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Passion-Resurrection Foreshadowing in Luke 2:41–52: A Fresh Proposal

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ABSTRACT

In this thesis, I argue in favor of the minority scholarly position that Luke 2:41–52 is literarily crafted to foreshadow the passion-resurrection. To make this case, I first address the most prominent technical issue levied against the foreshadowing reading: whether the phrase “after three days” should be read as a resurrection allusion (2:46). Through a Synoptic comparison to the Gospel of Matthew and the proposal of an under-appreciated parallel to Luke’s phrase in Acts 9:9, I demonstrate why the allusive reading suits Luke’s stylistic tendencies when evoking the resurrection symbolically. Next, I engage with the most pressing methodological issue facing the reading: the failure of previous proposals to establish a context for why the episode’s details should be read as purposefully crafted elements of foreshadowing. To remedy this shortcoming, I make a case for five literary features in 2:41–52 which suggest a foreshadowing function, including, most crucially, the Lukan motif of Mary “storing up” matters in her heart (2:51; cf. 2:19; Gen 37:11). By analyzing this motif’s inter- and intratextual performance, I argue that Mary’s “storing up” action functions as a signal to readers of foreshadowing elements in the text—elements which the reader must store up until their full significance comes to light. Finally, I appraise the likelihood that four representative details in 2:41–52 could serve as intratextual resonances of the passion-resurrection and suggest the significance of my reading for future literary studies of Luke-Acts.

Passion-Resurrection Foreshadowing in Luke 2:41–52: A Fresh Proposal

A Thesis

Presented to

The Faculty of the Graduate School of Theology

Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Master of Arts

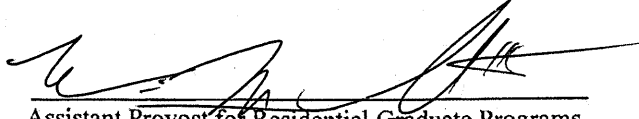
By

Stephen R. Mead

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This thesis, directed and approved by the committee for the thesis candidate Stephen R. Mead, has been accepted by the Office of Graduate Programs of Abilene Christian University in partial fulfillment of the requirements for the degree

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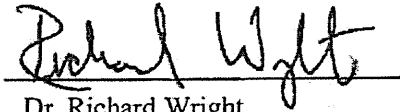
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To Alissa, my wife and best friend.

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CHAPTER I

LUKE 2:41–52 AND PASSION-RESURRECTION FORESHADOWING: KEY ISSUES

Introduction

In this project, I will make a case for the likelihood of a long-considered but insufficiently established claim: that the episode of Jesus’s boyhood visit to the temple in Luke 2:41–52 is literarily crafted to foreshadow the Lukan passion-resurrection account. The intratextual resonance of 2:41–52 is not a new proposal; as the first section below will illustrate, the foreshadowing reading of this text has enjoyed several proponents in modern scholarship, whose keen and creative readership unearths a rich tapestry of potentially allusive elements in the text. As a point of departure, it will be useful to survey the most prominent findings from the modern scholars who support the foreshadowing reading.¹

Despite its recent supporters, however, the foreshadowing reading remains a minority position, drawing a cursory mention (or none at all) from many modern commentators and interpreters. When engaged, the foreshadowing interpretation frequently faces sharp dismissal along several interpretive and methodological lines, the most significant of which will be introduced below, including (a) the technical issue of

1. This reading also enjoys a long history dating back at least to Ambrose. See Ambrose, *Expositio Evangelii Secundum Lucam* 2.63 (Corpus Scriptorum Ecclesiasticorum Latinorum 32:99); cf. Arthur A. Just, ed., *Luke: Ancient Christian Commentary on Scripture, Vol. 3* (Downers Grove: InterVarsity Press, 2003), 54. The constraints of this project will limit our attention to the modern interpretation of the text on this issue.

Luke's terminology with regard to Jesus's three-day absence from his parents and (b) the broader methodological critique that proponents of the foreshadowing reading have practiced too little restraint, drifting toward something akin to the fanciful allegorizing of generations past.

These critiques of the foreshadowing position reveal the impetus for this study. Though much insightful analysis has helped to identify potentially allusive elements in 2:41–52, it is difficult to evaluate based on the proposed elements themselves whether these details bear the marks of intentional literary design or whether their resemblance of the passion-resurrection narrative is a matter of mere happenstance. The most prominent proposals, in other words, could benefit from establishing a context in which the foreshadowing elements they identify can be appraised to be viable resonances. Lacking this, the proposals are destined to face the critique of reading too much into the text.

The aim of this project, then, is to address this shortcoming of the most recent proposals in favor of the foreshadowing reading by providing a more substantive framework by which the allusive potential of 2:41–52 can be evaluated and understood. Thus, in my literary analysis of this text, I will seek to show how the text's own clues—and especially its portrayal of the character and action of Jesus's mother Mary—suggest the likelihood of a foreshadowing rhetorical function in ways that have not previously been appreciated in the scholarship on this passage. Then after demonstrating why it is contextually plausible for the text to function in this manner, I will turn to the individual resonances themselves to assess how they contribute to the text's foreshadowing function.

At the end of this chapter, I will outline my approach to this task in detail. Before this, it will serve us well to acquaint ourselves with many of the key arguments favoring and opposing the passion-resurrection foreshadowing reading of Luke 2:41–52.

Synthesis of Key Elements Suggested in Foreshadowing Readings of 2:41–52

In recent vintage, a significant minority of scholars have sought to establish a literary connection between the story of Jesus’s childhood visit to the temple in Luke 2:41–52 and the climactic events that conclude Luke’s Gospel. In this view, Luke has crafted his account of the twelve-year-old Jesus—a unique passage amongst the canonical gospels—into something more than a mere window into Christ’s boyhood years. Rather, Luke has shaped this story to be a glimpse into the child’s destiny as the crucified and resurrected Son of God through the setting, activity, vocabulary, and themes of the scene, which resonate with Luke’s passion-resurrection narrative.

The most prominent arguments in favor of this foreshadowing reading come from Laurentin, Elliot, and Johnson,² though these three are by no means the only supporters of the position.³ To some extent, the endeavor of these scholars is not surprising. As has

2. René Laurentin, *Jésus au Temple, mystère de Paques et foi de Marie, en Luc 2, 48–50* (Paris: J. Gabalda et Cie, 1966); J. K. Elliot, “Does Luke 2:41–52 Anticipate the Resurrection?” *ExpTim* 83 (1972), 87–89; Luke Timothy Johnson, *The Gospel of Luke*, SP (Collegeville: Liturgical, 1991).

3. See, for example, the contributions of James and Levine/Witherington: Rob James, “Intratextuality in Luke: Connecting the Emmaus Road with the Boy in the Temple,” *ExpT* 132.2 (2020), 63–70; Amy-Jill Levine and Ben Witherington III, *Luke*, NCBC (Cambridge: Cambridge University Press, 2018). Other contributions which lend support are regrettably brief, such as Wright, Edwards, and Garland: N. T. Wright, *The Resurrection and the Son of God*, Christian Origins and the Question of God, Vol. 3 (Minneapolis: Fortress Press, 2003), 436–437, 650–651; James R. Edwards, *The Gospel according to Luke*, PNTC (Grand Rapids: Eerdmans, 2015). David E. Garland, *Luke*, Zondervan Exegetical Commentary on the NT (Grand Rapids: Zondervan, 2011). Still others, such as Danker, Heil, and McHugh, give fuller but less successful treatments: Frederick W. Danker, *Luke*, 2nd ed., rev. and enl. (Philadelphia: Fortress Press, 1987); Danker, *Jesus and the New Age: A Commentary on St Luke’s Gospel*, rev. (Philadelphia: Fortress Press, 1988); John P. Heil, “Luke’s Infancy Narrative as Foreshadowing of the Death and Resurrection of Jesus,” *Theoforum* 47 (2016/2017): 333–345; John McHugh, *The Mother of Jesus in the New Testament* (Garden City: Doubleday, 1975), 113–124.

been thoroughly demonstrated in Lukan scholarship, the author of the Third Gospel composed his διήγησιν of the life of Jesus (1:1) as a skilled literary craftsman intent on producing a work of theology, not mere history.⁴ The Lukan infancy narrative, in particular, is replete with evidence of the author's attempts to trace back the core christological insights made evident at the cross and empty tomb to the beginnings of Christ's earthly story.⁵ Moreover, the genre of the infancy narrative, and in particular, the boyhood story of Jesus's temple visit (2:41–52), suggests that reading with an eye toward the future may be fruitful. As no shortage of interpreters have suggested, the account of Christ's childhood visit to Jerusalem bears striking generic similarities with the childhood stories of Hellenistic Jewish and Greco-Roman heroes, whose early life narratives are characteristically crafted to preview the virtues and life work of their subjects.⁶ From the outset, in other words, the text is embedded in a generic and literary context where one might reasonably expect to find hints as to where the story is going.

4. For an introduction to Luke the *littérateur* and theologian, see Joseph A. Fitzmyer, *The Gospel According to Luke (I–IX): Introduction, Translation, and Notes*, AB 28 (Garden City: Doubleday, 1981), 5–16.

5. Brown, who argues against the passion-resurrection reading of 2:41–52 (in a modified way), makes a compelling case for the “backwards development” of christological insight from “the preaching on the death and resurrection to ... the traditions of Jesus’s ministry ...” to the stories of birth and childhood. The specifics of how Brown’s perspective come to bear on this project’s thesis will be addressed below. At this stage, I simply acknowledge that Brown’s influential position creates the expectation that one will find glimmers of the future identity and mission of Jesus in the Gospel’s early pages. In myriad ways, this proves to be the case; Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke. New and Updated Edition*, ABRL (New York: Doubleday, 1993), 26–38.

6. For the generic features of this passage in light of these parallels, see especially de Jonge and Talbert. Henk J. de Jonge, “Sonship, Wisdom, Infancy: Luke 2:41–52a,” *NTS* 24 (1978), 317–354; Charles H. Talbert, “Prophecies of Future Greatness: The Contributions of Greco-Roman Biographies to an Understanding of Luke 1:5–4:1,” *Reading Luke-Acts in its Mediterranean Millieu* (Leiden: Brill, 2003). For a more compact distillation of concepts, see Mikeal C. Parsons, *Luke* (Paideia; Grand Rapids: Baker Academic, 2015), 44–59.

Moreover, when one turns to the passage itself, one finds no shortage of tantalizing details to consider with regard to the text's allusive potential, as the following synthesis will seek to illustrate. In this synthesis, we will survey the most relevant offerings of the foreshadowing reading proposals with regard to the setting, activity, vocabulary, and key themes.

Setting

The scene begins with Jesus journeying to Jerusalem at Passover (2:41), the very geographic and temporal setting that will mark the backdrop of the passion-resurrection narrative (19:28–24:53; 22:1–15).⁷ That this journey should originate in Galilee prompts even Brown and Fitzmyer, who present arguments against the overall proposal, to agree that the scene is at least constructed to anticipate Christ's final journey, which dominates the Gospel's movement from 9:51 to 19:28.⁸ Much like this larger journey, Christ's boyhood trip carries him to the temple (2:46), a location which looms large over Luke-Acts, and specifically over the passion-resurrection account (see esp. 19:45–21:38). Indeed, the temple setting of the Luke 2 narrative appears to serve multiple functions related to the ending of Luke. The temple setting places the specific environment for the story's two most commonly recognized christological revelations, both of which pertain to the passion-resurrection: the portrayal of Jesus's wisdom (discussed with "Activity" below) and the significance of Jesus's first words in the Gospel pertaining to his identity

7. Laurentin emphasizes the "paschal significance" imbued to the narrative by this temporal setting. Laurentin, *Jésus au Temple*, 95–109; Elliot, "Does Luke 2:41–52 Anticipate," 88; Johnson, *Luke*, 60; Edwards, *Luke*, 92; Danker, *New Age*, 74.

8. Brown, *Birth*, 485; Fitzmyer, *Luke (I–IX)*, 438. See also Garland, *Luke*, 143.

and mission (discussed with “Vocabulary” and “Themes”).⁹ Additionally, the temple setting of 2:41–52 forms an inclusio both with the beginning of the infancy narrative in the temple (1:5) and with the ending of the Gospel in the temple (Luke 24:53).¹⁰

Activity

The activity involved in the drama of 2:41–52 is also rife with potential resonance with the passion-resurrection account. The two most prominent examples involve the losing and finding of Jesus in the temple (2:44–46) and the activity that Jesus is engaged in when he is found there (2:46–47). First, as both James and Johnson note, the concepts of lostness, seeking, and finding resonate strongly with the Emmaus narrative, unique to Luke, which follows the resurrection.¹¹ Both accounts, James notes, highlight the journey of two people (Mary/Joseph; Cleopas/companion) traveling away from Jerusalem (2:44; 24:13). In each case, a wrongful assumption about Jesus’s presence is startlingly reversed, after which each pair, in haste, “returned to Jerusalem” (ὑπέστρεψαν εἰς Ἱερουσαλήμ; 2:45; 24:33).¹² In the first story, the parents assume that Jesus is with them,

9. Many scholars debate whether the uncommon wisdom of Jesus (see de Jonge, “Sonship,” 338–339) or the revelation of Christ’s divine sonship (see Bovon) serves as the central theme, though clearly the two are not exclusive. Importantly for our purposes, each is linked to the passion-resurrection in important ways. François Bovon, *Luke 1: A Commentary on the Gospel of Luke 1:1–9:50* (Minneapolis: Fortress Press, 2002), 109.

10. James, “Intratextuality,” 65; Darrell L. Bock, *Luke 1:1–9:50*, BECNT (Grand Rapids: Baker Academic, 1994), 263; Brown, *Birth*, 485; Fitzmyer, *Luke (1–IX)*, 437–438. I deem it unlikely, as Elliot postulates, that the temple setting is intended as a representation of the heavens into which Jesus is raised; Elliot, “Does Luke 2:41–52 Anticipate,” 88.

11. James, “Intratextuality,” 65–66; Johnson, *Luke*, 60–62; See also Levine and Witherington, *Luke*, 71.

12. James observes that this shared phrase is followed by “seeking” language in the first story and “finding” language in the second, though this connection is not strong. As he himself acknowledges, the person sought and found is not the same; James, “Intratextuality,” 65; cf. Johnson, *Luke*, 62. Nolland recognizes this phrase in 24:52, as well, as part of a “series of [verbal] links created between the Gospel’s last words in 24:50–53 and chapter 2 of the infancy narrative; John Nolland, *Luke 18:35–24:53*, WBC (Dallas: Word, 1989), 1228.

only to find that he is lost; in the second story, the disciples conclude that Jesus—and hope (24:21)—is lost (since Jesus is not only dead, but his body is missing; 24:23), only to find that Jesus is with them. “After three days,” the parents of Jesus find the boy in the temple (2:46); Cleopas and his companion, meanwhile, discover Jesus “on the third day” (24:7, 21, 46).¹³ In short, the drama and activity of the Luke 2 narrative centering around lostness, seeking, and finding correlates in many ways with Luke’s unique resurrection portrayal. Moreover, as Johnson notes, this resonance is strengthened when one considers Luke’s “distinctive equation” of the concepts of “lost/found” with “death/life,” as seen in the Prodigal Son parable (15:32). This symbolic correlation has not been reckoned with properly in the scholarship against this reading and will be underscored later in the project.¹⁴

After the child is found in the temple, his actions continue to suggest foreshadowing potential, even for those who do not accept the overall proposal of passion-resurrection anticipations.¹⁵ Although much debate exists about whether Luke portrays Jesus as a teacher or pupil in this passage, there is widespread agreement that Jesus’s astonishing display of precocious wisdom in Luke 2 is intended to foreshadow his

13. James, “Intratextuality,” 65–66. The contestation of this detail as a parallel will be discussed below and examined at length in Chapter 2.

14. Johnson, *Luke*, 60–62. See also Horton, who catalogs similar symbolic language correlated to a passion-resurrection motif he finds in the book of Acts. Dennis Horton, *Death and Resurrection: The Shape and Function of a Literary Motif in the Book of Acts* (Eugene, OR.: Pickwick Publications, 2009). See discussion of losing, finding, and seeking language in Chapter 4.

15. See, for example, Kilgallen, Sylva, and Green, who interpret Jesus’s activity in the temple as foreshadowing his teaching ministry, but distinguish this resonance from the broader appeal to the passion-resurrection theme. John J. Kilgallen, “Luke 2:41–50: Foreshadowing of Jesus, Teacher,” *Biblica* 66.4 (1985), 553–559; Dennis D. Sylva, “The Cryptic Clause En Tois Tou Patros Mou Dei Einai Me in Luke 2:49b,” *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 78.1–2 (1987), 132–140; Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids: Eerdmans, 1997), 152–158.

teaching ministry (2:46). Moreover, when the activity is coupled with the setting, one's mind is especially drawn to Christ's passion week, when yet again, he appears amongst the teachers in ways that astonish the crowd with his wisdom and answers (2:47; 20:26).¹⁶ As Garland argues, Christ's final teaching venture—in the same location of his earliest words of wisdom—should not be separated from his passion, for there is a causal relationship between the daily temple teaching of Jesus and the hastening of his destiny (20:19; 22:2).¹⁷

Vocabulary

By far the most frequently discussed vocabulary linking 2:41–52 to the passion-resurrection is the aforementioned detail of the discovery of Jesus “after three days.”¹⁸ Though mired in disputes to be discussed below, this detail is for some the most irresistibly suggestive link the text provides, a hint of foreshadowing that is “not subtle,” according to Levine and Witherington.¹⁹

Yet, as Johnson notes, the mention of “three days” is one “important but not the sole clue” that the text's vocabulary provides to suggest its relationship to the Gospel's

16. Nolland identifies the strong connection here through the combination of “amazement” language (ἐξίσταντο, 2:47; θαυμάσαντες, 20:26) and “answer” (ἀποκρίσεις) terms within the same verse in 2:47 and 22:26; Nolland, *Luke 1–9:20*, WBC (Dallas: Word, 1989), 130.

17. Garland, *Luke*, 145.

18. Laurentin, *Jésus au Temple*, 101–102, 115; Garland, *Luke*, 144–145.

19. Levine and Witherington, *Luke*, 71. See also Elliot, who calls the phrase a “strong link” and notes how the timing of the resurrection is stressed frequently in Luke 24; Elliot, “Does Luke 2:41–52 Anticipate,” 88. Likewise, Wright refers to the “parallel” as one “which hardly needs pointing out”; Wright, *Resurrection*, 650–651. Count Johnson and Danker among those who acknowledge the difficulties with the phrase, but maintain its allusiveness; Johnson, *Luke*, 59, 62; Danker, *Luke*, 23; Danker, *New Age*, 73. Interestingly, Brown, who argues against an intentional Lukan allusion to the resurrections, maintains that the phrase could be a surviving resurrection echo from the pre-Lukan narrative that Luke has reshaped into his gospel; Brown, *Birth*, 487–488.

climax, as some of the above analysis has already made clear.²⁰ The vocabulary of verses 48–50 is especially noteworthy. For example, Mary’s distress at the lost child is echoed by the despair of the Emmaus travelers at the loss of Jesus (2:48; 24:13–24).²¹ Meanwhile, Johnson notes the similar language and content shared between Jesus’s first question to his parents (“Why are you seeking me?”; 2:49) and the question to the women at the empty tomb (“Why do you seek the living among the dead?”; 24:5).²² Jesus’s second question, moreover, has been seen to resonate verbally in at least two ways with the passion-resurrection. For one, Christ here makes the first of his characteristically Lukan “necessity statements,” using the term δεῖ. Though applied broadly to more than one aspect of Christ’s vocation,²³ Christ’s δεῖ-statements resonate strongly with the passion-resurrection mission, as evidenced by the term’s usage in the passion predictions (9:22), as well as in the post-resurrection explanations of the significance of Christ’s actions (24:7; 24:44; Acts 17:3).²⁴ Secondly, Jesus expresses relationship to his true Father—in contrast to Mary’s emphatic statement, “Your father and I have been searching for you ...” (2:48–49). As Edwards notes, these are the first words of Jesus in Luke’s

20. Johnson, *Luke*, 62.

21. Johnson, *Luke*, 62; Wright, *Resurrection*, 650–651; Regarding the intensity of ὀδυνώμενοι (2:48), see Fitzmyer, *Luke (I–IX)*, 443; Danker, *New Age*, 76–77. The latter writes that the “force of the Greek verb ... speaks of pain, such as that experienced by those who are faced with the prospect of never again seeing their loved one (Acts 20:38).” Though the verb does not provide a verbal link, the verb is capable of communicating the searing pain of loss (“agony”; Luke 16:24–25) that the Emmaus travelers experience.

22. Johnson, *Luke*, 62; cf. Karen Chakoian, “Luke 2:41–52,” *Interpretation* 52.2 (1998), 187; James, “Intratextuality,” 66.

23. Sylva, “Cryptic Clause,” 134; Brown, *Birth*, 491.

24. Laurentin, *Jésus au Temple*, 102–103; Heil, “Foreshadowing,” 343; Elliot, “Does Luke 2:41–52 Anticipate,” 88.

Gospel, and his last will also make reference to “my Father,” as well, emphasizing the relationship that orients Jesus’s true identity (24:49).²⁵

Themes

Finally, the themes of the passage have been noted for their potential to foreshadow the passion-resurrection. Since there is some overlap in the categories of this synthesis, only two themes must be addressed further here. First, there is the theme of Christ’s wisdom, emphasized by the dual “growth statements” that bookend the passage (2:40, 52) and exemplified in Jesus’s temple activity (2:46–47). Of particular note for our purposes is not only the presentation of Christ as uncommonly wise, but also the content of his wisdom. Through the setting and the characterization of Christ’s conversation partners (διδάσκαλος), Christ is portrayed as wise with regard to the Scriptures—a fact which is crucial to the resolution of Luke’s narrative. Not only is Christ’s wisdom regarding Scripture on dazzling display when he interprets “the things about himself in all the Scriptures” after his rising (24:26–27, 44–49),²⁶ but also his understanding of the “necessity” of these things is vital to his own embrace of the cross. In other words, had Christ not comprehended the “necessity” of what was spoken of him in “Moses and all the prophets,” he would not have been able to perceive and fulfill his destiny in the plan of God.

Second, and relatedly, the Luke 2 passage also weaves into its telling the theme of misunderstanding, which appears frequently in the body of Luke’s Gospel. Many

25. Edwards, *Luke*, 91. Levine and Witherington also emphasize the familial loyalty of Jesus to his Father as a crucial link between this text and the cross; Levine and Witherington, *Luke*, 70–71.

26. Talbert, “Prophecies,” 39; Garland, *Luke*, 143; Wright, *Resurrection*, 651.

interpreters regard the response in 2:50 as a thematic link to the future disciples, who in particular struggle to understand the things pertaining to Christ's passion and resurrection (cf. 9:45; 18:34).²⁷ Indeed, Levine and Stein go so far as to assert that full understanding—in the grand sense of Luke's plot—is only possible after the resurrection, and that the scene in Luke 2 glimpses this reality in its enigmatic conclusion.²⁸

With this sampling in view, one can see the sheer volume of possibilities unearthed by creative scholarship for the potential resonances between Luke 2:41–52 and the passion-resurrection. In spite of these things, however, the position has left many underwhelmed in the scholarship regarding Luke's Gospel. To the reasons for its frequent dismissal we now turn.

Key Arguments Against the Foreshadowing Reading of 2:41–52

Despite many scholarly attempts to establish that Luke 2:41–52 foreshadows the passion-resurrection of Luke's Gospel, this reading still remains a minority position. Certainly, most scholars express openness to a foreshadowing component to the passage in a limited sense, yet the claim that the passage is composed to preview the passion and resurrection in any larger sense has failed to gain significant traction. In numerous

27. Elliot, "Does Luke 2:41–52 Anticipate," 88; Danker, *New Age*, 77–78; James, "Intratextuality," 69; Laurentin, *Jésus au Temple*, 95–109.

28. Levine and Witherington, *Luke*, 71–72; Stein argues this point despite his general reticence to ascribe to the foreshadowing arguments regarding the passion-resurrection; Robert H. Stein, *Luke* (NAC; Nashville: Broadman Press, 1992), 123.

commentaries, the premise fails to gain a mention.²⁹ Perhaps more telling is the fact that, in the writing of several prominent Lukan scholars, the proposal that 2:41–52 foreshadows the resurrection is explicitly raised and dismissed with reference to a single issue from the foregoing discussion.³⁰ It is to this issue that we ought to turn first.

Although described above as a “strong” and “not subtle” echo by many of its proponents, the reference to discovering Christ in the temple “after three days” (2:46) has spawned intense scrutiny from those who deny that it is an allusion that Luke intends for his readers to hear. The foremost critic on this subject is unquestionably de Jonge, though Fitzmyer, Brown, Nolland, and Sylva follow de Jonge’s extensive critique.³¹ The primary issue de Jonge raises is that while Luke’s phrase “after three days” strikes some interpreters as a resurrection echo, Luke in fact never uses this phrase “after three days” in direct reference to the resurrection, preferring instead the phrase “on the third day” (see, for example, the threefold repetition of this phrase in the resurrection L-material;

29. See, for example, its absence from the commentaries by Green, Parsons, and, curiously, Talbert, despite his penchant for seeking parallels. See also its absence from Craddock and Ringe’s commentaries. Fred B. Craddock, *Luke*, Int (Louisville: Westminster John Knox Press, 2009); Sharon H. Ringe, *Luke*, WBCS (Louisville: Westminster John Knox, 1995). Tannehill approaches the possibility, suggesting that the “necessity” language linked with the pain caused to Christ’s mother could foreshadow Christ’s destiny, but makes no other effort to clarify the relationship; Robert C. Tannehill, *Luke*, ANTC (Nashville: Abingdon Press, 1996), 75–77. Kilgallen’s article makes the argument that 2:41–52 foreshadows Jesus’s teaching ministry generally but offers no remarks relating the foreshadowing function of the text to the passion-resurrection; Kilgallen, “Luke 2:41–50: Foreshadowing,” 553–559.

30. For examples of this, see the argument’s dismissal in Bock, Bovon, Carroll, Marshall, and Stein, all of which make specific appeals to the “three days” / “third day” without addressing other aspects of the proposals of Laurentin, Elliot, etc. Bock, *Luke 1:1–9:50*, 264; Bovon, *Luke 1:1–9:50*, 110, 112; John T. Carroll, *Luke: A Commentary*, NTL (Louisville: Westminster John Knox, 2012), 85 fn. 28; I. Howard Marshall, *The Gospel of Luke*, NIGTC (Grand Rapids: Eerdmans, 1978), 127; Stein, *Luke*, 122.

31. De Jonge, “Sonship,” 324–328; Brown, *Birth*, 487; Nolland, *Luke 1–9:20*, 130; Fitzmyer, *Luke (I–IX)*, 441–442; Sylva, “Cryptic Clause,” 139–140 fn. 22. See also J. Duncan M. Derrett, “An Apt Student’s Matriculation (Luke 2:39–52),” *Estudios Biblicos* 58 (2000), 121.

24:7, 21, 46).³² Moreover, when Luke's Gospel presents the Markan passion predictions, all of which include the phrase "after three days" in reference to the resurrection (8:31; 9:31; 10:34), Luke either omits Mark's phrase or aligns it with his own "on the third day" verbiage (9:22; 18:33; omission in 9:44). Luke's tendency carries over into the Acts proclamations about Christ's resurrection, where he identifies "the third day" as the time of his rising (10:40).³³ By contrast, the phrase "after three days" is used twice in Acts in what de Jonge describes as a generic, stereotypical sense of an unspecified short duration of time—an interpretation he applies to 2:46, as well (cf. Acts 25:1; 28:17).³⁴ Although most scholars do not adopt de Jonge's claim that "after three days" in Luke 2:46 is a generic stock phrase for "a few days,"³⁵ de Jonge's point about the mundane usage of "after three days" in Acts must be considered.³⁶ From these findings, de Jonge concludes that Luke has chosen "the very [phrase] which was *not* connected with the terminology of the resurrection" in his narrative.³⁷ Likewise, Brown concludes from these points that there is "no evidence that Luke or his readers would have associated 2:46 with a

32. De Jonge, "Sonship," 326–327; Brown, *Birth*, 487; Fitzmyer, *Luke (I–IX)*, 441; Sylva, "Cryptic Clause," 139–140 fn. 22;

33. De Jonge, "Sonship," 326–328.

34. De Jonge, "Sonship," 324–326.

35. Nolland claims that "de Jonge ... is misguided to think that only a round figure is intended"; Nolland, *Luke 1–9:20*, 130. Similarly, Bock and Fitzmyer represent the more common view of reading three days as a specific time marker, despite the difficulties with defining its parameters (e.g., do the out-and-back traveling days count in the three?). Bock, *Luke 1:1–9:50*, 266; Fitzmyer, *Luke (I–IX)*, 440–441. Bovon follows de Jonge in reading the phrase as indefinite; Bovon, *Luke 1:1–9:50*, 112.

36. It is, however, curious that the "after three days" reference in Acts 28:17 is surrounded by shared language and themes of the cross and tomb, including the recounting of Paul's arrest in Jerusalem and his being "handed over" to the Romans (Acts 28:17; cf. Luke 18:32; 24:7), the Roman acknowledgement of Paul's innocence to which "the Jews objected" (Acts 28:18–19, 21; cf. Luke 23:1–5, 47), and Paul's insistence on proclaiming the "hope of Israel" (Acts 28:20; cf. Luke 24:21).

37. De Jonge, "Sonship," 327–328.

resurrection motif,” and Nolland finds that “Luke has failed ... to enhance by any literary technique the possibilities offered by the general parallel.”³⁸

This single issue is by far the most commonly cited objection toward the premise that 2:41–52 foreshadows the resurrection. It may be that, for some interpreters, this phrase occupies a place of heightened importance in comparison to the other interpretive decisions at stake, such that without it, the argument need not be pursued further. This point could explain the isolated cursory mention of this issue in many treatments of the passage. After all, the detail of “three days” has been the likeliest to be presented as obvious by interpreters who favor the foreshadowing reading. Without it, the argument would seem to suffer a significant loss. With this in mind, I will address the “after three days” issue first in my arguments to come.

However, for scholars like de Jonge, Brown, Fitzmyer, and Nolland, the issue of the “three days” discrepancy appears to be less of a barrier unto itself so much as it is emblematic of the larger problems they detect in the foreshadowing reading proposals of Laurentin, Elliot, and others. In short, the authors who criticize the reading view the most prominent arguments as lacking in restraint. De Jonge’s critique on the “three days” issue is illuminating of the underlying perception on the whole:

Time and again, commentators have fallen into the temptation of interpreting “three days” as an allusion to Jesus’ resurrection “on the third day.” It is not surprising that Origen and Ambrose did this, or even Bengel in the eighteenth

38. Nolland, *Luke 1–9:20*, 128.

century, in view of their hermeneutics, but recent writers such as ... Laurentin, and J. K. Elliot should have resisted the temptation.³⁹

De Jonge's characterization is shared more broadly amongst detractors to the foreshadowing position, such as Brown, who characterizes Laurentin's claims for "exaggerated symbolism" as "rather fanciful" attempts which "defy control."⁴⁰

These critical descriptions of the enterprise of finding passion-resurrection echoes in 2:41–52 suggest that, for those who deny the position, there is a common methodological shortcoming in the arguments for the proposed allusions. To some extent, this critique is deserved; indeed, it represents the much larger and pressing obstacle to the wider acceptance of the foreshadowing position than the "three days" discrepancy that receives the most discussion. Although the earlier arguments of Elliot and especially Laurentin demonstrate their keen readership and an impressive level of sensitive insight into the text, these authors do, at times, lack restraint in their proposals, as becomes clear as we move beyond the "three days" issue. Sylva levies further concerns with the argument on other issues, including the over-reading of the Passover setting as indicative of passion-resurrection concerns. For Sylva, this detail serves merely as a vehicle to get Jesus to Jerusalem.⁴¹ Likewise, Sylva argues that the δεῖν-language and the misunderstanding theme of the passage have been too narrowly applied to passion-

39. De Jonge, "Sonship," 326. Elsewhere de Jonge describes Laurentin's argument as standing "in the impressive allegorical tradition of Clement and Origen, but in its soaring flight it leaves the text and its factual details, and thus the original meaning intended by the author, rather far behind"; de Jonge, "Sonship," 337.

40. Brown, *Birth*, 488, 491; Brown, "Gospel Infancy Narrative Research from 1976 to 1986: Part II (Luke)," *CBQ* 48 (1986): 674; see also Fitzmyer, *Luke (I–IX)*, 441.

41. Sylva, "Cryptic Clause," 140 fn. 22; cf. Nolland, *Luke 1–9:20*, 128.

resurrection concerns, when in fact Luke employs these elements more broadly in his narrative.⁴²

As one can see, the underlying issue raised with each of these problems is consistent: While the echoes raised by the passion-resurrection proposals are intriguing, more work needs to be done to demonstrate with specificity why these potential echoes should be regarded as such. On the whole, Elliot and Laurentin—pioneers of the modern scholarship on this subject—fail to address these concerns.

Meanwhile, the more recent treatments of the text's foreshadowing elements, such as those of James and Heil, take up the mantle of identifying new and creative potential connections to the cross and empty tomb, but make little effort to (a) adequately address the prior concerns raised about points of difficulty in the foreshadowing proposal and (b) adequately establish a context for reading their claims as more than mere curiosities, but rather as viable indicators of literary design.⁴³ Other proponents, such as Johnson and Wright, are limited by the scope of their projects in the degree to which they can respond to the technical and methodological shortcomings of their predecessors on this subject.⁴⁴ Johnson, in particular, deftly maneuvers to avoid the most common critiques by placing less weight on the "three days" detail. Johnson also strengthens the case for potential allusions through appeals to Luke's stylistic tendencies, such as his symbolic use of "lost"/"found" language to evoke "salvation" and "death"/"resurrection" (cf. Luke 15:11–30; 19:10), as well as his identification of other instances where Luke's infancy narrative

42. Sylva, "Cryptic Clause," 134, 138–140; Nolland, *Luke 1–9:20*, 128.

43. James, "Intratextuality," 63–70; Heil, "Foreshadowing," 333–345.

44. Johnson, *Luke*, 59–62; Wright, *Resurrection*, 650–651.

subtly prefigures the cross (cf. 2:12).⁴⁵ Nevertheless, his case is restricted by the purpose and setting of his writing from developing these ideas further.

In light of these criticisms, it seems evident that the case for 2:41–52 as foreshadowing the passion-resurrection could benefit from a substantive effort to address the criticisms of its opponents, which has been lacking in the proposals to date. It is past due to establish a context in which the foreshadowing elements that proponents of the reading identify can be appraised to be viable resonances, marks of literary design. Lacking this, the proposals are destined to face the critique of reading too much into the text.

Project Outline

The aim of this project, then, is to address this shortcoming of the most recent proposals in favor of the foreshadowing reading by providing a more substantive framework by which the allusive potential of 2:41–52 can be evaluated and understood. I will make my case in three chapters, during which I will address the primary critiques levied against the reading in recent scholarship, while also providing fresh proposals for the reading's viability from a literary perspective.

In Chapter 2, I will address the issue of Lukan terminology with regard to Christ's discovery in the temple "after three days" (2:46). Although I side with Johnson in seeing this issue as less crucial than it has been made out to be, this concern (as noted above) has become something of a gatekeeper for the discussion of the text's foreshadowing potential, with many detractors citing only Luke's inconsistent terminology in their

45. Johnson suggests that the action of wrapping the infant Jesus in cloth might anticipate the burial cloths of the empty tomb; Johnson, *Luke*, 53.

dismissal of the foreshadowing interpretation.⁴⁶ In this chapter, I will provide much needed direct engagement with the critiques raised by de Jonge, the most formidable critic of reading “after three days” as a resurrection allusion. Through my engagement with de Jonge, I will argue that the demand for rigid consistency in Luke’s resurrection vocabulary does not accord with Luke’s own stylistic tendencies, especially when employing symbolism. Rather, when Luke’s symbolic tendencies are properly considered, one finds that the author is uniquely skilled in employing subtle and cumulative resurrection echoes that do not depend on direct verbal correspondence.

To make this case, I will appeal to two frequently overlooked comparison points, the Gospel of Matthew and the Book of Acts, which shed light on the way that Luke appears to have handled the phrase, “after three days.” I will even make a case that Acts offers a strong potential parallel in Acts 9:9 for the “three days” language in Luke 2:46, where each may function as a subtle allusion to resurrection timing. This parallel has not been considered in prior scholarship and sheds significant doubt on de Jonge’s assumptions. Through these arguments, I hope to demonstrate why the “after three days” detail should not be treated as a gatekeeper, preventing further investigation of the text’s foreshadowing potential. When properly appraised, this frequently disparaged detail might even be viewed as a point in favor of the foreshadowing reading.

In Chapter 3, I will seek to address the foremost methodological concern raised against the foreshadowing reading of 2:41–52—namely, that the scholars who argue for passion-resurrection echoes in the passage have failed to establish with specificity why

46. Johnson, *Luke*, 59, 61–62.

the proposed allusions they identify should be viewed as viable indicators of literary design. To address this concern, I will provide evidence of five literary techniques employed in the text which raise the likelihood that Luke may have composed it to perform a foreshadowing function: (1) the generic similarity of 2:41–52 to childhood narratives of Jewish and Greco-Roman heroes; (2) the thematic relationship of 2:41–52 to its immediate infancy narrative context (2:8–52); (3) the inter- and intratextual performative function of Mary’s “storing up” motif (2:51); (4) the characterization of Mary’s inner life as paradigmatic for disciples/readers; and (5) the portrayal of Mary as “onlooker” in light of a wider Luke-Acts stylistic technique.

The first two of these literary techniques are contextual in nature; the latter three revolve around the presence and activity of Mary in the passage. Indeed, the primary contribution of this chapter will be to analyze the detail of Mary “storing up” matters in her heart as an inter- and intratextual motif, using Freedman’s methodology for motif analysis (2:51; cf. 2:19; Gen 37:11).⁴⁷ My unique contribution to the discussion is that, when the consistent performance of this motif is properly appreciated, the detail may be read as a signal of foreshadowing elements in the text—elements which must be stored up until their full significance comes to light at the end of the narrative. In short, when Mary stores up matters in her heart, the reader is signaled to do the same. Each of the other literary techniques addressed in this chapter will contextualize and support this

47. William Freedman, “The Literary Motif: A Definition and Evaluation,” *NOVEL: A Forum on Fiction* 4.2 (1971), 123–131. Though not developed with biblical analysis specifically in mind, Freedman’s methodology has recently been employed usefully by biblical scholars in the analysis of literary motifs. See especially Horton’s use of Freedman to analyze motifs in Acts, including his methodological explanation (pp. 1–12); Horton, *Death and Resurrection*. See also Morgan’s employment of Freedman more generally; James M. Morgan, “How Do Motifs Endure and Perform? Motif Theory for the Study of Biblical Narratives?” *Revue Biblique* 122.2 (2015), 194–216.

central claim. Together, the five techniques strongly suggest that Luke has elevated the foreshadowing function of the scene's suggestive details in multiple ways. In light of these contextual factors, interpreters have strong reasons to view the passion-resurrection foreshadowing proposal as viable.

Finally, in Chapter 4, I will appraise the potential resonances themselves, applying a modified version of Hays's criteria for evaluating echoes to specific elements from 2:41–52.⁴⁸ For this section, I will identify one detail (or related cluster of details) from the four categories introduced in the synthesis above (setting, activity, vocabulary, themes) in order to test its viability as an intratextual echo. Through this exercise, I hope to demonstrate why the passion-resurrection foreshadowing reading should be viewed as not only contextually plausible (as Chapter 3 will show), but also as adequately supported by the individual resonances within the text itself. Then, after engaging with the resonances individually, I will conclude the chapter—and the project itself—by offering a summary of my cumulative argument in favor of the passion-resurrection foreshadowing reading of Luke 2:41–52 and its significance for our understanding of Luke-Acts.

Given the ambiguous nature of intratextual resonances, an investigation such as this one cannot, by nature, provide certainty, but rather must seek to raise by degrees the likelihood of the reading's viability. My hope is that this project may provide fresh insight into the viability of a long-considered but frequently dismissed dimension of

48. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 25–33. Although Hays has demonstrated the capability of his method, his criteria requires adaptation to be useful for my purposes because Hays is concerned with *intertextual* echoes (specifically, echoes imported into the New Testament writings from the Hebrew Scriptures). My endeavor, by contrast, is concerned with *intratextual* echoes, echoes which resonate within a single work (such as Luke-Acts). In light of this difference, I have modified the approach and terminology Hays employs, though readers familiar with his scholarship may readily recognize the relationship of my approach to his own.

Christ's boyhood temple visit, where the probability of a literary function to anticipate the cross and empty tomb may be properly appraised.

CHAPTER II
THE “THREE DAYS” ISSUE

Introduction

By far the most frequently debated issue in the discussion of whether Luke 2:41–52 might foreshadow the passion-resurrection narrative is what we will call here the “three days” issue. Luke 2:46 describes how twelve-year-old Jesus, having previously been separated from his parents on their return trip to Nazareth, was found “after three days,” sitting among the teachers in the temple. At issue is whether this detail regarding the timing of the rediscovery of Jesus should be understood as an element of foreshadowing pointing toward the discovery of the resurrected Jesus “on the third day” after his death (24:7, 21, 46).

As noted in Chapter 1, the “three days” issue has become something of a gatekeeper for the evaluation of the passage’s allusive potential. On the one hand, several proponents of the foreshadowing reading treat the detail as obvious evidence of the author’s aims. Levine and Witherington describe the allusion as “not subtle.”¹ Wright deems the “parallel” so apparent that it “hardly needs pointing out.”² Elliot contends that the detail creates a “strong link” to the resurrection, reinforced several times in the

1. Levine and Witherington, *Luke*, 71.

2. Wright, *Resurrection*, 650–651.

Gospel's final chapter.³ For each of these scholars, the intratextual resonance between Christ's "three days" absence and the timing of the resurrection seemingly jumps off the page, and they treat the connection as though it needs no further explanation or defense. Meanwhile, other scholars join in with more cautious support. James and Chakoian present the detail's foreshadowing potential with restrained optimism.⁴ Danker and Johnson briefly acknowledge the arguments against the reading (see below) before ultimately concluding that the detail should still be considered an echo that the readers could detect (Danker) or the author could intend (Johnson).⁵

On the other hand, the three days issue is more frequently treated as evidence *against* the foreshadowing reading of 2:41–52. A survey of Lukan commentaries demonstrates how commonly the foreshadowing reading is raised and dismissed with reference to this single issue alone, as is the case in Bock, Bovon, Carroll, Marshall, and Stein, among others.⁶ Whether this one detail should be given such weight is another matter for discussion. For my own part, I side with Johnson in downplaying the detail's centrality to the overall evaluation of the scene's foreshadowing function, which I will hope to prove throughout the duration of this project.⁷ Nevertheless, the close association of the wider foreshadowing argument with this single issue necessitates its treatment at the outset, as I will endeavor here.

3. Elliot, "Does Luke 2:41–52 Anticipate," 88.

4. James, "Intratextuality," 66; Chakoian, "Luke 2:41–52," 187.

5. Danker, *New Age*, 75; Johnson, *Luke*, 62.

6. Bock, *Luke 1:1–9:50*, 264; Bovon, *Luke 1:1–9:50*, 110, 112; Carroll, *Luke*, 85 fn. 28; Marshall, *Luke*, 127; Stein, *Luke*, 122.

7. Johnson, *Luke*, 61.

To do so, I will begin by detailing de Jonge’s case against reading “after three days” as an allusion to the resurrection.⁸ De Jonge’s argument is worthy of our attention for at least three reasons. First, de Jonge’s argument stands out as perhaps the most thorough and rigorous dismissal of the foreshadowing reading of the “after three days” detail. Second, de Jonge is broadly representative of the scholarly camp who share in his dismissal of the allusion. De Jonge’s case finds support with only minor variation in the substantive critiques of Fitzmyer, Brown, Nolland, and Sylva on the subject, and it appears to serve as the basis for the more cursory dismissals of the reading noted earlier.⁹ Finally, de Jonge’s criticisms have received no adequate rebuttal from those who favor the reading of “after three days” as allusive. Although numerous fresh foreshadowing proposals have been issued since de Jonge’s critique, most provide scant discussion of his concerns, if any discussion at all. This apparent avoidance (for whatever reason) lends credence to the aforementioned perception that the arguments in favor of the foreshadowing reading lag behind in adequate rigor.

In this chapter, then, I will seek to cover this lacuna in the scholarship that favors the foreshadowing reading of 2:41–52. After surveying de Jonge’s arguments, I will offer reasons of my own as to why de Jonge’s influential conclusions may not be so certain as they seem. My contention is that de Jonge’s critique, though worthy of consideration, is misguided in its insistence that Luke could not have “had the resurrection in mind” in the

8. De Jonge, “Sonship,” 324–327.

9. Brown, *Birth*, 487; Nolland, *Luke 1–9:20*, 130; Fitzmyer, *Luke (I–IX)*, 441–442; Sylva, “Cryptic Clause,” 139–140 fn. 22.

crafting of this detail of the narrative.¹⁰ The evidence of Luke’s tendencies suggests that the opposite may well have been the case. To demonstrate this, I will point to evidence from two important and overlooked comparison points—the Gospel of Matthew and the book of Acts—both of which shed light on the way that the terminology of resurrection timing was handled by the Synoptic writers. Additionally, I will draw in other relevant observations regarding Luke’s stylistic tendencies and the limitations of de Jonge’s Synoptic evidence. These matters, taken together, cast doubt on the certainty of de Jonge’s position. In all of this, I hope to show, at very least, why the three days issue should no longer be treated as a gatekeeper, preventing the broader discussion of whether Luke 2:41–52 might foreshadow the passion-resurrection. Instead, the discussion of this single issue reveals the need for—and potential fruitfulness of—a deeper investigation of the passage as a whole for its capacity to foreshadow the passion-resurrection narrative.

De Jonge and the Argument Against “After Three Days” as Resurrection Allusion

De Jonge’s argument against reading “after three days” in Luke 2:46 as a resurrection allusion proceeds in two stages. First, the author addresses the (1) *chronological ambiguities* in the phrase itself. Next, the author analyzes the (2) *stylistic tendencies* of the story’s author, based in part on Synoptic evidence of Luke’s redaction of Mark. The second stage is by far the more influential and formidable case, though each stage raises challenges for interpreters who see “after three days” as a potential allusion to the resurrection. This section, then, will seek to orient the reader to the issues de Jonge raises, briefly addressing the less consequential concerns of de Jonge’s first arguments

10. De Jonge, “Sonship,” 327.

straightaway. The following section will devote considerably more attention to the weightier matters of de Jonge's second argument from stylistic tendencies.

Stage 1: Chronological Ambiguities

In the first stage, de Jonge seeks to establish the chronological ambiguities of Luke's phrase, "after three days," by making two observations. First, de Jonge challenges the traditional interpretation of the phrase as implying: (1) a first day of travel away from Jerusalem, (2) a second day of travel back to Jerusalem, and (3) a third day on which Jesus is found in the temple. For de Jonge, this sequence is possible, but "by no means certain," since the text offers no definite anchor point from which to begin counting the days. Thus, the reader is met with other interpretive options, including a three-day search counted from the time the parents return to Jerusalem. Alternatively, de Jonge notes that the phrase "'after three days' could also mean 'on the fourth day.'"¹¹

Second, de Jonge further complicates the chronological question by contending that "after three days" may actually offer no definite hint at chronology at all, but rather may function instead as a generic stock phrase roughly equivalent to "after some time had passed."¹² To support this claim, de Jonge cites multiple ancient sources which appear to use "three days" as "a stereotyped round figure" before turning to Luke's own fourteen uses of the number "three" for time periods (hours, months, days, Sabbaths, or years). From these Lukan examples, de Jonge concludes that Luke "always" employs the phrase "three days ... with approximate intention," and broadly uses the number three as an

11. De Jonge, "Sonship," 324.

12. De Jonge, "Sonship," 325.

“idiomatic expression for ‘several’” in time references which are not meant “to be completely precise.”¹³

De Jonge presents these observations as more of a prerequisite matter to the phrase’s function as potential echo by the author’s design. If accepted, however, de Jonge’s points might cast some measure of doubt on the degree to which the Luke 2 scene’s chronology is crafted to parallel the passion-resurrection sequence of events. Luke’s passion sequence proceeds chronologically in a manner similar to the traditional interpretation of 2:46:

Comparison: Traditional Implied Sequence (2:46) and Lukan Passion-Resurrection		
First Day	Second Day	Third Day
Parents travel away from Jerusalem.	Parents return to Jerusalem.	Parents find Jesus in the temple.
Jesus is crucified.	Jesus is buried.	Jesus is resurrected, appears.

To whatever extent the phrase in 2:46 is read to reflect something other than the traditional timeline, the degree of parallel in the sequence of events would, of course, be diminished.

The significance of de Jonge’s concerns here is limited, however, by several factors. For example, the case for a resurrection allusion in 2:46 does not depend on a precise parallel in the sequence of actions in both events; the phrase in 2:46 could still function to evoke the resurrection for the author and readers without such precise correspondence. Having said this, nothing about de Jonge’s observations prevents a precise parallel in the story sequence. In other words, “after three days,” despite its ambiguity, could still

13. De Jonge, “Sonship,” 325–326.

connote the traditional point of view. Many scholars, in fact, remain unconvinced by de Jonge's chronology argument on either count, including scholars such as Fitzmyer and Nolland who share in de Jonge's dismissal of the resurrection reading of "after three days." Fitzmyer continues to view it as probable that "after three days" connotes a chronology equivalent to "on the third day"—so much so that the author even uses the latter in his translation of the text.¹⁴ Nolland, meanwhile, argues that de Jonge's generic "round figure" interpretation of the time marker in 2:46 is "misguided."¹⁵ For these scholars, it is de Jonge's second argument that holds considerably more weight; thus, we will turn our focus more acutely to these matters below.

Stage 2: Stylistic Tendencies

In the second stage, de Jonge presents a more formidable attack on the proposed "after three days" allusion based on Lukan stylistic tendencies. De Jonge's argument here takes a sharp and forceful turn: The "misguided" allusion interpretation "must be abandoned" because "Luke refuses, when dealing with the resurrection, to speak of 'after three days.'"¹⁶ Instead, Luke refers to the resurrection as taking place "on the third day," a phrase he employs on six occasions (9:22; 18:33; 24:7, 21, 46; Acts 10:40).¹⁷ De Jonge

14. Fitzmyer also addresses de Jonge's chronological ambiguity point in the commentary section, calling the traditional sequence most probable. As an aside, it is curious that Fitzmyer would translate the phrase in this manner, given his arguments against the allusive potential of "after three days"; Fitzmyer, *Luke (I–IX)*, 435, 441–442.

15. Nolland, *Luke 1–9:20*, 130. Nolland's reasoning is based on the development of narrative tension the story. He views the "three days of anxiety" as critical to "prepare for the intensity behind Mary's rebuke in v. 48."

16. De Jonge, "Sonship," 326–327.

17. For discussion of the phrase "on the third day" in 13:32, which may be a symbolic reference to the resurrection, see below. In my arguments below, I will draw a distinction between Luke's direct and symbolic references to the resurrection. Since de Jonge does not employ this distinction, and does not comment on 13:32, it is not reflected here.

rightly notes that although Luke’s Gospel retains the three Markan passion predictions, Luke replaces Mark’s phrase “after three days” with “on the third day” in two predictions (9:22; 18:33), and omits the reference to “three days” entirely in the third prediction (9:44). The other four instances of the phrase “on the third day” occur in texts “independent of Mark,” de Jonge notes, further revealing the consistency of Luke’s tendency. De Jonge also contends that the phrase “after three days” in 2:46 is Lukan (and not a pre-Lukan holdover from an infancy narrative source) based on “the order of noun and cardinal” matching other L-material phrasing (see 9:33; Acts 9:9).¹⁸

Thus, the implication, writes de Jonge, is that Luke employs “two stock phrases” in his Gospel—*μετὰ ἡμέρας τρεῖς* and *τῇ τρίτῃ ἡμέρᾳ*—but chooses in the boyhood temple scene “the very one which was *not* connected with the terminology of the resurrection.”¹⁹ From this, he concludes, Luke “seems not to have had the resurrection in mind.” De Jonge even posits a theological motivation for Luke’s apparent avoidance of “after three days.” He views Luke’s apparent aversion to “after three days” as an indicator of the writer’s desire to align with what he calls the “fairly definite [‘on the third day’] terminology” that had coalesced by this point in the Christian tradition (cf. 1 Cor 15:4).²⁰

18. On this point, Brown differs slightly. Brown sides with de Jonge in dismissing “after three days” as a resurrection allusion in Luke’s authorial designs, but considers it possible that the phrase could be a pre-Lukan phrase with allusive potential in its original context. In my arguments, I espouse de Jonge’s point of view regarding the phrase as authentically Lukan. Brown, *Birth*, 487–488.

19. De Jonge, “Sonship,” 327.

20. De Jonge, “Sonship,” 326–327, fn. 6. For further reading on the early creedal use of “on the third day,” see Gordon D. Fee, *The First Epistle to the Corinthians*, rev. ed., NICNT (Grand Rapids: Eerdmans, 2014), 726–727. As Fee notes, some ambiguity persists regarding how the “on the third day” reference in 1 Cor 15:4 may be understood as “according to the Scriptures.” When Matthew or Luke redact Mark’s passion predictions, it is possible that they could be motivated to echo “on the third day” in Hos 6:2. However, this is far from clear. Furthermore, I will argue below that neither Matthew nor Luke appear to be as averse, strictly speaking, to “after three days” as a resurrection reference as de Jonge believes them to be.

As noted earlier, de Jonge’s logic in this second stage undergirds the findings of many scholars who follow after him, including Fitzmyer, Brown, and Nolland, for whom the difference between “after three days” and “on the third day” is crucial in the dismissal of foreshadowing readings of the phrase. Indeed, it is for their failure to grasp this distinction of phraseology that de Jonge chides Elliot, Laurentin, and the like. These scholars should have “resisted the temptation” to conflate Luke’s terms; in doing so, they revert to an allegorizing hermeneutic like that of “Origen and Ambrose.”²¹

Addressing de Jonge: “After Three Days” as Plausible Resurrection Allusion

Thus, de Jonge, based on Synoptic evidence and his interpretation of Lukan stylistic tendencies, concludes that Luke “seems not to have had the resurrection in mind” when he employs the “three days” detail. But can we be so certain about this conclusion?

After all, it is beyond question that Luke had an allusion of this nature *available* to his mind when he employs the phrase “after three days.” De Jonge’s own argument from Synoptic evidence depends on this fact. According to Hays, the “availability of a proposed echo to the author and/or readers” is an important first test in assessing an allusion’s presence and function.²² In this case, Luke’s use of Mark’s Gospel as a source for his own account assures that he would have encountered five occasions where “three days” language (as opposed to “third day” language) is used for resurrection timing. This would include Mark’s three passion predictions, which use the identical phrase, “after three days” (μετά τρεῖς ημέρας; 8:31; 9:31; 10:34).

21. De Jonge, “Sonship,” 326.

22. Hays, *Echoes*, 29–30.

Furthermore, it is not at all difficult to imagine that Luke's readers might have had this usage of "three days" available to them, as well. After all, in his prologue, Luke frames his literary purpose in terms of providing "certainty [ἀσφάλειαν] concerning the things about which you have been instructed" (1:4). This phrase strongly implies that Luke's readers are familiar with at least some of the "handed down" sources (oral or written) that precede Luke's account (1:2). This is not to say, of course, that Luke's readers knew Mark's Gospel in the way that Luke himself did. Rather, to the extent that Mark's Gospel is representative of the early tradition(s) of Christian gospel proclamation, we may reasonably expect that its language for the resurrection might resonate broadly with believers, such as those in Luke's audience.²³ Thus, Luke's readers, much like the author himself, were likely exposed to "three days" language used for the resurrection prior to reading Luke's account.

De Jonge, of course, does not deny this availability, but instead seeks to leverage it against the reading of "after three days" as an echo of the resurrection. As we have seen, he reaches this conclusion by identifying (1) Luke's avoidance of the phrase in his redactions of the Markan passion predictions, and (2) Luke's consistent stylistic tendency to describe resurrection timing with the phrase, "on the third day." De Jonge also, as seen above, infers a theological motivation for Luke's avoidance of "three days" resurrection language. Upon further scrutiny, however, de Jonge's observations may not be as certain as they first appear.

23. As will be discussed below, Matthew's Gospel also employs "three days" language for the resurrection in passages not based on Markan parallels, a fact which further suggests the likelihood that "three days" language was used for the resurrection in early Christian gospel traditions (12:40 [2x]; 26:61; 27:40; 27:63). One also finds "three days" language in the symbolic resurrection references in John 2:19–20.

Regarding these issues, a comparison to the Gospel of Matthew may be instructive. Matthew, like Luke, redacts Mark’s use of “after three days” in all three passion predictions, changing the phrase in each instance to Luke’s preferred terminology, “on the third day.”

Comparison: “Three Days” / “Third Day” in Synoptic Passion Predictions		
Mark 8:31 - καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι	Matt 16:21 - καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι	Luke 9:22 - καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι
Mark 9:31 - μετὰ τρεῖς ἡμέρας ἀναστήσεται	Matt 17:23 - καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται	Luke 9:44 - omits phrase
Mark 10:34 - καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται	Matt 20:19 - καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται	Luke 18:33 - καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται

Importantly, de Jonge hypothesizes that Luke’s theological aversion to “after three days” may apply to Matthew’s redaction, as well. Both Matthew and Luke, in his view, appear to be correcting and aligning Mark’s inexact terminology with the emerging theological tradition.²⁴ This inferred theological motivation is a key contributing factor to de Jonge’s confidence that Luke must not be alluding to the resurrection with the “after three days” phrase in Luke 2:46.

However, the broader evidence of Matthew’s tendencies with regard to resurrection terminology casts doubt on these assumptions. Although Matthew consistently redacts Mark’s phrase in the three passion predictions, he does not avoid or reject “three days” resurrection terminology more generally. Instead, the author employs “three days” language in reference to the resurrection five times (12:40 [2x]; 26:61; 27:40; 27:63), including one use of the exact phrase, “after three days” (27:63). Not only does Matthew

24. De Jonge, “Sonship,” 326–327, fn. 6.

use this language, but he employs it in three characteristic ways that deserve consideration:

(1) Matthew uses “three days” resurrection terminology in two texts that have no parallel in Mark (Matt 12:40; 27:63). Thus, it is not as though he has simply done an uneven job editing his Markan source. Matthew edits Mark’s “three days” reference in the passion predictions, but he employs Mark’s same language of his own accord in other places.

(2) In Matt 27:63–64, which has no Markan parallel, Matthew treats references to “the third day” and “after three days” interchangeably. In these verses, the chief priests tell Pilate to make the tomb “secure until the third day [ἕως τῆς τρίτης ἡμέρας]” (27:64) because “that impostor said while he was still alive, ‘After three days [μετὰ τρεῖς ἡμέρας] I will rise again’” (27:63). Not only do the two phrases occur here interchangeably in the span of two verses, but also verse 63 attributes the prediction, “after three days I will rise again” to Jesus himself (“that imposter”). This prediction, then, recalls Matthew’s earlier passion predictions, yet does not follow the practice in these predictions of referring to the resurrection “on the third day.” Matthew’s willingness to echo the earlier passion predictions with the very phrase that he appears to avoid in each of them suggests that the distinction between the two phrases may not be so stark as it first appeared.

(3) Perhaps most intriguingly, Matthew’s use of “third day” versus “three days” language for the resurrection can be roughly divided into two categories: direct references and symbolic references. All four of Matthew’s references to the resurrection that use the phrase “the third day” could be called *direct references* to the event (16:21; 17:23; 20:19;

27:63). These references include the three redacted Markan passion predictions, all of which point to the resurrection in plain, unadorned speech. Meanwhile, four of the five times where Matthew uses “three days” language for the resurrection, the language is employed in a *symbolic reference* to the event. Two of these are linked to the sign of Jonah in 12:40 (with no Markan parallel): “For just as Jonah was three days [τρῆς ἡμέρας] and three nights in the belly of the sea monster, so for three days [τρῆς ἡμέρας] and three nights the Son of Man will be in the heart of the earth.” The other two are linked to the “destroy this temple” metaphor (found in Mark). In both of these cases, the destroyed temple is promised to be rebuilt “in three days” (διὰ τριῶν ἡμέρων; 26:61; ἐν τρισὶν ἡμέραις; 27:40). The only exception to these categories is Matthew’s direct reference in 27:63 to the resurrection “after three days,” which was discussed above for its interchangeability with “the third day” in the next verse.

In view of these things, let us summarize our findings in Matthew before turning our attention back to Luke. Three conclusions can be drawn:

(1) First, these observations from Matthew cast some measure of doubt on de Jonge’s assumption that Matthew’s redaction of Mark comes from a theologically motivated aversion to “three days” language for the resurrection. Matthew is not, strictly speaking, averse to “three days” language, but rather uses it five times. De Jonge’s hypothesis about theological motivations could be right in a qualified sense (see #3 below), but as the broader evidence shows, the issue cannot be clinched by appealing to the passion prediction redactions alone.

(2) Second, Matthew's language may also be more interchangeable than de Jonge's assertion appreciates. For Matthew, "three days" and "third day" terms are in one case employed in a functionally equivalent manner. This variation of terms occurs even when Matthew appears to be referencing portions of his own story.

(3) Finally, if Matthew *does* possess some theological motivation to avoid "three days" references to the resurrection, it appears to be nuanced in such a way that it applies primarily to *direct references* to the resurrection and not to references that are *symbolic* in nature. Although the text gives only a small sample from which to draw this conclusion, one can at least appreciate the logic behind such a nuanced approach. The value of redacting "after three days" to "on the third day" appears to come from the added specificity that the latter phrase provides. Such specificity is most suitable to the direct references and less significant in the more evocative realm of symbolism. One can imagine, then, why the author might employ more linguistic freedom in the symbolic references, as Matthew appears to do. The author could trust that the resonance would still communicate without a wooden correspondence to the *direct* resurrection terminology, especially insofar as other elements of the context also supported the echo. This is, of course, the case with the Jonah and temple metaphors Matthew employs, which resonate with the burial (Jonah) and violent death (temple destruction) of Jesus on multiple levels.

With these observations from Matthew in mind, we may now ask: Could a similar dynamic be at play in Luke's resurrection terminology? Of course, nothing demands that Luke's resurrection terms should follow the same logic or tendencies as those which we

observed in Matthew. However, the three conclusions drawn above from Matthew may actually provide a useful guide for our evaluation of de Jonge's claim that 2:46 does not function as a resurrection allusion in the author's literary designs. Indeed, my contention is that when we investigate the "after three days" issue in light of the possibilities raised by Matthew's tendencies, one finds ample reason to consider the plausibility of an allusion to the resurrection in Luke 2:46. To demonstrate this, I will focus my attention primarily upon the third of the conclusions from Matthew outlined above—the possibility that Luke, like Matthew, might allow himself more stylistic freedom in symbolic references to resurrection timing. Then, in the limited space this project allows, I will conclude with a few brief orienting comments on the other two topics raised above—the interchangeability of Lukan vocabulary and the limitations of the evidence from the passion prediction redactions.

Stylistic Freedom in Symbolic References to the Resurrection

Our comparison to Matthew raises a concern that de Jonge's argument does not address: the nature of the resurrection references themselves. For de Jonge, Luke's apparent consistency in using "on the third day" is foundational to his conclusion that 2:46 is not a resurrection echo. In terms of sheer volume, his point is hard to dispute. Whereas Matthew's Gospel presents a nearly even split between "third day" (4x) and "three days" (5x) resurrection references, Luke's only potential use of "three days" in his Gospel in reference to the resurrection is in our disputed verse, 2:46.²⁵ By contrast, Luke employs "on the third day" five times in his Gospel: twice in his revision of the Markan

25. For a plausible example of "three days" resurrection language in Acts, see comments on Acts 9:9 below.

passion predictions (9:22; 18:33) and three times in the resurrection account itself (24:7, 21, 46). Luke also references the resurrection “on the third day” once in Acts 10:40. It is not surprising, then, that de Jonge and others would conclude that Luke “*refuses*” to refer to the resurrection taking place “after three days” (my emphasis).²⁶

However, when we employ our *direct references* and *symbolic references* categories from above, we find that all of the “on the third day” references noted by de Jonge speak directly about the resurrection, with no hint of figurative language at all. This was true in Matthew, as well; every use of “on the third day” involved a direct reference to the resurrection event. However, this fact alone proved to indicate very little about Matthew’s tendencies when speaking about the resurrection symbolically. In those instances, Matthew exhibits more than a mere willingness to use “three days” language; rather, all of his symbolic references utilize “three days.” Interpreters may be right to wonder, then, how much the *direct* references in Luke-Acts can reveal to us about Luke’s tendencies when referring to the resurrection *symbolically*. Can we really know that Luke would “refuse” to use “after three days” as a subtle, symbolic echo on the basis of six references of a very different sort?

It would seem, in other words, that evidence of Luke’s *symbolic* tendencies with regard to the resurrection would provide a more suitable window into the likelihood that 2:46 is allusive. What, then, can be said about these tendencies? Two observations are in order.

26. De Jonge, “Sonship,” 326.

(1) First, a strong case can be made that Luke does indeed have a penchant for evoking the resurrection symbolically—even if the quantity of symbolic resurrection *time references* is few.²⁷ A growing body of scholarship suggests that Luke adeptly weaves resurrection imagery and themes into his narrative with frequency.²⁸

Consider one representative example: the narrative of Peter’s release from prison and Herod’s demise in Acts 12. Though this narrative employs no relevant time marker for our discussion (“three days” or “third day”), this chapter amply illustrates Luke’s capacity to embed subtle echoes of the passion-resurrection narrative into his wider story.²⁹ In this text, Peter’s plight is set against the geographic and temporal backdrop of Christ’s passion: Jerusalem at Passover (12:4–5). As Parsons notes, Peter’s endangerment is preceded by James’s death by the sword at the hands of Herod Agrippa I (12:1–2)—a detail which recalls the martyrdom of John the Baptist by the sword of another Herod

27. By symbolic resurrection time references, I mean references to “three days” or “third day” which point to the resurrection, but do not appear in a direct statement about the resurrection (such as the sign of Jonah or the “destroy this temple” sayings in Matthew, discussed above). Luke’s three potential references of this type are less obvious than those noted in Matthew. Two employ “three days” language: Luke 2:46 and Acts 9:9. A third possible symbolic reference, using “on the third day,” appears in Luke 13:32. That this last reference (if accepted as a resurrection echo) employs “on the third day” rather than “three days” is not damaging to the argument I offer here. My point is simply to demonstrate the likelihood that Luke might allow himself more stylistic freedom in symbolic references than in the direct references to the resurrection.

28. See, for example, Horton, *Death and Resurrection*; Richard I. Pervo, *Luke’s Story of Paul* (Minneapolis: Fortress, 1990); Susan R. Garrett, “Exodus from Bondage: Luke 9:31 and Acts 12:1–24,” *CBQ* 54 (1990), 670–677. Parsons also enumerates symbolic death and resurrection echoes in Acts in his commentary. Mikeal C. Parsons, *Acts of the Apostles*, Paideia (Grand Rapids: Baker Academic, 2009).

29. Helpful analysis of the resurrection resonances in Acts 12 can be found in Horton, *Death and Resurrection*, 39–61; Parsons, *Acts*, 170–180; Garrett, “Exodus from Bondage,” 670–677. I also engage with the research on this subject in Mead, “Dressing Up Divine Reversal: A Narrative-Critical Reading of the Death of Herod in Acts 12:19b–25,” *RQ* 60.4 (2018), 230–234.

(Antipas) in Luke (Luke 9:9).³⁰ Through this parallel, Luke builds narrative tension: just as John’s martyrdom was a forerunner to Christ’s death, the martyrdom of James appears to foretell a tragic end for Peter, as well.³¹ Horton argues that Peter’s impending martyrdom is further suggested through the narrative’s imagery of darkness, imprisonment, and sleep (12:6–7)—all of which function in Scripture as stock images of death.³²

Instead, a resurrection-like reversal ensues for Peter, supported by a broad range of subtle details and echoes of Christ’s own rising. As in Luke 24, an angel “suddenly” appears (12:7; Luke 24:4), and calls to Peter with resurrection-tinged language: “Get up!” (ἀνάστα).³³ As was the case in Christ’s resurrection, a woman (Rhoda) is the first to hear about Peter’s liberation (Acts 12:13–14), but her initial report is not believed by the others (Acts 12:15; Luke 24:5–11).³⁴ Like Jesus, Peter’s appearance is initially mistaken by the group as spiritual only, not physical (12:15).³⁵ Lastly, as Parsons notes, each

30. Parsons, *Acts*, 171; I have argued elsewhere that Luke’s portrayal of Herod Agrippa I in Acts 12 resonates in other ways with the passion-resurrection narrative, including in his donning of royal robes (12:21) prior to his demise, which subtly recalls Herod Antipas dressing up Christ in “an elegant robe” at his trial (23:11). In both places, the action underscores the contempt for God displayed by the Herod family; Mead, “Dressing Up Divine Reversal,” 232–234.

31. Parsons, *Acts*, 171; cf. Garrett, “Exodus from Bondage,” 160–164; Horton, *Death and Resurrection*, 45; Mead, “Dressing Up Divine Reversal,” 231.

32. Horton, *Death and Resurrection*, 43–44.

33. Garrett, “Exodus from Bondage,” 231; that ἀναστάσις is a preferred term in Acts for Christ’s resurrection is well-supported (cf. 1:22; 2:31; 4:33; 17:18, 32; 26:23).

34. Note also Rhoda’s physical reaction—she “ran inside [εἰσδραμοῦσα]” (Acts 12:14)—a detail which recalls Peter’s own response to Christ’s resurrection: “Peter ran [ἔδραμεν] to the tomb; stooping and looking in” (Luke 24:12). Luke’s only uses of running language occur in contexts of joy after a lost person is found (cf. Luke 15:20; 19:4, 10). In three of four cases, the presumption that the lost person has been lost permanently to death is palpable (cf. Luke 15:24; Acts 12:14–15; Luke 24:1–4).

35. Parsons, *Acts*, 171; cf. Garrett, “Exodus from Bondage,” 160–164; Horton, *Death and Resurrection*, 45.

account ends with a “commission” and a “mysterious departure” (Acts 12:17; Luke 24:47–51), furthering the similarity of the two narratives.³⁶

In this story, in other words, we glimpse several facets of Luke’s stylistic capacity for weaving passion-resurrection echoes into his narrative. The rhetorical effect of Luke’s symbolism is *subtle* and *cumulative*. The effect is subtle in that most of the text’s echoes do not depend on a direct verbal correspondence to the story’s intratextual counterpart, but rather evoke the prior text through parallels in setting, activity, and theme. The effect is cumulative in that the intratextual link is established through a collage of smaller, interrelated details, which work together to strengthen the resemblance. These features of Luke’s style will prove critical for the next observation.

(2) Second, in at least one other instance (Acts 9:1–19), Luke’s tendency to develop subtle and cumulative resurrection echoes may involve a symbolic “three days” reference. In the account of Saul’s calling on the road to Damascus, Luke describes Saul’s blindness as enduring “for three days” (9:9). Relatively little attention has been given to this detail as a potential resurrection allusion, though Rackham, Horton, and Parsons contend for it, and Keener and Johnson entertain its possibility.³⁷ I have not found any scholars who have read this detail as casting light on the debates about Luke 2:46 as a resurrection allusion or Luke’s supposed aversion to “three days” as a resurrection

36. Parsons, *Acts*, 171.

37. Horton, *Death and Resurrection*, 53–54; Parsons, *Acts*, 128–129; Richard Belward Rackham, *The Acts of the Apostles: An Exposition*, 2nd. ed., WC (London: Methuen, 1904), 103. Keener cautiously entertains the resonance as “not implausible” and Johnson as a “provocative connection,” though each author ultimately views the detail as allusive to a period of fasting prior to baptism in early Christian tradition. See further comments on this fasting interpretation below. In the end, Johnson concludes that “there is not enough evidence to support an argument for a deliberate allusion” to the resurrection. Craig S. Keener, *Acts: An Exegetical Commentary, Vol. 2: 3:1–14:28* (Grand Rapids: Baker Academic, 2013), 1643–1644; Johnson, *The Acts of the Apostles*, SP (Collegeville: Liturgical Press, 1992), 164.

reference. Given its similarity to Luke 2:46 as a potential *symbolic reference* to resurrection timing, the phrase in Acts 9:9 could provide crucial insight into Luke’s tendencies when evoking the resurrection’s timing in a figurative context. Thus, it merits consideration in its context.

The story of Saul’s conversion in Acts 9:1–19 proves to be replete with passion-resurrection echoes—thus providing a setting in which “for three days” could reasonably be read as a resurrection echo. Much like in chapter 12, the story invokes memories of the crucifixion narrative through characters and setting. Whereas in Acts 12, the character of Herod Agrippa I’s persecution of the church in Jerusalem at Passover invited comparison to his uncle’s role in Christ’s passion, here the continuity is found in the involvement of the “high priest” (ἀρχιερεῖ) in Saul’s persecution of “the Way” (9:1; cf. 9:14). Although some ambiguity remains regarding this term and its usage here, the designation ἀρχιερεὺς (singular and plural) is characteristically associated with persecution in Luke-Acts (cf. Acts 4:6–23; 5:17–26; 6:8–7:1), and with the plot to crucify Jesus in particular (cf. Luke 9:22; 19:47; 22:54; 24:20).³⁸ Moreover, the specter of Jerusalem as the locus of persecution hangs over Acts 9, as it did in Acts 12; Saul’s intention is to “bring” believers “bound to Jerusalem” to face the authorities there (9:2). What Saul does not realize, of course, is that he himself is destined one day to be “bound” and brought to Jerusalem (21:11) to face a fate reminiscent to Christ’s own. Here in this passage, we glimpse the

38. Keener, *Acts, Vol. 2: 3:1–14:28*, 1618–1620; Questions abound regarding how to precisely understand the high priestly activity Luke portrays here in relationship to Saul’s persecution and its authorization. That the term resonates with a pattern of persecution on a literary level in Luke-Acts is clear.

first glimmers of Saul’s suffering to come and its resemblance to Christ’s own suffering.³⁹ Indeed, in an unmistakable echo of the passion, Luke even applies his characteristic “necessity of suffering” motif from Christ’s passion to Paul’s own future: “I myself will show him how much he must (δεῖ) suffer for the sake of my name” (Acts 9:16; cf. Luke 9:22; 24:26).⁴⁰ In all of these ways, the passion of Christ resonates throughout the story of Saul’s calling.

As Acts 9 moves toward its dramatic reversal, however, the story begins to shift from passion to resurrection hues. Again, the similarities with Acts 12’s resurrection imagery continue. There is another “sudden” appearance of a heavenly figure associated with the resurrection, coupled with the shining of a bright “light” (9:3–5; 12:7–8; cf. Luke 24:4).⁴¹ If anything, the resurrection echo is amplified in Acts 9 because the figure who meets Saul is not an angel, but the resurrected Jesus himself (9:5). Here again, the themes of light and darkness contribute to the “symbolic death” the scene portrays, though in this account, the resonance with the resurrection is underscored further by Saul’s inability to see. As Horton notes, Saul’s physical inability to see is emblematic of his inner spiritual journey toward recognition of Jesus as Christ and of God’s prophetic

39. On the subject of the extensive parallels between Paul’s and Christ’s sufferings, see David P. Moessner, “‘The Christ Must Suffer’: New Light on the Jesus—Peter, Stephen, Paul Parallels in Luke-Acts,” *NovT* 28.3 (1986), 249–253.

40. Johannes Munck, *The Acts of the Apostles*. Rev. William F. Albright and C.S. Mann, AB (Garden City: Doubleday, 1967), 82–83.

41. The three passages emphasize the suddenness of these appearances (καὶ ἰδοὺ; Luke 24:4; Acts 12:7; ἐξαίφνης; Acts 9:3). Luke 24 does not directly mention a bright light, but still associates brightness with the heavenly figures at the tomb through the “dazzling clothes” of the two angel-like figures (24:4). The number and dress of the empty tomb visitors should trigger the reader’s recollection of another bright and sudden scene: the transfiguration (9:29–30).

calling on his life.⁴² This interrelationship between physical limitations in sight and the journey to spiritual recognition is a characteristically Lukan resurrection theme. The theme is found most notably in the Emmaus travelers, who, like Paul, meet the risen Jesus on a road, experience physical inabilities to see or recognize, and ultimately emerge with new insight into God’s plan and Christ’s identity (Luke 24:13–35).

As in Acts 12, the first command of the heavenly figure who meets Saul is a word related to resurrection. The risen Jesus tells Saul to “Get up!” (9:6; ἀνάστα), a verb which will be repeated three more times in the passage (9:8, 11, 18), including at the story’s conclusion, when Saul’s health is fully restored. The verb’s last usage is also linked to Saul’s baptism—“he rose and was baptized” (ἀναστὰς ἐβαπτίσθη; 9:18)— a Christian practice which, in and of itself, carries resurrection connotations (cf. Rom 6:1–5). As Horton notes, the verb ἀνίστημι, on its own, might be too common to resonate with the resurrection, but when its fourfold repetition is recognized in tandem with the other resurrection themes of the passage, the verb’s shared roots with resurrection terminology (ἀνάστασις) come to the fore.⁴³

Thus, it should be clear at this point that Acts 9:1–19 and Acts 12 showcase Luke’s penchant for passion-resurrection echoes. In both accounts, Luke layers subtle elements of setting, activity, and themes into the narrative to produce a cumulative rhetorical effect. This raises the question: In a context so rich with resonances of the resurrection, why should the detail of Paul’s blindness lasting “for three days” (9:9) not also contribute

42. Horton, *Death and Resurrection*, 53–54; Parsons also elaborates on the symbolic death imagery in Acts 9; Parsons, *Acts*, 122–132.

43. Horton, *Death and Resurrection*, 54; cf. Garrett, “Exodus from Bondage,” 231.

to the cumulative echo Luke has developed here? If this story narrates the radical transformation of Saul from his old life as persecutor of Christ to his new life as Christ's suffering servant, it would make ample literary and theological sense for Saul's transition to his new life to echo the resurrection with the detail of his "three days" of blindness.

To be sure, other interpretations of the "three days" detail persist. Most notably, scholars such as Fitzmyer and Holladay have argued that Luke employs the "three days" detail to allude to an early Christian practice of fasting before baptism.⁴⁴ The detail of Paul's three day blindness is followed with "and he neither ate nor drank" (9:9). This fasting interpretation and the resurrection interpretation of "three days" in 9:9 are not mutually exclusive, however. Insofar as the fasting theme evokes baptismal practices, the two might even be complementary, given the aforementioned resurrectional connotations of baptism. And while the fasting interpretation helps to make sense of the story's final note about Paul "taking food" and being "strengthened" after his baptism (9:19), this detail could also belong to the resurrection interpretation.

After all, three of the five resurrection narratives in Luke-Acts conclude with the consumption of food (Luke 8:42–56; 24:1–53; Acts 20:7–12).⁴⁵ Most pertinently, Jesus's own resurrection culminates in two eating scenes: the Emmaus story (24:13–35) and the appearance to the disciples (24:36–49). In the first of these, eating is directly associated with the eye-opening recognition of the Emmaus travelers (24:30–32)—just as in Acts 9,

44. Fitzmyer, *The Acts of the Apostles*, AB 31 (Doubleday, New York, 1998), 426; Carl R. Holladay, *Acts: A Commentary*, NTL (Louisville: Westminster John Knox, 2016), 195. See also the support noted above in Keener, *Acts*, Vol. 2: 3:1–14:28, 1643–1644; and Johnson, *Acts*, 164.

45. The resurrection of the widow's son (Luke 7:11–17) and of Tabitha (Acts 9:36–42) do not mention food.

eating is narrated alongside the opening of Paul's eyes (9:18). In the second story, eating is proof of the resurrection's reality and substance (24:41–43).⁴⁶ It directly follows Christ's invitation to "touch me, and see" that he is indeed risen in the flesh (24:39), and it functions to assuage the "fright" (24:37) and "disbelief" (24:41) of those who are witnessing this surprising turn of events. These same reactions (fear, cf. Acts 9:13, 26; disbelief, cf. 9:21–22, 26) characterize the witnesses to Paul's transformation, as well. Lastly, these post-resurrection eating scenes are further linked with the fasting/baptism motif through the fact that Jesus "declared a fast for himself before his death and resurrection," as Johnson notes (Luke 22:16, 30).⁴⁷ Before the cross—which Christ earlier calls his "baptism" (Luke 12:50)—Jesus states that he will not eat of the bread or drink of the cup of the Last Supper until "it is fulfilled in the kingdom of God" (Luke 22:15–18). The next time we see Christ break bread is in Emmaus, after his "baptism" (cross/resurrection) is complete (Luke 24:30).⁴⁸

Thus, the primary detail which suggests a fasting interpretation of the "three days" reference in 9:9 carries with it multiple connotations that overlap with the resurrection interpretation, as well. The two interpretations need not be pitted against each other. Whatever the detail might suggest about early Christian fasting practices, the interpretation of the "three days" detail in Acts 9:9 as allusive to the resurrection makes strong sense in the context, given, as Parsons says, "the cumulative weight" of rhetorical

46. Horton, *Death and Resurrection*, 54; cf. Parsons, *Acts*, 132.

47. Johnson, *Acts*, 164; cf. Parsons, *Acts*, 129.

48. The connection between the Last Supper meal and the Emmaus meal is strengthened by the correlation of verbs for the distribution of the bread. Jesus "took bread ... gave thanks ... broke ... gave" (22:19) at the Last Supper; likewise, Jesus "took bread ... blessed ... broke ... gave" at Emmaus (24:30).

echoes steering the reader toward recalling the passion-resurrection story scattered throughout this passage.⁴⁹

If this claim is accepted, the implications for our assessment of Luke 2:46 are immense. It would appear that Luke may not, in fact, “refuse” to refer to the resurrection with three days language, as de Jonge has contended. Instead, Luke may be willing to emphasize a three-day time period in order to further augment the effect of the text’s wider resurrection symbolism.

Indeed, if one wishes to assess the likelihood that Luke 2:46 resonates intratextually with the resurrection, the Acts 9:9 time reference provides a far more suitable comparison point than any of the texts de Jonge considers because it is far more similar in *nature* and in *context* to the proposed allusion in Luke 2:46. In terms of nature, the references in Acts 9:9 and Luke 2:46 are symbolic and subtle. They are, by nature, ambiguous, context-dependent, and inherently contestable in a way that direct references to the resurrection, like those in the passion predictions, are not.⁵⁰ De Jonge’s assessment of Luke’s tendencies fails to take these categorical differences in Luke’s language into account. Though wrestling with these ambiguous phrases is more challenging for interpreters, it is also more germane to the question we are seeking to answer.

In terms of context, the “three days” references in Acts 9:9 and Luke 2:46 share much in common. Each reference appears within a narrative that demonstrates a broader interest in the passion-resurrection account, as seen through the subtle accumulation of

49. Parsons, *Acts*, 129.

50. For elaboration on the inherent ambiguities in rhetorical echoes, see Hays, *Echoes*, 29.

multiple story elements—setting, activity, vocabulary, and themes—which resonate with the cross and empty tomb.⁵¹ However, the similarity between the two contexts goes beyond their potential resonances; it extends to the purpose behind the stories themselves.

Each story serves to introduce the major character of one half of Luke’s two-part work (Jesus, Luke; Saul/Paul, Acts). Though the characters of Jesus and Saul have been mentioned previously, in these stories the key figures utter their first words (Luke 2:49; Acts 9:5) and take their first steps toward the dominant active role that they will embody throughout the remainder of the narrative. Furthermore, each story previews the destiny of the characters, as evidenced by the statements outlining what each of them must do (cf. δεῖ-language; Luke 2:49; Acts 9:15–16). Each story also describes the special relationship of these characters to God, as evidenced by the first person possessive pronouns used in each scene (Luke 2:49; Acts 9:15–16). In other words, the two contexts surrounding Acts 9:9 and Luke 2:46 are comparable on a variety of levels: from the texture of their figurative language to their larger function within the story Luke is telling.

For all of these reasons, then, the discovery of a second “three days” potential allusion within a strikingly similar context should give considerable pause to interpreters who dismiss Luke 2:46 as allusive. Frequently, the “after three days” allusion in Luke 2:46 has been dismissed for its lack of parallels in the resurrection terminology of Luke-Acts, but these findings suggest that a possible parallel for Luke’s proposed allusion may be available, after all. Add to this Luke’s demonstrable skill in weaving subtle, cumulative resurrection echoes into his narratives, and one has considerably more reason

51. For a full description of these elements in Luke 2:41–52, see Chapter 1.

to wonder whether Luke might indeed have the resurrection in mind in his presentation of Christ's discovery "after three days." Even if Luke's standard direct reference to the resurrection is consistently "on the third day," the broader evidence of his symbolic tendencies suggests that Luke, like Matthew, might allow himself more stylistic flexibility when crafting a resurrection echo.

Other Matters: Interchangeability and Limitations of Evidence

Now that we have considered the evidence of Luke's stylistic tendencies in symbolic references to the resurrection, it may be worthwhile to provide a few brief orienting comments regarding the other two conclusions drawn from our discussion of Matthew: **(1)** the interchangeability of Matthew's terms for resurrection timing and **(2)** the limitations of the Synoptic revision of Mark's passion predictions as evidence of the author's aversion to certain terms.

(1) First, let us consider the matter of interchangeable vocabulary. In Matthew's Gospel, we found one example in which the author employs "after three days" and "until the third day" in a functionally equivalent manner (27:63–64). As Field notes, Matthew is not alone in this practice; at least two LXX texts exhibit similar interchangeability in their use of "three days" and "third day" phrases (Gen 42:17–18; 2 Chr 10:5, 12). The example in 2 Chr 10 is especially instructive. In verse 5, King Rehoboam tells the people, "Come to me again in three days" (ἕως τριῶν ἡμερῶν; 10:5). Then, in verse 12, the author restates his quote, but this time uses "third day" terminology: "All the people came to Rehoboam the third day (τῆς ἡμέρας τῆς τρίτης), as the king had said, "Come to me again the third day" (τῆς ἡμέρας τῆς τρίτης). The Chronicles author, in other words, viewed the terms

as interchangeable to the extent that the author substitutes one phrase for the other when restating a short, direct quote, only a few words apart from the original.⁵²

Although there is no example like these in Luke with “three days” and “third day” references interchanged in such a short space, Luke’s general tendency to vary his vocabulary is not dissimilar. Recognizing this characteristic of Lukan style casts some measure of doubt on de Jonge’s assumption that the author would be so rigid in the alignment of his resurrection terms. As Mussies observes, Luke stands out amongst all of the New Testament authors for approaching the “Greek stylistic ideal” of “alternating synonyms in one and the same context.”⁵³ Though numerous examples could be offered on this subject, for our purposes, it will suffice to make two specific observations about Luke’s tendency to vary his terms.

First, Luke appears to have no issue with varying his terminology even when quoting or referencing his own text. One simple way to observe this is through the repetition of direct quotations from earlier in the narrative.⁵⁴ On multiple occasions, as the sampling of quotations below illustrates, Luke reproduces a quotation from his own

52. Frederick Field, *Notes on Select Passages of the Greek New Testament* (Oxford: Oxford University Press, 1881), 9.

53. Gerard Mussies, “Languages—Greek,” *ABD*, 6 Vols., ed. David Noel Freedman (New York: Doubleday, 1992), 4:202.

54. Repetitions of direct quotations are by no means the only place where Luke demonstrates an interest in “repetition with variation,” as Witherington puts it, while commenting on a refrain in Acts 5:5b, 11. Witherington’s comments, as well as those of Cadbury, supplement my point for those who seek greater detail. Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 214; Henry J. Cadbury, “Four Features of Lukan Style,” *Studies in Luke-Acts*, eds. Leander E. Keck and J. Louis Martyn (Mifflinton, PA: Sigler Press, 1999), 93.

narrative imprecisely, showing little concern for the maintenance of precise word order or direct correspondence in vocabulary:⁵⁵

Reproduced Direct Quotations within Luke-Acts: Variability of Terms and Order			
(A) Luke 22:34 - “Jesus said, ‘I tell you, Peter, the cock will not crow this day until you have denied three times that you know me.’”		(a) Luke 22:61 - “Then Peter remembered the word of the Lord, how he had said to him, ‘Before the cock crows today, you will deny me three times.’”	
(B) Acts 10:14 - “But Peter said, ‘By no means, Lord; for I have never eaten anything that is profane or unclean.’”		(b) Acts 11:8 - “But I [Peter] said, ‘By no means, Lord; for nothing profane or unclean has ever entered my mouth.’”	
(C) Acts 9:6 - [To Saul] “But get up and enter the city, and you will be told what to do.”	(c) Acts 22:10 [To Saul] “Get up and go to Damascus; there you will be told everything that has been assigned to you.”	(e) Acts 26:16 [To Saul] “But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me and to those in which I will appear to you.”	

These examples from direct quotations are emblematic of Luke’s imprecise alignment of details more generally—as even a cursory reading of repeated stories such as Saul’s calling (Acts 9:1–19; 22:6–16; 26:12–18) and Cornelius’s conversion (Acts 10:1–48; 11:1–18) will reveal.⁵⁶ Certainly some of this variation could be attributable to rhetorical changes in speaker and context; for example, Acts 22 and 26 retell Paul’s Damascus road experience in first-person speeches, as Paul addresses two very different audiences and rhetorical situations, while Acts 9 is a third-person narrative. Yet, other variations are difficult to explain by shifts in rhetorical contexts, like the wording differences when

55. The included table is not exhaustive. Other examples include Acts 9:4 / 22:7 / 26:14 and 10:3–5 / 10:31–32 / 11:13–15. Though the quotation type changes, the scriptural quotation in Luke 19:38 differs in important ways from the statement of Jesus it clearly echoes (13:35). Also, the remembrance statement in Luke 24:6–7 echoes the three passion predictions, but matches none of them precisely (cf. 9:22–23; 9:44–45; 18:31–34).

56. For a detailed analysis of the differences in Saul’s conversation story, see Witherington, *Acts*, 304–313.

Peter recalls Christ’s prediction of his denial (Luke 22:61) or when Peter recalls the command in his vision (Acts 11:8). These examples seem instead to reflect the author’s indifference toward the stringent repetition of precise wording—even when direct quotes are repeated in close proximity.

Second, Luke sometimes varies his terms—even theologically consequential terms—in nuanced ways, as Cadbury helpfully elucidates.⁵⁷ Consider, for example, Luke’s employment of two terms for Jerusalem: Ἱεροσόλυμα, used twenty-six times, and Ἱερουσαλήμ, used sixty-two times. Although Luke does not divide the terms uniformly into rigid categories, scholars have detected a geographic nuance to Luke’s employment of these terms. The term Ἱερουσαλήμ, which “most nearly transliterates the Hebrew,” is more prominent in stories situated in a Palestinian setting, while Ἱεροσόλυμα, the more popular term amongst Gentiles, increases as the gospel spreads outside of Judea in Acts.⁵⁸ Meanwhile, as Cadbury notes, other terms—including names and titles used for God and Jesus—are employed only by certain figures. The terms “Father” (referring to God) and “Son of Man” are used only by Jesus. “Master” is used only by Christ’s disciples. “Teacher” is used only by non-disciples.⁵⁹ These observations suggest the subtlety of Luke’s variations in vocabulary, which appear to follow certain nuanced guidelines but also resist, in many cases, rigid categorization.

57. Henry J. Cadbury, *The Making of Luke-Acts* (London: SPCK, 1958), 223–230.

58. Cadbury, *Making*, 227.

59. Cadbury, *Making*, 228. One might further note that the term “Master,” always used in the vocative Ἐπιστάτα, regularly appears in contexts where a misunderstanding of Christ’s identity by the disciples is in view. A similar example can be found in James’s use of “Simeon” in Acts 15:14 compared to the frequent use of the name “Simon” elsewhere (e.g., Luke 4:38; 5:1–10; 7:40; 22:31; Acts 10:5, 18, 32; 11:13).

Recognizing these general characteristics about Luke's variations in language is significant for our discussion because it calls into question the degree to which we should expect Luke to stringently adhere to a single expression for the resurrection, such as "on the third day." Luke's style, generally speaking, is subtle and skillful, but not stringent in its insistence on precise correspondence in terms. Moreover, Luke's capacity for nuanced variation in his use of words accords well with the observations above about symbolic and direct references to the resurrection. It would appear that Luke is capable of such nuances, employing certain words or phrases for certain contexts, while reserving similar phrases and terms for other settings. It is not implausible to imagine that Luke might be capable of something similar with his references to the resurrection, as the evidence in Luke 2:46 and Acts 9:9 may suggest.

(2) Finally, we must address the limitations of the passion prediction revisions as evidence for Luke's tendencies. The evidence in Matthew suggested that although Matthew redacted all three of Mark's passion prediction uses of "after three days" to "on the third day," this pattern was not indicative of Matthew's tendencies more broadly. Our discussion of Luke's symbolic resurrection references has raised similar possibilities. De Jonge's inference of a theological motivation behind Luke's redaction of Mark's phrase could be correct (especially of Luke's direct references), but Luke's own tendencies also give reasons to question or qualify de Jonge's confident application of this conclusion to all of Luke's resurrection references, even symbolic ones. As Cadbury observes of Luke, "The author will sometimes correct his source in a certain way" in one context, only to

“leave unchanged” a similar expression in another context.⁶⁰ To say that Luke “refuses” to employ “three days” language for the resurrection, based in large part on two revisions and one omission of Mark’s “after three days” phrase, may simply say more than it is possible to say from this kind of evidence.

Conclusion

In this chapter, I have sought to engage with the “three days” issue by addressing the most formidable arguments against reading the phrase in Luke 2:46 as a resurrection allusion. Using de Jonge’s thorough and well-crafted argument as a conversation partner, I have sought to challenge the certainty with which scholars, like de Jonge, have concluded that Luke “seems not to have had the resurrection in mind” in employing the phrase “after three days.” In my estimation, interpreters have ample reason to consider that Luke may indeed have had the resurrection in mind when he uses this phrase. As I hope to have shown, the arguments against 2:46 as allusive depend on a rigid consistency in Luke’s language of the resurrection “on the third day” that fails to account for the nature of Luke’s own references or Luke’s characteristically varied vocabulary more generally. Rather, when Luke’s *symbolic* tendencies are properly considered, one finds that the author is uniquely skilled in interweaving subtle and cumulative resurrection

60. Cadbury’s observation here serves his larger point that interrupters should “not suppos[e] that changes of this sort [e.g., redactions of Mark] are carried out with regularity and uniformity throughout the work.” Cadbury, *The Style and Literary Method of Luke, II: The Treatment of Sources in the Gospel* (Cambridge: Harvard University Press, 1920), 75–76, 91. To illustrate his point, Cadbury cites Luke’s uneven avoidance of Mark’s term “unclean spirit” (πνεύματι ἀκαθάρτῳ, τὰ πνεύματα τὰ ἀκάθαρτα) in his redaction of the story of the Gerasene Demoniac (Mark 5:1–20; Luke 8:26–39). In two places, Luke replaces Mark’s term with “demons” (Luke 8:27, 33; cf. Mark 5:2, 13), but in a third place Luke maintains Mark’s term in slightly different form (Luke 8:29, τῷ πνεύματι τῷ ἀκαθάρτῳ; cf. Mark 5:8). Additionally, Cadbury notes that Luke tends to “omit” from Mark Christ’s “human emotions and expressions of feeling,” as seen, for example, in the omission of Mark’s “compassion” (σπλαγχνισθεῖς) motive for Jesus in texts with Lukan parallels (Mark 1:41; 6:34). However, Luke attributes the same motive (ἐσπλαγγνίσθη) to Jesus in the L-material narrative where Christ resurrects the widow’s son (7:13).

echoes into narratives, and may perhaps even employ a remarkably similar echo in the account of Saul's calling in Acts 9. These findings may not, of their own accord, swing the pendulum of certainty toward a clear and indisputable resurrection allusion in Luke 2:46. Rhetorical echoes are rarely appraised with such confidence. However, I hope that these observations will at very least demonstrate the viability of a resurrection echo in Luke's authorial designs, so that the full range of evidence in Luke 2:41–52 may be given proper consideration, as the following chapters will endeavor to do.

CHAPTER III
THE “STORING UP” MOTIF

Introduction

Now that we’ve considered the most prominently debated issue in the discussion of Luke 2:41–52’s intratextual resonance with the passion-resurrection, it is time to turn our attention to a much more formidable challenge to the reading’s viability. The scholarship that favors the foreshadowing reading of 2:41–52 has been met with a consistent criticism on methodological grounds. To date, there has been much creative effort expended toward the discovery of foreshadowing elements in Jesus’s adolescent temple visit. However, on the whole, the arguments for the scene’s foreshadowing function have devoted much less attention to the task of demonstrating why their findings should be viewed as more than their own creative inventions. As we have seen throughout this project, opponents of the reading are quick to characterize the foreshadowing arguments of Elliot, Laurentin, and others as “rather fanciful,” “exaggerated symbolism,” or something akin to the allegorizing of Origen and Ambrose.¹ Within these critiques, the common theme is not difficult to detect. The foreshadowing reading has routinely been challenged for its lack of interpretive restraint and failure to adequately attend to the text’s own clues about its rhetorical function. Nolland expresses the concern most precisely when he argues that the parallels identified by Laurentin and Elliot “may seem

1. Brown, *Birth*, 488; Brown, “Research from 1976 to 1986,” 674; De Jonge, “Sonship,” 326.

attractive at first sight, but detailed scrutiny shows that Luke has at every point *failed to enhance by any literary technique* the possibilities offered by the general parallel” (my emphasis).²

These methodological concerns, raised by Nolland and others, merit serious consideration. Indeed, the critiques of these scholars bring us to one of the core interpretive challenges that any investigation of intertextual resonances must address. It is difficult to evaluate on the basis of the proposed allusions themselves whether the resonances in question bear the marks of intentional literary design or whether their resemblance is a matter of mere happenstance. As Hays notes, resonant elements (echoes, allusions, etc.) are by nature subtle and ambiguous; therefore, they may only be assessed “with varying degrees of certainty.” For this reason, a successful argument for the presence of foreshadowing elements in a text like our own cannot simply identify potential resonances. Instead, it must also seek to “credibly demonstrate that [the allusions] occur within the literary structure of the text and that they can plausibly be ascribed to the intention of the author and the competence of the original readers.”³

Yet, this is precisely the point on which Nolland’s critique lands heavily upon the foreshadowing reading. As Nolland rightly points out, the modern pioneers of the viewpoint neglected to establish with specificity why their proposed allusions should be viewed as viable indicators of literary design. More recent treatments of the foreshadowing reading have continued to lag on this front (for various reasons), focusing

2. Nolland, *Luke 1–9:20*, 128.

3. Hays, *Echoes*, 28–29.

their attention instead on the search for intriguing linkages to the passion-resurrection without adequately demonstrating why readers should believe that the text could be functioning in this manner for its original audience and readership. If the foreshadowing reading of 2:41–52 is to gain any further traction toward scholarly acceptance, this oversight must be corrected.

In this chapter, then, I will seek to address this methodological concern by identifying aspects of the text’s literary composition that suggest its foreshadowing function within the literary designs of Luke’s gospel. My contention in this chapter is that while Nolland’s concern for more “detailed scrutiny” is wholly justified, Nolland’s conclusion that “Luke has at every point failed to enhance by any literary technique” the proposed foreshadowing function in 2:41–52 needs to be reconsidered.⁴ In this chapter, I will make a case for five such literary techniques in our text which raise the likelihood that the author may have composed this text to perform a foreshadowing function:

- (1) The generic similarity of 2:41–52 to childhood narratives of Jewish and Greco-Roman heroes
- (2) The thematic relationship of 2:41–52 to its immediate infancy narrative context (2:8–52)
- (3) The inter- and intratextual performative function of Mary’s “storing up” motif (2:51)
- (4) The characterization of Mary’s inner life as paradigmatic for disciples/readers
- (5) The portrayal of Mary as “onlooker” in light of a wider Luke-Acts stylistic technique

4. Nolland, *Luke 1–9:20*, 128.

The first two of these literary features are contextual in nature. My goal with these two features is to demonstrate how Luke’s text fits comfortably within multiple wider contexts that are characteristically interested in foreshadowing.

Of greater significance are the last three features, all of which revolve around the presence and activity of Mary in this passage—and especially, her activity of “stor[ing] up ... these matters” about her peculiar child in her heart (ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς; 2:51; cf. 2:19). My central claim is that the detail of Mary storing up matters in her heart has been under appreciated as a window into the rhetorical function of this episode. When properly appreciated, this detail may be read as a signal to readers of the presence of elements of long-range narrative significance in this text—elements which the reader can grasp only partially at this juncture. Only when the story reaches its conclusion—at the cross and empty tomb—will these stored up matters come fully to light.

To read the storing up detail in this way is justifiable for three reasons, as the following discussion will seek to demonstrate at length. First, this reading accords with the consistent performance of similar storing up statements across multiple biblical contexts, where the statement can be read as an indicator of foreshadowing elements. The most notable points of comparison for this motif involve the reaction of a parent to puzzling, future-oriented disclosures about the destiny of their son in Gen 37:11 (LXX)

and in Luke's own infancy narrative (2:19).⁵ Second, this reading coheres with the consistent characterization of Mary herself as a role-model disciple when faced with cognitive dissonance about as-yet-unclear future events. Throughout the infancy narrative, Mary is praised for her tenacious trust in God despite receiving troubling or as-yet-inscrutable insight into God's shocking future plans for her and her son. Third, Mary's portrayal as an "onlooker" to Jesus's activity represents the first of several examples where Luke draws attention to a significant character's activity as an observer (cf. Luke 22:61; 24:4–8; Acts 1:10–11; 7:58–81). Luke appears to utilize these onlooker moments strategically to engage reader recollection of important details in the narrative that have come or will come to light.

When each of these aspects of Mary's presence and activity in 2:41–52 is properly considered, it is not at all implausible to read Luke's "storing up" motif in Luke 2:51 as a literary technique that is available to the author and readers (per Hays), and that is employed to enhance the resonance of foreshadowing elements in the text (contra Nolland). Thus, in this chapter, I will hope to show that when Mary stores up matters in her heart, the reader of Luke's gospel is signaled to do the same. Recognizing this helps to justify the foreshadowing reading endeavor, as it establishes a much needed context for the reading using the text's own rhetorical clues.

5. For a strong treatment of the comparison between Gen 37:11 and Luke 2:19, see Meyer. Although Meyer provides crucial insights into the intertextual relationship of the storing up motif in 2:19 to its LXX sources, Meyer chooses not to apply his interpretation to the temple scene in question. Meyer reads the reprisal of the storing up motif in 2:51 as distinct from the temple scene, a conclusion I see as misguided. This will be addressed in more detail below. Ben F. Meyer, "But Mary Kept All These Things (Luke 2:19, 51)," *CBQ* 26.1 (1964), 31–49.

Contextual Factors and Foreshadowing: Generic and Thematic Relationships

Although Nolland sees no supporting literary evidence that Luke has crafted 2:41–52 to evoke the passion-resurrection, there are multiple contextual factors that suggest a foreshadowing function. These contextual factors may not clinch the assertion that Luke is previewing the passion-resurrection specifically, but they do lend credence to the notion that the scene itself could be rhetorically shaped to function in the manner that I am suggesting. For this reason, it is an important first step in my argument to highlight these factors and the expectations that their presence creates before turning to the evidence that more pointedly pertains to the cross and empty tomb.

Generic Relationship of Luke 2:41–52 to Childhood Narratives of Heroes

First, regarding genre, it is widely accepted in modern scholarship that Luke's narrative of twelve-year-old Jesus in the temple bears a strong resemblance to other childhood narratives of Jewish and Greco-Roman heroes,⁶ such as Samuel, Moses, or Alexander.⁷ In the case of Samuel, for example, the LXX's presentation of Samuel's childhood contains multiple similarities with Luke's presentation of the adolescent Jesus, including young Samuel's wise pronouncement of insight into God's divine purposes

6. See, for example, the arguments in Johnson, *Luke*, 60; Levine and Witherington, *Luke*, 70; Talbert, "Prophecies," 65–77; Bovon, *Luke 1:1–9:50*, 110–111; Brown, *Birth*, 482–83; Brown, "The Finding of the Boy Jesus in the Temple: A Third Christmas Story," *Worship* 51.6 (1977), 478–481; Carroll, *Luke*, 82–84; de Jonge, "Sonship," 321–324, 329–342; Marshall, *Luke*, 125–126; Tannehill, *Luke*, 75; Green, *Luke*, 155.

7. Other common scholarly comparison points to Luke's childhood depiction of Jesus include childhood accounts of Solomon, Daniel, Josephus, Cyrus, Cambyses, and Epicurus.

while in the temple (1 Sam 3),⁸ as well as the repeated series of statements about Samuel’s “growth” (2:21, 26; 3:19).⁹ One of these “growth” statements (1 Sam 2:26) clearly influences Luke’s statement about Jesus’s growth in Luke 2:52.¹⁰ The account of Samuel’s childhood in Josephus even dates the beginning of the boy’s prophetic activity to when he was twelve years old, as Jesus is in Luke’s scene (*Ant.* V.X.4.348; Luke 2:41). As de Jonge notes, ancient heroes such as Cyrus (Xenophon) and Epicurus (Diogenes Laertius) also display their precocity at twelve years old.¹¹ With only these few examples in view, we may already begin to glimpse how Luke’s presentation of boyhood Jesus seems to draw at many points upon established generic conventions for portraying the childhood activity of a hero.

Though much more could be said on these matters, our purpose here is not to catalog every potential generic similarity Luke may employ in presenting his hero’s childhood, but rather to observe how Luke’s use of generic conventions sheds light on his rhetorical purposes. Scholars widely agree that childhood stories were not merely included in ancient biographies for public interest or amusement, but rather for the

8. Note also that Eli—who is Samuel’s functional, but not actual, father (cf. 1 Sam 3:6, 16; compare: Joseph; Luke 2:48)—is also not privy to the insight Samuel offers before the boy declares it, even though Samuel has, from birth, been dedicated to the Lord (1 Sam 1:28). Additionally, as with Christ’s declaration in the temple, dynamics of primary allegiance (to God or one’s [functional] parents) are at play. In contrast to Mary and Joseph’s reaction, Eli nurtures and supports the boy Samuel’s growing awareness of God’s calling on him, and even forbids Samuel from withholding God’s message for fear of troubling his earthly family (1 Sam 3:15–18; cf. Luke 2:48).

9. For discussion of the growth statements and the ways in which Luke displays familiarity with the Samuel narrative, see Craddock, *Luke*, 42; Fitzmyer, *Luke (I–IX)*, 441, 446.

10. Note the verbal and conceptual similarity between 1 Sam 2:26—καὶ τὸ παιδάριον Σαμουὴλ ἐπορεύετο καὶ ἐνεγαλόνετο καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων—and Luke 2:52—καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῶν καὶ ἀνθρώπων. Johnson points out that Luke’s use of a form of προκοπτεν is characteristic of the language of childhood hero stories; Johnson, *Luke*, 60.

11. De Jonge, “Sonship,” 317–322. The age of twelve, de Jonge argues, augments the amazing nature of Christ’s wisdom because Christ’s age ensures that he is perceived as a child, not yet mature by age.

purpose of offering “anticipations of the hero’s destiny,” per Talbert, or “glimpse[s] of his future significance,” per Johnson.¹² Childhood stories, in other words, were crafted with the decidedly forward-looking rhetorical intention of previewing the future characteristics and activity of the hero, demonstrating the continuity of the figure’s noteworthy qualities and actions with their nurture and development.

Brown not only affirms this anticipatory quality of childhood narratives of heroes, but also further identifies three specific features of a hero’s future life that childhood narratives are characteristically concerned to portray. According to Brown, the three most pertinent features of childhood narrative portrayals are future “(1) piety, (2) wisdom, and/or (3) a distinctive aspect of [the hero’s] life’s work” that will be displayed “in the subject’s later career.”¹³ It is not difficult to imagine how any of these could be in view in 2:41–52. After all, the passage completes a trio of narratives that emphasize the piety of Jesus’s parents (2:8–20, 21–40, 41–52).¹⁴ The scene also, as discussed above, underscores the boy’s uncommon wisdom through his astonishing discussions with the teachers in the temple (2:44–46).¹⁵ Brown, however, contends that the third feature—the presentation of a distinctive aspect of the hero’s life’s work—is the dominant theme, citing the centrality of Christ’s programmatic statement in 2:49. Like the childhood stories of Moses (Philo)

12. Talbert, “Prophecies,” 70; Johnson, *Luke*, 60. Hägg uses the term “‘proleptic’ childhood description” to identify the rhetorical aim of these childhood stories; Tomas Hägg, *The Art of Biography in Antiquity* (Cambridge: Cambridge University Press, 2012), 6. See also Bock, who calls such a story “a prologue and foretaste”; Bock, *Luke 1:1–9:50*, 263; and Tannehill, who argues that childhood stories show how a hero, at a young age, is “destined for greatness”; Tannehill, *Luke*, 75.

13. Brown, “Finding,” 479–481.

14. See, for example, Fitzmyer’s comments on the parents’ piety; Fitzmyer, *Luke (I–IX)*, 440.

15. Carroll argues that Christ’s future wisdom is the primary feature that Luke’s childhood portrayal of Jesus is meant to preview; Carroll, *Luke*, 82.

and Samuel (Josephus; LXX), Brown sees this account as a “preparation for [Jesus’s] ministry,” one that sheds light on the body of Christ’s work to come.¹⁶

For our purposes, the upshot of these observations about rhetorical purpose is this: If (a) Luke has shaped his narrative to conform to the generic conventions of the childhood story of a Jewish or Hellenistic hero, and if (b) such stories are characteristically interested in anticipating the future life of the hero, then the endeavor to discover how this scene might foreshadow the later life of Jesus is not at all unreasonable. Furthermore, if Brown’s observation is correct that a specific characteristic of the genre’s previewing interest is to glimpse not only character traits of the hero but also “distinctive aspects of [the hero’s] life’s work,”¹⁷ then the possibility of this story foreshadowing the cross and empty tomb is, yet again, given some initial validation—since the passion and resurrection represent the most central and recognizable events of the hero’s story. To prove these things will require still more evidence (see below), but the genre of the story provides at least some initial indication from the text’s own presentation that a foreshadowing rhetorical purpose could be in play.

Thematic Relationship of Luke 2:41–52 to Infancy Narrative Context (2:8–20, 21–40)

Meanwhile, a second contextual factor provides additional evidence that 2:41–52 may be literarily crafted for a foreshadowing purpose. The story of Christ’s boyhood temple visit shares an important thematic relationship to the two preceding episodes of

16. Brown, *Birth*, 482–483; “Finding,” 479–481. By reading the “preparation for ministry” aspect of the story as dominant, one does not need to discount other themes, such as that of the child’s growth in wisdom, as emphasized by the growth statements that begin and end the episode (2:40, 52). Rather the emphasis on growth coheres well with the presentation of a “distinctive aspect of [the hero’s] life’s work,” as the text offers a small taste of what is forthcoming when the child has grown to full maturity.

17. Brown, “Finding,” 479–481.

the infancy narrative (2:8–20, 21–40). The relationship of these three scenes that follow Christ’s birth can be illustrated by tracing three significant shared themes—(1) pronouncement, (2) fulfillment, and (3) response—all of which cohere neatly with a rhetorical interest in foreshadowing.

(1) Pronouncement. All three scenes involve (a) pronouncements of a divine word (ῥῆμα) (b) through human agents (c) about Jesus’s identity and destiny (d) to Mary and Joseph.

Thematic Relationship: Pronouncement Theme			
	2:8–20	2:21–40	2:41–52
(a) Divine word (ῥῆμα)	“Made known ... by the Lord” / angels (2:9–15); ῥῆμα-language (2:17, 19)	“Revealed ... by the Holy Spirit” (2:25–27); ῥῆμα-language (2:29)	“Did you not know ... my father’s ...” (2:49); ῥῆμα-language (2:51)
(b) Human agent	Shepherds (2:12–20)	Simeon (2:25–35); cf. Anna (2:36–38)	Jesus (2:49)
(c) Jesus’s identity/destiny	“Savior ... Christ ... Lord” (2:11)	“Christ of God” (2:26); light to Gentiles/glory to Israel (2:31); divisive destiny (2:34)	Divine sonship, δεῖ-language (2:49)
(d) Mary/Joseph	2:16–19	2:22, 27, 33–35	2:41–45, 48–51

Although the third scene introduces a unique dynamic through Christ’s role as the messenger about his own identity/destiny,¹⁸ the key elements of the pronouncement theme remain consistent across all three stories. All three stories further emphasize the revelatory tone of the passage through the frequent employment of verbs of speaking

18. The divine origin of Jesus’s pronouncement is not expressly stated (as in the first two scenes), though it is strongly implied by the δεῖ-language of divine necessity (2:49) and the divine relationship of Jesus to God as “Father” (2:49). One cannot read the story without noticing the uniqueness of this child’s insight into the divine will (cf. 2:47). Simultaneously, however, the humanity of Jesus as the agent through whom this message is conveyed is underscored through references to Jesus’s age and status as a child (2:42, 43, 48), through Jesus’s submissiveness to his parents (2:51), and through the references to Jesus’s growth that bookend the scene (2:40, 52).

(2:13, 15, 17, 18, 20, 33, 34, 38, 50), hearing (2:18, 20, 47), knowing/understanding (2:15, 17, 43, 44, 49, 50), and revealing (2:26, 35).

(2) Fulfillment. All three scenes are also marked with a broader theme of fulfillment, which is expressed not only through the pronouncements described above, but through a variety of narrative actions. Most pervasively, all three stories contain actions of (a) journeying, as well as a quest to (b) search for, find, and see Jesus, that are (c) linked to an emphasis on fulfillment.¹⁹

Thematic Relationship: Fulfillment Theme			
	2:8–20	2:21–40	2:41–52
(a) Journey-language	Shepherds journey to Bethlehem (2:15–17); return (2:20)	Mary/Joseph journey to Jerusalem temple (2:22–24, 27); return (2:39); cf. Simeon/Anna going to Jerusalem temple (2:25–27, 36–38)	Mary/Joseph journey to Jerusalem temple (2:41–42); leave and return (2:43–47); return to Nazareth (2:52)
(b) Searching/finding/seeing Jesus	Shepherds search/find parents (2:17), see the “sign” (σημεῖον) of an “infant lying (κείμενον) in a manger” (2:12)	Simeon’s lifelong search (2:25, 36) is realized by seeing (2:26, 30) Jesus in the temple; cf. Anna (2:36–38)	Mary/Joseph search for (2:43–44) and find the lost Jesus in the temple after three days (2:46, 48).
(c) Link to fulfillment	Sign fulfilled through seeing; occurs “just as it was spoken to them” (2:17, 20)	Simeon sees Jesus before death as promised (2:28–30); calls Jesus a “sign” and predicts “destiny” (2:34)	Finding Jesus in the temple leads to Christ’s revealing statement about the destiny he must fulfill (δεῖ-language; 2:49)

Although the term “sign” is not used in the third story, the moment where Jesus is found in the temple is clearly intended to function as one; Jesus’s statement assumes that his actions should be self-evidently viewed as the fulfillment of God’s will (2:49). Apart

19. On the journey theme, see Carroll, *Luke*, 84; see also actions which fulfill law or custom (2:21–22, 39, 42–43).

from this slight terminology shift, the three stories, yet again, display their tight thematic unity by connecting similar narrative actions (journeying, seeking, etc.) to the fulfillment theme.

(3) Response. Finally, all three scenes emphasize the response of surrounding characters to the stories’ pronouncements and fulfillment-themed actions. In particular, each scene juxtaposes (a) exterior responses of wonder and/or misunderstanding with an emphasis on (b) the interior life of Mary’s thoughts and heart.

Thematic Relationship: Response Theme			
	2:8–20	2:21–40	2:41–52
(a) Wonder/ amazement/ misunderstanding	“All the ones who heard ... marveled” (ἐθαύμασαν; 2:18)	Mary/Joseph initially “marvel” (θαυμάζοντες) at Simeon’s pronouncement (2:34)	“all the ones who heard” were “amazed” at Jesus’s answers (2:47); Mary/Joseph “did not understand” Jesus’s pronouncement (2:50)
(b) Interior Emphasis: Mary’s thoughts/heart	“Mary stored up (συνετήρει) all these matters (τὰ ῥήματα ταῦτα), pondering them in her heart (καρδία)” (2:19)	Simeon, to Mary: A sword will pass through Mary’s “soul” (ψυχὴν) and the thoughts (διαλογισμοί) of many hearts (καρδιῶν) will be revealed (2:35)	Mary “stored up (διετήρει) all the matters (πάντα τὰ ῥήματα) in her heart (καρδία)” (2:51)

As the chart above illustrates, each scene is characterized by the shift from outward exuberance to the interior processings of the heart. Moreover, each scene shows special interest in Mary’s reaction, which is singled out and contrasted to all other individuals and groups in every scene.²⁰ Importantly, the specific content that inspires Mary’s reaction is left ambiguous by Luke’s language. Twice, Luke identifies the content of what

20. Meyer makes this point about Mary’s contrasting response in reference to 2:19. He also identifies the similarity of this contrasted reaction to the episode in Gen 37:2–11 that will be discussed further below; Meyer, “But Mary Kept,” 43.

Mary “stored up” in her heart with the flexible phrase τὰ ῥήματα (2:19, 51), a phrase capable of referring to both the “word” (ῥῆμα) of pronouncement and the “matters” (events/activities) surrounding it (cf. Luke 1:37).²¹ Luke’s emphasis on Mary’s reaction—and, in particular, the repeated motif of Mary storing up matters in her heart (2:19, 51)—will take center stage in the following section. At this juncture, it will suffice to recognize that the three scenes correlate strongly in the responses they portray to the events after Jesus’s birth, emphasizing in every case the inner processings of Mary as compared to outward reactions of wonder.

Thus, it is clear that the series of three episodes that concludes Luke’s infancy narrative appears to share a thematic emphasis on pronouncement, fulfillment, and response. Recognizing this thematic relationship in Luke’s literary designs, the reader is invited to consider whether the scenes might also be designed to contribute to a common rhetorical function, as well, such as the foreshadowing rhetorical function this project has in view.

On this matter, it is not at all difficult to imagine how this particular set of shared themes might cohere well with a foreshadowing function. Consider, for example, how the three themes identified above relate to foreshadowing in the sequence’s second scene (2:21–40), a scene in which a foreshadowing function is easily identifiable. **(1)** First, the story’s pronouncement that the child would be “a light for revelation to the Gentiles and glory for your people Israel” (2:32) clearly previews a destiny that Jesus will not fulfill

21. On the flexibility of ῥήματα, see Juraj Feník and Róbert Lapko, “Annunciations to Mary in Luke 1–2,” *Biblica* 96.4 (2015), 502; Johnson, *Luke*, 51; Meyer, “But Mary Kept,” 45; Brown, *Birth*, 477.

until later, both in Luke 23–24 and in the book of Acts.²² Likewise, Simeon’s pronouncements about the child affecting “the falling and rising of many” and being “a sign that will be opposed” obviously point beyond the current episode to the Gospel’s prominent theme of conflict, which culminates in the cross. **(2)** Second, the actions of journeying and searching in the story’s fulfillment theme also reinforce the episode’s foreshadowing function. The parents’ journey to the Jerusalem temple triggers the episode’s foreshadowing revelations (2:21–27), and Simeon’s completed search to lay eyes on God’s “salvation” (2:29–30) both fulfills a divine promise introduced earlier in the scene (2:26) and also generates divine promises that point beyond it (2:32–35). **(3)** Finally, Luke’s spotlighting of Mary’s inner life further illuminates the scene’s foreshadowing function. Simeon’s prediction of acute emotional pain in Mary’s inner being (ψυχὴν; 2:35) is clearly predictive of future developments, perhaps even creating another linkage to 2:41–52 (cf. 2:48).²³ Meanwhile, the related prediction that “thoughts (διαλογισμοί) of many hearts (καρδιῶν) will be revealed” is also ominously anticipatory in its own right (2:34). However, this statement too may cast light on its neighboring episodes, where prominent references to the storing up of thoughts in Mary’s heart

22. As Kurz notes, the content of Simeon’s prophecy finds intratextual fulfillment in the book of Acts as both Jews and Gentiles begin to respond to the message about Christ’s death and resurrection; William Kurz, “Promise and Fulfillment in Hellenistic Jewish Narratives and in Luke and Acts,” *Jesus and the Heritage of Israel: Luke’s Narrative Claim upon Israel’s Legacy*, ed. David P. Moessner (Harrisburg: Trinity Press, 1999), 168. However, some glimmers of its fulfillment are evident in the crucifixion narrative, as well, such as the proclamation from the centurion (Luke 23:47).

23. Danker, *New Age*, 76–77

surround this prediction about the content of hearts being spilled out.²⁴ In any case, the story's response theme—much like its pronouncement and fulfillment emphases—is suggestive of the overall foreshadowing function of the episode.

In summary, then, the three thematic links shared amongst all the episodes can be demonstrated to support a rhetorical function of foreshadowing in the second episode. It is not unreasonable to consider that the sequence's two other scenes—including our text in question, 2:41–52—might also employ the same collage of themes toward a similar rhetorical end. In the following section, I will make such a case in detail, focusing specifically on the role of Mary's response as an indicator of a foreshadowing function. It should already be clear, though, that multiple contextual factors related to 2:41–52—including its generic relationship to childhood hero stories and its thematic relationship to Luke's infancy narrative—suggest that Luke's narrative of Christ's boyhood temple visit could be crafted to perform the anticipatory function that I am proposing.

These contextual factors provide the first pieces of evidence against Nolland's assertion that "Luke has at every point failed to enhance by any literary technique" a potential foreshadowing of the passion-resurrection in this scene.²⁵ At very least, Luke has embedded the narrative in a rhetorical context that strongly suggests a foreshadowing function. In what follows, I will make a more specific appeal that this foreshadowing effect could be directed toward the passion-resurrection by analyzing the rhetorical

24. The three stories, then, develop a pattern around Mary's inner life of storing up / spilling out / storing up. It is intriguing to consider how the center story—and its depiction of a future where many thoughts will spill out of hearts—might inform our interpretation of its bookend stories, where Mary stores up thoughts in her own heart. Does the center story suggest the later revealing of Mary's thoughts? In light of the reference to a sword piercing Mary's own soul, this interpretation seems possible.

25. Nolland, *Luke 1–9:20*, 128.

significance of Mary's presence and activity in the narrative. To these matters we now turn.

Mary "Stored Up These Matters": Mary as Signal of Passion-Resurrection Echoes

Having now considered the more general evidence of 2:41–52's foreshadowing potential, we are now ready to engage with what I consider the most significant and underappreciated literary clue that Luke may intend for this episode to foreshadow the passion-resurrection: the detail of Mary storing up matters in her heart that concludes the scene (2:51). My central claim is that this detail functions as a signal to readers that the episode of Christ's temple visit contains elements of long-range narrative significance—elements which the reader can only grasp partially at this juncture in the story's development. Only when the story reaches its conclusion—at the cross and empty tomb—will the significance of these stored up matters come fully to light.

On this matter, I join others who have viewed Mary's action as exemplary—essentially, as an alert to readers to follow in Mary's footsteps.²⁶ My position distinguishes itself from these insights by its specific interest in the literary performance of the detail. Though scholars have widely recognized Mary's paradigmatic faith—especially in terms of her response to cognitively difficult revelations—it has not been thoroughly established in the scholarship on this text how this detail specifically functions as an inter- and intratextual literary motif designed to highlight the presence of

26. Consider, for example, the signal-to-readers function identified by Bock, Johnson, Carroll, and Green. Bock: "The pondering that Mary does may well be a call to the reader to do the same ... when they encounter truths about Jesus"; Bock, *Luke 1:1–9:50*, 273; Johnson: "The reader is also reminded that ... those who follow [Christ's] story, like Mary" should "keep these words in their heart"; Johnson, *Luke*, 61; Carroll: "His mother will ponder and ponder until she gets it ... encouragement for readers to do the same"; Carroll, *Luke*, 85. Green: "As in [2:19], so here the reader is invited to respond in kind"; Green, *Luke*, 157, cf. 153.

important foreshadowing material that readers should also “store up” for later. Moreover, when a signaling function of Mary’s action is acknowledged by scholars in general terms, it has not been connected specifically to passion-resurrection foreshadowing in the text.

Meyer’s article comes closest to my reading of the detail, as it provides a strong case for the intertextual resonance of the detail in 2:19 with other LXX references to storing up matters in the heart (Gen 37:11; Dan 7:28). Meyer even interprets Mary’s action in Luke 2:19 in a similar fashion to my own reading, noting that Mary is storing up disclosures of the future destiny of her child which are a “mystery” to her in the present context.²⁷ Unfortunately, however, Meyer stops short of analyzing 2:51 in the same manner. Meyer sees Mary’s storing up action in 2:51 as “not related to the temple scene which precedes it” because it occurs after the family’s return to Nazareth. I deem his conclusion on this matter to be misguided.²⁸ By dissociating Mary’s response from the temple events that precede it, Meyer overlooks the thematic relationship of the scene to its preceding episodes, as seen above. In light of the narrative buildup to this scene, attentive readers have come to expect that Mary’s interior life will be highlighted, and that her response will be contrasted to the reactions of wonder that surround it.²⁹

Moreover, Meyer’s separation of the detail from its narrative context fails to attend to the character of the behavior itself, as well as the person who undertakes the action, as we

27. Meyer, “But Mary Kept,” 32–47. Meyer’s argument here is suggestive of my foreshadowing premise, though not as comprehensive or detailed in developing the reasons why we should see the storing up reference in this light.

28. Meyer goes so far as to say that “there is no point in discussing here the temple scene itself” as pertaining to Mary’s storing up action in 2:51; Meyer, “But Mary Kept,” 47.

29. This contrast does not necessarily cast the response of wonder as a negative reaction. It does, however, draw attention to what appears to be a superior response of inner reflection on difficult things. Luke’s portrayal of Mary’s response as exemplary will be discussed at length below.

will see below.³⁰ For these reasons, my position is that the detail of Mary's storing up action should be viewed as directly related to the Temple scene that precedes it, and thus worthy of analysis in light of this context, which Meyer stops short of providing.

Thus, using Freedman's methodology for motif analysis, I will make my case here for viewing 2:51 as a literary motif that performs the function of signaling foreshadowing elements.³¹ The case in this section will be accomplished in four stages. First, we will assess whether Luke's repeated references to Mary storing up matters satisfy Freedman's definition and establishing criteria for a literary motif. Second, we will examine the motif's performance in its most relevant intertextual context, the childhood narrative of Joseph in Gen 37:2–11 (LXX), using Freedman's evaluative criteria. After appraising the performance of the motif in this intertextual context, I will then make the case that the motif performs a consistent function when Luke employs it intratextually, beginning with its first appearance in Luke 2:19. Finally, I will apply these findings to the motif's reappearance in 2:51 and discuss the implications of the motif's function for the question of passion-resurrection foreshadowing in the episode.

30. The very nature of the "storing up" action connotes sustained cognitive reflection; the trip home to Nazareth need not be viewed as a barrier to Mary's sustained reflection on the events at the temple. Meanwhile, as we will see below, the person of Mary is perhaps best known in the infancy narrative for her incredible capacity to wrestle faithfully with cognitively dissonant revelations. The person Luke portrays is more than capable—indeed, expected—to maintain attention to the very sorts of important and hard-to-understand matters (cf. 2:50) that the temple scene presents to her. A similar point is made about the nature of Mary's action by Jung, who also notes its appearance after the Nazareth return but still reads the detail as casting light on the temple scene; Chang-Wook Jung, "An Ambiguous but Wise Response of Jesus to His Parents in Luke 2:49: The Climax of the Wisdom Narrative in 2:41–52," *Korean Journal of Christian Studies* 66 (2009), 69–70; cf. Green, *Luke*, 157.

31. Freedman, "Literary Motif," 123–131. Though not developed with biblical analysis specifically in mind, Freedman's methodology has recently been employed usefully by biblical scholars in the analysis of literary motifs. See especially Horton's use of Freedman to analyze motifs in Acts, including his methodological explanation (pp. 1–12); Horton, *Death and Resurrection*. See also Morgan's employment of Freedman more generally; Morgan, "How Do Motifs," 194–216.

After this section, my arguments will be supplemented with two additional supports for my position: the characterization of Mary in Luke's narrative, and Luke's wider literary tendency to utilize onlooker characters (like Mary in this scene) to engage reader recollection. Taken together, I view these three unique, yet overlapping insights into the presence and activity of Mary in 2:41–52 as providing the very sort of evidence that Nolland claims the story lacks: that is, concrete evidence of Luke's literary enhancement of passion-resurrection echoes in this text.

Mary's "Storing Up" Action as Literary Motif and Foreshadowing Signal

Our purpose here is to assess the performative function of Mary's action in 2:51 as a motif, using literary critic William Freedman's definition and methodology for analyzing motifs as a guide. According to Freedman, a literary motif must by definition be a "recurrent element" in a text—such as a "verbal pattern," "theme," "character," or "association cluster"—that produces a (frequently cumulative) literary effect. A motif may be identified either (1) "broadly in literature," and/or (2) "within a single work," but it must exhibit the characteristic aspect of recurring more than once in order to be considered a motif.³²

Clearly, however, not every phrase or idea that recurs within a text is rightly termed a motif, since not every repetition in a work is likely to perform a significant literary function in the narrative's apparent designs. For this reason, Freedman supplements the minimum definitional requirement of recurrence with five criteria by which a motif may be established and evaluated for its literary value. The first two are the most crucial

32. Freedman, "Literary Motif," 123–125, 127–128.

criteria for establishing the presence of a motif; the criteria are **(1)** *frequency* of recurrence and **(2)** *avoidability*, that is, an appraisal of how unlikely the recurrence is to be unintentional. The latter three, meanwhile, are the most helpful for evaluating the function that the motif may perform: **(3)** *significance* of contexts in which the motif occurs; **(4)** *coherence*, that is, how well do the motif's instances cohere toward a unified effect; and **(5)** *appropriateness*, that is, how well a motif fits with what it symbolizes or communicates.³³

While these criteria do not serve as rigid rules in Freedman's methodology, these five aspects of a motif offer useful conceptual frameworks if one hopes to appraise the literary performance of recurrent elements within a text for how they may "enhance appreciation," "alter judgment," and/or "increase understanding" regarding a given work of literature. Since our concern is to ascertain whether the recurrent element of Mary's storing up action signals foreshadowing elements in 2:41–52, it will serve us well to consider the detail in light of Freedman's criteria.³⁴

Let us first, then, consider how Freedman's definition and establishing criteria might apply to the detail about Mary in Luke 2:51. In terms of definition, Mary's action in 2:51 when she "stored up all these matters in her heart" accords strongly with the definition of a literary motif as a recurrent element. The recurrent aspect of the motif is actually evident in both the intertextual and the intratextual senses of Freedman's

33. Freedman, "Literary Motif," 126–127.

34. Freedman, "Literary Motif," 128–131. It should be noted that Freedman's criteria by no means demand that an author—either ancient or modern—be cognizant of any aspect of these definitions or criteria. The criteria simply provide a methodological framework for discussing the literary phenomenon of motifs that has clearly occupied a pervasive role in human narrative expression since ancient authors like Luke engaged in their literary artistry.

definition. Not only does the action clearly recall (with strong verbal similarity) Mary’s pondering action only a few verses prior in Luke’s infancy narrative (2:19), but it also repeats language drawn from broader literary contexts, most notably in Gen 37:11 (LXX; see also Dan 7:28 LXX).³⁵ By definition, then, the detail qualifies as a recurrent element.

Verbal Similarity: Storing Up Motif		
Genesis 37:11	Luke 2:19	Luke 2:51
ὁ δὲ πατήρ αὐτοῦ διετήρησεν τὸ ῥῆμα	ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς	καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς

Additionally, Mary’s storing up action in 2:51 also holds up to Freedman’s first establishing criterion, (1) *frequency* of recurrence. Though one might initially consider the small number of repetitions (2x) of the phrase in Luke-Acts to detract from the case, the detail’s additional appearances in relevant LXX contexts that would have been familiar to the author (and likely, some initial readers) strengthen its viability as a motif.³⁶ If in doubt, the frequency criterion is clinched by the phrase’s concentrated use within a narrower context (twice in the post-birth infancy narrative stories), as well as the

35. Whereas Gen 37:11 (LXX) and Luke 2:51 use a form of διατηρέω, Dan 7:28 (LXX) and Luke 2:19 use the synonym, συντηρέω. Brown not only affirms the words’ close similarity in meaning, but notes that they both connote “more than simple retention.” Their meaning also communicates that the matters in view are “retained in order to be interpreted correctly”; Brown, *Birth*, 406.

36. Luke’s familiarity with the Joseph narrative is incontestable given the detailed retelling of Joseph’s story in Stephen’s speech (Acts 7:9–16). One interesting feature of Luke’s retelling emerges when Luke identifies Joseph as one who was able to “win favor (χάρις)” and “show wisdom (σοφίαν)” (7:10). As Keener notes, the mention of these two qualities is reminiscent of Christ’s childhood visit to the temple, where Luke pairs the qualities of “wisdom (σοφία)” and “favor (χάρις)” together in the summary statement in 2:40, 52; Keener, *Acts*, Vol. 2: 3:1–14:28, 1366.

prevalence of other strong associational links to Mary's behavior in other infancy narrative stories that lack the precise phrase (cf. 1:29, 34, 45).³⁷

Likewise, the criterion of (2) *avoidability* also points in the direction of 2:51 as a motif. In this criterion, a proposed motif would be viewed as less viable if the repetitions in question could be explained as unavoidable in the context, such as references to hats in a story about a hat salesman, as Freedman offers. A motif is made more viable to the extent that the context does not require the author to repeat the element, or if other factors—such as the specificity or verbal agreement of the recurrences—make the recurrence more likely to be intentional and meaningful (as though the author has gone out of their way to underline it).³⁸ The recurrence of Mary's storing up action passes the criterion of avoidability in two ways. First, the degree of verbal similarity between 2:19 and 2:51 suggests that the latter is intentionally crafted to echo the former. Second, nothing from the context of each episode demands that Mary's reaction is unavoidable. In both cases, Luke goes out of his way to underscore the same reaction (storing up hard-to-understand matters) by the same character (Mary), drawing out an avoidable contrast to other characters' responses of wonder (2:18, 47) and misunderstanding (2:50).³⁹ Luke, it would

37. Recall that precise verbal agreement is not a prerequisite requirement for motifs in Freedman's methodology, which acknowledges how other more associational patterns of repetition can strengthen a motif's presence and effect; Freedman, "Literary Motif," 123–125, 127.

38. Freedman, "Literary Motif," 126–128.

39. Not only are the responses of wonder and misunderstanding appropriate to their contexts, but such responses are frequently afforded the final word (without drawing a contrast) in Lukan episodes of dramatic events (cf. 4:36–37; 5:9–11; 5:26; 8:25). If the story concluded with Mary also exhibiting these reactions, the ending would remain satisfactory from a narrative standpoint. Since the story could function without it, the motif is avoidable, and therefore likelier to be purposeful in the author's designs.

seem, has gone out of his way to create an echo within his own narrative, to say nothing of the avoidability of the reference on an intertextual level.

Thus, according to Freedman's definition and establishing criteria, the reference to Mary's storing up activity in 2:51 merits identification as a literary motif. To identify the detail in this way is not an example of categorization for its own sake; rather, the identification of a motif necessarily raises the question of the motif's rhetorical function. If Luke, in other words, has sought to establish a recurrent element in his work, it is worthwhile to consider what function this element might perform through its repeated appearances.

It is at this juncture that my central claim at last comes to the fore. By analyzing the repeated performance of the "storing up" motif across multiple contexts, it is possible to discern a consistent rhetorical function of the motif as a foreshadowing signal to readers. The motif, in each context, alerts readers to the presence of narrative elements in the scene that have long-range significance—significance that will only later come fully to light. To demonstrate this, I will now employ Freedman's evaluative criteria to identify the motif's rhetorical function intertextually, through an analysis of the motif's first LXX appearance in Gen 37:11. Then, I will employ the same criteria to demonstrate the motif's functional stability in its first intratextual appearance in Luke 2:19. Finally, I will posit that the stable rhetorical function of the motif across these two contexts also makes sense in the motif's final context—our text in question, Luke 2:51. If this is the case, then we will have gained a significant feature of literary design in the text's own presentation that raises the likelihood of the passion-resurrection foreshadowing reading.

The “Storing Up” Motif in Intertextual Context: Genesis 37:11

The first LXX occurrence of the storing up motif is found in Gen 37:11, in the account of Joseph’s dreams (37:2–11). Although a second example of the storing up motif can be found in Dan 7:28,⁴⁰ and still other instances appear in Hellenistic Jewish literature,⁴¹ the Genesis instance makes the best comparison point, as its many similarities with Luke 2:41–52 will make clear.

After all, much like the account of Christ’s boyhood temple visit, the Joseph narrative in Gen 37:2–11 gives an account of Joseph’s first words and first significant display of agency in the narrative that will soon turn its focus to him. The Genesis episode also depicts Joseph in his youth (Gen 37:2; cf. Luke 2:42), making startling pronouncements that trouble his family (Gen 37:5, 10–11; Luke 2:49) and that threaten the established social order of his household (Gen 37:10; Luke 2:49).⁴² Nevertheless, as

40. For further details on the Dan 7:28 reference, see Meyer, “But Mary Kept,” 32–35. Although Meyer contends that “the notices on Mary draw both from Daniel and from Genesis,” my reading of the strong similarities in narrative content and function shared between Gen 37 and the Luke texts should make it clear why I have chosen to focus on it instead of the Dan 7 reference. On a basic level, the storing up reference in Dan 7 could function in the manner I am proposing (as a signal of foreshadowing elements), though in its context, the text’s foreshadowing disclosures seem to refer to matters that fall beyond the scope of Daniel’s own narrative. Genesis 37 and Luke 2 concern themselves with future developments that will be fulfilled in the story itself.

41. For example, Brown identifies a comparable reference in *Testament of Levi* 6:2. Brown’s concern in assessing these intertextual counterparts is to evaluate whether they are evidence of an “apocalyptic strain” in Luke’s presentation of the scene in Luke 2. My argument does not depend on the precise identification of an apocalyptic genre or conventions, though the interest in foreshadowing and revealing glimpses of the future would not be out of character for the genre; Brown, *Birth*, 430–431.

42. For more about the way that Joseph’s statements appear to overturn household order, see G. Kyle Essary, *The Death of Israel? A Narrative Analysis of Jacob and Cultural Identity in Genesis 37–50* (PhD diss., Dallas Theological Seminary, 2017), 66–67.

with Christ's boyhood declaration, Joseph's troubling pronouncements prove in time to be of divine origin.⁴³

Furthermore, like Christ's temple pronouncement (Luke 2:49), Joseph's pronouncements also engender contrasting responses from those who hear them. Just like in Luke's account of Mary's response, the Genesis text singles out the contrasting reaction of one of the boy's parents, Jacob, as distinct from all others (Gen 37:11; Luke 2:51).⁴⁴ The similarities between Jacob and Mary are actually quite extensive. Both parents initially bristle at their precocious child's behavior, responding first in each case with a rebuke in the form of a question (Gen 37:10; Luke 2:48).⁴⁵ At the scene's conclusion, however—and only after the negative reaction of all other hearers has been established (Gen 37:11a; Luke 2:50)—Jacob is ultimately set apart by the statement, “his father stored up the matter” (ὁ δὲ πατήρ αὐτοῦ διετήρησεν τὸ ῥῆμα; Gen 37:11b), just as Mary is at the end of the scene in Luke (καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα; 2:51). For all these reasons, the Gen 37:2–11 narrative serves as an ideal intertextual

43. Much like Jesus's pronouncement in Luke 2:49 (as compared to the angelic and prophetic pronouncements in the nearest episodes [2:12, 29–31, 34–35]), the divine origin of Joseph's pronouncement is not spelled out directly. As Goldingay notes, one must wait until the dreams' fulfillment (42:6, 9; 43:26; 45:1–15; 50:15–21) to fully realize whether the dreams are from God; John Goldingay, *Genesis*, ed. Bill T. Arnold, BCOT (Grand Rapids: Baker Academic, 2020), 570.

44. Meyer, “But Mary Kept,” 43.

45. In their initial responses, both Jacob and Mary also speak on behalf of both parents. Jacob asks if “I and your mother (ἐγὼ τε καὶ ἡ μήτηρ σου)” will bow down to Joseph (37:10; LXX), and Mary exclaims, “Your father and I (ὁ πατήρ σου καὶ ἐγώ)” were greatly distressed (2:48). Jacob's mention of Joseph's mother is curious; Benjamin's inclusion in the dream (eleven sheaves, stars) seems to place the scene after Joseph's mother Rachel's death (36:18). Hamilton suggests that Jacob's reference to “your mother” bowing down could imply that one of Jacob's other wives may be in view as a functional, if not actual, mother to Joseph; Victor P. Hamilton, *The Book of Genesis: Chapters 18–50*, NICOT (Grand Rapids: Eerdmans, 1995), 411–412. While I do not propose that this also forms a parallel of authorial intention or significance, it is curious that Luke 2:41–52 also refers to Joseph as Jesus's father without comment (2:48), despite the fact that Joseph is more precisely a functional, but not actual, father to Jesus.

counterpart to Luke 2:41–52 for the purposes of evaluating the rhetorical performance of their shared concluding motif about a parent storing up matters about their child.

What, then, is the performative function of the motif in Gen 37:11? In light of its narrative context, I am in general agreement with Goldingay that the motif performs the function of a signal to readers. In Goldingay's reading, "Jacob's keeping the dream in mind ... hints that the audience should join him in watching for the fulfillment."⁴⁶ I would, however, carry Goldingay's assessment further, as I see the motif as a signal to readers of the presence of foreshadowing elements in the narrative that should be stored up until their full significance has come to light.

To read the motif in this manner is well-supported by its context in this narrative. First of all, the scene's overall interest in foreshadowing is all but assured by its emphasis on dreams, which naturally create anticipation as to whether the dream will come true. In this specific narrative, this anticipation is heightened by the presentation of the dreams themselves. As Hamilton notes, unlike the dreams in Genesis that precede it, Joseph's dreams are not directly attributed to God, which raises a subtle question as to their predictive value that cannot yet be answered at this point in the story. It is, in fact, an integral aspect of the narrative's climax when the story at last reveals plainly the providential dimension of the dreams' fulfillment (50:15–21).⁴⁷ Joseph's dreams are also given no direct interpretation, either here or later in the story—a fact which stands in

46. Goldingay, *Genesis*, 575. Also, Brueggemann, who notes the echo in Luke 2:19, calls Jacob's reaction in 37:11 a "shrewd hint" that "there is more to come"; Walter Brueggemann, *Genesis*, Int. (Atlanta: John Knox Press, 1982), 303. Likewise, Hamilton references the connection to Mary and concludes that Jacob's action reveals that "there is more in this dream than can be perceived at this moment," though he doesn't specifically address the detail as a signal to readers; Hamilton, *Genesis: 18–50*, 411–412.

47. Hamilton, *Genesis: 18–50*, 410.

contrast to all the dreams that follow after these in the Joseph narrative (Gen 40–41:36).⁴⁸ Undoubtedly, the appearance of any dream in a narrative context like Genesis creates the high likelihood that the dream’s content will attain a providential realization, but certain unique aspects of the dreams’ presentation in this narrative offer less certainty—and more reason for readers and characters alike to store up these matters.

When one turns to the specific content of the dreams themselves, the need for storing up these things is strengthened because the dreams’ revelations are only partially comprehensible in their current context. The story’s characters—or any first-time hearers of the story—can only fully appreciate the subtleties of the dreams’ allusiveness when the entire Joseph story has culminated. Consider, for example, how the brothers’ reaction reflects the partial availability of the first dream’s meaning in the current context. The brothers’ enraged reaction reveals quite clearly that the significance of some of the dream’s details is not lost on them. They clearly perceive that the sheaves correspond to themselves, and they also plainly realize that the dream shows that Joseph will “rule” or “have dominion” over them (37:8).⁴⁹ However, the foreshadowing aspect of other details in the dreams is lost on the brothers—and readers—until later. Thus, although the brothers clearly understand themselves to be the bowing-down sheaves in the dream, they can hardly understand presently that their own need for grain will in fact become the

48. Essary’s point that “neither dream demands an interpreter” is only partially correct. As will be shown below, the dreams’ full significance is not available to the characters at this juncture in the narrative; thus, the absence of an interpretation in the present context creates tensions that must later be resolved. Essary, *Death of Israel*, 65–66.

49. Goldingay, *Genesis*, 574.

driving motivation for their eventual bowing down to Joseph (42:6–9).⁵⁰ And though the brothers immediately recognize that Joseph is shown by the dreams to “rule” over them, they can hardly fathom presently that his “dominion” will be “for good” (45:1–15; 50:15–21). The dreams, then, are partially comprehensible in their present setting, but the characters and readers will need to follow Jacob’s lead if they are to grasp the full force of the dreams’ foreshadowing in the end. Indeed, the text itself reinforces this premise by directly mentioning that “Joseph . . . remembered the dreams” precisely when the brothers bow down to Joseph while pleading for grain (42:6, 9).

Lastly, the passage also contains elements of foreshadowing significance outside of the content of the dreams themselves. For example, the scene’s account of Joseph’s special cloak and his brothers’ reaction to it precedes any mention of dreams in the episode. Yet each of these details also serves a foreshadowing function. First, regarding the cloak, Mathews notes that the cloak’s appearance in the first scene of the Joseph narrative anticipates the important theme of “clothing as a literary marker of [reversals of] social standing” in the story cycle, beginning with the brothers’ use of this very coat to trick their father into believing that Joseph is dead (37:23, 31–33; cf. 39:11–20). The “final reversal” in this theme occurs at the story’s climax when Joseph presents garments to his brothers as a sign of goodwill after revealing himself to be alive (45:22).⁵¹

Meanwhile, the brothers’ initial reaction of hatred at the sight of the cloak offers the first

50. Goldingay, *Genesis*, 574; As Mathews notes, the specific appearance of sheaves in the dream is made subtly more “striking” by the fact that Jacob’s sons work as shepherds, not with grain; its significance, he concludes, only “makes sense later”; Kenneth A. Mathews, *Genesis 11:27–50:26, Vol. 1b* (Nashville: Broadman and Holman, 2005), 691.

51. Mathews, *Genesis 11:27–50:26, Vol. 1b*, 689.

glimpse of the story's core conflict surrounding the "loss of peace" between members of the family.⁵² As Mathews observes, the description of the brothers' reaction uses sight and speech vocabulary that becomes pervasive throughout the rest of the episode. In the end, the two concepts are memorably reunited when Joseph restores peace by revealing himself to his brothers: "You can see for yourselves ... that it is really I who am speaking to you" (45:12).⁵³ In short, it is not merely the dreams themselves that contain traces of the story's fulfillment. The episode's entire presentation is embedded with foreshadowing elements, the significance of which can only be glimpsed partially prior to the story's conclusion.

In light of all of this, then, I contend that Jacob's storing up action could signal readers to pay attention to the full range of anticipatory content that the scene offers, even beyond that which the dreams themselves reveal. Such an understanding is permitted by the language of the verse, where "the matter" (τὸ ῥῆμα) Jacob stores up could extend beyond the dream to the entire event.⁵⁴ This reading also finds support when considered in light of Freedman's evaluative criteria, to which we should now return in summary of the Genesis example.

My reading of the motif as a signal to readers of long-range foreshadowing elements fits with Freedman's criterion of the (3) *significance* of contexts in which the motif occurs. The Jacob detail occurs in the highly significant context as the final note of

52. As Wenham notes, the brothers' hatred is expressed literally as a loss of peace: "they could not speak peacefully to him" (καὶ οὐκ ἐδύναντο λαλεῖν αὐτῷ οὐδὲν εἰρηνικόν; 37:4 LXX); Gordon Wenham, *Genesis 16–50* (WBC; Dallas: Word, 1994), 351.

53. Mathews, *Genesis 11:27–50:26, Vol. 1b*, 686.

54. Recall the discussion above of the inherent ambiguity and flexibility of τὰ ῥήματα in the references to Mary's inward response in 2:19, 51, where ῥήματα could refer to words and/or things.

the opening scene of a sophisticated, highly stylized narrative. As the last word of the scene, the motif is primed to engage reader reflection over the entirety of this episode—an episode filled with partial glimpses of things to come, as I have argued at length. Meanwhile, its appearance in the very first scene of the long Joseph cycle creates suspense and expectation from the very beginning about how the story’s stored up details might later come fully to light.

The reading also stands up to Freedman’s criterion regarding the (5) *appropriateness* of the motif for what it symbolizes. In my reading, the motif communicates through narrative action the very thing its readers are signaled to do. This understanding, as noted above, is supported by the text’s own mention of Joseph’s remembrance of the dreams when they later come to light (42:9). Moreover, by placing the action in tension with Jacob’s initial incredulous response to (37:10)—and the brothers’ outright rejection of (37:11a)—the scene’s revelations, the urgency of the reader’s need to attend to this episode’s revelations is heightened considerably.

Finally, Freedman’s criterion of (4) *coherence* toward a unified effect cannot be fully addressed at this stage, as it requires attention to the cumulative effect of a motif’s multiple recurrences toward a unified effect. Thus, this criterion requires direct comparison to other intertextual or intratextual uses of the motif. Because of this, this last criterion from Freedman will become a driving question for our continued investigation: that is, will subsequent occurrences of the storing up motif in Luke’s own Gospel perform in a manner similar to what we have seen in Gen 37:11? As we turn our attention to the

motif's occurrences in Luke, I see much to affirm this premise, as I will seek to show presently.

The "Storing Up" Motif in Intratextual Context, Pt. 1: Luke 2:19

As we turn our attention to the storing up motif's occurrences in Luke's Gospel, it will suit our purposes to examine the motif's appearances in the order in which they appear, beginning with Mary's storing up response in 2:19. By beginning with 2:19, my hope is to demonstrate how the storing up motif passes Freedman's test of (4) *coherence* toward a unified effect. If this coherent rhetorical effect can indeed be established, it will then provide crucial evidence in favor of a foreshadowing assessment of Luke 2:41–52.

Thus, in this stage of my argument, I will make the case that when Luke appropriates the LXX motif of storing up matters in the episode that follows Christ's birth (2:8–20), his presentation of the scene offers multiple reasons to read the motif as functioning in an analogous fashion to what we saw in Gen 37:11. When these factors are properly appraised, it is reasonable to read the storing up motif in 2:19 in the same manner we proposed in Gen 37:11—as a signal to readers of foreshadowing elements in the narrative that will only become fully comprehensible at the conclusion of the narrative.

Not surprisingly, an important first step in arguing this claim will be to show that Luke 2:8–20, like the Gen 37 episode before it, serves a foreshadowing purpose. On this matter, two initial factors point us in this direction. First, as discussed above, Luke's post-birth scene is strongly linked thematically to the two episodes that follow after it (2:21–40, 41–52), the first of which we have already taken pains to establish as keenly

interested in foreshadowing. Given its strong thematic similarity with this episode, we are right to expect that a similar rhetorical function may be in play here, as well. On top of this, the episode's plot revolves around angelic visitations and pronouncements (2:9–14), which prime our reader expectations for foreshadowing in a similar way to the dreams in the Joseph episode. Already in Luke's infancy narrative, angelic visitations have been vehicles for other forward-looking announcements, including, in each case, the disclosure of prophecies to be fulfilled both in the near and more distant future (1:13–17, 30–37). The angelic visit here is no different, serving as a vehicle for short term disclosures (such as the “sign” of “a child wrapped in bands of cloth and lying in a manger”; 2:12), as well as longer-range ones, such as the destiny of this child as “a Savior, who is Christ, the Lord” (2:11). Although the child's identity as one who embodies these titles is affirmed in the present tense, the time when he will embrace the meaning of these roles is obviously yet to come.

With these aspects of the text in view, we can already perceive that this episode displays a strong interest in foreshadowing. This foreshadowing interest is furthered by the story's continued action, as the shepherds journey to Bethlehem and reveal “what had been told them about this child” (2:17) to at least Mary and Joseph, though verse 18 may suggest a larger audience. Importantly, it is this specific disclosure of the angel's foreshadowing pronouncement that initiates the story's characteristic contrasting reactions in vv. 18–19, including Mary's singled-out response when she “stored up all

these matters, pondering them in her heart” (2:19).⁵⁵ In other words, just like in the Joseph narrative, the storing up motif here not only occurs in an episode with demonstrable interest in foreshadowing, but the reaction is also portrayed as a direct response to foreshadowing disclosures in the text.

Furthermore, in much the same way as Jacob’s storing up response, Mary’s response occurs at a time in the story where the foreshadowing elements in view are only partially comprehensible in their current narrative context. The strongest example of this comes from the specific content of the scene’s pronouncement of a child who is “a Savior, who is Christ, the Lord” (2:11). To be sure, the proclamation of Jesus as “Savior,” “Christ,” and “Lord” is still intelligible in its initial context, and its hearers rightly respond with wonder and rejoicing (2:18, 20). Yet, simultaneously, the full nature of what it means for Jesus to be Savior, Christ, and Lord, is far from evident to those who marvel and rejoice in this moment.⁵⁶ Only after Jesus has subverted the expectations of kingship (19:37–47), suffered on the cross, and been raised from the dead on the third day (24:46) does the full significance of Jesus’s fulfillment of these divinely-given titles come to light.

55. Granted, the contrast is more pronounced in 2:41–52, where Luke introduces the clearly negative reaction of misunderstanding (2:50), whereas in this story, Mary’s response is surrounded by reactions of wonder and praise (2:13–14, 2:18, 2:20). Despite the lack of a starkly contrasting negative response by those surrounding her, it is still not difficult to perceive the distinctiveness of Mary’s reaction as an element which Luke has singled out purposefully, especially if the conjunction $\delta\epsilon$ is read contrastively (2:19). I agree with Green, who appears to read the comparison in this way. Green notes that “although not characterized as necessarily negative in tone, ‘amazement’ is not tantamount to faith and is no guarantee that a correct understanding . . . has or will be reached. This is the response of the undifferentiated crowds, but not of Mary . . . Her pondering is with a view to hitting on the right meaning of these things”; Green, *Luke*, 138.

56. On this point, I agree with Meyer, who identifies the christological titles as the content of what Mary ponders in her heart. Meyer also suggests that the meaning of these titles is “mystery enough” at this stage in the narrative to merit this pondering reaction; Meyer, “But Mary Kept,” 46–47.

Perhaps this helps to explain why the title “Savior” is not used again of Jesus until Acts, where it appears exclusively in proclamations which reflect upon the revelation of Jesus as Savior through the cross and resurrection (Acts 5:30–31; 13:23–39). Similarly, the combination of the two titles “Lord” and “Christ” only appears in this sequence of stories in Luke’s Gospel (2:11, 26). The combination frequently occurs in Acts, however, including for the first time at the climax of Peter’s first sermon, where Peter interprets the significance of “Jesus, whom you crucified” (Acts 2:36; cf. 4:26; 11:17; 15:26; 20:21; 28:31). From these insights, we can see the similarity between the content of the pronouncement in Luke 2:8–20 and that of the dreams in Gen 37:2–11. Both episodes present foreshadowing revelations that are only partially comprehensible to the characters in their present narrative context. In this case, Christ’s identity as “Savior,” “Christ,” and “Lord” is a clear indication of the child’s remarkable importance and destiny. However, none could yet imagine the way in which these glimpses into the child’s future would actually come to realization—through a cross and empty tomb. The characters in the narrative and readers of Luke, then, must store up these details like Mary and ponder them until their meaning becomes evident.

Lastly, it should be noted that Luke’s episode may also contain at least one more subtle foreshadowing element that is unlikely to be recognized by readers unless the scene’s details are carefully stored up for later. In the angelic pronouncement, the angel makes reference to the “sign” of Jesus “wrapped in cloth,” which employs imagery similar to that which is used at the tomb for Jesus’s body wrapped in burial cloths. As Johnson argues regarding a verse in near context (2:6), the “threefold deliberate phrasing”

of the action whereby they “‘wrapped him in cloth strips, placed him in a manger, because there was no place’” could “anticipate the same threefold rhythm of ‘wrapped him in linen cloth, placed him in a rock-hewn tomb, where no one had yet been laid’” (23:53).⁵⁷ While the reading I propose hardly depends upon this detail, its presence would provide further evidence of the subtle allusiveness of the text, in a manner not dissimilar to the imagery of Joseph’s coat. Neither of these details presents itself in an obvious manner as a direct disclosure of the boy’s future significance, but each could connote some added nuance to the story’s suggestive nature if read in the full light of the story’s ending.

Thus, from all of this, one can see how the conditions are strongly in favor of the likelihood that Luke’s allusion to Jacob’s storing up action in Gen 37:11 could perform the same rhetorical function here that I have proposed for its original context. Both texts are evidently interested in foreshadowing, and both present glimpses into the future of their young subjects that are only partially comprehensible to the characters in the scene. It would seem, then, that Freedman’s criterion of multiple recurrences that show (4) *coherence* toward a unified effect is satisfied by Luke’s employment of this intertextual motif in 2:19.

Indeed, one finds even more support for this conclusion when Freedman’s other two evaluative criteria are revisited here, as well. First, on the (3) *significance* of contexts criterion, the reference to Mary’s storing up action is situated in an analogous narrative

57. Johnson, *Luke*, 53. The specificity of Luke’s terms for swaddling and burial may account for the lack of direct verbal agreement.

location to the Jacob reference.⁵⁸ From this location, the Mary motif is equally capable of performing the twin functions I have argued for in Jacob's case: that is, (a) prompting backward reflection that encompasses the entire episode in which the reference appears and (b) building suspense and expectation at a crucial early juncture near the beginning of a long narrative sequence.

Meanwhile, the criterion of (5) *appropriateness* of the motif for what it symbolizes is even more easily shown to be comparable. The storing up action, in both cases, is nearly identical, with only a slight shift in terminology from a verb form of διατηρέω (Gen 37:11) to συντηρέω (Luke 2:19). This slight shift in terms is unlikely to change the sense of the motif; as we have seen already, Luke seems to use both terms synonymously across the two instances where the motif appears (2:19, 51). Thus, Mary's and Jacob's actions are equally well-suited to model through narrative action the precise response that the motif signals for readers to embrace.

In summary, we have now observed numerous indicators from Gen 37:2–11 and Luke 2:8–20 which suggest that the storing up motif in each episode may be performing a consistent function in both contexts. In each episode, the storing up motif is singled out and contrasted to all other responses in the narrative, highlighting its significance as a reaction to the story's hard-to-fully-grasp foreshadowing glimmers. Because of the motif's coherence toward a unified effect in each recurrence, readers can be more confident that the motif performs a consistent function of alerting readers to the presence

58. I call this an analogous location for two reasons. First, in both contexts, the motif occurs near the end of the scene, in a position of emphasis. Second, in both contexts, the motif is employed very early in the narrative of the central figure, before the principal conflict and achievements of their adult lives have taken shape.

of foreshadowing details that should be stored up until their full significance comes to light. Moreover, the implications of these matters for our interpretation of 2:41–52 are significant, as the following section will seek to show.

The “Storing Up” Motif in Intratextual Context, Pt. 2: Luke 2:51

With the foregoing analysis in view, we now are prepared to consider the implications of these findings for the motif’s reappearance in Luke 2:41–52. My supposition, by this point, should be clear: Given the motif’s consistent performance as a foreshadowing signal in the inter- and intratextual recurrences we have examined, we are more than justified to entertain the likelihood that Luke has returned to the motif here for a similar rhetorical purpose. If, indeed, the same performative function of the motif can be demonstrated to persist in this context, then one could easily interpret the motif in 2:51 as evidence of Luke’s enhancement by literary technique of the passion-resurrection foreshadowing glimpses in the episode. My contention is that readers are justified in viewing the motif’s performance in this manner because the contextual clues that suggested this function in the prior two texts remain similar in this latest context.

For example, the motif in 2:51 bears strong similarities to the prior examples in terms of its placement in the narrative. We have already seen, for example, that Luke 2:41–52 contains no less than seven similarities with Gen 37:2–11 regarding how the motif is situated in its episode. To review, in both stories the motif appears (1) near the end of an episode (2) that occurs early on within a longer narrative sequence, and that is (3) drawn from the childhood of the central character. The motif refers in each instance to (4) a parent (5) who initially bristles at their child’s behavior, but whose ultimate reaction

is to (6) store up the matters at hand. In each case, this reaction follows after (7) the contrasting negative response of the other characters in the narrative. When compared to 2:8–20, a similar resemblance ensues.⁵⁹ Indeed, one might even argue that the motif in 2:51 is even more aptly situated to perform the foreshadowing signal function that I am proposing than its counterpart in 2:19, since the 2:51 occurrence effectively serves as the conclusion not just of its own narrative, but of the entire Lukan infancy narrative, as noted above.⁶⁰ These commonalities, in short, suggest that the motif in 2:51 is once again situated in the sort of advantageous location that would allow it to alert readers to the text’s foreshadowing import.

Naturally, this leads us to ask whether this text shows a characteristic interest in foreshadowing, as did our two other episodes where the motif appears. Of course, this question is central to my entire project’s investigation, and it will continue to be taken up in still more detail in the next chapter, where I will evaluate the most prominent details that have been proposed as passion-resurrection allusions, one by one. Even before this individual treatment of important details, however, it will serve us well to review the multiple strands of evidence we have already encountered (across several chapters) that suggest a foreshadowing function in 2:41–52:

59. The comparison between 2:41–52 and 2:8–20 only differs in two ways. First, Mary, in 2:8–20, does not show any initial consternation, as in Gen 37:10 and Luke 2:48. Second, the contrasting reactions in 2:18–20 are not negative, as in Gen 37:11a and Luke 2:50. The other similarities in narrative placement are shared across all three scenes.

60. As noted above, Meyer argues for the storing up detail as encompassing the whole Lukan infancy narrative; Meyer, “But Mary Kept,” 47. While I agree with him on this point, I differ in viewing it as directly pertaining also to the temple scene specifically. In my estimation, the location of the reference—as well as the flexibility of its vocabulary—allow for this plenary interpretation.

(1) First, in this chapter, we explored the text’s generic similarity to Jewish and Hellenistic childhood narratives, which are characteristically interested in foreshadowing.

(2) In this chapter, we also explored the thematic relationship of 2:41–52 to the other two post-birth stories in the Lukan infancy narrative, both of which we have now demonstrated to be interested in foreshadowing.

(3) In Chapter 2, we delved deeply into the text’s most prominently discussed detail regarding passion-resurrection foreshadowing: the “after three days” reference in 2:46. There, we found that while this detail is frequently dismissed, the reference actually holds much promise as an allusion that Luke could have meaningfully employed, in light of his wider stylistic tendencies and broader interest in subtle passion-resurrection echoes.

(4) In Chapter 1, I noted at least eleven other aspects of the setting, activity, vocabulary, and themes employed in 2:41–52 that have prompted scholars to suggest its interest in foreshadowing the passion-resurrection. Among these, one finds potential foreshadowing elements in the language of the text’s central pronouncement (2:49; “father” and *θεῶν* language), as well as through a host of smaller, subtle details, such as the significance of the scene’s geographic and temporal setting (2:41–42), the theme of misunderstanding (2:50), the emphasis on Christ’s wisdom regarding the Scriptures (2:46–47), and the repeated use of “seeking” imagery and vocabulary (2:44, 48–49). Each of these details and themes resurfaces in important ways during the climactic moments of Luke’s Gospel, as the following chapter will discuss. Yet, even though our full analysis of these items is forthcoming, one cannot help but at least observe that these types of anticipatory details, if accepted, would fit the mold of what we discovered in the prior storing up motif

episodes. The above details—as with those in Gen 37:2–11 and Luke 2:8–20—occur both within and outside of the text’s central pronouncement. Similarly, these narrative elements anticipate future developments in the narrative that the characters (or readers) could not grasp fully at the present moment in the narrative.

Any number of the four above items could reasonably suggest that the passage has a characteristic interest in foreshadowing—or, to be more specific, an interest in the foreshadowing of the passion-resurrection. Thus, when Luke reprises the storing up motif at the end of this scene—in light of its prior inter- and intratextual appearances in foreshadowing-filled contexts—one is very likely to expect that the motif is performing a similar function here.

The implications of these matters for our study are not difficult to perceive. If Luke has embedded a motif into this narrative which consistently functions as a signal for readers to store up details from the scene that will only later reveal their full significance, then interpreters are far more justified in their interpretation of the proposed passion-resurrection resonances as viable echoes in the story’s own apparent designs. This motif, in other words, could easily be understood to provide the very sort of evidence that Hays asserts is necessary in order to validate an allusion’s presence and function. First, the storing up motif “occurs within the literary structure of the text” in multiple instances—always in an ideal location to perform its proposed function. Second, the motif could “plausibly be ascribed to the intention of the author and the competence of the original readers” since it is drawn from a source with which the author and at least some initial readers would be familiar (LXX Gen) and is employed twice in analogous fashion to its

available, intertextual referent.⁶¹ For all of these reasons, the motif of Mary storing up matters in her heart appears to offer the very sort of literary evidence that Nolland claims the story lacks—that is, evidence from the text’s own design that elevates the likelihood that its suggestive imagery may, indeed, be pointing forward toward the passion and resurrection.⁶²

Additional Supporting Evidence: Mary’s Characterization and Lukan “Onlookers”

At this stage, it might be possible to simply conclude our arguments on the motif as a foreshadowing signal. However, given the importance of this detail to my argument as much-needed contextual evidence for the foreshadowing function of the text, I will instead wrap up the chapter by supplementing these findings about the storing up motif with two additional reasons to interpret the motif in the manner that I am proposing. First, we will consider the characterization of the motif’s figure, Mary, who is consistently portrayed as a disciple uniquely capable of grappling with cognitively dissonant information, such as the foreshadowing content in these episodes. Second, we will consider a wider Lukan stylistic tendency of utilizing important characters (such as Mary) as onlookers to important narrative developments, in order to engage reader recollection.

Mary’s Characterization and the Foreshadowing Function of the Storing Up Motif

Above, I have argued for a specific interpretation of the motif of Mary storing up matters in her heart as a signal of foreshadowing elements in the episodes that readers ought to store up, as well. Up to this point, however, I have not yet fully drawn out the

61. Hays, *Echoes*, 28–29.

62. Nolland, *Luke 1–9:20*, 128.

significance of the fact that it is Mary, specifically, who is consistently tethered to this storing up action. When Luke's characterization of Mary is considered, it becomes clear that Mary is an ideal figure with whom to associate the motif as I have interpreted it. In what follows then, I will briefly offer two reasons why the attribution of this motif to Mary, of all characters, lends additional support to my reading of the motif as a forward-looking signal of difficult to understand details about the passion-resurrection.

First, as many scholars have pointed out, Mary is the only figure besides Jesus who is present in the infancy narrative, ministry of Jesus (Luke 8:19–20), and the book of Acts (Acts 1:14). As such, Mary's character functions as something of a "bridge" between the story's multiple parts.⁶³ For example, when Mary reappears in Jesus's ministry phase, her reentry into the narrative allows Luke to return to an important theme raised in Luke 2:41–52: the theme of Jesus's highest familial loyalty. In Luke 2:49, Jesus's surprising declaration about God, calling God "my Father," creates a revealing contrast with Mary's rebuke that "your father and I have been searching for you in great anxiety" (2:48). Through this contrast, Luke accomplishes two things. First, Luke reinforces the divine sonship of Jesus—a theme which ties together Christ's first words in the temple and his final words after the resurrection (24:49).⁶⁴ Second, Luke emphasizes Christ's necessary allegiance to his true Father above all other loyalties. When Mary appears in the ministry phase, her arrival reinforces this second theme, prompting Christ to make another shocking statement about his highest familial allegiances (8:19–20). Meanwhile, when

63. On Mary as "bridge," see Brown, *Birth*, 429; Nolland, *Luke 1–9:20*, 130.

64. Edwards notes the *inclusio* created by Christ's first and final words making reference to "my Father"; Edwards, *Luke*, 90–100.

Mary appears after the resurrection (Acts 1:14), she validates her response of storing up the matters revealed to her in the infancy narrative episodes.⁶⁵ After all, unlike all of the characters whose reactions are contrasted to hers in those episodes, only Mary ends up being present with the believers after the passion-resurrection, when the matters she stored up and their significance have been revealed. For this reason, Luke amplifies the effect of his motif by attaching it to the only person whose presence will bridge each phase in the narrative. Thus, when Mary reappears in the upper room in Acts, readers are subtly prompted to reconnect the dots—as Mary apparently has—between the matters Mary stored up at the beginning and their full significance, which is now visible in the light of the Gospel’s final events.

Second, and even more significantly, Mary’s amplification of the storing up motif’s signaling function derives from the distinctive characterization of her that Luke develops in the infancy narrative. The motif of Mary storing up matters in her heart builds upon the characterization of Mary in Luke 1 as a role-model disciple with tenacious faith in the face of cognitive dissonance.⁶⁶ Luke develops this characterization of Mary in multiple ways, including through the comparison of Mary to her narrative counterpart, Zechariah, who also receives an angelic annunciation prior to an unlikely birth (1:5–25, 26–38).

Through parallel scenes, Luke reveals Mary’s faith to exceed that of Zechariah because

65. On this point, see Brown, who argues that Mary’s presence with the disciples in Acts is evidence that she has “interpreted correctly” the “puzzling events that Mary must keep in her heart.” Brown is referring to the disclosures in 2:19, not 2:51. Though I agree with this reading, I would not be so quick to limit Mary’s correct interpretation to the matters in 2:19 alone; Brown, *Birth*, 431.

66. On this characterization of Mary, see especially the helpful summary of her characterization in Talbert, “Mary, Ideal Believer and Social Paradigm,” *Reading Luke: A Literary and Theological Commentary*, rev. ed. (Macon, GA: Smyth and Helwys Publishing, 2002), 25–27. Cf., Meyer, “But Mary Kept,” 45.

Mary ponders and questions the challenging annunciation she receives from a position of trust (1:29, 34; esp. 1:45), whereas Zechariah questions the annunciation he receives from a place of doubt (1:18–20). Indeed, Mary’s faith is portrayed as exemplary precisely because she is capable of “believ[ing] the things spoken to her from the Lord will be fulfilled” (1:45) even when the pronouncements she received were enigmatic, troubling, and seemingly impossible (1:29–38).⁶⁷ It is for this very reason that Mary is called “blessed” (1:45)—because she ponders hard-to-understand matters from a position of faith, patiently trusting in God to bring these difficult revelations to fulfillment in time.

When this characterization of Mary’s exemplary cognitive response to difficult-to-understand matters is kept in view, the interpretation of the “storing up” motif as a foreshadowing signal is greatly strengthened. After all, the function I suggest for the motif depends, first, upon readers viewing Mary as an exemplary disciple; otherwise, the reader may lack motivation for following Mary in her storing up the matters revealed in the text. As we have seen above, every facet of Luke’s portrayal of Mary prior to the storing-up scenes suggests that Mary is a paradigmatic figure, worthy of just this sort of imitation.

On top of this, Mary’s most praiseworthy quality—her tenaciously faithful response to difficult-to-understand revelations—is the very quality most uniquely suited to support the foreshadowing interest of the motif’s performance. As noted above, most of the foreshadowing elements that have been suggested to point to the passion-resurrection in

67. Meyer, “But Mary Kept,” 45; Thomas E. Grafton, “Just as It Was Spoken: Annunciation Type-Scenes and Faithful Response in Luke’s Birth Narrative,” *Conversations with the Biblical World* 31 (2011), 156–157.

2:41–52 are matters that would be at least partially enigmatic to characters or first-time readers in the present narrative context. For readers to truly appreciate these anticipations, then, they will need to embrace not only the action but also the praiseworthy disposition of the motif’s main actor, Mary, who patiently trusts that the things revealed to her “from the Lord will be fulfilled,” even when that fulfillment is difficult to perceive at present (1:45).

Thus, we can see how two features of Luke’s portrayal of Mary contribute positively to the reading of the storing up motif that I have outlined throughout this chapter. By associating the motif’s storing up action with Mary, who is the only character that bridges the full span of Jesus’s story, Luke attaches the motif to a person uniquely capable of engaging reader reflection on the matters stored up in these episodes. Furthermore, in light of Mary’s characterization as an exemplary disciple who responds admirably to difficult-to-understand matters, the reader is equipped with the proper disposition and motivation to follow Mary’s lead in storing up important foreshadowing details until their significance is revealed in full. For each of these reasons, the character of Mary augments our appreciation of the storing up motif’s rhetorical function.

Mary and Luke’s Use of Onlookers to Engage Reader Recollection

One final piece of supporting evidence deserves our attention as we consider the evidence for reading the storing up motif in 2:51 as a signal of passion-resurrection foreshadowing elements in our text. Not only does the storing up motif perform a foreshadowing function across contexts and draw upon Mary’s most exemplary quality in her Lukan characterization, but the motif may also represent the first instance of a more

broadly used Lukan stylistic technique of utilizing onlooker characters to engage reader recollection. Put briefly, Luke on occasion appears to highlight the action of important figures in a scene whose role as active observers of narrative action draws attention to things that readers should remember. My contention, then, is that Mary's role as an observer who stores up important matters is actually only one of several instances where Luke employs a similar technique to trigger the engagement of his readers' memories. Thus, when the motif is read against the backdrop of this wider stylistic tendency, its signaling function finds additional support. To demonstrate this, then, I will first outline the important features of the onlooker technique I am proposing that Luke employs. Then, I will offer three examples of onlookers who serve a similar narrative purpose to Mary in Luke 2:19 and 2:51.

By referring to Lukan "onlookers," I do not simply mean general observers in a Lukan episode whose reactions are recorded in the text. Instead, I am referring to Luke's apparent tendency to feature **(1)** a significant character in **(2)** an observer role, where the character's act of observing **(3)** engages reader recollection:

- (1)** By significant character, I mean a character who is featured meaningfully in the Luke-Acts narrative, and/or who carries important associational qualities from other widely known contexts (on this, see the third example below).
- (2)** By observer role, I mean that the character is not the main actor in an episode, but is nevertheless featured in a way that draws attention to their presence as an observer to the main action.

(3) By engaging reader recollection, I mean that the observer’s action highlights important narrative developments that are strongly correlated to past or future narrative actions. In the case of a past action, the onlooker triggers remembrance of something important that the narrative has already introduced; in the case of a future action, the onlooker is featured in such a way that later developments are likely to prompt remembrance of the onlooker’s action with newfound appreciation for its significance.

In the Luke-Acts narrative, Luke features at least three other instances of important “onlookers”—in the vein I have described above—where the onlooker performs a similar function to that of Mary in the episodes where the storing up motif appears. In what follows, I will briefly sketch out the way that each of these onlookers function in a manner that helps Luke to trigger reader remembrance of important details and developments. Then, I will apply these insights in support of my claims about 2:51’s function.

Jesus as Onlooker: Luke 22:61

Perhaps the clearest example of the onlooker technique that I am proposing comes from Jesus’s role in the episode of Peter’s denials (Luke 22:54–62). When this scene begins, it appears that Peter will be a side character to the narrative, as Luke initially portrays Peter as “following at a distance” after the arrested Jesus has been “led ... away ... to the high priest’s house” (22:54–55). However, Peter’s central role within the episode quickly emerges through the series of Peter’s three denials (22:55–60), which Christ previously predicted (22:34). Along with the other Gospels (Matt 27:74–75; Mark

14:68, 72; John 18:27), Luke recounts that “at that moment [of Peter’s third denial] . . . the cock crowed”—a detail which, on its own, does plenty to prompt readers to recall Christ’s prediction of Peter’s denials (22:60). However, in a maneuver unique to Luke’s Gospel, Luke then casts a spotlight on Jesus as an observer to Peter’s actions: “The Lord turned and looked at Peter” (22:61). Importantly, it is only after receiving this look from Christ that Peter “remembered the word of the Lord, how he had said to him, ‘Before the cock crows today, you will deny me three times’” (22:61).⁶⁸

From this example, we may make several observations about Luke’s onlooker technique and its effect. First, it is clear that Luke utilizes the onlooker character, Jesus, in a way that relates directly to remembrance. Although readers are unlikely to have forgotten Christ’s prediction of Peter’s denials from only a few verses prior, Christ’s observing action triggers Peter’s own remembrance, and thus makes recollection for Luke’s readers unavoidable, as well. Second, it is clear that Jesus is not the main actor in the episode, but his persona as a significant character amplifies his performance as onlooker. The effect of this Lukan detail—for Peter and Luke’s readers alike—is devastatingly poignant precisely because it is Jesus, and not another character, who “turned and looked at Peter.” Luke’s readers obviously realize that Jesus himself predicted the denials—just moments after assuring Peter that he had “prayed for you that your own faith may not fail” (22:31–34). But beyond this, the effect is also strengthened by the wider associations that readers carry into this scene about Jesus as a figure worthy of loyalty, who is unjustly betrayed by a beloved follower. Thus, when Luke places Jesus

68. By contrast, in the other Synoptic accounts, the sound of the cock’s crow is what triggers remembrance for Peter. In John, Peter’s remembrance may be assumed, but it is never stated.

in this onlooker role, Luke leverages these associations surrounding a significant figure to amplify the impact of this moment in his narrative. Luke, in short, uses Jesus as an onlooker to make sure that readers will not forget this moment—nor miss the connection to the prediction that preceded it.

Saul as Onlooker: Acts 7:58–8:1

A second prominent example of Luke’s onlooker technique comes from the introduction of Saul’s character at the end of the lengthy narrative of Stephen’s martyrdom (Acts 6:8–8:1). As with Christ in the prior episode, Saul is not the main actor in the narrative.⁶⁹ Instead, through two references, Saul is portrayed as an outside observer whose presence looms over the scene’s events (7:58, 8:1). Moreover, as with Christ in the previous example, the fact that it is Saul—a major character—and not another observer, is crucial to the interpretation of the detail’s twofold significance. Thus, on the one hand, the portrayal of Saul’s observing—indeed, “approving”—role in the martyrdom of Stephen creates an immediate, character-establishing impression, setting up Saul as an ominous enemy of the Christian movement (8:1). This initial impression is confirmed straightaway in the next scene, where Saul takes an active role in “ravaging the church” (8:3).

On the other hand, however, Saul’s presence in this scene serves a larger function than simply to characterize him as a persecutor of the church. By portraying Saul as an onlooker at this moment, Luke memorably places Saul in view of a Christian (Stephen),

69. On this matter, see Keener, who connects Saul’s minor role here to a wider Lukan tendency to introduce new characters “initially as minor characters,” citing Barnabas’s introduction in Acts 4:36–37 as one example; Keener, *Acts, Vol. 2: 3:1–14:28*, 1444. Other examples of this tendency may be found in the introduction of the characters of Stephen and Philip (6:5), Silas (15:22), and Priscilla and Aquila (18:2), to name a few.

who through his endurance of persecution resembles Christ.⁷⁰ Indeed, Saul's presence is given such a conspicuous position as the final detail of this long and moving passage that readers can hardly avoid reflecting on what significance Saul's appearance at this juncture might hold. Meanwhile, any readers who approach the text with prior knowledge of Saul are all the more likely to note his first appearance at this specific juncture—and to bring with them important associations about the figure of Saul that amplify the effect of his appearance in this context.

By placing such prominent attention on Saul as an onlooker over this episode, I contend that Luke is engaging his readers' recollection. However, unlike in the previous instance, the engagement points forward, toward future narrative developments.⁷¹ What Luke has given us here is a conspicuous beginning point for Saul's narrative, wherein the reader is introduced to Saul as Saul looks upon the very sort of person he will become—not a persecutor, but rather a Christian whose endurance of persecution resembles Christ. It is well established by a wide range of scholars that Luke's narrative develops sophisticated parallels amongst the main figures in Acts (Peter, Stephen, and Saul/Paul) and Jesus. The first lesson Saul learns from Jesus is that his persecution of Christians—like Stephen—is tantamount to the persecution of Christ (9:4–5). From this point

70. The resemblances between Stephen and Christ are well-documented, including the two figures being subject to an unfair trial where both figures faced the accusations of false witnesses who levied false claims of blasphemy against them (Luke 22:71; 23:1–5; Acts 6:11–13). Both are executed outside the city of Jerusalem (Luke 23:26; Acts 7:58). During the execution, Stephen's words ("Lord, Jesus, receive my spirit") resemble's Christ final words ("Father, into your hands I commend my spirit"), and another of his statements ("Lord, do not hold this sin against them") resembles a tradition associated with the Lukan crucifixion narrative (Luke 23:34, 46; Acts 7:59–60). For a fuller treatment of this comparison, see Keener, *Acts*, Vol. 2: 3:1–14:28, 1430; Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, Vol. 2: *The Acts of the Apostles* (Minneapolis: Fortress Press, 1990), 94–95; Holladay, *Acts*, 176.

71. Holladay argues similarly, noting that "by introducing Saul at this point in the narrative (Acts 7:58; 8:1), Luke sets up the story of his conversion in chapter 9" and "gives credibility to Paul's later recollection of the incident (22:20)." Holladay, *Acts*, 176.

forward, as Paul transitions toward suffering “for the sake of [Christ’s] name,” the shape of Saul’s life will increasingly resemble the lives of Stephen and Jesus in ways too numerous to elucidate here (9:16).⁷² Perhaps most notably for our purposes, the reader is drawn back to Saul’s onlooker role through parallels uniquely shared between Saul and Stephen, such as Saul’s experience of stoning (14:19; cf. 7:58), Saul’s lengthy defenses before the council while on trial (esp. 22–23:11; cf. 7:1–53), and his personal witnessing of the risen Christ (9:4–5; cf. 7:55–56; 23:11). In short, by portraying Saul as onlooker over Stephen’s martyrdom, Luke offers a striking first impression of Saul in a context that, upon further reflection, reveals much of Saul’s own future to come.

“Two Men” (Moses and Elijah) as Onlookers: Luke 24:4–9; Acts 1:10–11

One additional example of the onlooker technique merits our attention: the appearance of “two men,” who “suddenly” appear “in dazzling clothes” at the resurrection (Luke 24:4) and “in white robes” at the ascension (Acts 1:10). This example differs in two important ways from the two previous examples. First of all, unlike Jesus and Saul—the two most significant figures in Luke’s two-part work—these “two men” are not specifically named in these contexts. Secondly, the “two men” do not merely observe, but also engage in the dialogue of the scenes in which they appear. Nevertheless, the “two men” merit inclusion in our discussion of the onlooker technique because, on closer examination, they satisfy the three criteria I have set forth above.

72. For a short analysis of parallels between Stephen and Paul, see Tannehill, *Narrative Unity, Vol. 2: Acts*, 99. For a wider treatment of parallels shared amongst the main figures of Luke-Acts, see Moessner, “Christ Must Suffer,” 220–256.

First, the “two men”—despite their apparent anonymity—are associated by multiple contextual clues with the significant characters of Moses and Elijah, who appear in Luke’s narrative at the transfiguration.⁷³ In the transfiguration scene, “two men” who are identified as Moses and Elijah appear “suddenly” and “in glory,” a description which aptly fits with the subsequent “sudden” appearances of “two men” in bright clothing.⁷⁴ Moreover, in a detail only included in Luke, Moses and Elijah speak with Jesus at the transfiguration about “his departure (ἔξοδος), which he was about to accomplish at Jerusalem” (9:30–31). Thus, when “two men in dazzling clothes” appear at the tomb (L-material only), and again at the point of Christ’s departure, their arrival coincides with the foreshadowed events that Moses and Elijah were discussing with Christ at the transfiguration. Numerous other details strengthen the likelihood of this association, including the ascension traditions surrounding both Moses and Elijah, the importance of the “cloud” to the transfiguration and ascension episodes (Luke 9:34–35; Acts 1:9), and the emphasis on “seeing” language across all three contexts.⁷⁵ For these reasons, it is

73. The identification of the two men with Moses and Elijah is debated, though I think the evidence supports this reading. For perspectives that argue against this reading, see Fitzmyer, *Acts*, 210; Keener, *Acts: An Exegetical Commentary, Vol. 1: Introduction and 1:1–2:47* (Grand Rapids: Baker Academic, 2012), 728. For interpretations in favor of the reading, see Jindřich Mánek, “The New Exodus in the Books of Luke,” *NovT* 2.1 (1957), 10–12; Johnson, *Acts*, 27.

74. As Mánek notes, only Luke describes the “glory” of Moses and Elijah at the transfiguration, and likewise, only Luke uses the precise phrase “two men”; Mánek, “New Exodus,” 10–11.

75. On these themes, see, for example, Darryl W. Palmer, “The Literary Background of Acts 1:1–14,” *NTS* 33.3 (1987), 432–433; and Fitzmyer, *Acts*, 196–208.

reasonable to conclude that Luke intends for readers to view the “two men” as two of the foundational characters from the story of Israel.⁷⁶

Second, it is clear that the “two men” at the resurrection and ascension function as onlookers to the story’s main action, despite their participation in its dialogue. The suddenness of the appearance of these “two men” (Luke 24:4; Acts 1:10; cf. Luke 9:30) underscores their distinctness from the episode’s main action, as also does the subsequent fading out of their presence without comment in the resurrection scene (24:8–11). Additionally, the resurrection and ascension accounts emphasize that the two figures “stood beside” the story’s main actors (Luke 24:4; Acts 1:10), a detail which furthers the link to the transfiguration (Luke 9:32). Lastly, the literary choice to leave the “two men” unnamed in this context—while it may heighten reader curiosity—ultimately downplays their centrality in comparison to the disciples who witness the resurrection and ascension. Note that, in each episode, a list of disciples by name directly follows the encounter with the unnamed “two men” (Luke 24:10; Acts 1:13).

Finally, and most significantly, the appearances of the “two men” at the resurrection and ascension appear to be literarily shaped to engage reader recollection. As with the example of Jesus as onlooker, one finds strong evidence of this function in the fact that

76. Some might consider the use of the word ἀγγέλων in 24:23 in reference to the “two men” as evidence against their identification as Moses/Elijah. While this detail should be weighed alongside the other evidence, it need not disqualify the Moses/Elijah reading. First, the reference to the men as ἀγγέλων could be understood in a generic sense as messengers, a fitting term for Moses and Elijah’s role in the story. Second, the ἀγγέλων reference is relayed second hand by the Emmaus travelers, who themselves report what they heard from the women at the tomb. The women at the tomb—who were not present to see Moses and Elijah at the transfiguration—would not necessarily recognize the “two men” that they see. It is not surprising, then, that their report of what they saw might include a more generic reference. The true issue is not whether the women or the Emmaus travelers perceive the two men as Moses and Elijah, but whether Luke has given his readers enough to associate their appearance with Luke 9. On that count, I view the evidence to point in favor of the reading.

the activity of the “two men” at the empty tomb directly triggers remembrance for the characters in the story: “Then they remembered [Christ’s] words” (Luke 24:8). In this case, the onlooker figures point backwards, such that readers are likely to recall Moses and Elijah at the transfiguration.

This backward-looking recollection serves an important literary function as readers interpret the significance of Luke’s climactic events. First, in the case of the resurrection account, reader reflection on the transfiguration account brings to mind the discussion that the “two men” had about what Christ would accomplish at Jerusalem (9:31). Importantly, the transfiguration stands in between two passion predictions (9:21–22; 9:44) that the disciples do not initially understand. It is only after the “two men” prompt remembrance (24:6) at the tomb that the disciples begin to grasp these predictions, which are recounted by the “two men” in detail in 24:6–7. Second, in the case of the ascension account, reader reflection on the transfiguration brings to mind the mention of Christ’s “exodus,” or “departure”—language strongly linked thematically to Moses and Elijah. Indeed, by reflecting on Elijah’s implied presence in the narrative, in particular, the reader is equipped to properly interpret the episode as a conferral of authority from master to disciple, much in the vein of Elijah’s ascension in 2 Kgs 2.⁷⁷ To summarize,

77. The aforementioned “seeing” language in Acts 1:9–11 contributes to this reading. In the account of Elijah’s ascension, the fact that Elisha sees Elijah as he is taken up is a condition of his receiving a “double portion” of Elijah’s spirit (2 Kgs 2:10). Jesus’s ascension in Acts 1, which also occurs in a context where a mission is being transferred from a prophet to his disciples, is careful to emphasize that the disciples beheld the ascension through its use of four verbs of seeing in verses 9–11 (two forms of βλέπω; one form of ἀτενίζω; one form of θεάομαι; see also the noun ὀφθαλμῶν). Readers are likelier to recognize the significance of this “seeing” emphasis if they attend to Elijah’s presence as onlooker in the narrative. In so doing, they are more equipped to recognize the ascension’s apparent function in the transferral of mission—a fact which is promptly confirmed by the impartation of the Holy Spirit on the disciples, just as Elisha received the spirit after Elijah’s ascension (Acts 2; cf. 2 Kgs 2:13–16). For more on the “seeing” verbs in Acts 1, see Carol L. Stockhausen, “Luke’s Stories of the Ascension: The Background and Function of a Dual Narrative,” *Proceedings* 10 (1990), 258–260.

Luke's inclusion of the "two men" as onlookers at the resurrection and ascension engages readers to recall the visit of Moses and Elijah at the transfiguration, a crucial narrative for readers to consider as they interpret Luke's climactic events.

Mary as Onlooker: Luke 2:19, 51 and Implications

Thus, we have now seen three examples of how Luke strategically places **(1)** a significant character in **(2)** an observer role, where the character's act of observing **(3)** engages reader recollection. In two of these cases, the reader was prompted by the onlooker in the scene to look backward; in the other, the reader was equipped with a memorable encounter that became more significant as the narrative moved forward. With this technique in view, we may now readily recognize how the instances where Mary stores up matters in her heart might also fit this stylistic tendency.

After all, we have already established **(1)** Mary's significance as a character. Mary not only bridges multiple phases of Luke's Gospel, but is upheld as the exemplary disciple who gave birth to Jesus. And yet, while Mary (like the figures described above) is a versatile and compelling figure who carries many associations, **(2)** her role in the two specific scenes we have discussed (2:8–20; 2:41–52) is peripheral to the story's main action. In both cases, Mary could be called an onlooker. In the first story (2:8–20), Mary's only actions are reactions to the shepherds' revelations (2:18–19), including most notably the reference that she "stored up all these matters, pondering them in her heart" (2:19). In the second episode (2:41–52), Mary is more involved in the narrative action, but after the story's introduction, it is Christ's emergence as the story's central actor that

takes center stage (2:46–51).⁷⁸ And despite her involvement in the narrative, with Mary’s final action, she recedes into the observing role from the previous narrative, as again she “stored up all these matters in her heart.”

When Mary’s onlooking role in the episode is coupled with her significant stature in the wider narrative, the conditions are set for her activity in this scene to **(3)** engage reader recollection, in a similar fashion to the Lukan onlookers we examined above. My proposal is that the recollection Mary prompts is forward looking, like Saul in his onlooking appearance at the martyrdom of Stephen. The twice-repeated motif of Christ’s mother carefully observing the development of her child provides a memorable image for the reader to latch onto—one that, in time, will take on even more significance if the reader, like Mary, stores up these things. Moreover, if the foreshadowing aspect of this episode points to the passion and resurrection (as I am suggesting), then it is not unimportant that Mary’s final and memorable reappearance will take place in the aftermath of these climactic events.

Thus, through the comparison of Mary’s storing up motif to a wider pattern of Luke’s onlooker technique for engaging reader recollection, one finds additional support for the reading of 2:51 as a motif that could serve as a signal of passion-resurrection echoes, since the purpose of Luke’s emphasis on significant figures in observer roles is to prompt his readers’ attention toward things they should remember.

78. Green, *Luke*, 156.

Conclusion

In this chapter, I have sought to address the methodological concern of many scholars who dismiss the reading of 2:41–52 as foreshadowing the passion-resurrection. While scholars such as Nolland are right to demand more “detailed scrutiny” on the part of those who propose such foreshadowing readings, I hope to have shown that Nolland’s ultimate conclusion about the evidence of the text is misguided. Nolland voices the concern of many scholars when he contends that “Luke has at every point failed to enhance by any literary technique” an interest in conveying passion-resurrection echoes in 2:41–52.⁷⁹ In this chapter, however, I have endeavored to show how at least five literary features of the text in question lend support to the foreshadowing reading.

Two of these features are contextual in nature, and they serve a more general purpose. **(1)** First, we observed how the generic relationship shared between 2:41–52 and childhood narratives of Jewish and Hellenistic heroes creates a strong expectation that the scene will serve a foreshadowing function. Ancient childhood narratives were characteristically interested in foreshadowing and often previewed, as Brown noted, “a distinctive aspect of the [hero’s] life’s work.”⁸⁰ In this light, a foreshadowing function of the passion-resurrection would not at all be unexpected, given its centrality to the life’s work of the figure. **(2)** Second, we saw how the thematic relationship of 2:41–52 to the two other post-birth infancy narrative episodes raises the likelihood of a foreshadowing function. The three episodes are linked by a shared emphasis on (a) pronouncement, (b)

79. Nolland, *Luke 1–9:20*, 128.

80. Brown, “Finding,” 479–481.

fulfillment, and (c) response—all of which cohere strongly with a foreshadowing rhetorical function that is demonstrable in each episode.

Beyond these contextual factors, I also identified three other literary features—all centered on Mary’s presence and activity in the text—which raise the likelihood of passion-resurrection foreshadowing in particular. The heart of my argument here revolved around **(3)** the detail of Mary storing up matters in her heart as an inter- and intratextual literary motif. In light of the motif’s consistent literary performance in Gen 37:2–11, Luke 2:8–20, and Luke 2:41–52, one has ample reason to appraise the motif’s function as a signal to readers of the presence of foreshadowing elements in each text—elements which are only partially comprehensible in their current narrative context. In order to fully grasp the significance of these foreshadowing glimpses, the reader should follow Mary’s lead in storing up these matters until their meaning is realized at the climactic moment of the narrative—the cross and empty tomb.

After detailing this main proposal about the storing up motif, I concluded my arguments by offering two additional supports to my reading of 2:51. One of these supports came from **(4)** Luke’s characterization of Mary as an exemplary disciple who is praised for her capacity to cognitively process hard-to-grasp revelations in faith until their fulfillment is revealed. Luke’s consistent portrayal of Mary in this manner coheres precisely with the rhetorical purpose her example serves in my reading of the storing up motif.

Finally, I offered support to my interpretation of the Mary motif by identifying **(5)** Luke’s broader stylistic technique of using significant characters as “onlookers” to

engage reader recollection. As we saw in our analysis, this memory-engagement can point backward (as in the cases of Jesus and the “two men” as onlookers), or forward (as in the cases of Saul and Mary as onlookers). By connecting Mary’s role in the storing up motif narratives to this wider theme, one finds compelling evidence that the motif may, indeed, function to alert readers to things that they should remember, as I have argued throughout.

Cumulatively, these five literary features of Luke 2:41–52 suggest that Luke has, in reality, elevated the foreshadowing potential of this scene in multiple ways. The scene, as a whole, offers many contextual clues from its own narrative to support the viability of the passion-resurrection interpretation—not least in the presence and activity of Mary herself, whose storing up action alerts readers to the episode’s proper interpretation. Thus, having addressed the primary methodological hurdle that faces the passion-resurrection reading, the next chapter will conclude our study by appraising the most important individual resonances for their viability as allusions.

CHAPTER IV
APPRAISING INTRATEXTUAL ECHOES

Introduction

In the previous chapter, I identified five literary features that establish a viable context for reading Luke 2:41–52 as a scene designed to foreshadow the passion-resurrection. Having laid this important groundwork, my final chapter will now engage with the proposed allusions themselves. The purpose of this chapter is to appraise the likelihood that individual details from 2:41–52 might resonate intratextually with the passion-resurrection. In Chapter 1, I offered a survey of the most commonly identified details, dividing the potential resonances into four categories: setting, activity, vocabulary, and themes. In this section, I have selected one detail (or related cluster of details) from each of these four categories to evaluate for its performance as an intratextual echo of Luke’s passion-resurrection account:

- (1) *Setting*: The journey of Jesus from Galilee to the Jerusalem temple at Passover
- (2) *Activity*: The seeking and finding of the lost Jesus after three days
- (3) *Vocabulary*: The “necessity” (δεῖ) of Jesus’s involvement in the things of his Father
- (4) *Themes*: The misunderstanding response to Jesus

To appraise these echoes, I will employ a four-criteria methodology that I have adapted from the work of Richard Hays on intertextual allusions.¹ In the next section, I will outline this methodology and identify my reasons for adapting Hays's criteria.

Then, after surveying my methods, I will apply my criteria to the four proposed echoes identified above, in hopes that I might demonstrate why the passion-resurrection foreshadowing reading should be viewed as not only contextually plausible (see Chapter 3), but also as adequately supported by important individual resonances within the text itself. Finally, then, I will conclude the chapter—and the project itself—with a summary of the case for passion-resurrection echoes in Luke 2:41–52 and its significance for our understanding of Luke-Acts.

Methodology: Four Criteria for Appraising Intratextual Echoes

My approach to evaluating the foreshadowing features discussed below will follow a fourfold criteria that I have adapted from Hays's work on echoes.² Although Hays has demonstrated the capability of his method, his criteria requires adaptation to be useful for my purposes because Hays is concerned with *intertextual* echoes (specifically, echoes imported into the New Testament writings from the Hebrew Scriptures). My endeavor, by contrast, is concerned with *intratextual* echoes, echoes which resonate within a single work (such as Luke-Acts). In light of this difference, I have modified the approach and terminology Hays employs, though readers familiar with his scholarship

1. Hays, *Echoes*, 25–33.

2. Hays's methodology has spawned other adaptations, including the rigorous expansion supplied by Beetham. Beetham, however, maintains Hays's interest in intertextuality, whereas my core concern is intratextuality; Christopher A. Beetham, "On Determining Allusions and Echoes: Definitions and Methodology," *Echoes of Scripture in the Letter of Paul to the Colossians*. Biblical Interpretation Series, Vol. 96., ed. R. Allan Culpepper et al. (Leiden: Brill, 2008).

may readily recognize the relationship of my approach to his own.³ My fourfold criteria will evaluate our passage's foreshadowing elements in terms of: (1) correspondence, (2) recurrence, (3) authorial emphasis, and (4) significance. Allow me to establish my terms.

The first criterion, correspondence, is most similar to Hays's second category, volume.⁴ The goal here is to evaluate the degree of correspondence between the foreshadowing element in its first context (in this case, 2:41–52) and its reprisal in the context to which it refers (in this case, the passion-resurrection narrative).⁵ Put simply, this criterion asks: What evidence do these specific contexts (initial, referential) offer regarding the intratextual connection being proposed? The kind of evidence that would be most convincing in this context depends upon the nature of the intratextual allusion itself. Certainly, direct verbal correspondences would be given significant weight, though other less precise verbal links, thematic correlations, and structural parallels might also support the connection, as well. This criterion is perhaps the most significant since, by definition, a foreshadowing element should bear some discernible correspondence to the thing which it previews. The connection may be subtle—perhaps requiring amplification from the other factors discussed below—but without a connection here, the foreshadowing function loses its viability.

3. Williams, also, has adapted Hays's work for intratextual echoes in Mark, though Williams's methodology only demands that "foreshadowing and echoes ... fulfill two requirements": a "verbal link," and "significance ... that enhance[s] the story." My methodology accounts for these aspects, but also provides two additional criteria, as shown below. Joel F. Williams, "Foreshadowing, Echoes, and the Blasphemy at the Cross (Mark 15:29)," *JBL* 132.4 (2013), 918.

4. Hays, *Echoes*, 30.

5. For my purposes, I define the passion-resurrection narrative as beginning at the triumphal entry into Jerusalem. Thus, the correspondence criterion will examine linkages between Luke 2:41–52 and Luke 19:28–24:53.

The second criterion, recurrence, involves a similar evaluation to the first, but it broadens the field of evidence to include the wider context of the entire narrative.⁶ The first step in employing this criterion is to identify and evaluate other relevant contexts with which the allusion's language or themes might resonate. Once these have been identified, the interpreter may then assess whether Luke's wider tendencies support or challenge the initial findings above. Granted, nothing demands that a foreshadowing element must recur in contexts outside of the initial text in which it appears and the one to which it refers. When applicable, however, this criterion may be useful to illuminate the author's emphases and tendencies with regard to the proposed allusion's significance in the work as a whole. For this criterion, the strongest evidence can be expressed in terms of frequent and consistent performance. In the case of our project, the kind of evidence one might look for is whether the element in 2:41–52 which foreshadows the passion-resurrection also carries similar connotations or serves a similar function elsewhere in Luke-Acts.

The third criterion, authorial emphasis, seeks to translate Hays's interest in the implied historical author into terms more suitable to intratextual echoes. Hays employs the criteria of availability and historical plausibility to discuss the likelihood of an author's meaningful and intentional employment of an intertextual echo.⁷ Although these specific categories are less suitable to intratextual analysis,⁸ we can still engage with the

6. Hays, *Echoes*, 30.

7. Hays, *Echoes*, 29–31.

8. Hays's categories have to do with assessing the likelihood of an author's familiarity with works outside of his own. Given that our task is intratextual, the categories are less useful to us here.

implied author's apparent emphases through other means—most notably, in this case, by attending to L-material in comparison to the other Synoptics. With this criterion, then, we will seek to give priority to the characteristically Lukan material as to how it confirms or challenges the proposed foreshadowing connection.

Finally, the fourth criterion, significance, asks the interpreter to assess the rhetorical function that the intratextual echo might be playing, in light of the evidence uncovered above. As Williams rightly notes, “foreshadowing and echoes must have a narrative function in order to be recognizable and meaningful.”⁹ Although this function is a matter of subjective evaluation, it is an important part of the overall exercise to attempt to identify the potential value of the echo for the narrative. Additionally, the criterion of significance may also engender discussion of how the presence of an allusion might contribute to resolving a difficult interpretive issue within the text.

These four criteria will guide our evaluation of the proposed foreshadowing allusions above. Before turning to the evaluation, I should offer one final word about my interpretive approach. In our exercise, we will engage with four resonances individually. However, a true appraisal of the passage's foreshadowing function should not compartmentalize the passage in such an artificial manner. If a few strong indicators of a rhetorical interest in foreshadowing the passion-resurrection can be detected, the presence of these features raises the likelihood by degrees of other, less pronounced resonances contributing to the same rhetorical effect. In our project so far, we have already noted how the “after three days” detail (2:46) and the “storing up” motif of Mary (2:51) suggest

9. Williams, “Foreshadowing, Echoes,” 918; cf. Hays, *Echoes*, 31–32.

the viability of passion-resurrection foreshadowing in this episode. Interpreters will do well to maintain a sense of the whole while engaging with the text's discrete parts. In the final analysis, I will seek to draw each aspect of the project together to show my argument's cumulative weight.

Appraising Intratextual Resonances in Luke 2:41–52

In this section, we will now apply our methodology to the appraisal of four intratextual echoes from Luke 2:41–52 that scholars have suggested may foreshadow the passion-resurrection narrative. Though the potential resonances are extensive (see Chapter 1), I have chosen a representative sample, drawing one proposed echo from four categories: (1) setting, (2) activity, (3) vocabulary, and (4) themes.

Setting: The Journey from Galilee to the Jerusalem Temple at Passover (2:41–46)

Our first resonance to examine involves a cluster of details related to the temporal and geographic setting of the narrative. When these time and place indicators are examined using the methodology outlined above, it appears likely that these setting details could be crafted to foreshadow the passion-resurrection account in Luke's literary designs. Let us consider the case, step by step.

(1) Correspondence: As numerous scholars have noted, at least three details from the setting of 2:41–52 (temple, Jerusalem, Passover) correspond with the setting of the passion-resurrection account.¹⁰ In fact, after this episode, Jesus will not enter the temple or the city of Jerusalem again until his triumphal arrival, which ushers in the passion week (19:28, 48). When Christ does return, he resumes similar activity to his behavior in

10. See, for example, Laurentin, *Jésus au Temple*, 95–109; Elliot, "Does Luke 2:41–52 Anticipate," 88; Edwards, *Luke*, 92; Johnson, *Luke*, 60; Garland, *Luke*, 143.

2:41–52, a fact which Luke emphasizes through the specific vocabulary he employs for Christ’s temple teaching during the passion week.¹¹ Similarly, the temporal setting of Passover is only employed in Luke’s Gospel in the boyhood temple visit (2:42) and the passion narrative (22:1–39), the latter of which reinforces the Passover setting repeatedly.¹² Given this correspondence of multiple setting details, we may proceed with openness to the viability of a foreshadowing interest in Luke’s geographic and temporal placement of the boyhood temple visit.

(2) Recurrence: As we broaden our lens now to consider how these setting details are treated in the wider context of Luke’s narrative, we find more evidence to support the foreshadowing interpretation. This broadened outlook allows us to appreciate a fourth corresponding factor; just as Jesus’s boyhood journey begins in Galilee (2:39–41), so also does Christ’s passion-resurrection journey (9:51–52),¹³ a fact which Luke emphasizes more than his Synoptic counterparts through Christ’s resolute identification of Jerusalem as his ultimate destination (9:31, 51–53; 13:22; 17:11; 18:31; 19:28).¹⁴ Indeed, in broader context, we can appreciate Luke’s frequent and consistent portrayal of

11. For example, as Nolland notes, Luke’s only two uses of the term ἀπόκρισις to describe Jesus’s verbal activity occur in the boyhood temple scene (2:47) and in the temple teaching that precedes the crucifixion (20:26). In each case, the word is attached to a response of “amazement” from the crowds; Nolland, *Luke 1–9:20*, 130. Moreover, as Johnson notes, Luke’s use of διδασκάλων for the Jewish teachers in 2:46 is unique, but Luke refers to Jesus as διδάσκαλος with uncharacteristically high frequency once Christ has returned to Jerusalem in the passion narrative (20:21, 28, 39; 21:17; 22:11); Johnson, *Luke*, 59. See also Carroll, *Luke*, 85; Garland, *Luke*, 145.

12. In addition to the numerous specific mentions of the term in 22:1, 7, 8, 11, 13, 15, the Passover meal context of Christ’s Last Supper reinforces the significance of the Passover to the narrative.

13. Brown and Fitzmyer, among others, recognize the parallel in Jesus’s journey from Galilee to Jerusalem in 2:41–52 as anticipatory of the Gospel’s larger journey; Brown, *Birth*, 483–485; Fitzmyer, *Luke (I–IX)*, 438.

14. The ministry activity preceding Christ’s resolve to go to Jerusalem places him in Galilee (see esp. 9:10). A Galilean setting for Jesus’s resolve to go to Jerusalem coheres with the detail of traveling through Samaria (9:52).

Jerusalem as the locus of Christ's suffering destiny (see esp. 13:31–35). In other words, the setting of Jerusalem is far from neutral; instead, it is freighted with considerable theological weight in Luke-Acts, including its portrayal as the city that rejects and kills misunderstood prophets (13:31–35).¹⁵ In this light, the possibility that the Jerusalem setting of 2:41–52 might foreshadow Christ's ultimate destiny is strengthened by Luke's frequent and consistent portrayal of the setting elsewhere.

(3) Authorial Emphasis: The foreshadowing reading of Luke's setting details in 2:41–52 is supported also by our third criteria, where we give priority to Luke's apparent tendencies and emphases. Three brief examples deserve consideration here. First, Luke 2:41–52's journey from Galilee to Jerusalem reflects in miniature the Gospel's largest and most distinctive Synoptic divergence: the Lukan travel narrative, which prepares the way for the passion-resurrection story (9:51–18:14). It is in this section that Luke most pointedly develops his theology of Jerusalem as the setting for the prophet's martyrdom (13:31–35).

Second, Luke strengthens the connection between the Passover setting and Christ's suffering destiny in comparison to his Synoptic counterparts. Although each Synoptic writer situates the passion narrative at Passover, Luke alone inserts direct discourse where Christ plainly correlates Passover with the time of his suffering, saying, "I have eagerly desired to eat this Passover with you before I suffer" (22:15). Later in

15. See also 13:22; 18:31; 19:41–42. For a brief treatment of Jerusalem as important locus for Christ's destiny and suffering, see Fitzmyer, *Luke (I–IX)*, 94; For a fuller treatment of Luke's multifaceted portrayal of Jerusalem—and especially the temple—see Rice. As one of his four "major strands" in the Lukan portrayal of the temple, Rice describes Christ's "fateful collision . . . with the city that is (in Luke's thought) the murderer of the prophets (11:49–51; 13:31–35; 19:41–44; 23:27–31)"; Peter H. Rice, *Behold, Your House Is Left to You: The Theological and Narrative Place of the Jerusalem Temple in Luke's Gospel* (Eugene: Pickwick, 2016), see esp. 57, 90–121.

Acts, Luke reinforces the temporal link between Passover and the passion-resurrection by situating Peter's prison escape—a story rife with passion-resurrection echoes (see Chapter 2)—at Passover in Jerusalem (Acts 12:1–19). Luke, in other words, appears to evoke Passover when he has the passion-resurrection in mind; we are justified, then—contra de Jonge and Sylva—to expect that the Passover setting in 2:41–52 will function similarly in its only other appearance in Luke 2:41–52, and not merely as a convenient vehicle for advancing the episode's plot.¹⁶

(4) Significance: Having now considered these setting details in light of the other criteria, we must now consider whether a plausible interpretation exists for how the setting details of 2:41–52 could function meaningfully as an intratextual echo. In this instance, a plausible function is rather evident. By correlating multiple details of the story's setting to match the setting of the passion-resurrection account, Luke creates the expectation that the scene which unfolds against the backdrop of this setting will shed light on the narrative it parallels. By placing Jesus on a journey from Galilee to the Jerusalem temple at Passover, Luke establishes the expectation that the story will foreshadow the narrative to come. Thus, the likelihood that these details are intratextually significant is high, given the details' performance in light of our four criteria.

Activity: The Seeking and Finding of the Lost Jesus After Three Days (2:43–49)

Our second intratextual echo derives from the narrative action in Luke 2:41–52, which includes the action of seeking the lost Jesus and finding him after three days. I have, of course, already provided an extensive examination of the “after three days”

16. De Jonge, “Sonship,” 337; Sylva, “Cryptic Clause,” 139–140 fn. 22.

detail as a plausible intratextual allusion (see Chapter 2), so our comments in this section will attend primarily to the actions of seeking and finding in the narrative as foreshadowing the passion-resurrection. This focus on seeking and finding activity will also necessitate consideration of a related Lukan theme of being “lost” and “found.”

(1) Correspondence: The seeking and finding activity in Luke 2:41–52 creates multiple strong parallels with the Lukan resurrection narrative (24:1–35). Aside from the Luke 15 parables (see below), no two stories in Luke-Acts contain a higher concentration of language related to seeking, finding, and lostness than the boyhood temple story and the resurrection account.¹⁷ Apart from a small detail about crowds searching for Jesus when he had withdrawn to a deserted place (Luke 4:48), only these two stories depict Jesus as missing or lost. Perhaps most strikingly, both accounts contain a powerful “Why were/are you seeking ...?” rhetorical question in reference to the lost Jesus (2:49; 24:5).¹⁸ In each context, the question implies that the rediscovery of Jesus could have been foreseen.¹⁹ Moreover, in each case, the question is followed shortly thereafter by an action of remembrance, which is linked to a return journey. In the case of Luke 2, the remembering action points forward; Mary “stored up all these matters in her heart” after

17. Note the high volume of verbs of seeking (*ἀναζητέω*; *ζητέω*; *ἐπιζητέω*) and finding (*εὐρίσκω*) in the boyhood temple scene (seeking, 2:44, 45, 48, 49; finding, 2:45, 46) and the resurrection narrative (seeking, 24:5; finding, 24:2, 3, 23, 24, 33).

18. Both questions employ a form of *ζητέω* in second plural (*τί ὅτι ἐζητεῖτε*; 2:49; *τί ζητεῖτε*; 24:5). As discussed below, Luke redacts Mark by turning the messenger at the tomb’s words into a “why” question, which strengthens the parallel with 2:49. For discussion of the possible parallel, see Chakoian, “Luke 2:41–52,” 187; Johnson, *Luke*, 61–62; James, “Intratextuality,” 66.

19. In 2:49, this expectation is created through the question’s use of *οὐκ*, implying a positive answer. See further discussion in Bovon, *Luke 1:1–9:50*, 114; Jung, “Ambiguous but Wise,” 64–67. In 24:5, the expectation is created by the following sentence, which restates what the visitors at the tomb should have “remembered” (24:6).

the family returned to Nazareth (2:51). In Luke 24, the act of remembrance points backward; the women “remembered [Jesus’s] words” and returned from the tomb (24:8).

Furthermore, the correspondence between Christ’s temple visit and Luke’s resurrection is only amplified by the Emmaus story (24:13–35). James elucidates the parallels capably, noting that both accounts involve two people (Mary/Joseph, 2:41; Cleopas/disciple, 24:13), who are traveling away from Jerusalem (2:44–45; 24:13, 18).²⁰ Each pair has a startling realization about the presence of Jesus with them. In the first story, Mary and Joseph assume that Jesus is with them, only to find that he is lost; in the second story, the two disciples conclude that Jesus—and hope (24:21)—is lost (since Jesus is not only dead, but his body is missing; 24:23), only to find that Jesus is with them. When each character pair reaches their realization, they make a hasty return to Jerusalem (ὑπέστρεψαν εἰς Ἱερουσαλήμ; 2:45; 24:33). In both cases, lastly, Christ is ultimately found “after three days”/“on the third day” (2:46; 24:21).²¹ When we attend to these correspondences between the seeking and finding actions in each narrative, the viability of 2:41–52 foreshadowing the resurrection narrative gains some initial credibility.

(2) Recurrence: Additional support emerges with the widening of our scope to Luke-Acts. Perhaps not surprisingly given the commonness of the terms, the majority of Luke’s uses of words related to lostness, seeking, and finding are generic in nature. Having said that, Luke’s connection of similar seeking/finding actions with resurrection

20. James, “Intratextuality,” 65–66; cf. Johnson, *Luke*, 62; Elliot, “Does Luke 2:41–52 Anticipate,” 88–89.

21. James, “Intratextuality,” 65–66. For exhaustive discussion of the discrepancy between “after three days” and “on the third day,” see Chapter 2.

themes at key moments in both Luke and Acts strengthens the likelihood that Luke might be doing something similar in 2:41–52. The trio of “lost” parables in Luke 15 provide perhaps the clearest window into how Luke might envision the symbolic function of seeking and finding actions.²² It is striking, then, as Johnson points out, that the father in Luke’s climactic parable repeatedly equates “being lost” with “being dead” and “being found” with “being made alive.”²³ Indeed, both the younger son’s and older son’s narrative arcs conclude with nearly identical declarations, each one placing lost/found language in parallel construction with death/resurrection language: “For this son of mine was dead and is alive again; he was lost and is found” (15:24, 32).²⁴ Luke, it would seem, has crafted his parable in such a way that finding a lost son is thematically associated with raising a dead son to life.²⁵

Meanwhile, in Acts, seeking and (not) finding actions are featured in at least one episode where other passion-resurrection echoes appear to be present: the story of Peter’s prison escape (12:1–19).²⁶ After weaving as many as eight echoes of the cross and empty tomb into the narrative, Luke completes the episode by describing how Herod “searched

22. Note the finding (εὐρίσκω) language in 15:4, 5, 6, 8, 9, 24, 32; seeking (ζητέω) language in 15:8; and lostness (ἀπολλυμι) language in 15:6, 8, 9, 17 (“dying”), 24, 32.

23. Johnson, *Luke*, 60–61.

24. The statements are nearly identical in 15:24 (νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη) and 15:32 (νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη), with only the slight change from ἀναζάω to ζάω. The latter verb, ζάω, appears prominently in references to the resurrected Jesus (24:5; 24:23).

25. As Johnson notes, a similar cluster of associated themes is developed in the Zacchaeus narrative, where seeking a lost son is emblematic of “salvation” (19:10). Though not strictly pertaining to the resurrection, the story does at least provide further evidence from the gospel that Luke may employ seeking action to underscore his central themes pertaining to salvation; Johnson, *Luke*, 60–61.

26. The likelihood that Acts 12 is crafted to evoke the passion-resurrection is discussed briefly above, and more extensively in Chapter 2.

for [Peter] and could not find him” (12:19). Given the strength of the episode’s other connections to the passion-resurrection, it is reasonable to postulate that Luke may have inverted his seeking-and-finding resurrection theme here. Whereas the disciples in Luke 24 find the resurrected Jesus (and in Acts 12, the released Peter) after a brief period of lostness and failure of recognition, Herod has no such fortune. Accordingly, Herod is not afforded the characteristic joy, remembrance, and wonder of the disciples who succeed in finding. Instead, the detail of Herod’s fruitless seeking-without-finding leads directly into the narrative of his gruesome demise (12:19–24). If the seeking and finding detail in Acts 12 can be read in this light, then we have discovered an important additional indication that Luke tends to utilize seeking and finding actions in association with resurrection echoes, just as we are proposing in Luke 2:41–52.

(3) Authorial Emphasis: In terms of authorial emphasis, a few brief observations are in order. First, it should be noted that all the Synoptic accounts of the empty tomb contain a reference to the women “seeking” Jesus. In each case, the reference is expressed in dialogue by the messenger at the tomb’s entrance. Luke, however, uniquely redacts this piece of dialogue into the form of a “why” question (“Why are you seeking ...?”), which creates a stronger resonance with the question in Luke 2:49. Second, the Emmaus narrative (24:13–35) represents the largest uniquely Lukan contribution to the resurrection account. The fact that this distinctive narrative contains multiple parallels in seeking-and-finding actions to 2:41–52 heightens the possibility of intentional foreshadowing. Third, the last two of the Luke 15 “lost” parables, which helped us to establish the association between lost/found and dead/alive in Luke’s employment of the

theme, are also a distinctively Lukan contribution (cf. lost sheep; Matt 18:10–14). The same, it goes without saying, can be said for the Acts 12 narrative, which inverts the seeking-and-finding theme in Luke’s symbolic reprisal of the passion-resurrection.

(4) Significance: In the above, then, we have seen how the resonances related to narrative actions of seeking and finding hold up well to our intratextual criteria of correlation, recurrence, and authorial emphasis. The foregoing discussion also illuminates the potential significance that such an intratextual linkage might provide for Luke in crafting his story. For Luke, the drama of losing and finding is a poignant metaphor for death and resurrection. Through his literary crafting of 2:41–52, Luke offers a subtle, early glimpse into the story’s climactic narrative. The drama of seeking and finding previews not only the duration of Christ’s “lostness” (three days), but also the characteristic actions of seeking and finding which will permeate Luke’s most distinctive addition to the resurrection account.

Furthermore, the drama of Christ’s disappearance from his parents in Luke 2 gives an early glimpse of the emotional and cognitive strain that Christ’s companions—and especially Mary—will undergo in the face of Christ’s death (2:48).²⁷ In providing such a glimpse, Luke builds upon a theme already introduced in the previous infancy narrative scene through the programmatic disclosure of Christ’s divisive destiny by the prophet Simeon. In that episode, Simeon predicted that the child would usher in “the falling and the rising of many in Israel,” as well as the piercing of Mary’s own soul with a sword (2:34–35). Numerous scholars interpret Mary’s painful anxiety at her lost son in

27. See discussion in Levine and Witherington, *Luke*, 70–71.

2:48 as the first—but not the last—example of Simeon’s prophecy coming to fruition.²⁸ As Green writes, Simeon’s prophecy of Christ as a “sign who will be opposed” functions as an “unmistakeable anticipation of coming conflict”—conflict which will culminate at the cross.²⁹ The fact that Simeon’s portrayal of Christ as an opposed sign should be followed immediately by the promise of a sword that pierces his mother’s soul underscores the depth of emotional anguish Mary will one day encounter. Thus, when Luke portrays Mary’s anguish in the following scene at her temporarily lost son (2:48), the reader has been prepared by the ominous pronouncement of Simeon to interpret this sharp but momentary pain as a glimmer of an even sharper anguish to come. If this is so, then Christ’s action of being lost and found after three days could be read as something of a “sign”—the first glimmer of the sign Simeon promised that he will one day become when the conflict of the story reaches its climax.

With all this in view, it is not difficult to imagine how Luke might utilize the specific actions of lostness, seeking, and finding in 2:41–52 to anticipate the later developments in his work. When we recognize Luke’s emphasis on these very same actions in his resurrection account, the likelihood of an intratextual link is strengthened.

Vocabulary: The “Necessity” (δεῖ) of Jesus’s Behavior with regard to His Father (2:49)

Turning our attention now to Luke’s vocabulary, I will offer a slightly lengthier analysis of a more difficult debate to untangle: whether Jesus’s statement about what is “necessary” (δεῖ) in 2:49 functions as an intratextual resonance with the passion-

28. See for example, Danker, *New Age*, 76–77; Edwards, *Luke*, 95.

29. Green, *Luke*, 149–150.

resurrection narrative. For at least two reasons, the debate over this verse as a potential echo is not surprising. For one, it is widely accepted that, for Luke, the word $\delta\epsilon\iota$ is a theologically freighted term, where the majority of its uses connote a “divine necessity” having to do with “salvation-history” or divine providence.³⁰ Indeed, as Cosgrove notes, no less than one-fourth of Luke’s uses of $\delta\epsilon\iota$ pertain specifically to “the necessity of Jesus’ passion.”³¹ Second, Luke’s use of $\delta\epsilon\iota$ in this specific context (2:49) is linked to the enduringly ambiguous phrase, $\acute{\epsilon}\nu\ \tau\omicron\iota\varsigma\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{\upsilon}\varsigma\ \mu\omicron\upsilon$, which has spawned endless debates regarding its precise interpretation. Whether Jesus’s phrase should be rendered “my father’s house,”³² or “my father’s affairs,”³³ or something else,³⁴ the point is that it is not precisely clear what Jesus is claiming is necessary in 2:49. Thus, given the word’s frequent use in passion-related contexts, and given the ambiguity of its present context, it is not surprising that some interpreters might posit a passion-related connotation to Christ’s statement here—especially in light of the other potential resonances described throughout this project.

Nevertheless, scholars such as Brown and Sylva argue forcefully against reading 2:49 as connected to the passion-resurrection, citing two primary objections. First, as

30. Fitzmyer, *Luke (I–IX)*, 443; Bovon, *Luke 1:1–9:50*, 114.

31. Charles H. Cosgrove, “The Divine $\Delta\epsilon\iota$ in Luke-Acts: Investigations into the Lukan Understanding of God’s Providence,” *NovT* 26.2 (1984), 173–174; cf. Johnson, *Luke*, 61.

32. Bock, *Luke 1:1–9:50*, 250, 262, 269–270; Brown, *Birth*, 475–477; Fitzmyer, *Luke (I–IX)*, 443; Elliot, “Does Luke 2:41–52 Anticipate,” 88; Green, *Luke*, 156–157; Kilgallen, “Luke 2:41–50: Foreshadowing,” 556–557.

33. Johnson, *Luke*, 61.

34. In this vein, many argue for a double meaning which includes both “house” and “affairs,” including Garland, *Luke*, 145; James, “Intratextuality,” 67; Bovon, *Luke 1:1–9:50*, 114; Tannehill, *Luke*, 76; Jung, “Ambiguous but Wise,” 61. Sylva argues for “my Father’s words in the temple”; Sylva, “Cryptic Clause,” 134–139. Weinert argues for “with those belonging to my Father”; Francis D. Weinert, “The Multiple Meanings of Luke 2:49 and Their Significance,” *BTB* 13 (1983), 19–22.

Sylva points out, although $\delta\epsilon\tilde{\iota}$ may be used by Luke in passion-related statements, it is also used to refer to other, more general aspects of Jesus’s ministry, as well (cf., 4:43; 13:36; 19:5).³⁵ Brown also views Christ’s statement as referring to his vocation generally—of which the passion is a part—but not to the passion or suffering of Christ specifically. Indeed, this leads directly to the second objection. Brown criticizes scholars such as Laurentin and McHugh who have characterized Christ’s statement as a self-aware, “dark allusion to his future passion.” Even setting aside historical questions, Brown argues that an allusion of this nature at this narrative stage would not have been available to Christ’s parents (his narrative audience) or to Luke’s readers. To read the detail in this manner, he concludes, is “implausible on the level of Lucan intent.”³⁶ Thus, both Sylva and Brown argue, first, for a more generic reading of $\delta\epsilon\tilde{\iota}$ as referring to vocation, but not the passion; and second, for an interpretation of the verse’s ambiguity that makes clearer sense in its immediate narrative context.

Although Brown and Sylva raise worthwhile concerns, I will utilize our intratextual criteria to show that neither objection should discount the possibility of an allusion in Luke’s literary designs. Let us consider the evidence.

(1) Correspondence: In terms of correspondence, my central claim will be that Luke 2:49 does not need to be read as a direct, “darkly allusive” reference (per Laurentin and McHugh) for its language, nevertheless, to resonate intratextually with the cross and empty tomb. I will make this case in two steps. First, I will discuss the evidence of

35. Sylva, “Cryptic Clause,” 134.

36. Brown, *Birth*, 490–493, see fn. 46; cf. Laurentin, *Jésus au Temple*, 95–109; McHugh, *Mother*, 124.

correspondence between 2:49 and the three δεῖ-statements of the resurrection account, paying special attention to contextual details that go beyond simply using the same important term (δεῖ). Second, I will argue that an interpretation of the ambiguous meaning of 2:49 that is more germane to the immediate narrative context should not hinder the text's capacity to resonate with the passion-resurrection. In short, Jesus need not be referring cryptically to the passion-resurrection in 2:49 for the language of his statement to create an echo. The echo is instead created by the actions Jesus takes in response to his sense of obligation to his Father.³⁷

First, in the passion resurrection account, one finds at least four instances of the term δεῖ being employed at meaningful junctures to discuss the necessity of events surrounding Christ: one in the passion account (22:37) and three in the resurrection account (24:7, 26, 44). In the case of the latter three resurrection statements, a brief elaboration on each is in order, as each corresponds to 2:49 in important ways that extend beyond simply the use of the same relatively common word. For example, the δεῖ-statement in 24:44 is related to 2:49 by its location in the narrative; the two statements represent the first and final words of Jesus in the Gospel. As Edwards notes, Christ's necessity statements function like bookends to the Gospel, opening and closing the period of Christ's role as the story's main actor. Additionally, Christ's first and final words not only elaborate on the "necessity" of his actions, but they also each emphasize Christ's unique relationship to God through the use of the phrase "my Father" (2:49; 24:49).³⁸

37. Johnson's argument proceeds in a similar direction, though Johnson's argument hinges more so on his "Father's affairs" interpretation than the necessity language; Johnson, *Luke*, 61.

38. Edwards, *Luke*, 91, 99.

Moving now to 24:26, it should be noted that the δεῖ-statement here and in 2:49 represent the only times in Luke where Christ asks a rhetorical question that prompts reflection on the necessity of his own actions, using the term δεῖ. Most importantly, both questions appear in contexts where Christ’s uncommon wisdom regarding the Scriptures is on dramatic display. In the temple story, Christ demonstrates unique insight into the Scriptures through his dialogue with the teachers (2:46–47), which spawns amazement “at his answers” (2:47). His “necessity” question in 2:49 furthers the emphasis on Christ’s unique knowledge of God’s will and his own place within it, building on the theme which has already been established in the narrative through his astounding Scriptural acumen. In the Emmaus story, Christ’s “necessity” question is also closely linked to his superior understanding of Scripture; directly after asking it, Jesus “interpreted to them the things about himself in all the Scriptures” (24:27). Just like in the boyhood temple scene, the resurrected Jesus displays not only unparalleled knowledge of the Scriptures generally, but also a particular grasp of how he himself is fitted into the necessary plans of God. Moreover, just like in the temple scene, Christ’s explication of the Scriptures engenders amazement on the part of the hearers (24:32; cf. 2:47).

Finally, the δεῖ-statement in 24:7 corresponds to 2:49 in that both are offered in direct response to characters who have been seeking the lost Jesus. In fact, in both cases, the statement of necessity follows a rhetorical “Why are/were you seeking?” question, as discussed above (see Activity). What follows, in each case, is also similar, as both δεῖ-statements prompt the characters to engage in an act of remembering—be it storing up (2:51) or looking back (24:8–9). Thus, we have seen that each of the three δεῖ-statements

of the resurrection narrative contains corresponding elements to 2:49 that go beyond the simple use of divine necessity language. These additional correspondences in context strengthen the likelihood that an intratextual echo could be at work.

Second, we must now examine the meaning of the statement itself in comparison to the resurrection $\delta\epsilon\iota$ -statements discussed above. It should be noted that all of the necessity statements in Luke 24 revolve around explicating the essential significance of Christ's suffering, death, and resurrection in the plan of God (24:7, 26, 44–46). It is at this juncture that the much debated ambiguity of “ἐν τοῖς τοῦ πατρὸς μου” (2:49) must be considered. Contra Laurentin and McHugh, in 2:49 it is not at all clear that Jesus is speaking in any direct way or even mysterious way about the passion-resurrection. Instead, I agree with Cosgrove that the likeliest meaning of Christ's necessity-statement simply involves “the appropriateness Jesus attaches to his presence in the temple.”³⁹ Cosgrove's reading obviously coheres with the “father's house” interpretation of the ambiguous phrase; if the “father's affairs” route is taken, then one would simply need to add emphasis to Christ's activity within the temple (e.g., his demonstration of Scriptural wisdom), rather than his mere presence in the location.

Importantly, however, my adoption of a more straightforward reading of Christ's statement—one that fits more comfortably within the narrative's immediate context—should not discount the possibility that Luke could still be crafting an intratextual allusion through the language of the statement. Instead, what Luke has done is introduce us—for the first time—to the concept of Jesus's sense of divine obligation to his Father. Luke

39. Cosgrove, “Divine $\Delta\epsilon\iota$,” 175.

then builds a narrative around Christ's expression of this concept that strongly resembles the resurrection narrative on multiple levels.

Consider, then, the course of events that transpires in 2:41–52, all of which is prompted—according to Jesus himself—by his desire to do what is necessary out of loyal obligation to his Father (2:49). First, Christ is lost and found after three days, a scenario with very apparent allusive potential (see Chapter 2). However we may understand the ambiguous phrase in 2:49, it is clear that Jesus's decision to remain behind in Jerusalem is rooted in his sense of what is necessary, thus prompting his three-day absence. Second, Christ's unexpected disappearance gives rise to a situation where Christ will display amazing wisdom regarding the Scriptures (2:46–47) and keen self-awareness of his divine purpose in relation to the Father (2:49). As discussed above, Christ's remarkable wisdom as an interpreter of the Scriptures and his self-awareness regarding his destiny in his Father's plans are both hallmarks of the Lukan resurrection portrait. Third, Christ's behavior produces a response of initial misunderstanding (2:50), which ultimately gives way to remembrance (2:51). The same cognitive journey from misunderstanding to remembrance is dramatized in the responses to the resurrection by both the apostles and also the Emmaus travelers (see Themes below).⁴⁰ For these reasons, Jesus's statement does not need to be viewed as a cryptic allusion to the passion-resurrection for its language of divine necessity to resonate with the Gospel's ending. So long as readers are able to grasp the fact that Christ's actions in the story are motivated by a sense of doing what is necessary out of obligation to his Father, the intratextual echo is in play. As we've

40. For the disciples, compare 18:31–34 (misunderstanding) to 24:44–46 (remembrance; cf. 24:6). For the Emmaus travelers, compare 24:19–27 with 24:32–34 (remembrance).

seen, Christ's actions in the boyhood temple scene create a strong degree of correspondence with the resurrection narrative, where the same language of divine necessity is reprised in what amounts to Luke's clearest expression of the theme.

(2) Recurrence: Having devoted greater attention to the correspondence criterion, I will limit my comments on the next criteria to only the most essential points. With the recurrence criterion, we ask whether the broader picture of Luke's stylistic tendencies supports or challenges the findings above. In the case of 2:49's vocabulary, I view Luke's wider tendencies as supportive to our premise above. While I grant Brown and Sylva's point that $\delta\epsilon\iota$ is used with various connotations in Luke-Acts, I believe the authors undervalue the strength of Luke's correlation between divine necessity language and the passion-resurrection. The authors are correct that $\delta\epsilon\iota$ is occasionally used by or about Jesus to refer to his vocation generally (cf. 4:43; 19:5), but the overwhelming majority of its vocation-related uses pertain to Christ's destiny of suffering, death, and resurrection (9:22; 13:33; 17:25; 22:37; 24:7, 26, 44; Acts 1:16; 17:3).⁴¹ Moreover, we should also consider that Luke includes at least six $\delta\epsilon\iota$ -statements in Acts that pertain specifically to the necessity of Paul's suffering—suffering which, as I have noted in prior chapters, is rhetorically shaped to resemble Christ's passion (9:16; 14:22; 19:21; 23:11; 25:10; 25:24). Finally, in all other instances where $\delta\epsilon\iota$ -statements are met with misunderstanding (as is the case in 2:49–50), the passion-resurrection is in view (24:7, 26, 44; Acts 17:3). Thus, we can safely conclude that, despite his varied use of the term, Luke most

41. While not specifically about Christ's passion vocation, Luke 15:32 also employs necessity language in relation to "lost/found" and "death/resurrection" vocabulary.

frequently employs divine necessity vocabulary in a manner that would strengthen any potential associations to the passion-resurrection that readers detected in 2:49.

(3) Authorial Emphasis: Only two points need to be underlined regarding authorial emphasis, one general and one specific. The general observation is that Luke’s δεῖ-language and its association with divine necessity is a unique feature of his narrative in comparison to the other Synoptic accounts. This assertion is widely supported by the raw data (18x in Luke and 21x in Acts.; 5x in Mark; 8x in Matt), as well as the prevailing scholarship on Luke’s term.⁴² The specific observation we should make is that all four of the passion-resurrection narrative instances of δεῖ-statements are of uniquely Lukan vintage (22:37; 24:7, 26, 44). In three of these cases, the terminology appears in larger segments of unique L-material with no Synoptic parallel (22:37; 24:26, 44); in the fourth, Luke redacts his Synoptic counterparts to underscore the necessity of Christ’s suffering, death, and resurrection (24:7).⁴³ From the standpoint of authorial emphasis, then, we find support for the possibility of intratextual resonance.

(4) Significance: With all of these factors in view, we may now entertain the potential significance of Luke 2:49’s vocabulary as an intratextual resonance. Through Christ’s first proclamation about what is “necessary” for him with regard to the Father, Luke introduces us to an important theme for the Gospel as a whole—a theme that, as we’ve seen, is frequently linked to the passion-resurrection. Luke does not have to place a cryptic reference to the cross in Christ’s mouth for the statement in 2:49 to create an

42. See Bock, *A Theology of Luke and Acts: Biblical Theology of the New Testament* (Grand Rapids: Zondervan, 2012), 140–141.

43. Note that this last Lukan redaction specifically emphasizes the resurrection timing, as well (“on the third day”).

intratextual link. Instead, Luke introduces us here to Christ's obligation to behave in a certain manner before his Father. In so behaving, his actions unveil his future through his three-day lostness, his Scriptural acumen, his keen sense of destiny, and his initially misunderstood actions. When Luke later returns to similar language in the passion-resurrection itself, he surrounds the divine necessity theme with narrative actions and contextual clues which may remind the reader of the boyhood temple visit's preview of things to come.

Themes: The Misunderstanding Theme in Response to Jesus (2:50)

Our final investigation involves the theme of misunderstanding, which arises directly after Christ has expressed the necessity of his behavior to his bewildered parents (2:49–50). A few scholars see the incomprehension of the parents (and especially that of Mary) as a dubious, ill-fitting narrative detail, which should perhaps even be viewed as evidence of the passage's later insertion into the infancy narrative.⁴⁴ Although I admit that text-critical questions fall outside the core concerns of this project, I side with Bock and Johnson, among others, in viewing the detail of the parents' lack of understanding as "natural," given the circumstances.⁴⁵ Moreover, as our engagement with the intratextual criteria below will make clear, the text offers far more reason to read the detail of the parents' incomprehension as a literarily crafted element of the story meant to serve an important literary function, as numerous scholars before me have pointed out. In my estimation, it is not difficult to make a case that one key component of Luke's literary

44. Schüssler Fiorenza calls it an "inconsistency ... with the preceding infancy stories"; Elizabeth Schüssler Fiorenza, "Luke 2:41–52," *Int.* 36.4 (1982), 400. Further discussion in Elliot, "Does Luke 2:41–52 Anticipate," 87; Brown, "Finding," 475; Fitzmyer, *Luke (I–IX)*, 435.

45. Bock, *Luke 1:1–9:50*, 272; Johnson, *Luke*, 61.

design for this detail could have been to create an intratextual link to the passion-resurrection.

(1) Correspondence: Perhaps the most important evidence in favor of viewing Luke’s misunderstanding theme in 2:50 as intratextually linked to the passion-resurrection comes from Luke’s emphatic portrayal of the resurrection as a source of “epistemological awakening,” as Wilson puts it.⁴⁶ All three scenes that comprise Luke 24 present the resurrection as revelatory, unlocking comprehension for believers in a manner that was not previously achieved. Indeed, all three scenes in Luke 24 tether the moment of epistemological awakening to an explanation of what was “necessary” (δεῖ-language) about Christ’s actions (24:6–9, 25–27, 31–32, 41–47). As we have already discussed above, this “necessity” language is reminiscent to the boyhood temple scene (2:49). Paradoxically, in Luke 2, it is Christ’s explanation of what was “necessary” that engenders incomprehension (2:50); only after the resurrection will these explanations of divine necessity prove illuminating.⁴⁷

To further the correspondence, notice that two of the three instances in Luke 24 where comprehension is achieved involve Christ’s interpretation of the Scriptures in light of the resurrection (24:25, 32, 44–47). In the Luke 2 narrative, Christ also demonstrates his remarkable grasp of the Scriptures, but the audience being “amazed ... at his answers” (ἐξίσταντο ... ταῖς ἀποκρίσεσιν αὐτοῦ; 2:47) is not equivalent to true

46. Benjamin R. Wilson, *The Saving Cross of the Suffering Christ: The Death of Jesus in Lukan Soteriology*, Beihefte Zur Zeitschrift Für Die Neutestamentliche Wissenschaft, Vol. 223 (Berlin: De Gruyter, 2016), 51.

47. For discussion of this paradox, see Levine and Witherington, *Luke*, 71–72; cf. Danker, *New Age*, 78; Stein, *Luke*, 122–123.

understanding (2:50). Later, in the buildup to the passion narrative, Jesus will again prompt amazement “at his answer” when he, yet again, teaches in the temple (θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ; 20:26).⁴⁸ However, only after the resurrection is completed do Jesus’s hearers demonstrate true comprehension of his message from the Scriptures.

Finally, we should note that Luke’s specific vocabulary for comprehension in 2:50 corresponds with the passion-resurrection. In 2:50, Luke uses the verb συνίημι to describe the parents’ lack of understanding of Jesus’s statement (ῥῆμα)—a verb of comprehension used sparingly in Luke’s Gospel (2:50; 8:10; 18:34; 24:45). Not only does the verb create a strong connection to 18:34 (see discussion below), but it also finds its only positive use (in a context where understanding is achieved) in the resurrection account, when Christ opens the minds of the disciples to understand what they previously did not comprehend (24:45). Thus, even Luke’s specific verb itself strengthens the correspondence of the theme of misunderstanding in 2:50 to its reversal in the resurrection account.

(2) Recurrence: Broadening our lens to Luke-Acts, one need not belabor the case to show that Luke displays a consistent interest in correlating the misunderstanding theme to the passion-resurrection. Numerous scholars have noted the “abiding dissonance,” as Wilson writes, between Jesus’s clear expressions of his “necessary” suffering and the disciples’ consistent incomprehension of his words.⁴⁹ Indeed, the vast majority of

48. As noted above, only in these two places does Luke use the term ἀπόκρισις, each time in connection with amazement in reaction to Jesus’s temple teaching; Nolland, *Luke 1–9:20*, 130.

49. Wilson, *Saving Cross*, 51.

interpreters of 2:41–52 read the parents’ incomprehension in 2:50 as functioning to preview the disciples’ later inability to grasp Christ’s destiny.⁵⁰

And while de Jonge tries to cast doubt on 2:50 as an allusion to the theme of passion-related misunderstanding, his criticisms do not hold weight.⁵¹ De Jonge may be right to point out that the incomprehension in 2:50 does not arise in response to a clear expression of Christ’s passion destiny, but his demand for such a literal correspondence misses the rich connection. In 2:50, Christ’s parents have been afforded special insight into the identity of Jesus, yet they still fail to comprehend the strange and troubling actions and events that Christ’s identity will necessitate. In the case of the disciples, Luke makes the same point. Immediately before the first of Christ’s passion predictions, Luke shows that the disciples have already achieved crucial insights into Christ’s identity, with Peter even rightly identifying him as “the Christ of God.” (9:20). Yet, just like the parents in 2:50, the disciples’ failure to comprehend involves their inability to grasp how the troubling events of the cross are necessary for the one they know to be the Christ. Such insight, Luke insists, is presently “hidden” from them (παρακεκαλυμμένον, 9:45; κερυμμένον, 18:34); only after the resurrection will it be revealed. Thus, the essential connection of the misunderstanding theme in 2:50 with the disciples’ misunderstanding of the passion involves the relationship of Christ’s identity to what is necessary for him to

50. See, for example, Danker, *New Age*, 78; Edwards, *Luke*, 96; Johnson, *Luke*, 59; Bock, *Luke 1:1–9:50*, 272; Brown, *Birth*, 477; Fitzmyer, *Luke (I–IX)*, 445; Kilgallen, “Luke 2:41–50: Foreshadowing,” 559; Nolland, *Luke 1–9:20*, 133; Stein, *Luke*, 122–123. As noted above, the connection is strengthened by Luke’s use of the verb συνίημι.

51. De Jonge, “Sonship,” 336.

do. When framed in this way, the connection finds clear support in the passage's own arrangement and message.

(3) Authorial Emphasis: The misunderstanding theme in Luke's Gospel appears prominently in L-material texts and revisions, most notably in Luke's lengthy Emmaus account (24:13–35). Other resurrection details unique to Luke also supplement the misunderstanding theme, including Christ's "opening" of the disciples' "minds to understand the Scriptures" (24:45), as well as the empty tomb visitors' remembrance of Christ's words when prompted (24:8–9). Each of these Lukan details underscore the point that the resurrection is essential to the enlightenment of prior misunderstandings. Granted, Luke's portrayal of the resurrection as illuminating for the disciples must be qualified by the fact that the resurrection alone does not resolve all misunderstanding for the disciples (cf. 24:36–41; Acts 1:6, 11). Indeed, the persistence of partial incomprehension could serve a rhetorical function in the bridging of Luke's two part work, anticipating the bestowal of the promised Holy Spirit (24:49) who will enlighten the disciples more fully (Acts 1:8; 2:1–47).⁵² Nevertheless, Luke's emphasis on the revelatory character of the resurrection remains palpable in the L-material of his resurrection account. And by correlating the resurrection account's moments of enlightening with the expounding of Scripture (24:27, 32, 44–47) and the breaking of bread or sharing of a meal (24:30–31, 35, 42–43), Luke introduces crucial activities for the church in Acts after the Spirit's outpouring (2:42–47).

⁵² Importantly, the timing of the Spirit's outpouring is directly related to the resurrection and ascension of Jesus.

Additionally, in two of Luke's passion prediction redactions of Mark, Luke either expands Mark's emphasis on the disciples' misunderstanding (Luke 9:45; cf. Mark 9:32) or describes the disciples' misunderstanding on his own where Mark has made no indication (Luke 18:34). Luke, indeed, goes further than either Synoptic counterpart in claiming that the meaning of the passion predictions was "concealed" or "hidden" from the disciples at the times when Jesus declared his fate (9:45; 18:34).⁵³ This stronger emphasis on the concealment of Christ's meaning heightens the importance of the resurrection as an event that enlightens the disciples—even if they still need further illumination from the Spirit. Through comparison to the Synoptics, then, we can readily see Luke's strong interest in demonstrating the passion's inscrutability to Jesus's disciples prior to the resurrection, as well as the resurrection's pivotal role in dispelling these incomprehensions.

(4) Significance: By taking the discussion above into account, it is possible to see how a detail like the incomprehension of Jesus's parents might function within a scene designed to foreshadow the passion-resurrection. As we have seen, Luke's wider tendencies suggest that, for him, the resurrection is the event which illuminates God's declared-but-misunderstood plans about what was necessary for Christ to do. The scene in 2:41–52 is, in a sense, a first glimpse into this wider theme. By situating the parents' misunderstanding directly after Christ's "necessity" statement (2:49–50), Luke introduces a theme which will be reprised multiple times with the disciples throughout this Gospel's buildup to the cross. By following up the incomprehension in 2:50 with Mary's "storing

53. A helpful discussion of the Synoptic comparison—and Luke's intensification of the misunderstanding theme—can be found in Wilson, *Saving Cross*, 51–56.

up” action (2:51; see Chapter 3), Luke furthers the relationship of the incomprehension in this scene to the misunderstanding theme in the passion-resurrection. Prior to the resurrection, the characters in Luke’s Gospel can only do what Mary has done: store up matters until they can later be understood properly. After the resurrection, a new level of comprehension is available, as the necessary actions of Christ according to Scripture and God’s plans are illuminated in light of the empty tomb.

Conclusion: Summary of Chapter and Project Findings and Their Significance

In this chapter, then, we have assessed the intratextual resonance of four details (or related clusters of details), drawn from the setting, activity, vocabulary and themes of Luke 2:41–52. Each detail was appraised using a modified version of Hays’s methodological criteria suitable for intratextual echoes. When we applied this fourfold criteria to the key details in question from 2:41–52, we discovered numerous supporting factors in each case which suggested the plausibility that each could function as an intratextual echo of the passion-resurrection in Luke’s literary designs. In short, I have argued here that many of the individual resonances proposed by scholars who favor the foreshadowing reading of 2:41–52 acquit themselves well under methodological scrutiny. I deem it reasonable to argue, in the case of any of the above details, that an intratextual relationship could be at play based on the narrative’s own rhetorical clues.

It is, however, from a cumulative perspective that my arguments here—and throughout this project—gain the most traction. Allow me, then, by way of conclusion, to review the cumulative force of my project’s argument before pointing to the project’s significance.

For example, in the present chapter, it is not enough to consider that each individual detail above could reasonably function as an intratextual link to the passion-resurrection. Instead, we must consider also that at least these four such elements—of various types—should be found in the same brief episode. When the broad array of subtle linkages to the passion-resurrection is weighed together, the likelihood and impact of each individual resonance is amplified.

When we add to this our findings in Chapter 3 regarding the performance of the “storing up” motif in 2:51 as a signal of the presence of foreshadowing elements in the text, our confidence in the resonances above may grow considerably. In Chapter 3, we discovered that Mary’s “storing up” action in 2:51 maintains a consistent performance across inter- and intratextual contexts (Gen 37:11; Luke 2:19), functioning in each case to alert readers that the surrounding episode is replete with anticipatory details which can only be partially understood in the present context. The motif, then, can be read as literary evidence of a foreshadowing interest in the episode. As we saw, this reading of the motif’s performance is supported by at least four other factors, such as the generic and thematic relationship of the episode to its literary context, the characterization of Mary as an exemplary contemplative disciple in Luke’s Gospel, and Luke’s stylistic tendency to utilize significant characters as onlookers to engage reader recollection. The findings of this chapter, then, help to establish a context for reading the passage’s suggestive details (like those discussed in Chapter 4) as viable intratextual echoes within the text’s own apparent literary designs, rather than as mere curiosities. Through recognition of these contextual factors, one accrues more confidence in the resonances

discussed in this chapter, based on the evidence that the text itself presents regarding its interest in foreshadowing.

Lastly, the arguments in Chapter 2 regarding the three days issue (2:46) should add still more weight to the likelihood of the foreshadowing reading of the passage. In Chapter 2, I argued that that the divisive “after three days” detail in Luke 2:46 should not be viewed as a hindrance to reading the scene as foreshadowing the passion-resurrection, as many detractors have argued. It is true that Luke does not use his most frequent resurrection timing phrase, “on the third day,” in 2:46, but interpreters should not demand such woodenness in terminology on the part of the author—especially in light of his wider tendencies. To the contrary, Luke’s own narrative suggests his general tendency toward subtle variation in terminology rather than wooden correspondence, even when restating direct quotations within his own work. And in the case of resurrection references, Luke even appears to employ “three days” (rather than “third day”) terminology when speaking of the resurrection symbolically (cf. Acts 9:9), allowing himself more stylistic flexibility in non-direct references to the event. Through these insights, a detail which has often, for some, stood as evidence against the foreshadowing reading of 2:41–52 may actually shift toward a point in favor of it.

When each of these pieces from my argument is weighed together, I conclude that the cumulative case for a foreshadowing interest in the passion-resurrection in Luke 2:41–52 is far stronger than has been previously accepted in the scholarship on this episode. If accepted, this conclusion is significant for Lukan scholarship in at least three ways.

First, the findings of this project should sharpen our appreciation for Luke's immense literary capability, as well as his stylistic tendencies. Whereas some aspects of Luke's foreshadowing approach have been dismissed for their lack of wooden correspondence (see "three days" issue), my analysis furthers the scholarly appreciation of Luke's remarkable subtlety as a literary craftsman, especially in matters of inter- and intratextuality. Indeed, Luke's creative employment of the "storing up" motif further illuminates the author's skillfulness. Luke not only alludes to an LXX motif, but also, on two occasions, employs the motif in an analogous manner to his source in order to produce a similar rhetorical effect. Specific insights such as these—which have not been fully addressed in prior scholarship—may aid future scholarship in accounting for Luke's subtle allusive tendencies in literary analyses of his work. Even more pertinently, future treatments of Luke's specific penchant for weaving passion-resurrection echoes into his narrative may gain from the insights offered here. Scholars may benefit, for example, from my comparison of Luke's symbolic resurrection language in Acts 9:1–19 with Luke 2:41–52 (see Chapter 2), which sheds new light on Luke's approach when crafting symbolic comparisons to the cross and empty tomb.

Second, the findings of this project should clarify the relationship of Luke 2:41–52 to its immediate and wider literary contexts within the Luke-Acts narrative. It is not uncommon for the scholarly treatment of this episode to underscore the text's peculiarity in relation to its context.⁵⁴ In this analysis, however, I have sought to emphasize the

54. On this point, scholars frequently point to the text's divergence from the Jesus/John parallels of the infancy narrative, its peculiarity as the only story from Christ's adolescence, and its appendage-like interruption of "an ideal transition to the Gospel proper" at 2:40, as Brown puts it. Brown offers an excellent survey of the most commonly cited issues; Brown, "Finding," 474–478; cf. Fitzmyer, *Luke (I–IX)*, 435.

thematic relatedness of the text to its immediate literary context within the infancy narrative (see Chapter 3), as well as its literary and theological relationship to the Gospel's climactic story of the cross and empty tomb. One of the implications, then, of this project, may be to raise awareness of the coherence of this peculiar episode within the larger designs of Luke's narrative. Recognizing this will result in a more balanced treatment of its literary value and function.

Finally, my project may also bear implications for the future treatment of difficult details within the scene itself, providing—at very least—new interpretive options to consider. For example, it was noted above that some scholars bristle at the parental incomprehension in 2:50, viewing it as incompatible with the infancy narrative portrayal of the parents' insight regarding Jesus's identity.⁵⁵ When the detail is viewed in light of the passage's multiple passion-resurrection resonances, however, the interpreter gains new interpretive options to consider. Similarly, some scholars have puzzled over Luke's references to Joseph as Jesus's father, citing their apparent inconsistency with the virgin birth (2:43, 48).⁵⁶ In this case, the parallel Luke draws between this episode and Gen 37:2–11 provides new avenues for interpretation, as each text contains parallel references to a functional-but-not-biological parent in the scene (Gen 37:10; Luke 2:48).⁵⁷ Future studies might even consider how Luke's passion-resurrection focus might affect one's

55. Schüssler Fiorenza, "Luke 2:41–52," 400; Elliot, "Does Luke 2:41–52 Anticipate," 87; Brown, "Finding," 475; Fitzmyer, *Luke (I–IX)*, 435.

56. Fitzmyer, *Luke (I–IX)*, 435.

57. See discussion of Gen 37:10 in Hamilton, *Genesis: 18–50*, 411–412.

reading of the ambiguous phrase in 2:49, depending on how closely the δεῖ-language of Jesus's statement reflects Luke's interest in the passion-resurrection account.

For all of these reasons, the argument I have outlined here might contribute to the furtherance of Lukan scholarship, especially as it pertains to the literary analysis of Luke-Acts. In this project, I have sought to address the most pressing interpretive and methodological issues which have factored against the acceptance of the foreshadowing reading of Luke 2:41–52, while also providing fresh insight into the text's own apparent clues regarding its rhetorical function. As I have insisted throughout, inquiries such as this one do not, by nature, provide certainty, but rather prove by degrees the likelihood of a reading's viability. My hope is that this project may provide fresh insight into the viability of a long-considered but frequently dismissed dimension of Christ's boyhood temple visit, where the probability of a literary function to anticipate the cross and empty tomb may be properly appraised.

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