Luke's use of a Departure-Arrival Formula in the Book of Acts

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Abstract

When Saul began to persecute the believers in Jerusalem after Stephen's martyrdom, everyone except the apostles was scattered throughout Judea and Samaria. Among those who began to preach the word was Philip, who went to Samaria proclaiming Christ. Significant to the opening verses of this pericope is Luke's first use of a departure-arrival formula in Acts. This formula, featuring verbal doublets with stock elements, also introduces several other journeys that involve other characters in later chapters. This article will discuss the characteristics of this formula and the texts in Acts where it is used. It will suggest literary precedents for the formula in the Septuagint. Finally, it will discuss other pericopae in Acts where travel is divinely directed and why the formula is not used in them.

Keywords: Acts of the Apostles; Travel narrative; Arrival-departure formula; Septuagint

Introduction[1]

Travel has long been recognised as a significant motif in the Lukan narratives. While a comprehensive survey is not the purpose of this article, several representative examples of literary patterns related to travel will be discussed. For example, Filson (1970:70) writes: 'He [Luke] does it even more strikingly by including two great travel sections, one in the middle of the Gospel of Luke (9:51-19:44) and one forming the last third of the Book of the Acts (19:21-28:31). In each case the *extended* journey narrative indicates that special meaning attaches to the journey reported'.[2] Nevertheless, within these macro-narratives, Filson does not discuss any specific literary formulae introducing micro-narratives within Acts.[3] Tannehill (1986:342) calls attention to the narrative parallels between Paul's trip to Jerusalem (20:1–21:17)[4] and the final stage of his trip to Rome beginning in 28:11, a pericope discussed later. But he again fails to discuss any details on a micro-scale.

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[1] I wish to thank the anonymous reviewers whose comments helped to improve the article. Any errors that remain are my own.

[2] However, Marshall (1978:401) notes, 'In fact, however, Jesus has been portrayed as a traveller from much earlier on in the Gospel (cf. 4:42; 8:1–3); what is different is that now Jerusalem comes into view as the goal of Jesus' movements'.

[3] For a further discussion of possible macro models for Luke's travel narratives, see Denaux (2010:39–70). However, the Old Testament model discussed later in this article is absent in his discussion.

[4] Since most texts are drawn from Acts, the citations do not repeat the book's name. Only texts not from Acts will be so designated. 'Luke' is used as the name of the narrative's traditional author.

Witherington (2021:307) has recently proposed Xenophon's *Anabasis* as a literary model for Luke's depiction of Jesus 'going up' to Jerusalem, 'with journeying to Jerusalem being the guiding theme in the Gospel'. In Acts, however, it is 'journeying from Jerusalem west in the Empire to Rome.' In this regard, Witherington does not discuss Xenophon's possible influence on the numerous 'going up' passages in Acts regarding the journeys of Peter and Paul to Jerusalem (11:2; 15:2; 18:22; 21:15; 24:11; 25:1, 9). From a literary perspective, there are more mentions in Acts of going up to Jerusalem than journeying to Rome. For after an initial mention of Rome in 19:21, the imperial city goes unmentioned throughout Paul's two-year imprisonment in Caesarea. Only when his case is unresolved before Festus does Paul appeal to Caesar (25:11). This precipitates a change of venue to Rome, a journey that consumes the final two chapters of Acts. Therefore, a direct geographical expansion between Jerusalem to Rome does not occur because there is a constant circling back to the former.

As noted, travel features prominently in Acts. In fact, its genre has been identified as a 'travel-story' by Knox (1948:54–58, 68). Keener (2012:1.53) correctly notes that Knox's generic identification is incomplete, since other genres such as historiography and biography must be considered.[5] However, Keener's reasoning here is flawed: 'Luke's travel adventures do not cover Acts as a whole but only Paul's "missionary journeys," as they are popularly called'.[6] For as Knox (1948:56) himself astutely observed, after the church in Jerusalem was established, Luke 'throws the whole of his material into the form of travel-stories: two resulting from the death of Stephen, while the third is a journey of Peter compiled out of traditions that were already localised'. These observations regarding broader narratival patterns nevertheless fail to note any micro-patterns related to travel in Acts.

It is often the case in Acts that no special language is used to begin or end a travel-story. Departure and arrival language is generally straightforward: X departed from Point A and arrived to Point B. Usually marking these are the prepositions ἀπὸ and εἰς. The first of twelve examples of this basic pattern is found in 1:12: εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος.[7] However, while co-authoring a monograph about the final stage of Paul's captivity journey in Acts 28, I discovered a variation on this usual language. A double arrival announcement—'In this way we came to Rome'—was encountered in verses 14 and 16.[8] Attempting to understand the narratival function of this doublet, discussed by many commentators, led to the discovery of other examples of a formula now termed 'departure-arrival', which is unmentioned by these same commentators. The formula, used seven times in Acts, displays several literary and grammatical features: 1) the same verb of movement or its compounded cognate is repeated; 2) several verses may separate its repetition; 3) the locations are usually indicated using the prepositions ἐκ/ἀπὸ or εἰς independently, as verbal prefixes, or both;

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5   For further discussion on the ancient literary background of Acts, see the various contributions in Winter and Clarke (1993).

6   For each of these land journeys Dunn (1996:273) points out the presence of a standard phrase to summarise their purpose—strengthening and encouraging the disciples (14:22; 15:32, 41; 18:23; 20:1, 2; cf. 15:32 with Judas and Silas).

7   The other eleven examples are: 8:26; 11:27; 12:19; 13:13, 14, 31; 16:11; 20:6, 17; 21:7; 25:1.

8   The formula is discussed in the opening chapter of our forthcoming volume, *In this way we came to Rome: Paul's arrival in the imperial city* by Glen L. Thompson and Mark Wilson (Bellingham, WA: Lexham).

and 4) a time gap may exist between the verbs.[9] At least three elements are found in each pericope, as illustrated in the chart concluding this discussion.[10] Since the 'travel-stories' begin in chapter 8, our study will begin there.

Departure to Samaria in Acts 8

When Saul began to persecute the believers after the stoning of Stephen, all except the apostles were scattered from Jerusalem. These anonymous believers began to preach the word about Jesus throughout Judea and Samaria (8:1–3). However, one herald is named—Philip—who preached about the Messiah in a city of Samaria (8:4–5). A narratival dimension found in this pericope is the initial use of a 'departure/arrival' formula in Acts. This is not surprising, since it is the first time that the believers have left Jerusalem. The language related to this formula is underlined here and in the examples that follow:

> 8:1: ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμοις πάντες δὲ <u>διεσπάρησαν</u> κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ <u>Σαμαρείας</u> πλὴν τῶν ἀποστόλων
> 8:4–5: Οἱ μὲν οὖν <u>διασπαρέντες</u> <u>διῆλθον</u> εὐαγγελιζόμενοι τὸν λόγον. <u>Φίλιππος</u> δὲ <u>κατελθὼν</u> <u>εἰς</u> [τὴν] πόλιν τῆς <u>Σαμαρείας</u>

In these verses, we see all four features. The verb διασπείρω is repeated and the cognate verbs διέρχομαι/κατέρχομαι are used: three verses separate the statements, Samaria is repeated as the destination with εἰς used in the second example, and an unspecified period passes between the departure from Jerusalem and Philip's arrival in Samaria. Structuring this pericope as 8:1–3 and 8:4–25, as does Haenchen (1972:293–301),[11] overlooks the departure formula that links these verses together.

While the return to Jerusalem does not use the arrival formula, verse 25 functions as an inclusio for the pericope by referring back to those scattered from Jerusalem in verses 1, 4–5:

> 8:25: Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἰεροσόλυμα, πολλάς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο.

Those εὐαγγελιζόμενοι τὸν λόγον in verse 4 are now λαλήσαντες τὸν λόγον τοῦ κυρίου on their return to Jerusalem, specifically preaching (εὐηγγελίζοντο) in many villages in Samaria. Parsons (2008:113) likewise notes this rhetorical feature: 'Acts 8:4–25 is marked off by an *inclusio* in Acts 8:4 and 8:25. Both summary statements refer to "preaching" and the "word/message"'.[12]

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9 In two examples, 27:44 and 28:14, the phrase καὶ οὕτως is used. The low frequency of this element accounts for its exclusion as a criterion.

10 Luke's gospel features one pericope where a departure formula seems evident when these criteria are applied: πορεύεσθαι εἰς Ἰερουσαλήμ (9:51) and ἦν πορευόμενον εἰς Ἰερουσαλήμ (9:53). Here the same verb, albeit πορεύομαι, is repeated; a verse separates them; the preposition εἰς is also repeated; and an indefinite time gap exists.

11 Schnabel (2012:393–404) is among recent commentators who follow Haenchen and presents a similar outline.

12 Parsons, however, does not use this insight to inform a more inclusive translation of verse 25. He further observes that within the inclusio are two panels telling the same story. While the setting in Samaria is similar, each panel nevertheless depicts different characters involved in various aspects of the story.

There is another interpretative point in verse 25: Who are Οἱ διαμαρτυράμενοι καὶ λαλήσαντες? Only the ESV and NKJV versions translate the participial subject using a personal pronoun: 'they had testified and spoken/preached'. Other translations such as the NRSV, NIV, NLT, and NET provide the proper names 'Peter and John' as the referent for the plural participle. This is perhaps understandable, since these apostles were the subject of verses 14–24. However, verse 25 begins a new paragraph, with those returning to Jerusalem including not only Peter and John but also, recognising the inclusio, those scattered from Jerusalem. This reading also brings Philip back to Jerusalem, so he is there for the divine directive that occurs in verse 26.[13]

Departure from Lystra in Acts 14

When Paul and Barnabas learned about a plot in Iconium to stone them, they fled to the region of Lycaonia. One of the cities where they fled is Derbe, but they went to Lystra first. After Paul healed a crippled man at the city gate, a mob then stoned Paul and left him for dead. The formula is used for their departure at this point on the first journey:

> 14:6: συνιδόντες <u>κατέφυγον</u> <u>εἰς</u> τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ <u>Δέρβην</u> καὶ τὴν περίχωρον
> 14:20: Καὶ τῇ ἐπαύριον <u>ἐξῆλθεν</u> σὺν τῷ Βαρναβᾷ <u>εἰς</u> <u>Δέρβην</u>

Here the similar compound verbs καταφεύγω and ἐξέρχομαι are used, the latter with the prefix ἐκ; Derbe as the destination is mentioned in both verses using the preposition εἰς, and an unspecified number of days have passed before Paul is forced to flee to Derbe from Lystra. While this example may be the weakest of the group, it is interesting that the flight to Derbe is announced to the implied audience long before the circumstances forcing that departure are described.

Departure from Ephesus in Acts 20

Following the riot in the theatre, Paul was forced to leave Ephesus. The formula is used for his departure from there on his third journey, forcing prematurely his planned visits to Macedonia and Greece:

> 20:1: ἀσπασάμενος <u>ἐξῆλθεν</u> <u>πορεύεσθαι</u> <u>εἰς</u> <u>Μακεδονίαν</u>
> 20:2: <u>διελθὼν</u> δὲ τὰ μέρη ἐκεῖνα καὶ…<u>ἦλθεν</u> <u>εἰς</u> τὴν <u>Ἑλλάδα</u>

The compound verbs ἐξέρχομαι/διέρχομαι as well as πορεύομαι / ἔρχομαι are used; the destinations of Macedonia and Greece (Achaia) are mentioned using the preposition εἰς, and an unspecified number of weeks pass between 20:1 and 20:2. What makes this example different from the others is that the places of arrival, while geographically contiguous, are not the same. Nevertheless, the other shared features suggest its inclusion in the discussion.

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[13]   While noting this inclusio and that 'they' in 8:25 could include Philip, Schnabel (2012:415) nevertheless concludes that 'it is more plausible that only Peter and John are in view'.

Departure from Caesarea and Arrival in Jerusalem in Acts 21

At the conclusion of his third journey, Paul and his eight companions spent several days in Caesarea preparing to go up to Jerusalem again. He has been warned by the Spirit in city after city of trouble ahead (20:23; 21:4), and this is reiterated by the prophet Agabus, who came down to Caesarea to prophesy to Paul (21:10–11). Paul's arrival in Jerusalem (εἰς Ἰερουσαλήμ) is a foreboding refrain through this journey's final stage (cf. 20:22; 21:12, 13).

> 21:15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι <u>ἀνεβαίνομεν</u> <u>εἰς</u> <u>Ἱεροσόλυμα</u>
> 21:16 <u>συνῆλθον</u> δὲ καὶ τῶν μαθητῶν <u>ἀπὸ</u> <u>Καισαρείας</u> σὺν ἡμῖν
> 21:17 Γενομένων δὲ ἡμῶν <u>εἰς</u> <u>Ἱεροσόλυμα</u>

The usual verb of movement up to Jerusalem—ἀναβαίνω—is used here (cf. 15:2; 18:22; 21:12; 24:11; 25:1, 9). The departure from Caesarea using the compound verb συνέρχομαι is sandwiched between the two announcements of arrival. The characteristic prepositions εἰς and ἀπὸ are used.

Arrival to and Departure from Malta in Acts 27

During the captivity journey to Rome, the arrival and departure on Malta of Paul and his shipwrecked companions presents some elements of the formula. Regarding the arrival:

> 27:44: καὶ οὕτως ἐγένετο πάντας <u>διασωθῆναι</u> ἐπὶ τὴν <u>γῆν</u>.
> 28:1: Καὶ <u>διασωθέντες</u> τότε ἐπέγνωμεν ὅτι <u>Μελίτη ἡ νῆσος</u> καλεῖται.

Although the verb διασῴζω is in the passive voice, according to various lexicons such as LSJ (1968:414) it can also have an active sense of movement: 'come safe through'. Hence the translations 'were brought safely to land' (NRSV, ESV), which may suggest divine providence as the unnamed subject, are translated unnecessarily in the passive. Rather, διασῴζω is better understood actively in the sense that 'all escaped safely to land' (NKJV) or 'everyone reached land safely' (NIV). Thus, those in the water reached land either by swimming or clinging to ship debris.[14] The place of their landing is specifically identified in the following verse as the island of Malta.

Regarding the departure:

> 28:10: καὶ <u>ἀναγομένοις</u> ἐπέθεντο τὰ πρὸς τὰς χρείας.
> 28:11: Μετὰ δὲ τρεῖς μῆνας <u>ἀνήχθημεν</u> ἐν πλοίῳ.

The compound verb ἀνάγω is repeated, and a three-month gap in departure time is noted wherein Paul and his party are resupplied for the next stage of their journey.

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14 After Paul was bitten by a viper, the islanders concluded that he was a murderer who διασωθέντα ἐκ τῆς θαλάσσης (28:4). Interestingly, almost every version translates as an active here: 'he has escaped from the sea' (NRSV, ESV: cf. NKJV, NIV). Only the NASB translates the participial clause passively: 'he has been saved from the sea'.

Arrival in Rome in Acts 28

The final use of this formula in Acts is the announcement of Paul's arrival in Rome:

> 28:14: καὶ οὕτως εἰς τὴν Ῥώμην ἤλθαμεν
> 28:16: Ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην

The verb ἔρχομαι and its compound εἰσέρχομαι are used; the object of the preposition εἰς is Rome in both verses; and a time gap of approximately fourteen days exists between the verses.

Only here in Acts has a discussion of the arrival formula occurred, albeit without identifying it as such. Therefore, various non-literary explanations have been advanced to account for the repetition in these verses. Ramsay (1895:346–347) observed: 'The double expression of arrival at Rome in *vv.* 14 and 16 is remarkable; and has caused much speculation among commentators'. To Ramsay's suggestion that Rome in verse 14 refers to the *Ager Romanus* while verse 16 means within the *pomerium*, Lake and Cadbury (1932:345) counter by noting that this theory is wrecked by κἀκεῖθεν in verse 15, 'which must refer to τὴν Ῥώμην'. Barrett (1998:1230) rightfully observes that verse 14 seems 'at first sight to constitute the climax of the book; but in fact the travellers did not reach their destination till v. 16'.[15] Laurence (1999:26) provides a geographical explanation suggesting that by disembarking in Puteoli, Paul 'arrived at a version of Rome in setting foot in Italy…. Rome and Italy became synonymous. After all, *tota Italia* by the mid-first century (BC) was populated by Roman citizens and in effect was Rome as much as the capital city itself." (Pliny the Elder, *N.H.* 3.6) wrote that around 7 BC Augustus divided Italy into eleven *regiones* with Regio I comprising Rome as well as all of Latium and Campania including Puteoli. Thus to arrive at Puteoli could be construed as arriving at Rome. This explanation, while perspicuous, overly complicates understanding Luke's narrative if the arrival formula is unrecognised. Finally, Barrett (1998:1232) speculated 'that the doublet is due to Luke's use of more than one source, or to the need of an introduction to the final paragraph'.[16] That such a multiple source explanation is unnecessary will be taken up shortly. The sense of verse 14 then is: "The following were the circumstances of our arriving in Rome, the goal of our journey" (Mecham 1973:173).[17]

Chart of Departure-Arrival Formula in Acts

The following chart presents the seven pericopae that are suggested to use the departure-arrival formula and in which some or all of the four criteria are found.

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[15]   Witherington (1998:786) also writes: 'The second half of v. 14 has puzzled many scholars, especially in view of the fact that v. 16 seems to repeat the same information'.

[16]   A minor grammatical difference, possibly influencing Barrett's suggestion of a different source, is that Rome has an article in verse 14 (τὴν Ῥώμην) but none in verse 16. Haenchen (1972:719) suggested that Luke's travelogue source ended with verse 14. Since this is in the final 'we' section of the book, it is likely that Luke himself was an eyewitness to these events and did not need a source; cf. Lüdemann (1989:263)

[17]   Marshall (1978:419) construes the meaning of verse 14 perhaps as 'And in this way we made our journey to Rome'.

Text Criterion	8:1, 4–5	14:6, 20	20:1, 2	21:15–17	27:44, 45	28:10, 11	28:14, 16
Verb or compound repeated	διασπείρω, διέρχομαι/ κατέρχομαι	καταφεύγω, ἐξέρχομαι	ἐξέρχομαι/ διέρχομαι, πορεύομαι/ ἔρχομαι	ἀναβαίνω, συνέρχομαι	διασῴζω	ἀνάγω	ἔρχομαι, εἰσέρχομαι
Verses between repetition	3	14	0	0	0	0	2
Preposition s ἐκ/ἀπὸ or εἰς with locations	εἰς Σαμαρείας	εἰς Δέρβην	εἰς Μακεδονίαν, εἰς Ἑλλάδα	ἀπὸ Καισαρείας, εἰς Ἱεροσόλυμα	ἐπὶ τὴν γῆν, Μελίτη ἡ νῆσος		εἰς Ῥώμην
Existence of time gap	Unspecified number of days	Unspecified number of days	Unspecified number of weeks	Unspecified number of days	None	3 months	14 days

Literary Precedents for the Formula in the Septuagint

To understand the literary doublet in 28:14, 16, Barrett's proposal of multiple sources is unnecessary. Rosner (1993:66, 72–73) has noted the influence of the Jewish Scriptures 'on Luke's language, literary techniques, narrative style and employment of various themes'. As examples, he points to literary patterns such as appearance conversations, farewell scenes, and voyage descriptions.[18] Regarding these, Keener (2012:1.479) observes that 'Luke's real audience certainly exhibited, and he presumably expected, a range of cultural literacy and interpretive competence'. His ideal audience knew the Jewish scriptures well enough, since '[m]ost or all of Luke's quotes are from the popularly used LXX (Keener 2012:1.81). Pervo (2009:7–8, 12) agrees that among Luke's sources the LXX is preferred and that his greatest facility is the ability 'to imitate the language of the LXX'.[19] While Pervo (2009:12 n.66) observes that various passages in the LXX were used as 'the model for and inspiration of various episodes in Acts', he fails to mention any journey narratives in the LXX that might have influenced Luke's use of a departure-arrival formula. In fact, the most famous of these is cited by Stephen at the beginning of his speech before the Sanhedrin (7:3–4). Here Stephen draws from the travel doublet found in Genesis 11:31 and 12:1, 4–5.

The Genesis narrator first presents the entire journey from Chaldea to Canaan before God even gives the specific call to Abraham: ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων πορευθῆναι εἰς τὴν γῆν Χανααν καὶ ἦλθεν ἕως Χαρραν καὶ κατῴκησεν ἐκεῖ (Gen. 11:31). Stephen paraphrased this in 7:4 using the same verb of dwelling κατοικέω: τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν.

The narrator then repeats the itinerary using direct speech. God commands Abraham to depart from somewhere and go to an unnamed place. The reader of course knows that Haran is the place of departure and Canaan the final place of arrival because both have

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[18]   Acts also evidences other literary influences, such as the genre of maritime periplus; see Wilson (2016:233–236).

[19]   This is not to say that the LXX was his only literary influence for, as Pervo (2009:8) further observes, 'His literary background included a strong immersion in Greek Jewish literature, including but not limited to the LXX'.

already been identified: ἔξελθε ἐκ τῆς γῆς σου … εἰς τὴν γῆν ἣν ἄν σοι δείξω (Gen 12:1). Stephen quoted this command verbatim: ἔξελθε ἐκ τῆς γῆς σου … καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω (7:3)

Although in 12:1 the compound verb ἐξέρχομαι, used synonymously with ἐξάγω, appears on the departure side, the typical verb of arrival πορεύομαι, seen in 11:31, is missing in 12:1. This verb does appear three verses later along with its compounded departure form. Here Abraham responds to God's command to depart from Haran. However, there is an ellipsis regarding Abraham's destination: καὶ ἐπορεύθη Αβραμ, which seems to refer back to 11:31 where the verb was previously used: πορευθῆναι εἰς τὴν γῆν Χανααν. The departure formula with ἐξέρχομαι is found in the second half of the verse: ἐξῆλθεν ἐκ Χαρραν (12:4). Stephen summarised this departure-arrival in 7:4: Χαρράν. κἀκεῖθεν…εἰς τὴν γῆν. However, he identified the land not by name but rather by circumlocution: εἰς ἣν ὑμεῖς νῦν κατοικεῖτε.

The journey from Haran to Canaan is repeated in 12:5: καὶ ἐξήλθοσαν πορευθῆναι εἰς γῆν Χανααν καὶ ἦλθον εἰς γῆν Χανααν. The narrator uses a compound verb of departure, then presents a doublet by repeating the preposition of arrival with the destination, εἰς γῆν Χανααν. Stephen does not repeat the journey from Haran to Canaan in his recounting. The discussion is outlined in the following chart.

Book	Genesis	Acts
Departure from Chaldea & arrival in Haran	ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων…καὶ ἦλθεν ἕως Χαρραν καὶ κατώκησεν ἐκεῖ (11:31)	τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν (7:4)
Repeated departure-arrival	ἔξελθε ἐκ τῆς γῆς σου … εἰς τὴν γῆν ἣν ἄν σοι δείξω (12:1)	ἔξελθε ἐκ τῆς γῆς σου … καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω (7:3)
Departure from Haran & arrival in Canaan	ἐπορεύθη Αβραμ…ἐξῆλθεν ἐκ Χαρραν (12:4)…πορευθῆναι εἰς τὴν γῆν Χανααν (11:31)	…Χαρράν. κἀκεῖθεν…εἰς τὴν γῆν (7:4)
Repeated departure-arrival	καὶ ἐξήλθοσαν πορευθῆναι εἰς γῆν Χανααν καὶ ἦλθον εἰς γῆν Χανααν (12:5)	

The narrative related to Abraham's call and subsequent journeys evidences a pattern of doublets for departure and arrival that uses repetitious linguistic elements such as stock verbs and prepositions. Stephen's speech in Chapter 7 introduces this formula to Acts through quotation or allusion to Abraham's journeys. As Keener (2013:2.1356) observes, 'Stephen spends much more time narrating Abraham's wanderings in Mesopotamia than his hearers might expect'. Such repetition seems to have influenced Luke, whether consciously or unconsciously, to use this formula to narrate some of his own travel accounts in Acts.

Regarding the further use of a departure-arrival formula in the LXX, Luke would see additional examples in Genesis:

1. Jacob also left Haran but for the purpose of finding a wife: καὶ ἐξῆλθεν Ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὅρκου καὶ ἐπορεύθη εἰς Χαρραν (28:10). This announced departure is initially interrupted by his dream theophany of the ladder extending

up to heaven. The departure finally occurs twelve verses later: καὶ <u>ἐξάρας</u> Ιακωβ τοὺς πόδας <u>ἐπορεύθη εἰς</u> γῆν ἀνατολῶν (29:1). Compounded verbs beginning with ἐκ are used; πορεύομαι is repeated; twelve verses separate the doublet; and the destination is introduced with εἰς.

2. A few verses later Rachel's arrival is first announced by her fellow shepherds: <u>ἤρχετο</u> μετὰ τῶν προβάτων (29:6). Then three verses later the narrator repeats verbatim this announcement <u>ἤρχετο</u> μετὰ τῶν προβάτων (29:9). The verb ἔρχομαι is used in both verses.

After providing genealogical information on Moses and Aaron, the account of Israel's exodus is introduced with these words: οὗτος Ααρων καὶ Μωυσῆς οἷς εἶπεν αὐτοῖς ὁ θεὸς <u>ἐξαγαγεῖν</u> τοὺς υἱοὺς Ισραηλ <u>ἐκ</u> γῆς <u>Αἰγύπτου</u> (Exod 6:26). Then follows the description: καὶ <u>ἐξήγαγον</u> τοὺς υἱοὺς Ισραηλ <u>ἐξ Αἰγύπτου</u> αὐτὸς Ααρων καὶ Μωυσῆς (Exod 6:27). The verb ἐξάγω is repeated with its prefix ἐκ repeated in similar prepositional phrases. An example outside of Genesis is found in Ruth's departure with her mother-in-law Naomi: καὶ <u>ἀπέστρεψαν ἐξ</u> ἀγροῦ <u>Μωαβ</u>… καὶ <u>ἐξῆλθεν ἐκ</u> τοῦ τόπου (1:6–7). καὶ <u>ἐπορεύοντο</u> ἐν τῇ ὁδῷ τοῦ <u>ἐπιστρέψαι εἰς</u> τὴν γῆν Ιουδα (1:7).[20]

By now the elements are so repetitious that further examples will not be given. While not exhaustive, they suggest that Luke was familiar with such journey narratives in the Jewish Scriptures. As a historiographer he adopted, consciously or not, the language of this formula to present some of his own journey narratives, thus suggesting that his characters were part of the ongoing work of God. His implied audience, familiar with Jewish salvation history, would see a continuity, with the early church now being a part of new covenant salvation history.

The Departure-Arrival Formula and Divine Guidance in Acts

Another factor must be considered regarding how travel is initiated in Acts. Movement, generally for evangelism, is sometimes motivated by divine guidance. In several pericopae, Jesus, the Spirit, or an angel directed someone to go somewhere to preach. Before his ascension, Jesus had charged his disciples to be witnesses to the ends of the earth (2:8–9). For this to happen, divine intervention was needed in some circumstances. After the apostles were imprisoned in Jerusalem, an angel appeared to release them and then directed them to preach in the temple courts (5:19–20).[21] After Philip visited Samaria, introduced by the first use of the departure formula, he was then directed by an angel to travel toward Gaza (8:26). There he was told by the Spirit to approach a carriage and speak to a Nubian official (8:29).[22] Thereafter Philip was carried by the Spirit to Azotus (8:39–40). An angel appeared to a Gentile named Cornelius, directing him to send messengers to Joppa to summon a man named Peter (10:1–8). Concurrently, Peter

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20 Safren (2012:160 esp. n. 17) presents a number of examples of a 'departure formula' common to the ending of many Old Testament narratives or scenes. However, these are simpler in form and do not include the examples discussed here.

21 Angelic direction is also implicitly endorsed in Stephen's recollection of how an angel had appeared to Moses in the burning bush and then spoke to him on Mount Sinai (7:30, 35, 38).

22 Interestingly, there is a double telling of Philip's 'arrival' on the road to Gaza. Verse 28 describes the official seated in his carriage and reading the prophet Isaiah; verses 29–30 describe the angelic directive to Philip to approach the carriage from which he hears someone, already introduced in verse 27, reading aloud from Isaiah. After an interchange in verse 31, only then does the official invite Philip to sit with him in the carriage.

received a vision while he was praying in Joppa to prepare him for his visitors (10:9–18). The Spirit then directed Peter to go downstairs and accompany the messengers (10:19–20).[23] Paul was divinely directed to Macedonia through prohibitions by the Spirit (16:6–8) followed by a vision in the night (16:9–10; cf. 18:9–11). And an angel provided guidance on his captivity journey (27:23–26).[24] The significant observation for our study is that in each example of travel initiated through divine intervention, the departure-arrival formula is not used by Luke in Acts.

Conclusion

Numerous literary techniques that characterise historical works in the Septuagint are found in Acts. Rosner (1993:76–77) has discussed four of these, including the repetition of a set formula or pattern as a connective. This article has presented another formula, thus far overlooked, that was used in seven pericopae in Acts. Four features of the departure-arrival formula found in these pericopae were noted and then presented in a chart to illustrate them by comparison. The most significant is the repetition of verbs of movement. A literary influence for the formula was suggested from Abraham's call journey in Genesis 11–12, reproduced by Stephen in his speech before the Sanhedrin in Acts 7. It was suggested that Luke consciously or unconsciously patterned some of the journey narratives in Acts after this and other examples found in the Septuagint. Only the final pericope in Acts 28 has prompted any discussion by commentators regarding a narratival purpose for verbal repetition. The plausibility of Luke using such a formula is bolstered by the observation that in the second half of chapter 8 he introduces another formula—'character introduction'. In 8:27, the Nubian 'eunuch' is introduced as a character following a pattern first seen in the LXX of Genesis 39:1, wherein Potiphar is introduced.[25] Chapter 8, where the expansion of the church outside of Jerusalem first occurs, thus showcases new features of Luke's literary repertoire in Acts. Finally, Jesus' commission in Acts 1:8 finds its initial fulfilment with the mission in Samaria in chapter 8, introduced by the departure-arrival formula. Paul's arrival in Rome—the fulfilment of Paul's ministry intimated first in 19:21—is similarly introduced by this formula. Hence it functions as an inclusio highlighting mission from a narratival perspective.

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[23]   The Spirit concludes his instructions to Peter by saying, "ὅτι ἐγὼ ἀπέσταλκα αὐτούς" (10:20). Earlier, Cornelius is said to have sent the messengers through angelic direction (10:3, 7). Luke thus suggests that the Spirit was responsible for sending the angel to Cornelius, a point overlooked in my earlier study (2020:150).

[24]   Additional examples of supernatural guidance in Paul's travels are mentioned by this author (2020:147), with discussions in corresponding chapters.

[25]   This 'character introduction' formula is discussed in a forthcoming article, 'Philip and the Nubian "eunuch": Dimensions of text, geography, and material culture'.

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