kind of love in which a beloved's happiness is more important than one's own. Agapic lovers are generous, unselfish, and devoted."[189] The lame man was depending on the same lovestyle, but generalised towards anyone who was needy. He found this in Peter and John, when Peter said, "Silver and gold I do not have, *ὃ δὲ ἔχω τοῦτό σοι δίδωμι*" (Acts 3:6).

Ἐγείρω in the sense of a willingness to be helped to one's feet by others (Acts 9:8) has a parallel in Jdt 10:23 when, bowing low in the presence of Holofernes Judith shows reverence to him *καὶ ἤγειραν αὐτὴν οἱ δοῦλοι αὐτοῦ* except that "his servants" are the subject of the sentence therefore *ἤγειραν* is active.

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[188] See also Sirach 3:14, 30 where almsgiving is said to make atonement for sins and note Ben Witherington's observation, "Of course almsgiving was one of the pillars of early Judaism."Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids; Eerdmans, 1998), 174 fn. 35.

[189] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 208.

Hands Communicate Belonging

Though the meaning of *κρατέω* may be wider, the message of belonging in the grasp of the lame man as he holds on to Peter and John (Acts 3:11) has already been noted. This is also so for *κρατοῦντα* in the Codex Vaticanus version of Judg 16:26 where the Philistine youth is said to "hold/grasp" Samson by the hand. This is an alternative reading to *χειραγωγοῦντα* (Sinaiticus) and may show some semblance of belonging, if not by choice, in that Samson is now a helpless pawn in the possession of the Philistines who believe that a mere boy is able to constrain him. A second possible instance of belonging is when Elisha yields to the urging (*ἐκράτησεν*) of the wealthy Shunammite (2 Kgs 4:8) and agrees to dine in her home on a regular basis. But perhaps the strongest sense of belonging conveyed through *κρατέω* is, "I found the one my soul loves *ἐκράτησα αὐτὸν καὶ οὐκ ἀφήσω αὐτόν* and did not let him go" (Song 3:4).

Bound Hands Communicate

Hands of violence are described many times in the Septuagint and some like *δεδεμένους ἀγάγῃ* (Acts 9:2) involve the people of God. In the Samson story the Philistines come *δῆσαι τὸν Σαμψων* (Judg 15:10). Here it is the many against one while in Acts 9 it is one against the many. In both cases the cause of God is in jeopardy and the enemy is seeking to take his servant/s captive, "*δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου*" (Acts 9:14). Finally, Samson is captured *καὶ ἐπέδησαν αὐτὸν* with bronze fetters and he was grinding in the prison house (Jdg 16:21). Also, there may be a blueprint for the mission of Jesus and the apostles described in Isa 42:1-7 where bonds are figuratively said to be released through the activity of the servant of the Lord and his people, "to open the eyes of the blind, *ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς* those sitting in darkness" (v. 7). There are correspondences between this passage, Isa 61:1 and Luke 4:18. In Luke 4:18 Jesus applies the opening of blind eyes (Isa 42:7) to himself. Other messianic qualities are mentioned, for instance, he will

embody peace and ultimately bring justice and restoration to the world (Isa 42:1-4, 61:1) but it is only the freeing of those who are bound, those who sit in the darkness of the prison, that is named in all three passages. It is in Isa 42:7 that the mission of the servant is said to become that of his followers (identified as Israel in 43:1) who because of their close personal relationship with God (42:6) will, as a light to the Gentiles, also be able to open blind eyes, free captives from prison and release from the dungeon those who sit in darkness—undoubtedly the darkness of sin (42:7).

Jeremiah echoes the predicament of the innocent bound without cause when he is arrested by Irijah his fellow Benjamite and continues his prophetic ministry while he *ἦν ἔτι δεδεμένος ἐν τῇ αὐλῇ τῆς φυλακῆς* (Jer 40:1). He remains in bonds until Nebuchadnezzar discovers him amongst the captives of Judah and ironically removes his chains from his hands and lets him go (Jer 40:4). Judith (6:13) tells of the taking of Achior, the Ammonite supporter of Israel by Holofernes, general-in-chief of the Assyrian army whose soldiers leave Achior *ἔδησαν* (Jdt 6:13) at the foot of the mountain, while 4 Maccabees 11:9, 10 reports the *δήσαντες* of the fifth of seven heroic Hebrew brothers, who the spearbearers of Antiochus draw on to the catapult, and *δήσαντες αὐτὸν* at his knees fasten him with iron fetters. Like Jeremiah, in the course of his service to God, another Benjamite, Paul, is arrested by the tribune in Jerusalem who *ἐκέλευσεν δεθῆναι* (Acts 21:33) him with two chains. In Caesarea, Felix wanted to do the Jews a favour so he *κατέλιπε τὸν Παῦλον δεδεμένον* (24:27). However, it is the binding by Saul of those who follow the Way that is a focus of this study.

In relationship to the binding of hands, 3 Maccabees tells of a time when the trampling of the Jews in Egypt by intoxicated elephants under the orders of Ptolemy Philopater is planned and his servants *ἐδέσμευον χεῖρας* of the victims (5:5), but the Jews are eventually saved. The martyrs of 4 Maccabees are not so fortunate. Their story begins with the binding of the hands of the first of seven brothers, having torn off his tunic *διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς*

βραχίονας (9:11) and the third brother *τὰς χεῖρας αὐτοῦ καὶ τοὺς πόδας ἐξήρθρουν* (10:5). The remaining brothers encourage one another and are reassured by the thought that Isaac did not hold back from being sacrificed at the hand of Abraham, and *καθάπερ αἱ χεῖρες καὶ οἱ πόδες* (14:6) act in harmony with the mind, so they went with one accord to their death. As for their mother, she sees *τοὺς τῶν ποδῶν καὶ χειρῶν δακτύλους ἐπὶ γῆς* (15:15). In the mayhem she observes: "*ἐπὶ χερσὶν χεῖρας* piled up" (15:20) but Godly reason triumphs over passion which is the philosophic point of the work.

Communication Implications

Bound hands in 3 and 4 Maccabees communicate aggression to both captive and observer. In terms of human relationships Wood comments, "Physical force may be an unfortunate necessity in some situations such as combat or self-protection."[190] However, power lies in the hand of the captor and whether justified or not may lead to violence in the extreme and even torture as is evident here. There is no intention to communicate anything other than hostility and enmity in such scenes.

Summary

Parallels and allusions to hands and hand function words from the two Acts narratives can be found in the Septuagint. These may have assisted Luke in his composition as he dealt with aspects of nonverbal interpersonal communication. Parallels to both narratives can be traced in stories of Hagar and Ishmael, Abraham and Isaac, Moses and Joshua, Mephibosheth, Elisha with the child of the Shunammite woman, and Samson and Tobit. Hands communicating violence are common while hands communicating benevolence and care are less so. Though Tobit gives alms and David provides for Mephibosheth, hand communication that charactrerises the healing, helping mission of Jesus is not as evident.

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[190] Wood, *Interpersonal Communication: Everyday Encounters*, 260.

The Old Testament Pseudepigrapha

The Relevance of this Literature

With reference to pseudepigrapha, originally written in Greek, Richard Bauckham, James Davila and Alexander Panayotov state, "Surviving Jewish pseudepigrapha in Greek include the *Letter of Aristeas, 3-4 Maccabees* (all three original Greek compositions) and the *Psalms of Solomon* (translated from Hebrew)."[191] If these were written during the Second Temple period and before 70 CE, they are relevant to this study. "Surviving Christian Greek pseudepigrapha include the *Testaments of the Twelve Partriarchs* (based at least in part on older Jewish texts in Aramaic and Hebrew) and the *Testament of Solomon* (composed in Greek)."[192] These may have been completed a little late to be useful to Luke. Apart from the time of writing, another question is whether the provenance of a pseudepigraphon is Jewish or Christian or has grown out of an adaptation of one by the other. "In the cases of other pseudepigrapha composed in Greek such as *Joseph and Asenath,* the *Testament of Job* and the *Testament of Abraham* it is disputed whether they are Jewish or Christian compositions."[193] Arguably a Christian (or Jewish) pseudepigraphon would need to have been completed by the middle of the first century to have been accessible to Luke. Although this is possible, it is probable that Christian fictional narratives or Jewish ones that were reworked by Christians began to appear closer to the end of the first century and beyond.

Parallels in the Apocryphon of Ezekiel

If the two narratives (Acts 3:1-11 and 9:1-19a) could be blended together we would have a lame man and a blind man as major characters in the story. The Apocraphon of Ezekiel

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[191] Richard Bauckham, James R. Davila and Alexander Panayotov, eds. *Old Testament Pseudepigrapha: More Noncanonical Scriptures, V 1* (Grand Rapids, MI: Eerdmans, 2013), xx.
[192] Ibid.
[193] Ibid., xx-xxi.

preserves one story with two central characters—one lame and the other blind—who are joined together. These pool their resources to take revenge on the king for not inviting them to the wedding of his son. They skilfully use their body parts to communicate and co-operate in working together to a common end. The lame man gathers grass, weaves a rope with his hands and throws it to the blind (*τυφλὸς* here but *μὴ βλέπων* in Acts) man who takes hold of it (*κράτει*) and pulls himself towards the lame (*χωλὸς*) man. Using more of the vocabulary found in the two Acts narratives he says: "Here, be my *πόδες καὶ βάστασόν με,* and I will become *σοι ὀφθαλμοί,* guiding you right and left from above" (Apocr. Ezek. 1:11). Although Acts uses *βάσεις* (3:7) for feet and not *πόδες*, *βάστασόν* and *ὀφθαλμοί* are both present. The king realises how the two disabled men collaborate in their vindictive scheme and *ἐπιτίθησι* is used when he places the lame man on the shoulders of the blind and their method is discovered (Apocr. Ezek. 1:20).

The connection of Acts with this apocryphon begins in the Gospel of Luke (14:16-24) where Jesus tells the story of a man who prepared a great banquet and invited many guests. Though Luitpold Wallach[194] traces the origins of Jesus' story to the Apocr. Ezek., Luke's probable source, Matt 22:2-14, says the man is a king and the banquet is his son's wedding. So, Jesus begins as though he were going to tell his hearers the undoubtedly familiar tale as it appears in Apocr. Ezek. However, he continues in a new direction for: (1) the guests in his story are reluctant to attend the banquet, *καὶ ἤρξαντο ἀπὸ μιᾶς πάντες* to make excuses (Luke 14:18); and (2) the master sends his servant out, "*τοὺς τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε*" (14:21). Luke continues the story in Acts where the lame and the blind are still the focus of attention and it ends—not with a whipping and a forced confession (Apocr. Ezek.1:20) but happily, with renewed limbs and restored vision. While acceptance vs. rejection and

[194] Luitpold Wallach, "The Parable of the Blind and the Lame: A Study in Comparative Literature," *Journal of Biblical Literature* 62, no. 4 (1943): 333-39.

forgiveness vs. revenge are the foci in this tale, in terms of communication the basic issues for the two disabled men are identity, personal worth and belonging. All these are challenged by the king's message of rejection to them. When they receive no invitation they feel unjustly excluded and their immediate reaction is anger. This is evident from their plan to take revenge. In the context of emotions Wood cites an intelligence "which is the ability to recognize feelings, to judge which feelings are appropriate in which situations, and to communicate those feelings effectively (Goleman, 1995a; Goleman, Boyatzis & McKee, 2002; Ciarrochi & Mayer, 2007; Niedenthal, Kraut-Cruber, & Ric, 2006)."[195] If the measure of emotional intelligence (emotional quotient or EQ) rated high enough in the two characters of the Apocr. Ezek. for them to deal appropriately with their anger perhaps it was their values rather than their feelings that governed their resultant behaviour. In any event the outcome was that they resorted to revenge and not forgiveness. In Jesus' adaptation of the story there is acceptance of the very class of citizen rejected by the king in this apocryhon. In light of Jesus' teaching such people can now revise their identity and assume more personal worth for their belonging to the king has been affirmed.

Hand Gestures Communicate

The Letter of Aristeas tells how Jews have been invited to Egypt from Jerusalem for the purpose of translating the "divine law" (Let. Aris. 1:3) so a copy could be placed in the library at Alexandria. They carry the parchment with the Hebrew law engraved in golden characters to the king, who is overwhelmed with its beauty and significance. He directs them to put the rolls back in their places and then after saluting the men, says, "It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then, when I had done that, *δεξιὰν ὑμῖν προτεῖναι*" (Let. Aris. 1:179). Here is evidence that this hand gesture may be universal in one of its meanings and timeless

[195] Wood, *Interpersonal Communication: Everyday Encounters*, 191.

in its practice.[196] Demonstrating the centrality of hand activity Aristeas asks why they wash *τὰς χεῖρας* before they pray. They explain that it is a token that they have done no evil for all activities *διὰ τῶν χειρῶν γίνεται* (Let. Aris. 1:306). In this letter hands communicate esteem and amity to both parties. Through the handwashing there is recognition of differences in heritage, culture and language. Yet through the handshake there is a demonstration of goodwill, respect and intention to co-operate in what is mutually seen as an important and valuable task, namely, the translation of the law of God by hand. This task is commissioned by the king and introduces another form of communication—the written word. Wood recognises the convenience of written communication, "Writing allowed people to communicate without face-to-face interaction. They could read when not in the presence of others in their communities."[197] It is recognised that the letters of authority carried by Saul to Damascus (Acts 9:1, 2), though items of written communication, are of a different character from this piece of correspondence. Potentially they enabled Saul to undertake violent action against the followers of Jesus. Whether verbal, nonverbal or written such is the power of communication.

Summary

The two Acts narratives with the lame man and the blind Saul contain a number of allusions to the Apocr. Ezek. In this tale, however, the hand communication of the lame and the blind, though cooperative, is motivated by revenge rather than love, forgiveness, and acceptance, and there is no healing. Consequently, it falls short of the mission of Jesus. The Letter of Aristeas, on the other hand, communicates goodwill through hand gestures and

[196] See also Philo's reference to Gaius, *ἀντιπροσηγόρευσε καὶ τὴν δεξιὰν χεῖρα κατέσεισεν αἰνιττόμενος εὐμένειαν* (*Legatio ad Gaium* 1:181) also describing a universal and timeless hand gesture of goodwill.

[197] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 289.

highlights the value of written communication. The atmosphere of mtual respect and esteem is reminiscent of that found amongst the believers in the stories of Acts.

Philo

Philosophical Interpretations

As a Jewish writer of the Second Temple period, Philo (20 BCE - 50 CE) paraphrases the writings of Moses, amplifying them with extra detail, philosophical ideas, and allegorical interpretations that are his own. For instance, he speaks of seven subdivisions of the exterior arrangement of the body including *κεφαλή, στέρνα, γαστήρ, διτταὶ χεῖρες, διτταὶ βάσεις* (*Opif*. 1:118). He also lists the two hands and two feet along with the face which he claims is the most important because of its seven parts, i.e., two eyes, two ears, two nostrils and a mouth (*Leg*. 1:12). These listings are part of his rationale for the allegorical use of the number seven. Though Philo's method is not shared by Luke, whose narrative has more in common with the writings of Moses, he does quote some of the episodes involving Pentateuchal characters in communication, that help form the substance of Moses' work.

Human Hands Communicate with Idols

According to Luke, idols, the work of men's hands and fashioned from earthly materials are substitute gods (Acts 19:26). Within this context Philo notes the delivery to Jacob, by the members of his household, of their sacred statues that were in their hands and quotes, *ἔδωκαν τῷ Ιακωβ τοὺς θεοὺς τοὺς ἀλλοτρίους οἳ ἦσαν ἐν ταῖς χερσὶν αὐτῶν* (Gen 35:4). He hastens to add that Jacob did not keep the idols but buried them out of sight (*Leg*. 3:23). Commenting, therefore, on the second commandment Philo says, "We have known some of the image-makers offer prayers and sacrifices to their own creations though they would have done much better to worship each of their two hands. . . ." (*Decal*. 1:72 [Colson, Loeb Classical Library, hereafter abbreviated LCL]):

> Pray you therefore that you may be made like your images and thus enjoy supreme happiness with eyes that see not, ears that hear not, nostrils which neither breathe nor smell, mouths that neither taste nor speak, hands that neither give nor take nor do anything at all, feet that walk not, with no activity in any parts of your bodies. . . . (*Decal*. 1:74 [Colson, LCL]).[198]

Paul Achtemeier observes NT attitudes towards idolatry:

> The relative paucity of NT materials directed specifically against the practice of idolatry does not mean the Christians found it to be less of a problem than had the children of Israel, nor that there was a lack of idols and pressure to venerate them within their environment. . . . Those [OT] diatribes against idolatry were accepted by the Christians as part of their religious heritage. The ample and extended use made of OT scriptures by the various NT authors makes that clear.[199]

So, the action of Jacob in demonstrating the irrelevance of idols and his lack of belief in their power is echoed in the words of Peter in Acts 3:6 when he declares, "*ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι.*" With reference to idolatry Hamm elucidates the significance of "silver and gold" in Peter's response to the lame man's request for alms, "In the OT, silver and gold turn up in stereotyped association with idolatry (see, for example, Exod 20, 23; Deut 7, 25; 29, 16; Bar 6 passim; Hos 8, 4; and Ps 134 [sic] 135, 15)."[200] Peter believed he had a vastly superior God to offer the lame man—one who had more to give than the silver and gold of idols in the bestowal of wholeness and health. By his reference to silver and gold Peter communicates the powerlessness of human hands when they attempt to create the Creator while by the action of his own hands he communicates power from the Creator to heal and to restore.

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[198] Cf. Ps 115:4-8 which begins, "But their idols are silver and gold, made by the hands of men." Cf. Philo: *Spec*. 2:256.

[199] Achtemeier, "Gods Made with Hands: The New Testament and the Problem of Idolatry," 44.

[200] Hamm, "Acts 3:1-10 : The Healing of the Temple Beggar as Lucan Theology," 314. See also an example of Isaianic satire vis-à-vis idolatry (44:10-20) and Luke's own arguments against idols in Acts through the speeches of Stephen and Paul. Note the mention of the golden calf of Exodus (7:41) as well as the silver shrines of Artemis (19:26). According to Paul God has no need of anything that comes from human hands (17:25).

Hands Communicate Benevolence

A generosity that meets the needs of those in difficult circumstances is promoted in Philo with *ἀνειμέναις χερσὶ καὶ γνώμαις* to give graciously to those in need (*Virt*. 1:83) and virtue is ever ready to help another with *χειρὶ καὶ ποδὶ καὶ πάσῃ δυνάμει* (*Post*. 1:151). Accordingly, he has the support of the Law, where landowners and their harvesters not only look after their own wants but provide for the less fortunate by allowing grain to fall from their hands for them to gather (*Spec*. 2:88). This has an application in the almsgiving context of Acts 3:5 where the lame man took notice of them expecting *τι παρ᾽ αὐτῶν λαβεῖν*. Beyond his recommendation, however, Philo offers no practical demonstration of almsgiving that would parallel events in Acts 3. In practice the benevolent hand needs values to guide it that are motivated by a disinterested care and concern for the welfare of others as is demonstrated in Acts 3. When this happens nonverbal behaviours may interact with verbal messages to good effect.

Communication Implications

Wood expands on this notion and adds, "Communication researchers have identified five ways in which nonverbal behaviours interact with verbal communication: (Andersen, 1999; Guerrero & Floyd, 2006)."[201] These are: firstly, nonverbal behaviours may repeat verbal messages as seen in the words and actions of Peter, "*ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἔγειρε καὶ] περιπάτει*" (3:6) and *πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν* (3:7); secondly, nonverbal behaviours may highlight verbal communication, as demonstrated by the lame man who sings his words as he goes *περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν θεόν* (3:8); thirdly, nonverbal behaviours may add to verbal communication as when Peter says, "*βλέψον εἰς ἡμᾶς*" (3:4) and the lame man looks, wearing an expression of expectation *ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ᾽ αὐτῶν λαβεῖν* (3:5);

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[201] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 91.

fourthly, nonverbal behaviours may contradict verbal communication (Knapp & Hall, 2006)[202] where the lame man is verbally denied the alms he seeks and Peter said, "*ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι*" (3:6) but in contrast Peter and John act to give him what he never imagines will be his, immediately *αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά* were strengthened (3:7). Lastly, nonverbal behaviours are at times substituted for verbal communication, for instance, when the lame man says nothing but demonstrates his allegiance to Peter and John *Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην* while everyone else takes nonverbal action *συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς* at Solomon's porch (3:11).

Hands Communicate Power

In a number of contexts the hand is readily recognised as a symbol of power. Philo adds, *ἡ γὰρ χεὶρ σύμβολον πράξεως·* (*Leg*. 2:89; *Mos*. 2:150; *Spec*. 4:138) and shows that power to act with the literal use of the hand/s in a way that will benefit the people of God is demonstrated before Pharaoh by Moses in three ways: (1) he holds his rod in his hand, throws it down and it becomes a serpent. He reaches out and grasps the serpent by the tail and it becomes a rod again (*Mos*. 1:77); (2) he put his hand into his cloak and brings it out leprous. Then he returns his hand to his cloak again and brings it out fully restored; (3) he lifts as much water from the Nile as he can take up in his hand and pours it on the ground and it becomes blood (*Mos*. 1:81). Philo cites another example of Moses' power to act with the literal use of his hands to benefit the people of God during the war against the Amalekites (Exod 17:10-13):

> Just as they were about to engage in battle, a certain most miraculous experience occurred in relationship to his hands for they became in turns lighter and heavier. Then, whenever they were lighter he held them up high and the alliance was strengthened and became great and more glorious but whenever they (his hands) sank down the enemy grew strong (*Mos*. 1:217 [Colson, LCL]).

[202] Ibid.

Philo points out that Moses had two pieces of equipment for his mission—his hand and his staff (*Mos*. 1:80). The miraculous use of the hand by a central figure in these stories is obvious. In the narrative of Acts 3 Peter is also a central figure who receives power to act with the literal use of his hand from the same divine source as Moses when he grasps the lame man by the hand and raises him healed to his feet. A further central figure appears in the Acts 9 narrative in the person of Ananias who exercises power to act when he literally lays his hands on Saul to restore his sight and to assist in his reception of the Holy Spirit. In each case in Acts, as with Exodus, it is the people of God who benefit from the hand actions of the men of God.

Everyday hand communication between people is not normally characterised by such miraculous power as the hand activities of Moses, Peter and Ananias. However, there is a relative power that is humanly conferred on the hand of those whose action is for any reason significant at a particular time (like Aaron and Hur in supporting Moses) and in a more passive sense the lame man. Thus Wood may posit, "Relying on communication, we symbolize ourselves to others, symbolize others to ourselves, define what we and others are doing, and decide what it means."[203] To further demonstrate the significance of symbols in communication she adds:

> Symbols are the doorway to meaning, which is central to human life. Meaning is constructed as individuals use symbols—verbal and nonverbal —to interpret and share experiences with one another. Through interaction with symbols we define ourselves, others, and relationships.[204]

Hands of Flaccus vs. Hands of the Lame Man

A word of distinction between the behaviour of Flaccus, the exiled governor of Alexandria, and the lame man of Acts 3 deserves mention. Philo describes the desolate Flaccus who, in his grief, isolation and despair, "Would often jump about, run up and down,

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[203] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, xx.
[204] Ibid., 50.

clash his hands together, smite his thighs, fling himself on the ground and often cry out, . . ." (*Flacc*. 1:162 [Colson, LCL]). In comparison it is said of the lame man, "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:8 KJV). The energy generated by intense emotion produces comparable behaviour in both men but the motivation for their physical activity could not have come from more disparate sources, nor could it communicate more diverse moods. This is reflected in the vocabulary which varies considerably one from the other.[205] In commenting on emotions Wood relates, "Paul Ekman and Richard Davidson (1994) surveyed research on emotions and concluded that blends of emotion are common."[206] That is to say a complexity of feelings is generated in us by certain experiences and while some can be expressed others may not. Though this may be true for both Flaccus and the lame man of Acts, the former expresses his overwhelming despair while the latter his exuberant joy.

Hands Communicate Blessings

The familiar words in Acts 9:12 when Ananias restores Saul's sight, *ἐπιθέντα αὐτῷ χεῖρα* (𝔐) are also used by Philo to describe the blessing of Ephraim and Manasseh with the unusual crossing of Jacob's hands: *ἐναλλάττει τὰς χεῖρας* and the right he lays on the young Ephraim and the left on the older Manasseh (*Leg*. 3:90). Philo describes Jacob *ἡνίκα ἐνθουσιῶν* (*Sobr*. 1:27) but when Joseph sees Jacob's action he objects thinking his father has erred *περὶ τὴν τῶν χειρῶν ἐπίθεσιν* (*Leg*. 3:90).

Communication Implications

According to Wood there are reasons for misunderstandings in communication. This is because, "Misunderstandings occur when people don't share meanings. Misunderstandings

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[205] See *ἐξαλλόμενος; ἁλλόμενος* and *αἰνῶν τὸν θεόν* (Acts 3:8) as opposed to *ἐπήδα; ἄνω κάτω διαθέων and ἐξεφώνει πολλάκις* (*Flacc*. 1:162).
[206] Wood, *Interpersonal Communication: Everyday Encounters*, 193.

are compounded when people don't realize that they have different meanings for their communication."[207] However, Jacob assures Joseph this is no mistake. The blessing with crossed hands is intentional. Along with the divine prediction about the future of the two boys the laying on of hands confirms the blessing. When Ananias comes to lay hands on Saul he declares his twofold purpose, "*ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου*" (Acts 9:17). Ananias also acts on the basis of a divine prediction concerning Saul, "*σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ*" (9:15) and the Holy Spirit plays a part in the process. It appears that in three ways the Acts event echoes the Genesis account: (1) in the laying on of hands; (2) in the voicing of a divine prediction about the future of the recipient/s and (3) in the presence of the Holy Spirit to give inspiration. In both accounts personal affirmation is communicated to the participants, confirmation that they are God's choice for the future role and an endorsement by the wider community through its representative in Jacob and Ananias respectively.

Hands Communicate Care

Ἐπιτίθημι appears in Gen 21:14 and in Philo's quotation of the text where Abraham takes supplies of bread and water and puts them on the shoulders of Hagar and Ishmael before sending them away *ἔλαβε γάρ φησιν ἄρτους καὶ ἀσκὸν ὕδατος καὶ ἔδωκεν Ἁγαρ, καὶ ἐπέθηκεν ἐπὶ τὸν ὦμον καὶ τὸ παιδίον* (*Sobr*. 1:8).[208] The same question arises from the story in Genesis as stems from the narrative in Acts 3—does Abraham's action and the action of the lame man's helpers simply represent human contact in a gesture of minimal care, or is a gesture of mercy intended? (i.e., *ἐλεημοσύνη*, though this word is not used of Abraham in the Genesis

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[207] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 66.
[208] N.B. Philo assesses Ishmael (*τὸ παιδίον)* to be twenty years old at the time of his and Hagar's expulsion from the home of Abraham. We know he was over thirteen years old when Isaac was born. It is uncertain when Isaac was weaned. Philo says he was seven (*Sobr*. 1:8 translator LCL).

narrative[209] nor is it specifically used to describe the lame man's helpers). *ἐπιτίθημι* is not found in Acts 3:2 for the placing of the lame man. However, *τίθημι* is used and is more appropriate to the context.

Hands Communicate Grief

Whatever the motivation for the actions of Abraham and the lame man's helpers, the stories are fraught with sadness and loss for all. Abraham loses a wife and a son, Hagar loses a husband and a home. Sarah loses a servant (and a good name). Ishmael loses a father, a home and a brother and Isaac loses a brother. Relationally the lame man loses status, dignity and esteem though we are told nothing about his familial connections. Normally his helpers would also lose status through their association with him. In the tragedy of sustained relational loss, therefore, there are some parallels apparent between the two narratives including a measure of personal grief endured by all those involved.

Communication Implications

With reference to emotional responses Wood observes, "Many scholars think that most or all emotions are socially constructed to a substantial degree."[210] She also affirms, "There is a strong connection between feeling rules and social order. A key way a society attempts to control people is through feeling rules that uphold broad social values and structure. . . ."[211] Thus we learn from others when to feel which emotion and under what circumstances. This would also apply to the losses sustained in the Abrahamic family. Perhaps the tears of Ishmael are an indication that to them loss brings sadness too.

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[209] As does the LXX, Philo attributes *ἐλεημοσύνη* to God alone (*ἐλεήμων Som.* 1:92 and *ἐλεήμονα Som.* 1:93) and not to man (exc. LXX Prov.11:17; 19:11; 20:6: 28:22 which speak hypothetically of *ἀνὴρ ἐλεήμων*). It is, therefore, unlikely he would use it to describe an action by Abraham.
[210] Wood, *Interpersonal Communication: Everyday Encounters*, 193.
[211] Ibid., 198.

Hands Communicate Violence

The laying on of violent hands is implied in Acts 9:2 where Saul seeks permission from the high priest in Jerusalem to go to Damascus and bring back the followers of the Way in bonds. A description of how the bonds might have been applied is found in Philo when a blasphemous plan is initiated by the Roman Emperor and the Jews lament, "Our temple is destroyed! Gaius has ordered a colossal statue of himself to be erected in the holy of holies, having his own name inscribed upon it with the title of Jupiter!" (*Legat*. 1:188 [Colson, LCL]). The Jews gather in Phoenecia from all over Palestine in protest and assemble before Gaius' viceroy for Syria, Petronius to make their petition, with *τὰς χεῖρας ἀμφοτέρας* behind their backs like bound prisoners they approach him in this manner (*Legat*. 1:228). This description provides some detail on how binding with fetters would most likely have been done. Like the enactment by Agabus, who binds himself with Paul's girdle (Acts 21:10) it communicates nonverbally through visual demonstration.

Communication Implications

Nonverbal communication leaves a more lasting impression than verbal and Wood observes, ". . . nonverbal behaviours supplement or replace verbal communication."[212] This is because ". . . most people believe that nonverbal communication is more reliable than verbal communication in expressing true feelings" (Andersen, 1999).[213] There is also more to be gained from it because, "Nonverbal communication often occurs simultaneously in two or more channels whereas verbal communication tends to take place in a single channel."[214] This means several streams of information flow at once as different facets of body language come into play at the same time whereas verbal communication is linear and can only be produced in one stream. That is to say nonverbal communication compared with verbal

[212] Ibid., 138.
[213] Ibid., 137.
[214] Ibid.

communication is continuous.[215] Thus, it can be concluded, "Nonverbal behavior is continuous; the hand, for instance, is continuously involved in movement."[216]

Hands Communicate Violence

Philo uses *ἐπιτίθημι* to denote violent action: If anyone *ἐπιθῆται* his neighbour to kill him (Exod 21:14; *Fug*. 1:53 see also 77, 78). Like Saul in Acts 9 who publicly puts his fellow Jews in bonds for acting against the interests of Israel (as he sees it), according to Philo Joseph publicly puts his brother Simeon in bonds because he was the instigator of the plot against Israel (Jacob) that simulated Joseph's death by a wild animal attack and sold him to the Ishmaelites.

Echoes and Allusions

A further allusion to Acts 9 is found in Philo's amplified account of Joseph's speech to his brothers describing his experiences since they sold him into slavery, ". . . no man could have caused such greatness to come to one who was a slave and afterwards a prisoner for I was once in bonds—under a false charge. . . ." (*Ios*.1:244 [Colson, LCL]).

A third echo of the story of Saul and the binding of the Damascus believers is found in Philo's account of the governor's order to arrest and bind the members of the Jewish Senate in Alexandria, ". . . Flaccus, who having ordered them to be straightway put in bonds, marshalled a fine procession through the middle of the market of these elderly men trussed and pinioned, some with thongs and others with iron chains. . . ." (*Flacc*.1:74 [Colson, LCL]). This is a crude demonstration of power by Flaccus. In terms of communication Wood notes the dynamics of such power and control:

> Control and power are suggested by a variety of nonverbal cues, but kinesics are especially important here. Posture, body tension, and body angle are primary cues persons use to interpret status and power. Facial position and eye contact are also

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[215] Ibid.

[216] Julia T. Wood, *Spinning the Symbolic Web: Human Communication and Symbolic Interaction* (Nowood, NJ: Ablex Publishing, 1992), 88.

> associated with control. In interaction, the less powerful person tends to be more attentive to the more powerful one. An individual with low power tends to orient is or her body toward a person with greater power and tends to maintain more constant eye contact than the more powerful person.[217]

Summary

Some of the themes of Acts are held in common with Philo though the latter's philosophical notions are foreign to Luke. Both authors denounce idolatry, the work of human hands, while they applaud benevolence—Philo in principle and Luke in practice. Violent and powerful hands communicate in both where hands are also laid on in religious ritual and exercise human care. Parallels, echoes and allusions are evident while contrasts like Flaccus and the lame man feature as they express emotion. Values and principles common to Judaism are present in both Philo and Acts. However, the misson of Jesus that empowers human hands to communicate his message of healing and transformation is lacking in Philo.

Josephus

Significance of the Word Hand

The historian Josephus allots various functions to the word *χείρ*, for example; *χείρ* can: (1) represent the whole person: leaving *τὸ ἔργον ἐκ τῶν χειρῶν* they ran immediately to the cart (*A.J.* 6:14); (2) mean to come into close combat with a foe *εὐθὺς εἰς χεῖρας ἐλθόντες τῶν πολεμίων* (*A.J.* 5:356); (3) signify that someone has everything under his authority *κατὰ χεῖρα γὰρ ἐκείνῳ τὰ πάντ'* (*A.J.* 17:45); (4) denote a part or section of a whole, *χεῖρα πολλὴν ἀγόμενος* (*A.J.* 17:156); (5) indicate the rendering of assistance, *οὐκ ὀλίγην χεῖρα* (*A.J.* 17:287); (6) connote the arrival of good fortune, *ποιεῖσθαι εἰς χεῖράς σου παραγενομένου τοῦ εὐδαίμονος* (*A.J.* 18:201). It can mean strength, *κατά τε χεῖρα καὶ χρήμασιν* (*B.J.* 1:4); power, *τὰς Ῥωμαίων χεῖρας* (*B.J.* 1:10); or action: his activity was so great *κατά τε χεῖρα καὶ* in judgment (*B.J.* 4:392). Stretched out hands may signify imploring or beseeching *ἐνδιδοῦσα*

[217] Ibid., 99.

χεῖρας she besought and prayed (*B.J.* 1:58); and *ὁ Κάστωρ* spread out *τὰς χεῖρας* like a suppliant (*B.J.* 5:318).

Echoes from the Pentateuch

With regard to the literal use of hands, shades of the lame man of Acts 3 being put in a place of optimal advantage at the temple gate by those who carry him there appear in Josephus's history. Here Pharaoh's daughter Thermuthis takes the baby Moses whom she has rescued from the river and puts him in her father's arms —a place of prime advantage in terms of royal succession, *ταῖς τοῦ πατρὸς χερσὶν ἐνετίθει τὸ βρέφος* (*A.J.* 2:233) and the king *ἐπιτίθησιν αὐτῷ τὸ διάδημα* (*B.J.* 2:233). As with the baby Moses the location to which the lame man is carried proves to be a place of privilege that leads to unimagined benefit from that day forward.

Significance of Moses' Hands

In the record of the battle against the Amalekites Josephus (like Philo) lays appropriate stress on the central role of hands:

> So the armies joined battle; and it came to a close fight, hand to hand, both sides showing great alacrity, and encouraging one another. And, indeed, while Moses stretched out his hand toward heaven, the Hebrews were too hard for the Amalekites: but Moses not being able to sustain his hands, thus stretched out,(for as often as he let down his hands, so often were his own people worsted) he bade his brother Aaron, and Hur their sister Miriam's husband, to stand on each side of him, and take hold of his hands, and not permit his weariness to prevent it, but to assist him in the extension of his hands (*A.J.* 3: 53-54 [transl. Feldman, LCL]).

In the defence of Israel against their enemies the hands of Moses, Aaron and Hur were crucial to the achievement of victory in the campaign. Similarly, in the saving of the lame man and the blind Saul from a life of disability it was the hands of Peter, (possibly John) and Ananias that were essential to success.

Communication Implications

These hand actions are symbolic in that they communicate meaning. Wood describes how meaning is created through interactions with and through symbols used in the dynamic, systemic process of communication.[218] She further qualifies this, "Unlike signals, symbols do not exist in a one-to-one relationship with what they represent. Rather a symbol is open to a variety of interpretations by those who use it."[219] Thus, whether verbal or nonverbal, ". . . human interaction is mediated by the use of symbols, by interpretation, or by ascertaining the meaning of one another's actions."[220]

Joash and Hand Communication

Josephus also makes significant mention of human hands in his telling of the story of Joash, the young heir apparent to the throne of Judah who was protected and raised in secret, and of his coronation. The High Priest Jehoiada's wife Jehosheba *βαστάσασα* (*A.J.* 9:142) baby Joash into an inner chamber of the temple. The guards are placed in a circle around the temple standing hand to hand *συναψαμένους τὴν χεῖρα* (*A.J.* 9:148) so no unauthorised person can get through. The hands of Jehosheba and the temple guard communicate care and protection for baby Joash. When he reaches seven years of age the community crowns the boy king: together they brought the child into the midst and *ἐπέθεσαν αὐτῷ* the royal crown by the implied action of their hands (*A.J.* 9:149). Hence recognition, acceptance and endorsement are communicated to him. In his formative years these factors would help him develop his identity. Interpersonal communication expert John Nicholson comments on

[218] Ibid., 19.
[219] Ibid., 59.
[220] Ibid., 63.

identity formation, “Identity negotiation is a complex and ongoing process of asserting, shaping, refining, confirming and challenging definitions of self and other(s).”[221] He notes:

> Erving Goffman (1974) illuminates the identity negotion process through a theatrical metaphor that represents social life as a drama in which each person performs a role or set of roles that are defined and negotiated through interaction. The roles we perform are used to define the situation, the self, and the other(s).”[222]

The coronation of Joash is a triumph for in the days of Athaliah it was touch and go as to whether the kingdom of Judah would survive. She had seen to it that none of the household of David would escape destruction, but there was hope for Judah because a potential king in the person of one baby boy had lived. There are obvious parallels between this account and the Matthean story (2:16-18) of the infant Jesus and his escape from the hands of Herod the Great and its implications for the kingdom of God by the survival of the household of David through one baby boy who lived. Luke continues with the NT story in early Acts where he tells of the growth of this kingdom. Despite the efforts of destroyers like Saul of Tarsus and the chief priests in Jerusalem, in the hands of such as Peter, John and Ananias the fledgling community prospers beyond mere survival.

The kingdom of God also discloses its character through hands of healing. These are extended towards the sons of Israel represented by the lame man as noted by Hamm, “The healing of the man at the Beautiful Gate is an illustration of what is happening in Jerusalem through the apostles’ ministry, the restoration of Israel”[223] and extended even to its persecutors like Saul who was not denied the gift of renewed sight communicated to him at the hands of Ananias.

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[221] John H. Nicholson, "Them's Fightin Words: Naming in Everyday Talk between Siblings," in *Composing Relationships*, ed. Julia T. Wood and Steve Duck (Belmont, CA: Thomson Wadswsorth, 2006), 58.
[222] Ibid.
[223] Hamm, "Acts 3:1-10: The Healing of the Temple Beggar as Lucan Theology," 314.

Hands Communicate Care

Other uses of *βαστάζω,* where a living person is being carried by the hands of another, include the story of the two harlots who come before Solomon for his judgment on their babies. *βαστάσασα* and *τίθησι* both appear in the text though *τίθημι* relates to the dead infant (*A.J.* 8:28). When the son of the widow of Zareptha dies the prophet Elijah carries (*βαστάσας*) him to the upper room to restore him to life (*A.J.* 8:326). Both these scenes are echoed in the experience of the lame man who is also carried and placed *ἐβαστάζετο, ὃν ἐτίθουν* (Acts 3:2) by human hands. In these healing events the action of hands communicates restoration for the disabled lame man and resurrection for the dead boy.

Parallels in Daniel

Daniel's vision as recorded by Josephus (*A.J.* 10:269) has some striking parallels to the experience of Saul of Tarsus (Acts 9). Both take place in the outdoors—Daniel is out in the open country in Persia near the city of Susa with his companions *(A.J.* 10:269) while Saul is journeying on a road with his fellow travellers in Syria near the city of Damascus (Acts 9:3). Daniel was shaken by an earthquake and *πέσοι μὲν . . . ἐπὶ τὰς δύο χεῖρας* (*A.J.* 10:269). Saul is blinded by a bright light *καὶ πεσὼν ἐπὶ τὴν γῆν* (Acts 9:3, 4). When *φευγόντων τῶν φίλων* (*A.J.* 10:269) Daniel is left alone while Saul's companions *εἱστήκεισαν ἐνεοί* hearing the sound but seeing nothing (Acts 9:7). Both Daniel and Saul hear a voice *κελεύοντος ἀναστῆναι* (*A.J.* 10:269) and *ἀλλὰ ἀνάστηθι* (Acts 9:6). The voice says Daniel would be shown what is to happen to Jews in the future (*A.J.* 10:269) and Saul is told, "*εἴσελθε εἰς τὴν πόλιν καὶ* it will be told you what you are to do" (Acts 9:6). It is certain that though the visions are accompanied by similar phenomena their purpose is quite different. Daniel is a seasoned prophet for whom this was one of a series of divine revelations, while for Saul it is an initiation through conversion into the community of believers. Though the major impact of these stories is through divine communication some human interaction is present. In both

accounts the main character is travelling with a group of companions and in the process a story is constructed.

Communication Implications

Cheryl Cockburn-Wootten and Theodore E. Zorn point out the significance of storytelling for relationships:

> Understanding how storytelling operates within relationships requires us to consider the context of the telling, including the storyteller's goals, his or her relationships with listeners, and the social setting in which the story is told . . . . Like most communicative acts storytelling achieves multiple communication goals (Clark & Delia, 1979). Among these are instrumental goals, which are usually the most obvious—the explicit tasks that communication is designed to achieve.[224]

At the same time Braithwaite and Koenig Kellas contend, "Stories serve important functions, including identity construction and relationship building."[225] This is facilitated when, "Listeners, such as friends, help to co-create stories through their non-verbal cues, interjections, and reactions. . . . Collaborative storytelling can also relive, reaffirm, and build relationships. . . ."[226] Commenting further on the role of story Cockburn-Wootten and Zorn add that in communication, "Narratives are important because they help us make sense of our experiences and communicate multiple meanings for both listener and teller."[227]

> In telling (and retelling) stories, we construct a sense of order and place ourselves within this order (Riessman, 1993). That is, not only do we tell stories to help others make sense of events and experiences in our lives, we also tell them to help ourselves make sense of them. Karl Weick (1995) argues, sense making is primarily retrospective. That is, we make sense of events after they occur, and we do so largely through reconstructing them in communication.[228]

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[224] Cheryl Cockburn-Wootten and Theodore E. Zorn, "Cabbages and Headache Cures," in *Composing Relationships*: *Communication in everyday life*, eds. Julia T Wood and Steve Duck (Belmont CA: Thomson Wadsworth, 2006), 141.
[225] Braithwaite and Koenig-Kellas, "Shopping for and with Friends: Everyday Communication at the Shopping Mall," in *Composing Relationships*, 94.
[226] Ibid.
[227] Cockburn-Wootten and Zorn, "Cabbages and Headache Cures," in *Composing Relationships*, 139.
[228] Ibid., 140.

Paul's conversion story told (Acts 9) and twice retold (chapters. 22 and 26) appears to function in this way.

Parallels with a Communication Vignette

Perhaps the meeting between Manahem the Essene and Herod the Great has something in common with the encounter that took place between Ananias and Saul. Josephus says Manahem was respected for his virtue and the gift of prophecy. One day he meets the young boy Herod who is *en route* to his teacher and salutes him as "king of the Jews." Herod protests that he is only a private citizen whereupon the Essene, *τύπτων τῇ χειρὶ κατὰ τῶν γλουτῶν* (*A.J.* 15:374) and says, "Nevertheless, you will be king and you will rule the realm happily for you have been found worthy of this by God" (*A.J.* 15:374 [Feldman, LCL]). Despite the indelicate form of the "laying on of hands" there is some correspondence in this vignette to the encounter in Straight Street when Ananias lays hands on Saul after receiving the message from the Lord: "Go, because he is my chosen instrument *τοῦ βαστάσαι τὸ ὄνομά μου* before nations and kings and the sons of Israel" (Acts 9:15). Herod's future attests to the accuracy of the prophecy at least in Jewish eyes, while in Saul's case the fulfilment is seen from a Christian perspective.

Communicatiion Implications

Status and familiarity are at play in the encounter between Manahem and Herod. In relationship to these elements Wood contends, "Because touch is such a powerful means of expressing affection, acceptance, and reassurance it is valuable as a primary and important way of relating to others. Touching can indicate more than positive emotional feelings. It is also related to status."[229] In contrast to Manahem and Herod, Saul and Ananias share equal

[229] Wood, *Spinning the Symbolic Web: Human Communication and Symbolic Interaction*, 91.

status due to their mutual connection with Christ and in their case the touch of the hand is a respectful sign of the power of God.

Hands Communicate Care

An interesting use of *ἐπιτίθημι* occurs in the record of Herod's flight from the Parthians to Idumea when he leaves secretly *τὰς γυναῖκας τοῖς ὑποζυγίοις ἐπιθέμενος* including his mother, sister, wives, wife-to-be and her mother as well as his youngest brother (*A.J.* 14:353). Though there is no parallel to Ananias's act of healing here, there is at least a gesture of care that communicates protection in Herod's initiative.

Hands Communicate Violence

Amongst the many references to violent hands, the binding of innocent hands for a malevolent intent as implied in Acts 9 is mentioned by Josephus. Though occurring a little late to have influenced Luke's writing of Acts, the siege of Jerusalem (70 CE) draws a lament from Josephus when a father is forced to hear his child's voice shouting when *χεῖρας δεδεμένος* (*B.J.* 7:385). This is reminiscent of the description of Saul's action if he should find some belonging to the Way, both men and women, *δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ* (Acts 9:2). Comments by Josephus on the story of Joseph also focus on the bonds of the just when Joseph silently endures *τὰ δεσμὰ* and the distress (*A.J.* 2:60) because he was confident that God is stronger than *τῶν δεδεκότων* (*A.J.* 2:60). Josephus cites the unjust imprisonment of Joseph when pharaoh's butler comes to share the gaol with him and sharing *τῷ Ἰωσήπῳ τὰς πέδας* got to know him (*A.J.* 2:63) as well as the occasion Potiphar put him in bonds *δεδέσθαι δὲ τοῦτον μὲν ὑπὸ Πετεφροῦ* (*A.J.* 2:78). In the same way the bonds of the just are noted by Luke who refers to them twice, when Saul *δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ* (Acts 9:2) and again through Ananias, "*καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου*" (Acts 9:14). Commenting on hands in the Joseph story Robert Alter asserts, "A kind of dialectic is created in the thematic unfolding of the story

between hand as the agency of violent impulse and hand as the instrument of scrupulous management."[230]

Violent Hands Bind Samson

"Hand as the agency of violent impulse" is often illustrated in Greek Second Temple Jewish literature. Samson is viewed by Josephus as Israel's hero who is bound by the enemy. In one instance, however, the tribe of Judah binds Samson *δήσαντες αὐτὸν* (*A.J.* 5:299) with two cords and hands him over to the Philistines whereupon he breaks the small cords and wreaks havoc amongst the enemy. At first Samson appears to be teasing Delilah when he tells her he could be restrained if he were *δεθείη* with seven green vine shoots supple enough to be coiled for he would be weaker than anyone (*A.J.* 5:308) and that if they bound him with seven reefing ropes, he would lose his strength (*A.J.* 5:311), but eventually he is caught and putting out his eyes *δεδεμένον ἄγειν* (*A.J.* 5:313). For the followers of the Way in Acts Paul also has a plan to *δεδεμένους ἀγάγῃ* (Acts 9:2). Ironically in this case, it is not the captives but the captor who is ultimately led blind: but opening his eyes *οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν* (Acts 9:8).

Violent Hands Bind the Hebrew Youths

There is a further point of contrast in Josephus' record of Nebuchadnezzar and his capture of the Hebrew youths and artisans of Jerusalem *δεδεμένους ἄγειν πρὸς αὐτόν* (*A.J.* 10:101). Here the captives are already in Jerusalem where they'd like to stay but are to be led bound to Babylon to remain in exile. In Acts the believers are in the diaspora where they'd like to stay but are to be led bound to Jerusalem to remain in captivity. This contrast is not without irony.

[230] Alter, *Genesis,* xvi.

Violent Hands Bind the Macabees

Josephus recounts in detail the wars of the Maccabees, including hostage taking when Ptolemy takes Simon's wife and sons *τὴν γυναῖκα αὐτοῦ καὶ τοὺς δύο παῖδας συλλαβὼν καὶ δεδεμένους ἔχων* (*A.J.* 13:228). He also notes the arrest and keeping in bonds of Simon's brother the High Priest Jonathan *τὸν Ἰωνάθην δέσμιον ἄγων* (*A.J.* 13:203), and the tyrant Trypho's challenge to Simon that if he wants to see his brother Jonathan released he must send him a hundred talents of silver and *τῶν παίδων τῶν Ἰωνάθου* as ransom (*A.J.* 13:204). The third brother, Hyrcanus, governs after Simon. Then his son Aristobulus becomes governor of Judea. Though he is ultimately responsible for his murder, Aristobulus favours his brother Antigonus *δὲ ἄλλους εἶχεν ἐν δεσμοῖς* (*A.J.* 13:302). He also incarcerates his mother who *λιμῷ διέφθειρεν δεδεμένην* (*A.J.* 13:302). This treatment rebounds on Aristobolus who is carried off to Rome by Pompey with his family *καὶ Ἀριστόβουλον δεδεμένον* (*A.J.* 14:79). But, he escapes and returns to Judea only to be recaptured and brought back to Rome and *δεθεὶς αὐτόθι* (*A.J.* 14:97). In the binding of captives, violent hands send messages of power and control while those bound and those who bind them feel under threat and lack security. These conditions lead to conflict and Wood provides a useful insight into its dynamics, "Typically conflict is a sign that people are involved with each other. If they weren't, differences wouldn't matter and wouldn't need to be resolved."[231] It is not always possible to resolve conflict, particularly where the resources for doing so are not available.

Parallel Stories of Violent Hands

There is a pattern in Josephus' account of Aristobolus that can also be seen in the experience of Saul of Tarsus as recorded by Luke. No doubt it is a belief in his own rightness that motivates Saul while ambition seems to drive Aristobolus. Whilst in possession of power both men are ruthless in shackling, imprisoning and killing the men and women who are a

[231] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 141.

threat to them (*A.J.* 13:302 cf. Acts 22:4). Once they both lose power each of them is bound and confined to gaol (*A.J.* 14:57 cf. Acts 23:18). Wearing chains, the distinctive mark of a prisoner, both men are taken to Rome (*A.J.* 14:79 cf. Phil 1:13). Both regret their cruelty and the murder they committed in the past, albeit Aristobolus is on his deathbed when he confesses it (*A.J.* 13:316-317 cf. Acts 26:10). In light of Saul's conversion on the Damascus road comparison gives way to contrast between these two characters and similarity turns to difference.

Violent Hands Communicate with Agrippa and Saul

Agrippa's fortunes are mixed in the history of Josephus. Tiberius believes a negative report about his words and puts him in bonds. Agrippa is humbled and thirsty when he stands outside the royal palace with other prisoners and a fellow prisoner speaks of a prophecy concerning him:

> It cannot be that you should long continue in these bonds but you will soon be delivered from them, and will be promoted to the highest dignity and power, and you will be envied by all those who now pity your hard fortune; and you will be happy till your death, and will leave your happiness to the children whom you shall have (*A.J.* 18:200 [Feldman, LCL]).

It takes the death of Tiberius to finally release Agrippa who has been in and out of bonds and to return his diadem and authority to him with an enlarged territory. As for the iron chain that bound him, it was exchanged for a gold one of equal weight (*A.J.* 18:237). In Acts 9 the Lord tells Ananias that Saul, "is my chosen instrument *τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ*" (v. 15). This is as unlikely a prophecy as the one communicated to Agrippa. Yet, in each case the fulfilment brings the man involved unanticipated benefit—Agrippa with temporal and Saul with eternal implications.

The action of Saul in his quest to destroy the early believers is echoed in the activity of the tyrant Typho who lays a plot against the son of Antiochus[232] and tries to kill his friends as well. He also captures Jonathan who is *en route* to Antiochus in Ptolemais with a group of companions *καὶ δήσας* (*B.J.* 1:49). This is reminiscent of Saul's tactics in capturing, binding and killing those who belong to the Way.

Hands Communicate Violence to Antiochus IV

When Antiochus IV of Commagene flees from the Romans with his wife and children he arrives in Tarsus in Cilicia. Here he is arrested by a centurion who *δεδεμένον αὐτὸν εἰς Ῥώμην ἀπέστειλεν* to appear before Caesar (*B.J.* 7:238). It is also the fate of Paul of Tarsus to be arrested by a Roman commander in Jeruslaem *δεθῆναι ἁλύσεσι δυσί* (Acts 21:33) and eventually sent off to Rome to appear before Caesar (Acts 25:12). Josephus claims that due to the clemency of Vespasian, Antiochus did not appear before Caesar (*B.J.* 7:240). Only Paul completed the journey to Rome and in the absence of evidence to the contrary, it is assumed he appeared before Caesar.

Shipwrecks with Parallels

In terms of the binding of the just (Acts 9) the shipwreck of Josephus (*Vita* 1:14, 15) bears some resemblance to that of the prisoner Paul. Josephus claims there was a group of innocent priests whom Felix *δήσας εἰς τὴν Ῥώμην ἔπεμψε* to be examined before Caesar *(Vita* 1:13) and he accompanies them admitting, "I wanted to find a way of escape for them especially because though they were in dire straits they did not forget piety to God" (*Vita* 1:14 [Feldman, LCL]). Josephus commends the priests for sustaining themselves on figs and nuts thus upholding Jewish dietary laws. The ship goes down in the Adriatic Sea and after swimming all night eighty of the six hundred on board, including Josephus, sight a ship in the

[232] Thackeray argues that Josephus has confused Antiochus IV Epiphanes with Antiochus V Dionysus in this reference. See Jewish Wars 11.1.49, Loeb, 25.

morning. They swim ahead of the rest towards it and are saved. He reports, "*ἀφικόμην εἰς τὴν Ῥώμην πολλὰ κινδυνεύσας κατὰ θάλασσαν*" (*Vita* 1:14). Paul appears before Felix as a prisoner (Acts 24:24) and with the same status appeals to Caesar before Festus (25:11). Under guard he sets sail for Italy with two hundred and seventy-five fellow passengers including other prisoners and they get as far as Crete (27:12). A severe fourteen-day storm drives them across the Adriatic Sea and the ship breaks up and is lost on the shores of Malta (27:41). Just before this Paul eats, not figs and nuts, but bread and encourages the others to do the same. There is no loss of life. Throughout the ordeal Paul's concern for the welfare of all his fellow passengers is apparent, while apart from a headcount and his interest in the six priests, Josephus records no involvement with his. Josephus's interest is exclusive as he seeks to meet Caesar's wife Poppea so that through her he might facilitate the release of the priests *παρακαλέσας αὐτὴν τοὺς ἱερεῖς λυθῆναι* (*Vita* 1:16). Paul, on the other hand, has an inclusive interest in seeing that every person on the ship gets to land safely (Acts 27:43, 44). Paul desires to create a community of the willing. In the NT sense he is motivated to save all he can (1 Cor 9:22) and his efforts to save the temporal lives of all on board reflect this. Those undertaking the journey together share in several aspects of community. Once anchored in Fair Havens Paul challenges the wisdom of sailing on but the official leader of the group, the centurion, heeds the misguided advice of the pilot and the ship's owner. The rest collaborate in making the decision and the majority *ἔθεντο βουλὴν* to set sail from there (Acts 27:12). Disaster follows and when all hope of being saved is lost Paul assumes the leadership. First he points out their folly in not following his advice. Next, he encourages them to eat, thus nurturing their bodies. Finally, he promises hope of survival provided the group remains together. Group cohesion does appear to prevail on Malta with Paul as leader until they resume their voyage. In terms of group dynamics Wood argues, "That for a group to exist, the

people must interact, be interdependent, have a common goal and share some rules of conduct (Harris & Sherblom, 2010; Lumsden & Lumsden, 2009; Rothwell, 2009)."[233]

Summary

Hand communication in Josephus is marked by stories with parallels, allusions, and echoes apparent in the two narratives of Acts. From vulnerable baby Moses in need of care to the powerful adult Moses, provider of protection, communicating hands are active. Hands of care and protection also mark the story of Joash. However, most care is communicated within families and not so much beyond. The story of Daniel, as embellished by Josephus, has evident parallels with that of Saul in Acts 9 while the meeting of Manahem and Herod has some similarity with the encounter between Saul and Ananias. Violent hands feature prominently, while none of the healing, serving hands that characterise the mission of Jesus are present.

[233] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 223.

Section 6

Nonverbal Communication through Human Hands and their Functions in Acts 3:1-11 and 9:1-19a Found in the Works of Aratus and Aeschylus, Hippocrates and Soranus

From a reading of Acts it is evident Luke writes his narratives in prose. Through this literary medium he brings a sense of realism and immediacy to the activities and events that make up the life of the early church. In the process of writing he also illustrates his work with quotes from the poets of Greek literature. This serves to connect the stories of Acts with their cultural milieu and to invite investigation into how hands and their functions may feature as media of nonverbal communication in some of the formative literature of the time. It is for this reason that they are included here. Luke explicitly quotes from two sources: first, the works of the Hellenistic poet Aratus and; second, from the plays of the classical tragic dramatist Aeschylus.

Aratus

One quotation is found in Paul's address on Mars Hill in the form of a phrase from the first few lines of Aratus's *Phaenomena*: *τοῦ γὰρ καὶ γένος εἰμέν* (line 5 cf. *τοῦ γὰρ καὶ γένος ἐσμέν* Acts 17:28). Classicist Douglas Kidd interprets, "A. now casts his Stoicism in the form of the old mythologies: since we derive our life from Zeus we may be described as his children. This . . . leads on to the concept of Zeus as also a father, and therefore as a kindly influence."[234] While Aratus does describe hands in his poetry, they are for the most part neither human nor literal. Instead, they feature metaphorically in his descriptions of constellations and figuratively in his observations of meteorological phenomena. This is as they appear in the heavens and as he relates them to Zeus.

[234] Aratus, *Phaenomena*, ed. Douglas Kidd (Cambridge: Cambridge Classical Texts and Commentaries 34, 1997), 166.

Hand Communications

Allusions to hands are present as a feature of his astronomical depictions when he describes the constellation Ophiuchus for whom the Serpent is wreathed about his two *χερσίν*—a little above his right hand, but in many folds high above his left [235] ([transl. Mair, LCL]) and hands appear again with the poetic portrayal of weather patterns when the literal miller anxiously glances about him in every direction, lest the summer slip from his *χερὸς* (*Phaen*. 1.1046 [Mair, LCL]).

Uses of Hand Function Words

Put or Place

The hand function word *τίθημι* from Acts 3 finds poetic expression: in the crown which the illustrious Dionysos *ἔθηκεν* to be a memorial of the dead Ariadne (*Phaen*. 1.71 [Mair, LCL]); in the tiny Tortoise which Hermes brings to heaven and *ἔθετο* in front of the unknown Phantom (*Phaen*. 1.270 [Mair, LCL]) and when Night *ἔθηκεν* the weeping Altar to be a great sign of storm at sea (*Phaen*. 1.409 [Mair, LCL]), though none refers to literal human hand action.

Raising

With *ἐγείρω* the irregular raising of Saul from the ground differs from the natural activity of Father Zeus when he *ἐγείρει* the people to work (*Phaen*. 1.6).

Pressing

Πιέζω describes the circumstances of the constellation Altar *πεπιεσμένον* above with billowing clouds (*Phaen*. 1.416 [Mair, LCL]), the conditions surrounding the sun when *πεπιεσμένος* with clouds (*Phaen*. 1.842) and the effect when the stars are dimmed though no *πεπιεσμέναι* veil of clouds (*Phaen*. 1.1014 [Mair, LCL]).

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[235] Aratus, *Phaenomena* 1.86.

Summary

Aratus' poetry is rich in body imagery and allusion with word pictures of constellations in animation communicating with each other and with their environment. However, Aratus' poetry does not contain references to interpersonal communication through the action of literal human hands that are fashioned in flesh and bone such as we discover in the Acts of the Apostles.

Aeschylus

The other source from which Luke quotes is Aeschylus's *Agamemnon*, *πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῇς* (line 1624 cf. *σκληρόν σοι πρὸς κέντρα λακτίζειν* Acts 26:14). Of the three accounts of Paul's conversion in Acts only one contains this line and it varies from the classical text. Reflecting Aeschylus the notion of "kicking against the goads" also appears in line 796 of *Bacchae* by Euripides where Dionysos determines, *θύοιμ' ἂν αὐτῶι μᾶλλον ἢ θυμούμενος πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῶι.*[236]

Communicating Hands in Pictorial Illustration

Depictions of ancient theatrical performance showing the significance of hand movements are to be found decorating several pieces of pottery from classical times. J. R. Green has collated a number of these and with respect to tragedy he affirms, ". . . it is worth remembering that in the fifth century, although we have some pictures that may be thought to be taken from tragedy we have no pictures of tragic actors acting."[237] We do, however, have pictures of the chorus demonstrating aspects of tragic theatre with hand actions. The following Attic red-figure column-krater,[238] for instance, could be from the *Persians* where ".

[236] Euripides, *Bacchae*, Kovacs, LCL 795. "It is better to offer sacrifice to him, than as a mortal fuming against God, to kick against the pricks."
[237] J. R. Green, *Theatre in Ancient Greek Society* (London: Routledge, 1994), 24.
[238] Used by permission: Antikenmuseum Basel und Sammlung Ludwig / Andreas. F. Voegelin.

. . in the crisis following the battle of Salamis, Aeschylus has the chorus summon up the old King Darius from the grave to provide advice and support for the totally demoralised and leaderless Persians after their defeat by the Greeks."[239] According to Green this is a highpoint of the play though "There are no less than four vases which demonstrate there were at least four other plays which contained the raising of the dead hero earlier than the *Persians*. . . ."[240]



Another early depiction where gesture and gesticulation are evident appears on an Attic red-figure hydria from Vulci, the Pan Painter, where two chorusmen from the performance of a tragedy come into contact with Hermes and Dionysos.[241] Here the hand movements of the four subjects enhance the meaning communicated to the observer.



Green states, ". . . there is preserved a commonplace observation that Aeschylus was the most popular of all the writers of satyr-play."[242] A third example of communication through hand

[239] Green, *Theatre in Ancient Greek Society*, 17.
[240] Ibid., 18.
[241] Used by permission: The State Hermitage Museum, St. Petersburg copyright photograph © The State Hermitage Museum /photo by Pavel Demidov.
[242] Green, *Theatre in Ancient Greek Society*, 45.

movement is shown in a painting of a satyr-play on the Pronomos Vase.[243] Here hands are illustrated holding or carrying objects, gesturing, gesticulating, posing or touching other characters.





As to exactly what is depicted in vase paintings, Green cautions, "The depictions of life, myth and theatre merge imperceptibly."[244]

Nonhuman Hands that Communicate

References to hands in the extant tragedies of Aeschylus include those of divine beings like Zeus. Eteocles notes that on Hyperbius's shield father Zeus stands upright *διὰ χερὸς βέλος φλέγων·*[245] ([transl. Smyth, LCL]) and Electra asks, "And when will mighty Zeus bring down his *χεῖρα* on them?[246] ([Smyth, LCL]). The function of hands that are not human is also

[243] Used by permission: The Natonal Archaeological Museum of Naples, Italy (including panoramic view).
[244] Green, *Theatre in Ancient Greek Society*, 54.
[245] Aeschylus, *Septem contra Thebas*. Line 513.
[246] Aeschylus, *Choephoroe*. Line 395.

prominent when, under orders from Zeus, the gods Hephaestus, Kratus, and Bia bind the limbs of the Titan Prometheus with fetters that fasten him to a rock in the Scythian wilderness "*βαλών νιν ἀμφὶ χερσὶν* and with might strike with your hammer"[247] ([Smyth, LCL]). While chained there, Prometheus tells details of her future wanderings to Io and also foretells the resolution of her insanity by the power of Zeus, "Zeus *τίθησ' ἐγκύμονα* by a single stroke and touch of his *ἀταρβεῖ χειρὶ*" (*Prom.* 849). However, the unrepentant Prometheus also taunts Zeus with his reliance on thunder in the heavens and the brandishing of his fire-breathing bolt *ἐν χεροῖν* (*Prom*. 917). Again the hand of Zeus features when Orestes questions his justice and asks what Zeus might expect from men if he kills both Orestes and his sister Electra when their father offered faithful worship and sacrifices to the god, "*πόθεν ἕξεις ὁμοίας χειρὸς* the homage of rich feasts" (*Cho*. 257 [Smyth, LCL])? The semi-deity Achilles is angry at the poor leadership of the Greeks so he cynically asks if he should flee for fear[248] of them setting himself in motion with a spear in the *χεῖρ'* which is now idle[249] ([transl. Sommerstein, LCL]).

Human Hands Communicate Violence

Beyond references to divine and semi-divine hands, human hands serve largely to highlight the tragic nature of Aeschylus's themes where hand action is mostly malevolent. This is evident in his *Oresteia*, the only surviving trilogy of ancient Greek plays, and includes *Agamemnon*, *Choephoroe* and *Eumenides*. Violent human hands are prominent in all three. Note the role of Cassandra as she exercises oracular powers and foretells the death of Agamemnon as well as her own death at the hands of Clytaemestra, "Soon it will be done. *προτείνει δὲ χεῖρ' ἐκ χερ* she stretches forth"[250] ([Smyth, LCL]). She also prophesies in

[247] Aeschylus, *Prometheus vinctus*. Line 55.
[248] For an explanation of Achilles' meaning in this fragment see Sommerstein, LCL.
[249] Aeschylus, *Fragmenta (Radt)*. Fragment 132c** line 7.
[250] Aeschylus, *Agamemnon*. Line 1110.

gruesome detail the slaughter of the children of Thyestes by their kin with *χεῖρας* full of the meat of their own flesh (*Ag*. 1220 [Smyth, LCL]). Clytaemestra justifies her murder of Agamemnon, "*τῆσδε δεξιᾶς* χερὸς *ἔργον,* a just workman" (*Ag*. 1405 [Smyth, LCL]) and Orestes clearly owns his guilt for the death of Clytaemestra, "*λέγω· ξιφουλκῶι χειρὶ πρὸς δέρην τεμών.*"[251] In keeping with the mood of his tragic dramas Aeschylus chooses to focus on sinister and violent hand action. In this way his characters communicate jealousy, treachery and revenge, inflicting murder, brutality and pain. In intimate relationships such as those found in families Wood explains that, "Communication and violence are related in two ways. Most obviously, patterns of communication between couples, and abusers' patterns of intrapersonal communication can fuel tendencies toward violence."[252]

Hands Communicate Guilt and Innocence

Human guilt and blamelessness with punishment and reward are described through the activity of guilty and innocent hands, for the chorus claims, "No wrath will come from us to the one who holds out *καθαρὰς χεῖρας* (*Eum.* 313) but whoever sins and hides his *χεῖρας φονίας* as avengers of blood we appear against him" (*Eum.* 317 [Smyth, LCL]). The chorus gives voice to a prevailing high moral consciousness when it extols personified righteousness. Thus, it declares, "She shines on the man who lives a virtuous life though he dwells in a dismal hovel, while she departs from gilded mansions inhabited by men *σὺν πίνωι χερῶν*" (*Ag*. 776 [Smyth, LCL]).

Hands Communicate Violence

Clytaemestra's guilt is affirmed by the declarations of the chorus that Agamemnon was murdered with a two-edged weapon *δαμεὶς ἐκ χερὸς* (*Ag.* 1496) and again *δαμεὶς ἐκ χερὸς*

[251] Aeschylus, *Eumenides*. Line 592.
[252] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 215-16.

(*Ag*. 1520).[253] It is Aegisthus who reports on the attrocity of Atreus' feast in which he serves for meat, to his unsuspecting brother, the flesh of Thyestes' own children with the toes and fingers broken off (*Ag*. 1594 [Smyth, LCL]).

Hands Communicate Grief, Guilt and, Revenge

The chorus reflects the grief of Electra as she mourns the death of her father at her mother's hand, "*τὰ χερὸς ὀρέγματα* could be seen descending from above, from far above" (*Cho*. 426 [Smyth, LCL]). This is an echo of the mood set at the beginning of the second play when Orestes grieves his absence at the time of his father's death and confesses, "I did not stretch forth my *χεῖρ'* to bear your corpse" (*Cho*. 9 [Smyth, LCL]). His plan is to take revenge on his mother, "*ἕκατι δ' ἀμᾶν χερῶν*, shall she not make atonement for the dishonour done my sire" (*Cho*. 437 [Smyth, LCL])? Finally, the chorus confirms that Orestes's guilt is because the blood is still fresh "*σοι χεροῖν*" (*Cho*. 1055). Near the beginning of the third play it is not surprising that a prophetess finds Orestes in the temple as a suppliant *χεῖρας* dripping blood (*Eum*. 42) or that Orestes admits his crime *λέγω·* "With drawn sword *χειρὶ* I stabbed her in the throat" (*Eum*. 592).

Hands Communicate Violence through War

Beyond the trilogy, violence is in the hands of the Greeks as they engage the Persians in battle on the island of Psyttalea for often they were struck by stones slung *ἐκ* χερῶν[254] ([Smyth, LCL]). In Thebes, one of the captains of Polynices' army, Capaneus, bears a shield emblazoned with a man without armour bearing fire and the torch, his weapon, *διὰ χερῶν* (*Sept*. 433 [Smyth, LCL]) while Eteocles recommends Megareus to oppose one of the champions, "And indeed he has been sent—his boast *ἐν χεροῖν ἔχων*" (*Sept*. 473). Another

[253] In both instances <*δάμαρτος*> appears in the text in Loeb strengthening the notion that it was Clytaemestra's hand that wielded the weapon.
[254] Aeschylus, *Persae*. Line 459.

champion is put forward against a Theban, "A man who does not boast *χεὶρ δ' ὁρᾶι τὸ δράσιμον*" (*Sept*. 554 "but knows what to do" [Smyth, LCL]), and a fourth who does not let his *χειρὶ* delay for his spear to seize what is left exposed by the shield (*Sept*. 623 [Smyth, LCL]. Note variant *χεῖρα* in LCL). Violence prevails when two forces engage in close battle *Ἀργείοισι Καδμείους ἅλις ἐς χεῖρας ἐλθεῖν* (*Sept*. 680)[255] and violent self-harm is seen in the tragic action of Oedipus who with *χερὶ* that murdered his father put out his own eyes (*Sept*. 783) while his children wielding iron *διὰ χερί* would one day divide his property (*Sept*. 789 [Smyth, LCL]). Ultimate violence occurs when Eteocles and Polynices meet in combat and are dead *ἐκ χερῶν αὐτοκτόνων* (*Sept*. 805) while the incredulous chorus asks, "Then with *ἀδελφαῖς χερσὶν* did they each kill the other together?" (*Sept*. 811 [Smyth, LCL]). The answer is final, "Who have thus ended their lives by *χερσὶν ὁμοσπόροισιν* in mutual murder" (*Sept*. 931). A mother's violent hand action towards her son, how he perished destroyed by her own *χειρὸς*,[256] is apparent while in a fragment describing a Sicilian game turned aggressive, a human head becomes the target for heel taps thrown with a vigorous arm *ἠβῶσα χεὶρ ἐφίετο* but which are normally cast into a basin.[257] Thus *χεὶρ* in its many forms in Aeschylus depicts grotesque and exaggerated hand actions and their consequences. The effect is to focus on the tragic in human experience and to communicate it to all who observe.

Alternate Uses for Hand Function Words

βαστάζω appears when the chorus recites, "Ah sage, sage indeed, was he who first *ἐβάστασε* this truth in his mind" (*Prom*. 888 [Smyth, LCL]) and when Prometheus is held by the rock, "*σε βαστάσει* clasped in its embrace" (*Prom*. 1019 [Smyth, LCL]) but there is only one reference in Aeschylus to human interaction using this word.[258]

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[255] As in this instance, *ἐς χεῖρας ἐλθεῖν* is often translated, "to come into close combat."
[256] Aeschylus, *Suppliants*. Line 66.
[257] Aeschylus, *Fragmenta (Radt*). Fragment 179 line 5.
[258] See *Ag*.35.

Though the hand function word *τίθημι* is used in violent contexts, "Before he says, where are you from stranger, *νεκρὸν θήσω*" (Cho. 576) and *θέντες*—to sack the Cadmean city by force (*Sept*. 47) or in more charitable settings, "They had compassion for us and *ἔθεντο* a vote in our favour" (*Supp*. 640 [Smyth, LCL]), references to the physical putting of a person somewhere by another for the benefit of the former does not occur.

Though *πιάζω* is found in Acts 3 it is the earlier form *πιέζω* that is present in Aeschylus and the meaning of "grip" or "hold" is also relevant along with "press." Thus, Orestes speaks of the orphan *πιέζει* by the famine of hunger (*Cho*. 250) and again the want of money *πιέζει* (*Cho*. 301) while they *πιέζουσιν* the trodden bunch of grapes.[259] However, the word is not used here for human physical contact.

When *κρατεω* appears it often means to rule *εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν* (*Supp*. 387) or to have power or authority like the King of Argos who claims, "Of all the region through which the pure Strymon flows on the side toward the setting sun, *κρατῶ*" (*Supp*. 255 [Smyth, LCL]). Note the amusing plea of Eteocles who never wants to live with women in bad times or good, "*κρατοῦσα μὲν γὰρ οὐχ* in time of evil nor in prosperity" (*Sept*. 189). The word can also mean to bid or order, "My mistress *ἡ κρατοῦσα* me to summon Aegisthus for the strangers (*Cho*. 734 [Smyth, LCL]) and is appropriate to Clytaemestra's last line with its claim to co-mastery of the house with Aegisthus, " *<ἐγὼ> καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων <καλῶς>*" (*Ag*. 1673). Those who would be in charge or in control are asked, "You speak like that, you who sit at the lower oar when *κρατούντων τῶν ἐπὶ ζυγῶι δορός;* (*Ag*. 1618). Clytaemestra uses the word in the sense of prevail, "And may the good *κρατοίη* clearly for all to see" (*Ag*. 349 [Smyth, LCL]) while at the tomb of his father, Orestes seeks help, "*εἴπερ κρατηθείς γ'* you want in turn to win victory" (*Cho*. 499). The first few lines of Agamemnon open with the musings of the watchman who observes purpose in his queen as

[259] Aeschylus, *Fragmenta* (*Mette*). Tetralogy 19 play A fragment 154 line 6.

she draws on the inner strengths of two genders, "*ὦδε γὰρ κρατεῖ*—woman in passionate heart and man in strength of purpose" (*Ag.* 10 [Smyth, LCL]).

Hands Communicate Loyalty and Affection

This passage also contains the only resemblance to the filial human grasping by hands found in Acts 3 when the watchman anticipates reunion with his master Agamemnon, "*γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα ἄνακτος οἴκων τῆιδε βαστάσαι χερί*" (*Ag.* 35). It is anticipated that messages of positive regard through touch will be exchanged here. However, the word in question is neither *κρατεω* nor *πιάζω* but *βαστάζω* used rarely in Aeschylus and infrequently in Luke but found along with *κρατεω* and *πιάζω* in Acts 3. Another positive scene involves the action of the Argives who vote their community into being as free settlers in their land when the air bristles with *χερσὶ δεξιωνύμοις* held aloft (*Supp*. 609 [Smyth, LCL]).

Deities and Humans Communicate with Violent Hands

Physical binding (*δέω*) for restraint and confinement is evident in the realm of the gods in Aeschylus. Zeus binds his father Cronus *αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον* (*Eum.* 641) and orders two other Titans to bind Prometheus. Hephaestus is to "Clasp this miscreant on the high craggy rocks in shackles of *ἀδαμαντίνων δεσμῶν* that cannot be broken" (*Prom.* 6 [Smyth, LCL]). This meaning of *δέω* is one of the two major senses in which the verb is used. The other connotes need or lack and appears more often. It is seen in the lines of the king, "Let no feud come upon the state from causes unforeseen and unforstalled *τῶν γὰρ οὐ δεῖται πόλις*" (*Supp.* 358 [Smyth, LCL]) or in the words of the chorus in response to Clytasemestra, "She bears herself like a wild creature newly *δεῖσθαι*" (*Ag*. 1063 [Smyth, LCL]). Hoewever, *δεδεμενους* where Luke uses it to describe Saul's human action in taking captive the followers of the Way and leading them bound to Jerusalem finds no parallel in the extant works of Aeschylus.

There is only one instance of ἐπιτίθημι in Aeschylus, "That ἐπέθου yourself this maddened rage" (*Ag*. 1409 [Smyth, LCL]) but it has no relevance to the function of hands.

Summary

In the tragedies of Aeschylus, violence is consistently communicated through the hands of deities and humans alike. Hand function words are often given alternate meanings but there is one instance where clasped hands communicate loyalty and even affection. The core ethic of the play revolves around guilt and punishment vs. innocence and reward. Even this has no correspondence with the message of the narratives of Acts where the mission of Jesus is as much one of grace and mercy as it is of justice and judgment.

Hippocrates

Each of the two narratives under study in Acts contains a miracle of healing in which the hand/s of a healer touch(es) a disabled man and he is physically restored. Through these actions hands of healing communicate. In this section the extant medical writings of two Greek authors, the fifth to fourth century BCE Hippocrates and the first to second century CE Soranus will be examined to see how healing hands communicate and to assess whether these writers may have influenced Luke in his composition of Acts. Of the ancient options Greek medicine was seen to be superior and the volumes of Hippocrates provided the textbooks for those wishing to practice in the Greek tradition. Culturally and linguistically these resources would have been available to Luke.

Hippocrates mentions many features of human anatomy and how these are affected by various medical conditions, as well as numerous therapeutic approaches and pharmaceutical preparations used in treatment. It could be argued that the touch of hands is inherent in most of the treatments advanced by Hippocrates, but this study is limited to the presence of

specific words in the two narratives of the Lucan text and, in this case, where they may appear in the Hippocratic corpus.

Hippocrates uses *χείρ* to describe symptoms occurring in the hands of a number of patients. There were those for whom the nails *τῶν χειρῶν καὶ τῶν ποδῶν* become curved,[260] others before fever developed spasm *ἐν τοῖσι δακτύλοισι τῶν χειρῶν καὶ τῶν ποδῶν·*[261] or those involved in accidents like a seaman whose forefinger as well as the bone *δεξιῆς χειρός* was crushed by an anchor (*Epid.* 5.1.74.2 cf. *Epid* .7.1.36.2).

The Hands of the Healer Communicate

This thesis, however, is concerned with treatment by the healer. For this, experience is the surgeon's best instructor.

Importance of Appropriate Training

For whenever *ἀρχειρουργῆσαι* is called for, training by habituation is necessary. For habit proves the best teacher *τῇσι χερσὶ*[262] ([transl. Jones, LCL]) and, as a rule, the surgery is the place where the Greek medical practitioner operates with all reserve, in the matter of palpitation, anointing, washing, to ensure elegance in moving *τῶν χειρέων*[263] ([Jones, LCL]) and properly equipped in preparation for the treatment of patients. Travelling advice includes: "See that you have a second physician's case, of simpler make, that you can carry *διὰ χειρέων* when on a journey" (*Decent*. 8.8 [Jones, LCL]). The nails *τὰς ἰδίας χεῖρας* must be carefully manicured and pared with a surgical knife[264] and he is to assume a practical stance operating with his weight on one foot, (not the one on the side of *τὴν χεῖρα* in use)[265] [Jones, LCL]). Other protocols of the surgery involving *χείρ* or its derivatives include: (1) patient

[260] Hippocrates, *De morbis i–iii*. Book 2 section 47 line 26.
[261] Hippocrates, *De morbis popularibus (= Epidemiae)*. Book 7 chapter 1 section 120 line 4.
[262] Hippocrates, *De flatibus*. Section 1 line 13.
[263] Hippocrates, *De decente habitu*. Section 8 line 3.
[264] Hippocrates, *De mulierum affectibus i–iii*. Section 70 line 24.
[265] Hippocrates, *De officina medici*. Section 3 line 26.

assistance *Ὁ δὲ χειριζόμενος τῷ χειρίζοντι* with the rest of his body so as to maintain most easily the proper posture helpful to the surgeon (*Off*. 3.32 [Jones, LCL]); (2) guidelines for the movement of the surgeon who does not hold his χεῖρας above the breasts or lower than that (*Off*. 3.20 [Jones, LCL]) and when the chest is on the knees, having *χεῖρας*[266] at right angles to the arms (*Off*. 3.21 [Jones, LCL]); (3) the operating position of the surgeon where he should place himself conveniently *πρὸς τὸ χειριζόμενον* (*Off*. 3.2) and turn *τὸ χειριζόμενον* towards the brightest light (*Off*. 3.8) with the result that *τὸ μὲν χειριζόμενον* faces the light, and the surgeon faces the part, but not so as to overshadow it (*Off*. 3.9)[267] ([Jones, LCL]); (4) notes on patient privacy where the operator has a good view but *χειριζόμενον* is not exposed to view; (*Off*. 3.11 [Jones, LCL]) and (5) the role of the nurse who presents *τὸ μὲν χειριζόμενον* as required (*Off*. 6.1). Due care is required in the testing of water temperature with the surgeon pouring it over his own *χειρὸς* (*Off*. 13.2). It is also suggested that the patient move his bowels before *τῇ χειρουργίῃ* is performed.[268]

Nonverbal Communication

Inasmuch as no dialogue is recorded in connection with references to hands in Hippocrates, the evident communication is nonverbal. The physician communicates the features of his profession from the visible instrument case he carries to the meticulous care of his fingernails and from the cleanliness of his hands to the very hand movements he makes. Once in the surgery, the stance of the surgeon towards the patient is part of the therapeutic relationship, as is the patient's personal preparation for the procedure as they work together to facilitate the performance of the operation. It is hoped that through such personal contact and the considerate performance of tasks, like water temperature testing with his hand, the

[266] Often translated "arms" rather than "hands" which is probably more appropriate in this instance.
[267] See also Hippocrates, *De fracturis*. Section 3 line 36-40.
[268] Hippocrates, *Prognosticon*. Section 23 line 30.

practitioner might communicate confidence to the patient in a surgical climate where modern anaesthetics are not available.

Though Hippocrates is intolerant of poor surgical practice by those who never trouble themselves about the result *ἀπὸ τοῦ χειρίσματος* whether bad or good[269] ([Jones, LCL]), he does advise on better methods. In cases where *ἡ χειρουργία* is performed by a single incision [270] ([Jones, LCL]) he says to make it a quick one but when several incisions are necessary *τῇ χειρουργίᾳ* must be slow (*Med*. 5.7). With scarification he claims the blood must be visible in *τῶν χειρουργουμένων τόπων* (*Med*. 7.19). From these comments it is clear that a goal for the surgeon is to minimise pain and discomfort. If this is also communicated to the patient it will reduce anxiety.

In commenting on women's health Hippocrates writes that younger women are moister and richer in blood than older women, therefore it is necessary for the surgeon *χειρίζοντα* these things to first begin with divine aspects.[271]

Hand Treatments and Procedures

In the case of a woman's uterus moving against her liver the surgeon is to push it down from the liver *τῇ χειρὶ* (*Nat.mul*. 3.5; see also *Mul.* 127.8; 144.16) or when she suffers a severe prolapse she is to be bound to a ladder with her head downwards while the uterus is replaced *τῇ χειρὶ* (*Nat.mul*. 5.14. See also *Steril*. 248.13). In most circumstances one needs to prepare *τὰς χεῖρας* for insertion by richly lubricating them with oil (*Mul.* 147.2). These actions must be undertaken with soft, smooth and gentle *τῇ χειρὶ* and with due care (*Mul.*129.16 cf. 120.6; 127.8). One must avoid organs like the uterus and the bladder when they are painful and not touch them *τῇ χειρ* (*Mul.*154.8). At other times, it is appropriate to grasp the bladder *τῇ* χειρὶ (*Steril. 222.25*). If a fetus dies *in utero,* anoint *τὴν χεῖρα* with

[269] Hippocrates, *De articulis*. Section 42 line 8**.**
[270] Hippocrates, *De medico*. Section 5 line 3.
[271] Hippocrates, *De natura muliebri*. Section 1 line 8.

cerate[272] in order to make it slippery and easy to insert into the uterus. Should the head have come through the cervix already but still be inside the birth canal pass *τὰς* χεῖρας in, grasp the head and pull the fetus out (*Superf*. 6.5 [transl. Potter, LCL]). If, on the other hand, the fetus is presenting feet first and the head is still inside the uterus, wet *τὰς χεῖρας* with water and pass the two of them between the mouth of the uterus and the fetus' head, and pull the fetus out (*Superf*. 6.3 [transl. Potter, LCL]).

Careful Hand Preparation

Adequate preparation of the hands with oil and accompanied by a gentle approach to the internal organs while avoiding giving undue pain communicates carefulness and relaxes the patient.

Benefits of Palpation by Hands

In the process of treatment for diarrhoea a practitioner may on investigating a patient's progress palpate the abdomen with *τῇ* χειρὶ and find no movement in it[273] Furthermore, "By using your hands to palpate his abdomen and the vessels, you are less likely to make a mistake than if you do not do this" (*Prorrh*. 2.*3.26* [Potter, LCL]). As we have noted before touch is in itself therapeutic as it contributes to overall health and wellbeing. This means that each time a physician touches a patient in a therapeutic context healing on some level takes place.

Diagnostic and Therapeutic Touch of the Hand

There is a diagnostic use in touch for persons with various conditions: those who start up *πρὸς χεῖρα* are in a bad way[274] ([Potter, LCL]); those with sets of symptoms including burning hot *πρὸς χεῖρα* (*Coac*.154.4) and women who are insensible *πρὸς χεῖρα* (*Coac*. 531.1

[272] Hippocrates, *De superfetatione.* Section 7 line 3.
[273] Hippocrates, *Prorrheticon*. Book 2 section 23 line 22.
[274] Hippocrates, *Coa praesagia.* Section 59 line 2

[Potter, LCL]). The hand of the surgeon is involved in therapeutic touch as seen in the following procedures:

As part of the treatment for a fistula the surgeon is to insert the forefinger *τῆς ἀριστερῆς χειρὸς* into the anus[275] then continue the whole process with repeated treatments and dressings such as anointing a sponge with honey, placing its centre over the forefinger of *τῆς ἀριστερῆς χειρὸς* and pushing it further in (*Fist*. 4.20). On the next day he is to clean out the fistula with a sponge on the finger *τῆς ἀριστερῆς χειρὸς* (*Fist*. 4.23). The surgeon will treat cauterised haemorrhoids similarly by placing the centre of the sponge over the forefinger *τῆς ἀριστερῆς χειρὸς* and pushing it as far as possible into the anus.[276] In the case of intestinal obstruction the hypochondrium may be stretched, if so he is to knead it *τῇ χειρὶ* (*Epid*. 2.6.26.4 [transl. Smith, LCL]).

Hand Treatment of Fractures

Where there is a fractured collarbone *ἐν τούτῳ τῷ χειρίσματι* one should put the bulk of the compresses on the projecting part (*Artic*.14.27 [Smith, LCL]). When the displacement is lateral, an assistant pushes the arm upwards while the practitioner with *τῇ μὲν ἑτέρῃ χειρὶ* on the head of the humerus presses it back with *τὸ θέναρ τῆς χειρὸς* while with the other he adjusts the broken bones (*Artic*.16.11 [transl. Withington, LCL]).

Exceptional Treatments by Hand

There are exceptional cases beyond the practice of Hippocrates where one woman successfully treated herself when she had a painful hardness in her abdomen. She manipulated it *τῇσι χερσὶ* with olive oil, after which much blood was passed below and she became healthy and survived (*Epid*. 5.1.1.4 [Smith, LCL]) and where another who fainted with pain and, in a clear instance of nonverbal communication through touch, was tended by

[275] Hippocrates, *De fistulis*. Section 4 line 5.
[276] Hippocrates, *De haemorrhoidibus*. Section 2 line 22.

another woman who inserting *τὴν χεῖρα*, passed out a rough stone like a spindle top. She was immediately and thenceforth healthy (*Epid*. 5.1.25.7 [Smith, LCL]). While taking no personal credit for these outcomes Hippocrates demonstrates gratifying levels of objectivity when he records such results. Though his medical approaches and therapies are often outlined in detail, the results of their application in particular cases are recorded less often.

Importance of Therapeutic Touch

For the Greek physician conservation of tissue and restoration of function is of primary interest. In the case of accident, weakness or birth deformity Hippocrates acknowledges the possible limb dislocation or damage that may result and how the surgeon can administer healing, for *τὴν χεῖρα* of an experienced operator would not fail to recognise by touch the prominence (at the fracture) (*Fract*. 3.39 [Withington, LCL]). His treatments for the most part depend on the skill of his hands as he uses them to position and manipulate various parts of the patient's body. Such hand to patient contact and the implied patient responses connote a consistent level of nonverbal communication between practitioner and patient in the therapeutic process.

Handling Dislocations

For shoulder joint dislocations let the surgeon *χειριζέτω* standing with one foot on some elevated support (*Fract*. 8.18 [Withington, LCL]) and it is well for the operator *κρατερὰς τὰς χεῖρας ἔχειν* (*Artic*. 2.10 [Withington, LCL]). The surgeon assisted by a second person may use a technique described earlier by Hippocrates where he uses *τῇσι χερσὶ καὶ τῇ κεφαλῇ οὕτω ποιοίη* (*Artic*. 2.10). Another approach involves bringing the forearm backward to the spine then with one *χειρὶ* turning the part upwards at the elbow (*Artic*. 2.11 [Withington, LCL]). Alternatively, he may use his heel for the reduction and begin by taking the injured arm *τῇσιν ἑωυτέου τῆς χειρὸς*, extends it while he places his heel in the armpit and pulls in the opposite direction (*Artic*. 3.4). Those with frequent shoulder dislocations may even reduce them

themselves. Some shoulder reductions may be accomplished by having the patient stand beside a shaft of timber that is long enough for him to be suspended when the rounded end is pushed up into his armpit while an assistant putting *τὰς χεῖρας* round the patient's neck at the collar-bone forces the body down on the other side (*Artic*. 5.11 [Withington, LCL]). Another method involves the surgeon's head pressed against the point of the patient's shoulder *χερσὶ δὲ ὑπὸ* the armpit.[277] Where friction is used it should be performed gently and with soft *τῇσι χερσὶν* (*Artic*. 9.23). When cautery is included in this operation the red hot irons should be slender, smooth and elongated so they may pass through quickly and pressure be applied *τῇ* χειρὶ (*Artic*. 11.19).

In dislocation of the elbow the physician may press it down by *χερσὶ* . . . adjustments are made with the palms as in dislocations *ἐν χερσίν* (*Artic*. 22.4 [Withington, LCL]; see also *Mochl*. 12.4 and *Fract*. 15.34) and the palm *τῆς χειρὸς χρὴ* (*Fract*. 42.16) to exert pressure and counter pressure above and below the elbow. Alternatively a series of manoeuvres is appropriate whereby reduction is also made easy with the palms *τῶν χειρῶν* (*Fract*. 41.12).

In addressing a fracture of the forearm Hippocrates outlines principles for the treatment of fractures in general, how one should *χειρίζειν* them and the results of correct *χειρίξιος* (*Fract*. 7.22), and notes that if the surgeon does not achieve the desired results *ἐν τῇ* there has been some defect or excess in the *χειρίξει* (*Fract*. 7.23 [Withington, LCL]). Where the hand is dislocated treatment involving simultaneous backward and lateral movement on a table with *ἢ χερσὶν* or the heel is indicated (*Artic*. 27.7). When injury to the heel occurs and where the bruising is mild they need little care but, nonetheless, must be *χειρίζειν* properly (*Fract*. 11.36).

[277] Hippocrates, *Vectiarius*. Section 5 line 29.

Use of Mechanical Devices

Various mechanical devices are useful in effecting reduction and the parts to be reduced must be pulled apart by extension. Amongst other means this is done by *ἢ χερσὶν* (*Mochl*. 38.5). Proper use of *χερσὶ,* therefore, varies according to the part (*Mochl*. 38.6). Some parts need double extension while for others reduction *ὑπὸ χειρῶν* is enough (*Mochl*. 38.11). Dislocations at the ankle joints need strong extension either with *τῇσι χερσὶν* or some other means (*Mochl*. 27.1). When the jaw is dislocated it needs to be relaxed by the patient while the doctor moves it about *τῇ χειρὶ* (*Artic*. 30.37) and taking hold of both sides of the jaw with both *χερσὶν* performs three actions at once (*Mochl*. 4.14 [Withington, LCL]). The safest way to operate is with the patient reclining on his back (*Artic*. 30.45). If the jaw protrudes to the right bandages are to be brought around to his right by the surgeon who applies the bandaging to the right. It is said to be to the right if *ἡ δεξιὴ χεὶρ* precedes with the bandaging (*Artic*. 34.19 [Withington, LCL]) and *vice versa*. In general, where a fracture protrudes through the skin and causes a wound no harm will be done if the surgeon has good skill in *τῇ χειρὶ* to apply the bandages well (*Fract*. 28.4 [Withington, LCL]). In each of these approaches to treatment the hand is indispensable in performing actions that communicate care and skill to the patient and to any observer present.

Treating various fractures and dislocations

In the case of a broken nose the patient himself, a boy or a woman may reduce it, for soft hands are essential. (*Artic*. 37.29). When there is fracture and dislocation of the spinal vertebrae Hippocrates acknowledges the impossibility of reduction unless after cutting open the patient someone inserts *τῇ χειρὶ* into the body cavity and makes pressure from the inside outwards (*Artic*. 46.22 [Withington, LCL]). He claims that reduction is possible, however, where spinal deterioration or damage producing a hump has occurred. The physician or an

assistant who is strong and not untrained should put the palm *τῆς χειρὸς* on the hump and lay the other *χεῖρα* on top of that to force it back (*Artic*. 47.40).

Though Hippocrates puzzles over certain potential surgical cases with the rhetorical questions: What cases are to be reduced, or treated surgically, and when, and which not, or when not (*Mochl*. 40.6) and asks: In what cases and when should one treat congenital dislocations (*Mochl.* 40.7 [Withington LCL]), he does outline the treatment for clubfoot which should be bandaged corresponding with adjustment *τῇσι χερσὶν* of the foot (*Artic*. 62.20 [Withington, LCL]). He says a leaden shoe may be molded to assist but is not necessary if the adjustment *τῇσι χερσὶ*, the dressing made with bandages, and the contrivance for drawing up are properly done (*Artic*. 62.37 [Withington, LCL]). Thus adjustment is possible *τῇσι χερσὶν* and by bandaging (*Artic*. 62.31) to restore normality to displaced parts.

Hip joint dislocation "inwards" requires an assistant to put his forearm between the thighs of a suspended patient then clasping it with *τὴν ἑτέρην χεῖρα* to swing himself up and hang suspended from the patient as long as he can (*Artic*. 70.18 [Withington, LCL]). For some patients a dislocated thigh is reduced without preparation and with only slight extension and movement such as can be achieved *τῇσι χερσὶ* (*Artic.* 71.5), but for the majority stronger extension is needed. If the pulling raises the patient up, insert *τὴν χεῖρα* between the thighs and add *τῇ ἑτέρῃ χειρὶ* to it (*Artic*. 71.34) thereby making extension and forcing the dislocated limb outwards. Strong extension is needed for a dislocated thigh and commonly the adjustment is with the *χερσὶ* or a board or lever (*Mochl*. 25.2). If the head of the thighbone slips out, extension and leverage should be applied while someone gives counter support *τῇσι χερσὶν* on the sound side (*Artic*. 74.7). With backward dislocation of the thigh, in place of using a board it may be enough for someone to sit on the thigh or create pressure *τῇσι χερσὶν* or the foot and bring his weight to bear suddenly at the moment of extension (*Artic*. 75.12 [Withington, LCL]). With dislocations forward the same extensions apply whilst the best

trained assistant strongest *ἀπὸ χειρῶν* should apply pressure at the groin with the palm *τῆς χειρὸς τῆς ἑτέρης, καὶ τῇ ἑτέρῃ χειρὶ* fastening down *τὴν ἑωυτοῦ χεῖρα* to push the dislocated thighbone downwards (*Artic*. 76.3). Success through double extension is assured using the foot or *χειρὶ* or a plank to create pressure from above (*Mochl*. 25.10 [Withington, LCL]). If sufficient extension is made it is not difficult to reduce a joint. It should, therefore, be adjusted with the palms *τῶν χειρῶν* (*Fract*. 14.3). When these bones are fractured part of the treatment should also include adjustment with the palms *τῶν χειρῶν* (*Fract*. 19.17). There is little doubt that each of these hand movements performed with a view to treating fractures, dislocations and other damaged tissue communicate goodwill and positive intent to the patient. In the curative process courage is also likely to be engendered in the patient as the practitioner applies the skills he has developed. However, the Hippocratic sources tend to be more instructive than descriptive so there is little comment on the response or reaction of the patient, either verbal or nonverbal. As a result intentional hand communication in Hippocrates is largely one way from practitioner to patient and by definition is nonverbal.

Use of Hand Function Words

Τίθημι is used to describe: (1) people of healthy limb who come down firmly on their heel *τιθέντες* one foot and raising the opposite (*Artic*. 60.13); (2) the supply of medical aids with splints *τιθέναι* to the fingers (*Mochl*. 17.8 [Withington, LCL]) and (3) symptoms of disease including frothy stools that separated when *τεθέντα* to stand (*Epid*. 2.3.1.8). However, its use for the bodily placing of a living person somewhere, as in Acts 3:2, is not apparent in Hippocrates.

Hand Applicatiion of Dressings

Although the phrase *ἐπιθεὶς ἐπ᾽ αὐτὸν τὰς χεῖρας* (Acts 9:17) or its equivalent (v. 12) does not appear in Hippocrates *ἐπιτίθημι* does occur in the application of dressings. One should *ἐπιτιθέναι* a pitch preparation to the wound itself (*Fract*. 29.15; *Artic*. 39.2) and immerse

beets in cold water and *ἐπιτιθεὶς* the most painful areas[278]([transl. Potter, LCL]). It also occurs in the giving of medication: cut up beets or gourds, ἐπιτιθέσθω in cold water and have the patient drink them as gruel warm (*Morb*. 2.27.12 [Potter, LCL]).

Conditions of Wakefulness

Natural wakefulness is described with *ἐγείρω* as the patient should *ἐγρηγορέναι* during the day (*Progn*.10.1), and when one is *ἐγρηγορὼς*, his exterior is warmer (*Epid*. 6.4.12.1 [Smith, LCL]), alongside the passive *ἐγειρέσθω* early (*Int*. 30.37). As a result of blood having boiled, patients have nightmares and their faces are flushed like *ἐγρηγορότος* [279] while the symptoms of Democritus are depicted as *ἐγρηγορὼς καὶ νύκτα καὶ ἡμέρην* (*Ep*. 10.9). A dream state is also described. However, the notion of a person who is awake being raised up from the ground by another using this word (see Acts 9:8) is not present in Hippocrates.

Hand Pressure in Diagnosis and Treatment

According to Liddell & Scott-Jones[280] *πιάζω* (Acts 3:7) is a later form of *πιεζω* and along with the change in spelling there is a modification in meaning. Whereas *πιάζω* implies "to lay hold of," *πιεζω* denotes "pressure." Thus *πιεζω* appears in methods of treatment: you must burn the blood out of the vessels *πιεζούσας* on the patients eyes[281] ([Potter, LCL]); in descriptions of physiological change: since there is great *πιεζόμεναι* on them from all sides at once, the hairs stand on end (*Loc. hom*. 9.7 [Potter, LCL]) and in diagnoses where, for instance, swellings that are large, painful and hard indicate an early death while such as are both soft and painless giving way to the *πιεζόμενα* of the finger are more chronic (*Progn*. 7.*25*).

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[278] Hippocrates, *De affectionibus interioribus*. Section 7 line 13.
[279] Hippocrates, *Epistulae*. Epistle 19 line 20.
[280] Liddell & Scott-Jones, Greek-English Lexicon (1968).
[281] Hippocrates, *De locis in homine*. Section 13 line 45.

When *κρατέω* features in the Hippocratic Corpus it often means "overcoming" like the ineffective drinking of medication for splenic disorders where what is administered *κρατέεται* by the magnitude of their disease[282] ([Potter, LCL]); "mastery" as in the question of foods—for as long as foods are under the *ἂν κρατέωνται* they make the body thrive (*Loc. Hom*. 43.10 [Potter, LCL]) or "control" such as because the skin is outside the body's own heat and is in the external cold, it is often *κρατέεται* by them both[283] ([Potter, LCL]). *κρατέω* does not appear in the Lucan sense of clinging or holding on to another person such as we find in Acts 3:11.

Therapeutic Treatment with Binding

In Acts 9:2 the homonym *δέω* is translated "to bind". This is the meaning generally in Hippocrates where examples of its use refer to (1) the binding on of dressings in connection with the removal of a polyp from the nose *δῆσαι* the little sponge with threads in four places (*Morb*. 2.33.7 [Potter, LCL), (2) its effects in various treatments: friction can produce relaxation or constriction—hard friction *δῆσαι* and soft relaxes (*Off*. 17.1.2 [Withington, LCL), (3) its relevance in positioning a patient *δῆσαι* her feet to the ladder having her head downwards (*Mul*. 144.16), (4) its use with bandages and devices and on the seventh or ninth day *δησάτω* in splints (*Fract*. 8.26) and (5) in patient suspension for a prolapsed rectum *δήσας* the patient's hands and support him for a short time and it will go in (*Fist*. 9.2). Though useful in a number of therapeutic procedures binding in the course of capture and imprisonment (Acts 9:2) is not found in the Hippocratic writings.

Finally, *βαπτίζω* is used in Hippocrates to describe the symptoms of a woman with quinsy who breathed like *τοῦ βεβαπτίσθαι* who has surfaced (*Epid*. 5.1.63.5; 7.1.28.5 [Smith,

[282] Hippocrates, *De affectionibus*. Section 20 line 17.
[283] Hippocrates, *De humidorum usu*. Section 2 line 23.

LCL]) but the intent of the word in Acts 9:18 with its significance for religious ritual practiced in the context of community, is not present.

Summary

The thoroughly trained Hippocratic healer communicates with his patients through meticulous hand care in the practice of his art. He approaches procedures gently wishing to minimise pain and discomfort with a view to reducing anxiety. There is no record of verbal communication with his patients but he uses touch and palpation by hand in diagnosis and treatment. He follows set guidelines for treating fractures and dislocations—at times with the aid of mechanical devices. He is open to therapeutic approaches communicated by others, even when untrained, if these prove to be successful. Some hand function words also found in the two Acts narratives are used therapeutically like the binding on of bandages and dressings, applying of pressure, and dealing with natural wakefulness. Hippocratic medicine is a skilful though naturalistic approach to human healing whereas the miraculous healings of the Acts narratives are of a different order and proceed from the power communicated by Jesus as an essential part of his mission.

Soranus

The Greek physician Soranus practiced medicine in the Hippocratic tradition in Ephesus in the late first and early second centuries BCE. His four volume work on gynaecology together with some portions of his lesser known writings are extant and will be the sources on which this section of research is based. The focus will be the hands of the medical practitioner in the treatment of patients.

It must be noted that Soranus does use *χείρ* (1) when he relates to the hand of the patient in describing conditions for abnormal birthing *μία χειρ ἔξω ἐκπίπτει ἢ αἱ δύο,*[284] (2) in the

[284] Soranus, *Gynaeciorum*. Book 4 chapter 3 section 2 line 5.

care of the newborn by the nurse she should again massage *μίαν ἀποτεταμένην χεῖρα* from the acromion down (*Gyn*. 2.34.1.5 [transl. Temkin[285]]), in the process of releasing an infant from swaddling cloths *πρῶτον μὲν <u>≤οὖν≥</u> μίαν ἐλευθερῶσαι* χεῖρα *καὶ μετά τινας ἡμέρας τὴν ἑτέραν* (*Gyn*. 2.42.2.3) and in the correction of an abnormal fetal position, if the fetus has thrust out both *τὰς* χεῖρας, one should press with the finger tips against the shoulder and first push up the fetus (*Gyn*. 4.8.5.2 [Temkin]).

Soranus' Theoretical Framework

Comments on the hands of the healer, however, begin with gynaecological theory. Soranus teaches that in childbirth the orifice of the uterus dilates to an extreme width until it admits *καὶ χεῖρας* of a grown up person (*Gyn*. 1.10.3.1). He claims some cases must be treated with drugs while others with diet and some χειρουργῆσα (Gyn. 1.4.2.5) and classifies the abnormal in two categories, i.e., those treated with diet and those *περὶ τῶν χειρουργίαις καὶ φαρμακείαις* (*Gyn*. 1.2.2.8). In one case it is due to the loosening of supporting and surrounding vessels *ἐν τῇ χειρουργίᾳ* the didymus prolapsed (*Gyn*. 1.12.3.4).

Guidelines for the Midwife

His instruction to the midwife shows that she must follow specific guidelines to equip herself for her work having long slim *τοὺς τῶν χειρῶν δακτύλους καὶ* short nails at her fingertips (*Gyn*. 1.3.1.5 [Temkin]) and be in the habit of keeping *τῶν χειρῶν* soft (*Gyn*. 1.4.5.1). Personal preparation of this kind communicates detailed carefulness in connection with the profession and its practice. This is also true of the following process.

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[285] Soranus of Ephesus, *Gynecology*, translated with an introduction by Owsei Temkin with the assistance of Nicholson J. Eastman, Ludwig Edelstein and Alan F. Guttmacher (Baltimore: Johns Hopkins University Press, 1991).

Delivery of the Newborn

In assisting normal delivery she watches for the full dilation of the orifice of the uterus then having anointed *τὰς* χεῖρας with warm oil she inserts the forefinger *τῆς εὐωνύμου χειρὸς* and with *τῇ δεξιᾷ δὲ χειρὶ* she anoints the area with oil (*Gyn*. 2.4.2.3). With her legs apart and the left one bent forward she should position herself on her delivery stool making it easier to work with *τῆς εὐωνύμου* χειρός (*Gyn*. 2.5.4.3) and during labour she should first ease the pain by touching *διὰ θερμῶν τῶν χειρῶν* (*Gyn*. 2.4.1.2). Finally, let the midwife herself receive the newborn, having covered *τῶν χειρῶν* with strips of cloth (*Gyn*. 2.6.4.4) and because of its heaviness the first maternal milk should be drawn off or squeezed out gently *διὰ χειρῶν* (*Gyn*. 2.18.3.5). Forethought and gentleness mark these methods of patient handling thus communicating a soothing calmness to the patient.

Bathing the Newborn

According to Soranus it is the role of the midwife to bath the newborn. With *τῇ εὐωνύμῳ χειρὶ* let her hold its right arm under the armpit (*Gyn*. 2.31.2.2) then pour *διὰ τῆς δεξιᾶς χειρὸς ὕδωρ θερμόν* (*Gyn*. 2.31.2.4) suited to the infant's enjoyment. This is to be followed by massage of the little head by circular movements with *ἑκατέρᾳ χειρὶ* rubbing round and round (*Gyn*. 2.33.4.2) and then she should mould it *ἐξ ἀντιθέτων τῶν* χειρῶν (Gyn. 2.33.4.4). The legs should be massaged singly then holding them together, she should stretch them out and *διὰ μὲν τῆς ἑτέρας χειρὸς* rub down the full length (*Gyn*. 2.32.4.2). With the palm *δὲ τῆς χειρὸς* she should smooth out the spine (*Gyn*. 2.33.3.3). The reassuring benefits of touch are communicated in this practice.

Care in Choosing a Wet Nurse

One should be cautious in acquiring the services of a wet nurse. Some are untrustworthy and in anger throw the infant *ἐκ τῶν χειρῶν* or trample on it dangerously (*Gyn*. 2.19.14.5). Rather, she must comply with the conditions of employment. In preparation for the

presenting of the breast she must gently force up the milk *τῇ χειρὶ* (*Gyn.* 2.49.6.4). She should also exercise all parts of her body appropriately *δὲ τὰ περὶ τὰς χεῖρας καὶ* particularly the upper arms and shoulders (*Gyn.* 2.24.4.3). Should the infant gain too much weight the wet nurse should eat less rich food, drink more water and have the toddler push *τῶν χειραμαξίων* for exercise (*Gyn.* 2.48.5.1). An unfortunate practice in the case of congestion is when the nurse takes hold of both legs *διὰ μιᾶς χειρὸς* on either side and places the infant head downwards in the doorway (*Gyn.* 2.50.1.5). This serves to worsen the condition. Messages of acceptable wet nursing are communicated to the applicant in terms of a full-time commitment of the whole life to the welfare of the infant.

Hands Treat Uterine Problems

Uterine problems are a concern for Soranus. He says where there is air in the uterus a drum-like sound is produced when tapping *διὰ τῆς χειρὸς* (*Gyn.* 3.31.2.7). Where a uterine tumour or "mylos" is present it does not yield to pressure with *τῆς χειρὸς* nor make a tympanitic sound from tapping by *τῆς χειρὸς* (*Gyn.* 3.37.2.3). Bruising results from local massage of the uterus when rubbing *διὰ ψιλῶν τῶν χειρῶν* (*Gyn* .3.14.2.2) yet in the case of hysterical disease it is helpful *διὰ ψιλῶν* ≤*τῶν*≥ χειρῶν to warm all the cool parts of the body by touch (*Gyn.* 3.28.2.6). When the signs and symptoms of uterine disease fade several treatments are introduced including massage *διὰ ψιλῶν τῶν* χειρῶν (Gyn. 3.32.3.4) and where there is remission *τρίψεσι διὰ γυμνῶν τῶν χειρῶν* (*Gyn.* 3.44.5.7). Bare handed massage communicates the benefit of skin-on-skin touch with its therapeutic advantage as noted above.

Hands Deliver Difficult Births and Dead Fetuses

Finally, Soranus instructs concerning difficult births including the delivery of a dead fetus. He describes three abnormal positions of the fetus *in utero*, i.e., on either side or on the back. On the side is best he claims *τόπον γὰρ δίδωσι τῇ* χειρὶ *τῆς μαίας* (*Gyn.* 4.3.4.4) to

change the position to either head or feet first. In difficult labour one should *μήτε εὐθέως* attempt *τῇ χειρουργίᾳ* (*Gyn*. 4.7.1.8). However, if a tumour is obstructing delivery one may have to incise it *διὰ χειρουργίας* (*Gyn*. 4.7.7.4). In assisting a delivery where the head comes first but the body is out of position the practitioner anointing *τὴν εὐώνυμον χεῖρα* should introduce it (*Gyn*. 4.8.1.3). If the fetus is lying across the uterus it must be turned over so there may be room *εἰς κάθεσιν τῇ* χειρὶ (*Gyn*. 4.8.13.3) and if it is on its side the practitioner should insert *τὴν χεῖρα* alongside and turn it gently (*Gyn*. 4.8.13.4). When making adjustments, introducing *τὴν χεῖρα*, the practitioner should straighten the other leg and stretch it out beside the first (*Gyn*. 4.8.8.5) and set the hands in order (*Gyn*. 4.8.10.1).

Other approaches may need to be taken in the removal of a fetus if it does not give way to pulling *πρὸς τὴν διὰ τῶν χειρῶν* (*Gyn*. 4.9.1.1). This requires the skill of a physician using hooks or performing embryotomy. He should sit a little lower *πρὸς τὸ τὰς χεῖρας* on the same level as the feet of the patient (*Gyn*. 4.9.3.2 [Temkin]) and this will enable him to insert *πάλιν τὴν εὐώνυμον χεῖρα* (*Gyn*. 4.9.3.2) because it is softer than the right. Even in these difficult procedures the softness of his left hand communicates extra care as the surgeon painstakingly removes the dead fetus. Interestingly, it is the right hand that features in Acts 3 when Peter raises the lame man to his feet while no involvement of the left hand is mentioned.

When using the hook for extraction one should hold it *τῇ δεξιᾷ χειρὶ* and gently insert it with the aid of *τῇ εὐωνύμῳ χειρὶ* (*Gyn*. 4.10.2.3.and 4). If the head of the fetus is large it should be crushed before extraction *τῇ χειρὶ* (*Gyn*. 4.11.3.5). Where the head has risen high in the uterus it is necessary to grasp the feet with the right hand and pulling, straighten the head from inside with *τὴν εὐώνυμον χεῖρα* (*Gyn*. 4.12.2.1), on the basis that snakes are also lifted up with the left (though Soranus confesses it is hard to know what the connection might be). Soranus notes when the head is separated, according to Sostratus, one might insert *τὸν τῆς εὐωνύμου χειρὸς δάκτυλον* into the anus while at the same time pressing on the abdomen with

the right (*Gyn*. 4.12.5.5). In another approach having introduced *τὴν χεῖρα* and taken hold of the head it should be rotated downwards to the neck of the uterus (*Gyn*. 4.12.6.1).

Hands receive the infant and placenta

When an infant is delivered the baby should be laid on a cloth *ἐπὶ χειρῶν* of one of the female servants (*Gyn*. 4.16.1.2). If the afterbirth is no longer attached it should be pulled from the uterus. If it is still attached *τὴν* χεῖρα should be introduced gently (*Gyn*. 4.16.1.4) and, while the mother bears down, it should be removed. If, however, the afterbirth does not come away easily one must anoint and insert *τὴν χεῖρα* to free it gently (*Gyn*. 4.16.2.5).

Hand Dressings and Bandages

Soranus also deals with dressings and methods of bandaging used in treatments. He describes the "earless rabbit" bandage which will hold firmly while *χειριζομένων*[286] and dislocation by various means is treated with coaptation *διὰ τῶν χειρῶν*.[287]

Uses of Hand Function Words

In the temporary malalignment of infantile bones βαστάζω describes a child walking on rigid ground while that which *βαστάζον* its weight is delicate (*Gyn*. 2.44.2.7). Instances where the action of one person has a bearing on the life of another include: (1) where a woman may wish to induce an abortion she should *βαστάζειν* heavy weights beyond her strength (*Gyn*. 1.64.1.4) and (2) when a newborn having recovered to a degree from its birth *βαστάζειν αὐτὸ καὶ* undertake the cutting of the umbilicus (*Gyn*. 2.11.1.2).

Bandaging techniques

Much of Soranus's instruction on bandaging begins with *τίθημι* as a set formula: *Θέντες* the end on the wrist (*Fas*. 50.1; see also *Fas*. 52.1.). *Θέντες* the end between the eyebrows

[286] Soranus, *De fasciis*. Section 7 line 4.
[287] Soranus, *De signis fracturarum*. Chapter 19 section 1 line 6

(*Fas*. 1.1; see also *Fas*. 5.1, 7.1, 8.1). *Θέντες* the end on the occipital bone (*Fas*. 2.1).[288] *Θέντες* the end on the bridge of the nose (*Fas*. 11.1). Other uses include baby swaddling by the midwife who begins the process with *τιθέτω* the end of the bandage at the hand (*Gyn*. 2.15.1.2), and caution in treatments where heat transmitted through a pipe whose other end *τιθέμενος* in a woman's vagina may burn the patient (*Gyn*. 4.15.3.3).

Hand Function Communicates

The action of putting a person somewhere using *τίθημι* is reflected in Soranus. Before the birth of an infant some equipment is to be assembled—this should include a pillow so the newborn may be *τεθῇ* on it (*Gyn*. 2.2.2.6). The midwife should *τιθέναι* the newborn on the hands of a female servant (*Gyn*. 4.16.1.2) when it is delivered. So the newborn does not roll about when it is *τιθέμενον* a deep dent should be made in the mattress (*Gyn*. 2.16.2.4). A sign of the baby's vitality is *τεθὲν ἐπὶ γῆς* it will cry vigorously (*Gyn*. 2.10.4.1).

Hand Pressure Communicates

The earlier form (*πιέζω*) of the Lucan *πιάζω* is retained with its meaning of "pressure" by Soranus. For example in swaddling, the midwife should wind on the bandages slightly *πιέζουσα* the parts at the wrist (*Gyn*. 2.15.1.4 [Temkin]) and her delivery stool is not to be too narrow so as *πιέζεσθαι* the pudenda of the woman (*Gyn*. 2.3.1.5). Though Luke uses it in Acts, the later form with its meaning does not appear in Soranus.

The word *ἐγείρω* is present but only in the sense of waking from natural sleep, for instance when a certain patient first *ἀπὸ τῶν ὕπνω ἐγειρομένη* (*Gyn*. 2.24.3.2) and not with the same intent as Acts 9:8.

A range of meanings accompanies *κρατέω*: "overcome" where thrush may have caused an ulcer if, however, *κρατηθείσης* with moisture (*Gyn*. 2.51.2.3) astringent poultices are

[288] See also *Fas*. 3.1, 4.1, 6.1, 9.1, 10.1, 12.1, 13.1, 14.1, 15.1, 16.1, 17.1, 21.1, 23.1,

appropriate treatment; “mastered” with a set of treatments: for often it is thus that miscarriage *ἐκρατήθη* (*Gyn*. 3.48.2.9); “contain” where an infant may want more food than it is able κρατεῖν (Gyn. 2.48.5.3) or wants less food than it is able *κρατεῖν* (*Gyn*. 2.48.6.2); “detain” ‘*κράτησις*’ because conception is a detention (*Gyn*. 1.43.2.2 [Temkin]), or “retain” as often the seed κρατεῖται in the uterus from a natural cause (*Gyn*. 1.43.6.2).

Grasping Hands Communicate

As in Acts 3:11 instances of *κρατέω* meaning to “cling” or “grasp” are to be found. Examples involve the action of one person on another, as in the delivery of the placenta after childbirth where the procedure takes more time than usual, in which case one should release the infant *πρὸς τὸ κρατοῦν* of its attachment (*Gyn*. 4.16.1.7 [Temkin]); the health of the mother during pregnancy where chronic indigestion is an obstacle to the fetus and diarrhoea allows *τὸ κρατούμενον* to depart undeveloped (*Gyn*. 1.34.4.4 [Temkin]) and preparation for conception when restorative treatment will facilitate *κρατῆσαι* of the deposited seed more readily (*Gyn*. 1.40.1.5). However, females whose status is irregular do *οὐ κρατεῖ* of the seed introduced into them (*Gyn*. 1.35.6.5) but when the uterus is still κρατεῖ the seed (*Gyn*. 1.46.10.1).

Though binding is a common action, particularly in the application of bandages *δέω* occurs infrequently and means “necessary,” as in the pre-birth excretion of amniotic fluid from the uterus before the *δέοντος* time (*Gyn*. 4.4.3.2) or the oversupply of milk from large breasts in the wet nurse is more than *δέοντος* (*Gyn*. 2.19.7.3). Dealing as it does with the art of healing, there is no reference in Soranus to taking anyone prisoner as we find in Acts 9.

Applications by Hand Communicate

When topical medications or equipment are applied Soranus employs *ἐπιτίθημ*, for example, *ἐπιτιθεμένης* the woman on a midwife’s stool to make fumigations (*Gyn*. 1.35.5.1 [Temkin]). For the treatment of a prolapsed uterus, one should make an external *ἐπιτιθέναι* of

wool soaked in astringent wine (*Gyn*. 4.38.3.1 [Temkin]) and when cupping *ἐπιτιθεμέναις* gently (*Gyn*.3.11.5.3). An incomplete passage directs the healer *ἐπιτιθέσθω* upon her feet as a covering. . . . (*Gyn.* 2.4.4.3). In the case of hysterical suffocation part of the treatment is *ἐπιτιθέντα* warm compresses all over the middle of her body (*Gyn*. 3.28.2.4 [Temkin]) and in order to have the newborn sleep as close as possible but separate from the wet nurse let her *ἐπιτιθέσθω* the crib on the bed (*Gyn*. 2.37.6.4). *ἐπιτίθημ* is not used to describe the application of the hand alone as a medium of healing as we find in Acts 9.

Extraction of a Dead Fetus

There is only one instance of *βαπτίζω* in the corpus. It helps describe the extraction of a dead fetus from the uterus, when one must *βαπτίζειν* the knife into the jugular region until it has penetrated deeply into the fetus (*Gyn*. 4.11.5.3). Although death is symbolised by the baptism that Paul underwent (Acts 9:19a cf. Rom. 6:3), unlike the fate of the fetus, life is the only sequel to this rite.

Summary

Writing in the Hippocratic tradition, Soranus' works are generally instructive of what should happen rather than descriptive of what actually transpires during procedures. Apart from an instance where the baby cries in response to the midwife's action, there is a communication vacuum where some of the potential nonverbal behaviours of the practitioner are known, but not the verbal exchanges that might have taken place, or the responses or reactions of patients, verbal and nonverbal.

Soranus begins writing on gynaecology with a theoretical framework. Guidelines for midwives follow, urging careful hand preparation for the task of delivery. Patient comfort is important so hands must be warmed and oil applied for internal insertion. This communicates calmness to the patient. Delivering, bathing and massaging the newborn with gentle, skilful hands are the tasks of the midwife. A suitable wetnurse, who fully commits her body to the

welfare of the infant and to its safe handling, should be employed. Uterine problems are diagnosed and treated by touch and hands are fully engaged in turning an abnormally positioned fetus or removing a dead one. Bandaging and dressing are hand techniques that communicate care and healing. Hand functions that place an infant somewhere, apply pressure to the body, or grasp a part of it, communicate support and attention to the patient. This is also true of the application of medications, devices, and dressings. Except for the lack of essential miracles with their evident success, high quality physical care is reminiscent of the healings in Acts 3 and 9.

Section 7

Summary of Part 1

Part 1 began with an exploratioin of the words used for the human hand and its functions as they appear in two of the narratives of Acts, namely, the story of the healing of the lame man by the Gate Beautiful (3:1-11) and the account of the conversion of Saul the Pharisee (9:1-19a).

Throughout Acts human hands communicate by helping, healing and commissioning for service. They send messages through signalling, symbolising, leading, begging, bearing gifts and bestowing, but sometimes they communicate violence.

In Luke’s Gospel human hands are the hands of Jesus that communicate healing, and blessing though violence is also communicated by the hands of others.

In the Septuagint, Second Temple Jewish authors describe human hands that communicate help, authority, resuscitation, bestowal, leading, power to save, and release from bondage, along with the exercise of violence.

The Pseudepigraha highlights hands that communicate revenge, together with clean hands that communicate by friendly gesture and through writing.

Philo refers to skilful hands that communicate false worship by fashioning idols, and hands that communicate benevolence through generosity. He also tells of hands that communicate power and nurture, hands that convey blessing and those that communicate violence.

Besides violence Josephus mentions hands that communicate care and nurture and those that convey familiarity. He also tells of hands that communicate protection and those that communicate life by raising the dead.

In the Greek literary texts Aratus does not speak of communicating human hands.

Aeschylus, true to the genre of tragic drama, features hands communicating violence most commonly amongst divine and semi-divine beings, as well as between human characters. Agamemnon and Cassandra suffer death at the hands of Clytaemestra, while Orestes takes revenge by slaying his mother for the murder of his father and the children of Thyestes are butchered by the hands of their uncle. For the most part the malevolent traits of pride, jealousy, rage and revenge forged in the crucible of selfish power produce death and destruction on every hand. Thus Aeschylus communicates the intimate dysfunction that is common within families, albeit played out with macabre exaggeration. For one brief moment, however, congenial human contact is anticipated in the return of Agamemnon when his servant hopes in heartfelt welcome to clasp his master's hand within his own.

The healthcare professionals writing the works of Hippocrates and Soranus consistently allude to the Greek physician and midwife whose hands communicate in the process of providing medical aid for the sick, the disabled, the damaged and the newly born. These actions potentially communicate nonverbal messages of softness, gentleness, caution and care in the skilful touch and treatment applied to the patient. In relation to hands neither Hippocrates nor Soranus record the response or reaction of patients. For this reason we only

have access to the nonverbal interaction that may have taken place from medical practitioner toward patient.

This research reveals a centrality in the use of human hands as media of nonverbal communication in the two narratives of Acts. As such they complement and complete verbal communication as they add detail and dimension to the stories. Hand action communicates human warmth through touch, through intimacy in shared experience, through physical help and enduring connection between people, through healing and the rite of baptism. Though human hands communicate violence, they also create community.

The Acts community finds its core in its connection with Jesus. After his resurrection he showed them his scarred hands of service (Luke 24:41) and turned those same hands over to bless them as he ascended to heaven (vs 51). Luke repeats this same scene in Acts 1:8, adding the words that Jesus spoke, “But you will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (NIV). It is, therefore, in the hands of the believers that the mission of the ascended Jesus is carried and communicated to the world.

PART 2

NONVERBAL COMMUNICATION THROUGH FEET THAT FUNCTION

Just as the hand and its functions found in any context have the potential to communicate, so have the foot and its functions. Part 2 of this study will seek instances where the foot and its functions also appear in the two narratives of Acts (the healing of the lame man by the Gate Beautiful 3.1-11 and the conversion of Saul of Tarsus 9:1:19a) with a view to ascertaining the meaning of their nonverbal communication. The enquiry will begin with the words for human feet in the Greek text of the whole of Acts followed by foot function words in the two selected narratives. These searches will establish which words will be selected for investigation not only throuighout the rest of Acts but also through the Gospel of Luke, Second Temple Jewish literature and four Greek authors. This extensive word search will help establish if Luke was influenced by the relevant literature available to him when he penned the two stories in question. It will also reveal what feet communicated with respect to the ongoing mission of Jesus through the activity of the apostles and whether or not this communiction was successful.

Section 1

Words for Feet in the Greek Text of Acts

There are two words used for feet in the Greek text of Acts. These are the NT *hapax legomenon βάσις* and the more common *πούς*. In Acts 3:7 *βάσεις* refers to literal human feet. Ernst Haenchen comments, “Das Wort bedeutete ursprünglich “Schritt”, dann—zunächst in

der Tragödie, später bei Schriftstellern mit poetischen Profa wie Apollodorus und Philostratus—»fuß«"[289] and Schnabel agrees, "The term translated as 'feet' [sic] (*βάσις*) is often used for 'step' and also denotes 'that with which one steps,' i.e., a foot;"[290] F. F. Bruce observes, "The associations of the word are literary rather than professional; it seems to have been poetic in origin cf. Wisd. 13:8"[291] and Barrett adds, "*βάσις* has a partly poetical background . . . and seems often to retain something of the sense of motion (from *βαίνειν*) as well as that of a part of the body (the man had been paralyzed; he could not *go*)."[292] Though not apparent in the two narratives chosen for this thesis, *ποὺς* occurs nineteen times throughout the remainder of the book and is used figuratively (2:35) and literally (7:58). While some texts refer to the feet of God, "Heaven is my throne, *ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου*" (7:49), others apply to human feet, "*ἰδοὺ οἱ πόδες* of those who buried your husband are at the door and they will carry you out" (5:9). Except for one instance where the genitive singular appears, He gave him no inheritance in it *οὐδὲ βῆμα ποδὸς* (7:5), all references are in the plural form of the word, and every case except the vocative is represented.

Section 2

Nonverbal Communication through Human Feet and their Functions in the Greek Text of Acts 3:1-11 and 9:1-19a

Feet and Their Functions in Acts 3:1-11

Although feet, *βάσεις* (3:7) appears only once throughout the two narratives on which this thesis focuses and *πόδες* not at all, there are several words present that describe a number of the functions of feet.

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[289] Haenchen, *Die Apostelgeschichte*, 200 fn. 4.
[290] Schnabel, *Acts*, 196.
[291] F. F. Bruce, *The Acts of the Apostles*, 2nd ed. (Grand Rapids: Eerdmans, 1990), 137.
[292] Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1:* 183-84.

Acts 3:1 states that Peter and John *ἀνέβαινον εἰς τὸ ἱερὸν*. The first verb to emerge from the two passages implies that Peter and John are ascending by foot or walking uphill. However, the man they meet *en route* is not able to do this because he is *χωλὸς* and has been *ἐκ κοιλίας μητρὸς αὐτοῦ* (3:2). In describing his limitations *vis-á-vis* the temple Joachim Jeremias observes, "Cripples who could get about with a stump were obviously allowed in that part of the Temple that was forbidden to Gentiles, but for those who were altogether lame or legless and had to be carried around on a padded seat, this was forbidden. The impotent man in Acts 3:2 is probably an example of this."[293] Schnabel posits, "A 'crippled man' is a man who is lame in the feet, who is either limping or who cannot walk at all. In the case of this man, the latter was the case, since he had to be carried to the temple, presumably by relatives who expected him to contribute to his upkeep by begging."[294] He further claims, "People lame from birth were naturally regarded as hopeless cases."[295] The crippled man is in singular distress because of the contrast between himself and the passers-by. They make up the able-bodied *τῶν εἰσπορευομένων* (3:2) who are walking up the hill to worship. He cannot join them but he can ask alms of them. He appears to be alone, for the presence of no other beggar is mentioned. The disabled man assesses Peter and John to be amongst the fortunate who at will are *μέλλοντας εἰσιέναι εἰς τὸ ἱερόν* (3:3).[296] There is no indication that the lame beggar hopes for anything more than money, but Peter offers him nothing less than the state of the able-bodied. If he responds to Peter's brief imperative: "*ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἔγειρε καὶ] περιπάτει*" (3:6) he could be one of those who enter the temple by foot. The man reacts positively with the result that *παραχρῆμα δὲ ἐστερεώθησαν αἱ βάσεις*

[293] Joachim Jeremias, *Jerusalem in the Time of Jesus; Tr by F H and C H Cave* (Philadelphia, PA: Fortress, 1969), 117.
[294] Schnabel, *Acts*, 193.
[295] Ibid., 197.
[296] Cf. *ιέναι* $D^{(05)}$

αὐτοῦ καὶ τὰ σφυδρά (3:7*)*.[297] Barrett notes, "*σφυδρά* means the ankles, sometimes specifically the ankle bones . . . *σφυρά* is a more correct spelling."[298] In terms of his mobility this event marks a radical transformation for the lame man as he joins mainstream society *καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει*[299] *καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν*[300] *καὶ ἁλλόμενος καὶ αἰνῶν τὸν θεόν* (3:8). This text is rich in foot function words as Luke Timothy Johnson remarks: "Luke devotes extraordinary attention to the signs of healing: after the strengthening of feet and ankles, he lists seven verbs: the man leaps up, stands, walks, enters, walks, leaps, and praises."[301] Not only can the man who was lame from birth now leap up, stand and walk, but he can go by choice into the temple to worship. In this connection Haenchen contends, "Hier bedeutet *ἅλλεσθαι* nicht mehr das Aufspringen des bisher Gelähmten, sondern, "er machte Luftsprünge wie ein Hirsch". Damit erfüllt sich nämlich die Weissagung Jes 35 6: *ἁλεῖται ὡς ἔλαφος ὁ χωλός*."[302] No longer an object of pity he can go up to the temple, not to beg but to pray, like those who see him *περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν* (3:9). Again Haenchen comments, "Der Geheilte hält sich an den Aposteln fest und befundet damit der zusanmenströmenden Menge . . . wem er seine Heilung verdankt."[303] Needless to say, when he goes to Solomon's Porch with Peter and John, the crowd also moves in solidarity with him as they exercise their feet, *συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς* (3:11). This is the only time *συντρέχω* appears in Acts in any form. Ben Witherington claims rhetorical purpose for the way Luke tells this story, "Rhetoricians stress that for a communication to be persuasive it must not only appeal to the intellect, but tug at the

[297] Cf. *παραχρῆμα* ἐστάθη *καὶ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά* D$^{(05)}$
[298] Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, V 1*, 184.
[299] *χαιρόμενος* D$^{(05)}$
[300] Cf. *περιεπάτει χαιρόμενος* D$^{(05)}$
[301] Johnson, *The Acts of the Apostles*, 66.
[302] Haenchen, *Die Apostelgeschichte*, 200.
[303] Ibid., 203.

heartstrings as well, including an appeal to the deeper and more powerful emotions and Luke knows how to accomplish this rhetorical aim."[304]

Enhanced opportunities for communication for the lame man are inherent in the cure. For the first time he can approach others—an initiative denied him until now. He can stand on a level with others while he talks with them and can return their eye contact without having to look up. Others may now assess him on a different basis than his disability or its effects on his physical appearance. He can terminate interactions at will, leaving a conversation or continuing it when he chooses.

Communication Implications

Thus the lame man is in a better position to assume agency. According to Wood, "To assume agency is to recognize that you make choices, rather than reacting passively to events and people around you. Along with agency comes responsibility for the consequences of our choices. . . ."[305] The lame man is no longer limited to the one initiative of asking for alms but steps actively into the arena of a heightened complexity in communication with a new potential for building better relationships. Described in Wood's words, he may now find that, "Communication is a generative process that creates understandings between people, defines relationships and partners' identities, composes rules for interaction, and establishes the overall climate of intimacy."[306] It is his feet made whole that carry the once lame man to the threshold of such new opportunities.

The Functions of Feet in Acts 9:1-19a

Saul's conversion story (9:1-19a) is marked by a series of movements by foot that progress sequentially through the narrative. The first is Saul's approach to the High Priest

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[304] Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary*, 176.
[305] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 12.
[306] Ibid., xx.

προσελθὼν τῷ ἀρχιερεῖ (9:1) to ask for letters of authority to act. He then takes a journey to Damascus (most likely by foot)[307] to find followers of the Way and *δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ* (9:2)—an action that involves both hands and feet. He is advancing along the road, *Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ,* (9:3) when a light from heaven flashes about him causing him to lose his footing *καὶ πεσὼν ἐπὶ τὴν γῆν* (9:4). Codex Bezae captures his emotional reaction to this event *τρέμων τε καὶ θαμβὼν* (9:6) by what had happened. The Lord directs Saul to use his feet, "*ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν*" (Acts 9:6) while the sound from heaven causes his walking companions[308] to stand still, *οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν* (9:7).[309] With the use of both hands and feet Saul is finally led by his fellow travellers, *χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν* (9:8). No doubt his steps falter as he endeavours to place his feet on the unseen surface of the country road. Schnabel quips, "Although he was seeking to persecute those who describe themselves

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[307] Internal evidence suggests that Saul and his company went by foot to Damascus: Chapter 8 tells the story of the conversion of the Ethiopian and the centrality of his chariot is included in the narrative. No mention is made, however, of any form of conveyance in chapter 9 for the story of the conversion of Saul. "While it is not impossible that Saul's party included horses as he was on an official mission sanctioned by the Sanhedrin in Jerusalem the horse is in the imagination of those who retell and illustrate the story of Saul's conversion, not in Luke's text." Schnabel, *Acts*, 443 fn. 12. The fact that the captives were to be lead bound *δεδεμένους ἀγάγῃ* (9:2) is an indication of travel by foot. The verb to journey *πορεύεσθαι* (9:3) is used twice more in Acts 9 and each time it is in the imperative *ἀναστὰς πορεύθητι* (Acts 9:11), *πορεύου,* (Acts 9:15) where the Lord tells Ananias to go and intends him to move by foot. When the light shines on Saul he falls on the ground *πεσὼν ἐπὶ τὴν γῆν* (Acts 9:4), is lifted up *ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς* (9:8), and is led by the hand by his fellow travellers *χειραγωγοῦντες δὲ αὐτὸν* (9:8).This sequence most naturally infers that Saul was walking at the time. Saul's companions are arrested by a voice in their progress along the road. Halting in their tracks, they stand speechless *εἱστήκεισαν ἐνεοί* (9:7). At a hundred and thirty-five miles from Jerusalem to Damascus the journey would have taken the party about a week to walk. See Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary*, 316.

[308] Saul's travelling companions may have been people simply making the journey to Damascus at the same time as he was. "They were probably just travellers who found greater security (and companionship) in making the journey together." Dunn, *The Acts of the Apostles*, 122. Schnabel argues, "In antiquity travellers on foot avoided walking between cities alone, preferring to travel in groups for security reasons. It is more likely, however, that they were assistants, perhaps members of the temple police." Schnabel, *Acts*, 445.

[309] "Verse 7 reports that his companions were standing; that is, the journey was made on foot." Pervo, *Acts: A Commentary*, 241 fn. 63.

as "the Way," he is now unable to find his own way"[310] and I. Howard Marshall posits, "In his weakness he needed to be led by his companions and so came to Damascus."[311] Saul was isolated in this unwelcome circumstance. Though surrounded by others, they had little part in what he was experiencing. His desperate situation is described by Johnson, "We had best read this first telling as the raw recountal of a man struck blind by a great light, overwhelmed by a commanding voice, led helplessly by the hand to the city, sitting in the darkness, fasting, praying, waiting . . . for what?"[312]

Communication Implications

The effects of experiences of this kind are noted by Wood:

> Researchers have consistently found that being in good relationships is associated with physical and mental health (Bolger & Eckenrode, 1991; Bolger & Kelleher, 1993) and, conversely, that social isolation and lack of intimates are correlated with increased problems in physical and psychological well-being (Cohen, 1988, House, Umberson, & Landis, 1988).[313]

Fortunately for Saul these circumstances are temporary. They would pass and with them the isolation, for Ananias is directed to go (by foot), "*αναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν*" (9:11) for the Lord tells him that Saul, "Has seen *ἄνδρα [ἐν ὁράματι] Ἀνανίαν ὀνόματι εἰσελθόντα*" (9:12). Ananias objects but the Lord says: "*πορεύου*" (9:15). He goes and comes and is sent by foot as the Lord directs, *Ἀπῆλθεν* (*ἐγερθεὶς* D$^{(05)}$) *δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ . . . εἶπεν· "Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι*" (9:17). Luke concludes his travel remarks in this passage with, "*ἐν τῇ ὁδῷ ᾗ ἤρχου*" (9:17) reiterating the detail that Saul was coming along the road at the time of the heavenly vision.

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[310] Schnabel, *Acts*, 445.
[311] Marshall, *The Acts of the Apostles: An Introduction and Commentary*, 170.
[312] Johnson, *The Acts of the Apostles*, 169.
[313] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 3.

Feet and Their Functions Compared in the Two Narrartives

The first of these two narratives emphasises the transition from impotent lower limbs to strong functioning feet that can carry a person wherever he wishes to go and allow him to get up, stand, walk and leap. In the second there is no lame man, only men with healthy active feet that enable them to go out and come in, to approach and depart, to travel and guide as a means of bringing them into proximity with one another where communication can take place.

Although separated by several chapters there is continuity between the two narratives through the action of feet. The first introduces the notion of limitation and inability to function with normal mobility. During the progression of the story this impediment is removed and no one is prevented any longer from walking wherever he chooses. The second presents no limitation but assumes an ability to function with normal mobility from the start. In all, the abundant use of foot function words describing movements that successfully carry people to and from one another is essential to convey a sense of purpose and effectiveness in the communication of the gospel and in its onward progress.

Feet as Agents of Communication

It can be said that feet are agents of communication because they play a primary role in paving the way for interaction between people. Wood affirms there are ". . . three basic dimensions of communication situations: purpose, environment, and people, including relationships among them."[314] In this context feet do their work in bringing communicators together so they may interact and in keeping them together for as long as interaction continues. As body parts, feet contribute to nonverbal communication by sending body language messages of their own or by complementing the nonverbal messages of other body parts. In some circumstances a wriggling foot may indicate boredom, impatience or

[314] Wood, *Spinning the Symbolic Web: Human Communication and Symbolic Interaction*, 42.

nervousness while a tapping foot may show irritation or anger. If such body language is expressed it will generally be assessed above speech as the more reliable indicator of what a person is thinking or feeling. Perhaps this is why Wood asserts, "Nonverbal communication is especially powerful in conveying relationship level meanings (Brehm, 1992; Burgoon, Buller, Hale, & de Turck, 1988; Fletcher & Fitness, 1990; Sallinen-Kuparinen, 1992)."[315]

Disabled Feet Communicate

It may be that amongst other influences first century Jewish attitudes to those without functional feet were shaped by descriptions of footless idols. Like those found in the Epistle of Jeremiah, *ἄνευ ποδῶν* they are carried on shoulders declaring their worthlessness to men (1:26). Even though, "The disabled and the lame were often the object of ridicule and cheap humor,"[316] the feet of the disabled man of Acts 3 communicate an unequivocal truth. They tell of his infirmity and incapacity to move. His feet declare his limitation inviting pity for his "powerlessness, weakness and marginalization."[317] At the same time they prompt generosity in the almsgiver and in the lending of assistance by the feet of those who carry him to the temple gate. By contrast the feet of the passers-by communicate freedom to move, competence to walk and confidence in their ability to support the person who has them. Peter and John bring a third dimension to the story when they draw these two factors together. The two apostles enjoy the healthy status of the passers-by but they stop to communicate with the lame man. In this they change his status to their own through the miraculous transformation of his feet. As a result he leaps up with new strength in his feet and ankles and stands for the first time. Walking and leaping soon follow standing as the lame man communicates with his

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[315] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 61. See also Julia T. Wood, *Communication in Our Lives. 7th Ed.* (Stamford, CFG: Cengage Learning, 2015), 122.
[316] Schnabel, *Act*, 193.
[317] Bruce, "Constructions of Disability (Ancient and Modern): The Impact of Religious Beliefs on the Experience of Disability," 256.

feet to all who observe that his healing and wholeness are complete. Now he belongs with those who can walk into the temple to worship and give thanks. No wonder he stands on his feet beside Peter and John who have made the transformation possible. Finally, the observing crowds use their feet to run together to Solomon's Porch to stand in solidarity with the three of them. Hamm marks the significance of this event, ". . . in Acts, where the Christian enterprise is called The Road (or Way) and where much stress is given to journey narratives, it should come as no surprise that great emphasis falls upon the healing of a man born lame."[318]

With restored feet the once lame man could begin a new journey. Firstly, he may walk literally where once he could never go. Secondly, he may venture figuratively into activities and with company once denied him. Thirdly, he may possibly travel spiritually along the road now called the Way.

Able Feet Communicate

In the second narrative Saul's feet communicate consistent purposeful activity. First, he goes by foot to the High Priest. Then he and his companions set out on their journey to Damascus in pursuit of captives. However, they are thwarted in their purpose by being thrown off their feet on to the ground (9:4 cf. 26:14). When his fellow travellers help Saul to his feet they discover he is blind and has to be led into the city. With new uncertainty in the use of his feet Saul's physical and emotional stability are compromised (22:10)[319] along with his authority and personal dignity. At this point the feet of Ananias are called into service where they communicate purposeful activity. He is directed by the Lord to go and minister to Saul. He is naturally reluctant, but the Lord repeats the command and Ananias' feet carry him to Straight Street where he is instrumental in restoring Saul's sight and in helping him receive

[318] Hamm, "Acts 3:1-10 : The Healing of the Temple Beggar as Lucan Theology," 305.
[319] Note the variant, *τρέμων τε καὶ θαμβὼν ἐπὶ τῷ γεγενημένῳ* (9:6b $D^{(05)}$). This addition seeks to comment on Saul's emotional reaction to his experience.

the Holy Spirit. A connection between the two narratives shows that crippled feet made strong (the lame man) stand ready together with healthy feet (Peter, John and Ananias) to communicate effectively as though they are the very feet of Christ.

Summary

Foot function is prominent from the beginning of Acts 3 where the limitations of the lame man are described. He sits in contrast with the able-bodied until Peter and John extend healing to him. With transformation come enhanced opportunities for communication for both the lame man and the apostles, who have aptly demonstrated the mission of Jesus with marked success through this miracle. In Acts 9, movement by foot proceeds normally for Saul until he falls on the Damascus road and is blinded. Disabled and disoriented, he is rendered helpless until healed by Ananias, whose demonstration of the mission of Jesus is so successful that Saul becomes the foremost missionary to the nations. Feet are the agents of nonverbal communication in the achievement of these outcomes.

Section 3

Nonverbal Communication through Human Feet and their Functions in Acts 3:1-11 and 9:1-19a Reflected in the Wider Greek Text of Acts

Feet and their Functions in Acts

The words for feet and their functions in the two chosen narratives appear elsewhere in Acts. Though *βάσις* is unique to Acts 3, *ποὺς* appears in all other places in Acts where the foot is mentioned.

Peter and John *ἀνέβαινον εἰς τὸ ἱερὸν* (3:1). These words set the stage for the use of *ἀναβαίνω* in the remainder of Acts. Several occurrences refer to going up by foot to worship—whether to the temple, to the city of Jerusalem, or to the upper room where the disciples stay and pray together (1:13, 14). With their shared experiences, beliefs and need

for security these followers of the Way have created a community in which they have begun to practise relational rituals.

Communication Implications

In connection with relational rituals in interpersonal communication Wood reports, "Leslie Baxter (1987) found that interaction rituals were a very important relational symbol, especially in friendships."[320] This means ". . . the social, material, and symbolic circumstances of a social group shape how members perceive, interpret, and act toward events, situations, others, and themselves."[321] As a consequence, "Every social group invites some experiences and precludes others, teaches specific roles and not others, and selectively emphasizes particular values and viewpoints."[322] While these characteristics are true of the social group known as the Way the members of this group also have a leader who is not physically present but who demonstrates his power through them by his Spirit. This spiritual quality makes their social group distinctive. However, going up to Jerusalem also makes it vulnerable to confrontation and conflict *Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἰερουσαλήμ* the circumcised amongst them criticised him (11:2). This is because, "Communication is powerful; it has the capacity to harm and heal, elevate and lower, to calm and anger, to connect and separate."[323]

Believers Communicate their Fears to Paul

The believers of Tyre also sense danger for Paul and *ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς Ἰερουσαλήμ* (21:4 𝔐). Agabus prophesies about Paul and in response, "Both we and those present pled *μὴ ἀναβαίνειν αὐτὸν εἰς Ἰερουσαλή"* (21:12). Nonetheless, Luke reports: "*ἀνεβαίνομεν εἰς Ἰερουσαλήμ"* (21:15*)* and Paul shares his reason for going, "*ἀνέβην*

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[320] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 95.
[321] Ibid., 27.
[322] Ibid.
[323] Julia T. Wood, *But I Thought You Meant . . . Misunderstandings in Human Communiction* (Mountain View CA: Mayfield Publishing Company, 1998), 30.

προσκυνήσων ἐν Ἰερουσαλήμ" (24:11). There seems to be some discrepancy between the way these members of the Way function and Wood's definition of a group where she articulates the features as, ". . . three or more people who interact over time, depend on one another, and follow some shared rules of conduct to reach a common goal."[324] However, Paul's decision appears to place him beyond the rules of group conduct even though the leader is the Holy Spirit. Then when Festus enquires: "*Θέλεις εἰς Ἱεροσόλυμα ἀναβάς*?" (25:9) Paul declines because he has already accomplished his purpose.

Philip Communicates with the Ethiopian

Other movements by foot in Acts using this verb include the Ethiopian's invitation to Philip, *ἀναβάντα καθίσαι σὺν αὐτῷ* (8:31) together with Luke's description of events after this court official's baptism *Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος* (8:39). When a sharp dispute over circumcision arises in Antioch the believers there appoint *ἀναβαίνειν Παῦλον καὶ Βαρνάβαν* (15:2) to discuss the matter with the apostles and elders in Jerusalem. This group met equipped with significant relational resources, for in the words of Wood, "We know the world and our experiences through interaction with people and phenomena external to us, and we filter all of that through our storehouse of experiences, expectations, and motivations to define what situations are."[325] Differences in these dimensions may lead to disputes that call for resolution if harmony is to be restored. It is such differences that are apparent in Acts 15.

Paul Communicates through Movement by Foot

After landing at Caesarea Paul *ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν* in Jerusalem (18:22) and then went down to Antioch while Festus *ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας* (25:1). Though Paul probably walked to Jerusalem first, then ended his journey in Antioch, it is likely Festus rode on horseback or travelled by chariot which also involves the action of

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[324] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 223.
[325] Wood, *Spinning the Symbolic Web: Human Communication and Symbolic Interaction,* 52.

feet. However, it is not possible to determine this based on *ἀναβαίνω* alone. After he resuscitates Eutychus, the context supports the view that Paul's *ἀναβὰς* (20:11) was a movement by foot upstairs for he had just *καταβὰς* two storeys to attend to the dead boy (20:10).

Lame Feet Communicate

The word for lame (*χωλὸς*) appears three times in Acts. The man sitting by the temple gate was *χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ* (3:2), and a second man sitting in Lystra is described with identical words *χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ* (14:8). Though more words are added to portray the condition of the latter, *ἀδύνατος . . . τοῖς ποσὶν . . . ὃς οὐδέποτε περιεπάτησεν* (14:8), like the first, he remains nameless and is identified only by his disability. There is hand to hand and eye to eye contact between Peter and the first lame man but in the second vignette only Paul looks and sees *ἀτενίσας αὐτῷ καὶ ἰδὼν (*14:9). While Peter grasps the hand of the temple cripple helping him to his feet as he commands him to walk, Paul shouts loudly, presumably from a distance, "*ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός*" (14:10). Whether there is hand contact or not, the result in both accounts is the same for Paul's healed man who *ἥλατο καὶ περιεπάτει* (14:10) and Peter's who *ἐξαλλόμενος ἔστη καὶ περιεπάτει* (3:8). Here is evidence it is not body part communication, contact or ritual alone that bring about miraculous healing, but the exercise of faith. During Philip's ministry in Samaria a third reference mentions the *χωλοὶ ἐθεραπεύθησαν* (8:7).

The Apostles' Feet Communicate Nonverbally

The present participle *τῶν εἰσπορευομένων* (3:2), referring to those who enter in by foot, occurs three more times in Acts: Saul demonstrates the presumption of power with his persecuting intrusion into the homes of believers. His verbal communication is not recorded, but his nonverbal behaviour is evident. In connection with nonverbal behaviour Wood argues it is used, ". . . to assert dominance, express deference and negotiate status and influence

(Andersen, 1999; Remland, 2000)."[326] Thus Saul decimates the assembly *κατὰ τοὺς οἴκους εἰσπορευόμενος* (8:3) but soon after his conversion Paul goes in amongst the believers in Jerusalem *ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ* (9:28) and interacts much later with his visitors in Rome *ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν* (28:30).

Εἴσειμι appears three times in Acts. The lame man sees Peter and John *μέλλοντας εἰσιέναι εἰς τὸ ἱερόν* (3:3), Paul and his companions travel up to Jerusalem from Caesarea and *εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον* (21:18), and at the direction of the Jerusalem elders Paul takes four men and *εἰσῄει εἰς τὸ ἱερὸν* to complete purification rites (21:26).

A Result of Miraculous Healing

Apart from one figurative use (21:21) *περιπατέω* only relates to the healing miracles of two lame men. It appears five times throughout Peter and John's interaction with the man by the Gate Beautiful (3:6; 3:8 (twice); 3:9; 3:12) and twice in Paul's healing of the lame man of Lystra (14:8, 10). Peter commands, "*[ἔγειρε καὶ] περιπάτει*" (3:6) and *παραχρῆμα δὲ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά* (3:7).[327] The resultant walking is noted three times, *περιεπάτει καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν* (3:8) *καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα* (3:9). Peter begins the speech that follows with mention of this miracle *περιπατεῖν* (3:12). Luke also describes the lame man of Lystra *ὃς οὐδέποτε περιεπάτησεν* (14:8) but is healed by Paul *καὶ περιεπάτει* (14:10).

Aspects to the Healing of the Lame Man

Ἐστερεώθησαν appears three times in Acts. Two references (3:7, 16) are to the physical strength ening of the lame man while 16:5 speaks of the strengthening of the assembly of

[326] Wood, *Communication in Our Lives*, 123.
[327] Note the textual variant in 3:7 ($D^{(05)}$) *καὶ παραχρῆμα ἐστάθη καὶ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυρά.* The *τὰ σφυρά* spelling also appears in 𝔐.

believers in their faith. Along with *βάσεις*, *σφυδρά* is a NT *hapax legomenon* as is *ἐξαλλόμενος* whose prefix adds "out" or "up" to the meaning of leap (3:8). *αλλόμενος* is present in instances dealing with the healing of the two lame men, *ἁλλόμενος καὶ αἰνῶν τὸν θεόν* (3:8)[328] and *ἥλατο καὶ περιεπάτει* (14:10).

Standing to Communicate

When it occurs in Acts *ἵστημι*, where a person stands on his feet, often introduces a note of formality to the text where it begins a process of public communication: Peter *σταθεὶς* and addresses the people (2:14); Peter and John *ἑστῶτες* in the temple teaching the people (5:25); newly chosen deacons *οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων* (6:6) and false witnesses *ἔστησάν* to testify against Stephen (6:13). *ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος* after his miraculous release from prison (12:14). Paul *σταθεὶς* (17:22) in front of the Areopagus to address the assembly; Paul also *ἑστὼς* on the steps and speaks to the crowds in Jerusalem (21:40) and he *σταθεὶς* to address the sailors before the shipwreck off Malta (27:21). Official personnel stand on duty like prison guards who *ἑστῶτας ἐπὶ τῶν θυρῶν* (5:23) as well as a centurion to whom Paul speaks *τὸν ἑστῶτα ἑκατόνταρχον* (22:25). When arrested the apostles *στήσαντες* for questioning by the Jewish elders (4:7); they *ἔστησαν* before the Sanhedrin (5:27) and *τὸν Παῦλον ἔστησεν εἰς αὐτούς* (22:30). Paul defends himself when "*στάντος μου ἐπὶ τοῦ συνεδρίου* (24:20) and I cried *ἐν αὐτοῖς ἑστὼς ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι*" (24:21). He declares before Festus, "*ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι*" (25:10) who reports to Agrippa that when Paul's accusers *σταθέντες* (25:18) they have no case against him. Paul confesses before Agrippa: "*ἕστηκα κρινόμενος* for the hope of the promise made to our fathers" (26:6). Then he retells his story from the Damascus road and mentions the directive, "*στῆθι ἐπὶ τοὺς πόδας σου*" (26:16) and that his response to the Lord is, "*ἕστηκα*

[328] Note the textual variant in Codex Bezae at 3:8, *καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει χαιρόμενος καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν αἰνῶν τὸν θεόν* where the phrase *περιπατῶν καὶ ἁλλόμενος* is not included.

μαρτυρόμενος" (26:22). *Ἵστημι* used in the record of the miraculous healing of the lame man is unique. Twice he is said to stand, *ἔστη καὶ περιεπάτει* (3:8) and *τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα* (4:14). References to *ἵστημι* often relate to public communication which according to Wood is, ". . . to entertain, inform, and to persuade."[329] To this end feet make their contribution and Wood advises walking to the place of delivery with assurance, "Adopt a confident posture. Stand erect with your shoulders back and your feet slightly apart for optimum balance."[330] Commenting on such bodily movement in first century Roman political society Anthony Corbeill acknowledges Cicero's exaggerated emphasis on gait, and quips, "Our movements give ourselves away."[331] He argues, ". . . socioeconomic origins determine body language"[332] and includes the ways we stand and walk which in turn impacts on how we feel and think. He concludes, "Types of walk provide a model for how ideology permeated Roman society at all levels."[333]

Coming and Going on a Misioin

Εἰσέρχομαι meaning to come or go in or into or to enter is commonly connected with movement by foot. Early in Acts free movement by foot *εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς* (1:21) is attributed to Jesus and sets a pattern for the frequent coming and going by foot of the apostles. After the ascension on Olivet the disciples return to their accommodation in Jerusalem *ὅτε εἰσῆλθον* they go up to the upper room where they are staying (1:13) to wait for Pentecost. After this event the lame man is the first to be healed and Hamm catches its significance, "The healing of the man at the Beautiful Gate is an illustration of what is happening in Jerusalem through the apostles' ministry, the restoration

[329] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 265.
[330] Wood, *Communication in Our Lives*, 318.
[331] Corbeill, *Nature Embodied: Gesture in Ancient Rome*, 110.
[332] Ibid., 109.
[333] Ibid., 123.

of Israel."[334] The release of his feet from the bondage of disability is a fitting symbol of the freedom of movement now made available to all Israel for the purpose of mission. So the lame man stands and on his first walk he *εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν* (3:8).

Coming and Going in Self-Service

Feet that enter and leave are prominent in the Ananias and Sapphira narrative when after the death of Ananias *ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν* (5:7). Peter confronts Sapphira about their dishonest collusion[335] and she falls down immediately at his feet and expires (5:10a). At that point *εἰσελθόντες δὲ οἱ νεανίσκοι (*Acts 5:10b) and finding her dead they carry her out and bury her beside her husband.

Intention to Communicate

The many references to entering houses and other buildings (9:12, 17; 10:25, 27; 11:3, 12; 16:15, 40; 18:7; 21:8; 23:16; 25:23; 28:8), synagogues (13:14; 14:1; 17:2; 18:19; 19:8) or the temple (5:21) imply movement by foot, while entering cities may be by foot but not always (9:6; 10:24; 11:20; 14:20; 23:33; 28:16[336]). The contexts of the texts listed here demonstrate that communication is inevitable through the movement by foot that carries one person to another.[337]

Wherever *προσέρχομαι* is found in Acts it represents a clear intention to communicate. Saul, who was full of malevolent fury *προσελθὼν τῷ ἀρχιερεῖ* (9:1) to ask for letters of authority while Peter confesses, "You know how unlawful it is for a man who is a Jew to *ἢ προσέρχεσθαι ἀλλοφύλῳ*" (10:28), and when he stands knocking at the door after his release

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[334] Hamm, "Acts 3:1-10 : The Healing of the Temple Beggar as Lucan Theology," 314.
[335] Brian Capper argues that the crime of Ananias and Sapphira was to mistrust the community, to embezzle their own funds and to lie about it. He notes that Acts does not fully describe the practices of the community of goods but that these are detailed in the records of the Pythagoreans and the Essenes. See Capper, "The Interpretation of Acts 5:4."
[336] *Ὅτε δὲ ἤλθομεν εἰς Ῥώμην* (Acts 28:16) 𝔐.
[337] Some instances where *εἰσέρχομαι* appears movement by foot is not indicated. See Acts 11:8, 14:22; 19:30; 20:29.

from prison *προσῆλθεν παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη* (12:13). After he arrives in Corinth Paul learns that Aquila and Priscilla have recently come from Rome and *προσῆλθεν αὐτοῖς* (18:2). No doubt he shares common ground with them and as Wood affirms, "In any communication context common ground is important."[338] However, there is little common ground when Paul is about to be flogged in Jerusalem and when he pleads Roman citizenship *ἀκούσας δὲ ὁ ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ* (22:26) and *προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ* (22:27) or when a group of conspirators bent on taking Paul's life, *οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις* (23:14). On Malta Paul heals Publius's father and consequently the rest of those on the island who were sick *προσήρχοντο καὶ ἐθεραπεύοντο* (28:9).

Movement is Essential to the Mission of Jesus

In the context of human feet that are on the move NT scholar Floyd Filson posits, "The journey narrative so strikingly used in Luke-Acts is one of the dominant literary patterns of the biblical story"[339] and observes that, "The term, 'the Way' (Acts 9:2; 19:9, 23; 22:4; 24"22) which is used in Acts five times as a designation for the Christian faith and group, is another indication that Luke and the apostolic church found journey language congenial."[340] With reference to Luke's Gospel, biblical scholar Maria Thi Yen Do observes, "In the course of his ministry journey, Jesus normally goes on foot."[341] She further claims, "Jesus' movement on foot is predominant. This is seen particularly in the frequent use of *ἔρχομαι, πορεύομαι* and other verbs with the same roots."[342] Although Do affirms continuity between

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[338] Wood, *Communication in Our Lives*, 360.
[339] Floyd V. Filson, "The journey motif in Luke-Acts," in *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F.F. Bruce,* eds. W.Ward Gasque and Ralph P. Martin (Exeter: Paternoster 1970), 68.
[340] Ibid., 77.
[341] Do, *The Lucan Journey: A Study of Luke 9:28-36 and Acts 1:6-11 as an Architectural Pair*, 36.
[342] Ibid., 38.

the mission of Jesus and that of the apostles when she says, "As regards the journey motif, the travellers in Acts refer to all missionaries,"[343] her study does not include as detailed an analysis of Luke's words for movement by foot in Acts as it does in the Gospel.

Coming to Communicate

Ἔρχομαι appears only once in the two narratives of Acts under study, "*Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου*" (9:17) but is also used frequently throughout the book to mark comings and goings. Many of these movements facilitate communication between people. Some examples include: (1) when the disciples are released *ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν* what the Jewish officials had said (4:23); (2) while travelling about, Philip preaches the gospel in all the cities *ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν* (8:40) and (3) *οἵτινες ἐλθόντες εἰς Ἀντιόχειαν* speak to Greeks also and tell them the good news (11:20).[344] As noted by Do, *πορεύομαι* is the other word used by Luke for movement by foot. It commonly means journeying or travelling from one place to another. Though not found in Acts 3:1-11, it appears early in Acts 9, *Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ* (v 3), twice in relationship to Ananias who *ἀναστὰς πορεύθητι* (9:11) to the street called Straight and *εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος· "πορεύου*" (9:15) as well as numerous times throughout the book of Acts where people travel by foot to engage with one another.[345]

Brought to Communicate

Ἄγω, which may involve both hands and feet, tends to describe the more powerful leading or bringing the less powerful. For example, when Peter and John are arrested for

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[343] Ibid., 291.

[344] See also Acts 5:15; 8:27, 36; 9:21; 10:25; 11:12, 20; 13:13, (n.b. *οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ᾽ αὐτοὺς ἦλθον εἰς Ἰκόνιον* with reference to travel by foot v. 51); 16:37, 39; 17:13, 15; 18:2; 19:4; 6; 18; 27; 20:2, 6, 14; 21:1, 8, 11, 22; 22:11, 13; 25:23; 28:14, 15, 23.

[345] See also Acts 5:20, 41; 8:27, 36, 39; 10:20; 12:17, 16:16, 36; 17:14; 18:6; 20:1, 22; 21:5; 22:5; 23:23; 24:25; 25:12, 20; 26:12, 13; 27:3; 28:26.

preaching in the temple, they are summoned by the Sanhedrin who send to the prison *ἀχθῆναι αὐτούς* (5:21), the commander with his officers sends and *ἦγεν αὐτοὺς* (v. 26) and *ἀγαγόντες δὲ αὐτοὺς* they stand them before the Sanhedrin (v.27). Stephen is also captured *καὶ ἤγαγον* (6:12) to the Sanhedrin and the Ethiopian traveller reads of Isaiah's suffering servant *ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη* (8:32). Saul persecutes the believers of Damascus so he might *δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ* (9:2) and *ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς* (9:21 cf. 22:5). After Saul's conversion he submits to the authority of Barnabas and other believers who take charge of his movements, *Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους* (9:27) *καὶ εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν* (11:26). Thus he is accompanied and led on his journey, *οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν* (17:15). Doubtless as a courtesy, the Athenians taking him *ἐπὶ τὸν Ἄρειον πάγον ἤγαγον* (17:19) but by compulsion the Jews of Corinth attack Paul *καὶ ἤγαγον αὐτὸν* to the place of judgment (18:12). The town clerk of Ephesus defends Paul saying, "*ἠγάγετε γὰρ τοὺς ἄνδρας τούτους* who have not robbed temples nor blasphemed our goddess" (19:37), and at Troas Eutychus is raised from the dead by Paul and those gathered *ἤγαγον δὲ τὸν παῖδα ζῶντα* (20:12). While *en route* to Jerusalem some disciples from Caesarea meet Paul and his company *ἄγοντες* (21:16) them to the home of the early disciple Mnason who hosts them, but when the group arrives in Jerusalem there is an uproar involving Paul. The tribune attempts to bring about order so *ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν* (21:34) and to learn the cause of the agitation, then after Paul's speech *ἐκέλευσεν ὁ χιλίαρχος ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν* (22:24 𝔐). For his safety the tribune has Paul removed from the crowd by force, ordering the captain to take him from their midst and *ἄγειν τε εἰς τὴν παρεμβολήν* (23:10). While Paul is in the barracks, his nephew visits with a message for the tribune and a centurion *ἤγαγεν πρὸς τὸν χιλίαρχον* (23:18) and says that the prisoner Paul called him over and asked him, "*τοῦτον τὸν νεανίσκον ἀγαγεῖν πρὸς σὲ*" (23:18). Leaving Jerusalem for Caesarea the soldiers taking Paul *ἤγαγον διὰ νυκτὸς*

εἰς τὴν Ἀντιπατρίδα (23:31) and when Paul arrives in Caesarea Festus convenes court and *ἐκέλευσεν τὸν Παῦλον ἀχθῆναι* (25:6). He mentions this order in his introductory speech, "*ἐκέλευσα ἀχθῆναι τὸν ἄνδρα*" (25:17). Agrippa and Bernice arrive next day and *κελεύσαντος τοῦ Φήστου ἤχθη ὁ Παῦλος* (25:23). Finally, Luke records *μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ* for passage to Rome (28:11 𝔐).

Communication through Falling and Rising Up

In its literal meaning *πίπτω* marks the throwing of Saul off his feet on the Damascus road *πεσὼν ἐπὶ τὴν γῆν* (9:4 cf. 22:7). It also marks the deaths of Ananias *πεσὼν ἐξέψυξεν* (5:5) and Sapphira *ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν* (5:10) as well as Eutychus *ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη νεκρός* (20:9). Cornelius, however, falls volitionally at Peter's feet in misguided worship *ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν* (10:25). Whether falling is volitional or not this action communicates meaning.

In the NT *ἀνίστημι* the antonym of *πίπτω* occurs most frequently in Acts. It describes emotional reaction when full of jealousy *Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ* (5:17) who belong to the Sadducees (5:17); and when Paul is before the Sanhedrin there is a great uproar *καὶ ἀναστάντες* some of the party of the Pharisees argue (23:9). It appears in resurrection accounts with Dorcas *ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς·* (9:39), "*Ταβιθά, ἀνάστηθι*" (9:40) and *δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν* (9:41) and with Jesus for the apostles who ate and drank with him *μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν·* (10:41). We find *ἀνίστημι* coupled with miraculous healings when Peter addresses Aeneas, "*ἀνάστηθι καὶ στρῶσον σεαυτῷ.*" *καὶ εὐθέως ἀνέστη* (9:34), when Paul calls to the lame man of Lystra, "*ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός*" (14:10), and when Paul is left for dead outside Lystra where the disciples surround him and *ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν* (14:20). This word precedes decisive action: at the death of Ananias *ἀναστάντες δὲ οἱ νεώτεροι* wrapped him up and carrying him out buried him (5:6); when Phillip goes to meet the Ethiopian *ἀναστὰς*

ἐπορεύθη (8:27); and when Peter orders Cornelius to get up *ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων·* "*ἀνάστηθι*" (10:26). It is also coupled with formal events: when Ananias says to Saul, "*ἀναστὰς βάπτισαι*" (22:16); when Saul responds *ἀναστὰς ἐβαπτίσθη* (9:18); before Agabus foretells a severe famine *ἀναστὰς δὲ εἷς ἐξ αὐτῶν* (11:28); and before Paul gestures with his hand as he is about to speak *Ἀναστὰς δὲ Παῦλος* (13:16). At the Jerusalem council *ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς* (15:7) and after hearing Paul *Ἀνέστη τε ὁ βασιλεὺς* and the governor, Bernice and those sitting with them to leave the audience chamber (26:30). This action communicates privilege as those of higher status fulfil cultural expectations in rising to depart first.

Orders to Leave

Compared with words denoting coming and going, approaching and arriving, *ἀπέρχομαι* meaning "depart" appears infrequently. It is used in connection with directives: by the Jewish leaders who order the disciples out of the presence of the Sanhedrin *ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους* (4:15); by military personnel *Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἦγεν αὐτοὺς* (5:26); and by Jesus *Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν* (9:17). The magistrates of Philippi escort Paul and Silas from the prison *ἠρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως* (16:39) and in the transfer of Paul from Jerusalem to Caesarea *ἐάσαντες τοὺς ἱππεῖς ἀπέρχεσθαι σὺν αὐτῷ* (23:32). As distinct from walking, horse riding also involves essential foot action.

Communicating Leadership

The use of *εἰσάγω* infers that someone takes charge of the movements of another *χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν* (9:8), the accusation that Paul, *Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν* (21:28), the Jews, having seen Trophimus with Paul in the city *ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος* (21:29), Paul in the custody of the Tribune in Jerusalem *Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν* (21:37), and the Tribune orders that Paul

εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν (22:24). In each case the action communicates leadership and initiative on the part of one or more exercised towards another.

Summary

A broad range of messages is communicated by the functions of feet in Acts. People climb up to worship together, to meet for discussion, and to communicate the message of Jesus to others. Paul journeys to communicate with groups of believers, but is warned by the disciples of Tyre not to go up to Jerusalem. Lame feet are an invitation to the apostles to heal thereby successfully advancing the mission of Jesus. As evidence of these miracles, the healed leap and walk. Much approaching, arriving, entering, departing, leaving, coming, and going demonstrates the nonverbal communiction of feet as believers and others move about actively intending to communicate with one another. This is not always in the inerests of the group as some, like Ananias and Sapphira, are self-serving. Some are brought and some are led by the initiative or power of others to stand on their feet and introduce their verbal communication formally. Falling communicates loss of stability or even death and its antonym, rising up, connotes getting up or even resurrection. These foot function words are the vocabulary of nonverbal communication involving feet throughout the narratives of Acts.

Section 4

Nonvebal Communication through Human Feet and their Functions in Acts 3:1-11 and 9:1-19a Discovered in the Greek Text of Luke's Gospel

Feet and their Functions in the Gospel of Luke

Because *βάσεις* (Acts 3:7) is a NT *hapax legomenon* it does not appear where feet are mentioned in the Gospel of Luke. Several of the foot function words found in the two narratives of Acts are present, however, and they describe the movement of the characters in the Gospel as they come and go in the process of communication.

Going up to Communicate

In relationship to *ἀναβαίνω,* Joseph *ἀνέβη* (Luke 2:4) from Nazareth to Bethlehem to take part in the Roman census and when Jesus was twelve years old he and his parents *ἀναβαινόντων* (2:42) from Nazareth to Jerusalem to observe the Passover. Some men carried a paralysed man and *ἀναβάντες* on to the roof (5:19) in order to lower him before Jesus, while Jesus took Peter, James and John and *ἀνέβη* on the mountain to pray (9:28). Jesus tells a story of two men who *ἀνέβησαν* to the temple to pray (18:10) and informs his disciples *ἀναβαίνομεν* to Jerusalem (18:31). Luke notes that Jesus *ἀναβαίνων* there (19:28) and while he was *en route* through Jericho Zacchaeus *ἀνέβη* a sycamore tree in order to see him better (19:4).

Lame Feet Communicate

In Acts 3:2 the man miraculously healed through Peter and John beside the gate Beautiful is *χωλὸς* from birth. Luke records several miracles in the Gospel where Jesus also heals the lame. Jesus tells John's disciples *χωλοὶ περιπατοῦσιν* (7:22). He accepts an invitation to lunch at the home of a prominent Pharisee and teaches his host to invite society's disadvantaged including the *χωλούς* (14:13). Then he recounts a parable confirming the fact that the kingdom of God will be occupied by these guests and amongst them will be the *χωλούς* (14:21).

Entering in Initiates Communication

As we have seen in Acts the notion of the approach of the communicator is captured by *τῶν εἰσπορευομένων*. This is also true for the Gospel of Luke. Note Jesus's teaching where the indoor light of a dwelling is lit for the benefit of *οἱ εἰσπορευόμενοι* (8:16; 11:33), but how hard it is for the wealthy *εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται* (18:24). As Jesus prepares for his final entry into Jerusalem He directs his disciples to find a colt in the village ahead *ἐν ᾗ εἰσπορευόμενοι* where they communicate with the owner of the animal (19:30). When they

arrive in Jerusalem they are to meet a man whom they are to follow *εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται* (22:10) for the purpose of making arrangements for the meal.

Walking Communicates

Though in Acts *περιπατέω* appears only in connection with miraculous movement as a result of healing, it refers to both miraculous and common walking in Luke's Gospel. There are two references to the former when Jesus asks which is easier to say, "Your sins are forgiven, or *ἔγειρε καὶ περιπατει*," (5:23), and when he tells the disciples of John to report *χωλοὶ περιπατοῦσιν* (7:22). The three remaining references (1) pronounce a woe on the Pharisees who are like unmarked graves where *οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν* (11:44), (2) sound a warning against the scribes *τῶν θελόντων περιπατεῖν* in long robes (20:46), and (3) pose a question to the two disciples on the road to Emmaus about their conversation as they *περιπατοῦντες* (24:17).

Standing to Communicate

There is significance to the use of *ἵστημι* in Luke's Gospel where it punctuates the movement of the characters within the narrative in a similar way to Acts. During his three temptations the Devil leads Jesus from the Judean desert up *εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ* (4:9). After this Jesus begins to teach and the crowds push up close to hear *καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ* (5:1). At this point he sees *δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην* (5:2) and continues teaching from one of them. This verb appears twice in the temple healing of the man with the withered hand when Jesus says, "*ἔγειρε καὶ στῆθι εἰς τὸ μέσον*" *καὶ ἀναστὰς ἔστη* (6:8). After selecting his twelve disciples on the mountain, climbing down with them Jesus *ἔστη ἐπὶ τόπου πεδινοῦ* (6:17) and a large crowd comes to him. One day in Galilee he meets a funeral procession *οἱ δὲ βαστάζοντες ἔστησαν* (7:14) while he raises the dead, and at a dinner party a sinful woman *στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ* weeping (7:38). When Jesus is teaching a large crowd, his family tries to

approach him and he is told, "*ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε*" (8:20). On another occasion he tells the crowd, "*εἰσίν τινες τῶν αὐτοῦ ἑστηκότων* who will not taste death until they see the kingdom of God" (9:27) and challenges the pride and ambition of his disciples by *ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ* (9:47). The narrowness of the entry door to eternal life is affirmed by Jesus, "When you begin *ἑστάναι* outside and knock at the door" (13:25). While the Pharisee in Jesus' story confidently *σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο* (18:11), the humble tax collector *μακρόθεν ἑστὼς* (18:13) and the uncertain lepers *ἔστησαν πόρρωθεν* (17:12).

Luke's Gospel draws to a close with a series of incidents where standing is a posture that communicates a form of strength. It may: accompany a command where in Jericho *σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν* (18:40); demonstrate conviction, *σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον* (19:8) promising to give half of his possessions to the poor and to pay back four times where he had defrauded the people; show faithfulness where Jesus admonishes his followers to be watchful so they can, "*σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου*" (21:36); indicate aggression, *εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς* accusing him vehemently (23:10); reveal incredulity when the religious leaders scoff at the cross *εἱστήκει ὁ λαὸς θεωρῶν* (23:35); and express support *Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ* (23:49). After his resurrection, Jesus appears to his disciples affirming his authority over death *ἔστη ἐν μέσῳ αὐτῶν* (24:36).

Going in to Communicate

There are both figurative and literal aspects to the use of *εἰσέρχομαι* in the Gospel of Luke and there are non-human figures to which the word is applied. More often than not, however, it refers to the literal, physical movement of people by foot.

Going in to Worship

This can be seen when men go into places of worship (1) Zachariah εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου (1:9), (2) Jesus εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν (4:16), (3) David εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (6:4), (4) Jesus εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν (6:6), and (5) Jesus εἰσελθὼν εἰς τὸ ἱερὸν expels the traders (19:45).

Going into Cities

There is entering into cities (1) when Jesus *εἰσῆλθεν εἰς Καφαρναούμ* (7:1), (2) when he teaches his disciples, "*καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε* and are welcomed" (10:8) and "*εἰς ἣν δ' ἂν πόλιν εἰσέλθητε* and they do not welcome you go out into its streets" (10:10), (3) as Jesus *εἰσελθὼν* passes through Jericho (19:1) and meets the disapproval of the crowd who complains that with a sinful man *εἰσῆλθεν καταλῦσαι* (19:7), (4) when Jesus prophesies of the destruction of Jerusalem, "*καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν*" (21:21), (5) as Jesus instructs his disciples to prepare for the Passover, "*ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν*" noting a man would meet them (22:10). The word features again when someone approaches a village *πορευθέντες εἰσῆλθον εἰς κώμην* (9:52 cf. 10:38; 17:12).

Going into Personal Dwellings

Most references to *εἰσερχομαι* involve entering into personal dwellings. (1) Mary *εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ* (1:40), (2) Jesus *εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος* (4:38) and the centurion admits, "I am not worthy *ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς*" (7:6). (3) On invitation Jesus *εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη* (7:36 see also 11:37) and proceeds to point out Simon's shortcomings as a host in neglecting to provide water to wash Jesus' feet, "*εἰσῆλθόν σου εἰς τὴν οἰκίαν*" (7:44) and in withholding the customary welcome kiss while the unwelcome woman does not cease to kiss his feet *ἀφ' ἧς εἰσῆλθον* (7:45). (4) Jairus the synagogue official entreats him *εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ*

(8:41) and when Jesus arrives he does not permit *εἰσελθεῖν τινα σὺν αὐτῷ* (8:51) except his three closest disciples and the girl's parents. (5) As he sends his disciples out ministering he teaches them to accept the hospitality of one house, "*καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε* stay there until you leave the town" (9:4 see also 10:5). (6) In the parable of the great banquet the lord says to his servants, "*ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν*" (14:23), and (7) the older brother in the parable of the prodigal son was angry *καὶ οὐκ ἤθελεν εἰσελθεῖν* the father's house (15:28). (8) Jesus illustrates his teaching on duty with a question about the master of the servant *ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ* (17:7) and whether he should be allowed to eat before he waits on the master's table. He also illustrates readiness to enter the kingdom of God with reference to Noah *εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν* (17:27).[346] After the crucifixion some women come to the tomb *εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ* (24:3). (9) With the two who live in Emmaus, however, *εἰσῆλθεν τοῦ μεῖναι σὺν* (24:29).

Approaching with Intent to Communicate

In anticipation of the interpersonal communication that would result *προσέρχομαι* initiates connection between people in Luke's Gospel (1) *καὶ προσελθὼν ἥψατο τῆς σοροῦ* of the dead youth in Nain (7:14), (2) the disciples fearing their craft would sink *προσελθόντες δὲ διήγειραν αὐτὸν* (8:24), (3) a sick woman *προσελθοῦσα ὄπισθεν* touched the hem of his garment (8:44), (4) *προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ* (9:12), (5) Jesus says, "Bring your son here," *ἔτι δὲ προσερχομένου αὐτοῦ* the demon dashed him down and convulses him (9:42), (6) the good Samaritan *προσελθὼν* he bound up his wounds (10:34), (7) *προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ* (13:31), (8) *Προσελθόντες δέ τινες τῶν Σαδδουκαίων* asked Jesus a question (20:27), (9) at the crucifixion the soldiers *προσερχόμενοι* offer him sour wine

[346] Note the following references in Luke's Gospel to "entering into" the kingdom of God either by direct mention or by inference: 11:52; 13:24; 18:17, 24, 25;

(23:36), and afterward (10) Joseph of Arimathea *προσελθὼν τῷ Πιλάτῳ* asks for the body of Jesus (23:52).

Bringing People Communicates

In a number of cases individuals are led or brought by others and the verb employed is *ἄγω*. Jesus is escorted out of Nazareth *καὶ ἤγαγον αὐτὸν* to the brow of the hill (4:29), but in Capernaum such as were sick from various kinds of diseases *ἤγαγον αὐτοὺς πρὸς αὐτόν* (4:40). The Good Samaritan *ἤγαγεν αὐτὸν εἰς* an inn and cares for him (10:34) and a blind beggar calls to Jesus who commands him *ἀχθῆναι πρὸς αὐτόν* (18:40). In the parable of the ten minas the king commands: "*ἀγάγετε ὧδε καὶ* kill them in my presence" (19:27) and when Jesus is arrested *ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως* (22:54) and *ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον* (23:1). At the same time they *Ἤγοντο* away two criminals to be executed with him (23:32).

Raising Someone up Communicates

The presence of *ἀνίστημι* is always in the context of miracles in the Gospel of Luke. A person is either rising from the dead like Jairus's daughter whose spirit returns *καὶ ἀνέστη παραχρῆμα* (8:55) and Jesus *καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι* (9:22 𝔐 cf. 18.33; 24:46), or they are rising up from sickness or disease. The paralytic is healed *καὶ παραχρῆμα ἀναστὰς* and taking up his pallet he goes home (5:25). Jesus tells the man with the withered hand to stand up, *καὶ ἀναστὰς ἔστη* (6:8) and to the cleansed leper he says: "*ἀναστὰς πορεύου*" (17:19).

Leading a Person in Communicates

There are three instances of *εἰσάγω*. One is at the temple dedication *ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν* (2:27), a second appears when the master of a feast tells his servant, "*εἰσάγαγε ὧδε* the disabled and disadvantaged" (14:21). The third occurs at the arrest of Jesus when they *εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως* (22:54).

The Action of Falling Communicates

People fall to the ground intentionally in the Gospel like the anonymous leper *πεσὼν ἐπὶ πρόσωπον* he implores him (5:12), Jairus who *πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ* (8:41), and the grateful Samaritan leper who *ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ* (17:16). Unintentional falling is present with the destruction of Jerusalem *καὶ πεσοῦνται* by the edge of the sword (21:24) and there is also a figurative use *πᾶς ὁ πεσὼν ἐπ᾽ ἐκεῖνον τὸν λίθον* will be crushed (20:18).

Communicating by Departing

In the cluster of words that signify the movement of people who come and go or arrive and depart *ἀπέρχομαι* plays a part. Examples include: when Zacharias fulfils his temple duty *ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ* (1:23), when Jesus says to the cleansed leper, "*ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ*" (5:14) and when Luke writes of the healed paralytic *ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν* (5:25). Jesus communicates about John the Baptist *Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου* he begins to speak to the crowd about John (7:24). Subsequent to the exorcism in Gadara all the people ask Jesus *ἀπελθεῖν ἀπ᾽ αὐτῶν* (8:37), but the cured demoniac *ἀπῆλθεν* (8:39) goes throughout the whole city proclaiming the great things Jesus has done for him. As he travels along the road a man says to Jesus, "I will follow you *ὅπου ἐὰν ἀπέρχῃ*" (9:57). When he invites another who says, "*ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου*" (9:59) Jesus cautions him, "Let the dead bury their dead *σὺ δὲ ἀπελθὼν* proclaim the kingdom of God" (9:60). In the story of the Good Samaritan Jesus says the robbers *ἀπῆλθον* leaving him half dead (10:30), and in teaching about false messiahs he warns, "*μὴ ἀπέλθητε μηδὲ διώξητε* them" (17:23). Going in search of a colt *ἀπελθόντες δὲ οἱ ἀπεσταλμένοι* (19:32), while Judas *ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν* (22:4). Following Jesus' instructions for preparing to celebrate the Passover the disciples *ἀπελθόντες* find it to be as he told them

(22:13), and running to the tomb Peter *ἀπῆλθεν* for his home marvelling to himself (24:12), while at the report of the women some of those with us *ἀπῆλθόν* for the tomb (24:24).

As noted in Acts *πορεὐομαι* is one of the two most common words for movement by foot. This is also true of Luke's Gospel. Instances of people journeying expressly to communicate are seen in Mary's visit to Elizabeth where she *ἐπορεύθη* quickly to a town in the hills of Judea (1:39), the gathering of the people for the Roman census *καὶ ἐπορεύοντο πάντες* to be registered (2:3), and the travelling of Joseph and Mary for the annual Passover *Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ* (2:41).[347] As in Acts 9 *πορεὐομαι* also appears as an imperative, "*ἔγειρε καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου*" (5:24), "I say, *πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται*" (7:8) or Jesus' assurance, "*πορεύου εἰς εἰρήνην*" (8:48). The remaining Gospel references to *πορεὐομαι* meaning movement by foot are listed below.[348]

The other most common word for movement by foot in the course of interpersonal communication is ἔ*ρχομαι*. Early in the Gospel Elizabeth exclaims, "Why *ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;*" (1:43), and on the eighth day after the birth of John *ἦλθον* to circumcise the child (1:59). When the infant Jesus is born the shepherds *ἦλθαν σπεύσαντες* and discover Mary and Joseph and the baby lying in the manger. Each of these examples assumes movement by foot for the purpose of communication. The remaining references to ἔ*ρχομαι* in Luke's Gospel are listed below.[349]

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[347] Cf. 7:6, 11, 22; 9:12, 13, 51, 52, 53, 56, 57; 10:38; 11:5; 13:33;, 14:31; 15:15, 18; 16:30; 17;:11, 14; 19:12, 28, 36; 21:8; 22:8, 22, 33, 39; 24:13, 28.
[348] Cf. 7:22, 50; 10:37; 13:31, 32; 14:10; 17:19;
[349] 2:27, 44, 51; 3:3, 12; 4:16; 4:42; 5:17; 6:18, 47; 7:3, 8; 8:35, 41, 47, 49, 51; 9:23; 10:1, 32, 33; 11:31; 12:36, 37, 38, 39, 43, 45; 13:14; 14:1, 9, 10, 17, 20, 26, 27, 31; 15:6, 20, 25, 30; 18:3, 5, 16; 19:5, 13, 18, 20, 23; 20;16; 21:8; 22:45; 23:26, 33; 24:1, 23.

Communication Implications

As the action of hands often contributes complementary body language to a verbal interaction, so the movement by foot that brings two or more persons together and initiates interpersonal communication creates meaning. In relationship to kinesics or body position or movement Wood asserts, "Clearly, we signal a great deal about how we feel and see ourselves by how we hold our bodies. Someone who stands erect and walks confidently is likely to be perceived as self-assured, whereas someone who slouches and shuffles may be seen as lacking confidence."[350] Thus foot action contributes to our overall body language and is an integral part of our nonverbal communication.

Summary

Communication by foot in the Gospel of Luke is associated with intentional movement. This may include going up to the temple for the Passover or prayer, to Jerusalem for the census, on a rooftop with a paralysed man, or going up a sycamore tree for a better view. Lame feet communicate a need for healing while entering in provides opportunity to communicate. Both miraculous and common walking communicates while standing punctuates a story, prepares for further communication and communicates strength. Opportunities for communication arise when peple go into places of worship, cities or, most commonly, private dwellings. People approach with intent to communicate and bring others for the same prupose. In the Gospel raising someone up always communicates a miracle. Leading a person in also communicates as does the action of falling. Going, coming and departing signal aspects of foot communication in the ministry of Jesus. The fulfilment of his mission and its success depended on such movement accomplished by the function of feet and continued by his disciples in Acts.

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[350] Wood, *Interpersonal Communication: Everyday Encounters*, 143.

Section 5

Nonverbal Communication through Human Feet and their Functions in Acts 3:1-11 and 9:1-19a Compared with the Greek Texts of Second Temple Judaism

This research will continue by exploring human feet and their functions in Second Temple Jewish literature to seek to identify patterns and parallels as well as echoes and allusions in the two Acts narratives unde study. The words already discovered will continue to guide and limit this part of the study wih its focus on feet and their functions as media of nonverbal communication.

The Septuagint

Bases of the Tabernacle

The majority of references to *βάσις* in the LXX involve the tabernacle of the exodus and Solomon's temple. Compared with the NT, the word occurs more often in the LXX where it can mean the "base" or "stand" on which an object sits or the "foot" or lowest point of a structure in relationship to the ground. References to *βάσεις* are found in instructions to Moses for the making of the sanctuary and in the record of its consequent construction. Thus a series of twenty frames made of acacia wood form the walls of the tabernacle. These are supported by *τεσσαράκοντα βάσεις ἀργυρᾶς* (Exod 26:19) or two *βάσεις* per frame with one under each of its two upright end posts (Exod 26:21 cf. v. 25). The curtain separating the Holy Place from the Most Holy is to be hung with gold hooks on four acacia wood pillars *καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ* (Exod 26:32 cf. 37:4). As for the curtain at the entrance to the Holy Place, it is to hang with gold hooks from five acacia wood pillars and cast for them *πέντε βάσεις χαλκᾶς* (Exod 26:37 cf. 37:6). A linen enclosure forms the courtyard surrounding the tabernacle. It is supported by twenty pillars *καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ* (Exod 27:10 cf. vv. 11-18; 37:8-10, 12, 13, 15, 17). In the courtyard the altar of sacrifice is erected and equipped with its utensils *καὶ τὴν βάσιν* (Exod 38:23). The blood of

sacrifice is to be put on its horns and the remainder poured out *παρὰ τὴν βάσιν τοῦ θυσιαστηρίου* (Exod 29:12 cf. Lev 1:15[351]). A bronze laver set up *καὶ βάσιν αὐτῷ χαλκῆν* (Exod 30:18 cf. v. 28 and 31:9) is made from the mirrors of the women who attend the entrance to the sanctuary (Exod 38:26), while from the bronze collected through the wave offering is made *τὰς βάσεις τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου* (Exod 39:7) as well as *τὰς βάσεις* round the court (39:8) *καὶ τὰς βάσεις* (39:8) of the gate of the court (Exod 39:8). Finally they bring the finished work to Moses complete with *τὰς βάσεις* (Exod 39:13), its bars and pillars. During the commissioning of Aaron and his sons to the priesthood Moses sprinkles the anointing oil on the tabernacle and everything in it including the laver *καὶ τὴν βάσιν αὐτοῦ* (Lev 8:11). He consecrates the altar by offering a sacrifice where he pours out the blood *ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου* (Lev 8:15) and when Aaron offers a sin offering for himself he also pours out the blood *ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου* (Lev 9:9). The Merarites encamped on the north side of the tabernacle are to take care of its fittings, including *τὰς βάσεις* (Num 3:36), as well as the pillars of the surrounding courtyard *καὶ τὰς βάσεις αὐτῶν* (Num 3:37).

Moving the Bases

When the camp is to move the Kohathites are to take care of the Most Holy things. Amongst these they are to take a purple cloth and cover the laver *καὶ τὴν βάσιν αὐτοῦ* (Num 4:14). Listed amongst the things to be carried are its pillars *καὶ τὰς βάσεις αὐτῆς* (Num 4 31), the veil *καὶ αἱ βάσεις αὐτῶν* (Num 4:31), the pillars surrounding the courtyard *καὶ αἱ βάσεις αὐτῶν* (Num 4:31) and the pillars of the curtain of the gate of the courtyard *καὶ τὰς βάσεις αὐτῶν* (Num 4:32).

[351] See also Lev 4:7,18, 25, 30, 34; 5:9; 7:2 and Deut 12:27.

Bases of the Temple

For the dedicaton of the temple built in Jerusalem centuries later *ἐποίησεν Σαλωμων βάσιν χαλκῆν* on which he kneels to pray (2 Chr 6:13). It would appear that this bronze platform is the base of the laver which is supported by sixteen bronze oxen grouped in four sets of four and probably facing towards each of the four points of the compass. In later years King Ahaz of Judah removes the laver from its bronze base *καὶ ἔδωκεν αὐτὴν ἐπὶ βάσιν λιθίνην* (2 Kgs 16:17). Finally the bronze pillars in the temple *καὶ τὰς βάσεις* (Jer 52:17) and the bronze laver are crushed by the Chaldeans and carried away as scrap metal to Babylon.

Feet of the Lame Man

In Acts 3 the lame man sits in the courtyard of the second temple. Luke describes him as being put down on the pavement with his disabled feet like the pillars of Solomon's temple cast down with their crushed bases. Peter and John restore his ruined *βάσεις* and pull him to an upright position. This miracle performed in the precincts of the temple is the first of many wonders to mark the beginning of the restoration of Israel in the Messianic age when a new spiritual temple made up of believers in Jesus comes into being. The NT specifies the nature of this temple[352] and Jesus himself affirms that its pillars (presumably with their *βάσεις*) are his people who will never again be taken away from it. "I will make the one who overcomes a pillar in the temple of my God and they will never again leave it." (Rev 3:12).
Thus the destruction of Solomon's temple with the defeat and captivity of Israel personified in the condition of the lame man is reversed through his victory and restoration. This is accomplished through his healing by the power of Jesus expressed in the action of Peter and John.

[352] See 1 Cor 3:16, 17; 2 Cor 6:16; Eph 2:19-22.

A New temple

In this way the NT gives new definition to the concept of temple and what it will mean for the future development of the church—the imminent destruction of Herod's temple notwithstanding. I would argue that there is particular continuity in this temple-transition from its OT reality to its NT transformation that provides Luke with a reason to use *βάσεις* where we would normally expect to find *πόδες*.

Metaphors for Feet

The Wisdom literature of the LXX uses the imagery of pillars with their *βάσεις* as a metaphor for human legs and feet. The beloved describes her lover with legs that are pillars of marble set *ἐπὶ βάσεις χρυσᾶς* (Song 5:15). The erotic nature of feet is also a minor theme in ancient Greek literature. In this context Daniel Levine gathers some instances, "The examples adduced here are just a tiny fraction of Greek representations of feet, footprints, and references to ankles and gait. Most of the time a foot is just a foot."[353] A person of resolute purpose is said to have pillars of gold *ἐπὶ βάσεως ἀργυρᾶς* and beautiful feet with a steadfast heart (Sir 26:18). On the other hand, Wisdom denounces the ungodly who are like plants dropping many seedlings, none of which will take deep root *οὐδὲ ἀσφαλῆ βάσιν ἑδράσει* (Wis 4:3) and derides the idolator who prays for a good journey to a thing *μηδὲ βάσει χρῆσθαι δυνάμενον* (Wis 13:18).

It is not surprising to find nearly a score of foot function words, many of which imply walking, in the two narratives in Acts. Some of these words like *πορεύομαι* and *ἔρχομαι* are so common they appear upwards of a thousand times each in the LXX. For this reason only foot function words in the contexts in which they are found in the two Acts narratives being investigated in thisstudy, will be examined.

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[353] Daniel B. Levine, "Eraton Bama ('Her Lovely Footstep'): The Erotics of Feet in Ancient Greece," in *Body Language in the Greek and Roman Worlds,* ed. Douglas Cairns (Llandysul, Ceredigion: The Classical Press of Wales, 2005), 68.

In Acts 3 the presence of *ἀναβαίνω* indicates that Peter and John are climbing uphill to worship and given the elevation of Jerusalem and the temple complex this is to be expected. For first century Jews and early believers like Luke going up to worship had its origins in the LXX where it is a familiar theme. Jacob's communication to his extended household of his intention to go up and create a formal place of worship includes some of the vocabulary found in Acts 3 and 9—*ἀναστάντες, ἀναβῶμεν* and *ἐν τῇ ὁδῷ ᾗ ἐπορεύθην*. Where these words are used in Genesis (35:3) and Acts 3 and 9 they contribute to the notion of traveling, journeying and moving by foot, though it is only *ἀναβαίνω* in each case that refers to going up to worship God.

Moses and the Elders go up to Worship

In order to meet with God Moses climbs Mt. Sinai alone *Μωυσῆς ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ* (Exod 19:3) and God communicates with him from the mountain but in Exodus 24:1 the Lord directs him to bring others up to the mountain with him to form a worshipping community: and Moses said, "*ἀνάβηθι πρὸς κύριον*—you and Aaron and Nadab and Abihu and seventy of the elders of Israel and worship from a distance." After appropriate ritual cleansing and an encounter with God, the others stay behind with the people while Moses and Joshua his attendant *ἀνέβησαν εἰς τὸ ὄρος τοῦ θεοῦ* (Exod 24:13). Here they remain for forty days while Moses receives the law from God. This is a defining event for the community of Israel and it is marked by worship.

A Parallel in Acts 3

In Acts 3 Peter and his companion John also go up to the place of worship and take part in a defining event when Peter heals the lame man. This is the inaugural miracle of the early church and the response of the healed man is clear, for he joins Peter and John in worship as they enter the temple together to pray.

Parallels between Hanah and the Lame Man

There also appears to be a parallel between the experience of Hannah (1 Sam) and that of the lame man of Acts 3. Because Hannah, one of the two wives of Elkanah, is childless she is so provoked by his other wife Peninnah that her life becomes a burden. This is particularly so when the family goes up on its annual pilgrimage from Ramah to the sanctuary at Shiloh and Peninnah uses the opportunity *ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου* to provoke Hannah to tears, to the extent she would not eat (1 Sam 1:7). Shades of the dysfunctional family dynamics that prevail within the Abraham, Sarah and Hagar triad and are repeated by Jacob, Leah and Rachel are again evident in the household of Elkanah, Hannah and Peninnah. For them family dynamics include (1) Hannah's failure in the most significant role of women in OT times and her consequent feelings of inferiority, (2) potential jealousy between the two women where Hannah longs for a child in face of the many children of Peninnah and where Peninnah, regardless of her fertility, resents Hannah's position as the preferred wife, (3) overt favouritism shown to Hannah by Elkanah, and (4) Hannah's depression as a result of the constant provocation by Peninnah so that she becomes dispirited (*ἠθύμει*) to the point of refusing to eat or drink. These features lay a foundation for conflict.

Communication Implications

In describing the origins of conflict between parties Wood explains, "Conflict exists where people who depend on each other have different views, interests, values, responsibilities, or objectives and perceive their differences as incompatible . . . how people manage conflict does affect relationship health."[354] In summary she quotes Clyde Feldman and Carl Ridley's model (2000) where they identify four key components of the complex process of conflict: (1) Conflicts of interest where goals, interests or opinions seem incompatible; (2) Conflict orientations involving individuals' attitudes toward conflict: (3)

[354] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 141.

Conflict responses including overt behavioural responses to conflict and (4) Conflict outcomes with a view to how conflict is resolved and how the process of conflict affects relationships between people.[355]

The Communication Climate

Wood's observation, noted in Part 1, that people who form part of a family group share a common communication climate is true of Elkanah, Peninah and Hannah. In this connection Wood cites communication researcher Jack Gibb's (1961, 1964, 1970) study on the relationship between communication and interpersonal climates.[356] In his analysis Gibb contrasts what he calls confirming with disconfirming messages and Wood clarifies, ". . . confirming forms of communication involve meeting one or more of the three levels of confirmation: recognition, acknowledgement, and endorsement."[357] In terms of the relationship between Hannah and Peninnah, Hannah lives in a disconfirming climate leaving her feeling unrecognised, excluded and devalued. Because of Peninnah's judgment on Hannah she did not feel ". . . what Gibb calls 'psychologically safe'. . . ."[358] Thus, emotionally depleted and physically weakened, Hannah goes up to the temple yet again.

Echoes in the story of the Lame Man

A millennium later at the afternoon hour of prayer, the physically weakened lame man whose life has become a burden is carried up to the temple yet again. Noticing her plight, God's representative, Eli, speaks to Hannah at the entry to the temple and communicates hope to her. Her depression lifts and eventually she becomes the mother of a son. Noticing his plight Christ's representative, Peter speaks to the lame man at the entry to the temple and

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[355] Ibid., 142.
[356] Wood, *Interpersonal Communication: Everyday Encounters*, 229.
[357] Ibid., 230.
[358] Ibid.

communicates hope to him. His body is raised up from the pavement; his feet are restored and soon he is walking, leaping and praising God.

David Communicates Responsibility

Going up to worship is essential for King David who acknowledges his sin in usurping the divine prerogative by taking a census of the people. Recognising his wrongdoing *ἀνέβη Δαυιδ κατὰ τὸν λόγον Γαδ* in the way the Lord commanded him (2 Sam 24:19 see also 1 Chr 21:18). This marks David's first step in taking responsibility for his actions. His second involves negotiation with Araunah the Jebusite who probably expects the king to commandeer his threshing floor and oxen as a royal right. David refuses to do this, insisting he pay a fair price for the property and its equipment. Only then does he erect an altar where he makes atonement with burnt offerings. Responsible communication such as this involves taking ownership of one's thoughts and feelings. As Wood explains, "Effective communicators take responsibility for themselves by using language that owns their thoughts and feelings. They claim their feelings and do not blame others for what happens within themselves."[359]

Jeroboam Communicates Irresponsibility

Going up to worship as David did is not always done with such good intention. After Solomon builds the temple in Jerusalem and Jeroboam becomes king of Israel Jeroboam fears the reversion of his kingdom to the household of David under Rehoboam. This is because Israel retains the practice of going up to Jerusalem to worship. Thus Jeroboam muses, "*ἐὰν ἀναβῇ ὁ λαὸς οὗτος* to offer sacrifices in the house of the Lord in Jerusalem, the hearts of the people will return to the Lord and to Rehoboam king of Judah and they will kill me" (1 Kgs 12:27). This thought is a threat which generates fear in Jeroboam so he chooses to blame the

[359] Wood, *Communication Mosaics: An Introduction to the Field of Communication* 85.

surmised action of others for his own behaviour. However, Wood marks the limitations of others in controlling how we feel, "Although others can influence us, they seldom actually determine how we feel. Our feelings and thoughts result from how we interpret others' communication."[360] Instead of taking responsibility for his own feelings and thoughts Jeroboam establishes two local shrines each with a golden heifer and he says to the people, "*ἱκανούσθω ὑμῖν ἀναβαίνειν εἰς Ιερουσαλημ*. Behold your gods, Israel, which brought you from the land of Egypt" (1 Kgs 12:28). In further violation of God's directives, he then *ἀνέβη ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν . . . καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι* (1 Kgs 12:33). This particular "going up" means to offer the sacrifice[361] which in the legitimate services of the Jerusalem temple is the prerogative of the priests. So Jeroboam's worship aberration born of thought and feeling processes for which he fails to take responsibility, earns him the oft repeated epithet *Ιεροβοαμ υἱοῦ Ναβατ ὃς ἐξήμαρτεν τὸν Ισραηλ* (1 Kgs 22:52).

Ahaz Communicates Compromise

In an attempt to curry favour with his stronger neighbours, King Ahaz of Judah compromises the uniqueness of Jewish temple worship when he has an altar made in Jerusalem that is a replica of one he has seen in Damascus and directs Uriah the priest to build it. He installs it at the front of the temple, displaces the bronze altar and personally sacrifices offerings on the new one *εἶδεν ὁ βασιλεὺς τὸ θυσιαστήριον καὶ ἀνέβη ἐπ' αὐτὸ* (2 Kgs 16:12).

Hezekiah Communicataes Fidelity

In contrast to this when King Hezekiah receives a threatening message from Sennacherib king of Assyria, he seeks God's guidance *καὶ ἀνέβη εἰς τὸν οἶκον κυρίου* (Isa 37:1) and again when a letter comes from the same source and is delivered by the Assyrian field commander,

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[360] ibid.
[361] See also 2 Chr 29:21.

Hezekiah *ἀνέβη εἰς οἶκον κυρίου* (2 Kgs 19:14) and spreads the letter out before the Lord. When Hezekiah falls ill he prays and through Isaiah God promises to heal him. He asks and is given a sign to confirm the Lord will do this. As a consequence he promises, "*ἀναβήσομαι εἰς οἶκον κυρίου τῇ ἡμέρᾳ τῇ τρίτῃ***"** (2 Kgs 20:8 cf. Isa 38:22). Further, during the reign of Josiah the book of the law is found in the temple *καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου* (2 Kgs 23:2). Everyone in Judah goes up with him including the priests and prophets, and the king reads the whole law to them. However, the priests of the high places *οὐκ ἀνέβησαν . . . πρὸς τὸ θυσιαστήριον κυρίου ἐν Ιερουσαλημ* (2 Kgs 23:9 cf. 2 Chr 34:30).

The Decree of Cyrus to go up to Jerusalem

In another scenario, Cyrus, king of Persia, recognises his divine calling to rebuild the temple in Jerusalem and decrees that the Jews throughout his empire may return to work on the project assuring, "Whoever amongst you from all his people his God will be with him *καὶ ἀναβήτω*" (2 Chr 36:23). The decree of Cyrus which is addressed to the Jew who lives anywhere in the Persian Empire permits him *ἀναβήσεται εἰς Ιερουσαλημ τὴν ἐν τῇ Ιουδαίᾳ* (Ezra 1:3 cf.1 Esd 2:3) and build the house of the God of Israel. As a result Judah and Benjamin along with the priests and Levites respond to the Spirit of God *ἀναβῆναι οἰκοδομῆσαι τὸν οἶκον κυρίου τὸν ἐν Ιερουσαλημ (*Ezra 1:5 cf. 1 Esd 2:5). However, a letter of opposition to the rebuilding of Jerusalem by the Jews is sent from the nobles of Trans-Euphrates to Artaxerxes, Emperor of Persia asking him to stop the work (Ezra 4:12). When under duress the altar eventually is restored *ἀνέβη ἐπ' αὐτὸ* (Ezra 3:3) and morning and evening sacrifices resume.

Going up to Cleanse and Rededicate the Temple

In the days of the Maccabees the Jews defeat Lysias the Seleucid. Then they turn their eyes to the derelict condition of the temple in Jerusalem and proclaim, "now that our enemies are crushed *ἀναβῶμεν* to cleanse the sanctuary and to dedicate it" (1 Macc 4:36). So the army

assembles *καὶ ἀνέβησαν εἰς ὄρος Σιων* (1 Macc 4:37) and after victory at Ephron *ἀνέβησαν εἰς ὄρος Σιων* with joy and gladness to offer burnt offerings (1 Macc 5:54).

Messages of Future Integration and Restoration

Israel also has an eschatological hope for the nations who will say, "*δεῦτε ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ιακωβ* (Mic 4:2 cf. Isa 2:3) and a time of integration through worship in Jerusalem will take place when the former enemies of Israel *ἀναβήσονται* year by year to worship the king, the Lord Almighty (Zech 14:16). For those who fail to integrate, instead of blessing there will be punishment *ὅσοι ἐὰν μὴ ἀναβῶσιν* to worship the Lord (Zech 14:17 cf. vv 18, 19).

Future promises of a restored Israel include the notion that property guards would no longer need to cry out a warning because danger approaches. Rather, safety would ensure these watchers could invite the people, "*ἀνάστητε καὶ ἀνάβητε εἰς Σιων πρὸς κύριον τὸν θεὸν ἡμῶν*" (Jer 38:6). Though God is the central focus of temple activity, going up to worship is a community exercise.

Communication Implications

Like other cultural practices it reinforces a sense of belonging in the participants and seals their identity as community members. In the words of Wood, "Rites and rituals are verbal and nonverbal practices that express and reproduce organizational cultures. They do so by providing standardized ways of expressing organizational values and identity."[362] She then differentiates the two, "Rites are dramatic, planned sets of activities that bring together aspects of cultural ideology in a single event."[363] On the other hand, "Rituals are forms of communication that occur regularly and that members of an organization perceive as familiar

[362] Wood, *Communication Mosaics: An Introduction to the Field of Communication*, 249.
[363] Ibid.

and routine parts of organizational life."[364] The rites of annual feasts and festivals together with the rituals of daily sacrifices and offerings provide fulfilment of these for Israel. As Peter and John begin to make their way up to the temple to worship, the heraldic words of the LXX accompany them to introduce the story of Acts 3 and its consequences for the proclamation of the gospel of Jesus. "*ἐπ' ὄρος ὑψηλὸν ἀνάβηθι* you who tell good news, O Zion. Lift up your voice with strength you who tell good news, O Jerusalem. Lift it up, don't be afraid. Tell the cities of Judah, Behold your God" (Isa 40:9). Bound together by the presence of *ἀναβαίνω* used in the context of legitimate worship, these episodes in the LXX share a pattern of positive return with Acts 3, namely, restoration and renewal.

Lameness Communicates

The man about to be healed by Peter and John is *χωλὸς* and his limitation is firmly fixed in the traditions of the OT. Had he been a descendant of Aaron he would have been excluded from the duties of the priesthood, for any man with a blemish shall not attend *ἄνθρωπος χωλὸς ἢ τυφλὸς* (Lev 21:18), and even as a common Israelite he is not allowed to go beyond the entrance to the Holy Place.

The Blind and the Lame Communicate

Before there is a temple in Jerusalem David attacks the fortress of Zion. Prior to their defeat the Jebusites who occupy it claim that due to the resistance of *οἱ τυφλοὶ καὶ οἱ χωλοί* (2 Sam 5:6) David will not be able to enter—which probably means it is impregnable and needs very little defending. However, the Jebusites could not hold out against David so he captures their stronghold which would later become the city of David with its Solomonic temple. Because of their weakness in battle David declares these enemies to be *τοὺς χωλοὺς καὶ τοὺς τυφλοὺς* (2 Sam 5:8a). It is possibly because of this that the literal lame and blind, even from

[364] Ibid., 250.

amongst the people of Israel, become ineligible to enter "the house." A millennium later this tradition is applied to the lame man of Acts 3 and potentially to the blind Saul of Acts 9 vis-à-vis the temple.

Attitudes towards the Lame and the Blind

The exchange between David and the Jebusites provides a commentary on ancient attitudes towards the lame and the blind. Their plight is used with impunity to equip two warring tribes with substance for insensitive rhetoric. It also leads to the birth of a tradition which is described but not prescribed by the LXX which notes: it is said *τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου* (2 Sam 5:8b). There is some discussion as to when this prohibition might have applied and who was affected by it. Saul Olyan concludes, "At all events, 2 Sam 5:8b suggests that a ban on worshipers with at least some physical defects was in force in Jerusalem at some point in time."[365] Alternatively Anthony Ceresko contends that the lame and the blind are references to Mephibosheth and Zedekiah. "Thus the saying about 'the blind and the lame' of v. 8b holds special significance. It foreshadows the eventual failure of both dynasties and thus the failure of the monarchy in general."[366]

David Communicates Compassion to Mephibosheth

When it comes to the fortunes of the lame, David has compassion on Mephibosheth, son of Jonathan, who consistently eats at the king's table *αὐτὸς ἦν χωλὸς ἀμφοτέροις τοῖς ποσὶν αὐτοῦ* (2 Sam 9:13). In this circumstance an emotional bond appears to develop between Mephibosheth and his benefactor and is revealed in the vignette where David flees Jerusalem because of Absolam's challenge and meets Ziba *en route*. David asks why Ziba's master has not accompanied the king. Ziba lies to David, saying that Mephibosheth has stayed in

[365] Saul M. Olyan, "'Anyone Blind or Lame Shall Not Enter the House': On the Interpretation of Second Samuel 5:8b," *Catholic Biblical Quarterly* 60, no. 2 (1998), 227.
[366] Anthony R. Ceresko, "The Identity of 'the Blind and the Lame' *(Iwwer Upisseah*) in 2 Samuel 5:8b," *Catholic Biblical Quarterly* 63, no. 1 (2001), 1.

Jerusalem because he anticipates the kingdom will be restored to him. On his return to the city David is met by Mephibosheth and asks again why the son of Jonathan did not accompany him out of Jerusalem. Mephibosheth answers that Ziba deceived him when he asked him to saddle his ass so he could ride out with the king: "*ὅτι χωλὸς ὁ δοῦλός σου*" (2 Sam 19:27). From these interactions it is obvious that David cares about Mephibosheth. Perhaps the bond between them is strong enough for David to have transferred emotional dependency from Jonathan to the son of his closest friend (1 Sam 20:41). This may be for Mephibosheth's own sake or maybe it is on the revived memory of Jonathan whom Mephibosheth physically represents and probably resembles. For his part Mephibosheth is not only glad for the king's safe return but also shows the marks of grief generated by David's absence in his neglected feet, untrimmed beard and unwashed clothes (2 Sam 19:24). The dynamics holding the two men in relationship are David's benevolence and Mephibosheth's gratitude, both of which run deep. Despite motives of political expediency and self-protection posited by some, Shmuel Yargon favours kindness as the driving force in David's treatment of Mephibosheth. He argues persuasively that David is keeping his covenant with Jonathan in his treatment of this disabled son. Because during Saul's reign it is not safe for David to sit at the king's table (1 Sam 20:5) Jonathan, in solidarity with him, leaves the table and abstains from the meal (1 Sam 20:34). "Hence, when David has risen to the throne, he has Mephibosheth brought to sit at the king's table."[367] Because Mephibosheth sits every day at the king's table and sees him often, it is likely their communication is regular and their relationship grows.

Communication Implications

With regard to relational dynamics like these Wood claims, "Personal relationships are voluntary commitments that are continuously in process and are marked by continuing,

[367] Shmuel Vargon, "The Blind and the Lame," *Vetus Testamentum* 46, no. 4 (1996), 504.

significant interdependence between particular individuals who are irreplacable",[368] and speaking specifically of couple relationships she remarks: "Interdependence means that partners count on each other."[369] However, these dynamics may apply in any emotionally dependent relationship. Note, for instance, David's lament at the death of Mephibosheth's father Jonathan, "I grieve for you, Jonathan my brother; you were very dear to me. Your love for me was wonderful, more wonderful than the love of women" (2 Sam. 1:26 NIV).

Echoes in Acts

Perhaps the beginnings of such a relationship are present between the benevolent Peter and John who give a greater gift than silver and gold to the temple beggar and the grateful former lame man. The nonverbal communication between them when the healed beggar holds on to the two apostles in Solomon's Colonade is an indication of this. Care for the disabled is also a declared characteristic of Job who claims *ὀφθαλμὸς ἤμην τυφλῶν ποὺς δὲ χωλῶν* (Job 29:15).

Promises of Future Blessing Communicated

Amongst the future blessings promised to Israel is a redistribution of assets where invaders will no longer take plunder but *πολλοὶ χωλοὶ* (Isa 33:23) will take spoil and *ὁ χωλός* (Isa 35:6) will leap like a deer. In the latter of these two references a strong allusion to the lame man of Acts 3 is widely recognised, for his immobility is overturned and he is able to go into the temple *περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν θεόν* (Acts 3:8).

Going into the Temple

Because the temple and its activities are central to the religious life of Israel many references to *εἰσπορεύομαι* relate to going into it in order to serve or to worship.

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[368] Wood, *Relational Communication: Continuity and Change in Personal Relationships*, 5.
[369] Ibid., 6.

Priestly Apparel and Preparation

When the wilderness sanctuary is constructed instruction is given to Moses for the service of Aaron. He is to wear the breastplate of judgment with the Urim and the Thummim *ὅταν εἰσπορεύηται εἰς τὸ ἅγιον ἐναντίον κυρίου* (Exod 28:30). He and his sons are to wear appropriately modest linen underwear *ὡς ἂν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου* (Exod 28:43) and to wash themselves with water *ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου* (Exod 30:20), specifically to wash *τὰς χεῖρας καὶ τοὺς πόδας ὕδατι ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου* (Exod 30:21; 38:27). In the course of their high priestly duty neither Aaron nor his sons are to drink wine or strong drink whenever "*εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου*" (Lev 10:9) and as for Moses, every person stands in their tent door watching *ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς εἰς τὴν σκηνὴν* (Exod 33:8).

Guidelines for the Service of the Sanctuary

Set guidelines govern the movements of Aaron on the Day of Atonement *μὴ εἰσπορευέσθω* (Lev 16:2) at just any time into the sanctuary inside the veil, no one was to be in *ἐν τῇ σκηνῇ τοῦ μαρτυρίου εἰσπορευομένου αὐτοῦ* (Lev 16:17) and he is to take off the linen garments which he put on *εἰσπορευομένου αὐτοῦ εἰς τὸ ἅγιον* (Lev 16:23). Moses and Aaron take a census of the various families within the tribe of Levi who enter into the tabernacle to perform specific duties from twenty-five years and above to fifty years *πᾶς ὁ εἰσπορευόμενος* (Num 4:3) to render service to do all the work in the tent of witness.[370] Levites come to take their turn *τοῦ εἰσπορεύεσθαι* (1 Chr 9:25) for a week from time to time and the priests have their regular duties as well as being organised according to the service they render *τοῦ εἰσπορεύεσθαι εἰς οἶκον κυρίου* (1 Chr 24:3).

[370] See also Lev 4:23; 30; 35; 39, 43, 47.

Substitute Shields Communicate

1 Kgs 14:28 tells of the beginning of the decline of the temple when Shishak king of Egypt takes Solomon's gold shields and Rehoboam replaces them with bronze substitutes so when *τὸν βασιλέα εἰς οἶκον κυρίου εἰσεπορεύοντο* he is accompanied by a retinue of guards carrying the bronze shields. First the gold and then the bronze shields as part of temple decoration could be described in Wood's terms as environmental factors. With reference to nonverbal communication, "Environmental factors are elements of settings that affect how we feel and act."[371]

Going into the Temple to Pray

In Acts 3 *τῶν εἰσπορευομένων* are going into the temple for the afternoon time of prayer. Apart from Solomon's prayer of dedication, the LXX includes few references to those who go to the temple specifically to pray. These include Hannah whose petition is because of her childlessness (1 Sam 1:10), Hezekiah whose plea is due to the Assyrian military threat (2 Kgs 19:15) and Ezra whose confession is on behalf of those involved in mixed marriages (Ezra 10:1). However, Isaianic eschatology does promise, "*ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν*" (Isa 56:7) and the synoptic gospels note the beginning of its realisation when Jesus quotes this text. It is Luke who records the story of the Pharisee and the Publican who go up to the temple to pray (18:10) and Luke who begins Acts 3 with the mention of several *τῶν εἰσπορευομένων*, amongst them Peter and John, who are going up to the temple for the same purpose. For the moment they do not include the lame man who, in his rejection, sits outside until he experiences complete restoration and qualifies to become one of them. Thus begins the theme of Luke's Acts of the Apostles where the Isaianic hope of inclusiveness is fulfilled and where human feet are on the move to communicate the good news.

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[371] Wood, *Communication in Our Lives*, 129.

Entering into the Temple

In harmony with the intended entry of Peter and John (Acts3:3) most references to *εἴσειμι* in the LXX are connected with the temple. Aaron is to bear the names of the children of Israel on the breastplate of judgment on his heart *εἰσιόντι εἰς τὸ ἅγιον* (Exod 28:29) as a memorial before the Lord continually, and the sound of his movements are to be heard by the worshippers *εἰσιόντι εἰς τὸ ἅγιον ἐναντίον κυρίου* (Exod 28:35). By these means he communicates unity and involvement with the people. When Ptolemy Philopater comes to the temple in Jerusalem he is prevented from entering the Most Holy Place for those coming from the Gentiles are not *εἰσιέναι* (3 Macc 1:11), but he is not dissuaded and on his return to Alexandria he endeavours to harrass the Jewish community there. They do not sacrifice to the Roman gods so he sets up a stone with the inscription: "None of those who do not sacrifice *εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι*" (3 Macc 2:28). In this way he seeks to weaken their sense of identity which, amongst other things, was crafted by communication through ceremony, ritual and worship.

Common Walking Communicates

Everyday instances of literal walking using *περιπατέω* are present in the LXX. As a natural function of the feet it contributes to communication as it mobilises the body, sends messages through manner, speed and direction and enables further verbal and nonverbal communication between people.

Miraculous Walking Communicates

While *περιπατέω* in Acts 3 results from a miracle, miraculous walking in the LXX using this word appears in Daniel where it is a feature of supernatural human activity. Shadrach, Mishach and Abednigo fall down bound in the midst of the furnace *καὶ περιπατοῦντας ἐν τῷ πυρί* (Dan 3:24) with Nebuchadnezzar as their witness, "*ἰδοὺ ἐγὼ ὁρῶ ἄνδρας τέσσαρας λελυμένους περιπατοῦντας ἐν* ἐπὶ *πυρί*" (Dan 3:92 cf. Dan (TH) 3:92) and no harm resulting.

Similarly, in the miraculous experience of Nebuchadnezzar himself where he confesses, "*γυμνὸς περιεπάτουν μετὰ τῶν θηρίων τῆς γῆς* " (Dan 4:33) and after twelve months is restored, so that the king *περιεπάτει* on the walls of the city in all his glory and passes through its towers on to the temple of his kingdom in Babylon *περιπατῶν* (Dan (TH) 4:29). In these instances the LXX offers a prototype for Acts where *περιπατέω* is always a miraculous activity.

The Spirit of God Leaps up

One of the allusions in the LXX to *ἐξάλλομαι* speaks of men with a siege engine *ἐξήλλοντο* into the city (1 Macc 13:44). The remaining references include animal or insect imagery: (1) people like sheep in a fold *ἐξαλοῦνται ἐξ ἀνθρώπων* (Mic 2:12); (2) a locust plague like the sound of chariots on the mountain tops *ἐξαλοῦνται* (Joel 2:5); (3) locusts *ἐξήλατο ὡς ἀττέλεβος* (Nah 3:17); his horses *ἐξαλοῦνται* more swiftly than leopards and faster than wolves (Hab 1:8). Beyond these it is only the elements of nature that are said to "leap up" in exuberant celebration where "the mountains and hills *ἐξαλοῦνται* before you into song" (Isa 55:12). There is joy in this reference but neither it nor the other texts using *ἐξάλλομαι* communicate the human elation of the lame man of Acts 3 who, being healed, springs to his feet and bounds towards the temple to worship.

There is more affinity with human action in *ἅλλομαι* when it describes the activity of the Spirit of God in relationship to leaders like Samson *ἤλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου* (Judg 14:6 cf. *κατηύθυνεν ἐπ᾽ αὐτὸν* Judg A 14:19; 15:14) and Saul after he is anointed by Samuel. Samuel predicts Saul's meeting with two men *ἁλλομένους μεγάλα* (1 Sam 10:2) and a further encounter with a band of prophets when Saul is imbued with the Spirit of God *ἤλατο ἐπ᾽ αὐτὸν πνεῦμα θεοῦ* (1 Sam 10:10). In contrast Job embraces the prospect of death, "let the grave be my city on whose walls *ἡλλόμην*" (Job 6:10), but the hope of Israel spelled out in prospect is expressed using animal imagery once again *τότε ἁλεῖται ὡς ἔλαφος ὁ χωλός* (Isa

35:6 cf. 2 Sam 22:34; Ps 17:34). This text connects foregoing animal imagery with the events of Acts 3:8 where *χωλός* and *ἅλλομαι* are linked and where this text may be seen to be the fulfillment of Isa 35:6.

Strengthening symbolic body parts

Apart from the strengthening of inanimate objects, might in battle or moral fortitude *στερεόω* refers to the strengthening of symbolic human body parts when Hannah prays: "*ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ*" (1 Sam 2:1 cf. Odes Sol 3:1) and Ezekiel is commissioned to warn Jerusalem, "*στερεώσεις* your arm and prophesy against it" (Ezek 4:7). *στερεόω* in connection with literal human body parts, however, is reserved for Acts 3:7.

Standing Communicates

From early in the Pentateuch *ἵστημι* is used in the process of communication between God and men. It also has wide application to the practical everyday activities of human feet as people are in communication with one another.

Standing at a Significant Time or Place

A person may stand at a significant time like Eliezer who is standing waiting when Laban approaching *ἦλθεν πρὸς τὸν ἄνθρωπον ἑστηκότος αὐτοῦ* by the camels at the spring (Gen 24:30), or in a significant place like Aaron who *ἔστη* between the dead and the living (Num 17:13) and the plague was stopped.

Standing to Communicate Respect

For the purpose of communicating respect, standing before a superior or a person of higher status is commonly described. Joseph was thirty years old when *ἔστη ἐναντίον Φαραω βασιλέως Αἰγύπτου* (Gen 41:46) whilst his brothers, taking gifts, extra money and their brother Benjamin, arise and go down to Egypt and *ἔστησαν ἐναντίον Ιωσηφ* (Gen 43:15). In search of good counsel King Rehoboam assembles the Elders *τοὺς ἑστηκότας ἐναντίον Σαλωμων τοῦ πατρὸς αὐτοῦ* (2 Chr 10:6).

Standing to communicate informally

Men also stand whilst in less formal communication with one other like Abraham and his guests *τρεῖς ἄνδρες εἱστήκεισαν* (Gen 18:2) and when he sees them he runs to meet them. Or, like Moses and Pharoah when God directs: "*στήσῃ* on the river bank to meet him" (Exod 7:15) and Jeremiah when he speaks to Hananiah in full view of all the people and the priests *ἑστηκότων ἐν οἴκῳ κυρίου* (Jer 35:5).

Standing for Other Reasons

Amongst other examples there is standing: on river banks like Elisha who picks up the mantle of Elijah *καὶ ἔστη* on the banks of the Jordan (2 Kgs 2:13); on mountaintops as two opposing forces when the Philistines *ἵστανται* on one side of the mountain and Israel *ἵσταται* on the other (1 Sam 17:3), or standing under judgment in the case of a suspect who is not to be executed until *ἂν στῇ* trial before the congregation (Num 35:12).

Standing in Reverence

For Israel, standing as a formal feature of worship communicates reverence. The whole congregation approaches and *ἔστησαν ἔναντι κυρίου* at the desert sanctuary (Lev 9:5). The practice continues when the temple is built. The priests *ἑστηκότες* at their post (2 Chr 7:6) and the Levites, with instruments for making music to the Lord, . . . *καὶ πᾶς Ισραηλ ἑστηκώς* (2 Chr 7:6). At the temple dedication Solomon ascends the steps to the base of the bronze laver *καὶ ἔστη* before the altar of the Lord in the presence of all the assembly of Israel (2 Chr 6:12). Temple liturgy tends to reflect the "standing to worship" motif, "Who will go up to the mountain of the Lord and who *στήσεται* in his holy place?" (Ps 23:3), "Bless the Lord all servants of the Lord *οἱ ἑστῶτες ἐν οἴκῳ κυρίου"* (Ps 133:1) and, "*οἱ ἑστῶτες ἐν οἴκῳ κυρίου"* (Ps 134:2) in the courts of the house of our God.

In view of the tradition of standing to worship it is highly significant for the lame man of Acts 3 that, when he stands for the first time in his life, it should be in the temple court with

the option of moving in to worship. Peter and John enter the inner court and he accompanies them. From the top of his head to the soles of his feet he communicates joy, elation, exuberance and praise. No doubt he sings psalms as he thanks God for the miracle. In Acts 9, Paul's travelling companions stand in face of a miracle too, but they sing no praises. Rather, in shocked contrast, they respond to the sound of a formless voice by *εἱστήκεισαν ἐνεοί* (Acts 9:7).

Samson stands in Prayer

With some similarity to these two instances the LXX draws attention to Samson who in the last scene of his life stands in face of a miracle. He reacts to his circumstances neither with praise nor silence but with prayer as they *ἔστησαν αὐτὸν* between the pillars (Judg 16:25) in what is believed to be the temple of Dagon in Gaza.[372] Like the lame man, he is triumphant through the miracle of his restored strength, and he communicates his solidarity with God and with Israel in his last great act.

Entering into the Temple

Once the healed lame man stands, natural progression means *εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν* (Acts 3:8). Communication through movement by foot is evident here in the use of *εἰσέρχομαι*. Because of the exclusive circumstances associated with access to the temple, it is a movement of privilege. Under different circumstances it is also a movement of privilege for Saul, who personally hears Jesus instruct him, "*εἴσελθε εἰς τὴν πόλιν*" (Acts 9:6), and it is a movement of privilege for Ananias, who is not only sent by the Lord to visit Saul who, "*εἶδεν ἄνδρα [ἐν ὁράματι] Ἀνανίαν ὀνόματι εἰσελθόντα*" (Acts 9:12), but who gains ready access to the house of Judas on Straight Street *Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν* (Acts 9:17).

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[372] Arthur E. Cundall, *Judges: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Leicester, England: Inter-Varsity Press, 1968), 180.

Though they are used in similar contexts *εἰσέρχομαι*, with its sense of immediate entry, differs in intent from *εἰσπορεύομαι*, which implies there may be a distance to travel in the process of entering in.

Entering in Communicates

Examples of immediate entry are found when *εἰσῆλθεν δὲ* Noah and his wife with his sons and their wives into the ark (Gen 7:7), and after this *εἰσῆλθεν Μωυσῆς καὶ Ααρων πρὸς Φαραω* (Exod 5:1), and the people stood at a distance and Moses *εἰσῆλθεν εἰς τὸν γνόφον οὗ ἦν ὁ θεός* (Exod 20:21).

A major theme in the LXX is Israel's entering into the land of promise, "For you will pass over the Jordan *εἰσελθόντες* to inherit the land" (Deut 11:31). Though this is not a focus in the book of Acts, there are other contexts where *εἰσέρχομαι* appears. Three of these feature in chapters 3 and 9 and include (1) entering into the temple (2) going into a city and (3) entering a person's dwelling.

Entering into the Temple

Firstly, *εἰσέρχομαι* is found in the context of the temple in Acts 3. Comparable references in the LXX begin in the sanctuary with a description of the dress of the high priest, and the priest being the son who succeeds him *εἰσελεύσεται εἰς τὴν σκηνὴν τοῦ μαρτυρίου* wearing it for seven days (Exod 29:30). According to Wood dress is a communication artifact that helps establish identity, "We craft our image by how we dress . . ."[373] Beyond this, references to entering in continue with details of Moses' relationship to the tabernacle when he goes out to the tent of meeting and all the people watch him from their tent doors, and observe Moses departing *ἕως τοῦ εἰσελθεῖν αὐτὸν εἰς τὴν σκηνήν* (Exod 33:8 cf. v. 9; 40:35; Num 17:23), and of Moses and Aaron *εἰσῆλθεν Μωυσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου* (Lev 9:23).

[373] Wood, *Communication in Our Lives*, 128.

Entry into the sanctuary is limited, being denied to a woman delivered of a child. She must *οὐκ εἰσελεύσεται* until she has fulfilled the days of her purification (Lev 12:4). Specific rules of entry govern the ministry of the priests *εἰσελεύσεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ* (Num 4:5 cf. v. 15, 20) when the camp is about to move and for ongoing service *εἰσελεύσονται οἱ Λευῖται* to perform the duties of the tent of witness (Num 8:15 cf 15, 22, 24). Each ordinance in its observance communicates order, dignity and mutual respect as well as reverence for God.

Once the Israelites settle in Canaan the tabernacle is established at Shiloh where Hannah takes the child Samuel and delivers him to Eli *εἰσῆλθεν εἰς οἶκον κυρίου ἐν Σηλωμ καὶ τὸ παιδάριον μετ' αὐτῶν* (1 Sam 1:24). However, after the death of David's own child he ceases to mourn and *εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ προσεκύνησεν αὐτῷ καὶ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ* (2 Sam 12:20). When the Jebusites taunt David saying even the blind and the lame will be able to defend the citadel against him, David infers that it is the Jebusites who are the lame and the blind. As already noted, a proverb is born *τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου*[374] (2 Sam 5:8), with implications that may reach down to the first century.

At the time of Josiah's coronation Athaliah *εἰσῆλθεν πρὸς τὸν λαὸν εἰς οἶκον κυρίου* (2 Kgs 11:13 cf. 2 Chr 23:12) and they seize her as *εἰσῆλθεν* by way of the entrance of the horses of the house of the king and they slay her there (2 Kgs 11:16). Under the Assyrian threat Hezekiah *εἰσῆλθεν εἰς οἶκον κυρίου* to seek divine guidance (2 Kgs 19:1), while at the dedication of Solomon's temple *οὐκ ἠδύναντο οἱ ἱερεῖς εἰσελθεῖν εἰς τὸν οἶκον κυρίου* because the house was filled with the glory of the Lord (2 Chr 7:2). When the golden shields made by Solomon are taken by Shishak of Egypt, Rehoboam replaces them with bronze substitutes *ἐν τῷ εἰσελθεῖν τὸν βασιλέα εἰς οἶκον κυρίου* the guards and the footmen went in (2 Chr 12:11).

[374] Although *κυρίου* is present in the LXX "house" does not appear in the Hebrew text. It is, therefore, unclear which house is intended.

High Priest Jehoida reiterates the restriction to those eligible to enter the temple: "*μὴ εἰσελθέτω εἰς οἶκον κυρίου* except the priests and the Levites and the servants of the Levites . . . *αὐτοὶ εἰσελεύσονται*" (2 Chr 23:6). He stationed the porters at the gates of the house of the Lord and no one *εἰσελεύσεται ἀκάθαρτος εἰς πᾶν πρᾶγμα* (2 Chr 23:19), but Uzziah transgresses temple law *εἰσῆλθεν εἰς τὸν ναὸν κυρίου* to burn incense on the altar of incense (2 Chr 26:16). Jotham following in his father's righteous ways *οὐκ εἰσῆλθεν εἰς τὸν ναὸν κυρίου* (2 Chr 27:2) while at the direction of Hezekiah *εἰσῆλθον οἱ ἱερεῖς ἔσω εἰς τὸν οἶκον κυρίου* to cleanse it (2 Chr 29:16 cf. 17). Hezekiah also sends letters throughout Israel and Judah inviting the people to return to the Lord, "*εἰσέλθατε εἰς* his sanctuary which he has sanctified for ever" (2 Chr 30:8) and Nehemiah asks, "*τίς ἐστιν ὁ ἀνήρ ὃς εἰσελεύσεται εἰς τὸν οἶκον* and live?" (Neh 6:11) By way of defiance Antiochus *εἰσῆλθεν εἰς* (1 Macc 1:21 cf. 2 Macc 5:15) to the sanctuary in arrogance and takes the golden altar and the lampstand and all its equipment, but in response to Nicanor's mockery *εἰσῆλθον οἱ ἱερεῖς* (1 Macc 7:36) and stand before the altar and the temple and weep.

When Ptolemy Philopator arrives in Jerusalem he is so astounded at the good order of the temple that he wishes *εἰς τὸν ναὸν εἰσελθεῖν* (3 Macc 1:10 cf. v. 13). He is refused and complains, "They excluded us *εἰσελθεῖν εἰς τὸν ναὸν αὐτῶν*" (3 Macc 3:17, 18a). During temple worship members of the congregation invite each other through liturgy: "*εἰσελευσόμεθα εἰς* his tabernacle, let us worship in the place where his feet stood" (Psa 131:7), and under the enthusiastic leadership of Zerubabbul and Joshua the people *εἰσῆλθον* and worked on the house of their Lord God Almighty (Hag 1:14). Through invasion Israel is in disgrace because *εἰσῆλθον ἀλλογενεῖς εἰς τὰ ἅγια ἡμῶν εἰς οἶκον κυρίου* (Jer 28:51), while Jeremiah confesses to Baruch, "I am confined *οὐ μὴ δύνωμαι εἰσελθεῖν εἰς οἶκον κυρίου*" (Jer 43:5) and laments, "For Jerusalem has seen Gentiles *εἰσελθόντα εἰς τὸ ἁγίασμα αὐτῆς* whom you did command *μὴ εἰσελθεῖν αὐτὰ εἰς ἐκκλησίαν σου*" (Lam 1:10).

The detailed treatment of entering into the sanctuary in the LXX highlights the importance of this context for the lame man in Acts 3, as well as for all those of the Israel of the future who would seek the restoration promised through Jesus.

Entering into Cities

Secondly, in Acts 9 *εἰσέρχομαι* occurs in the context of entering a city, i.e., Damascus (v. 6). Saul is told to, "Get up *καὶ εἴσελθε εἰς τὴν πόλιν*." Though he is shaken and perplexed, this is a positive communication that provides a new and better beginning for the erstwhile Pharisee.

Entering cities in the LXX occurs in various contexts where the outcome may be for good or ill. Moses tells Israel that they "cross the Jordan *εἰσελθεῖν* to inherit great nations stronger than you and great cities with walls that reach to heaven" (Deut 9:1). Under the leadership of Joshua the walls of Jericho fall *καὶ εἰσελεύσεται πᾶς ὁ λαὸς* each rushing straight into the city (Josh 6:5), while he tells Israel to pursue the Amorites in battle and do not allow them *εἰσελθεῖν εἰς τὰς πόλεις αὐτῶν* (Josh 10:19).

In the days of the Judges a Levite seeks lodging in Gibeah *καὶ εἰσῆλθον* (Judg (A) 19:15) and sits in the main street of the city, but no one invites him in to lodge for the night. However, Ruth enjoys a better welcome in Bethlehem where she picks up her ephah of barley *καὶ εἰσῆλθεν εἰς τὴν πόλιν* (Ruth 2:18) while, on another day, Boaz fills her shawl with six measures of the same grain *καὶ εἰσῆλθεν εἰς τὴν πόλιν* (Ruth 3:15). In Eli's time a Benjamite comes running to report that Israel has lost the battle against the Philistines and the ark is taken *ὁ ἄνθρωπος εἰσῆλθεν εἰς τὴν πόλιν* to bring news and the city cries out (1 Sam 4:13). Some time later another Benjamite, Saul son of Kish, goes looking for Samuel to ask for help to find his father's donkeys. His story has some parallels to that of his fellow Benjaminite, Saul of Tarsus in Acts 9. For instance, as Saul and his servant seek Samuel they meet two young women who advise, "*ὡς ἂν εἰσέλθητε τὴν πόλιν οὕτως εὑρήσετε αὐτὸν ἐν τῇ πόλει*" (1

Sam 9:13). Similar advice is given to Saul of Tarsus by the Lord, "*ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν καὶ λαληθήσεταί σοι ὅ τί σε δεῖ ποιεῖν*" (Acts 9:6). Again, before he meets Saul the Lord tells Samuel, "I am sending you to a man in the land of Benjamin. Anoint him to be leader of my people Israel and to save my people from the hand of the Philistines" (1 Sam 9:16). Before he meets Saul of Tarsus the Lord tells Ananias, "Go, because he is a chosen vessel to me to carry my name before Gentiles and kings and the sons of Israel" (Acts 9:15).

Finally, to empower King Saul for his task Samuel promises he would meet a band of prophets, "And the Spirit of the Lord will light upon you and you will prophesy with them and you will be turned into another man" (1 Sam 10:6), while Saul, the former Pharisee, is confronted by a disciple of Jesus, "And Ananias departed and entered into the house and laying his hands on him said, 'Brother Saul, the Lord has sent me, Jesus whom you saw on the road by which you came that you might receive your sight and be filled with the Holy Spirit'" (Acts 9:17). By this action Saul of Tarsus is also changed into another man.

A generation later Saul's son Jonathan warns David of impending danger by giving his weapons to his servant boy, commanding him, "*πορεύου εἴσελθε εἰς τὴν πόλιν*" (1 Sam 20:40). Thus *ὡς εἰσῆλθεν τὸ παιδάριον καὶ Δαυιδ ἀνέστη* from where he was hiding (1 Sam 20:41) and *ἀνέστη Δαυιδ καὶ ἀπῆλθεν καὶ Ιωναθαν εἰσῆλθεν εἰς τὴν πόλιν* (1 Sam 21:1), but Saul thinks David is his captive because *εἰσελθὼν εἰς πόλιν* (1 Sam 23:7) he is confined in a place with gates and bars. When Joab defeats the Ammonites they flee before Abishai *καὶ εἰσῆλθαν εἰς τὴν πόλιν* (2 Sam 10:14). David sets his friend Hushai up as an informant in the court of Absalom so he *εἰσῆλθεν . . . εἰς τὴν πόλιν* (2 Sam 15:37) while Jonathan and Ahimaaz wait at En Rogel for word so they can carry it to David *τοῦ εἰσελθεῖν εἰς τὴν πόλιν* (2 Sam 17:17). As the king mourns the death of Absalom the people slink *τοῦ εἰσελθεῖν εἰς τὴν πόλιν* (2 Sam 19:4). When Jereboam sends his wife to enquire about the life of their child she receives a message of doom from the prophet, and she arises and goes to Shiloh to Ahijah's

house *εἰσελθούσης αὐτῆς εἰς τὴν πόλιν* (1 Kgs 12:24) and, when a lion kills the old prophet who disobeys God, passers-by *εἰσῆλθον καὶ ἐλάλησαν ἐν τῇ πόλει* where the old prophet lived (1 Kgs 13:25). Israel kills a hundred thousand Aramean infantry in a single day while the wall falls on the rest killing a further twenty-seven thousand. But, the son of Ader escapes *εἰς Αφεκα εἰς τὴν πόλιν* (1 Kgs 21:30). In the siege of Samaria four lepers reason *ἐὰν εἴπωμεν εἰσέλθωμεν εἰς τὴν πόλιν* (2 Kgs 7:4) there is famine in the city and we shall die there so *εἰσῆλθον καὶ* shouted towards the gate of the city and reported to them (2 Kgs 7:10). But the king surmises the Syrians have gone out of the city, "Thinking to take them alive when *εἰς τὴν πόλιν εἰσελευσόμεθα*" (2 Kgs 7:12). Jehu orders the slaying of the servants of Baal in Baal's temple and tells the guards and the officers *εἰσελθόντες* to smite them (2 Kgs 10:25) and the Chaldeans take Jerusalem *εἰσῆλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς τὴν πόλιν* (2 Kgs 24:11).

A prophet with a message goes to Nineveh *ἤρξατο Ιωνας τοῦ εἰσελθεῖν εἰς τὴν πόλιν* about three days journey (Jonah 3:4), whilst warnings of impending disaster for Jerusalem prompt the response, "*εἰσέλθωμεν εἰς τὰς πόλεις* with walls (Jer 4:5) and assemble yourselves *καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς ὀχυρὰς*" (Jer 8:14). Destruction comes, "*ἐὰν εἰσέλθω εἰς τὴν πόλιν* behold, those who suffer famine" (Jer 14:18) but there are promises of perpetuity made to the Sabbath keepers *εἰσελεύσονται διὰ τῶν πυλῶν τῆς πόλεως ταύτης* kings and princes sitting on David's throne (17:25). There is murder when travellers from the north, bringing offerings to the temple in Jerusalem, visit Mizpah *en route καὶ ἐγένετο εἰσελθόντων αὐτῶν εἰς τὸ μέσον τῆς πόλεως* Ishmael kills them and casts them down a well (Jer 48:7). In his time Simon Maccabeus cleanses the city and its houses from idols and *οὕτως εἰσῆλθεν εἰς αὐτὴν* with songs of praise (1 Macc 13:47), but Antiochus comes robbing temples *εἰσεληλύθει γὰρ εἰς* the city called Persepolis and attempts to rob the temples and the city (2 Macc 9:2). Just as Saul of Tarsus seeks to enter Damascus with one set of motives, yet actually enters it with

another, so a mixture of motives prompt the numerous instances of entering into cities in the LXX. In each case feet communicate purpose and intention in the action.

Entering into Dwellings

The third context for *εἰσέρχομαι* is entering a house or perhaps a room in a dwelling—private or commercial. It is not clear from Acts 9:11 which of these the house of Judas might be. Going into houses occurs in the LXX and, as with entering into cities, the purpose may be for good or ill. Phineas follows the Israelite man with his Midianite woman *εἰσῆλθεν* into the tent and slays them both (Num 25:8), whilst the law requires a person to respect the privacy of a neighbour's home *οὐκ εἰσελεύσῃ εἰς τὴν οἰκίαν αὐτοῦ* to take his pledge (Deut 24:10). Joshua sends two spies to Jericho *εἰσήλθοσαν εἰς οἰκίαν γυναικὸς* a harlot, Rahab by name, and lodged there (Josh 2:1) and orders her rescue, "*εἰσέλθατε εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξαγάγετε αὐτὴν ἐκεῖθεν* with all that she has" (Josh 6:22). Consequently, the two young spies *εἰσῆλθον . . . εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξηγάγοσαν Ρααβ* (Josh 6:23). On the other hand Gideon's house is invaded by his son Abimelek when he *εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ* in Ophrah and kills his brothers (Judg (A) 9:5), but Samson attempts unsuccessfully to visit his wife in her father's house, "*εἰσελεύσομαι πρὸς τὴν γυναῖκά μου* into the chamber" (Judg (A) 15:1) but her father would not permit him *εἰσελθεῖν πρὸς αὐτήν* (Judg (A) 15:1). The five spies of Laish make a detour *καὶ εἰσήλθοσαν εἰς τὸν οἶκον* of the young man (Judg (A) 18:15), the Levite, that is, into the house of Micah but they steal the artifacts as *οὗτοι εἰσῆλθον εἰς οἶκον Μιχα* (Judg (A) 18:18). A Levite, his servant and concubine are hosted in the house of an old man of Gibeah. During the evening the neighbours come demanding that he "bring out the man *τὸν εἰσελθόντα εἰς τὴν οἰκίαν σου*" (Judg (A) 19:22) but the old man refuses, "*μετὰ τὸ εἰσεληλυθέναι τὸν ἄνδρα τοῦτον εἰς τὴν οἰκίαν μου* do not do this foolishness" (Judg (A) 19:23). The Levite returns home *καὶ εἰσῆλθεν εἰς τὸν οἶκον* and carves his concubine into pieces (Judg (A) 19:29). The Israelites are outraged at this, saying, "Not a

man of us *εἰσελευσόμεθα* to his own house" (Judg (A) 20:8). Elkanah comes back from Shiloh to await the birth of Samuel *εἰσῆλθεν Ελκανα εἰς τὸν οἶκον αὐτοῦ* (1 Sam 1:19). Generations later Achish king of Gath asks if he needs madmen, that they brought David to him, "*οὗτος οὐκ εἰσελεύσεται εἰς οἰκίαν;*" (1 Sam 21:16). Rekah and Baanah go to visit Ishbosheth *καὶ εἰσῆλθον . . . εἰς οἶκον Μεμφιβοσθε* (2 Sam 4:5) and they *εἰσῆλθον εἰς τὸν οἶκον* (2 Sam 4:7) and they assassinate him. Noble Uriah refuses to be drawn by the treachery of David and asks, "*εἰσελεύσομαι εἰς τὸν οἶκόν μου* to eat and drink and sleep with my wife?" (2 Sam 11:11). When the presence of Jonathan and Ahimaaz are reported to Absalom they leave En Rogel *εἰσῆλθαν εἰς οἰκίαν ἀνδρὸς ἐν Βαουριμ* (2 Sam 17:18). Joab chides David for mourning the death of Absalom *καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα εἰς τὸν οἶκον* (2 Sam 19:6). On his return *εἰσῆλθεν Δαυιδ εἰς τὸν οἶκον αὐτοῦ εἰς Ιερουσαλημ* (2 Sam 20:3). Jeroboam's withered hand is healed by a prophet from Judah whom he invites, "*εἴσελθε μετ' ἐμοῦ εἰς οἶκον* to dine and I will give you a gift" (1 Kgs 13:7). The Israelites defeat the Arameans in battle killing a hundred thousand and Benhadad *ἔφυγεν καὶ εἰσῆλθεν εἰς τὸν οἶκον* the closet of a chamber of a house (1 Kgs 21:30). Elisha raises the son of the Shunammite *εἰσῆλθεν Ελισαιε εἰς τὸν οἶκον καὶ* behold he placed the lad on the bed and lay on him (2 Kgs 4:32), so *εἰσῆλθεν Ελισαιε εἰς τὸν οἶκον* and shut the door on the two of them and prayed to the Lord (2 Kgs 4:33).

Four lepers *εἰσῆλθον εἰς σκηνὴν μίαν καὶ ἔφαγον καὶ ἔπιον . . . καὶ εἰσῆλθον εἰς σκηνὴν ἄλλην καὶ* took booty from there also (2 Kgs 7:8). Finally, they say, "*εἰσέλθωμεν καὶ ἀναγγείλωμεν εἰς τὸν οἶκον τοῦ βασιλέως*" (2 Kgs 7:9). One from the company of the prophets anoints Jehu king of Israel *καὶ ἀνέστη καὶ εἰσῆλθεν εἰς τὸν οἶκον* and pours the oil on his head (2 Kgs 9:6). Joash is inaugurated as king *καὶ εἰσῆλθεν* by way of the guards' gate into the king's house (2 Kgs 11:19; 2 Chr 23:20).

Nehemiah asks for letters of authority from Artaxerxes for his safe conduct and requesting timber for the gates and the walls of the city and for, "*εἰς οἶκον ὃν εἰσελεύσομαι εἰς αὐτόν*" (Neh 2:8) but when visiting Shemaiah's house, "*ἐγὼ εἰσῆλθον εἰς οἶκον Σεμεϊ* he found him shut in" (Neh 6:10). Both Nehemiah and Saul of Tarsus request letters from the authorities. Each of them is the courier who carries the written communication to the recipient, but their motivations are quite dissimilar. Nehemiah seeks protection from enemies as he pursues the work of God, whereas Saul is the enemy bent on persecuting those who belong to the Way. In the case of Holofernes the dwelling is a tent where an official *εἰσῆλθεν* and knocks on the door of the tent but there is no answer (Jdt 14:14) so he *εἰσῆλθεν εἰς τὴν σκηνήν* where Judith was lodging (Jdt 14:17) but did not find her. While Tobit *εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ* Sarah Raguel's daughter comes down from her upper room (Tob 3:17). Because he has not yet built the temple David vows: "*εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου*" (Ps 131:3). Job's friend Eliphaz condemns the rich infidel who dwells in deserted cities *εἰσέλθοι δὲ εἰς οἴκους ἀοικήτους* (Job 15:28), whilst living with wisdom has its rewards, "*εἰσελθὼν εἰς τὸν οἶκόν μου* I will find rest with her" (Wis 8:16). For him whose heart is far from God let him *εἰσέλθοι εἰς τὸν οἶκον αὐτοῦ* empty-handed (Pss. Sol. 4:17). The enemy comes against rebellious Jerusalem but God *εἰσῆλθεν ὡς πατὴρ εἰς οἶκον υἱῶν αὐτοῦ μετ' εἰρήνης* (Pss. Sol. 8:18) and she is ruined and shut up *οἰκίαν τοῦ μὴ εἰσελθεῖν* (Isa 24:10). Jeremiah is rescued from the dungeon where he is imprisoned when the Babylonians *εἰσῆλθεν εἰς τὴν οἰκίαν τοῦ βασιλέως* under the treasury (Jer 45:11) and Daniel is invited to interpret the king's dream *καὶ εἰσῆλθεν Δανιηλ εἰς τὸν οἶκον αὐτοῦ* (Dan (TH) 2:17) whilst he goes and prays three times a day *εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ* (Dan (TH) 6:11).

These examples of the rich and varied use of *εἰσέρχομαι* in the three contexts of the temple, the city and the house apparent in Acts 3 and 9 serve to demonstrate the presence and

action of feet as they communicate and as they in turn facilitate communication by other body parts in the overall complex and intricate exercise of human interpersonal relationships.

Running Feet Communicate

Only once does *συντρέχω* occur in the Hebrew canon (Psa 49:18) and it is with negative connotations. In the story of Judith the sentiment is more like that of Acts 3:11 when in Jerusalem *συνέδραμον πᾶς νεανίσκος αὐτῶν* (Jdt 6:16) in excited anticipation of attending the assembly where Achior reports his experience with Holofernes, and again when Judith returns to the city after her success *συνέδραμον πάντες ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν* (Jdt 13:13). Judith also guides the Israelites in their military strategy against Assyria advising, "*συνδραμοῦνται ἐπὶ τὴν σκηνὴν Ολοφέρνου* but they did not find him" (Jdt 14:3) and in celebration of the Israelite victory all the women of Israel *συνέδραμεν . . . ἰδεῖν αὐτὴν καὶ εὐλόγησαν αὐτὴν* (Jdt 15:12). The witnesses present at the healing of the lame man of Acts 3 *συνέδραμεν* to gather round him in eager anticipation while he stands in Solomon's portico holding on to the apostles. For Judith and the Jews there is gladness and joy in victory. For the healed lame man and Israel there is praise and rejoicing in restoration. In both cases rapid and collective movement by foot complements the joyous mood of the occasion. This is in contrast to when Heliodorus tries to enter the Jerusalem temple to take the money from its treasury. Then there is great distress in the city and cloistered young women *αἱ μὲν συνέτρεχον ἐπὶ τοὺς πυλῶνας* (2 Macc 3:19) while some of the Jews are persecuted who *συνδραμόντες* into the caves to observe the Sabbath (2 Macc 6:11).

Saul Approaches the High Priest to Communicate

Acts 9:1 ushers in the aggressive Saul who needs authority to take the believers of Damascus to prison *προσελθὼν τῷ ἀρχιερεῖ* (Acts 9:1) to ask for letters to that end. This is the only time *προσέρχομαι* appears in the two narratives and it is for official reasons that involve the Jewish leadership in Jerusalem.

Communication Implications

Leadership is an essential element for any group, company, party or nation that shares a collective identity and models vary. Hierarchial styles are prevalent in the ancient world and Wood asserts that when some members in a group have more power than others, the group has a hierarchial power structure. She claims, "Hierarchy may take the form of one person who is more powerful than all the others, who are equal in power to one another. Alternatively, hierarchy may involve multiple levels of power."[375] There is a relationship between power and communication, "Power influences communication and is influenced by it."[376] That is to say, a person's manner of communicating determines how much power they gain.

Joseph's brothers approach to Communicate

Contexts where leaders are present in an official capacity and that contain *προσέρχομαι* in the LXX include the second visit of Joseph's brothers to Egypt in which they fear being taken to Joseph's house so *προσελθόντες δὲ πρὸς τὸν ἄνθρωπον,* who is the steward at Joseph's house (Gen 43:19), to protest their innocence.

Israel Approaches Moses to Communicate

Another instance occurs when Moses descends Sinai with the second set of stone tablets and *προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ Ισραηλ* and he gives them all the laws of God (Exod 34:32). Because of his role as leader of Israel a number of official approaches are made to Moses by various groups: (1) when the five daughters of Zelophehad ask to inherit their deceased father's land *καὶ προσελθοῦσαι αἱ θυγατέρες Σαλπααδ* (Num 27:1). Their request is granted provided they marry within the tribe and to negotiate this through Moses they *προσῆλθον οἱ ἄρχοντες φυλῆς* (Num 36:1); (2) when the commanders of the army report that

[375] Wood, *Communication Mosaics: An Introduction to the Field of Communication,* 231.
[376] Ibid.

there were no Israelite casualties in the battle against the Midianites *προσῆλθον πρὸς Μωυσῆν* (Num 31:48); (3) when land is needed for their flocks *προσελθόντες οἱ υἱοὶ Ρουβην* and the sons of Gad spoke to Moses and Eleazar the priest and to the heads of the congregation (Num 32:2) and (4) *προσῆλθον αὐτῷ* (Moses) with an agreement (Num 32:16).

Moses rehearses the recent history of Israel with the people's request to send out spies: "*καὶ προσήλθατέ μοι πάντες* (Deut 1:22) and when they see the fire and hear the voice from the mountain he reminds them, "*προσήλθετε πρός με* all the leaders of your tribes and your elders" (Deut 5:23). In matters of judgment *προσελεύσονται οἱ ἱερεῖς οἱ Λευῖται* (Deut 21:5) because God has chosen them to serve and every issue is decided by them. People in dispute could also take the initiative *καὶ προσέλθωσιν εἰς κρίσιν* (Deut 25:1). An example is given in the case of the man who would not take his brother's widow to be his wife *προσελθοῦσα ἡ γυνὴ τοῦ ἀδελφοῦ αὐτοῦ ἔναντι τῆς γερουσίας* removes one of his sandals and spits in his face (Deut 25:9).

Joshua's Leaders Approach to Communicate

After winning the battle against the Amorites Joshua invites his commanders *προσελθόντες* to put their feet on the necks of five kings (Josh 10:24). While Caleb speaks to Joshua about his inheritance at Hebron *προσήλθοσαν οἱ υἱοὶ Ιουδα πρὸς Ἰησοῦν ἐν Γαλγαλ* (Josh 14:6) the heads of the Levite families also make an official move *προσήλθοσαν,* Eliezer, Joshua and the tribal heads about the towns they are to inherit (Josh 21:1).

Enemies Approach Jewish Leaders

Centuries later when the Jews return from the Babylonian exile and are rebuilding the temple the enemies of Judah and Benjamin *προσελθόντες τῷ Ζοροβαβελ καὶ Ἰησοῦ καὶ* the leaders of the fathers' houses saying they would build with them (1 Esd 5:65). Shortly after the exiles return issues of intermarriage arise for Ezra and he laments with the leaders, "*προσήλθοσάν μοι οἱ ἡγούμενοι*" (1 Esd 8:65).

Approaching Gentile Leaders to Communicate

In his search for a new queen Xerxes turns to his advisors who *προσῆλθεν αὐτῷ* (Esth 1:14). When Esther seeks an audience with Xerxes he commands her: "*πρόσελθε*" (Esth 5:1). As Holofernes plans an attack on Israel the chieftains of the sons of Esau, the leaders of the Moabites and the generals of the coastal region *προσελθόντες αὐτῷ* to suggest a military strategy (Jdt 7:8) and Judas Maccabeus hears that the Romans pledge friendship with *ὅσοι ἂν προσέλθωσιν αὐτοῖς* (1 Macc 8:1). When Seleucus gives Apollonius authority to collect the money from the treasury *προσελθὼν* he says he is coming at the command of the king (4 Macc 4:6).

The Army Officers approach Jeremiah

The army officers appeal to Jeremiah to intercede for them *προσῆλθον πάντες* the captains of the forces (Jer 49:1).

The Kings of Babylon and Persia are Approached

At the command to worship Nebuchadnezzar's image *προσελθόντες ἄνδρες Χαλδαῖοι* to accuse the Jews of insubordination to the king (Dan 3:8). The Persian governors wish to have Daniel thrown into the lions' den so *προσήλθοσαν οἱ ἄνθρωποι ἐκεῖνοι* and speak in the presence of the king (Dan 6:7). Then complaining about Daniel's noncompliance and reminding Darius of the law he has signed *προσελθόντες λέγουσιν τῷ βασιλεῖ* (Dan (TH) 6:13).

In Part 1, *δεδεμένους* from the phrase *δεδεμένους ἀγάγῃ* (Acts 9:2) was examined. Inasmuch as both hands and feet may be involved in the action described by this phrase, *ἀγάγῃ* will be dealt with in Part 2.

In Acts 9:2 *ἄγω* implies the bringing or leading of a person at the will of another. With this context in mind, the use of *ἄγω* in the LXX will be examined.

Led by Another

Tamar is led Forth

Two stories, each with a good outcome, demonstrate the innocence of some who are led at the will of another. Firstly, in the tale of Tamar, she successfully defends herself by presenting evidence that incriminates Judah when she is accused of playing the harlot *αὐτὴ δὲ ἀγομένη* she sends to her father-in-law (Gen 38:25).

Benjamin is led Hostage

Secondly, in the story of Joseph, Benjamin is the hostage whose movements are governed by his brothers. Joseph commands "*τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον ἀγάγετε πρός με*" (Gen 42:20) and again, "*καὶ ἀγάγετε πρός με τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον*" (Gen 42:34). Reuben tries to persuade Jacob to let Benjamin go to Egypt and vows to forfeit the lives of his own sons, "*ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ*" (Gen 42:37). Next, repeating Joseph's words "*ἀγάγετε τὸν ἀδελφὸν ὑμῶν*" (Gen 43:7) Judah tries to convince his father and promises Jacob he will be responsible: "*ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ*" *(*Gen 43:9). Ultimately the brothers return to Egypt bringing Benjamin to Joseph who asks, "Is this your brother, the young man whom you said *πρός με ἀγαγεῖν?*" (Gen 43:29). After they leave, Joseph's cup is found in Benjamin's sack and Joseph declares Benjamin his slave. Judah remonstrates with Joseph telling him what it will mean for Jacob if Benjamin does not return, "*ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ* and stand him before you" (Gen 44:32). There are positive outcomes to the story—Joseph declares himself brother to the sons of Jacob, Benjamin is restored to his father and the whole family is reunited in Egypt.

The care and protection demonstrated in the latter story is also available to those who are *δεδεμένους ἀγάγῃ* to Jerusalem (Acts 9:2) by Saul of Tarsus when Jesus intervenes to change the course of Saul's behaviour. Instead of persecutor he becomes brother to the disciples in Damascus and joins them in the advancement of their mission (Acts 9:17).

Brought Under the Law of Moses

The history of Israel generally reveals a mixture of outcomes for those who are led by another's choice. Under the Law of Moses if someone is suspected of having a skin disease he must *ἀχθήσεται πρὸς Ααρων τὸν ἱερέα ἢ ἕνα τῶν υἱῶν αὐτοῦ τῶν ἱερέων* (Lev 13:2). If a young man curses the name of God *ἤγαγον αὐτὸν πρὸς Μωυσῆν* (Lev 24:11) or where a man suspects his wife of unfaithfulness *ἄξει ὁ ἄνθρωπος τὴν γυναῖκα αὐτοῦ πρὸς τὸν ἱερέα* (Num 5:15).

Led Captive

During the days of the Judges Judah captures Adonibezek in the battle against the Canaanites and *ἄγουσιν αὐτὸν εἰς Ιερουσαλημ* and kills him there (Judg 1:7)[377] and four hundred virgins are found suitable at Jabesh-gilead to become wives for the Benjamites *καὶ ἦγον αὐτὰς* to the camp in Shiloh (Judg (A) 21:12). When the kings begin to reign Saul reports his victory over the Amalekites to Samuel *ἤγαγον τὸν Αγαγ βασιλέα Αμαληκ* (1 Sam 15:20) and sends his men for the sick David, "*λέγων ἀγάγετε αὐτὸν ἐπὶ τῆς κλίνης πρός με*" (1 Sam 19:15). An Egyptian is found in the field by David's men so *ἄγουσιν αὐτὸν πρὸς Δαυιδ* (1 Sam 30:11). While David commands Abner saying, "You will not see my face *ἐὰν μὴ ἀγάγῃς τὴν Μελχολ θυγατέρα Σαουλ*" (2 Sam 3:13) he asks the woman of Tekoa, "Who is it who spoke to you *ἄξεις αὐτὸν πρὸς ἐμέ*" (2 Sam 14:10). Saul's relative Shimei has slaves who escape to Gath *ἐπορεύθη Σεμεϊ καὶ ἤγαγεν τοὺς δούλους αὐτοῦ ἐκ Γεθ* (1 Kgs 2:40).

Brought as Migrants and Settlers

The cities of Samaria are resettled when *ἤγαγεν βασιλεὺς Ἀσσυρίων ἐκ Βαβυλῶνος* by force large numbers of different peoples to occupy the territory vacated by the transportation

[377] Note textual variant *ἤγαγον αὐτὸν εἰς Ιερουσαλημ* (Judg (A) 1:7)

of the Israelites (2 Kgs 17:24). Meanwhile, the strong and the skilful of Judah who are fit enough to fight *ἤγαγεν αὐτοὺς βασιλεὺς Βαβυλῶνος μετοικεσίαν εἰς Βαβυλῶνα* (2 Kgs 24:16).

Led Prisoner and Tortured

The Babylonians also seize Zedekiah *καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος* (2 Kgs 25:6), kill his sons and putting his eyes out *ἤγαγεν αὐτὸν εἰς Βαβυλῶνα* (2 Kgs 25:7). Tiglath-Pileser of Assyria takes Reuben, Gad and half of Manasseh *καὶ ἤγαγεν αὐτοὺς* into permanent captivity (1Chr 5:26). Jehu's men pursue Ahaziah king of Judah *καὶ ἤγαγον αὐτὸν πρὸς Ιου* and he kills him (2 Chr 22:9). Ahaz king of Judah is defeated by Syria and many are carried into captivity and *ἤγαγεν εἰς Δαμασκόν* (2 Chr 28:5). King Manasseh of Judah is captured and bound in fetters *καὶ ἤγαγον εἰς Βαβυλῶνα* (2 Chr 33:11). Nebuchadnezzar threatens war against his western neighbours saying, "*καὶ ἄξω* them captive to the ends of the earth" (Jdt 2:9). The slaves of Holofernes seize Achior the Ammonite *καὶ ἤγαγον αὐτὸν* outside the camp into the plain (Jdt 6:11) and before Tobias dies he hears about the fall of Nineveh and sees its captives *ἀγομένην εἰς Μηδίαν* (Tobit (S) 14:15). In the days of the Maccabees the army of Demetrius, son of Seleucus, captures Antiochus and Lysias *ἀγαγεῖν αὐτοὺς αὐτῷ* (1 Macc 7:2) and the enemies of religion who administer the country find the friends of Judas and *ἦγον αὐτοὺς πρὸς Βακχίδην* (1 Macc 9:26). Arsacas king of Persia sends his general to capture Demetrius who has entered his territory *καὶ ἤγαγεν αὐτὸν πρὸς Ἀρσάκην καὶ ἔθετο αὐτὸν ἐν φυλακῇ* (1 Macc 14:3).

Under the threat of invasion priests take fire from the altar and secretly hide it when, "*ἤγοντο ἡμῶν οἱ πατέρες* captive to Persia" (2 Macc 1:19).

Led Captive in Egypt

At the decree of Ptolemy Philopater the Jews of Egypt are rounded up and brought to Alexandria and a multitude of grey-haired old men sluggish of foot and bent with age *ἤγετο* (3 Macc 4:5). Young women just married and unveiled *ἀγόμεναι* (3 Macc 4:6) and their

young bridegrooms brought down like wild animals held by iron bonds *ἀγόμενοι* (3 Macc 4:9). When they *ἀχθέντων* (3 Macc 4:11) by ship to Schedia they are enclosed in the hippodrome. Failing to force an elderly man to eat unclean meat, Antiochus Epiphanes is enraged and commands the others from the Hebrew plunder *ἀγαγεῖν* (4 Macc 8:2) and *ἀγόμενοι μετὰ γεραιᾶς μητρὸς ἑπτὰ ἀδελφοὶ* (4 Macc 8:3). Once the eldest brother of seven is tortured and dies the spearman *ἦγον* forward the second in age (4 Macc 9:26 cf. 2 Macc 7:7). When he has been tortured and killed *ὁ τρίτος ἤγετο* (4 Macc 10:1) *καὶ εὐθέως ἦγον* to the wheel (4 Macc 10:8). The fourth brother experiences a similar fate as does the fifth and *ὁ ἕκτος ἤγετο* (4 Macc 11:13 cf 2 Macc 7:18). The story concludes with a review of the brutal acts of Antiochus who, hot with rage, *ἀγαγὼν* the seven sons of the daughter of Abraham to the catapult and back again to his tortures (4 Macc 18:20). So Wisdom calls for social justice, "Deliver *ἀγομένους εἰς θάνατον* and hold back those stumbling towards slaughter" (Prov 24:11). Twice Amos warns, and Israel as captives *ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ* (Amos 7:11 see also 7:17). According to Nahum, Ninevah will fall and her maidservants *ἤγοντο* away as moaning doves (Nah 2:8) and the warning includes when the king of Assyria as captives *ἄξει* (Isa 20:4) Egypt and Ethiopia. Other captives include Tyre who *ἦκται* captive (Isa 23:1) and as for the gods of Babylon themselves as captives *ἤχθησαν* (Isa 46:2). The day is coming, however, when Israel will be victorious and, "Your gates will always be open to bring to you the resources of the Gentiles *καὶ βασιλεῖς ἀγομένους*" (Isa 60:11). When Judah plots against Jeremiah to take his life he laments, "But I was a gentle lamb *ἀγόμενον τοῦ θύεσθαι*" (Jer 11:19).

Led Captive to Babylon

While Nebuchadnezzar takes the skilled workers and artisans of Jerusalem *ἤγαγεν αὐτοὺς εἰς Βαβυλῶνα* (Jer 24:1), Nebuzaradan finds Jeremiah bound with chains in the midst of the Jewish migration *τῶν ἠγμένων εἰς Βαβυλῶνα* (Jer 47:1). King Zedekiah is captured *καὶ*

ἤγαγον αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος (Jer 52:9). His eyes are put out and he is fettered *καὶ ἤγαγεν αὐτὸν βασιλεὺς Βαβυλῶνος* (Jer 52:11). The chief priests and officers of Judah are taken by Nebuzaradan *καὶ ἤγαγεν αὐτοὺς πρὸς βασιλέα Βαβυλῶνος* (Jer 52:26). Despite the exile there is promise of future glory, "For by foot they went out from you *ἀγόμενοι ὑπὸ ἐχθρῶν*" (Bar 5:6) and there is mourning for the ruin when her priests groan and her virgins *ἀγόμεναι* (Lam 1:4). Judah is warned that because of their sins " *ἀχθήσεσθε*" (Ep Jer 1:1) captive to Babylon by Nebuchadnezzar king of the Babylonians and the king of Babylon shall come to Jerusalem and take its king and its princes καὶ *ἄξει αὐτοὺς πρὸς ἑαυτὸν εἰς Βαβυλῶνα* (Ezek 17:12). A lament over Pharaoh warns of trouble amongst the nations when, "*ἄγω αἰχμαλωσίαν σου*" (Ezek 32:9).

The Captivity of Daniel

There is trouble also for the captive Daniel in Babylon when the king gives the order *καὶ ἤγαγον τὸν Δανιηλ* and throw him into the den of lions (Dan (TH) 6:17), but again the king gives the order *καὶ ἠγάγοσαν τοὺς ἄνδρας*, who had accused Daniel, to the den of lions and cast them in (Dan (TH) 6:25). These examples serve to demonstrate the power of communication to effect control in human relationships. As Wood remarks, "Communication is powerful; it has the capacity to harm and heal, elevate and lower, to calm and anger, to connect and separate."[378] Several of these powers are evident in the two Acts narratives where the lame man (Acts 3) literally is healed, raised up and connected by hand with Peter and John while harm, anger, a literal lowering through falling and separation are demonstrated in the experience of Saul on the road to Damascus (Acts 9).

[378] Wood, *But I Thought You Meant . . . Misunderstandings in Human Communiction*, 30.

Rising up Communicates

With respect to *ἀνίστημι* all seven NT references in the aorist imperative (*ἀνάστηθι*) are found in the narrratives of Acts. Each of these represents a command: by an angel to Phillip (8:26); by Jesus to Saul (9:6); by Peter to Aeneas (9:34), Tabitha (9:40) and Cornelius (10:26); by Paul to the lame man of Lystra (14:10) and by Jesus to Paul (26:16). Furthermore, each not only implies movement by foot but precedes another action word with the same intent. In this way *ἀνίστημι* introduces *πορεύομαι* (8:26), *εἰσέρχομαι* (9:6), *στρωννύω* (9:34), *ἀνακαθίζω* (9:40), *ἐγείρω* (10:26), *ἅλλομαι* and *περιπατέω* (14:10) and *ἵστημι* (26:16). Further, a participial form of *ἀνίστημι* occurs in Acts 9:11 (*ἀναστὰς πορεύθητι*) where the imperative has shifted from *ἀνίστημι* to the verb it introduces. The same aorist participle, *ἀναστὰς*, also introduces *ἐβαπτίσθη* in Acts 9:18.

The two-step foot action of rising up to move (or stand) is present in the LXX. Here *ἀνίστημι* presents the words it introduces in Acts 9, i.e., *εἰσέρχομαι* in a few instances and *πορεύομαι*i in the majority of cases though *βαπτίζω* is not introduced in this way. *εἰσέρχομαι* appears in the story of the lifting of the siege of Samaria where four lepers steal away from the city by night *καὶ ἀνέστησαν ἐν τῷ σκότει εἰσελθεῖν εἰς τὴν παρεμβολὴν Συρίας* (2 Kgs 7:5), whilst Elisha sends one from the company of the prophets to anoint Jehu king over Israel and Jehu *ἀνέστη καὶ εἰσῆλθεν εἰς τὸν οἶκον* (2 Kgs 9:6) and the young prophet pours the oil on his head. For fear of the Chaldeans all Israel *ἀνέστη . . . καὶ εἰσῆλθον εἰς Αἴγυπτον* (2 Kgs 25:26).

Rising up to Go

Wherever people "rise up to go" (*πορεύομαι*) in the Pentatuech it has similar positive connotations for the divine purpose to those found in Acts 9. Abraham takes Isaac and after preparing the wood *ἀναστὰς ἐπορεύθη καὶ ἦλθεν ἐπὶ τὸν τόπον ὃν εἶπεν αὐτῷ ὁ θεός* (Gen 22:3). Subsequently, Abraham returns to his servants *en route* to Beersheba *καὶ ἀναστάντες ἐπορεύθησαν ἅμα* (Gen 22:19). Furthermore, in search of a suitable wife for Isaac Eliezer

takes ten camels with gifts *καὶ ἀναστὰς ἐπορεύθη εἰς τὴν Μεσοποταμίαν* (Gen 24:10) and in response Rebekah and her maidens *ἀναστᾶσα . . . ἐπορεύθησαν μετὰ τοῦ ἀνθρώπου* (Gen 24:61). In his words to Jacob concerning Benjamin, Judah acts in the interests of the families of Israel, "*ἀπόστειλον τὸ παιδάριον μετ' ἐμοῦ καὶ ἀναστάντες πορευσόμεθα*" (Gen 43:8), whilst Moses defends his divine appointment to leadership *ἀνέστη Μωυσῆς καὶ ἐπορεύθη πρὸς Δαθαν καὶ Αβιρων* (Num 16:25). In terms of the divine purpose, Balaam vacillates on the edges of compromise *καὶ ἀναστὰς Βαλααμ . . . ἐπορεύθη μετὰ τῶν ἀρχόντων Μωαβ* (Num 22:21), whilst in Acts Ananias fulfils the divine purpose when the Lord says to him, "*ἀναστὰς πορεύθητι* to the street called Straight" (Acts 9:11). He goes and restores Saul's sight and is instrumental in bestowing the Holy Spirit on him.

Echoes of Rising Up from Joshua to Saul

Besides this there are correspondences between word usages and incidents in the LXX and Acts. Note echoes of the experience of Joshua found in the account of Saul's conversion. Both men are on the ground and the Lord says to Joshua, "*ἀνάστηθι"* (Josh 7:10) and, "*ἀναστὰς ἀνάβηθι εἰς Γαι*" (Josh 8:1). Similarly he says to Saul, "*ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν*" (Acts 9:6). Shades of 1 Sam 3:8 are also apparent in Acts 9:6, for when called by God Samuel *ἀνέστη καὶ ἐπορεύθη πρὸς Ηλι*. In addition 1 Sam 16:12, 13 highlights David's call to kingship and the role of the Holy Spirit when Samuel is told, "*ἀνάστα καὶ* anoint David, 'Because he is good'" (i.e., the right one) and the Spirit of the Lord was on David from that day forward. In the same way the Lord directs Ananias, "*ἀναστὰς πορεύθητι* (Acts 9:11) to the street called Straight" and, "*πορεύου* for he is my chosen vessel" (v. 15). Because of Saul's call to apostleship Ananias announces he is sent to Saul, "So that you may see and be filled with the Holy Spirit" (Acts 9:17).

After Grieving David Rises Up

When David's child falls sick he lies prostrate in sackcloth for seven days and refuses to eat while he prays for the child's recovery. Once the infant dies *ἀνέστη Δαυιδ ἐκ τῆς γῆς καὶ ἐλούσατο καὶ ἠλείψατο* (2 Sam 12:20). He then goes into the house of God to worship and returning to his own house requests food *καὶ παρέθηκαν αὐτῷ ἄρτον καὶ ἔφαγεν* (2 Sam 12:20). Shades of David's prostration, fasting, prayer and uncleanness are present during Saul's time in Damascus. Saul arrives in the city and goes to the house of Judas *καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν* (Acts 9:9). The Lord sends Ananias to Saul, "*ἰδοὺ γὰρ προσεύχεται*" (Acts 9:11). Once Saul's sight is restored he gets up from probable prostration and is washed *ἀναστὰς ἐβαπτίσθη* (Acts 9:18). Finally, *λαβὼν τροφὴν* (Acts 9:19b) he is strengthened.

Echoes of Rising up from Elijah to Saul

Another similarity occurs during the drought in Israel when Elijah is directed by God, "*ἀνάστηθι καὶ πορεύου εἰς Σαρεπτα*" (1 Kgs 17:9) and he adds, "Behold I have commanded a widow to provide for you there." Elijah goes and upon meeting the widow, asks her for water and bread. In reverse the Lord directs Ananias to Saul who, "*εἶδεν ἄνδρα [ἐν ὁράματι] Ἀνανίαν ὀνόματι εἰσελθόντα*" (Acts 9:12). After Ananias's visit Saul stays *μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινὰς* (Acts 9:19) and *λαβὼν τροφὴν ἐνίσχυσεν* (9:19).

Echoes of Rising Up from Jonah to Saul

Saul's mission which begins with, "*ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν*" (Acts 9:6) finds a parallel in the call of Jonah whose mission begins with, "*ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην*" (Jonah 1:2) and is repeated two chapters later (Jonah 3:2). Reluctantly *ἀνέστη Ιωνας καὶ ἐπορεύθη εἰς Νινευη καθὼς ἐλάλησεν κύριος* (Jonah 3:3) and hesitantly the sightless Saul rises from the ground *χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν* where the Lord has sent him (Acts 9:8).

The term for travelling companions, *οἱ συνοδεύοντες*, appears as a NT *hapax legomenon* in Acts 9:7 where they are said to be accompanying Saul on his journey to Damascus. This word is used twice in the LXX but without reference to human companionship.

Falling Communicates

Choosing to Fall

Volitional "falling" (*πίπτω*) occurs frequently in the phrase "*πίπτω ἐπὶ πρόσωπόν μου*" and its equivalent. It denotes: reverence when *ἔπεσεν Αβραμ ἐπὶ πρόσωπον αὐτοῦ* and the Lord spoke to him (Gen 17:3); respect when Joseph's brothers *ἔπεσον ἐναντίον αὐτοῦ ἐπὶ τὴν γῆν* (Gen 44:14); worship as *οἱ κατοικοῦντες Ιερουσαλημ ἔπεσαν ἔναντι κυρίου προσκυνῆσαι κυρίῳ* (2 Chr 20:18) and lamentation *καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν* and they sounded the signals on the trumpets and cried out to heaven (1 Macc 4:40).

Falling in Shock

However, falling on one's face may not be volitional as in the case of Achior who seeing the severed head of Holofernes *ἔπεσεν ἐπὶ πρόσωπον* and his spirit fainted (Jdt 14:6), or the motivation may be uncertain as when Tobit and Sarah see the angel Raphael the two are shaken and *ἔπεσον ἐπὶ πρόσωπον ὅτι ἐφοβήθησαν* (Tob 12:16).

Accidental Falling

People may fall other than by choice. According to the law accidental falling is to be prevented by the owner erecting a safety fence around the roof of his house, thereby avoiding culpability *ἐὰν πέσῃ ὁ πεσὼν ἀπ' αὐτοῦ* (Deut 22:8). Accidents do happen, however, as when Ahaziah *ἔπεσεν* through the lattice in his upper chamber (2 Kgs 1:2) or when Mephibosheth's nurse flees with him *καὶ ἔπεσεν* and is made lame (2 Sam 4:4).

Falling in Death

A common meaning for *πίπτω* is dying or falling in death, "And you will pursue your enemies and *πεσοῦνται ἐναντίον ὑμῶν φόνῳ*" (Lev 26:7), or when David slays Goliath and the stone penetrates the giant's forehead *καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν* (1 Sam 17:49).

It is not always clear from the text if falling is by choice, or if it is inevitable, nor what conditions may be present to bring it about. Although he is seeing a vision, when Saul of Tarsus falls he appears to be conscious of his surrounding circumstances while he hears and responds to the voice *πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ· "Σαοὺλ Σαούλ, τί με διώκεις;"* (Acts 9:4). When commanded to get up and go into Damascus he does so with help and there appears to be no impeding injury to his limbs.

The Falling of King Saul and Queen Esther

Saul is not said to fall "on his face", neither does King Saul when he consults with the spirit identified as Samuel and in haste *Σαουλ καὶ ἔπεσεν ἑστηκὼς ἐπὶ τὴν γῆν* and was exceedingly afraid (1 Sam 28:20), nor Queen Esther before Xerxes, and while she was speaking she *ἔπεσεν* (Est 5:2) from her faintness. Both King Saul and Queen Esther find themselves in similar emotional circumstances to Saul in Acts 9.

The Falling of Ezekiel and Daniel

Though Ezekiel and Daniel fall on their faces while experiencing visions they nonetheless share a common response with Saul in Acts 9, *"καὶ εἶδον καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἤκουσα φωνὴν λαλοῦντος*" (Ezek 1:28; 3:23 cf. 3:23; 43:3; 44:4) and, "*θορυβήθην καὶ ἔπεσα ἐπὶ πρόσωπόν μου*" (Dan 8:17 cf. 10:9). When Saul falls blinded (Acts 9:4) the familiar prophecies of the restoration of Israel found in the LXX become personal promises to him, "*ὅτι πέπτωκα καὶ ἀναστήσομαι* for though I sit in darkness the Lord will be a light to me" (Micah 7:8).

Parallels of Falling in Heliodorus and Saul

During the time of the Maccabees word comes to Apollonius that the temple treasury is overflowing with money, so he sends Heliodorus to collect the funds and put them under the king's control. In the process the temple is about to be desecrated. In agony and confusion the Jews turn to prayer. While the Jews react in this way Heliodorus moves resolutely towards the temple to execute his plans. Just then he receives a vision and suddenly *πεσόντα πρὸς τὴν γῆν* and great darkness surrounds him (2 Macc 3:27), whereupon his men take him up and carry him away on a litter. Thus Heliodorus is rendered powerless and sightless but the High Priest Onias prays for him and he is restored. His response is to witness to everyone about the working of the great God whom he had seen with his own eyes (2 Macc 3:36). Though not all details are the same, there are parallels between this vignette and the experience of Saul on the Damascus road. Saul also receives a vision, falls to the ground, is rendered powerless and sightless and is physically helped by his travelling companions. Like Israel's representative Onias who prays for successful healing, Ananias, representing the new Israel, is instrumental in bringing about the same result for Saul who becomes Jesus' greatest witness.

Leading in Communicates

As a result of his experience on the Damascus road Saul needs to be led into the city *χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν* (Acts 9:8). This is the only time *εἰσάγω* appears in the two narratives. References in the LXX to one or more persons being brought or led in include: into a dwelling (Gen 43:16); into the presence of another person (Gen 47:7); into a land or country (Exod 13:11), into a particular place (1 Sam 9:2 2); into the temple (2 Chr 29:4); into a room or chamber (Tob 7:15), and into a dark cloud (Sir 45:5). Though there is no mention of anyone being led into Damascus using *εἰσάγω* there are several references to people being brought into a city: Ibzan of Bethlehem sends his thirty daughters to marry outside the clan and thirty young women *εἰσήγαγεν τοῖς υἱοῖς αὐτοῦ ἔξωθεν* (Judg (A) 12:9);

Samuel visits Bethlehem to anoint David while Jesse sends *καὶ εἰσήγαγεν αὐτόν* (1 Sam 16:12); David feigns madness before Achish of Gath who says to his servants, "Look you see the man is mad *τί εἰσηγάγετε αὐτὸν πρός με*" (1 Sam 21:15), and David did not preserve man or woman *τοῦ εἰσαγαγεῖν εἰς Γεθ* (1 Sam 27:11); Solomon marries *καὶ ἔλαβεν τὴν θυγατέρα Φαραω καὶ εἰσήγαγεν αὐτὴν εἰς τὴν πόλιν* Δαυιδ (1 Kgs 2:35); Joash king of Israel takes Amaziah king of Judah captive and *εἰσήγαγεν αὐτὸν εἰς Ιερουσαλημ* (2 Chr 25:23); the leaders of Israel fear the arrival of the captives of Judah and said to them,"*οὐ μὴ εἰσαγάγητε* the captives here to us" (2 Chr 28:13) and there are the promises, "*εἰσάξω αὐτοὺς καὶ κατασκηνώσω ἐν μέσῳ Ιερουσαλημ*" (Zech 8:8); "*εἰσάξω ὑμᾶς εἰς Σιων*" (Jer 3:14) and "*εἰσάγει δὲ αὐτοὺς ὁ θεὸς πρὸς σὲ*" (Jerusalem) carried with glory as on a royal throne (Bar 5:6).

Journeying Communicates

There are both figurative and literal meanings for *πορεύομαι* in the LXX. Figurative "walking" describes a way of life (Lev 18:4) and (Deut 5:33), whereas literal walking is associated with movement by foot when one takes a journey. In a book about journeyings it is not surprising that *πορεύομαι* occurs three times in Acts 9 where the focus is on travel, yet not at all in Acts 3 where the principal character sits lame. While Saul is journeying to Damascus (9:3) Ananias is told to get up and go (9:11), i.e., journey, to Straight Street to meet him. The command to Ananias is repeated: "Go," or with present continuous intent one might say, "On your way!" (v. 15).

Imperatives are used in Acts 9:11 (*πορεύθητι*) and v. 15 (*πορεύου*) when Jesus sends Ananias on a mission to minister to Saul. With his compliance Ananias fulfils the divine will. Similarly, Pharaoh's daughter sends her servant on a mission to minister to the baby Moses, "*πορεύου*" and *ἐλθοῦσα,* she calls the child's mother (Exod 2:8). In obeying she also carries out the divine purpose. However, the directive to Ananias in Acts 9:11 to go and seek out

Saul of Tarsus is distasteful to him, so much so, that he argues against it. Abraham hears an equally unwelcome message to take Isaac, "*καὶ πορεύθητι* to the high country and offer him there" (Gen 22:2) and so does Hosea who is told, "*πορεύθητι* and love a woman who loves evil, an adulteress" (Hos 3:1). The command to go and preach in Ninevah is so distasteful to Jonah, "*πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην*" (Jonah 1:2) that he runs away and has to be directed back with the same command (Jonah 3:2). Thus, in the reluctance of the messenger with regard to "*πορεύθητι*" there are parallels between Ananias in Acts 9 and some of the characters of the LXX. There is also some similarity in an instance where Jonathan sends David an abbreviated version of Jesus' message to Ananias, using the same present imperative, "*πορεύου* for the Lord has sent you away" (1 Sam 20:22).

The setting for *πορεύομαι* in Acts 9:3 is the road to Damascus and there are instances where the word is used in connection with this city. It occurs when David's kingdom expands into Syria and he installs a garrison near Damascus. The Lord preserves David *ἐν πᾶσιν οἷς ἐπορεύετο* (2 Sam 8:6; 1 Chr 18:6) and when the Lord tells Elijah to anoint Hazael king of Syria, "*πορεύου* back the way you came and go to the desert of Damascus and anoint Hazael to be king of Syria" (1 Kgs 19:15). It also appears when Naaman resents washing in the Jordan, "Are not Abana and Pharphar rivers of Damascus better than the Jordan and all the waters of Israel *οὐχὶ πορευθεὶς λούσομαι ἐν αὐτοῖς*?" (2 Kgs 5:12); when Elisha meets Hazael *καὶ ἐπορεύθη Αζαηλ εἰς ἀπαντὴν αὐτοῦ* he takes a present in his hand (2 Kgs 8:9) and when *ἐπορεύθη βασιλεὺς Αχαζ* to meet Tiglath-pileser king of Assyria in Damascus (2 Kgs 16:10).

There are copious examples of *πορεύομαι* in the LXX in the context of travel or movement by foot. This word is also present in Acts 9 with the added feature of a theophany. Such phenomena may appear as divine or angelic manifestations in the form of visions or dreams and though they may not be fully human they do interact with people in the

communication that is essential to the narrative in hand. With this understanding such interaction is included here.

Echoes from Abraham's Journey to Saul's

For Saul the journey of two hundred and eighteen kilometres from Jerusalem to Damascus is considerable, and his intent in taking it is clear. He goes to capture, imprison and kill the followers of the Way. By means of a vision, however, the journey to Damascus becomes his inaugural walk to a lifetime of service to the very cause he came to destroy. It also serves as a pattern for missionary movement where travel in the ancient world was mostly by foot. While Saul's journey to Damascus marks the beginning of the history of the Christian church, Abraham's journey to Canaan heralds the beginning of the history of Israel. Also inspired by a vision Abraham takes his epic journey from Haran *καὶ ἐπορεύθη Αβραμ* as the Lord had told him and Lot went with him (Gen 12:4). They were accompanied by a considerable group of attendants and a large assortment of possessions *πορευθῆναι εἰς γῆν Χανααν καὶ ἦλθον εἰς γῆν Χανααν* (Gen 12:5). As with the on-going journeyings in Acts where visions are operative,[379] so Genesis records the movement of the patriarchs by divine direction and with the use of *πορεύομαι*. In a vision Abraham is commanded by God to take Isaac on a journey that seems interminable, "*καὶ πορεύθητι εἰς ὁλοκάρπωσιν* to the hill country and offer him there as a burnt offering" (Gen 22:2). As a result Abraham *ἐπορεύθη καὶ ἦλθεν ἐπὶ τὸν τόπον ὃν εἶπεν αὐτῷ ὁ θεός* (Gen 22:3). Indeed *ἐπορεύθησαν οἱ δύο ἅμα* (Gen 22:6) and *πορευθέντες δὲ ἀμφότεροι ἅμα* (Gen 22:8). Relief comes when *ἐπορεύθη*

[379] Philip is directed by an angel to go from Samaria to the south of Jerusalem on the road to Gaza (Acts 8:26). After his vision of the sheet containing various creatures, Peter is directed by the Spirit to go south to Joppa from Caesarea (10:20). Though *πορεύομαι* does not feature in the following: Paul does receive a night vision to travel to Macedonia from Troas (16:9); before his final journey from Jerusalem to Rome the Lord tells Paul he must testify there (23:11) and *en route* during the storm off Malta an angel promises Paul he would stand trial before Caesar (27:24). While other modes of transport are involved in some of the journeys noted here, travel by foot contributes to them all.

Αβρααμ καὶ ἔλαβεν τὸν κριὸν (Gen 22:13) and offers it in place of his son. The cameo concludes when Abraham, his son and his servants *ἐπορεύθησαν ἅμα* to the well of the oath (Gen 22:19). Like Saul's fateful journey along the road to Damascus, Abraham's distressing expedition with Isaac terminates in positive outcomes. Another part to the Abrahamic narrative that concludes with positive outcomes is Eliezer's quest for a wife for Isaac, though his expedition is by camel ride and not on foot. Isaac, however, most likely comes by foot to meet Rebekah *Ισαακ δὲ ἐπορεύετο* (Gen 24:62) through the desert near the well of the oath, settling in the land to the south, and Rebekah asks, "*τίς ἐστιν ὁ ἄνθρωπος ἐκεῖνος ὁ πορευόμενος* in the field to meet us?" (Gen 24:65). A generation later, Jacob flees back to his mother's family *ἐπορεύθη εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν* (Gen 28:5). His brother Esau learns that in harmony with their father's wish, Jacob *ἐπορεύθη εἰς τὴν Μεσοποταμίαν Συρίας* (Gen 28:7), so *ἐπορεύθη Ησαυ πρὸς Ισμαηλ* and marries the daughter of Ishmael son of Abraham (Gen 28:9). In the meantime Jacob *ἐπορεύθη εἰς Χαρραν* (Gen 28:10) and on the journey he sees a vision at Bethel where God promises, "Behold I am with you preserving you in all the way *οὗ ἐὰν πορευθῇς*" (Gen 28:15). In return Jacob dedicates himself fully to God with the understanding that God will watch over him: *ἐν τῇ ὁδῷ ταύτῃ ᾗ ἐγὼ πορεύομαι*" (Gen 28:20) and Jacob lifting up his feet *ἐπορεύθη* to the land of the east—to Laban (Gen 29:1). Thus Saul of Tarsus and the patriarch Jacob complete a journey where divine revelation leads them to a total commitment to God. This, in turn, provides new opportunities for communication for both men in the process of building faith and establishing community.

The Journeys of Joseph and his Family

Joseph's story is another classic tale inspired by his early dreams of the divine intent and characterised by journeyings. While *ἐπορεύθησαν δὲ οἱ ἀδελφοὶ αὐτοῦ* to feed their father's sheep in Shechem (Gen 37:12) Jacob says to Joseph, "*πορευθεὶς ἰδὲ εἰ* it is well with your brothers and the sheep" (Gen 37:14) but the brothers have moved on from Shechem, deciding

"*πορευθῶμεν εἰς Δωθαϊμ*" *καὶ ἐπορεύθη Ιωσηφ* after his brothers and finds them in Dothan (Gen 37:17). Under Pharaoh and, true to his dreams, Joseph becomes ruler of Egypt and supplies the people with grain at Pharoah's word, "*πορεύεσθε πρὸς Ιωσηφ καὶ ὃ ἐὰν εἴπῃ ὑμῖν ποιήσατε*" (Gen 41:55). Famine also affects the family of Jacob so his sons must go to Egypt to buy grain as well. There is no evidence, however, that travel between Canaan and Egypt is by foot. On the contrary, there is mention of donkey transportation and of the gift of Egyptian carts to carry the wives and children of the sons of Israel on their eventual migration to Goshen. Trust is the fragile factor in Jacob's family as illustrated by details in the story of Joseph. Since Joseph's disappearance on his fateful journey to Dothan, Jacob's trust in his remaining sons is diminished so that Reuben's request for Benjamin to be entrusted to the brothers for a second journey to Egypt is flatly denied (Gen 32:47). Joseph shares the same misgivings and, given his treatment at the hands of his half brothers, sees a need to test them in relationship to his full brother Benjamin. From their first meeting he communicates distrust of them in attitude and word. Firstly, he feigns disbelief in their story and harshly declares them spies. When they attempt to defend themselves, he reiterates the accusation and commits them to prison like they had committed him to the dry cistern in the wilderness (Gen 37:22). The onus is now on the ten brothers to prove their innocence by bringing Benjamin to Egypt to attest to the veracity of their claims, whilst the connection between their current misfortunes and their former treatment of Joseph is not lost on them (Gen 37:21). Holding Simeon in bonds Joseph stands by the condition that Benjamin has to come to Egypt if they are to see his face again. To fulfil this they must recover the trust of Jacob as well as engender trust in Joseph, while avoiding damage to Benjamin's trust in them. Only a successful outcome would provide them with the foundation necessary to wholesome relationships.

Communication Implications

Wood speaks of trust as being the single most important factor in relationships[380] and it comes in two dimensions. "First, trust involves confidence that others will be dependable."[381] This means being able to rely on others to do what they say they will do as well as not doing what they say they won't do. "Second, trust assumes emotional reliability,"[382] which means believing others care about our welfare. As Jacob's family demonstrates in the story of Joseph, trust is easily and quickly shattered by betrayal and is only slowly and carefully rebuilt over time. Developing trust in other people involves taking risks. Lost trust can be restored but the relational damage is difficult to repair. It took the hard evidence of a returned and unharmed Benjamin and a rediscovered and restored Joseph to mend broken trust in the ten brothers for Jacob and for Joseph. Thus the circumstances surrounding the journeys (*πορεύομαι*) back and forth between Canaan and Egypt provided the opportunity and the means for rebuilding trust amongst Jacob and his sons.

The Journeyings of Israel

Inspired by the vision of a burning bush Moses leads Israel on a three-day walk into the wilderness to sacrifice to the Lord. This is the first significant journey of the exodus when Pharaoh commands Moses, "Taking your sheep and oxen *πορεύεσθε*" (Exod 12:32). So they travel on *οἱ δὲ υἱοὶ Ισραηλ ἐπορεύθησαν διὰ* dry land in the midst of the sea (Exod 14:29). Though the Egyptians follow with horses and chariots the outcome for Israel is deliverance (Exod 15:19). Soon a problem arises for Israel *ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ* then find no water to drink (Exod 15:22) but the Lord tells Moses to lead the people on and he will provide water from a rock, "*καὶ πορεύσῃ*" (Exod 17:5). In fulfilment of his promise to the patriarchs the Lord tells Moses to take possession of the land, "*πορεύου* up from here, you

[380] Wood, *Interpersonal Communication: Everyday Encounters*, 287.
[381] Ibid., 286.
[382] Ibid., 286-87.

and your people" (Exod 33:1). Though the following is not a long journey, in response to the Lord's command to move away from the tents of Korah, Dathan and Abiram, Moses *ἐπορεύθη πρὸς Δαθαν καὶ Αβιρων καὶ συνεπορεύθησαν μετ' αὐτοῦ πάντες οἱ πρεσβύτεροι Ισραηλ* (Num 16:25).

Going Communicates

In the time of the Judges the angel of the Lord appears to Gideon and commands him to save Israel out of the hands of the Midianites, "*πορεύου* in this your strength" (Judg 6:14) and the Lord selects the warriors, "Whoever I say to you *οὗτος πορεύσεται μετὰ σοῦ αὐτὸς πορεύσεται μετὰ σοῦ καὶ ὃν ἐὰν εἴπω σοι ὅτι οὐ πορεύσεται μετὰ σοῦ αὐτὸς οὐ πορεύσεται μετὰ σοῦ*" (Judg (A) 7:4). An angel appears to the wife of Manoah *καὶ ἐπορεύθη* after his wife to the man and asks if he is the one who spoke to her (Judg (A) 13:11). The Lord calls Samuel and in response he takes three short journeys to Eli *καὶ ἐπορεύθη πρὸς Ηλι τὸ δεύτερον καὶ εἶπεν: "ἰδοὺ ἐγώ*" (1 Sam 3:6 cf. 1 Sam 3:8). Eli realizes it is the Lord calling and tells Samuel what to say *καὶ ἐπορεύθη Σαμουηλ* and lies down in his place (1 Sam 3:9). When Saul fails as king the Lord directs Samuel to anoint David in Bethlehem, but Samuel fears for his life and says, "*πῶς πορευθῶ* if Saul hears he will kill me" (1 Sam 16:2). Saul pursues David and Samuel *καὶ ἐπορεύθη* from there to Naioth in Ramah (1 Sam 19:23) and there came on him the Spirit of God also and *ἐπορεύετο προφητεύων ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Ναυαθ ἐν Ραμα* (1 Sam 19:23). After he announces a three-year famine to Ahab, the word of the Lord comes to Elijah, "*πορεύου ἐντεῦθεν* and turn eastward" (1 Kgs 17:3). He is to flee towards the Jordan, hide in a ravine, drink from the brook Cherith there and eat the food brought by ravens. When the brook dries up the word of the Lord comes to Elijah once again, "*ἀνάστηθι καὶ πορεύου* to Sarepta of the land of Sidon. Behold, I have directed a widow there to provide for you" (1 Kgs 17:9). Then in the third year of famine the word of the Lord comes to Elijah saying, "*πορεύθητι* and appear before Ahab and I will send rain on the earth" (1 Kgs 18:1).

The Lord tells Elijah to anoint Hazael king of Syria, "*πορεύου* return on your way and you will come to the desert of Damascus" (1 Kgs 19:15).

The king of Samaria is injured and seeks counsel from Baalzebub but the angel of the Lord speaks to Elijah telling him to confront the messengers, "Is there no God in Israel that *ὑμεῖς πορεύεσθε* to enquire of Baalzebub the god of Ekron?" (2 Kgs 1:3). And, furthermore, the king will die *καὶ ἐπορεύθη Ηλιου καὶ εἶπεν πρὸς αὐτούς* (2 Kgs 1:4). When the Lord is about to take Elijah to heaven by a whirlwind *ἐπορεύθη Ηλιου καὶ Ελισαιε ἐκ Γαλγαλων* (2 Kgs 2:1) and *πορευομένων ἐπορεύοντο καὶ ἐλάλουν καὶ* a fiery chariot and horses separate them and take Elijah up to heaven (2 Kgs 2:11). The men of Benjamin and Judah come to join sides with David in his conflict with Saul and Amasai said, "*πορεύου καὶ ὁ λαός σου Δαυιδ υἱὸς Ιεσσαι εἰρήνη εἰρήνη σοι*" (1 Chr 12:19).

The Journey of Tobias

Tobias son of Tobit is sent to retrieve his father's money from Gabael in Media. He seeks a travelling companion for the journey *ἐπορεύθη* to search for a man and finds Raphael who is an angel, but Tobias doesn't know it (Tob 5:4). He asks him, "*εἰ δύναμαι πορευθῆναι μετὰ σοῦ* to Rages in Media and are you familiar with the region?" (Tob 5:5). The angel replies, "*πορεύσομαι μετὰ σοῦ καὶ τῆς ὁδοῦ ἐμπειρῶ*" (Tob 5:6). Tobias asks Raphael to wait while he tells his father and the angel responds, "*πορεύου, καὶ* do not be long" (Tob 5:8). But Tobit wants to ascertain, "*εἰ πιστὸς τοῦ πορευθῆναι μετὰ σοῦ*" (Tob 5:9). Finally, Tobit proclaims, "*πορεύου μετὰ τοῦ ἀνθρώπου*" (Tob 5:17).

Journeying Prophets

Jonah is to take a journey, "*ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην* and preach in it" (Jonah 1:2 see also 3:2). At length there is right action when *ἀνέστη Ιωνας καὶ ἐπορεύθη εἰς Νινευη καθὼς ἐλάλησεν κύριος* (Jonah 3:3). Isaiah's prophetic ministry is inspired by a vision of God in his temple, "And I heard the voice of the Lord saying, 'Whom

will I send and *τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον*?'" (Isa 6:8) And I said, "Behold I am here, send me" *καὶ εἶπεν, "πορεύθητι*" (Isa 6:9). For three years the Lord sends him naked and barefoot saying, "*πορεύου*" (Isa 20:2). The call of Jeremiah includes the directive, "To all, whoever I send you, *πορεύσῃ*" (Jer 1:7), and that of Ezekiel also implies movement when the Spirit lifts him and takes him up, "*καὶ ἐπορεύθην* in the impulse of my spirit" (Ezek 3:14). Thus the LXX sets a consistent pattern with visions and dreams for introducing commands to go, and this phenomenon is repeated in the NT experience of Saul on the road and of Ananias in Damascus, who each receive instruction direct from the Lord including, "Go"!

Departing Communicates

In Acts 9:17 Ananias departs (*ἀπέρχομαι*) in order to enter into (*εἰσέρχομαι*) the house of Judas where he finds the blind Saul. The complementary function of these verbs used to describe Ananias's movement by foot is seldom present in the LXX. When it does occur the destination is a city and not a dwelling. Rather than a miraculous restoration such as happens in Acts 9, the consequences are dire when the wife of Jeroboam receives a prophecy from the man of God that their child will die, "*ἰδοὺ σὺ ἀπελεύσῃ ἀπ' ἐμοῦ καὶ ἔσται εἰσελθούσης σου τὴν πύλην εἰς Σαριρα*" (1 Kgs 12:12) *καὶ ἀπῆλθεν ἡ γυνή ὡς ἤκουσεν καὶ ἐγένετο ὡς εἰσῆλθεν εἰς τὴν Σαριρα καὶ τὸ παιδάριον ἀπέθανεν* (1 Kgs 12:14). However, the majority of references to *ἀπέρχομαι* do not include a corresponding *εἰσέρχομαι* but tend to use *εἰς* alone, for instance, when Jacob returns home with his entourage *ἀπελθεῖν πρὸς Ισαακ τὸν πατέρα αὐτοῦ εἰς γῆν Χανααν* (Gen 31:18), the people are to eat the Passover, "*καὶ ἀπελεύσῃ εἰς τοὺς οἴκους σου*" (Deut 16:7) or *ἀπελθὼν Δανιηλ εἰς τὸν οἶκον αὐτοῦ* (Dan 2:17).

Coming Communicates

As with *πορεύομαι*, in Acts 9 a Christophany is associated with *ἔρχομαι* and is essential to human communication within the narrative. This is true for Ananias and Saul who are located in Damascus when Ananias explains he has been sent by the same Jesus who

appeared to Saul on "the road by which you came." Hence the use of *ἔρχομαι*, for Saul is still coming to the city when he has the vision.

Coming along a Road

Genesis initiates the significance of coming along a road when Jacob reveals to Joseph the circumstances of Rachel's death, "*ἐγὼ δὲ ἡνίκα ἠρχόμην ἐκ Μεσοποταμίας τῆς Συρίας* your mother Rachel died beside me in the land of Canaan and I buried her on the roadside" (Gen 48:7), and during the exodus the Canaanite king of Arad attacks Israel when he hears *ἦλθεν γὰρ Ισραηλ ὁδὸν Αθαριν* (Num 21:1). East of the Jordan in the territory of Moab, Moses rehearses the experience of Israel under God's leading, "*κατὰ πᾶσαν τὴν ὁδόν ἣν ἐπορεύθητε ἕως ἦλθετε εἰς τὸν τόπον τοῦτον*" (Deut 1:31). As the spies leave Rahab *ἦλθοσαν* into the hill country and remained there three days (Josh 2:22). A messenger comes along the road where old Eli sits *καὶ ἦλθεν καὶ ἰδοὺ Ηλι ἐκάθητο* on a chair by the gate watching the road (1 Sam 4:13). David and his men are hiding in a cave when King Saul *ἦλθεν εἰς* via the flocks of sheep *τὰς ἐπὶ τῆς ὁδοῦ* (1 Sam 24:4) and comes into the cave where David is. Nabal insults David so his young men turn back *εἰς ὁδὸν αὐτῶν καὶ ἀνέστρεψαν καὶ ἦλθον* and reported to David (1 Sam 25:12). David questions Uriah as to why he did not go home, "*οὐχὶ ἐξ ὁδοῦ σὺ ἔρχῃ* on what account did you not go down to your house?" (2 Sam 11:10). David is travelling when *ἐγένετο αὐτῶν ὄντων ἐν τῇ ὁδῷ* (2 Sam 13:30) and news comes to him that Absalom has killed all the king's sons and Absalom stands on the roadside on the way to the gate and intercepts those who *ἦλθεν πρὸς τὸν βασιλέα εἰς κρίσιν* (2 Sam 15:2). An old man seeks the man of God who comes from Judah to Bethel and asks his sons which way the prophet went, and his sons show him *τὴν ὁδὸν ἐν ᾗ ἀνῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐλθὼν ἐξ Ιουδα* (1 Kgs 13:12). Obadiah comes along the road *καὶ ἦν Αβδιου ἐν τῇ ὁδῷ μόνος καὶ ἦλθεν Ηλιου* to meet him alone (1 Kgs 18:7), and Elijah flees from Jezebel *αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας καὶ ἦλθεν* (1 Kgs 19:4) and sits depressed under a juniper tree. Because

Sennacherib rages against God Isaiah predicts, "*ἀποστρέψω σε ἐν τῇ ὁδῷ ᾗ ἦλθες ἐν αὐτῇ*" (2 Kgs 19:28 see also v. 33). Ezra traces the return of the exiles who move on *ἐλθεῖν εἰς Ιερουσαλημ* (Ezra 8:31) and God protects them from their enemies *ἐν τῇ ὁδῷ* (Ezra 8:31). Tobias and Raphael journey to Media *οἱ δὲ πορευόμενοι τὴν ὁδὸν ἦλθον* at evening to the Tigris River and camp there (Tob 6:1) while Judas Maccabeus attacks Ephron *καὶ ἦλθον ἕως Εφρων καὶ αὕτη πόλις μεγάλη ἐπὶ τῆς ὁδοῦ* (1 Macc 5:46) and keeps the people marching after the victory *κατὰ πᾶσαν τὴν ὁδόν ἕως ἦλθεν εἰς γῆν Ιουδα* (1 Macc 5:53). An attack on Judea against Simon Maccabeus is imminent *ἦλθεν Τρύφων* who enters into the region to destroy it and he circles by way of Adora (1 Macc 13:20). In frustration Job makes his complaint against God, "*δὲ ἦλθον* his troops against me *ταῖς ὁδοῖς μου* they encircle and lie in wait for me" (Job 19:12). But the eschatological messenger of the Lord is coming, "the angel of the covenant whom you desire *ἰδοὺ ἔρχεται*," says the Lord Almighty (Mal 3:1). As for the army of Sennacherib, God will put a hook in their noses and a bit in their lips "*καὶ ἀποστρέψω σε τῇ ὁδῷ ᾗ ἦλθες ἐν αὐτῇ*" (Isa 37:29 cf. v. 34). However, the Babylonian captivity is inevitable for the roads to Zion mourn because none *ἐρχομένους* to the appointed feasts (Lam 1:4). At the beginning of his apocalyptic vision Ezekiel sees *ἓξ ἄνδρες ἤρχοντο ἀπὸ τῆς ὁδοῦ* (Ezek 9:2) of the upper gate and towards the end of it he sees *δόξα θεοῦ Ισραηλ ἤρχετο κατὰ τὴν ὁδὸν* of the east (Ezek 43:2). Thus the several instances of human travel by road with *ἔρχομαι* describe significant events in the LXX and sometimes feature theophanies such as is found in Acts 9.

Summary

The only word for foot in Acts 3 appears most often as "base" in the LXX where it is connected with the bases of fittings in the tabernacle and temple. The lame man of Acts 3 represents a restored pillar located in the NT temple. The same word is a metaphor for feet in the Wisdom literature. Foot function in going up to worship for Peter and John has parallels

in the LXX when Jacob goes up to Bethel and Moses and the elders to Mt. Sinai whilst the lame man's experience has a number of parallels in that of Hannah.

With respect to kings and going up to worship, there is contrast between David and Jeroboam in terms of responsibility, while Ahaz compromises and Hezekiah goes up to the temple. Cyrus decrees that the Jews go up to Jerusalem and the Maccabees lead the people up to cleanse and rededicate the temple where promises of future restoration have been made.

The blind and the lame communicate through their disabilities with echoes in Acts 3 and 9 while David communicates compassion to the lame Mephibosheth.

Going into the temple requires priestly apparel and preparation and there are guidelines for serving. Occasionally people enter the temple to pray but entering to bring substitute shields marks the beginning of the decline of the temple. Both common and miraculous walking communicates and the Spirit of God leaps up while strengthening is used symbolically of body parts.

Standing communicates formally and informally while Samson stands praying between the Philistine pillars. A second word for entering in to communicate applies to the temple, to cities and to peoples'dwellings. Running feet also communicate.

Approaching is done to someone of higher status as when Saul approaches the high priest. Joseph's brothers approach his steward, Israel approaches Moses and the commanders of the army approach Joshua. Enemies approach the Jewish leaders and Gentile kings and rulers are approached.

As with the believers of Damascus many are physically led by others. Tamar is led out for execution while Benjamin is led hostage as are the young women of Jabesh-Gilead. Some are led to trial by Moses or a priest, and many are led captive. Migrants are brought in to settle the land of Israel made empty by Assyrian invasion and captivity. Babylonians

transport fit men to Babylon to become soldiers while the young and promising like Daniel are also led away. Leading in also communicates.

Rising up may precede another action, while rising up to go often fulfils a similar divine purpose to that of Ananias in Acts 9. Echoes of this are heard from Joshua to Saul and from Elijah and Jonah to Saul.

Falling also communicates whether it is volitional, in shock or due to weakness, by accident or in death. There is the falling of King Saul and Queen Esther, of Ezekiel and Daniel, and there are parallels in the falling stoies of Heroditus and Saul.

Taking a journey communicates through going. Echoes exist from the journey of Abraham to that of Saul, from the journey of Joseph and his family to that of Saul, from the exodus to Saul, and from the journey of Tobias to the journey of Saul. Several of the prophets journey also. Going on a journey is complemented by coming along a road in Acts 9. This was accompanied by a theophany which is also true of a number of examples in the LXX.

The Old Testament Pseudepigrapha

The principles outlined for the Pseudepigrapha in Part 1 will be followed in Part 2 where only words believed to have been written early enough to be accessible to Luke will be included.

When *βάσις* occurs in the OT Pseudepigrapha it means “base.” It refers to the bases on two golden vessels *ἔχοντες ἀπὸ τῆς βάσεως μέχρι τοῦ μέσου* (Let. Aris. 1:73) engraved scale-like relief work and also to the foundation of the temple altar with its water outlets, the openings being close *πρὸς τὴν βάσιν* (Let. Aris. 1:90). The lame man of Acts 3:7 also sits in the temple. However, *βάσις* does not apply to the human foot in the Pseudepigrapha included here.

In terms of words that describe foot function, Ptolemy Philopater uses *ἀναβαίνω* in his letter to military personnel in Egypt denouncing the Jews and boasting of his generosity

towards their temple, "We proceeded even to *Ιεροσόλυμα ἀναβάντες τιμῆσαι τὸ ἱερὸν*" (3 Macc 3:16). It also appears when Apollonius innocently praises Simon for his attempt to defraud the temple treasury of its funds and Apollonius *πρὸς δὲ τὸν Σέλευκον ἀναβὰς* informed him of the rich treasury (4 Macc 4:4), and it is lamented that the altar is trampled underfoot when Gentile foreigners "*ἀνέβησαν ἐπὶ τὸ θυσιαστήριόν σου*" (Pss. Sol. 2:2). The temple provides the context for *ἀναβαίνω* in these references just as it does for Peter and John in Acts 3:1.

The Apocr. Ezek. and its adaptation by Jesus in his parable of the great feast are dealt with in Part 1.

Lameness Communicates

It remains in Part 2 to trace the use of the word *χωλὸς*. It appears throughout the apocryphon where a certain king has only enlisted men in his kingdom except for two *ἕνα χωλὸν καὶ ἕνα τυφλόν* (Apocr. Ezek. 1:3). He invites all to his son's wedding party except for the two civilians, *τοῦ τε χωλοῦ καὶ τοῦ τυφλοῦ* (1:4). To plan their revenge *ὁ τυφλὸς ἐλάλει τῷ χωλῷ* (1:5) but this seems implausible to the lame man who says, "*καὶ πῶς δύναμαι, χωλὸς ὤν;*" (1:8). Eventually the two collaborate as the blind man carries the lame into the garden of the king leaving his footprints there. The king summons *τὸν χωλὸν καὶ τὸν τυφλὸν* (1:15) and asks the blind if he descended into his garden. *εἶτα ἐλθὼν ἐπὶ τὸν χωλὸν* he asks the same (1:17). Realising how the two were joined the king *ἐπιτίθησι τὸν χωλὸν τῷ πηρῷ καὶ τοὺς ἀμφοτέρους ἐτάζει μάστιξι* on the blind and examines both with a whip (1:20). At the end of the day each convicts the other *ὁ μὲν χωλὸς λέγων τῷ τυφλῷ*, "Did you not bear me and carry me off?" (1:21) *καὶ ὁ τυφλὸς τῷ χωλῷ*, "Did not you yourself become my eyes?" (1:22). The presence of *χωλὸς* underscores the limitations of disability throughout the story. These limitations are evident in the experience of the lame man in Acts 3:2. Amongst other things,

however, this is a story of cooperation made possible through effective verbal and nonverbal communication between the blind man and his lame companion.

Both Going in and Entering in Communicate

There is one reference to *εἰσπορεύομαι* but it relates to the prevalence of prostitution in Jerusalem and not to worship, when every wayfarer *εἰσεπορεύετο* in broad daylight (Pss. Sol. 2:11), whilst there are two references to *εἴσειμι*: (1) when Ptolemy Philopater arrives in Jerusalem and attempts to enter the temple, he is resisted by the Jews who tell him it is not permitted because not even those of their own nation are allowed *εἰσιέναι* (3 Macc 1:11), and (2) on his return to Egypt the same ruler sets up a stone with an inscription that begins, "None of those who do not sacrifice *τὰ ἱερὰ αὐτῶν εἰσιέναι*" (3 Macc 2:28). In both references *εἴσειμι* involves entering the temple, though when it is applied to Peter and John in Acts 3:3 their entry is conducive to temple worship.

Walking Communicates

περιπατέω occurs when the Jewish translators from Jerusalem are treated preferentially in Alexandria by Ptolemy (probably Philadelphus) who receives them immediately *περιπατῶν, ἕως* they come in, and he is able to welcome them (Let. Aris. 1:175).

Leaping up Communicates

ἐξάλλομαι appears when Levi, incensed by the rape of Dinah *ἐξαλλομένους δὲ τοὺς Ἰσραὴλ υἱούς* slay Hamor and his son Shechem (Dem. 2:9).

Standing Communicates

Aristeas employs *ἵστημι* as he describes the beauty of the silver vessels made as gifts to be taken to Jerusalem. As a man may gaze at them everything flashes around about with light as he *ἕστηκε* there (Let. Aris. 1:78). There is a sense of awe in this observation which is reflected in Saul's companions in Acts 9:7 as they stand still at the sound from heaven, and in

Saul himself as light flashes round him. In place of the customary Egyptian pre-banquet ritual Eleazar is chosen to offer prayer *ὃς ἀξιολόγως στὰς εἶπε* (Let. Aris. 1:184), and in response to his healing the lame man stands to join Peter and John for the afternoon hour of prayer (Acts 3:8). To ensure no change would be made to the translation of the law the priests, the elders of the translators, the community and the leaders of the multitude *στάντες* (Let. Aris. 1:310). This appears to be a formal gesture connoting respect for the occasion and perhaps reverence for the law. Some elements of respect towards his benefactors and reverence for God may also be inherent in the standing of the lame man (Acts 3:8) and in the standing still of Saul's companions at the sound of the heavenly voice (Acts 9:7).

Standing with Courage and Hope

Commendation is recorded for the mother of seven, "*εἱστήκεις*, looking on Eleazar being tormented and spoke to your sons in the Hebrew tongue" (4 Macc 16:15). Courage to stand for the first time on untried feet is also needed by the lame man (Acts 3:8). Whilst there is a prevalence of evil in the city *ἔστησαν τοὺς υἱοὺς Ιερουσαλημ* in mockery for the prostitutes in her (Pss. Sol. 2:11) there is also future hope, "*στῆθι Ιερουσαλημ* on the height and see your children gathered together from the east and west by the Lord" (Pss. Sol. 11:2).

Before it is settled with soldiers, *εἰσέρχομαι* describes how the Jews come to be in Egypt when formerly several *εἰσεληλυθότων* with the Persian (Let. Aris. 1:13). Using *προσέρχομαι* Aristeas watches the temple services in Jerusalem and observes: "I am convinced *πάντα ἄνθρωπον προσελθόντα τῇ θεωρίᾳ* I have portrayed will be filled with amazement and unspeakable wonder" (Let. Aris.1:99). In terms of being brought or led (*ἄγω*) by another, a translator advises the king to use mild punishment as a means of correction, "You will turn them away from evil and *εἰς μετάνοιαν ἄξεις*" (Let. Aris. 1:188), while another advises him to do nothing unworthy of his position but by benevolent acts to generate good will *ἄγοι τὴν ἑαυτοῦ* (Let. Aris 1:205) and still another answers, "*θεὸς δὲ τὴν διάνοιαν ἄξει σοι, βασιλεῦ* to

all that is upright" (Let. Aris. 1:247). The king asks yet another translator what the worst form of neglect might be and he responds, "If a man be careless with his children and does not *ἀγαγεῖν σπεύδοι* in every way" (Let. Aris. 1:248). Part of the conditions on the stone erected by Ptolemy Philopater reads, "All the Jews are to be registered and *ἀχθῆναι* to the status of slaves" (3 Macc 2:28) and he demands to know from the elephant keeper why the Jews are still alive, but they point out that during the night the order had been completely *ἠγιοχέναι* (3 Macc 5:19).[383] Further the elephant keeper *ἀγιοχὼς* the beasts into a maniacal state (3 Macc 5:45). The Jews are saved and the king calls them *ἀγαγεῖν* a feast to commemorate their rescue (3 Macc 6:30), but Eleazar is tortured to death *ἐπὶ τὸ πῦρ αὐτὸν ἤγαγον* (4 Macc 6:24). Because of the injustice of the Jews, God stirs up a punitive power *ἤγαγεν τὸν ἀπ' ἐσχάτου τῆς γῆς* (Pss. Sol. 8:15) who captures Jerusalem *ὅτι ὁ θεὸς ἤγαγεν αὐτὸν* with safety while they wander (Pss. Sol. 8:19). In these punishment and captivity scenes there are shades of Saul's intention to lead the disciples of Jesus captive and to imprison and threaten them with death (Acts 9:1,2) but speaking of the just king, "In all equality *ἄξει* them" (Pss. Sol.17:41).

Ἀνίστημι only appears as a figure of contrast when God, "*ἀνιστῶν ἐμὲ εἰς δόξαν*" (Pss. Sol. 2:31) and brings down the arrogant.

Involuntary Falling Communicates

Πίπτω is included in the description of the torture of Eleazar, *καὶ πίπτων* to the bottom (4 Macc 6:7) while one of the guards kicks him in the side to force him to get up after *πίπτων* (4 Macc 6:8), and with the mother of the slaughtered seven who does not shed tears when she sees *ἐπὶ νεκροῖς νεκροὺς πίπτοντας* (4 Macc 15:20). Involuntary falling to the ground is reminiscent of Saul's experience on the road to Damascus in Acts 9:4.

[383] Note BGT rendering *ἀγειοχέναι*

Going Communicates

πορεύομαι occurs when Jacob wrestles with the angel at the Jabbok and is transformed *πορευομένῳ δ᾽ αὐτῷ εἰς Χαναὰν* (Dem. 2:7). This calls to mind Saul's journey to Damascus when he is transformed by a heavenly vision (Acts 9:3).

Coming Communicates

Ἔρχομαι appears when Aristeas visits Jerusalem and is so awestruck at the sanctuary in operation that he supposes himself *ἐληλυθέναι* into another world (Let. Aris. 1:99). When the translators of the Jewish law arrive in Alexandria they are not kept waiting in the usual manner, for those who wish *εἰς πρόσωπον ἔρχεσθαι βασιλεῖ* (Let. Aris. 1:175) are usually granted an audience on the fifth day.

Communication Implications

In relation to status and power Wood posits, "Regulative communication rules also tacitly specify that people with status or power have the right to enter the space of people with less power, but the converse is not true."[384]

In King David's time he fights all day until sweating and exhausted *ἐπὶ τὴν βασίλειον σκηνὴν ἦλθεν* (4 Macc 3:8).

Promises Communicate Gladness

There are promises of a joyful future when the children of Jerusalem, gathering from the north, *ἔρχονται* in the gladness of their God (Pss. Sol. 11:3). Then God will cleanse Jerusalem and from the ends of the earth *ἔρχεσθαι ἔθνη . . . ἰδεῖν τὴν δόξαν αὐτοῦ* (Pss. Sol. 17:31).

Journeyings from Abraham to the Tribes of Israel

Demetrius records Jacob's travels καὶ ἐλθεῖν αὐτὸν τῆς Χαναὰν γῆς εἰς ἑτέραν πόλιν Σικίμων (Dem. 2:8). Here he is renamed "Israel" ἐλθόντα τε οὖν αὐτὸν εἰς Λουζὰ τῆς Βαιθήλ

[384] Wood, *Communication in Our Lives*, 123.

. . . ἐκεῖθεν δὲ ἐλθεῖν εἰς Χαφραθά (Dem. 2:10), and from there ἐλθεῖν τὸν Ἰακὼβ εἰς Μαμβρὶ τῆς Χεβρὼν (Dem. 2:11). When Israel settles in Egypt Joseph ἐλθόντων (Dem. 2:13) to his relatives tells them to say they are cattle breeders—the Egyptian famine being in its third year when ἐλθεῖν εἰς Αἴγυπτον τὸν Ἰακὼβ (Dem. 2:17). From the time Abraham ἐλθεῖν ἐκ Χαρρὰν εἰς Χαναὰν until Jacob and his household ἐλθεῖν to Egypt was 213 years (Dem. 2:18). By this reckoning Ἰακὼβ δὲ εἰς Χαρρὰν πρὸς Λάβαν ἐλθεῖν (Dem. 2:19) being seventy-seven years old and produced Levi. And Levi lived in Egypt seventeen years from when ἐκ Χαναὰν αὐτὸν ἐλθεῖν εἰς Αἴγυπτον (Dem. 2:19). During Israel's travels in the wilderness Ἐκεῖθεν ἦλθον ἡμέρας τρεῖς . . . Ἐλεὶμ ἐλθεῖν (Dem. 4:1). Though varied in context and content each of these instances where ἔρχομαι appears describes purposeful movement or travel by foot and results in communication between people. They are thereby linked to the coming of Saul along the road toward Damascus where he will meet and engage with Ananias and the other disciples of the Lord.

Summary

The Greek word for feet in Acts 3 is translated "bases" in the Pseudepigrapha as it is in the LXX. The foot function, going up, appears three times and always with reference to the temple. Lameness is a central theme in the Apocr., Ezek where it underscores the limitations of disability and presents an example of effective nonverbal communication between the lame and the blind characters. Going in does not apply to the temple but entering in refers to it in two instances though both are under stressful circumstances. Communicating respect and deference, Ptolemy walks while he waits for the translators from Jerusalem and Levi leaps up with emotion when he hears of the rape of Dinah by Shechem. Aristeas stands gazing at the light from the silver vessels as, in Acts 9, Saul's companions stand motionless at the disembodied voice and Saul is dazzled by the light from heaven. Like the lame man of Acts 3 Eleazar stands to pray while the whole company stands in commitment to accuracy in the

translation of the Law. The brave persecuted ones stand with courage and hope. Approaching the temple Aristeas watches the Jerusalem services with awe while the translators in Alexandria lead the king with ethical answers. Eleazar is led to the fires of torture and the Jews are led captive by a punitive power. Ultimately, the just king will lead them. Falling is part of the description of torture. Going is used when Jacob wrestles with the angel and coming is used when the translators of the Law come to Alexandria and are not kept waiting. Patterns of similarity are present between the journeys of Abraham to the tribes of Israel and the journey of Saul to Damascus.

Philo

As noted in Part 1, Philo's methodology is to allegorise the writings of Moses as he adds his own symbolic interpretations to the text. In his commentary he uses the foot function vocabulary of Luke's two narratives but tends to disregard primary understandings in favour of philosophical applications.

Interpretations of the Word for Feet in Acts 3

With respect to to *βάσις* Philo speaks of Jacob's ladder as the air *οὗ βάσις μέν ἐστι γῆ* (*Somn*. 1:134) and the *βάσιν μὲν καὶ ῥίζαν* (*Somn*. 1:144) of air to be earth. However, compared with the fewer references to *βάσις* as a body part in the literature explored thus far, he does tend to use it more often in this way. There is the figurative foot (*Leg*. 3:106) and the tread of God (*Cher*. 1:100) and in his catalogue of human anatomy he lists *κεφαλή, στέρνα, γαστήρ, διτταὶ χεῖρες, διτταὶ βάσεις* (*Opif*. 1:118). Philo remarks about the foolish man with no moral foundation that stable *βάσιν οὐκ ἔχουσα* (*Post*. 1:25). He describes the misadventure of the fallen charioteer who hangs suspended *τὰς βάσεις πρὸς* the chariot (*Agr*. 1:75) while that which supports the man and keeps him upright in a word *αἱ βάσεις εἰσίν* (*Ebr*. 1:156). No

matter how skilled the runner might be he has no advantage if injuries are evident *περὶ τὰς βάσεις* (*Congr*. 1:46).

Bases in the Sanctuary

Philo's description of the sanctuary includes *βάσεις* to mean bases or pedestals as it does in other Second Temple Greek literature: each (pillar) is supported by *δύο ἀργυραῖ βάσεις* (*Mos*. 2:77). The pillars at the entrance have only one instead of *δυοῖν ἔχοντας βάσιν* (*Mos*. 2:78) and behind these he stood five on the outside differing only in *ταῖς βάσεσι* (*Mos*. 2:78). He argues that some sanctuary pillars are external and therefore *ταῖς βάσεσι* (*Mos*. 2:82) differ for they are brass. These represent the object of the external senses and are, as it were, the *βάσις* or foundation of them (*Mos*. 2:82) while internal pillars refer to the mind. This is likened to gold and the object of the external senses to brass (*Mos*. 2:82). He concludes *ἁπάντων δ' αἱ βάσεις χαλκαῖ* (*Mos*. 2:90). Philo describes the covering designated "mercy seat" *βάσις ἐστὶ* (*Mos*. 2:97) for two winged creatures and upon the sacrifice of a calf the person offering it is to pour out the rest of the blood *παρὰ τῇ βάσει τοῦ* open air altar (*Spec*. 1:231).

Allegorical Interpretations of Body Parts

Allegorical interpretations are also applied to the person of the high priest. Philo introduces a study of the parts towards the boundaries, *κεφαλῇ τε καὶ βάσεσιν* (*Migr*. 1:102) and all priests who serve must be unblemished in their *ὀφθαλμοὺς ἢ χεῖρας ἢ βάσεις ἤ τι μέρος ἄλλο πηρωθῇ τοῦ σώματος* (*Spec*. 1:117). The uses for various parts of the body are listed including *ὡς βάσεις μὲν πρὸς περίπατον* (*Spec*. 1:340) and the whole composition of the body is affirmed under the head as under a statue *βάσιν ὑποθεῖσα* (*Spec*. 3:184). On the basis of moral consciousness he cautions against putting stumbling blocks in the way of the blind so they may not injure *τὰς βάσεις* (*Spec*. 4:198), and at the execution of Flaccus he is struck by blows to the *χεῖρας, βάσεις, κεφαλήν, στέρνα, πλευράς* (*Flacc*. 1:189).

Going up Communicates

In relationship to the functions of the foot *ἀναβαίνω* appears when Joseph directs his brothers, "*ἀνάβητε πρὸς τὸν πατέρα μου*" (*Leg.* 3:179), and while drawing water for Eliezer and his camels Rebekah goes down to the spring, fills the pitcher *καὶ ἀνέβη* (*Post.* 1:132 cf. *Fug*. 1:194, 195). In their rebellion some force their way *ἀνέβησαν ἐπὶ τὸ ὄρος* (*Deus* 1:99) and when one mounts a chariot *ἀναβὰς ἔχου* (*Agr*. 1:93) the reins. In connection with worship Jacob directs his family, "*ἀναστάντες ἀναβῶμεν εἰς Βαιθήλ"* (*Conf*. 1:74). Alternatively, Moses is directed by God, "*ἀνάβηθι πρὸς κύριόν σου* you and Aaron and Nadab and Abihu and seventy of the elders of Israel" (*Migr*. 1:168) and he obeys. *Μωυσέως ἀναβάντος εἰς* the nearby mountain (*Mos.* 2:161). Whether climbing, mounting or ascending, these actions are only made possible with movement by foot. Each foot action communicates in and of itself, as well as facilitating other nonverbal and verbal communication through bodily movement.

Going in Communicates Allegorically

The verb *εἰσπορεύομαι* is used allegorically of Aaron who is the faculty of reason *ὅταν εἰσπορεύηται εἰς τὸ ἅγιον* (*Leg*. 3:125). Neither Aaron nor his sons are to take strong drink when *εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου* or when they approach the altar of sacrifice (*Ebr*. 1:127 cf. 1:138). *εἶσειμι* features when Aaron joins a solemn procession for it is necessary that *αὐτὸν εἰς τὴν σκηνὴν εἰσιέναι* to perform the rites (*Ebr*. 1:129) and it is expressly stated that anyone who has a blemish is *μὴ εἰσιέναι* (*Somn.* 2:184). Fine curtains are fitted so no unclean person *εἰσιέναι* (*Mos*. 2:90) and the laver is constructed to provide water for the priests to wash *οἱ μέλλοντες εἰς τὸν νεὼν εἰσιέναι* (*Mos.* 2:138). The High Priest is permitted once through the year *εἰσιέναι* (*Spec*. 1:72). According to the law no one in contact with the dead, even if they are scrupulously clean is permitted in the temple *εἰσιέναι ἐντὸς ἡμερῶν ἑπτά* (*Spec.* 3:205).

Communication Implications

When it is lawful, entering or journeying into the temple allows communication to take place amongst officiating priests and between priest and worshipper. Through temple teaching the transmission of meaning is facilitated in both verbal and nonverbal communication. Therefore, the temple is at the centre of Jewish life communicating through its culture. In terms of culture Wood offers the following definition, "Most simply defined, culture is a way of life. It is a system of ideas, values, beliefs, structures and practices that is communicated by one generation to the next and that sustains a particular way of life."[385] This has wide ramifications as she concludes, "Culture is part of everything we think, do, feel, and believe. . . ."[386]

Literal Foot Function

With *ἐξάλλομαι* competitors train in the pentathlon with sharp focus in order *ἐξάλλεσθαι* (*Agr*. 1:115) the greatest distance. In addition *συντρέχω* is found where men *συνέδραμον* (*Mos*. 1:138) to the palace weeping and in the case of a man having done no wrong *τὸν συνδραμόντα εἰς φίλου* (*Spec*. 4:34) when he is being injured by others.

Going in Communicates

The threefold use of *εἰσέρχομαι* denoting going into the temple, a city and a dwelling is apparent in Philo. It is employed when the Ammonites and Moabites *οὐκ εἰσελεύσονται φησὶ Μωυσῆς εἰς ἐκκλησίαν κυρίου* (*Leg*. 3:81 cf. *Post*. 1:177). Bearing the urim and the thummin the breastplate will be on the chest of Aaron *ὅταν εἰσέρχηται εἰς τὸ ἅγιον ἐναντίον κυρίου* (*Leg*. 3:118). From twenty-five years of age it is said the Levites *εἰσελεύσεται ἐνεργεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου* (*Det*. 1:63). Moses asks God to provide an appropriate leader for the congregation *ὅστις ἐξελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις εἰσελεύσεται* (*Post*. 1:67). *ὁ*

[385] Ibid.
[386] Ibid., 142.

μὲν Ἰσαὰκ ὅτε εἰσῆλθεν εἰς τὸν οἶκον τῆς μητρὸς takes a wife (*Post*. 1:77). In the case of leprosy (i.e., a fungus or mould) the house is to be cleared of furniture *πρὸ τοῦ εἰσελθόντα τὸν ἱερέα εἰς τὴν οἰκίαν . . . καὶ μετὰ ταῦτα εἰσελεύσεται ὁ ἱερεὺς* to check thoroughly (*Deus* 1:131). In apparent contradiction, however, *οὐκοῦν πρὶν μὲν εἰσελθεῖν τὸν ἱερέα* all that is in the house is clean *ἀφ' οὗ δ' ἂν εἰσέλθῃ* (*Deus* 1:132) everything is unclean so that *ὡς τὸ εἰσελθόντος τοῦ ἱερέως* (*Deus* 1:133) all the things in the house should be defiled. Further, Moses commands the castrated and genitally mutilated *οὐκ εἰσελεύσεται εἰς ἐκκλησίαν κυρίου* (*Ebr*. 1:213) and the law forbids the offspring of prostitution *εἰσελεύσεται . . . εἰς ἐκκλησίαν κυρίου* (*Conf*. 1:144). As he led Aaron by the hand *Μωυσῆς μὲν εἰς τὴν σκηνὴν εἰσέρχεται . . . εἰσελθὼν δ'* (*Mos*. 2:153) Aaron is better informed. *ὁ μέγας ἱερεὺς εἰσέρχεται* once a year only and whilst fasting (*Legat*. 1:306). At the time Sodom was destroyed *Λὼτ εἰσῆλθεν εἰς Σηγώρ, καὶ Κύριος* rained on Sodom (*QG* 4:51). Isaac went into his mother's tent and not his father's *διά τί οὐκ εἰς τὸν τοῦ πατρὸς οἶκον ἀλλ' εἰς τὸν τῆς μητρὸς εἰσέρχεσθαι* (*QG* 4:145).

Standing Communicates

Under the curses for disobedience *ἵστημι* means rest, "You shall not take rest, nor will there ever be *στάσις* to the sole of your foot" (*Post*. 1:24). To give Moses further instruction God commands, "*σὺ δὲ αὐτοῦ στῆθι μετ' ἐμοῦ*" (*Deus* 1:23). Aaron runs saying, "*κἀγὼ εἱστήκειν ἀνὰ μέσον κυρίου καὶ ὑμῶν*" (*Her*. 1:206). Pharaoh dreams, "I thought *ἑστάναι παρὰ τὸ χεῖλος τοῦ ποταμοῦ*" (*Somn*. 2:261).

Standing with Joy or for Judgment

Those who love God *στήσαντες* (*Mos.* 1:255) chorus and dance in a circle around the well and every landowner bearing his firstfruits comes with joy into the temple *καὶ στὰς* opposite the altar and gives it to the priest (*Spec*. 2:216). If a man accuses his wife let them come to the temple and *ὁ μὲν ἀνὴρ στὰς* opposite the altar before the priest on duty (*Spec* 3:55) and the priest *ἀντικρὺ στὰς ἐπιλεγέτω* (*Spec* 3:60).

Standing Speechless

The centurion Castor is sent by Flaccus to search the homes of the Jews for weaponry *τὸ πρῶτον εἱστήκεσαν ὑπ'* speechless (*Flacc*. 1:87). When news arrives that Gaius has ordered a statue of himself to be erected in the temple in Jerusalem the Jews admit, "Speechless with amazement *εἱστήκειμεν* powerless" (*Legat*. 1:189). Their reaction is reminiscent of Saul's Jewish companions in Acts 9 who stand still and speechless at the sound from heaven. Thus standing may not only bring a halt to the process of communication at hand, but may communicate meaning in itself.

Communication Implications

When silence is a chosen response Wood contends it is a powerful form of nonverbal behaviour. It can communicate contentment or awkwardness in the presence of another or may be used to disconfirm.[387]

Approaching Communicates

With regard to approaching persons of authority *προσέρχομαι* is present when Israel wants Moses to pray for them *προσελθόντες γὰρ ἔλεγον Μωυσῇ ὅτι ἡμαρτήκαμεν* (*Leg*. 2:78) and as subordinates come into the presence of superiors they are about *προσέρχεσθαι* masters, parents and rulers (*Ebr*. 1:131). Finding the cup in Benjamin's sack the brothers of Joseph, *προσελθόντες* (*Ios*. 1:197) the steward of the house, make a defense. They acknowledge Joseph's rank as second only to Pharaoh and *προσελθών φησι* (*Ios*. 1:222) appealing to him not to punish them and *προσελθόντες*, they earnestly plead (*Ios*. 1:261). Moses invites those on the Lord's side *ἴσως ἐγγυτέρω προσελθεῖν* (*Mos*. 2:169) but the rest do not join him out of fear of punishment. Due to grief over their dead firstborn some do not take part in the Passover so after the festal gathering these *προσελθόντες τῷ ἄρχοντι* (*Mos*. 2:226). Following

[387] Ibid., 133.

the destruction of the golden calf one of the tribes *προσελθοῦσης* Moses (*Mos*. 2:273).[388] The enemies of the Jews of Alexandria devise a plot against them and *τῷ Φλάκκῳ προσελθόντες* speak privately (*Flacc*. 1:21). The Jews can find no way of access to Helicon *μήτε εἰπεῖν μήτε προσελθεῖν* him bravely (*Legat*. 1:178) to ask if they will be permitted *προσελθεῖν* or to speak expressly about the synagogues (*Legat*. 1:191). Petronius appears, and when the six companies of Jews fall down they are urged *ἀνίστασθαι καὶ προσελθεῖν ἐγγυτέρω* (*Legat*. 1:228). A range of emotions is experienced when an approach is made to a person of higher rank for whatever reason. Fear is evident in Joseph's brothers, while respect marks those who come before Moses. The people who stand with Moses show confidence, while those who are bereaved of their firstborn express sadness and depression. The enemies of the Alexandrian Jews exhibit trust in Flaccus while those before Petronius are terrified and grieved.

Leaving Communicates

Ἀπέρχομαι marks the time when God directs Jacob, "Now therefore arise and leave this land *καὶ ἄπελθε εἰς τὴν γῆν τῆς γενέσεώς σου*" (*Somn*. 1:189). Two operative words in this command are found in God's charge to Ananias to "arise and depart" for Straight Street (Acts 9:11, 17).

Journeying Communicates

In relationship to *πορεύομαι* Jacob sends Joseph to find his brothers and to take food to them *πορευθεὶς ἴδε* (*Det*. 1:5 cf. 1:11). Note here *πορευθεὶς* is the participle and *ἴδε* the imperative. Towards the end of their journey Rebekah asks her servant about Isaac, "*τίς ὁ ἄνθρωπος οὗτος ὁ πορευόμενος εἰς* to meet us?" (*Det*. 1:30). Through its ambassadors Israel promises Edom, "*ὁδῷ βασιλικῇ πορευσόμεθα*" (*Deus* 1:145) and, "*παρὰ τὸ ὄρος*

[388] Philo notes Moses' origin for the word "proselyte" as it relates to *προσέρχομαι*. *τούτους δὲ καλεῖ προσηλύτους ἀπὸ τοῦ προσεληλυθέναι καινῇ καὶ φιλοθέῳ πολιτείᾳ* (*Spec*. 1:51). These he calls proselytes from the fact that they have come over to a new and God-fearing citizenship.

πορευσόμεθα" (*Deus* 1:167 cf. 1:179). For the man liable to go to war who builds a new house *πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ* (*Agr*. 1:148); for he who plants a new vineyard *πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ* (*Agr*. 1:148); or for the one who marries a new wife *πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ* (*Agr*. 1:148). Each of these three imperatives is in the third person singular. Though the three imperatives of *πορεύομαι* in Acts 9:6, 11 and 15 are in the second person singular they form a connection with those of *Agr*.1:148 through the ultimate destination of a private dwelling held in common. Jacob travels from the well of the oath *καὶ ἐπορεύθη εἰς Χαρράν* (*Somn*.1:4).

Falling Communicates

Involuntary falling occurs when Jacob describes Dan, who as a serpent biting the heels of the horse *καὶ πεσεῖται ὁ ἱππεὺς εἰς τὰ ὀπίσω* (*Leg*. 2:94 cf. 2:99; 2:103; *Agr*. 1:94; 1:109; 1:122), and when the man mounts the chariot behind the horses, and being unable to steady himself *πίπτει* (*Agr*. 1:75). Philo comments on Deut 22:8 where he warns that in building a parapet, "You will not commit murder in your house *ἐὰν πέσῃ ὁ πεσὼν ἀπ' αὐτοῦ*" (*Agr*. 1:170). The magicians not able to retain strength before Moses *πίπτουσι* (*Migr*. 1:85) as in an intense wrestling contest. Philo allegorises that because of Joseph's moral uprightness, should he trip, it would be a stumble that is neither complete nor permanent *οὐκ εἰς ἅπαν πίπτουσιν* (*Ios*. 1:122). In the same vein the fact that Saul falls only to rise again (Acts 9:4) testifies to his re-establishment on the basis of a firm commitment to God.

Rising up Communicates

Philo employs *ἀνίστημι* to describe Jacob's quest to find a wife when he quotes Moses, "*ἀναστὰς* and go to Mesopotamia to the house of Bethuel your mother's father" (*Post*. 1:76; *Fug*. 1:48), while Rachel excuses her behaviour to her father, "*οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου*" (*Ebr*. 1:54). Jacob directs his family, "*ἀναστάντες ἀναβῶμεν εἰς Βαιθήλ*" (*Conf*. 1:74) and Rebekah guides Jacob, "*ἀναστὰς ἀπόδραθι πρὸς Λάβαν τὸν ἀδελφόν μου εἰς Χαρρὰν*"

(*Migr*. 1:208 cf. *Somn*. 1:46; *Fug*. 1:23). God's initiative is, "*ἀναστήσας* the people from Egypt and lead them into the land of Canaan" (*Congr*.1:83). Finally, God commands *ἀλλ' ἀνισταμένους ἀπὸ περάτων γῆς* to come to this temple (*Spec*. 1:68). Rather than spread across the countryside the people prefer to live in close proximity *ἀναστάντες*, coming together with generosity, fellowship and friendship (*Spec*. 2:119). The promise is verbalised, that repentant Israel shall return from captivity *ἀναστάντες* with one desire (*Praen*. 1:165). When Petronius appears, all six ranks of Jews fall down, and when he urges them *ἀνίστασθαι καὶ προσελθεῖν ἐγγυτέρω μόλις ἀνίσταντο* (*Legat*. 1:228). In this incident there are shades of Saul's falling on the Damascus road and rising with difficulty (Acts 9:4) and the probable involvement of his whole entourage (26:14). Israel's travels include the people *ἀναστῆναι τοῦτον ἐξ Αἰγύπτου* migrating from Syria (*Hypoth*. 6:1).

Bringing in Communicates

Εἰσάγω appears as the dedication of the firstborn is instituted when *εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων* (*Sacr*.1:89), and in the promise that the synagogue will not be like sheep without a shepherd *ὅστις ἐξάξει αὐτοὺς καὶ ὅστις εἰσάξει* (*Post*.1:67). Other meanings include "represented" *εἰσήγαγε* (*Abr*. 1:56), "introduce" *εἰσάγονταί* (*Mut*. 1:152), or when a question is "raised" *εἰσαγομένης* (*Legat*.1:350). In the Joseph narrative the king's chief baker and butcher are brought into the prison *εἰσάγονται δύο εὐνοῦχοι τοῦ βασιλέως* (*Ios*.1:88). Then Joseph is released, shaved, given splendid garments to wear and *εἰσάγουσιν αὐτὸν πρὸς τὸν βασιλέα* (*Ios*. 1:105). He orders his steward to prepare a sumptuous dinner *καὶ τοὺς ἄνδρας εἰσάγειν* (*Ios*. 1:196) to partake of his food and table, but the brothers are anxious as they *εἰσαχθέντες* to the dinner (*Ios*. 1:197). During his rulership Flaccus has the thirty eight members of the Jewish Council arrested and led through the market place bound and *εἰς τὸ θέατρον εἰσάγει* to be scourged (*Flacc*. 1:74). To escort his statue to the temple in Jerusalem Gaius orders Petronius, Governor of Syria *τὴν στρατιὰν εἰσάγειν* (*Legat*. 1:208). The Jews are

outraged at the impending desecration of the temple and react by pulling out the hair of their beards and heads. Flocking to Phoenicia they cry loudly, weeping and beating their breasts. With doleful lamentation they prostrate themselves, throwing handfuls of dust on their heads and clasping their hands behind their backs, they adopt the posture of captives (*Legat*.1.223-229 [Colson, LCL]).

Communication Implications

This instance serves to illustrate Wood's point that some cultures are more emotionally expressive than others, "In some cultures . . . dramatic nonverbal displays of emotion are typical, but other cultures consider more reserved displays of emotion appropriate (Matsumoto, Franklin, Choi, Rogers, & Tatani, 2002)."[389] Finally, the embassy of five Jews brought into the presence of Gaius bow low out of respect, "*ἡμεῖς δὲ ὡς αὐτὸν εἰσαχθέντες*" (*Legat*. 1:352).

Going Communicates

For Philo the mind of man figuratively travels (*ἔρχομαι*) along various routes divided into many dissecting roads *ἀπάσας διὰ γῆς ἔρχεται καὶ θαλάττης* (*Opif*. 1:69). This foot function word appears literally after Israel's defeat of Heshbon when Moses quotes the poet, "*ἔλθετε εἰς Ἐσεβών* so you may build and furnish the city of Zion" (*Leg*. 3:225). It is from Heshbon that Joseph departs in search of his ten brothers *καὶ ἦλθεν εἰς Συχέμ* and found a man wandering in the field (*Det*. 1:5). Philo reasons about Abraham's journey *Ἀβραὰμ ἐλθὼν εἰς τὸν τόπον,* which God had spoken of, on the third day having looked up, saw the place in the distance. What sort of place? *ἆρ' εἰς ὃν ἦλθε;* and is it still a long way off or has he already come to it? (*Post*. 1:17 cf. *Somn*. 1:64). Moses reports that the spies *ἐλθεῖν εἰς Χεβρών* (*Post*. 1:60). As the people continue their journeying Moses notes *ἦλθον γάρ φησιν εἰς Αἰλίμ* (*Fug*.

[389] Wood, *Communication in Our Lives*, 124.

1:183), and in Elim were twelve springs of water (*Fug*. 1:183). Leaving for Egypt Jacob comes to Beersheba. Israel himself and all that was his *ἦλθεν* to the well of the oath (*Somn*. 1:172) and the sons of Israel travel from Canaan to Egypt *καὶ οἱ μὲν εἰς Αἴγυπτον ἐλθόντες* met their brother as a stranger (*Ios*. 1:164). Philo describes Israel's wanderings over the hill country as coming where *ἦλθον* before (*Mos*. 1:238), and figuratively he speaks of those who from a roadless land to a known path have been able *ἐλθεῖν* (*Praem*. 1:167). The Jews settle well wherever they are scattered and in some instances *εὐθὺς ἦλθον* to a colony they send a colony of their own to do a favour for the founders (*Flacc*. 1:46). Like Paul on his perilous winter journey to Rome by sea, Flaccus *μόλις ἦλθεν εἰς Ἰταλίαν* (*Flacc*. 1:125) and straight away two of his enemies pin accusations on him. Gaius is told how Agrippa *ἐλθών* did honour to the temple (*Legat*. 1:291). The history of Israel includes *ἐπειδὴ δὲ εἰς τὴν γῆν ταύτην ἦλθον* (*Hypoth*. 6:5).

Though *ἔρχομαι* only appears once in the two narratives in focus its presence is generally most common where movement by foot is involved. For this reason its place in the process of communication, where it conveys multiple messages and many meanings, is highly varied.

Bringing Communicates

Moses uses *ἄγω* for God's correction of the people, "You will remember all the way *ἣν ἤγαγέ σε κύριος ὁ θεὸς ἐν ἐρήμῳ*" so he might know what is in their hearts (*Congr*.1:170). Humans lead other humans at will when the four kings of the east defeat the five kings of the Valley of Sittim *ἀγαγόντες* a great number away captive (*Abr*.1:229), and when Sarah gives Hagar to Abraham as a wife, "*εἰ βούλει, θεράπαιναν ἀγαγοῦ*" (*Abr*.1:251). When he was a young man Joseph *ἀχθεὶς* to Egypt (*Ios*. 1:37), while Pharaoh, recalling the baker and the butcher who were in prison, *ἀχθῆναι κελεύει* (*Ios*. 1:98). The brothers do not expect to recover Simeon and besides, they may lose Benjamin through Joseph who had been so eager that *αὐτὸν ἀχθῆναι*. (*Ios*. 1:209). However, Joseph commutes the death threat to slavery *ἄγων*

kindness to bear (*Ios*. 1:221). Judah rehearses Jacob's reaction when they are compelled *ἀγαγεῖν* Benjamin (*Ios*. 1:224). In review Joseph is convinced of their genuineness and releases them after they have agreed *ἀγαγεῖν τὸν νεώτατον* (*Ios*. 1:233). A man is caught outside the camp of Israel carrying a faggot of sticks on the Sabbath so taking him *ἄγουσιν αὐτὸν ἐπὶ τὸν ἄρχοντα* (*Mos*. 2:214 cf. *Spec*. 2:251). In the case of a person who breaks the law *πρὸς τοὺς δικαστὰς ἀγέσθω* (*Spec*. 3:69), and if a man's servant has done anything worthy of death *πρὸς τοὺς δικαστὰς ἀγέτω* (*Spec*. 3:143) and let the misdeed be shown. Faced by a ruthless tax collector those who did not hurry to kill themselves *ἤγοντο* in a row (*Spec*. 3:162), and if a thief is caught in the daylight to the rulers and judges *ἀγέσθω δώσων δίκας* (*Spec*. 4:7). When Flaccus arrives in exile on the island, those who have escorted him *ἐπὶ τὸν δῆμον ἀγαγόντες τῶν Ἀνδρίων* show him to them all (*Flacc*.1:161). Jews *ἀχθέντες εἰς Ἰταλίαν* as captives are manumitted by those who acquire them (*Legat*. 1:155). Each of these examples illustrates the prevalence of nonvolitional movement by foot and conveys multiple messages in the process of communication.

Summary

Philo interprets the word for feet in Acts 3 philosophically, figuratively, and literally. In the tabernacle and temple it means bases. At times feet go up to worship but going in is used allegorically for Aaron and, along with entering in, is inerpreted literally for the sanctuary service of the priests. Also literal are the foot functions of leaping and running. Going in has a three way application, i.e., going into the temple, into a city, and into a personal dwelling. Standing implies rest, taking a firm position, presenting in the temple with joy at harvest time or in reradiness for judgment. The Jews stand speechless when Castor searches their homes for weaponry and when Gaius intends to erect his statue in the temple while Saul's companions stand speechless at the sound of the voice from heaven. Just as Saul approaches the High Priest for letters of authority in Acts 9, so the people aproach Moses asking for

prayer and the sons of Jacob approach Joseph'steward seeking help. Approaching authorities is done with varying degrees of success. God motivates Ananias and Jacob to arise and depart while going is often impelled by merciful imperatives. Instances of falling are involuntary including that of Saul while rising up marks decisive moments in the early history of Israel and on the Damascus road. Bringing people in communicates change or demonstrates power over the powerless like the blind Saul. For Philo man's mind travels figuratively but literal travel through coming and going is a scriptural constant made possible by foot function. To be caught or captured is common in the Pentateuch and the 1st century including Saul's capture of the believers of Damascus. Though there are parallels, it is difficult to find a foundation for Luke's emphasis on the mission of Jesus with its successes in Philo.

Josephus

The Word for Feet

The presence of *βάσις* in describing sanctuary furniture and fittings is evident in the writings of Josephus. Moses sets up the outer court of the tabernacle with its brass pillars, their silver capitals *βάσεις δὲ χαλκαῖ* (*A.J.* 3:109). Linen drapes hang down from the capital *μέχρι τῆς βάσεως* (*A.J.* 3:110) and at the entrance pillars of polished silver stand fitted to *τῶν βάσεων χαλκαῖ* (*A.J.* 3:112). Each pillar of the tabernacle itself has two pivots inserted into *δύο βάσεων* (*A.J.* 3:117). Four similar pillars divide the most holy place from the remainder of the tabernacle and they sit on *βάσεσιν ὁμοίαις* as the rest (*A.J.* 3:122). Five pillars overlaid with gold are at the entrance to the tabernacle standing upon *χαλκείαις βάσεσιν* (*A.J.* 3:124). In terms of furnishings the shank of the lampstand rises up *ἀπὸ μιᾶς βάσεως* (*A.J.* 3:145; see also *B.J.* 7:149), and burning debri from the fire is dropped through the network brazier of the brazen altar to the ground beneath it because *τῆς βάσεως* does not lie under it (*A.J.* 3:149).

During the conflict between Israel and the Philistine the image of the god Dagon is found prostrate before the ark of God having fallen from the *βάσεως ἐφ' ἧς ἑστὼς* (*A.J.* 6:2).

Human Feet

Human feet come into play when God sends an earthquake and the Philistines are unable on *τὰς βάσεις ὑποφέρεσθαι* because of the shaking (*A.J.* 6:27). David lays siege to Jerusalem while on the wall the Jebusites array those maimed in the eyes *καὶ τὰς βάσεις* (*A.J.* 7:61). As we have already seen there are parallels between Mephibosheth and the lame man of Acts 3 where *βάσεις* describes the feet of both men. Mephibosheth is said to be maimed in *τὰς βάσεις* (*A.J.* 7:113) because, while his nurse flees, she lets him fall from her shoulders and injures *τὰς βάσεις* (*A.J.* 7:113). Were it not for Ziba's deception, Mephibosheth would claim loyalty to David, "If I had sound *τὰς βάσεις* (*A.J.* 7:269) I would not have abandoned you." A certain Philistine is described as having *ἐν ἑκατέρῳ τῶν βάσεων καὶ τῶν χειρῶν* one more digit than is normal (*A.J.* 7:303).

The Word for Feet in Solomon's Temple

In the building of Solomon's temple *βάσις* appears with similar meaning to its use in the erection of the sanctuary in the wilderness. With reference to fittings, Hiram makes ten lavers with *βάσεις χαλκᾶς* quadrangular in shape (*A.J.* 8:81). There are four small rectangular pillars supporting these, one at each corner which has *τὰ πλευρὰ τῆς βάσεως* attached to them (*A.J.* 8:81) and the entire piece is raised on four wheels. Anyone who sees these will wonder at how exactly they are turned and the sides *τῶν βάσεων* joined (*A.J.* 8:83). Hiram finishes with the manufacture *τῶν δέκα βάσεων* (*A.J.* 8:84) and then he sets the lavers *ἐπὶ τῶν δέκα βάσεων* (*A.J.* 8:85). With respect to the furnishings, the legs of the table *ἡ δὲ βάσις αὐτοῖς ἦν ἐξ ἄνθρακος λίθου* (*A.J.* 12:74) and two of the mixing bowls are of gold with a pattern of scales *ἀπὸ τῆς βάσεως μέχρι* the middle (*A.J.* 12:78).

Other uses of the Word for Feet

Two bases include one at Herod's citadel where *περὶ δὲ τὴν βάσιν* of the crest of the hill it is furnished with entertainments worth seeing (*A.J.* 15:325). The other is the foundation of

the quay at Caesarea *βάσις δὲ* of the complete enclosing wall (*A.J.* 15:338). Josephus adds that the rocky slopes of Masada are so steep they are inaccessible to *πάσῃ βάσει* of animals (*B.J.* 7:280). Finally, he challenges Apion's date when, during the exodus from Egypt, Moses supposedly brought out the leprous, the blind and those severely maimed in *τὰς βάσεις* (*Ag. Ap.* 2:15).

Going up Communicates

Going up to Meet God

The foot function word *ἀναβαίνω* in the context of going up into the presence of God is amply represented in Josephus. For instance: when Moses receives the law from God *ὡς ἀναβὰς Μωυσῆς ἐπὶ τὸ Σιναῖον ὄρος* and gave it to the Hebrews (*A.J.* 3:1); when he seeks God's help on Israel's behalf *καὶ ἀναβὰς* on to a certain lookout to ask for assistance for the people and relief from their want (*A.J.* 3:22); as *Μωυσῆς δὲ οὐκέτ' ἀναβαίνων ἐπὶ τὸ Σιναῖον* to encounter God but meets with him in the tabernacle (*A.J.* 3:222); and when Moses forbids priests with a physical blemish to enter the tabernacle or *ἀναβαίνειν* on the altar (*A.J.* 3:278). Through Gad, David is directed by God *ἀναβῆναι* immediately to the threshing-floor of Araunah the Jebusite (*A.J.* 7:329) and to build an altar to the Lord there to offer a sacrifice. Using water from the laver the priests are to wash their hands and feet when *μέλλοντας ἀναβαίνειν* on the altar (*A.J.* 8:87).

In aberration of the temple services in Jerusalem, Jeroboam celebrates his own feast of tabernacles in Samaria building an altar before the heifer and appointing himself as high priest on the altar *ἀναβαίνει σὺν τοῖς ἰδίοις ἱερεῦσι* (*A.J.* 8:230), and Jehoram of Judah forces the people *ἀναβαίνοντα* on the high places of the mountains to worship alien gods (*A.J.* 9:98). Hezekiah, on the other hand, offers legitimate sacrifices through duly appointed priests when he *ἀναβὰς εἰς τὸ ἱερὸν* with the leaders and all the people (*A.J.* 9:268). After many victories over the armies of Antiochus, Judas gathers the people together for them *ἀναβῆναι δεῖν εἰς*

Ἱεροσόλυμα and cleanse the temple and to offer the prescribed sacrifices (*A.J.* 12:316). Syrian soldiers garrisoned in the citadel, in unity with disaffected Jews, attack and kill those *ἀναβαίνοντας εἰς τὸ ἱερὸν καὶ θῦσαι βουλομένους* (*A.J.* 12:362). When Antigonus returns from battle at the time of the feast of tabernacles he finds his brother Aristobulus ill so *ἀναβῆναι . . . εἰς τὸ ἱερὸν* and sends up many prayers for his recovery (A.J. 13:304). A certain Galilean is killed in a fight between Samaritans and Galileans as *πολλῶν ἀναβαινόντων Ἰουδαίων ἐπὶ τὴν ἑορτὴν* (*B.J.* 2:232). Neapolitanus walks around Jerusalem and *εἰς τὸ ἱερὸν ἀναβαίνει* (*B.J.* 2:340) where he performs some permitted aspects of worship. While visiting the temple Menahem is executed *γὰρ ἀναβεβήκει προσκυνήσων* in arrogance (*B.J.* 2:444). Josephus affirms *ἐπὶ δὲ τὸ θυσιαστήριον καὶ τὸν ναὸν ἀνέβαινον οἱ τῶν ἱερέων* who are without blemish dressed in fine linen (*B.J.* 5:229).

Lameness Communicates

There are two references to the adjective *χωλός*. One describes the action of a soldier whose name signifies *χωλός* (*B.J.* 5:474) and the other refutes Apion's claim that those leaving Egypt with Moses *ἦσαν ἐκεῖνοι τυφλοὶ καὶ χωλοὶ* (*Ag. Ap.* 2:23).

Entering in Communicates

These may not Enter In

As with *ἀναβαίνω, εἴσειμι* appears in the context of the temple in Acts 3. Contrary to the laws of Moses for Israel there are lepers in other nations who *εἰς ἱερὰ καὶ ναοὺς ἐχόντων ἐξουσίαν εἰσιέναι* (*A.J.* 3:266). However, Jewish women who have given birth *εἰς τὸ ἱερὸν εἰσιέναι κεκώλυκε* (*A.J.* 3:269) and priests with any defect *εἰσιέναι εἰς τὸν ναὸν ἐκώλυσε* (*A.J.* 3:278). Solomon builds a rectangular court ouside the temple into which all those set apart by their purity and observance of the laws *εἰσῄεσαν* (*A.J.* 8:96). Antiochus III decrees: no foreigner shall depart *εἰς τὸν περίβολον εἰσιέναι τοῦ ἱεροῦ* (*A.J.* 12:145) and Alexander Jannaeus erects a wooden barrier around the altar and the temple as far as the coping in which

only *τοῖς ἱερεῦσιν εἰσιέναι* (*A.J.* 13:373). Within the first temple court is a second, with a written notice preventing any foreigner *εἰσιέναι* under threat of death (*A.J.* 15:417). Alexander reasons with Herod saying if he and his brother had killed their father they would have been prohibited from *εἰσιέναι* the most holy temple "erected by you" (*A.J.* 16:115). Little wonder that it is difficult for the lame man of Acts 3 to enter into the temple.

Walking Communicates

Four of Josephus's five references to *περιπάτεω* describe natural human movement by foot: (1) David is on the roof of his palace in the evening where it is his custom *περιπατεῖν κατ᾽ ἐκεῖνο τῆς ὥρας* (*A.J.* 7:130); (2) Xerxes' cupbearer Nehemiah *περιπατῶν πρὸ* the metropolis of the Persians, Susa (*A.J.* 11:159); (3) Antipater, who is out with his father, tries to shrink down *ὅταν μὲν ἅμα περιπατῶν* to shorten himself (*A.J.* 16:248); (4) Moses commands lepers *μόνους περιπατεῖν* with their clothes torn (*Ag. Ap.* 1:281). The fifth is the only miraculous walking in Josephus and it appears in his rebuttal of Apion, where he asks if our fathers were easily persuaded to have Apollo come to them and supposed they saw *αὐτὸν περιπατοῦντα* on the earth with the stars (*Ag. Ap.* 2:117). However, this is far from the reality of the miraculous walking of the lame man in Acts 3.

Leaping up Communicates

Jumping for joy with *ἐξάλλομαι* like the healed lame man by the Gate Beautiful is not reflected in Josephus, though leaping up in rage or terror is. Herod *ἐξαλλόμενος* out of his bed runs about the palace wildly (*B.J.* 1:443), while a certain Longinus *ἐξαλλόμενος* quickly from the Romans jumps into the middle of the ranks of the Jews (*B.J.* 5:312). Titus condemns the desertion of Ananus and Archelaus from Simon when they set fire to Jerusalem and *ἐξαλλομένους* from the conflagration (*B.J.* 6:230) and, driven mad by guilt, Catullus, unable to hold himself back, *ἐξήλλετο* from between the sheets as if torments and fire are carried to him (*B.J.* 7:452).

Standing Communicates

In the histories of Josephus both objects and people stand (*ἵστημι*) and in so doing they communicate.

Standing with Faith and Courage

When some people stand they communicate faith and courage as reflected in the lame man at his healing in Acts 3. Thus Moses *στὰς ἐν μέσοις* exhorts the people to trust in God's guidance (*A.J.* 2:330).[390] Faith and courage are shown in the holding up of Moses' hands during the battle against the Amalekites when he commands his brother Aaron and his sister Miriam's husband Hur *στάντας ἑκατέρωθεν αὐτοῦ* (*A.J.* 3:54). Courage (or perhaps pride) is present when Ahab, though mortally wounded, *ἔστη ἐπὶ τοῦ ἅρματος ἄχρι δύνοντος ἡλίου* (*A.J.* 8:415), and faith and courage are evident when the priests *ἔστησαν δὲ ἐν μέσῳ* (of the Jordan) until the multitude crosses over (*A.J.* 5:19).

Caused to Stand

In Acts 9 the travelling companions of Saul are "caused to stand" still by the voice from heaven. This means they are impeded in their progress by an external phenomenon, rather than simply choosing to stand. Instances where people are caused to stand include: a woman suspected of adultery where one of the priests *στήσας* the woman at the gates which are turned towards the temple (*A.J.* 3:270); the sanctuary worshipper who has paid his tithe, made his offerings and is directed *στὰς* opposite the holy place to pray to God (*A.J.* 4:242);

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[390] Further references to courageous men who stand in the presence of the people or on an elevation to communicate with them include: Moses, *A.J.* 3:24, 84; the High Priest, *A.J.* 4:209; the Gibeonites, *A.J.* 5:54; Phinehas, *A.J.* 5:105; Goliath, *A.J.* 6:172; Sheba, *A.J.* 7:278; David, *A.J.* 7:370; Iddo, *A.J.* 8:231; Abijah, *A.J.* 8:275; Elijah, *A.J.* 8:337; Zechariah, *A.J.* 9:169; Jonah, *A.J.* 9:214; Josiah, *A.J.* 10:63; Daniel, *A.J.* 10:255; Ezra, *A.J.* 11:155; Nehemiah, *A.J.* 11:168; Mordecai, *A.J.* 11:221, 222; Judas Maccabeus, *A.J.* 12:425, 430; an old brigand of Galilee, A.J. 14:429, *B.J.* 1:312; Eleazar of Galilee, *B.J.* 3:232; Titus, *B.J.* 3:471; the Senior High Priest Jesus, *B.J.* 4:238; Simon the Idumean *B.J.* 4 271 and Josephus, *Vita* 1:92.

the people bring Saul out of hiding to make him king and *ἵστησι μέσον τοῦ πλήθους* (*A.J.* 6:65); lots are cast to discover the offender when Saul *πάντας ἵστησιν εἰς ἕνα τόπον ἵσταται δὲ* himself with his son on the other side (*A.J.* 6:125). On David's orders Joab *ἔστησε τὸν Οὐρίαν* in a place where he knew the battle would be hard for him (*A.J.* 7:137) and Onias is made to speak *στὰς μέσος αὐτῶν* (*A.J.* 14:23). As Saul's fellow travellers (Acts 9) are caused to stand as a group, so Joshua divides the people and on Mt. Gerizim *τὴν ἡμίσειαν ἵστησιν* and half on Ebal (*A.J.* 5:69); near the time of his death Moses inscribes the two sides of the altar with blessings and cursings, which is also where he said the people *στάντα* to offer sacrifices (*A.J.* 4:308); the Jebusites *στησάντων* the blind and lame and all the maimed on the walls in mockery of David (*A.J.* 7:61). Judah is not to fight against the Moabies and Ammonites, but by *στάντας* still only to see how God fights for them (*A.J.* 9:11). Jehoiada distributes weapons to a number of men *ἔστησεν ἐν κύκλῳ περὶ τὸ ἱερὸν* fully armed (*A.J.* 9:148). The priests and the Levites *ἔστησάν* the porters at the temple gates according to the laws of Moses (*A.J.* 11:108). Nehemiah arms those working on the building site and commands *σαλπιγκτὰς ἀπὸ πεντακοσίων ἔστησεν ποδῶν* (*A.J.* 11:177). Varus *σταθείσης* his troups together and sends them on an expedition to Galilee (*A.J.* 17:288). When the palace soldier Gratus sees Claudius he says to his command, "*στησώμεθα τοῦτον* to be our leader" (*A.J.* 19:217). Many more soldiers crowd around Claudius wanting *αὐτοκράτορα στήσασθαι* (*A.J.* 19:223). Cumanus orders a regiment of the army to take their weapons and *ἑστάναι* on the temple porticos (*A.J.* 20:106).

Standing for Contest or War

When a delegation seeks Jewish autonomy from Caesar *τῶν πρεσβευτῶν τὸ Ἰουδαϊκὸν πλῆθος ἔστη* (*B.J.* 2:81). In a dispute over the synagogue site the rebellious of the Caesareans *εἱστήκεσαν* ready to fight (*B.J.* 2:290) and when the Roman army breaks camp *ἑστᾶσιν* at the starting point ready to be sent to war (*B.J.* 3:90). Josephus claims, in a close fight there are no

examples of Roman defeat *οὐδ' ἔστιν ὅπου σταθέντες* where they have lost in battle (*B.J.* 3:106). Part of Josephus's military strategy is *ἵστησι τοὺς γηραιοὺς* on the strongest sections of the wall with those who are exhausted (*B.J.* 3:258). Titus organises his army and *ἵστησιν* Trajan over the left wing (*B.J.* 3:300) while he admits it is regrettable the Romans should flag when successful, while the Jews *ἑστώτων* in face of misfortune (*B.J.* 3:473). In Tiberias Vespasian orders the death of the old and the weak and *ἵστησι πάντας ἐν τῷ σταδίῳ* (*B.J.* 3:539). During Titus's reconnaissance of Jerusalem the Jews dash out *στάντες* face to face with those still running along the road (*B.J.* 5:56).[391] *πρὸ τῶν Ῥωμαίων ἱστάμενοι* many Jews plead with their compatriots inside the city (*B.J.* 6:119). While Jerusalem burns around them the Jews simply *ἑστῶτες* transfixed (*B.J.* 6:233). Titus castigates the Jews for their lack of submission, "*ἀλλὰ καὶ νῦν μετὰ τῶν ὅπλων ἑστήκατε*" (*B.J.* 6:348).

Standing for Ceremony

At the victory procession of Vespasian in Rome it is difficult for him to get to the palace *ὑπὸ πλήθους τῶν περὶ αὐτὸν ἱσταμένων* (*B.J.* 7:72). In order to see the procession, crowds left the city to find room to *στῆναι μόνον* (*B.J.* 7:122). When they arrived at a high point in the procession—the temple of Jupiter Capitolinus—*στησαν* (*B.J.* 7:153).

Standing on Guard

In his first confrontation with a Roman army Josephus *στήσας* his soldiers outside the village orders them to guard the roads securely (*Vita* 1:118). Jonathan and his companions are under threat from the Galileans but *ἑστησάμενοι* (*Vita* 1:252).

[391] Further referenes to troups standing during Titus's Jerusalem campaign include: *B.J.* 5:87; 106; 131; 263; 340; 482; 483; 521; 6:324.

Going in Communicates

I have observed already that *εἰσέρχομαι* appears in three contexts in Acts 3 and 9 where people enter into a temple, a city or a house. These three contexts are also present in Josephus in several instances where this verb is found.

Going into the Temple

In Acts 3, Peter, John and the healed man enter into the temple but because they are unprepared *πολλοὶ δ' οὐδ' ἀρχὴν εἰσελθεῖν εἰς τὸ ἱερὸν δυνηθέντες* (*A.J.* 3:319). To protect the new king Joash, Jehoiada stipulates no one is permitted *εἰσελθεῖν ὁπλίτην . . . εἰς τὸ ἱερὸν* (*A.J.* 9:147). Consequently, when Athaliah arrives the armed men who follow her are prevented *εἰσελθεῖν* (*A.J.* 9:150). King Uzziah violates the Law of Moses when he dresses in the holy garments and *εἰσῆλθεν εἰς τὸ τέμενος* (*A.J.* 9:223) to offer incense on the golden altar of God. Zedekiah flees from the city when he realises the leaders of the enemy *εἰσελθόντων εἰς τὸ ἱερὸν* (*A.J.* 10:136). When the high priest John murders his brother Jesus in the temple, Artaxerxes' general Bagoses attempts *εἰσελθεῖν εἰς τὸν ναὸν* but is prevented *(A.J. 11:301)*. However, he objects and proceeds *εἰς τὸν ναὸν εἰσέρχεται* (*A.J.* 11:301). When he approaches the temple *εἰσελθὼν δὲ Ἀντίοχος εἰς αὐτὸ* (*A.J.* 12:383) and orders his troops to pull the walls down to the ground (*A.J.* 12:383). Inside the temple is an inner court, forbidden to women, and within it another into which only priests *εἰσελθεῖν* (*A.J.* 15:419).

Communication Implications

Culture prescribes these conditions and by Wood's definition culture determines the structures "that reflect and uphold a particular social order."[392] She sees communication as "one of the primary practices that structures society"[393] and asserts, "Because gender is

[392] Julia Wood, T., *Gendered Lives: Communication, Gender & Culture, 11th ed.* (Stamford CT: Cengage Learning, 2015), 29.
[393] Ibid., 30.

central to cultural life, society's views of gender are reflected in and promoted by a range of social structures and practices."[394]

Ananus arranges purification rites for his followers at the temple. Thus on religious grounds *εἰσελθόντες* (*B.J.* 4:218).

Going into a city

Saul is instructed on the Damascus road: "*ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν*" (Acts 9:6). Going into a city happens by force when Joab commissions Uriah and his fellow soldiers to break down part of the wall and *εἰσελθεῖν εἰς τὴν πόλιν* (*A.J.* 7:137). Due to David's grief over Absalom, Joab and his men are ashamed *εἰσελθεῖν εἰς τὴν πόλιν* dressed as conquerors for this would communicate insensitivity (*A.J.* 7:253). The four Samaritan lepers are prevented by law *εἰσελθεῖν μὲν εἰς τὴν πόλιν* (*A.J.* 9:75). Uzziah rebuilds and repairs the wall of Jerusalem thrown down by the king of Israel who *εἰσῆλθεν εἰς τὴν πόλιν* to take Uzziah's father Amaziah captive (*A.J.* 9:218). Having just allowed Hyrcanus into the city, the people oust Ptolemy when he attempts *εἰσελθεῖν δι' ἄλλης πύλης* (*A.J.* 13:229; *B.J.* 1:55). Hearing of pirate activity off the eastern Mediterranean coast Vespasian sends infantry and cavalry to Joppa *εἰσέρχονται τὴν πόλιν* which is unguarded by night (*B.J.* 3:417). Titus rides along the lakeside to Tarichaeae and *εἰς τὴν πόλιν εἰσέρχεται καὶ μετ' αὐτὸν οἱ λοιποί (B.J.* 3:497).[395] *En route* to Rome from his visit to Mucianus, Syria, Titus arrives at Gamala and *εἰσέρχεται τὴν πόλιν* quietly (*B.J.* 4:70). The Jews ask Simon to come into Jerusalem so *εἰσέρχεται μὲν* in order to deliver the city from the Zealots *(B.J.* 4:575). Josephus laments, "What distress so great as this, O city, did you suffer from the Romans *οἵ . . . εἰσῆλθον* to cleanse you by fire from the defilement of your own land!" (*B.J.* 5:19). Referring to the pseudo-history of

[394] Ibid., 29.
[395] Whether any of his forces were infantry and thereby coming by foot is not stated.

Manetho, Josephus recounts the story of the diseased and disabled of Egypt who are given *ἡ πόλις* (Ag. Ap. 1:237) and make it their home *οἱ δὲ εἰς ταύτην εἰσελθόντες* (*Ag. Ap.* 1:238).

Going into a Dwelling

In Acts 9:17 Ananias is directed by Jesus to find the house of Judas *Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν*. Though mention is made of entering into a dwelling such as a palace, mansion, parlour, chamber, tent, camp or fortress there is only one occasion when *οἶκός* appears with *εἰσέρχομαι*. This is when the prophet Ahijah recognises the queen coming *εἰς τὴν οἰκίαν* like a common stranger (*A.J.* 8:269) and he calls out, "*εἴσελθε ὦ γύναι Ἱεροβοάμου*!" (*A.J.* 8:269).

Leaping Communicates

Unlike the exuberant leaping for joy of the healed lame man (Acts 3) *ἅλλομαι* describes the normal movement of the physically active. Izates brings Artabanus, king of Parthia, to his royal palace being persuaded *ἐπὶ τὸν ἵππον ἥλατο* (*A.J.* 20:61) and during the siege of Jerusalem Castor the Jew and his fellow rogues set the central tower of the north wall ablaze *ἁλλόμενοι* through the flames to the hidden place below it (*B.J.* 5:330).

Running to Communicate

Though *συντρέχω* occurs only three times in the NT it is more commonly used in the writings of Josephus. As the people come running to crowd around Peter and John, amazed at the healing of the lame man in the temple, they: gather around Moses for deliverance *καὶ γὰρ οὐδ' ἐπ' ἄλλον τινὰ συνέτρεχον ἀλλ' ἐπ' αὐτόν* (*A.J.* 3:6); come to Joshua for encouragement *καὶ σπουδῇ συνδραμόντων* (*A.J.* 5:73); flock to Samuel to request a king *πρὸς αὐτὸν συντρέχουσι* (*A.J.* 6:35); hurry to David as he sits in the gate again *ὡς ἅπαντα τὸν λαὸν ἀκούσαντα συνδραμεῖν πρὸς αὐτὸν* (*A.J.* 7:257); climb up to see the contest between Baal and Yahweh *ὡς δὲ συνέδραμον πάντες* (*A.J.* 8:337) to the aforesaid mountain (*B.J.* 5:330) . . . *σταθεὶς αὐτῶν ὁ προφήτης Ἠλίας μεταξύ* (*A.J.* 8:337), and for fear, the Syrians *συνέδραμον*

πρὸς τὸν Ἄδερα (*A.J.* 9:77). For Isaelites who are faithful to God *οὗτοι πάντες εἰς Ἱεροσόλυμα πρὸς Ἑζεκίαν συνέδραμον* in order to worship (*A.J.* 9:267). Because of his kindly treatment of foreigners and exemptions from paying tribute to Babylon *συνέδραμον αὐτοὶ πρὸς τὸν Γαδαλίαν* and inhabit the country (*A.J.*10:163). At the injustice of the Procurator Florus, the people call on Caesar *συνδραμόντες εἰς τὸ ἱερὸν* (*B.J.* 2:294).

Approaching Communicates

Saul approaches the high priest asking for letters of authority to arrest followers of the Way and bring them bound to Jerusalem. Two elements are present in this process—accusation of the early believers and permission to take them prisoner. Amongst the various uses of προσέρχομαι several relate to approaching persons in authority with one or both of these motivations.

Moses assumes authority and accuses Pharaoh *Φαραώθης προσελθὼν ὁ Μωυσῆς* asking, "Until when will you be disobedient to the command of God?" (*A.J.* 2:309). The daughters of Zelophehad seek permission to inherit their late father's land so there come to *Μωυσῆς δὲ προσελθόντων αὐτῷ* the leaders of the tribe of Manasseh (*A.J.* 4:174). Absalom *προσελθὼν* David on a pretext and seeks permission to go to Hebron to offer a sacrifice to God (*A.J.* 7:196). Daniel asks permission to eat a simpler diet *προσελθὼν Ἀσχάνῃ* requesting him to offer them pulse and dates for food (*A.J.* 10:190). Due to violation of the marriage laws some come to Ezra *προσελθόντων αὐτῷ* with accusations against some of the multitude, priests and Levites and wanting permission to cast the foreign women and their children out (*A.J.* 11:140). So a certain Shechaniah, a leading man in Jerusalem *προσελθὼν αὐτοὺς* says they have sinned (*A.J.* 11:145).[396] Haman accuses the Jews by *προσελθὼν οὖν τῷ βασιλεῖ* (*A.J.* 11:212). Fearful of Herod's tyranny the chief men of the Jews *προσελθόντες Ὑρκανῷ* openly and accuse Antipater (*A.J.*14:165). Lucius Antonius writes to Sardis, "The Jews who are

[396] This instance is exceptional because he does not approach those in authority

Roman citizens want to manage their own legal system so *προσελθόντες μοι*" (*A.J.* 14:235). Marcus Publius, Marcus son of Marcus, and Lucius son of Publius write concerning a petition to exempt the Jews from military service, "We went to the proconsul *προσελθόντες ἐδιδάξαμεν αὐτὸν*" (*A.J.* 14:236). When Pheroras is murdered, two of his freedmen *οὗτοι προσελθόντες Ἡρώδῃ* to consider it worthy not to leave the death of his brother unavenged (*A.J.* 17:61 cf. *B.J.* 1:582). The old soldier Tiro accuses Herod *τέλος δὲ καὶ τῷ βασιλεῖ τολμήσας προσελθεῖν*, "But to me," he said, "You seem to be a most wretched man" (*B.J.* 1:545).

Leading Communicates

Though people are brought or led, for various reasons in scripture, the context of Acts 9:1 connects *ἄγω* with the vulnerable being led captive. Josephus reports that the king commands for Joseph to appear before him and those who receive the order come *ἄγοντες* him (*A.J.* 2:79).[397] After the battle with the Amalekites Saul comes to Samuel *πρὸς δ' αὐτὸν ἀγαγεῖν . . . τὸν βασιλέα* (*A.J.* 6:146 cf. 6:155).[398]

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[397] Further references to the vulnerable being led or brought at the will of others: Benjamin, A.J. 2:106; 136; Samson, A.J. 2:314; 315; David, A.J. 6:221; Bathsheba, A.J. 7, 146; Tamar, A.J. 7:166; Joab, A.J. 8:14; the noble youths of Ahabs allies, A.J. 8:375; Michaiah, A.J. 8:403; Elijah, A.J. 9:22 cf. 9:24; Obadiah's widow and children, A.J. 9:47; the priests of Baal, A.J. 9:136; Jeremiah and Baruch, A.J. 10:95; Jeremiah, Baruch and the remaining Jews, A.J. 10:179, 180, 182; Daniel and his companions, A.J. 10:192; Marianne, A.J. 15:231; Conspirators against Herod, A.J. 15:289; Alexander and Melas, A.J. 16:328; Alexander, A.J. 16:330; Alexander and Aristobulus, A.J. 16:394; Alexander A.J. 17:332 cf B.J. 2:106; Eutychus, A.J. 18:186; Agrippa, A.J. 18:191; Qunitilia, A.J. 19:32; Tholomy, A.J. 20:1 cf. 5; Celer the Tribune, A.J. 20:136; Niger of Perea, B.J. 4:360; Matthias, B.J. 5:530; a courier, Viva, 1:383.

[398] Further references to people being led into captivity: 32,000 Midianite girls A.J. 4:163; Samson by Israel, A.J. 5:299; Samson by the Philistines, A.J. 5:313; the Hebrews, A.J. 6:89; sons of the nobles, A.J. 8:375; the Syrians, A.J. 9:57; Amaziah's prisoners, A.J. 9:191; Amaziah, A.J. 9:201; Manasseh, 10.1 cf. 40: the youths and craftsmen with Jehoiachin and company, A.J. 10:101; Zedekiah, A.J. 10:106 cf. 141; the remaining Jews, A.J. 10:112; Jeremiah, A.J. 10:115; Zedekiah, A.J. 10:138 cf. 140; Daniel, A.J. 10:237; Medes and Persians, A.J. 11:19; Israelites, A.J. 12:7; Jonathan A.J. 13:203; Aristobulus, A.J. 14:96; Antigonus, A.J. 14:488 cf. 15:9 and B.J. 1:357; the Arabs, A.J. 15:156; the Samaritans, A.,J. 18:87; Agrippa, A.J. 18:191; the Jews, A.J. 18:319; the Parthian commander's wife, A.J. 18:344; Mithridates the Parthian, A.J. 18:356; Judea's village leaders, A.J. 20:114;

Rising up Communicates

In Acts 9 *ἀνίστημι* appears in two direct commands by the risen Jesus—one to Saul, "Get up and go into the city", and the other to Ananias, "Getting up, go to Straight Street." A third use of the word simply reports that Saul got up and was baptised. There is no direct speech in the command God gave Joshua to rise up and purify the army from pollution (*A.J.* 5:42). Nor does *ἀνίστημι* assume an imperative form even between people. In getting up to be baptised, however, Saul rises to cooperate in the performance of a task. Such an action is seen in Abraham who sees three men approach and thinking them to be strangers *ἀναστὰς ἠσπάσατό* (*A.J.* 1:196), and in Zimri who challenges Moses *Ἀναστὰς δὲ μετ' αὐτὸν Ζαμβρίας* (*A.J.* 4:145),[399] while David *ἀναστὰς* only lifts the end of Saul's garment and cuts it off (*A.J.* 6:284). Solomon *ἀναστὰς* and brings sacrifices to God (*A.J.* 8:118). Specific foot function is noted in Daniel's vision, in addition to the hand function already cited in Part 1 where Daniel *ἐξῆλθεν εἰς τὸ πεδίον*[400] (*A.J.* 10:269). Because of seismic activity his friends flee and Daniel *πέσοι* (*A.J.* 10:269). Someone touches him and *κελεύοντος ἀναστῆναι* (*A.J.* 10:269). The account continues when *ἀναστάντι δ' αὐτῷ* (*A.J.* 10:270). When Zerubbabel reminds Darius of his promise to rebuild Jerusalem and the temple, the king *ἀναστὰς* kisses him (*A.J.* 11:59). When the temple is finished *οἱ ἱερεῖς . . . καὶ οἱ Λευῖται καὶ οἱ Ἀσάφου παῖδες ἀναστάντες* sing hymns to God (*A.J.* 11:80). Being ashamed of the sins of the people *ἀναστὰς δὲ ἀπὸ τῆς γῆς* Ezra stretches out his hands toward heaven (*A.J.* 11:143). Blaming the elders *ἀναστὰς Ἔζδρας* accuses them (*A.J.* 11:149).[401] With reference to the deaths in the temple, Nicolas of

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Aristobulus and his children, B.J. 1:157; Antigonus, B.J. 1:357; Artabazes, B.J. 1:363; Arab hostages B.J. 1:366; numbers of Jews, B.J. 2:75; Josephus, B.J. 3:392; Simon, B.J. 7:154; Media, B.J. 7:251; Jerusalem besieged, B.J. 7:382, 385; Jonathan and company, B.J. 7:449; Egyptians, Ag. Ap. 1:76.

[399] Others who rise to speak are Berechiah, A.J. 9:250; Daniel, A.J. 10:201; Sabinus the Syrian, B.J. 6:56; Jesus, Vita, 295.

[400] πεδίον is related to travel by foot where this is the original meaning of πεζεύω BDAG 5749 on Acts 20:13.

[401] Others who rise up to accuse include: Ahasuerus, *A.J.* 11:192; Sameas, *A.J.* 14:172.

Damascus *ἀνίσταται* to plead on behalf of Archelaus (*A.J.* 17:240, *B.J.* 2:34 cf. 2:92). To begin the triumphal procession in Rome, Vespasian *ἀναστὰς καὶ* covering most of his head with his cloak, performs prayers (*B.J.* 7:128).

Falling Communicates

As noted elsewhere instances where *πίπτω* appears may be figurative (*A.J.* 2:219); volitional like bowing before a superior (*A.J.* 3:310); fainting as in an exorcism (*A.J.* 8:47); feigning weakness (*A.J.* 7:166); stumbling in a conflict (*B.J.* 6:173); or dying in battle (*A.J.* 2:239). Its use in Acts 9 where Saul is knocked to the ground by the light and sound of his Damascus road encounter is not common. In Part 1 the parallels between this vignette and Daniel's experience have already been examined. It remains to be said that with the inclusion of phrases like "*ἐξῆλθεν*[402] *εἰς τὸ πεδίον*", "*φευγόντων τῶν φίλων καὶ πέσοι*", "*κελεύοντος ἀναστῆναι*" *(A.J.* 10:269) foot function is central to the onward movement of the tale. In company with Saul in Acts 9, Hyrcanus provides another instance of falling because of the effect of external forces, for at the death of Malichus, Hyrcanus, immediately weakened by anxiety, *ἔπεσεν* (*B.J.* 1:234).

Being Led In Communicates

Led into Cities

While God brought Adam and Eve into the garden *εἰσαγαγόντα* (*A.J.* 1:38) and Laban brought Eliezer in to supper *εἰσήγετο* (*A.J.* 1:252), *εἰσάγω* occurs when the blind Saul is raised from the ground and his travelling companions lead him into Damascus (Acts 9:8).[403] There are some references in Josephus to men being brought into cities, though the reasons for their arrival vary. Solomon is anointed with oil and *εἰσήγαγον εἰς τὴν πόλιν* (*A.J.* 7:357).

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[402] Note that though these words are associated with movement by foot they do not all appear in Acts 3 and 9.

[403] It is clear from this text that Damascus is the unnamed city of v. 6.

Ptolemy Philadelphus decrees the release of the Jews taken captive and carried off to be sold in the cities and countryside and, "*εἴ τινες νῦν εἰσήχθησαν* let them be emancipated" (*A.J.* 12:28). Simon comes to Joppa and when he has taken it: *εἰσήγαγεν* (*A.J.* 13:180) a large garrison into it and when Cestius has organised his army *εἰσῆγεν εἰς τὴν πόλιν* (*B.J.* 2:528). Vespasian comes to assist Titus at the town of Gamala and *πᾶσαν εἰσαγαγὼν τὴν δύναμιν* (*B.J.* 4:73).

Taking a Journey Communicates

Saul makes a journey of considerable length to get from Jerusalem to Damascus. This is one sense in which Luke uses *πορεύομαι* in Acts 9. The other two instances apply to Ananias and indicate shorter journeys. Firstly, he is commanded to get up and go, "*ἀναστὰς πορεύθητι*" to meet Saul (Acts 9:11) and, secondly, he is directed to go from one place to another in Damascus: "*πορεύου*" (Acts 9:15).

Josephus names journeys of considerable length where he uses *πορεύομαι*. *En route* to Mesopotamia Jacob *διὰ τῆς Χαναναίας ἐπορεύετο* (*A.J.* 1:278 cf. 282). As it was time for Moses to die *πορευομένῳ δ' ἔνθεν* where he was about to disappear they all followed weeping (*A.J.* 4:323). Samuel's instructions to Saul include overtaking three men on the road *πορευομένους* to worship God in Bethel (*A.J.* 6:55). The prophet Gad commands David to leave the desert and *πορευθέντα* to the apportionment of land of the tribe of Judah (*A.J.* 6:249). David sends the youth of the land together with the priests and Levites, *πορευθέντας εἰς Καριαθιάριμα* to transport the ark of God from there to Jerusalem (*A.J.* 7:78). Absalom seeks permission from his father *πορευθέντι* to Hebron to pay a sacrifice back to God (*A.J.* 7:196) and *πορεύεται* (*A.J.* 7:196). Jeroboam considers it unwise to let *τῷ πλήθει προσκυνῆσαι τὸν θεὸν εἰς Ἱεροσόλυμα πορευθέντι* (*A.J.* 8:225) so he tells them it is too much for them to travel such a great distance to Jerusalem *πορευθέντας* to an enemy city to worship (*A.J.* 8:227). Jeroboam fears for his sick son's life and sends his wife *πορευθῆναι πρὸς Ἀχίαν τὸν*

προφήτην (*A.J.* 8:266). Asa sends his commanders to the cities ruled by Basha and orders him to inflict damage so *πορευθέντες* some they set on fire and some they plunder (*A.J.* 8:305). After the marriage of their children Jehoshaphat visits Ahab *πορευθέντα δ' αὐτὸν* after some time goes to Samaria where Ahab receives him courteously (*A.J.* 8:398). A reluctant Jonah is directed by God *πορευθῆναι μὲν εἰς τὴν Νινύου βασιλείαν* for the purpose of mission (*A.J.* 9:208)—shades of the experience of an equally reluctant Ananias directed by Jesus in the city of Damascus to go to Saul, "*πορεύθητι*" (Acts 9:11) and: "*πορεύου*" for the same purpose (Acts 9:15). With a more willing subject *πορεύομαι* occurs in another journey of mission when Josiah *πορευθεὶς καὶ πρὸς τοὺς ἄλλους τῶν Ἰσραηλιτῶν* who had escaped captivity and slavery in an attempt to persuade them to return to God (*A.J.* 10:68). God warns through Jeremiah if the people leave *πορευομένους δὲ εἰς Αἴγυπτον* they will be punished (*A.J.* 10:177). Nehemiah requests permission from Artaxerxes to fulfil his mission in Jerusalem and favour him *πορευθέντι* to raise up the walls and restore the rest of the temple (*A.J.* 11:165).

Being low in funds Antiochus Epiphanes *πορευθεὶς* into Persia to gather taxes from the country (A.J. 12:294). In searching for Judas the Syrian Georgias *πορευθεὶς*, thinking to look wherever they had gone (*A.J.* 12:306). In order to assist his brother, Herod *παρὰ Φάβιον ἐπορεύετο ἐν Δαμασκῷ* (*A.J.* 14:295). Herod entertains Caesar richly when *πορευόμενον ἐπ' Αἴγυπτον διὰ Συρίας* and provides for his army (*B.J.* 1:394) when *πορευομένοις μέχρι Πηλουσίου* through arid land (*B.J.* 1:395). Then Nero gives the government of Egypt to Alexander and Agrippa happens to *πεπορευμένος* to Alexandria in order to congratulate Alexander (*B.J.* 2:309). The young men resent not receiving part of the spoils and *πορευθέντες* to the villages in the vicinity of Tiberias complain that Josephus is about to betray their country to the Romans (*Vita*, 1:129). Josephus writes that now Jonathan has come to Galilee he is free *πορευθῆναι* to his native country (*Vita*, 1:226). Jonathan finds it difficult

to gain acceptance so *ἐπορεύοντο* to other villages (*Vita,* 1:231), but the people only want Josephus as commander. Josephus will forgive Jonathan and his associates if he repents and *πορευθέντες* to their own country (*Vita,* 1:262). Passing through Samaria it is possible *πορεύεσθαι* within three days from Galilee to Jerusalem (*Vita,* 1:269). John counsels Josephus's accusers that two *πορευθῆναι* together (*Vita,* 1:315). Despite the hardships of the exodus the people *διὰ τῆς ἐρήμου πορεύεσθαι* (*Ag. Ap.* 1:310).

Departing Communicates

The one instance of *ἀπέρχομαι* in Acts 9 demonstrates another two-part foot movement by Ananias. I have already noted the imperative "up and go" and now Luke reports that Ananias "went and entered" *Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν* (Acts 9:17). In the same way *ἀπέρχομαι* appears as an introduction to a second act of communication in Josephus. For instance, in order to provide timber for the roofing on temples Hiram *ἀπελθὼν ἔκοψεν ἀπὸ τοῦ ὄρους* (*A.J.* 8:145 cf. *Ag. Ap.* 1:118) and David's courier takes a message of false commiseration to Joab about the death of Uriah δ᾽ *ἐκέλευσεν ἀπελθόντα λέγειν* (*A.J.* 7:144).

In Acts 9:15 it is not known where Ananias was when he departed for the house of Judas. His destination, however, is explicit. References in Josephus to named destinations in connection with *ἀπέρχομαι* include: Joseph's words to Pharaoh's butler in prison to remember him *ἀπερχόμενος* to the place Joseph foretold (*A.J.* 2:68); the warning that unless they bring Benjamin with them Joseph's brothers would not *εἰς Αἴγυπτον ἀπελθεῖν* (*A.J.* 2:115) unless *ἀπερχομένοις* with what they promised (*A.J.* 2:115); Samson's continuous visits to his wife *ἀπερχόμενος πρὸς τοὺς γονεῖς αὐτῆς* (*A.J.* 5:287); Samuel's going to Ramah and Saul's *ἀπερχομένῳ εἰς Γαβαθὴν* where he was born (*A.J.* 6:67); Samuel's taking holy oil *εἰς Βηθλέμην ἀπελθεῖν* (*A.J.* 6:157); Jonathan's dismissal of David directing him *εἴς τινα τόπον ἀπελθεῖν τοῦ πεδίου* (*A.J.* 6:232); Jonathan's telling Saul he will join David in Bethlehem if Saul gives permission *ἀπέρχεσθαι* (*A.J.* 6:236); David's appointment of Hushai as an

informant who *ἀπελθόντα πρὸς Ἀψάλωμον* (*A.J.* 7:204); Adonijah's coming to Solomon who commands him *εἰς τὴν ἰδίαν οἰκίαν ἀπελθεῖν* (*A.J.* 7:362); Jeroboam's announcement that those who live near Dan or Bethel *ἀπερχόμενοι* may worship God there (*A.J.* 8:228); Ahijah's telling Jeroboam's wife *ἀπελθοῦσα οὖν πρὸς τὸν ἄνδρα* and explain to him (*A.J.* 8:269); Benhadad's ambassadors when Ahab *ἀποκρινάμενος λέγειν ἀπελθοῦσιν* (*A.J.* 8:370); Benhadad's men seek permission from Ahab *πρὸς αὐτὸν ἀπελθεῖν* (*A.J.* 8:385); and Jonah's eventual *ἀπῆλθεν εἰς τὴν Νίνου πόλιν καὶ σταθεὶς* to be heard and to preach (*A.J.* 9:214). There is an echo of Jonah's disinclination to go to Nineveh in Acts 9 when Ananias reluctantly goes to what was a menacing Saul where he fearlessly delivers Jesus' message.

Further examples of the use of ἀπέρχομαι with an explicit destination include: the Assyrian Rabshakeh who sees the Jewish envoys stand before him and *ἐκέλευσεν ἀπελθόντας Ἐζεκίᾳ* (*A.J.* 10:6); the action of the prophetess Huldah who *ἐκέλευσεν αὐτοὺς ἀπελθόντας πρὸς τὸν βασιλέα* (*A.J.* 10:60); Nebuchadnezzar's failure to honour his agreements when he comes to Jerusalem *ἀπελθὼν δ' εἰς αὐτὸν ὁ Βαβυλώνιος* (*A.J.* 10:97); Cyrus's declaration to the Satraps in Syria that Jews living in his region wishing to return *ἀπελθοῦσι* to rehabilitate their own country (*A.J.* 11:12) and his letters stating that captives *ἀπελθόντας* (*A.J.* 11:60) for Judea be emancipated; Joseph's advice to Onias on clearing the nation's debt *ἀπελθόντα πρὸς τὸν βασιλέα* to beseech him to remit it (*A.J.* 12:162); Joseph's testing of his sons when Ptolemy's son is born in Alexandria to see *εἴ τις αὐτῶν ἀπελθεῖν βούλεται πρὸς τὸν βασιλέα* (*A.J.* 12:196); Hyrcanus' secret approach to the merchants *ἀπελθὼν* (he bought a hundred boys from them at a talent each and a hundred girls for the same price *A.J.* 12:209); the refusal of the wife of Demetrius to receive him when he is beaten in battle so he *ἀπελθὼν εἰς Τύρον* (*A.J.* 13:268); Ptolemy's dash *ἐκ τῆς Συρίας ἀπελθὼν ἐπὶ τὴν Αἴγυπτον* (*A.J.* 13:351); and Demetrius's siege of his brother Philip in Berea *ἐκ τῆς Ἰουδαίας ἀπελθὼν* (*A.J.* 13:384).

Instances with no specific destination include Josephus' reference to Strabo who writes that the Jews were originally Egyptians and the land they inhabited since *ἀπελθόντας ἐκεῖθεν* is near to Egypt (*A.J.* 14:118). Many of the soldiers at Agrippa's funeral want to remove the statues of his daughters so *οἴκαδε ἀπῆλθον* (*A.J.* 19:357). The people incited by evildoers who make an assault on the house of the nobles in Tarichaeae *ἀπῆλθον* in order to put them to death (*Vita*, 1:151). Jonathan and his associates find a lack of support for Josephus *δὲ παρὰ τούτων ἀπελθόντες* (*Vita*, 1:232). Those *en route* to Jerusalem from Galilee *τοὺς ταχὺ βουλομένους ἀπελθεῖν* (*Vita*, 1:269) need to be careful while passing through Samaria because of Roman rule.

Coming Communicates

Ananias identifies Jesus to Saul as, "*ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου*" (Acts 9:17). Though *ἔρχομαι* is the most common word for human movement in Josephus, it does not always imply movement by foot. From the Genesis account it is clear camels are used by Eliezer for the journey to Haran and the travels of Joseph's brothers between Canaan and Egypt are carried out by donkey, while the final migration of Jacob and his family to Egypt is with the aid of wagons supplied by Joseph. In the belief, however, that Saul's journey from Jerusalem to Damascus is undertaken by foot I will examine other journeys featuring *ἔρχομαι* in Josephus in an attempt to identify connections between his works and Acts 9.

The Coming of Moses

It is not likely Moses returns with his wife and children to Egypt by foot *εἰς Αἴγυπτον ἐλθεῖν* (*A.J.* 2:277). However, it is by this means that the children of Israel leave Egypt four hundred and thirty years after *Ἄβραμον εἰς τὴν Χαναναίαν ἐλθεῖν* to arrive at the same destination (*A.J.* 2:318) and centuries later others follow in Abraham's footsteps to visit the temple *δέ τινες καὶ τῶν ὑπὲρ Εὐφράτην . . . ἐλθόντες*, a journey of four months (*A.J.* 3:318). During the wilderness wanderings Moses with the whole host *ἦλθε* to the boundary of Idumea

(*A.J.* 4:76) where he attempts to negotiate safe passage through their territory and, after mourning Miriam's death, he *διὰ τῆς ἐρήμου καὶ τῆς Ἀραβίας ἐλθὼν* (*A.J.* 4:82). Threatened by Israel's presence Balak sends ambassadors to Balaam who is by the Euphrates entreating the prophet *ἐλθεῖν* (*A.J.* 4:104).[404] The initiative is futile because Israel, whom they entreated him *ἐλθεῖν* and curse (*A.J.* 4:106), is in God's favour and though Balaam (who comes by ass and not by foot) *ἐλθόντα* to curse their enemies actually blesses them (*A.J.* 4:118).

Coming to Express Violence

Having arrived in Canaan Joshua engages in violent battle with the Philistines and Canaanites in Galilee *ἐπ' αὐτοὺς ἐλθὼν* after a five-day march (*A.J.* 5:66). Saul's aim and purpose as he walks the Damascus road is to engage in overt acts of violence against the followers of the Way (Acts 9:2). Numerous references to human movement (*ἔρχομαι*) allude to violent activity in Josephus.[405] Though cavalry and infantry are sometimes delineated, it is not always clear which foot action is involved.

Coming with Intention

In the days of the Judges Boaz extends hospitality when *Ἐλθοῦσαν δὲ Ῥούθην μετὰ τῆς πενθερᾶς εἰς τὴν Βηθλεέμων* (*A.J.* 5:323) whilst Samuel prophesies about Saul's journey. When *ἐλθὼν εἰς Γεβαθὰ* he will catch up with a company of prophets and be embued with the Spirit of God (*A.J.* 6:56). Then Samuel calls for Saul's second anointing and they all come together to the city of Gilgal *ἐκεῖ γὰρ αὐτοὺς ἐκέλευσεν ἐλθεῖν* (*A.J.* 6:83). While David flees,

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[404] References to the coming of ambassadors include: *A.J.* 8:365, 372; 12:416 cf. 13:164; 14:35, 241.

[405] Violent activity is a feature of the following references: *A.J.* 4:161; 5:249, 268, 269; 356; 6:72, 174, 177, 186; 7:74, 107, 248, 280; 10:18; 11:320; 12:4, 298, 308, 350, 353, 355; 13:1, 87, 88, 112, 174, 179, 180, 328, 334, 346, 371, 377, 386, 387, 389; 14:47, 57, 84, 86, 103, 128, 132, 138, 140, 268, 270, 279, 283, 298, 334, 340, 359, 402, 441, 453, 465, 466, 468; 15:64, 113, 120, 149; 20:78, 244; *B.J.* 1:93, 141, 164, 178, 433, 485, 655; 2:30, 62, 77, 233, 292, 296, 328, 514, 530; 3:300, 449. 504, 530; 4:218, 413, 420, 540; 5:102, 270, 356; 6:22; 7:153, 211, 249, 284; *Vita*, 1:56, 65, 137, 235, 271, 293, 306, 324, 235, 374, 382, 394; Ag. Ap. 1:79, 204, 206, 228, 270, 291, 309, 310; 2:270,

and Saul is in pursuit, David invites Jonathan *ἐλθεῖν* to a festival in Judah (*A.J.* 6:236) and Jonathan asks his father for permission to go. Doeg the Syrian, who feeds Saul's mules, says he saw David *εἰς Ναβὰν πόλιν πρὸς Ἀβιμέλεχον ἐλθόντα τὸν ἀρχιερέα* (*A.J.* 6:254) and when Saul knows David is in Keilah he is glad, for he says God has compelled him *ἐλθεῖν εἰς πόλιν τείχη* (*A.J.* 6:273). Further, the men of Ziph tell Saul, David has come to them and they will hand him over *ἐπ' αὐτὸν ἐλθόντι* (*A.J.* 6:277). David returns to their territory and *τινες ἐλθόντες τῶν Ζιφηνῶν ἀπήγγειλαν τῷ Σαούλῳ* (*A.J.* 6:310). Achish explains to the Philistines that David is with him as a fugitive from Saul *καὶ πρὸς αὐτὸν ἐλθόντα* he hosted him (*A.J.* 6:352). During Saul's relentless chase it is doubtful he or David travel by foot, though for the able-bodied there is foot action in horse riding, chariot driving, and in mounting donkeys or mules. Finally, in order to retrieve the bodies of Saul and his sons the men of Jabesh-Gilead travel all night *ἦλθον εἰς Βηθσάν* (*A.J.* 6:375). Those pursuing Abner give up the chase when *ἦλθον ἐπὶ τὸν τόπον οὗ* Asahel lay (*A.J.* 7:16). Once on the throne David demonstrates both magnanimous generosity when incapable of using his feet *ἐλθὼν δ' ὁ Μεμφίβοσθος πρὸς τὸν βασιλέα* (*A.J.* 7:114) and base treachery when he asks Uriah why he does not *πρὸς [αὐτὸν εἰς] τὴν οἰκίαν ἔλθοι μηδὲ πρὸς τὴν γυναῖκα . . . ὅταν ἔλθωσιν ἐξ* a long journey (*A.J.* 7:133). In bittersweet conclusion Joab writes to David persuading him *τῆς πόλεως ἐλθεῖν* to take it (*A.J.* 7:160).

When Absalom is going to Baalhazor to shear his sheep he invites his father and brothers *ἐλθεῖν πρὸς αὐτὸν ἐφ' ἑστίασιν* (*A.J.* 7:174), but Ahimaaz later takes a shortcut to report the results of the battle against Absalom to David who sits within the gate waiting *πότ' αὐτῷ τις ἐλθὼν* (*A.J.* 7:248). When Solomon inherits the throne the queen of Sheba learns of his great wisdom and *θέλουσα πρὸς αὐτὸν ἐλθεῖν* (*A.J.* 8:166). With respect to the prophets, God forbids Jadon (possibly Iddo) to sojourn with Jeroboam in Bethel or to return to Judah by *τὴν ὁδὸν ἣν ἦλθεν* (*A.J.* 8:235). Though the circumstances vary these words are similar to the key

phrase of Acts 9:17 when Ananias identifies Jesus as the one who appears to Saul, "*ἐν τῇ ὁδῷ ᾗ ἤρχου.*"

Ahab sends a series of officers to bring Elijah to him and the third group *ἐλθὼν ἐπὶ τὸν τόπον οὗ συνέβαινεν εἶναι τὸν Ἠλίαν* (*A.J.* 9:25) declares that those who were sent before *ἦλθον* for the same reason, but not voluntarily (*A.J.* 9:25). Elisha dims the eyes of the Syrians and asks who *ἦλθον* to seek (*A.J.* 9:56). Once they are corralled, Elisha insists they not be harmed because by divine power *πρὸς αὐτοὺς οὐκ εἰδότας ἐλθεῖν* (*A.J.* 9:58), and Hezekiah tells Isaiah the ambassadors from Babylon *παρὰ τοῦ θεοῦ ἐλθεῖν* (*A.J.* 10:32).

Other considerable journeys involve *ἔρχομαι* when: the king of Egypt sends for Jehoahaz *καὶ τὸν μὲν ἐλθόντα* was put in bonds (*A.J.* 10:82); it was reported Gedaliah showed benevolence to *τοὺς ἀπὸ τῆς φυγῆς παρ' αὐτὸν ἐλθόντας* (*A.J.* 10:163); Johanan rescues some and for fear of the Babylonians decides by mobilising *εἰς Αἴγυπτον ἐλθεῖν* (*A.J.* 10:175); Josephus claims a time interval of over a hundred and thirty years between the captivity of the Israelites and *τῶν δύο φυλῶν ἀνάστασιν ἐληλύθει* (*A.J.* 10:185) to Babylon. The Samaritans write to Artaxerxes complaining about the returning Jews *οἱ εἰς Βαβυλῶνα ἀναχθέντες ἐληλύθασιν* (*A.J.* 11:22) into their country and at Xerxes decree many Jews desiring to return to Jerusalem *ἦλθον εἰς Βαβυλῶνα* (*A.J.* 11:132). Josephus adds that the people are called Jews from the tribe of Judah which first *ἐλθούσης εἰς ἐκείνους τοὺς τόπους* (*A.J.*11:173).

Ptolemy hears his ambassadors have returned to Alexandria from Jerusalem *καὶ τοὺς ἑβδομήκοντα τῶν πρεσβυτέρων ἐληλυθότας* (*A.J.* 12:86). The king says he is grateful *αὐτοῖς τε ἐλθοῦσιν* (*A.J.*12:90) and for the rest of his life he will celebrate the *ἡμέραν καθ' ἣν ἦλθον πρὸς αὐτόν* (*A.J.* 12:92). They will receive all they might need and he could supply, if in future *πρὸς αὐτὸν ἐλθόντας* voluntarily (*A.J.* 12:115 cf. 118). Ptolemy's ambassador encourages Joseph *εἰς Αἴγυπτον ἐλθεῖν* (*A.J.* 12:166) and the ambassador *ἐλθὼν εἰς Αἴγυπτον*

(*A.J.* 12:167) reports the goodness of Joseph to Ptolemy, who gives Joseph the right to collect taxes without sureties. This procedure brings grief *τοὺς ἀπὸ τῶν πόλεων εἰς τὴν Αἴγυπτον ἐλθόντας* (*A.J.* 12:179). Then *Ἐλθόντων δὲ εἰς τὴν Μωδαΐν* the king's officers are to compel the Jews to offer sacrifice (*A.J.* 12:268). Judas does not trust Bacchides because with so great an army *ἐπὶ πόλεμόν τις ἀλλ' οὐκ ἐπ' εἰρήνην ἔρχεται* (*A.J.* 12:395). The corollary to Alexander's expulsion from Antioch is *ἐλθὼν δὲ πρὸς τοὺς Ἀντιοχεῖς Πτολεμαῖος βασιλεὺς ὑπ' αὐτῶν* (*A.J.* 13:113). In order to rebuild and fortify the city Simon and Jonathan *ἦλθον εἰς Ἱεροσόλυμα* (*A.J.* 13:181), and Tryphon is caught with his cavalry in a snow storm preventing *αὐτὸν ἐλθεῖν εἰς τὰ Ἱεροσόλυμα* (*A.J.* 13:208). By fleeing to Jerusalem Hyrcanus avoids *τοὺς ἐλθόντας* (*A.J.* 13:229). Pompey promises Aristobulus and Hyrcanus he will settle matters *ἐλθὼν δ' εἰς τὴν χώραν αὐτῶν* (*A.J.* 14:46). Alexander's mother is granted whatever she wishes by Gabinius when *πρὸς αὐτὸν ἐλθούσης* (*A.J.* 14:90). Antipater *ἐλθὼν* persuades many of the Syrians to be reasonable (*A.J.* 14:102). Herod should be grateful to Hyrcanus, not only *περὶ τοῦ κληθέντα ἐπὶ δίκην ἐλθεῖν*, but that his case is dismissed (*A.J.* 14:182). *Καῖσαρ δ' ἐλθὼν εἰς Ῥώμην* Hyrcanus sends ambassadors to him (*A.J.* 14:185). Antony is bribed by Herod who *ἐλθόντα πρὸς αὐτὸν* mounts his defense against his accusers (*A.J.* 14:303). Herod comes to Pelusium wishing to sail to Alexandria *ἐπεὶ δ' αὐτὸν ἐλθόντα* finds the harbour encumbered with ships, he entreats the captains to take him (*A.J.* 14:375). Antony's friend Dellius compliments Alexandra on her attractive children as *εἰς Ἰουδαίαν ἐλθὼν* (*A.J.* 15:25)

When he comes to Egypt great favours are bestowed on Herod by Caesar for *ἦλθεν ὡς ἤδη φίλος* (*A.J.* 15:217). Herod encourages the best known contestants *ἐλθεῖν* to the games (*A.J.* 15:270). Some Gadarenes are sent back bound by Agrippa when they *ἦλθον κατηγοροῦντες αὐτοῦ* (Herod) (*A.J.* 15:351). At his trial Nicolas accuses Antipater of unspeakable atrocities saying, "*καὶ νῦν ἐλήλυθας*" (*A.J.* 17:118). Vespasian gives Antiochus permission to come to Rome and his father *ἐκ τῆς Λακεδαίμονος εὐθὺς ἐλθόντος* (*B.J.* 7:243).

Josephus questions Apion's timing when he claims *διὰ μὲν ἓξ ἡμερῶν αὐτοὺς ἐλθεῖν εἰς τὴν Ἰουδαίαν* (*Ag.Ap.* 2:25) and his assertion the Alexandrian Jews *ἐλθόντες φησίν ἀπὸ Συρίας* (*Ag. Ap.* 2:33). Despite the contentions of Israel's accusers Josephus affirms: "I have shown *ἐλθόντες ἑτέρωθεν*" (*Ag. Ap.* 2:289).

Summary

Feet and their functions as they appear in the two narratives of Acts 3 and 9 are in evidence throughout the writings of Josephus. Alongside other meanings, including human feet, the word for feet is translated "bases" when it refers to aspects of the sanctuary. Foot function in going up to meet with God takes on many expressions. Lameness occurs minimally but standing is well represented when people stand with courage and faith, are caused to stand, stand for contest or war, stand for a ceremony, or stand on guard. Going in applies to the three categories of the temple, a city, and a dwelling. People leap as part of normal activity in distinction to the kind of leaping exercised by the once lame man of Acts 3. Running to communicate and approaching to gain permission to meet a need are evident. The powerless are brought at the will of another while people rise up to take action as did Ananias and Saul. Kinds of falling communicate various meanings like feigning weakness, fainting, stumbling in conflict, or dying in battle. To lead a person in may strengthen their belonging, offer hospitality, or provide help while soldiers and captives are commonly led into cities. Journeys of considerable length from the travels of Jacob and Moses through the voyages of Jonah to the days of Josephus are featured. Aspects of these serve as patterns for the journey of Saul to Damascus. To these, Jonah's and Josiah's itineraries add the dimension of ministry once Saul's journey takes on the mission of Jesus and he continues to move about successfully spreading the good news. Departing introduces Ananias' second action in Acts 9, i.e., entering. In Josephus leaving takes a similar introductory role where people depart to undertake a task. Named destinations are commonly associated with departing but there are

times when this verb is used without one. For Ananias not only the second action but the destination is clearly announced by the Lord. All foot function words communicate but none more often than coming. Significant uses include: the coming of Moses to lead Israel; coming to express violence; and coming with intention.

Thus the foot function words of Acts 3 and 9 find expression in meaningful communication throughout the works of Josephus.

Section 6

Nonverbal Communication through Human Feet and their Functions in Acts 3:1-11 and 9:1-19a Found in the Works of Aratus, Aeschylus, Hippocrates and Soranus

As noted in Part 1, Luke illustrates Acts with quotations from two Greek poets, namely, Aratus and Aeschylus. In Part 2 it will be necessary to examine these authors again with reference to feet (*βάσεις*) and their functions as they appear in the two narratives in focus.

Aratus

Although *βάσις* does not appear in the poetry of Aratus some of the human foot function words of Acts 3 and 9 are present.

Foot Function Words

The Use of Going In

Εἰσέρχομαι occurs but with the movement of a ship rather than the action of human feet, already sailors, *ἐσερχόμενοι* (*Phaen*. 1.346) may turn the stern to the anchorage.

Standing with the Heavenly Bodies

Ἵστημι is used where the Scorpion rises and a little in front of the Bowman *ἵσταται* (*Phaen*. 1.306), where all of Argo *ἵσταται ἤδη* (*Phaen*. 1. 610) exceedingly high and when days and nights are equal, both at the waning of the Summer *τοτὲ δ' εἴαρος ἱσταμένοιο* (*Phaen*. 1.514). There is no likelihood of rain when at the setting of the Sun the clouds

ἑστήκωσιν (*Phaen*. 1.860) near flushed with red and in the event of an eclipse of the Sun when the Moon obscures them *ἱσταμένη* between Earth and Sun (*Phaen*. 1.865).

Bringing Natural Phenomena

The pathway of the Sun is marked by *ἄγω* as it makes its way through a cluster of constellations *ἄγων* on all the year (*Phaen*. 1.551) and the rising of the Charioteer when the Twins *ἄγουσιν* him up completely (*Phaen*. 1.717). It is Pegasus who *ἀγαγεῖν* down pure water from high Helicon (*Phaen*. 1.217), and at its rising the Claws *ἄγουσιν* only the right lower leg as far as the thigh of Heracles (Hercules) who is always on bent knee (*Phaen*. 1.612). The third day *ἄγουσα* winds from the west if neither horn of the Moon appears to bow forward nor lean backward (*Phaen*. 1.788).

Stars in Location

Πίπτω shows the location of the Bull: by the feet of the Charioteer seek *πεπτηότα Ταῦρον* (*Phaen*. 1.167) and in describing the Dolphin, . . . four brilliants adorn him, *πεπτηῶτα* side by side in pairs (*Phaen*. 1.318 [Mair, LCL]) but Orion is superior for no one who passes him one clear night *ὑψοῦ πεπτηῶτα* (*Phaen*. 1.324) can think they will see stars more lovely. Andromeda *πεπτηυῖαν* (*Phaen*. 1.353) at a distance is pressed by the oncoming great Sea Monster, while nameless stars *πεπτηῶτες* under the sides of the grey Hare (*Phaen*. 1.369).

Bringing a Gift to the Heavens

The myth where Hermes fashions a lyre out of the tiny Tortoise features *εἰσάγω* and *οὐρανὸν εἰσαγαγών* presents it to the unknown Phantom (*Phaen*. 1.271).

Birds Leave and Constellations Set

With *ἀπέρχομαι* Aratus observes the smaller screeching storm bird coming from the sea when Night *ἀπερχομένης* (*Phaen*. 1.315) and the constellations Dog, Orion and Hare are setting but not the Kids of the Charioteer nor the Goat in arms *εὐθὺς ἀπέρχονται* (*Phaen*. 1.680).

Movements of Coming Constellations

Finally, *ἔρχομαι* occurs most often, for instance, the coil of the Dragon circles past Cynosura's head *καί οἱ ποδὸς ἔρχεται ἄχρις* (*Phaen*. 1.53). An old myth says the Maiden *ἤρχετο* (*Phaen*. 1.102) and met face to face with men, and during the Silver Age she was still on earth but *ἤρχετο* alone towards evening from the ringing hills (*Phaen*. 1.118) maintaining that, due to their evil ways, she would no longer come to be seen by them at their invitation (*Phaen*. 1.122). You may locate the Charioteer if the oracle of the Goat and the Kids *ἤλυθεν* to you (*Phaen.* 1.157), and the unfortunate family of Iasid Cepheus will not all rest unnamed for their name *ἦλθεν* to heaven (*Phaen*. 1.181). With the onset of the shorter days of Winter, Dawn hurries toward evening but despite fears of Night, the Dawn will *ἔλθοι* no earlier (*Phaen*. 1.291). He observes the smaller screeching storm bird *ἐλθών* from the sea as Night departs (*Phaen*. 1.315) and notes the rising and setting of constellations for *ἐρχομένῳ* of the Lion those constellations wholly set which were setting when the Crab rose, and with them sets the Eagle (*Phaen*. 1.590 [Mair, LCL). It is said at the *ἐρχομένοιο* of the Scorpion from afar, Orion flees to the ends of the Earth (*Phaen*. 1.645) and when the Fishes rise, with the Fishes the Fish *ἔρχεται* (*Phaen.* 1.701). With respect to weather patterns, if the Sun *ἔρχηται* from Dawn to Night and Night to Dawn closely enveloped in cloud, the days will be marked by heavy rain (*Phaen*. 1.843). The heron is the herald of a storm at sea when he *ἔρχηται* screeching and dishevelled from the sea (*Phaen*. 1.914). When shooting stars dart about leaving a trail of white, expect a wind *ἐρχομένοιο* along the same pathways (*Phaen*. 1.928). Lightning signals rain and often before *ἐρχομένων* rain clouds like fleece appear (*Phaen*. 1.938). The cawing crow struts on the dry land before the *ἐρχομένου* storm (*Phaen*. 1.950) and flocks of crows and jackdaws are a sign of rain *ἐρχομένοιο Διὸς* (*Phaen*. 1.964), while the crows mimic rain *ἐρχομένοιο* with their tone (*Phaen*. 1.967). Domestic and wild birds search the roof *ἐρχόμενοι* under the eaves for cover (*Phaen*. 1.971). There are signs of a

storm when tribes of jackdaws *ἐρχόμενα* late to roost from dry pastures (*Phaen*. 1.1027) and the farmer is glad if the cranes *ἐρχομέναις* with the proper season *(Phaen.* 1.1076). Winters follow the cranes—early and *ἐρχομένῃσιν* early in great flocks (*Phaen*. 1.1078). Because of the flocks of birds from the islands the farmer on the mainland does not *ἐρχομένου θέρεος, χαίρει* (*Phaen*. 1096). The cattle turn homeward *ἐρχόμεναι* at the time of unyoking (*Phaen*. 1.1119).

Summary

The movement of feet in Acts finds expression in the animations of Aratus' heavenly bodies when they raise the knee and bow or bend the body and crouch. Each of these actions requires several functions of the foot. In performing them the constellations communicate, just as the literal human foot communicates in the narratives of Acts. As a consequence, they serve well as illustration.

Aeschylus

Communicating Feet in Pictorial Illustration

In Part 1 hands and hand functions in theatrical performance are depicted on samples of pottery from the Greek classical period. Similar illustrations of feet and foot functions also decorate pottery of the same era. Firstly, an Attic red-figure hydria[406] shows elder satyrs with exposed feet seated before the sphinx in Aeschylus's *Sphinx* (c. 467 BCE).

[406] Used by permission: ©Martin von Wagner Museum der Universität Würzburg, Foto: P. Neckermann, respectively E. Oehrlein.



Secondly, an Attic red-figure cup[407] depicts a sandaled youth accompanied by satyrs dancing barefoot (c. 430 BCE).



Thirdly, an Attic red-figure calyx-krater[408] portrays a satyr playing a *kithara*. The satyr and Dionysos are leading the lame Hephaistos (c.470-460 BCE) on the latter's return to Olympus.

[407] Used by permission: © The Fitzwilliam Museum, Cambridge.
[408] Used by permission: © „KHM-Museumsverband" Wien.



Feet in Acts 3

In connection with Acts 3, there are only three places where *βάσις* is found in Aeschylus. The first relates to poetic meter where a syllable is *ἐν δευτέραι βάσει ἰάμβου*[409] whilst the second speaks figuratively of words sinking deep into the ears, but keep inside a quiet steadfastness of *βάσει* (*Cho*. 452 [Smyth, LCL]). There is one literal use but the meaning is "step" rather than "foot" when an old man is told to hurry up and board a ship, "And you, on to the ship, on to the ship quickly *βάσηι*" (*Supp*. 861). Several foot function words from the two Lucan narratives are either absent from the extant Aeschylus corpus or have no relevance to human activity or interpersonal communication.

Foot Function Words

Standing Communicates

Elsewhere *ἵστημι* has a range of meanings like "establish" or "appoint" (*Cho*. 114), but generally it refers to standing and occurs in a line in Aeschylus reminiscent of Pharoah's standing on the bank of the Nile when Moses goes to meet him (Exod 7:15), "Come now, stranger, *ἵστῳ* in your precinct on the grassy edges of the fearsome lake."[410] The mood in Atossa's night vision when she relates, "*ἐστάθην* speechless from terror" (*Pers*. 206) corresponds to Saul's companions when they hear the voice from heaven and *εἱστήκεισαν*

[409] Aeschylus, *Fragmenta* Tetralogy 28 play A fragment 277a line 11.
[410] Aeschylus, *Fragmenta* (*Radt*). Fragment 273a** line 2.

ἐνεοί (Acts 9:7). There are several instances where standing requires courage and resolve as is evident in the lame man of Acts 3 but for different reasons. An example is the speech of Eteocles to the men of Thebes, "*στάθητε* on the platforms of the towers" (*Sept*. 33) and where he challenges his brother Polynices to combat, "*στήσομαι*" (*Sept*. 675). The king reasons, "*σταθεὶς* before the walls and try the issue of battle with the sons of Egypt" (*Supp*. 475 [Smyth, LCL]) and the resolute Clytaemestra muses, "*ἕστηκα* where I dealt the blow; my purpose is achieved" (*Ag*. 1379 [Smyth, LCL]) while the chorus complains of her *σταθεῖσ'* over his body like a hateful raven, in hoarse notes she chants her song of triumph ((*Ag*. 1473 [Smyth, LCL]). Though not describing human activity Prometheus acknowledges his brother Atlas who *ἕστηκε* bearing on his shoulders the pillars of heaven and earth (*Prom*. 349 [Smyth, LCL]). This bears some similarity to the story of Samson who with superhuman strength stands between the pillars of Dagon's temple and leans on them with catastrophic effect (Judg 16:26, 29-30). Shades of this are present in Acts 3:7 where there is a miraculous strengthening of the lame man's feet and ankles to the point where he can behave as never before.

Though *εἰσέρχομαι* is used when Atossa speaks of pain, "How much grief *ἐσέρχεται* me!" (*Pers*. 845 [Smyth, LCL]) the chorus affirms that it will not be said of prosperity, "*ἐσέλθηις* no more!" (*Ag*. 1334 [Smyth, LCL]) and Prometheus warns of a notion, "On no account *εἰσελθέτω σε*" (*Prom*. 1002). However, this word applies to emotional pain, thoughts, and even prosperity but not specifically to foot function.

Ἅλλομαι is voiced by the chorus who speak not of a human but of a Fate who declares, "For surely with a *ἁλομένα* from above I bring down the heavily falling force of my foot" (*Eum*. 372 [Smyth, LCL]). *Συντρέχω* appears in the fragments where a man is said not to die

if the end of life has not *ξυντρέχοι* with him.[411] However, this is not a reference to people running together as they do in Acts 3:11. Using *προσέρχομαι* in social interaction Orestes claims, "It would be a long story to tell from the beginning how many people *προσῆλθον* with no harm from association with me" (*Eum*. 285 [Smyth, LCL]). Yet it is Athena who asserts, "*προσῆλθες* a pure and harmless suppliant to my house" (*Eum.* 474). However, her authority is not human, unlike that of the chief priests in Acts 9:1. Colloquially *ἄγω* appears as, "*ἄγε νῦν, ὦ ξεῖν'*"[412] and, "*ἀλλ' ἄγε, Πέρσαι*" (*Pers*.140) as well as in the greeting, "*ἄγε δὴ βασιλεῦ*" (*Ag*. 783).[413] There are friendly uses of *ἄγω* like, child of Andraemon of Lyrnessus the place from where Hector *ἤγαγεν*[414] his dear wife ([Sommerstein, LCL]),[415] and a tribute to the gods by Agamemnon, "They who sent me forth have *ἤγαγον πάλιν*" (*Ag*. 853). It also appears in military contexts, "But Xerxes, this I know, *ἦγε* a thousand" (*Pers*. 342 [Smyth, LCL]), and where captives are led away with similar humiliation to the prisoners taken by Saul in Acts 9:2. There is grief at the attack on Thebes: and grief, too, to let the women *ἄγεσθαι* captive (*Sept*. 326 [Smyth, LCL]) while, man *ἄγει* off man, or kills, or sets fires (*Sept*. 340 [Smyth, LCL]). The chorus cautions, "Do not see your suppliant *ἀγομέναν*, in spite of justice, from the images of the gods" (*Supp*. 430 [Smyth, LCL) and Pelasgus orders, "Do not speak at length with whomever you meet on the way while you *ἄγοντας* this seafarer to be a suppliant at the hearths of the gods" (*Supp*. 503 [Smyth, LCL]). Danaus recites the clauses of the resolution voted by the Argives, "That no one, native or alien, *ἄγειν* us captive" (*Supp*. 612 [Smyth, LCL]) and warns his daughters, "Perhaps some herald or envoys may come,

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411 Aeschylus, *Fragmenta* (*Radt*). Fragment 362 line 2. See also Aeschylus, *Fragmenta* (*Mette*). Tetralogy 44 play A fragment 708 line 5.
412 Aeschylus, *Fragmenta* (*Radt*). Fragment 273a** line 1.
413 See also Aeschylus, *Fragmenta* (*Mette*). Fragment. Tetralogy 2 play D fragment 16a line 1.
414 Aeschylus, *Fragmenta* (Radt). Fragment 267 line 2.
415 See also Aeschylus, *Fragmenta* (*Mette*). Fragment. Tetralogy 26 play C fragment 247 line 9.

eager to seize you as a prize and *ἄγειν* you away" (*Supp*. 728 [Smyth, LCL]). In chorus the daughters express their fear of captivity, "Like a spider, *ἄγει* me seaward step by step" (*Supp.* 886 [Smyth, LCL])[416] whilst the herald of the sons of Aegyptus threatens, "*ἄγοιμ' ἄν* these maids unless someone tears them away" (*Supp*. 924 [Smyth, LCL]). Fearfully Cassandra asks Apollo, "Ah, what way is this that *ἤγαγές με*?" (*Ag.* 1087 [Smyth, LCL]) and again, "Ah, to what end did you *ἤγαγες* me here?" (*Ag*. 1138 [Smyth, LCL]) and she prophesies of emotional captivity, "For the gods have sworn a mighty oath that his slain father's outstretched corpse *ἄξειν* him home" (*Ag*. 1285 [Smyth, LCL]). The ultimate example of grotesque captivity is revealed when Aegisthus declares the guilt of Atreus, "*ἄγειν δοκῶν* a day of cheerful celebration provided my father with a feast of his own children's flesh" (*Ag*. 1592) and chides the old men of Argos, "But you who have exasperated us with silly barking *ἄξηι* away" (*Ag*. 1632).

Though not mentioned in the Acts 3 or 9 narratives comment on resurrection from death to life using *ἀνίστημι* is present in Aeschylus. The herald concludes, "Our labor's past; past for the dead so that they will never *ἀναστῆναι μέλειν*" (*Ag*. 569 [Smyth, LCL]) and the chorus adds, "I am at a loss through words *τὸν θανόντ' ἀνιστάναι πάλιν*" (*Ag*. 1361). Another meaning is to waken from sleep as the ghost of Clytaemestra enquires, "Will you not *ἀναστήσηι τάχος*?" (*Eum*. 124) and scolds, "*ἀνίστω*; do not let fatigue overpower you" (*Eum*. 133 [Smyth, LCL]). The activity familiar to Acts 9 of rising up from a fall on the road or getting up to go on a specific mission is not readily seen in Aeschylus. The poetic use of *πίπτω* appeals to the activities of nature where earth is pregnant from the fair-flowing liquid of heaven *πεσὼν*[417] as it does to the heart of man when, "My spirit which once reached up to

[416] See also Aeschylus, *Fragmenta*, (*Mette*). Tetralogy 23 play A fragment 175 line 2.
[417] Aeschylus, *Fragmenta* (*Radt*). Fragment 44 line 3. See also Aeschylus, *Fragmenta* (*Mette*) Tetralogy 15 play C fragment 125 line 22.

the high heavens *ἔραζε πίπτει*"[418] ([Sommerstein, LCL]). Apollo complains at the Furies, "These loathsome maidens *ὕπνωι πεσοῦσαι*" (*Eum*. 68 [Smyth, LCL]) and the common theme of dying in battle is also evident, ". . . the flower of the Persians has perished *πεσόν*" (*Pers*. 252 [Smyth, LCL]). Volitional falling occurs when Eteocles challenges, "Does it hearten our army here besieged, when *πεσούσας* before the images of the gods that guard the city . . ." (*Sept*. 185 [Smyth, LCL]) and in the call of the chorus to the house of Agamemnon to arise, "You have *πεσοῦνται* too long prostrate on the ground" (*Cho*. 971 [Smyth, LCL]). Falling at the will of another happens when, due to the action of two yoked women featured in Atossa's dream, "*πίπτει δ' ἐμὸς παῖς*" (*Pers*. 197) and, though Fate is not human, it determines that a man *πίπτων* does not know it, "Because of his senseless folly" (*Eum*. 377 [Smyth, LCL]). An instance of *εἰσάγω* appears when the chorus of slave women attributes the fall of their city to the gods, Who *<μ'> ἐσᾶγον* from my father's house to a slave's lot" (*Cho*. 77).

In Acts 9 a road stretching from Jerusalem to Damascus is the locus for *ἔρχομαι*. This implies travelling a distance, like the Greek in the message to Atossa, who *ἐλθὼν* (*Pers*. 356) from the Athenian host to her son Xerxes and Parthenopaeus of Arcadia the fifth of seven against Thebes: who does not seem *ἐλθὼν* to do any petty trading in the battle, nor to shame the making of his long journey (*Sept*. 545 [Smyth, LCL]). As has been discovered elsewhere, an army involved in close fighting is described in Aeschylus as *ἅλις ἐς χεῖρας ἐλθεῖν* (*Sept*. 680). A nurse summons Aegisthus in haste so he *ἐλθὼν* may learn the news (*Cho*. 737 [Smyth, LCL]) and the chorus presses, "But tell him *ἐλθεῖν* himself" (*Cho*. 771 [Smyth, LCL]). Though they are not human, Prometheus tells Hermes, "But scurry back the way you *ἦλθες*" (*Prom*. 962 [Smyth, LCL]). In all, only one reference compares more closely with Acts 9:17 in that it mentions a road with *ἔρχομαι* when the chorus warns Eteocles, "Do not yourself *ἔλθηις* on the road to the seventh gate" (*Sept*. 714 [Smyth, LCL]).

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[418] Aeschylus, *Fragmenta* (*Radt*). Fragment 159 line 3.

Summary

The word for foot in Acts 3 is applied to human feet only once. Even then, it is translated "step." The recognised foot function words communicate but in a different way. Of those that are present going in has to do with emotional pain, thoughts, or even prosperity. It is one of the Fates who leaps, bringing her foot down heavily from above with full force. A man does not die if the end of life has not yet run with him. Falling applies to activities of nature and the heart of man but also to falling asleep and falling in death. There is volitional falling such as before the gods of the city or falling at the will of another. Foot function words that play a literal role include: standing to acknowledge one's territory like Pharaoh who stood on the banks of the Nile; standing with terror, or like the lame man of Acts 3, standing with courage; standing in face of battle; and standing in triumph like the murderess Clytaemestra. Like Samson in Gaza, Atlas stands bearing the pillars of the earth and Orestes claims that of those approaching him socially no one was harmed from it. Rising up is from natural sleep but resurrection from the dead is said to be impossible. Much is brought to people by the gods, and though bringing a person is used warmly of Hector's wife, more often it applies to captives, slaves, or suppliants who flee to the altar of a god. Coming is common in several contexts from coming on long journeys or coming to hear news, but there is only one reference to coming along a road and doing so is to be avoided.

Along with the one word for feet, several of Luke's foot function words are used in Aeschylus. However, these often communicate meanings other than those intended by Luke. Though there are some parallels, the comparison between Aeschylus and Acts is more one of contrast than accord.

Hippocrates

Each of the two narrartives of Acts chosen for this study includes a miracle of healing. Healing was a prominent aspect of the ministry of Jesus and became the means by which his

mission was inaugurated through the apostles. For this reason the works of two medical authors available to Luke will be explored to ascertain their possible influence on the healing content of Acts. In this process nonveerbal communication will continue to be the focus of the investigation.

The Word for Feet

In his descriptions of the human body Hippocrates uses *βάσις* once to mean a base where he speaks of a fracture of the ulna at the elbow joint in which *πᾶσα γὰρ ἡ βάσις* comes above this bone (*Fract*. 45.6), and twice to connote the sole of the foot, i.e., *τοῦ ποδὸς τῆς βάσιος* (*Artic*. 58.20) when chronic hip dislocation affects the alignment of the foot, and *ἡ βάσις τοῦ ποδὸς* where it retains its original straight line (*Artic*. 58.22).

Foot Function Words

Caution about Climbing

Foot function words play a literal role in this medical corpus. When active pneumonia is suspected physical exertion in the form of *ἀναβαίνω* is discouraged, for instance, *μὴ ἀναβαίνειν* a chariot (*Morb.* 2.53.11) and patients recovering from cauterization should also avoid *ἀναβαίνειν* a chariot (*Morb*. 2.53.16). As a patient recovers from bronchial injury he should not *ἀναβῇ* on a horse or wagon (*Int*. 1.58). If a patient's chest and back are injured he must rest. This includes not *ἀναβὰς* on a carriage or a horse (*Int.* 8.10).

Conditions of Lameness

As with the lame man of Acts 3 certain conditions may render a person *χωλός*. In the case of pneumonia, abscessions to the legs are positive unless other signs mean there is a danger the limb will become *χωλὸν* (*Progn.* 18.21). A girl falls from a height and becomes speechless. Eventually her voice returns but on the seventh day she becomes *χωλὴν* (*Epid*.

5.1.55.6).[419] In the case of insufficient extension to a thigh fracture the leg will be shortened and the patient present *χωλὸν* (*Fract.* 19.12). It is claimed that female Amazons purposely dislocate the knees or hips of male infants so they become *χωλὰ* and cannot overpower them (Artic. 53.3).

Where leg bones are dislocated and penetrate the skin to make a wound at the ankle joint the person will necessarily become shamefully *χωλὸν* (*Artic.* 63.31). If the knee is dislocated outward and is not reduced the patient is more bow-legged but not so *χωλοὶ* (Artic. 82.12 cf. Mochl. 26.13). When dislocated bones project through the skin and are adequately treated the patient survives but shamefully *χωλοὶ* (*Mochl*. 33.7). Over a range of cases the physician must determine which is quicker and which slower *καὶ ὅ τι χωλὸν* (*Mochl.* 40.9). Against the opinion of one medical practitioner another foretells the recovery of the patient, but he would be *χωλὴν* in one arm (*Prorrh.* 2.1.8).

When infection sets in at the joint *χωλὸν δὲ γενέσθαι* (*Prorrh*. 2.14.31). Where there are major wounds to the joints with severed ligaments it is clear *χωλοὺς* will result (*Prorrh*. 2.15.2). As the result of strokes patients become *χωλοὶ* from nerve damage (*Morb.* 1.3.19). To a greater or lesser degree a certain process may take place within a damaged knee joint *καὶ διὰ τοῦτο χωλοὶ γίνονται* (*Loc. hom.* 7.9). If disease becomes established in the leg before it can be cauterised the patient *χωλὸς ἔσται* (*Int.* 18.23). A kind of typhus produces pain and swelling in the joints and most people *χωλοὶ γίνονται* (*Int.* 41.5). From the disease called "sciatica" many *χωλοὶ ἐγένοντο* (*Int.* 51.40) and if the cartilage within a patient grows together and the joints become fused *χωλὸν γενέσθαι τὸν ἄνθρωπον* (*Int.* 51.61).

If the uterus is somehow displaced a woman becomes sterile and *χωλαὶ* (*Nat. mul.* 14.12). Due to a difficult eighth month of pregnancy the child of a woman who usually produces

[419] The context here favours *φωνὴν ἔῤῥηξεν* (LCL).

normal children may *ἐξεγένετο χωλὸν*.[420] If a certain condition is not cared for in a patient the limbs of the body become *χωλὴν* and impotent (*Mul.* 38.10).

Entering into the Body

Εἴσειμι generally appears in connection with diagnostic and therapeutic approaches to the body though sometimes, like Peter and John entering into the temple (Acts 3:3), it refers to a person entering a particular space. In this connection verbal communication is reported when a man suffering from depression says later he recognised *τοὺς ἐσιόντας* (*Epid*. 7.1.89.8). A clause in the Oath states: "*Ἐς οἰκίας δὲ ὁκόσας ἂν ἐσίω, ἐσελεύσομαι ἐπ' ὠφελείῃ καμνόντων*."[421] Religious ritual dictates that one be cleansed before coming into the presence of the gods, "*εἰσιόντες*[422] we besprinkle ourselves." A practitioner must know his art *Ἐπὴν δὲ ἐσίῃς πρὸς τὸν νοσέοντα*" (*Decent.* 11.1).

The Role of Walking

Where *περιπατέω* is used, walking is a natural function and lacks the miraculous elements prevalent in the Acts narratives. Recovery from an illness may be impeded by taking a bath *ἢ περιπατήσαντες*.[423] After a meal it would benefit some patients to move around *περιπατῆσαι*[424] slowly for a distance. After applying oil to a deaf ear a patient is *περιπατέειν* (*Epid.* 5.1.66.2 see also *Epid.* 7.1.63.2). A patient sees sparks before his eyes *Περιπατοῦντι* in the market place (*Epid.* 7.1.45.10). Though a patient *περιπατοῦντι* and is healthy in other respects he has pain in his shoulder (*Epid*. 7.1.48.1). Amongst helpful activities is listed *περιπατεῖν πουλλά (Epid.* 7.1.68.6). A patient with a painful spleen was *περιπατεῖν* a fair distance *(Epid.* 7.1.119.2).

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[420] Hippocrates, *De septimestri partu*. Section 2 line 5.
[421] Hippocrates, *Jusjurandum*. Line 18. "When I may enter into houses, I will enter to succour as many as are sick."
[422] Hippocrates, *De morbo sacro.* Section 1 line 110.
[423] Hippocrates, *De Prisca medicina*. Section 21 line 5.
[424] Hippocrates, *De diaeta acutorum*. Section 18 line 7.

There are consequences to note if a person does not finish his meal or *περιπατήσαι* according to his normal practice (*Prorrh*. 2.4.28). However, if he does finish his meal and *μὴ περιπατήσῃ* he will suffer from flatulence (*Prorrh*. 2.4.31). He will become more lethargic and congested if he neither finishes his dinner *μήτε περιπατήσειε* (*Prorrh*. 2.4.35). Another patient should περιπατέειν[425] in light weight clothing as much as possible. Athletes would be better not to run in summer but *περιπατέειν* a lot in the cool (*Vict. salubr*. 7.2).

It is beneficial for patients to *περιπατείτω* both after meals and early in the morning (*Morb*. 2.15.16). Another patient is to exercise a little *καὶ περιπατέειν* (*Morb*. 2.49.8. See also *Morb*. 2.66.15) yet in the case of another, do not let him exercise *μηδὲ περιπατείτω* (*Morb*. 2.72.12) and again, a patient is not to exercise much *μηδὲ περιπατέειν* (*Morb*. 2.73.20). In diseases where dryness helps it is better for the patient to "work these things off" *καὶ περιπατεῖν* (*Aff*. 43.17). After dinner a certain patient is *μὴ περιπατέειν*[426] but only just to get up (see also *Vict*. 82.20). It is necessary for him to take *τοῖσι περιπάτοισιν* early (*Vict*. 68.105). When some start *περιπατεῖν* and to exercise first thing they blow their nose and spit (*Vict*. 70.3).

Benefits of Walking

An exercise program for some can include going out *περιπατησάτω* a little in the sun (*Vict*. 70.22 cf. *Vict*. 72.12). Next day they need to take the same *περιπάτοισιν* (*Vict*. 70.22) with reduced exercise. It is best for a particular patient to *περιπατείτω* after dinner (*Vict*. 89.49) while another is advised to take an emetic to reduce the flesh *καὶ περιπατεῖν* (*Vict*. 93.21). With increased walking eventually *περιπατεέτω* eighty stades spread throughout the day (*Int*. 12.65). While treating a patient with diet and exercise *περιπατεέτω* ten stades a day (*Int*. 17.28). Let the patient eat less *καὶ περιπατεέτω* ten stades more (*Int*. 17.30). As part of

[425] Hippocrates, *De diaeta salubri*. Section 4 line 8.
[426] Hippocrates, *De diaeta i-iv*. Section 68 line 104.

the last stage of a patient's regime *περιπατησάτω* one hundred stades (*Int.* 17.33). Patient management includes *περιπατεέτω* each day after dinner and early in the morning (*Int.* 22:20). Walking is recommended as he begins to recover from the disease *περιπατεέτω ὀλίγα* (*Int*. 27.46). It is good for the patient to rest except *περιπατεέτω* a bit in the shade (*Int.* 30.18). During recovery from a diseased spleen *περιπατεέτω* through the day (*Int*. 30.36). If there is no fever *περιπατεέτω* (*Int.* 42.29 cf. 43.23) measuring the distance by his food intake and again, *περιπατεέτω* (*Int*. 44.29). Also let the patient bath each day *καὶ περιπατεέτω* a bit after meals (*Int*. 48.49). When the patient dines let him *περιπατεέτω* after he has eaten (*Int.* 49.27).[427] If a particular patient is able to stand up a little *περιπατεέτω* each day (*Int*. 51.21) and direct him *περιπατέειν* a bit and increase it if he is able (*Int*. 51.56). A pregnant patient's symptoms include *οὐκ ἐθέλει περιπατέειν* (*Mul.* 8.23). But if the patient wants *περιπατεῖν* she must go on flat ground free from inclines (*Mul*. 11.61). To facilitate an abortion administer coriander with its root and bitter almond and *περιπατείτω* (*Mul.* 78.175). In another case let her *περιπατείτω* early in the day as well as after the meal (*Mul*. 118.19) and, for yet another, let her *περιπατείτω* as little as possible and not wash (*Mul*. 144.27). Whenever a particular patient begins *περιπατεῖν* let her wear a sling (*Mul*. 144.30). As part of what is thought to be unusual behaviour, Democritus *περιεπάτεε* (*Ep*. 17.36).

Strength in the Body

By a miracle the lame man's feet and ankles were made strong (*στερεόω*). This word occurs in fetal development when growth happens until the bones are *στερεωθῇ* (*Epid.* 2.3.17.16). In terms of anatomy, whatever is on the right *ἐστερεώθη* and is more "bilious and more blooded" (*Epid*. 6.2.25.4). Hippocrates avers that seed is secreted from the whole body, both from the *στερεῶν*[428] and from the soft parts. At the end of an abnormal process in the

[427] The LCL variation *εἶτα περιπατείτω ὀλίγα μετὰ τὸ δεῖπνον* makes no substantial difference to the meaning of the text.
[428] Hippocrates, *De semine, de natura pueri, de morbis iv*. Section 3 line 2.

bladder the sediment *στερεοῦται* (*Morb*. 55.29) and becomes stone. In the bladder "phlegm", like glue, contracts and becomes dense *καὶ στερεοῦται* like iron (*Morb*. 55.38). Pain will result when the phlegm has contracted *καὶ στερεωθῇ* (*Morb.* 55.39). In the formation of a fetus, due to the movement and the fire it dries *καὶ στερεοῦται* and *στερεούμενον* it hardens all round (*Vict.* 9:6). The body is unable to make enduring passages for itself through *τῶν στερεῶν* and the dry parts (*Vict*. 9.14). Wrestling and rubbing to warm the flesh may *στερεοῖ* and make it grow (*Vict*. 64.8).

Standing for Patient and Surgeon

The common word *ἵστημι* appears in Hippocrates to denote literal standing. A particular patient is not able *ἵστασθαι* (*Epid.* 7.1.47.9). The surgeon should be conveniently positioned for his task whether sitting *ἢ ἑστεὼς* (*Off*. 3.1), while *ἑστεῶτα* to make the examination he keeps both feet level (*Off*. 3.24). The patient may assist the surgeon by *ἢ ἑστεὼς* or sitting or lying (*Off*. 3.29).

When the Patient Stands

The natural attitude of each limb is derived amongst other things from running, walking, *ἑστάναι* or lying (*Off*. 19.3). The leg is used to being extended in both walking *καὶ ἐν τῷ ἑστάναι* (*Fract*. 15.18). Even if the outer leg bone (fibula) is not well set patients can quickly *ἵστανται* on their feet (*Fract*. 18.8). With medial dislocation at the knee patients are less able to *ἵστανται* up straight (*Artic*. 53.12). With ankle dislocation outward patients become club-footed *ἑστάναι δὲ δύνανται* (*Artic*. 53:14) but if inward they become splay-footed and less *ἑστάναι δύνανται* (*Artic*. 53.14). If the bronchial tubes are torn on both sides the patient is not able to endure sitting, or lying *οὔτε ἑστηκὼς* (*Morb.* 2.54.18). Also if the lungs become oedematous the patient is not able to endure sitting, or lying *οὔθ' ἑστηκὼς* (*Morb*. 2.58.5; see

also *Morb*. 3.7.11). Rest and quiet are best for lesions while *ἑστάναι* is of least benefit.[429] For cupping at the knee the patient must *ἑστηκότι* straight (*Ulc*. 27.8) *ἢν δύνηται ἑστάναι* (*Ulc*. 27.9). If a certain patient smells the earth, he suddenly falls down if he happens to be *ἑστηκὼς* in the rain (*Int*. 50.8). The patient must be turned over frequently in bed *Ἢν δὲ μὴ δύνηται ἵστασθαι* (*Int*. 51.59). In a case of sciatica the pain is severe if someone tries to move him or *ἵσταται*[430] him up.

Hippocrates *εἱστήκειν* and waits till Democritus stops writing (*Ep*. 17.51). The ability to stand indicates a measure of strength now available to the lame man when Peter raises him up, and is associated with his healing.

Going In

The Doctor enters the Sick Room

When someone enters a physical space *εἰσέρχομαι* is employed. For example, the patient would benefit if a second doctor or layman, recognising his real need *ἐσελθὼν*, gives him food and drink.[431] The latest healer is the most successful, for they think the doctor or layman *ἐσελθὼν* later raises him up as if from the dead (*Acut*. 11.82). The physicians' oath promises: "In whatever house I enter *ἐσελεύσομαι* to succour the sick" (*Jusj*. 18). A second physician *εἰσελθόντα* predicts the man will recover (*Prorrh*. 2.1.7). The physician is blamed if *ἐσελθὼν* his efforts do not help the patient (*Morb*. 1.8.25). On going into a sick man's room know what you need to do before *ἐσελθεῖν* (*Decent*. 11.3).

Several patients enter also: on the seventh day *ἐσῆλθον* (*Epid*. 4.1.25.10) or *εἰσῆλθον* to his house (*Epid*. 6.8.30.4); towards the seventeenth day *εἰσῆλθον* (*Epid*. 7.1.80.3). The phenomenon of going into a city appears in the ambassadorial speech of Thessalos, son of

[429] Hippocrates, *De Ulceribus*. Section 1 line 12.
[430] Hippocrates, *De diebus judicatories*. Section 8 line 8. See also *Int*. 51.8.
[431] Hippocrates, *De diaeta in morbis acutis*. Section 11 line 79.

Hippocrates where he reports in Troy that Machaon *ἐξ ἵππου ἐς πόλιν τὴν Πριάμου εἰσῆλθε* (*Ep*. 27.251).

Suicidal Leaping

One reference to *ἅλλομαι* speaks negatively of young women suffering from mental illness being urged *ἅλλεσθαι* [432] and fall down wells and hang themselves.

Bringing a Patient

Ἄγω is mentioned where the doctor sees patients with chronic disease, such as that man to whom Cyniscus *ἤγαγέ με* (*Epid*. 6.7.10.5), or a weaker person grasping a stronger to extend his elbow in supination *ἄγοι* him wherever he wishes (*Fract*. 3.11). If someone reduces a fracture when the bones protrude he may *ἀγάγοι* the patient nearer to death than recovery (*Fract*. 36.18). When a patient has taken hellebore he should *ἄγειν*[433] more movements to the body. When a fetus is malpositioned it is necessary to turn it on its head and *ἄγειν* it into alignment (*Mul*. 69.16).

Bringing the Doctor

Hippocrates comes to Abdera and Philopoimen *ἄγειν* him to his accommodation (*Ep*. 17.13) then the people *ἦγόν* him to Democritus (*Ep*. 17.16).

Rising Up

The everyday use of *ἀνίστημι* as it occurs in Acts 9 is also prevalent in Hippocrates. For instance, popular opinion has it that the physician or layman who comes in later restores the patient *ἀναστῆσαι* from the dead so to speak (*Acut*. 11.83).

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[432] Hippocrates, *De virginum morbis*. Section 1 line 34.
[433] Hippocrates, *Aphorismi*. Chapter 4 section 14 line 2.

When a Patient Gets Up

If a particular patient *ἀναστὰς ἐθέλοι* and move around he would have more pain (*Acut.* 12.19). The patient *ἀνισταμένη* but was reduced to a state of stupor (*Epid*. 1.3.13(11).19). A delirious youth *ἀνίστασθαι* and fought while using obscene language (*Epid*. 4.1.15.4). A man fell and hit his head and a little later *ἀναστὰς* was well (*Epid*. 5.1.23.7). A barren woman in severe pain *ἀναστᾶσα* felt something rough in the mouth of her womb and was delivered of a stone (*Epid*. 5.1.25.5). Though a patient was supported he could *οὐδ' ἀνίστασθαι* any longer (*Epid*. 7.1.3.29). The patient was not able *ἀνίστατο* to the toilet (*Epid*. 7.1.47.11). When a patient *ἀναστὰς, ἐλειποψύχει σφόδρα* to the toilet he was exceedingly faint (*Epid*. 7.1.84.18). Some do not think about bending their knees *ἀναστῆναι* (*Fract*. 15.25). A physician who came in predicted the man *ἀναστήσεσθαι* (*Prorrh*. 2.1.7). A patient is overcome by dizziness if *ἀναστῇ* (*Morb*. 2.15.5 cf. *Morb*. 2.18.3). Pain drives the patient to rise up but when *ἀναστῇ* he is eager to fall back down on the bed (*Morb*. 3.1.8). During the final days of treatment urge *ἀναστῆναι* before his body is more wasted (*Morb*. 3.16.125). When a man is sitting it is an effort *ἀναστῆναι* (*Vict*. 15.7). When a man *ἀναστῇ* from sleep let him walk at least ten stades that day (*Int*. 12.31).

One symptom indicating that a patient cannot be healed is if *μὴ δύνηται ἀνίστασθαι* (*Int*. 22.6)—a fitting observation for the lame man of Acts 3. Contrariwise, one indication that he can be healed is he *δυνατὸς ᾖ ἀνίστασθαι* (*Int*. 22.9).

When a Patient Cannot Get Up

If jaundice persists in a patient he falls into bed *καὶ ἀνίστασθαι οὐ δύναται* (*Int*. 36.16). In the case of a patient with typhus *ἤν τις ἀναστῆσαι θέλῃ αὐτὸν* he is not able to stand up straight (*Int*. 39.7). In a disease arising from "bile" if the patient *ἀναστῇ* he is not able to lift

his legs but falls down (*Int*. 48.19). A patient suffers from sciatica *κἤν τις αὐτὸν ἀνιστῇ* or moves him he cries out from the pain (*Int*. 51.10; see also *Dieb. judic*. 8.10).[434]

Treatments

On the other hand let him take short walks if he *δυνατὸς ᾖ ἀνίστασθαι* (*Int.* 51.20). With tetanus the patient suffers pain and falls into bed *καὶ ἀναστὰς* endures the same pain again (*Int*. 54.6). As a result of a uterine prolapse *ἀνιστάσθω καὶ* move around very little (*Nat. mul.* 5.24). A woman has a distended uterus and suffers shortness of breath *ὁκόταν ἀναστῇ* or walks (*Nat. mul.* 41.5). The mobile uterus of a woman prolapses *ὅταν δὲ ἀναστῇ* or bends or moves in any other way (*Nat. mul.* 44.4). Administer a vapour bath treatment *εἶτα ὅταν ἀνίστηται* add lead weights to the bed (*Mul*. 11.51). If the leg is lame from birth and the patient *ἀνίστασθαι δὲ μὴ δύνηται* take medications (*Mul*. 78.260). For a patient with a vaginal dressing *Ἤν δ' ἀναστῆναι θέλῃ* apply a bandage so the tampon remains secure (*Mul*. 133.112). The patient engages in various activities including *ὁκόταν δὲ ἀναστῇ (Mul*. 149.4) or awakens from sleep.

Part of the treatment to aid conception is *ἀναστήσας* (*Steril*. 221.28) direct her to walk about. Take care the seat is not too hot for the vapour bath when she sits and when she *ἀνίστηται* (*Steril*. 230.14). This means she should sit down when the apparatus is still cold *καὶ ἀνίστασθαι* when the pipe has cooled down (*Steril*. 230.15). On the second day of treatment *ἀναστᾶσα* let her take a bath (*Steril*. 230.46) and when she has taken the vapour bath *καὶ ἀναστῇ* from it (*Steril*. 230.48). Each day let the patient get ready for bed *ὅταν ἀναστῇ* from the vapour bath (*Steril*. 230.50). In the case of a complete prolapse *ἀνίστασθαι* and move about very little (*Steril*. 248.21). Blood returns most quickly *ὁκόταν ἀναστὰς* the patient dips her feet into cold water up over the ankles (*Virg*. 1.23). Because acute diseases arise from bile in the patient *ἢν ἀναστῇ* he is not able to lift his legs (*Dieb. judic.* 3.18). A certain patient will

[434] See also *Dieb. judic.*8.10.

not tolerate it *ὁκόταν ἀνιστῇ τις αὐτὸν* (*Dieb. judic.* 9.7). Hippocrates *ἀναστὰς* from a dream and contemplates its meaning (*Ep*. 15.28). Nebros *ἀνέστη* and claims the oracle has come to him (*Ep*. 27.64) and Thessalos challenges anyone who wishes to contradict him *ἀναστήτω* (*Ep*. 27.220).

When a Patient Falls

The word *πίπτω* is found where a man is wrestling and *ἔπεσε* backwards on a hard surface (*Epid*. 5.1.14.2), whilst another *πίπτει* while sitting (*Epid.* 5.1.23.5), and a certain girl *πεσοῦσα* from a cliff was rendered speechless (*Epid*. 5.1.55.1; see also *Epid.* 7.1.77.1). She had *πεσούσης* on her left side and there was a large flow (of blood) (*Epid.* 5.1.55.2 cf. *Epid*. 7.1.77.3). A man hit on the head with a stone *ἔπεσεν* (*Epid.* 5.1.60.1 cf. *Epid.* 7.1.32.3) and another who wrestled with a stronger opponent *πεσὼν ἐπὶ κεφαλὴν* (*Epid.* 6.8.30.2). Some are wounded in or around the skull through *πίπτοντες*.[435] A man is likely to break his skull on a hard blunt surface when *πίπτων* (*VC* 11.9) from a height. The same man is not likely to sustain much injury to his skull if *πίπτοντι* from an area of more level ground (*VC* 11.12).

Medical reasons must be gathered as to why a person *πέσῃ* (*VC* 11.44). When someone lands on his buttocks or shoulders he will die if *πεσὼν* from a high elevation (*Artic*. 46.7). Lateral spinal curvature usually occurs if the patient comes down on his buttocks or *πέσῃ* on his shoulders (*Artic*. 47.5). If the patient with an unreduced hip dislocation tries to put his weight on the foot with no opposite support he may *πέσοι* backwards (*Artic.* 58.18). If a person's brain is shaken by painful trauma to the head *πίπτουσι* immediately (*Coac*. 489.2). A fetus is maimed when its mother either receives a blow *ἢ πεσούσης* (Genit. 10:2). Blood is "heated" from the violence if bruising occurs from a blow *ἢ πεσόντος* (*Morb.* 50.18). One with a long term disease chooses a discreet place where fewest are about to see him *πεσόντα* (*Morb. sacr.* 12.4), but young children with the disease *πίπτουσιν* at first through

[435] Hippocrates, *De capitis vulneribus*. Section 11 line 8.

unfamiliarity wherever they may happen to be (*Morb. sacr*. 12.7). Infected lesions may occur in as many as *πιπτόντων* (*Ulc*. 10.5) or been lacerated or crushed. There is the patient who standing in the rain smells the earth and immediately *πίπτει* (*Int*. 50.9*)*. A symptom of tetanus is *πεσόντες* backwards (*Int*. 54.2). A person walks about then after a while *πίπτει* into bed (*Int*. 54.5). Where bile is the source of acute disease, if the patient tries to get up he is not able to lift his legs but *πίπτει* (*Dieb. judic*. 3.19). Being struck by a spear Gold *ἔπεσε* dead (*Ep.* 27.95).

Entering a Sick Room

Entering a sick room or dwelling with *εἰσάγω* appears when the physician speaks of the man to whom Cyniscus *εἰσήγαγέ με* (*Epid*. 4.1.53.1) or for consultation a physician may appropriately request others *εἰσάγειν*.[436] Hippocrates writes to Democritus: "*Εἰσήχθην* to administer hellebore to you" (*Ep*. 20.11) but criticised those who *εἰσαγαγόντας* him (*Ep.* 20.15).

Patients who Move by Foot

A list of symptoms with *πορεύομαι* include those of a young man who *ἐπορεύετο* with a slight fever (*Epid.* 7.1.26.2) and a patient who, for fear of falling, did not cross a bridge but *πορεύεσθαι* through the ditch itself (*Epid.* 7.1.87.4). It does not help the patient with an ulcer to stand up or sit or *πορεύεσθαι* (*Ulc.* 1.14). A particular patient is keen *πορεύεσθαι* regularly (*Int*. 36.11) and another becomes short of breath when *πορεύηται* (*Nat. mul.* 15.5). A woman experiences shortness of breath and choking if she *πορευθῇ* uphill (*Mul*. 116.10). If the subject of fees is broached early the patient may fear *πορεύσῃ* and leave him (*Praec.* 4.4).

[436] Hippocrates, *Praeceptiones.* Section 8 line 4.

Patients who Leave

Persons depart with *ἀπέρχομαι*, like the wrestler who fell on his head then *ἀπελθὼν* drank a large amount of water (*Epid*. 6.8.30.2). In treating a fistula the physician may order the patient *ἀπελθόντα* to go about his business (*Fist*. 4.11). Thessalos declares *ἀπῆλθον* he would go to his own land to marry and produce future physicians (*Ep*. 27.222).

Coming in Various Contexts

Finally, *ἔρχομαι* emerges where the more a man cools his body the warmer he gets when he dresses and *ἔλθῃ* into his shelter (*Vet. med*. 16.14). When a patient is identified as the man *ἐλθὼν* from Alcibiades (*Epid*. 2.2.7.1 cf. *Epid*. 5.1.34.1) or the itinerary of the *ἰατρός* is detailed: *ἦλθομεν* in Perinthus in summer near the solstice (*Epid*. 2.3.1.1). The symptoms are listed of a young man who *ἐλθὼν* from Euboia (*Epid*. 5.1.34.1). A young woman hit on the front of the head comes down with fever *ὅτε ἐς οἶκον ἦλθεν* (*Epid*. 5.1.50.4). A soldier visits the doctor: when the son of Philotimus was in military training *ἦλθεν εἰς μὲ* (*Epid*. 7.1.124.1). The patient will die if there is delay in calling the healer *ἐλθεῖν*.[437] Some develop skin lesions from suddenly *ἐλθόντι* out of the cold and close to a fire (*Liq*. 6.7). Seizures occur in the elderly when a person *ἔλθῃ* from the cold to sit by the heat of a fire or *vice versa* (*Morb. sacr*. 10.22). Men *ἐλθόντες* to the market place for the purpose of deceiving (*Vict*. 24.6). After walking 20 stades ἐλθὼν back let the patient eat a small loaf of bread (*Int*. 21.15). Common prostitutes know they have become pregnant after *ἔλθῃ* with a man (*Carn*. 19.5). The people of Abdera write to Hippocrates fearful their king Democritus has gone mad. They plead: "save us *καὶ ταχὺς ἐλθὼν"* (*Ep*. 10.20). After listing their expectations the people implore: *ἐλθών* may you be these things! (*Ep*. 10.34). Hippocrates begins his reply with: your fellow citizen Amelesagoras *ἦλθεν* to Cos (*Ag*. 11.3). He continues: "neither god nor nature would promise me silver *ἐρχομένῳ"* (*Ag*. 11.19). Practitioners governed by money *οὐκ ἂν ἔλθοιεν*

[437] Hippocrates, *De arte*. Section 11 line 25.

when they promise (*Ep*. 11.25) or *ἔλθοιεν* when they are not called (*Ep*. 11.25). Had he desired riches, Hippocrates *ἂν ἠρχόμην* to the king of the Persians for his reward (*Ep*. 11.34). He may then come with signs that bode well (*Ep*. 12.4). He writes Dionysius either to wait for him or *ἐλθεῖν* (*Ep*. 13.2). Having been sent by his father, Thessalos *Ἦλθον* to Athens (*Ep*. 27.9). When the Amphicttyons heard the advice of the god they *ἐλθόντες* to Cos (*Ep*. 27.63, 68). Hippocrates travelled *ἐλθὼν* to Pylae to treat the Dorians and neighbouring Phocians (*Ep*. 27.180).

Summary

When Hippocrates uses the word for foot from Acts 3 he is referring to the sole. A patient with upper body problems should refrain from climbing up while several conditions resulting in lameness are described. One enters the body for diagnostic or therapeutic purposes or enters a particular place. Walking is a natural function that can help or hinder the patient's progress. Where exercise is indicated walking forms an integral part of the program. Strength is a feature in anatomy and of disease. Standing is relevant to the surgeon and to the patient while there are factors in the patient's organs and limbs that affect standing. With mental illness suicidal leaping is known. A patient may be brought variously but sometimes the doctor is brought to the patient. Patients may or may not be able to get up depending on their condition and the ability to get up may be an indicator of wellness. Patients fall for several reasons that should be investigated. Injuries like dislocation, head or spinal injury, laceration or fetal damage result from falling. Departing and travelling involve foot function as does coming in various contexts.

Nonverbal communication is inherent in patient/doctor relationships in Hippocrates. Mutual respect, patient cooperation, and the doctor's concern for patient comfort ensure there is an exchange of meaning. However, little is reported about interpersonal outcomes or the quality of patient/doctor relations. An intention to deliver the best possible service is apparent

from what is said and it can only be assumed that this was achieved for the most part. Compared with descriptions of verbal and nonverbal communication in Acts 3 and 9, however, the account of Hippocrates is quite silent in this area. He writes about natural everyday medicine with no miracle or mission to motivate such as is found in the narratives of Acts.

Soranus

The medical writer Soranus specialises in a 1st century Greek understanding of gynaecology, obstetrics and pediatrics. As such he uses some of the words for feet and their functions that are apparent in the two narratives of Acts featured in this enqiry

The Word for Feet

When Soranus uses *βάσις* he means "base" rather than "foot". In his anatomical descriptions he refers to the lower part of the uterus as the *βάσις* (*Gyn*. 1.9.2.6), to the didymi attached to the outside of the uterus which are broadened a little *κατὰ βάσιν* (*Gyn.* 1.12.2.1), and Diocles's observation of breast-like protuberances within the uterus that broaden *κατὰ βάσιν* (*Gyn*. 1.14.2.4). A symptom of obstructed menstruation is sensitivity at the *βάσεων* of the eyes (*Gyn*. 1.27.3.8), and one for inflammation of the uterus is pain *κατὰ τὰς βάσεις* of the eyes (*Gyn*. 3.17.4.2). As far as diseased glands are concerned, unless the *βάσεις* of scrofulous glands are attached some will become necrotic (*Gyn*. 4.16.3.8),[438] and in relation to a fracture where the bone of the skull is shattered one must apply pressure to the membrane by continuous bandaging *τῆς κατὰ βάσιν*.[439] When the infant's umbilical cord has atrophied and fallen away one must treat the minor wound *κατὰ τὴν βάσιν* (*Gyn.* 2.41.1.5).

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[438] Temkin notes the meaning is unclear here probably due to the corruption of the text. Owsie Temkin, Soranus *Gynaecology* (Baltimore: The Johns Hopkins University Press, 1991), 199, fn. 71.

[439] Soranus, *De Signis Fracturarum*. Chapter 5 section 1 line 3.

Foot Functions

Climbing Up

With respect to foot function *ἀναβαίνω* appears in a collection of treatments for difficult labour where some patients are forced to walk around and others *ἀναβαίνειν καὶ καταβαίνειν* steps (*Gyn*. 4.7.5.7).

Walking

The Benefits of Walking

In the eighth month of pregnancy restrictions on walking (*περιπατέω*) are advised to a lesser degree than might exhaust *τις τοῦ περιπατῆσαι* (*Gyn*. 1.56.1.5). In an unwanted pregnancy the embryo may be released from the uterus by more vigorous exercise in *περιπατοῦσαν* energetically (*Gyn*. 1.64.1.3). In order to help provide the best milk supply to the infant, should the wet nurse get up from sleep, let her always begin by *περιπατείτω* (*Gyn*. 2.37.4.1). When the infant reaches the age of four months the wet nurse should hold it in her arms *καὶ περιπατούσης* (*Gyn*. 2.40.5.1).

Cautions with Walking

The baby's thighs may become deformed if he is too inclined to stand *καὶ περιπατεῖν θέλον* (*Gyn*. 2.43.1.5). With "hardening" of the uterus patients have pain in the loins as in sciatica *ἐν τῷ περιπατεῖν* (*Gyn*. 3.35.1.4). Various symptoms arise with fusion of the orifice and neck of the uterus including hindrance *τοῦ περιπατεῖν ἢ καὶ ἵστασθαι* (*Gyn*. 3.50.2.3).

The Strong Body

There is one instance of *στερεόω* in the instruction that it is bad not to change to food (other than milk) when the body has already become *ἐστερεωμένου* (*Gyn*. 2.46.2.4).

Standing

Standing to Assist Infant Delivery

Several contexts feature *ἵστημι*. A stool with a back is essential, for if she reclines even with a woman *ἑστώσης* behind, a patient's crooked position would hinder the fetus moving down in a straight line (*Gyn*. 2.3.2.8 [Temkin]). Kneeling makes the work of the midwife difficult as does standing in a pit (*Gyn*. 2.5.3.6). During the delivery of an infant, those servants *ἑστῶσαι* on the sides should gently press the mass down towards the lower parts with their hands (*Gyn.* 2.6.4.2 [Temkin]).

Difficulty in Standing for the Patient

Flexion forwards and upwards of the uterus causes several reactions including in some cases an inability *ἵστασθαι* (*Gyn*. 3.50.2.5).

A Method of Assisted Delivery by Standing

Amongst various methods of assisted delivery is for someone *στάντα* behind the mother to put his hands under her armpits and lift and shake her vigorously (*Gyn.* 4.7.5.7 [Temkin]).

Fluid Flow

The word *συντρέχω* is used to describe the flow of milk where in response to the stimulus of sucking *ἐπὶ τοὺς τόπους συντρέχει* (*Gyn.* 2.8.2.4), and in terms of menstruation other signs show that disease may not have caused a lack of *συνδραμόντος* (*Gyn*. 3.8.3.1).

Chronic Disease

Προσέρχομαι is employed in dealing with inflammation. During remissions one should use restorative remedies and, if the disease *προσέρχεσθαι* chronic, metasyncritic remedies as well (*Gyn*. 3.50.3.7 [Temkin]).

In the phrase *δεδεμένους ἀγάγῃ* (Acts 9:2) *ἄγω* may involve either hands or feet or both as formerly acknowledged. Consequently, "bound" (*δεδεμένους*) is addressed in Part 1 under hands and "brought" or "led" *ἀγάγῃ* in Part 2 under feet.

Bringing

Applying dressings

The majority of references to *ἄγω* in Soranus refer to hand action, particularly in his instruction on applying dressings and winding on bandages. Frequently his directions (on head bandaging for instance) begin with: letting the end of the bandage hang down between the eyebrows *ἄγομεν* the roll straight over the front of the head to the nape of the neck (*Fas.* 1.1; see also 5:1) or, conversely, placing the end of the bandage at the nape of the neck *ἄγομεν* the roll straight over the front of the head to the space between the eyebrows (*Fas.* 2.1).[440]

Other Uses of Bringing

Other uses of *ἄγω* include: if the uterus is diseased *ἄγει* the cardia of the stomach and the meninges by sympathy (*Gyn.* 1.15.2.1 [Temkin]); menstral flow may be managed without difficulty unless the girl having been badly *ἠγμένη* is too pampered (*Gyn.* 1.25.3.2); movement is beneficial to several bodily functions, e.g., the performance of the vocal function *ἄγει* to an increased secretion of saliva (*Gyn.* 1.31.3.7); timing is important for a woman's health is endangered if *ἀγόμενον* to defloration earlier or later than necessary (*Gyn.* 1.33.1.5 [Temkin]); sexual appetite cannot be trusted where a lack of moderation in virgins not *ἀγόμεναι* wisely and lacking education, arouse in themselves premature desires (*Gyn.* 1.33.4.1); during the period of pica in pregnancy *ἄγειν δεῖ* the gravida (*Gyn.* 1.54.1.1). With

[440] For more techniques in bandaging using *ἄγω* see *Fas.*2.4; 3.1; 4.1; 6.1; 9.1; 10.1; 11.2; 12.1; 13.1; 14.1; 15.1; 16.1; 17.1; 19.3; 21.1; 23.4; 24.1, 3; 25.3; 26.3; 28.1; 29.1; 30.1; 31.1; 32.1,3; 33.1; 34.1; 35.2; 38.2; 39.2; 40.4; 43.1; 44.1; 47.3; 48.3, 4; 49.1; 50.1; 51.1, 6; 52.2; 53. 1; 54.; 55.1; 56.1; 57.1, 3; 58.1, 4; 59.1; 60.1.

reference to the midwife who wraps the infant in swaddling bandages *ἀγέτω* it over the extended fingers (*Gyn*. 2.15.1.2). For the midwife the breasts thrive if the whole body *ἀγομένου* to thrive (*Gyn*. 2.28.4.4 [Temkin]).

Bringing in Infant Care

With infant massage let the wet nurse *ἀγέτω* the rubbing obliquely from the left buttock over the spine (*Gyn*. 2.32.2.6) and again *ἀγέτω* from the left shoulder blade to the right leg (*Gyn*. 2.32.3.1). She should also cross the hands over the chest *ἄγουσα* them to the sides and folding them around as in an embrace (*Gyn*. 2.34.1.6). The infant's appetite may be stimulated by the finger *ἄγων* the nipple to mind through touch (*Gyn*. 2.39.10.4). Because women and men are generically the same they are subject to the same generic diseases and *ἄγεται* to the same treatment (*Gyn*. 3.5.2.8). At the threat of miscarriage it is necessary *ἄγειν* much rest and put her in a slightly raised bed (*Gyn*. 3.48.2.7).

Raising up

With *ἀνίστημι* it is necesssary to help an infant in its movements when sitting *καὶ ἀνίστασθαι* (*Gyn*. 2.43.1.1), but the thighs may become distorted if it is overly inclined to get up and walk (*Gyn*. 2.43.1.4).

Bringing In

Soranus employs *εἰσάγω* when he argues against the presence of breast-like protuberances in the uterus, claiming them to be unscientific *εἰσαγόμενος λόγος* in the Hippocraratic commentaries "On Generation" (*Gyn*. 1.14.2.8). A treatment for uterine haemorrhage is to select ashes as vaginal suppositories or a sea sponge soaked in raw pitch and then *ἐντὸς εἰσαχθέντος* (*Gyn*. 3.41.8.4).

Coming

Ἔρχομαι features with animals and humans alike where nature has set the time *ἐλθεῖν* to copulation (*Gyn*. 1.33.2.4) and when the body itself urges *ἐλθεῖν* towards the pleasure of sexual intercourse (*Gyn*. 1.33.3.1).

Infant Care

Free the right hand first when removing swaddling bands. Otherwise, *ἐλθεῖν* to exercise later, it may be weaker than the other (*Gyn*. 2.42.2.6). If the infant suffers from diarrhea, the wet nurse is to take the same treatment so that through the breast milk the infant *ἔρχεσθαι* to a greater share of it (*Gyn*. 2.56.3.1 [Temkin]). Where there are twins, difficult labour occurs when there are two *ἐρχόμενα* together (*Gyn*. 4.3.1.7).

Summary

Soranus only uses the word for foot found in Acts 3 to mean base or lower part of anatomical structures. Foot function is applied literally like going up where women in difficult labour may ascend and descend steps. There are benefits and cautions with reference to walking. As the body grows and strengthens it needs food beyond milk. The midwife may stand to assist in infant delivery though it may be difficult for a patient to stand. The foot function word for running together is used to mean the flow of body fluids and the word for approaching means the progress of chronic disease. Bringing in Acts 9 becomes applying when used for dressings and bandages, though this word also pertains to other diagnostic and therapeutic uses as well as infant massage. Raising an infant aids him in sitting up and standing up. Bringing in means insertion in treatment for uterine haemorrhage and coming refers to issues from readiness for sexual intercourse to swaddling infants and the birth of twins.

Through the movement of feet, there is nonverbal communication in Soranus between patient and practitioner as well as midwife, wet nurse, and infant though it is implicit. Like

Hippocrates, Soranus has written instruction manuals that lack the narrative qualities of Acts where nonverbal communication through the action of feet, though not labelled as such, is overtly practiced and demonstrated. Though there is human care and natural healing in Soranus, none of the miraculous characeristics or transforming power that marks the ministry and missioin of Jesus in Acts is reflected in his works.

Section 7

Summary of Part 2

In Part 2 the focus is on the human foot and its functions as they appear in the narratives of Acts 3:1-11 and 9:1-19a.

In these stories, as well as in the rest of Acts, human feet enable the bodily movements that connect people and allow them to communicate through the exchange of verbal and nonverbal messages. Feet send messages through signalling and symbolising and by physically carrying the able-bodied as they come and go. Feet support people as they stand, climb, walk, leap and run but they fail to support the profoundly lame. Feet make meeting and departing possible. They permit a person to lead or be led by another. They give way when a person falls and assist if they rise up. Feet also facilitate the practice of violence.

In Luke's Gospel human feet are Jesus' feet as they go and come for the purpose of communicating healing, teaching and all other recorded aspects of his mission. At the same time feet bring others into proximity with Jesus so they may benefit from his ministry.

In the Greek writings of Second Temple Judaism the Septuagint portrays human feet communicating details of travel on epic journeys. The word *βάσεις* refers to the bases and supports of the sanctuary and the temple but with symbolic overtones. In harmony with the narratives of Acts, feet stand, climb, walk, leap, run and also fail to support the profoundly lame. At the same time feet contribute to the exercise of greater violence. In these features, parallels and similarities are evident between the Septuagint and Acts.

While there is no reference to *βάσις* in the selected portions of the Pseudepigraha, feet do communicate through function. They demonstrate purpose by coming and going and show direction by where they enter in. Feet communicate meaningful action by climbing, walking, standing and leaping up as well as intention through approaching others, leading or being led and even by falling just as they do in Acts.

When Philo allegorises the writings of Moses with philosophical and moral interpretations he notes the movement of active feet that communicate through the sanctuary in its symbols and rituals. In so doing he uses most of the same foot function words as those found in the two narratives of Acts.

After his twenty-five references to *βάσις,* largely found within the setting of the sanctuary or the temple, Josephus provides similar contexts for the functions of the foot as does Luke in Acts 3 and 9. Thus people climb up to worship and they enter into temples, cities and dwellings. The lame are treated variously and whilst walking is not a miraculous function and men leap up in rage rather than joy, many stand with faith and courage while others stand through fear and coercion. Out of fear or anticipation running feet bring people together in crowds whilst feet enable people to approach one another to communicate their accusations or to seek permission from officials. The feet of captors lead prisoners as the feet of the vanquished are led into captivity. Feet help to raise up bodies but they also give way under those who fall. In all, feet communicate through coming and going as well as sending messages through arriving and departing.

In the Greek poetic texts Aratus describes constellations and weather patterns in animate terms and feet, though other than human, communicate through strutting, coming and going, arriving and departing. Aeschylus does not mention *βάσις* to describe human feet. However, he does note the functions of feet where standing communicates strength, terror or threat and when approaching another, signals social success or communicates protection. He

acknowledges feet that lead in a tribute to the gods, in military action or in taking captives and he is aware of feet that aid in resurrection from death or in rising from sleep. He features feet that facilitate falling whether by choice or not and the many instances of feet that come and go.

The sole of the foot (*βάσις*) is mentioned twice in the Hippocratic corpus along with extensive allusion to the functions of the foot. Caution in climbing is indicated for injured patients while several circumstances lead to lameness. There is instruction for practitioners who enter the sickroom and details outline where walking or standing may or may not be beneficial. He notes implications of solidifying for various parts of the body while "bringing" or "raising up" are common in the therapeutic context. Falls may be caused by weakness or accident resulting in injury whilst going and coming occasionally imply walking.

Though Soranus uses *βάσις* in his anatomical descriptions he does not apply this word to the foot. Walking is prescribed for its health and therapeutic benefit to the patient and standing may or may not be useful to the assistant in the birthing process. Hand activity in bandaging, infant binding and infant massage is prominent with *ἄγω* though this word is not used overtly for foot function.

The involvement of human feet and their functions as media of nonverbal communication is at times explicit in the literature under study and we have examined those instances in light of Acts 3 and 9. Sometimes, however, human feet and their functions are implicit as media of communication, requiring a greater degree of interpretation than was needed in the study of hands. As they communicate, however, feet also complement and complete other forms of communication adding detail and dimension to the tale that is told.

Primarily, feet communicate action and because of this the narrative progresses. In effect, people carry the story along with the movement of their feet. This is illustrated in the two Acts passages where feet walk, stand and travel distances. Feet make dialogue possible

through people approaching one another and by entering the same space and they bring communication to a close by departing. They add drama by facilitating falling and rising up. In a word, it is due to the action of feet that other body parts including hands are able to communicate meaning on all levels and thus create community.

CONCLUSION

In the broadest sense where there is life there is communication. However, whether verbal or nonverbal, communication often goes unrecognised, not only as the mechanism whereby human interaction is facilitated and the transmission of meaning takes place, but as a means of creating relationship. The purpose of this research was to examine two narratives in the Acts of the Apostles to discover how nonverbal communication functioned in them and what role it played in the formation of the human relationships narrated there.

Need for the Study

Until this research was begun the dynamics of nonverbal communication had received little attention as they impacted on the field of NT studies. Biblical study of the whole body from various perspectives had been undertaken with a brief focus on a number of its different parts. “Hands” in one context or another and “feet” to a lesser extent had attracted scholarly investigation. However, the aim had been to recognise and contextualise hand and foot action in the performance of tasks rather than to acknowledge and understand their role within the framework of nonverbal communication. This means that until now the richer facets of the relational and emotional dynamics created between and amongst people through the exercise of these two body parts in nonverbal communication in the NT were largely to be discovered. Yet, hands and feet are the two body parts specifically mentioned by Jesus as contributing to the fulfilment of his mission. For this reason this study has advanced NT enquiry and understanding by interpreting the presence and activity of hands and feet and their functions with reference to nonverbal communication in at least two of the narratives of Acts.

Focus and Scope of the Study

This study was an exploration into the world of the NT where characters and events can only function with enhanced meaning if communication is present. Therefore, using two of the media of nonverbal communication that are a part of the human body, namely, “hands” and “feet” as mentioned by Jesus in his post resurrection appearance in Luke’s Gospel, this investigation has closely examined these and their functions as they appear in two of the narratives of Acts. It has also included wider research into the whole of the Lucan corpus together with possible Lucan sources such as the Greek works of Second Temple Judaism and contemporary Greek poetic and medical literature.

In this process this thesis has sought to avoid the pitfall of imposing a modern paradigm on the NT, or in this case, of making scripture conform to the discipline of relational communication. For this reason it contains no scholarly discourse within the field of communication as such, but simply uses accepted definitions from that discipline to describe what is in the text. Therefore, this study is firmly located under the rubric of NT studies.

Aim of the Study

The research had a threefold aim: (1) to evaluate the effectiveness of human hands and feet with their functions as media of nonverbal communication in the two selected narratives of Acts and to answer the question—was meaning transmitted; (2) to ascertain whether the nonverbal communication described in the two Acts narratives contributed to the mission of the ascended Jesus through his followers on earth; (3) to close the gap between current scholarly comment on human hands and feet with their functions and the outcomes that are apparent from their use as media of communication in the two narratives of Acts. In the process of these enquiries each Greek entity and function word within its context was explored.

Findings

A key finding from this research is that human hands and feet with their functions in the two narratives of Acts communicate meaning. Not only do observable bodily movement and body part activities that are culturally interpreted contribute to meaning, but messages are sent and received that build relationships between people. Success in the communication of meaning on both content and relational levels is evidenced by the initiatives and responses of Peter and the lame man in the process and realisation of the healing in Acts 3. It is also evidenced in the interaction of Saul of Tarsus with the Christophany, his travelling companions and Ananias culminating in Saul's healing, conversion and baptism in Acts 9. Because of these outcomes it may be concluded with certainty that in both narratives the mission of Jesus to share the teachings and do the works of his kingdom is advanced by effective nonverbal communication through hands, feet and the functions of both.

A second key finding is that the communication link between Luke's Gospel and the book of Acts involves more than might be implied by a reading of Luke 24:39-40 alone. For when the post resurrected Jesus shows his disciples his hands and his feet, this is not only evidence of his resurrection from the dead but a culminating gesture affirming his hands of healing through touch and his feet of service through travel, as attested throughout the whole Gospel. Furthermore, Pentecost would empower his followers to emulate him in their activities throughout Acts. Thus Jesus successfully communicated both mission and method as his disciples exercised their hands and feet to communicate as he did. This is to say that in the current climate in Lucan studies, where seamless continuity between the Gospel and Acts is affirmed, nonverbal communication through hands and feet is particularly relevant.

A third key finding is that from amongst the various authors examined, Luke himself is most specific in the detailed use of hands and feet as media of nonverbal communication particularly as they relate to the mission of Jesus. Echoes, parallels and patterns may have

been drawn from Greek works of Second Temple Judaism but with less overt support for Luke's intent. Such support is even less evident in the Greek poetic authors while a more naturalistic than miraculous medical paradigm is apparent in the Greek healers. Therefore, the results of this research confirm: the certainty of Luke's dependence on the Hebrew Bible albeit in Greek translation; his probable reference to Second Temple Greek works; his evident citing of Greek literary sources and his possible consultation with medical writers. It also affirms that apart from its strong connection to the Gospel, inspiration for Acts with its particular focus and intent rests with Luke and results in a unique work.

Implications

There are some implications to be drawn:

1. Awareness of communication theory in general and nonverbal communication in particular adds depth and insight to NT study, especially as its principles are applied directly to the text. As a consequence it makes a useful contribution to a better understanding of Luke-Acts with the potential that this be extended by future research to include the rest of the NT.
2. The dynamics of communication as they appear in the NT text create an awareness that ministry to the whole person by the whole person is a Lucan principle. This takes ministry to a level of human sharing that creates identity and belonging. This implies a number of practical principles for community outreach drawn from hand and foot communication to guide the ministry of Jesus' followers today. In Acts 3, for example: (1) Peter and John went by foot to where they could minister; (2) Motivated by faith in Jesus, Peter's hand-clasp with the lame man offered what he neded most; (3) through power from Jesus the lame man's feet and ankles were healed in effective ministry; (4) the healed man stood, lept and walked as a witness to the ministry; (5) the observing

crowd ran to the apostles in the place where Jesus had taught and the believers grew in number.

3. The practice of effective verbal and nonverbal communication as illustrated in Acts has potential to create relationally healthy communities of believers. Practical principles of church nurture drawn from hand and foot communication guides ministry within the body of believers today. In Acts 9 for example,: (1) Jesus instructed Ananias to go and lay his hands on Saul for healing; (2) Ananias went to meet Saul in a gesture of spiritual care; (3) On arriving, Ananias took further initiatives; (4) Ananias healed Saul by laying hands on him and the power of the Holy Spirit confirmed the ministry; (5) Saul was bapised in response.

Suggestions for Further Study

The thesis has viewed the text in light of the nonverbal communication of hands and feet apparent within it.

Firstly, only hands and feet have been examined as media of nonverbal communication in Acts. Several more parts of the body and their functions with obvious potential for communication await investigation like eyes, ears and tongues.

Secondly, the study is limited to media of nonverbal communication in Acts with a focus on two narratives only. It follows that a similar investigation could be made using any of the rest of the narratives of Acts or of the NT at large that may be suited to the task.

Thirdly, this study provides a stronger biblical foundation for the life of the modern church in its endeavours to build relationships within the congregation and to foster relationally based evangelism in its community, than has been realised before. Practical resources need to be developed with this foundation in mind and training programs introduced that rely on the principles of effective communication. When skilfully employed these are the human attributes that, under the guidance of the Spirit of God may help the

church to realise some of the successes experienced by the disciples at work in the Acts of the Apostles.

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