

**“NO OTHER NAME”
LUKE’S RECENTRALIZATION
OF THE CULT OF ISRAEL**

Part 1 (Preview and Introduction)

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TABLE OF CONTENTS

ABSTRACT	2
ABBREVIATIONS	4
ACKNOWLEDGEMENTS	5
INTRODUCTION Luke’s Prologue An Orderly Account.....	6
CHAPTER ONE “Holy Is His Name!” Reaffirming and Reforming the Messianic Hope of Israel.....	25
CHAPTER TWO “Blessed Is He Who Comes In the Name of the LORD!” The Visitation and Desolation of Israel’s House.....	43

CHAPTER THREE

“No Other Name”

Recentralizing Israel’s Worship “In the Name of Jesus”60

CHAPTER FOUR

“You Shall Bear My Name”

Paul’s Prophetic Witness In the Expansion of Restored Israel....73

CONCLUSION

“No Other Name”

Luke’s Recentralization of the Cult of Israel.....89

BIBLIOGRAPHY.....90**ABSTRACT**

The geographical, theological and literary centrality of Jerusalem and the temple in the narrative landscape of Luke-Acts is well documented. If we add to that the scenes Luke depicts in synagogues or at table around a cultic meal, it becomes quite clear that *the place of worship* is “center stage” for Luke’s rehearsal of the eschatological fulfillment of God’s promises to Israel. “Beginning with Moses and the Prophets,” Luke employs the language which initially forged messianic expectations in order to spotlight Jesus of Nazareth on that stage.

Chapter One of this study will show that the messianic hope of Israel is both reaffirmed and reformulated in the hymnic praise and prophecy of the birth stories. Luke begins his full characterization of Jesus with a bold angelic announcement of the exaltation of the Davidide, and with a redeployment of the name “LORD.” The One who will rule over “the house of Jacob forever” is “the Son of the Most High” (Luke 1:32); he is “a Savior, which is Christ and LORD” (Luke 2:11). Thus begins Luke’s *apologia* for the recentralization of the worship of Israel around “the name of Jesus.”

Chapter Two will follow the progression which Luke began by comparing and contrasting the birth accounts of Jesus and John the Baptist. As “a sign of contradiction” (Luke 2:34) signifying “the falling and rising of many in Israel” (Luke 2:34), Jesus provokes a proleptic response

with his synagogue sermon in Nazareth. Throughout the balance of Luke's gospel, as Jesus journeys as "the prophet like Moses" to his climactic arrival in the temple quadrant, Israel divides. This intramural division echoes the earliest traditions of cultic antagonism and covenant renewal, recalling the choices for or against "the LORD" at Sinai (Exod. 32) and Shechem (Josh. 24).

Jesus' tears and laments are laden with irony that at the very moment of Messiah's eschatological "visitation" (Luke 1:68; 7:16; 19:44), at the arrival of "the one coming in the LORD's name" (Ps. 118:26 // Luke 13:35; 19:38), Jerusalem seems destined to continue its bloody history of executing the prophets and, consequently, of forsaking the word and worship of the LORD. Jerusalem's culpable ignorance (Luke 19:44) results in cultic sin and leaves Israel exposed to the imminent threat of covenant curse, namely the removal of God's name from the temple (1 Kgs. 9:7), resulting in "the house left to you (desolate)" (Ps. 69:25 // Luke 13:35; 21:20).

Chapter Three will trace Luke's reconstruction of Israel's central place of worship around "the name of Jesus." Luke's call for Israel to worship "no other name" (Acts 4:12) has specific resonance with "no other gods" (Exod. 20:3; Deut. 5:7), and directly appeals to Deuteronomistic cultic centralization language. As von Rad has clearly stated,

How or where will Israel . . . have communion with Jahweh? It is well known that Deuteronomy gives this question, on which plainly the whole existence of Israel depended, a definite answer — Jahweh will choose a place to "cause" his name "to dwell there" or to "put" his name there.

Luke's depictions of Peter, John and Paul at worship in the temple illustrate its continuance as a legitimate cultic site *under new leadership*. By rejecting John's baptism of repentance (Luke 7:29-30), and by continuing their murderous heritage (Luke 11:47-50) by plotting Jesus' death (Luke 19:47; 20:19; 22:2; 23:23-25; Acts 2:22-23; 3:12-15), Israel's High Council disqualified themselves and were replaced (Acts 1:15-26). The literary link Luke provides by his use of Psalm 69:26 and by his play on the word "place" (τόπος) marks Judas for the same judgment as the leaders of "the house left (desolate)." Psalm 109:8, in turn, taps "another"

for his “office” (Acts 1:20). The legitimacy of the apostles’ leadership over Israel is demonstrated by the Spirit’s power through healings, prayers, preaching of repentance *in the name* of Jesus, and suffering *for the name* of Jesus (Luke 24:47; Acts 3:6; 4:7-12,17-20,30; 5:28,40-42).

Chapter Four will conclude our study by examining Paul’s prophetic witness to Israel. Two scenes are marked off by Luke’s literary design for particular scrutiny: Paul’s conversion from Jesus’ chief persecutor to his chief “name-bearer” (Acts 9:3-19; 22:4-21; 26:9-18), and Paul’s programmatic synagogue sermon at Pisidian Antioch (Acts 13:13-52). The man, who would be charged with “persuading men to worship God contrary to the law” (Acts 18:13), employs historical rehearsal typical of the Deuteronomists and the *haruzin* method of linking texts to proclaim Jesus as “the Holy One of God” (Ps. 16:10; Acts 13:35) whom God has “raised up from the dead” to accomplish “the release of sins” for “all those believing through him” (Acts 13:37-38). The threat of judgement looms (Acts 13:46; 18:6; 28:28) for those who reject God’s purpose and “thrust it away” (Acts 13:46; Luke 7:29-30; Acts 7:27, 35), but all those who “glorify the word of the LORD” (Acts 13:48), those of Israel and the nations who believe (Acts 13:47; Isa. 49:6), partake in the promise first given to Abraham (Luke 1:73-74; Acts 7:7). Luke’s recentralization of Israel’s worship materializes as “a people for his name” (Acts 15:14) gather in the temple, the synagogues and “from house to house” to comprise the restored tent of David (Acts 15:16). The re-placement of the divine name in the exalted Jesus among the reforming people of God wrests control of authentic worship from the bogus temple authorities to vest it in “the apostle’s teaching, the fellowship, the breaking of bread and the prayers” (Acts 2:42) among those “who call on the name of Jesus” and serve “no other name.”

ABBREVIATIONS

CBQ	Catholic Biblical Quarterly
ET	Evangelical Theology
HTR	Harvard Theological Review

Int	Interpretation
JBL	Journal of Biblical Literature
JSOT	Journal for the Study of the Old Testament
JSNT	Journal for the Study of the New Testament
NIBC	New International Biblical Commentary
NIC	New International Commentary
NTS	New Testament Studies
NovT	Novum Testamentum
NovT Sup	Novum Testamentum Supplements
SBLSP	Society of Biblical Literature Seminar Papers
SLA	Studies in Luke-Acts, eds. L. E. Keck and J. L. Martyn
SPC	Sacra Pagina Commentary
TB	Tyndale Bulletin
WTJ	Westminster Theological Journal

ACKNOWLEDGEMENTS

The notes and bibliography alone show that a project of this sort is born from conversation and cooperation. The fascination necessary to sustain the attention and care required to carry it out was sparked in an undergraduate course on “New Testament Backgrounds” taught by Dr. David Moessner in the spring of 1983 at Louisiana State University. My friend and mentor Dr. Richard Pratt: challenged me to engage the theological and philosophical conversation about interpreting biblical

narrative; showed me that intertextual conversation is at least as ancient as the Chronicler's reading of the Deuteronomistic history; and took a chance on a Th.M. student by recommending me for my first seminary-level teaching opportunity in the fall of 1989. Dr. Knox Chamblin modeled before me the New Testament role of "pastor-teacher," and urged me on to further graduate work. This brought me full-circle to my friend and thesis supervisor, Dr. David Moessner, whose life illustrates Luke's characterization of Apollos: "a learned man, mighty in the Scriptures."

A very special note of appreciation is due my wife, Marilyn, and son, Stephen, who gave up not a little "family time" for the sake of my work both "at the church" and "with the thesis."

INTRODUCTION

Luke's Prologue: An Orderly Account

Luke's stated purpose (Luke 1:1-4) takes on an air of some ambition when considered in the crossfire of the internal and external forces which sought authorial power over the history of the Jewish people in the closing decades of the first century. "What Jesus began to do and teach" (Acts 1:1) took place in the brief interlude between the sieges of Pompey and Titus during the days of Herod's greatest political gesture toward the Jewish people — the building of the temple in Jerusalem. While Herod doubled the size of the Temple Mount and undertook an unprecedented building campaign, the abiding presence of the Roman garrison, Antonia, in the northwest temple quadrant was not without significance.¹

Hostile to "certainty" (ἀσφάλειαν; Luke 1:4) of any sort, the politico-religious climate breathed by Palestinian and Diaspora Jews prompted some (primarily in the Diaspora) to *assimilate*, exchanging Jewish distinctives for the camouflage of adopted symbols and stories taken to heart as one's own. In sharp contrast, others (primarily in Palestine) committed themselves to a self-conscious experiment in climate control by *separating* from individuals and institutions bearing any perceived indication of "outside" contamination. Most Jews, however, forged the difficult path of understanding and explaining themselves by placing an

apologia of cherished traditions and texts in conversation with other voices raised to define the identity of a people and their place in history.²

Apparently, the history of the people of God was being written by the Romans, as in times past it had been written by the Babylonians, Persians and Greeks. What had become of the covenant promises perpetuated from the days of Israel's earliest memories? Had God's oath to Abraham expired under a Roman seal, or would Israel again worship Yahweh in the place where — through the signs, wonders and words of messiah and other prophetic messengers — the LORD would cause his name to be remembered (Exod. 20:24)? Where could the word of the LORD be heard? Where could God's power be seen?

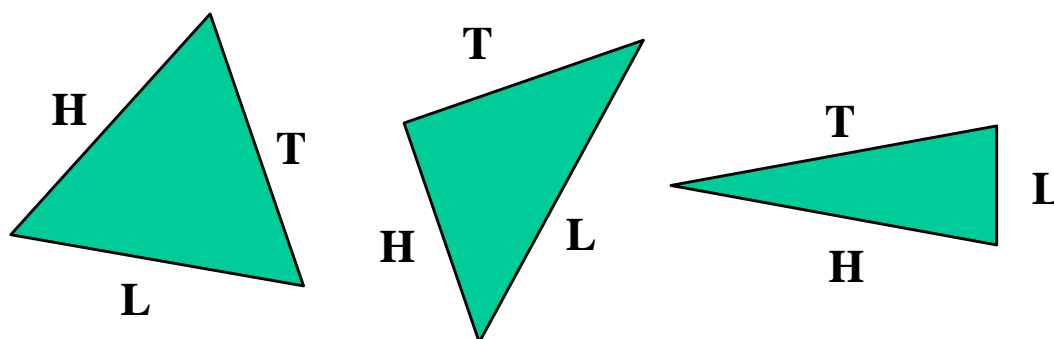
This thesis argues that Luke's characterization of Jesus of Nazareth as "Christ the LORD" in his first volume and his depiction of the apostles healing, teaching, praying, preaching repentance and suffering "in the name of Jesus" in his second volume reveal that "the place where the LORD shall choose for his name to dwell" (Deut. 12:11) is in the exalted Jesus. This re-placement of the divine name among the reforming people of God by the Holy Spirit calls Israel to worship "no other name" (Acts 4:12) and wrests control over authentic worship from the temple authorities to vest it in "the apostles' teaching, the fellowship, the breaking of bread and the prayers" (Acts 2:42) among those "who call on the name of the LORD" (Acts 2:21). After establishing our method in the light of Luke's prologue and Lukan scholarship, we will further articulate the progress of the thesis along the Lukan landscape.

Exegetical Method In the Light of Luke's Prologue and Lukan Research

Luke's brief, highly stylized prologue establishes an approach pattern for the reader by revealing the forces that shape his two-volume narrative. Though multi-faceted, these forces can be summarized by the triad: *historical*, *theological* and *literary*, which is to say that Luke intended his two-volume set as an addition to the annals of *sacred historical literature*.³ This study suggests that these three primary illocutionary forces are engaged in an *interdependent* and *interdynamic* dialogue that informs the text at every level, including the selection of events and sayings, vocabulary and syntax, genre type, and intertextual conversation partners.

This model allows for shifts of intensity in the “pull” between forces when, for example, the author’s purpose might motivate greater attention to historical detail, aesthetic appeal or theological persuasion.

Torque-Effect of Illocutionary Forces



The above figure illustrates how the historical (H), literary (L) and theological (T) illocutionary forces are hinged to allow movement as the intensity levels between forces shift while maintaining the integrity of the *trialogue*.⁴ The change in the level of force one exerts on the other is signified by the shortening or lengthening of the sides of the triologue creating a *torque-effect* which opens or closes the angle where those forces meet. These forces not only frame the contours of the text, they also shine through to illuminate the picture that is Luke’s story-world. A brief review of some of the highlights of Luke-Acts research will reveal how often scholars have endowed one or another combination of these forces with preeminence in their interpretative method only to prompt corrective action from another camp or school gathered around the force(s) that has been slighted.

1. Luke’s History

David Strauss’ forceful use of historical-critical tools cast a long shadow of doubt on the solidity of the New Testament documents as a historical foundation for Christian faith.⁵ While congratulating his former student on applying the critical tools with logical consistency, Ferdinand Christian Baur qualified Strauss’ negative evaluation of the history

reenacted in the writings of the New Testament. Where Strauss had seen only contradiction, Baur identified a *synthetic revelation* of historical truth. With Hegelian brushstrokes, Baur painted the historical-ideological development of the early church from its sectarian, Jewish beginning (*thesis*), through its major identity crisis with the entrance of many Gentile converts (*antithesis*), to its complete break with the synagogue and thorough domination by Gentile Christians (*synthesis*).⁶

Beginning with an examination of the conflict between “parties” within the church at Corinth, Baur featured the sharp dispute between Jewish and Gentile elements as the constitutive core of the early church.⁷ According to Baur, Luke’s two-volume account of the lives of Jesus and his first followers sought to reconcile and wed these two hostile parties (Petrine and Pauline) for the propagation of one Christian lineage, “early catholicism” (*Fruhkatholizismus*).⁸ As blessing, *Tendenzkritik* sensitized scholars to the selective nature of Luke’s historical concerns. Through the events and sayings which he chose to report and the way he shaved and shaped the contours of story and speech, Luke was *interpreting history for* and not just *reporting history to* his readers. As bane, Baur and his Tubingen School proliferated what now is clearly understood as “an unwarranted oversimplification of history.”⁹ Through monolithic depictions of the Jewish and Gentile communities, Baur severely squelched the intramural conversations of parties within parties that made up and sought to define those communities.

More recently, Jacob Jervell has argued forcefully for a complete rewriting of the *Entwicklungslinie* or pattern of development for early church history and, thus, for the place and purpose of Luke-Acts.¹⁰ While many scholars based their criticism of Baur’s schema on the postulated coterminous destruction of Jewish Christianity with Jerusalem and its Temple in A.D. 70, Jervell’s argument attempts to account for the formidable influence of Jewish Christianity which continued into the early second century, having only developed into a “theologically active, articulate and conscious entity” at the apostolic council in Jerusalem about A.D. 48.¹¹

Jervell demonstrates that the Jewish-Christian features of Luke-Acts are not mere “reminiscences” located on the outskirts of Luke’s thought, but structural links in the continuation of the history of Israel, a people who were “at a all times occupied with understanding history from the point of

view of certain interventions by God.”¹² Nils Dahl, Jervell’s teacher, along with others like Paul Schubert, prompted Lukan scholars to look again in the direction of Israelite historiography. Regarding Luke’s portrait of Abraham, Dahl writes,

Writing as a “biblical historian” Luke does not need to christianize the portrait of Abraham in any direct and obvious way. The patriarch may remain the ancestor of Israel, the starting point of that sacred history of which the Gentile church is now the legitimate continuation. In considering God’s promise to Abraham as the first link in a series of prophecy and fulfillment, he is in full harmony with the outlook of Old Testament writers.¹³

Though striking for its brevity, Luke’s prologue (Luke 1:1-4) sets on display “things” which were “handed down . . . by eyewitnesses” (παρέδοσαν ἡμῖν . . . αὐτόπται); “things . . . carefully investigated” (παρηκολουθηκότι . . . ἀκριβῶς) before being “set in order” (ἀνατάξασθαι) for Theophilus. Luke’s careful attention to the protocol of Hellenistic historical prologue makes plain his intention to write history “according to the standards of his day,” standards which did not include the modern distillation of the theological from the historical.¹⁴ The very “things” which require such care from Luke, both in their investigation and narrative arrangement, are the things God promised before, which sketched a line of expectation traceable through history — things Luke identifies to his readers as “having been fulfilled in our midst” (Luke 1:1).

2. Luke’s Literature

A century ago, William Wrede’s commentary on Mark, *Das Messiasgeheimnis in den Evangelien*, reignited the source critic’s efforts to unearth the historical vein of Jesus’ life buried beneath the beliefs of his first followers.¹⁵ For some, however, Wrede’s outline of the theological structure of Mark’s gospel offered a new focus for NT study: the theological commitments and literary acumen of the evangelists and their first readers, the early Christian community. Just three years after Wrede’s work appeared, the *formgeschichtliche methode* brought a new spectrum of light into the lab of NT research with the publication of Julius Wellhausen’s commentary on Luke in 1904.

Following techniques developed by Hermann Gunkel in his examination of Old Testament narrative and poetry, Wellhausen, K. L. Schmidt and others sharpened the focus of study on the “snap shots” of tradition captured in various “forms” of smaller literary units such as hymns, sermons, parables, miracle stories and travelogues. For Lukan scholarship, this new approach would advance significantly through the work of Martin Dibelius. With the publication of *Die Formgeschichte des Evangeliums* in 1919, Dibelius defined the categories of form for the NT context as well as the principle assumptions shared among many of those pioneering the new method.

According to Dibelius, these “snap shots” of tradition developed from separate social settings and were arranged artificially by the gospel writers, more as an anthology of early belief than a biographical account of Jesus’ life. But did the early Christian community in its various locales remember and repeat the acts and sayings of those who were the first to be identified by Jesus’ name? Dibelius’ view of early Christian apocalypticism offered little reason or motivation for “memories” of the apostles to be captured in oral or written form. These foundational assumptions led Dibelius to profile two Luke’s who produced essentially different volumes to be offered for sale in separate markets, each requiring its own method of critical analysis.

In his gospel, Luke assumed the role of an apprentice in the literary guild who proved himself a trustworthy guardian of received tradition, a careful editor of his sources and an able arranger of sub-literary popular forms. Here the form critic found plenty of grist for the mill. In his second volume, however, Luke came into his own as a *litterateur*, a formidable literary talent, who, with the scant raw materials of a few apostolic “legends” and Paul’s travel diary, spun his own yarn of stylized place descriptions, geographical architecture and a selection of words and phrases designed to place a well-argued defense of Christianity among the volumes of world-class literature. Speculating that there was little in the way of traditional forms to uncover, Dibelius encouraged critical readers to prospect on the surface by sifting through Luke’s “stylized” text.

Style criticism focused new attention on the way stories are put together by suggesting that Luke took isolated reports of edifying events in the lives of the apostles (legends) and wove them into a larger narrative framework (*novelle*) to create a pattern of interpretation within the lines of

his own literary purpose. *Stilkritik* identified “the speech” as the primary tool of Luke’s literary art. Recognizing a consistent style and kerygmatic content, Dibelius heard Luke’s voice through the words of the apostles explaining the significance of events like Pentecost and the Jerusalem council. For Dibelius, the speeches are a form of “special pleading.” Though Luke may have sought to preserve the original occasion of the event or purpose of a visit, noted briefly in a travelogue, whether or not a speech was offered or what words were recorded at the time was subject to the higher court of Luke’s overall purpose. According to Dibelius, Luke’s interpretation of the acts of the apostles was largely unavailable at the time of the events themselves, but developed more fully in the climate of questions raised by those represented by Luke’s aristocratic patron, the most excellent Theophilus. Offering little in the way of new evidence, *Stilkritik* assumed a case first put forward by the Tübingen School: Luke was offering a defense of the Christian community against the charge of “stirring up riots” brought by Jews (Acts 6:13-14) and pagans (Acts 16:19-21) who sought a scapegoat for the political turmoil which marked the waning moments of the first century.

The initial insights of continental scholarship into the history of forms were recognized and redeployed in Anglo-American Lukan studies by the Harvard philologist Henry Joel Cadbury. Like Dibelius, Cadbury described Luke as a careful editor of traditional forms, whose narrative art followed the established conventions of Greek and biblical historiography.¹⁶ For Cadbury, however, these roles were not realized separately, but were brought to bear simultaneously in a work which was contemplated from the beginning as one story to be rendered in two volumes:

The recognition of the common authorship of Luke and Acts is not enough. They are not merely two independent writings from the same pen; they are a single continuous work.¹⁷

Building first upon the methodological priority of doing comparative linguistic study before rendering historical and theological judgements, Cadbury argued that when the “purely physical conditions” of ancient writing required one work to be distributed in multiple volumes, the preface of “volume one” (Cadbury’s translation of πρῶτον λόγον; Acts 1:1) served the entire corpus. So, in the case of Luke-Acts, “the things which have been fulfilled among us” (Luke 1:1) include not only “all that Jesus began to

do and to teach,” but also that which was carried out “through the Holy Spirit” by “the apostles he had chosen” (Acts 1:1-2).

From his prologue, Luke offers the first hint of the path he will trace with his narrative, “the evidence of divine guidance and control” throughout the history of the people of God.¹⁸ Cadbury points out that, unlike Matthew’s fulfillment formula (e.g. Matt 2:15, 17) which spotlights the *point* of fulfillment in history, Luke calls the entire corpus of Scripture as a witness to the *pattern* of fulfillment in history.¹⁹

By persuasively insisting that “any study of Luke and Acts must hold their unity as a fundamental and illuminating axiom,” Cadbury opened the door on Luke-Acts research, thus bringing Luke’s entire literary landscape into full view.²⁰ From Zechariah to Paul, Luke’s discriminating characterizations reveal torah-abiding, faithful Jews, “which would indicate that Christianity is not anti-Jewish.”²¹ Moreover, the parallel accounts of the centurion (Luke 7:1-10) and Cornelius (Acts 10:1-43), Roman officers who offered alms to Israel and enjoyed the favor of the Jewish people and their God, illustrate the promised extension of salvation “through his name” (διὰ τοῦ ὀνόματος αὐτοῦ; Acts 10:43) to “everyone who believes” (Luke 7:9; Acts 10:43). The acquittal of the story’s two primary characters Jesus (Luke 23:4,14,20,22; Acts 3:13; 13:28) and Paul (Acts 16:35-38; 18:12-17; 19:35-41; 22:22-29; 23:26-30; 25:13-21; 26:30-32; 28:16-18) by Roman authorities offers a formidable defense of Christianity against pagan “charges brought against it as breaking Roman law (Acts 16:19-21).²²

Like Dibelius, Cadbury heard Luke’s voice through the speeches, but for Cadbury Luke was the artistic spokesman of theological traditions already in place. These traditions were not only conveyed by his source materials concerning the lives of Jesus and the apostles, but attested by the witness of Scripture (*testimonia*) which retraced the path of divine necessity (***) from promise to fulfillment, the story-path of the history of God’s people ordered by the over-arching “plan and work of God.”²³

3. Luke’s Theology

When Hans Georg Conzelmann wrote *The Theology of St. Luke*, he was writing about the theology of the period of the church, which he clearly distinguished from the period of Jesus’ ministry.²⁴ This vastly influential

work assumed the irretrievability of an overall biographical framework for the life of Jesus from the gospels, and acknowledged the important excavations of the form critics in recovering the scattered sayings, miracle stories and other short summaries forged by the beliefs of Jesus' first followers.²⁵ The questions which remained for Conzelmann were theological in nature:

To what extent does 'belief' influence the development of form? What is the relation of this principle of form to the literary framework of the individual Gospel — not just to the single segment of tradition.²⁶

Conzelmann argued that C. H. Dodd's comparison of the kerygmatic pattern of the speeches in Acts with the structure of Mark's gospel demonstrated what Form Criticism had suggested — the initial formulation of gospel narrative material was ordered by a "given kerygmatic framework," an early credo of the meaning and impact of Jesus' ministry. Luke's gospel, however, represents a second phase in which the kerygma "is not simply transmitted and received, but itself becomes the subject of reflection."²⁷ According to Conzelmann, then, "the history of editing" (*Redaktionsgeschichte*) gospel source material (Mark and *Quelle*) began with Luke's response to a new historical situation which, in and of itself, constituted a theological problem.

Luke is confronted by the situation in which the Church finds herself by the delay of the Parousia and her existence in secular history, and he tries to come to terms with the situation by his account of historical events.²⁸

The interval of delay sifted the church's hope of Christ's imminent return through the strain of time and required a new explanation to "make sense" of the church's continuance in the world. For Conzelmann, Luke offered such an explanation through the achievement of a new theology of history — redemptive history.

Luke's *Heilsgeschichte* translated the *parousia* to the indefinite future by washing all eschatological concepts of any residual apocalyptic import (i.e. Conzelmann's treatment of θλιψις, μετανοία, βασιλεία) and restructuring "the eschatological scheme of two aeons" into an historical unfolding of "the plan of God" in three epochs: Israel, Jesus' Ministry, and

the Church.²⁹ According to Conzelmann, Luke's "original achievement" not only sought to reform the Church's expectation of the future, but, in drawing upon the past, it sought to answer the present and pressing question "of the relationship of the Church with Judaism and with the Empire."³⁰

Codified and preserved as an historical phenomenon in *Die Mitte der Zeit*, Jesus' Ministry could now be seen both as the fulfillment of God's promise to redeem Israel (Luke 24:19-27), and as politically harmless to Rome (Luke 23:13-17). Furthermore, Luke's second volume documented the growth of "the word of God" (τὸν λόγον τοῦ θεοῦ) from Jerusalem to the end of the earth through its proclamation by law-abiding leaders of "the Nazarene sect" (Acts 24:5). This pragmatic account of the Acts of the Apostles depicted the first followers of Jesus not as those throwing off Judaism, but as those who in accordance with the Law and the Prophets, and in accordance with their hope in the resurrection from the dead (a belief shared by the Pharisees), were "sent" through the power and guidance of the Spirit to extend "the salvation of God" to the nations.³¹ Time and again the charges leveled against the leaders of "the Way" (τῆς ὁδοῦ) were judged by Caesar's representatives to be intramural squabbles over matters of Jewish law which were of little interest or no consequence to Rome (Acts 18:15; 23:29; 25:19,25; 26:30-32; 28:18).³²

Conzelmann's imaginative work is credited both with establishing a consensus that Luke authored an apologetic *heilsgeschichte* and with provoking an important discussion as to its nature. For over twenty years, *Die Mitte der Zeit* acted as a lightning rod for newly charged discussions of Luke's *history* (especially the place and value of his second volume);³³ *theology* (especially his eschatology and interaction with the Scripture and traditions of Israel);³⁴ and *literature* (especially the function of the birth stories, the use of sources, and the "proof-from-prophecy" formula).³⁵

Luke's Recentralization of the Cult of Israel

This brief rehearsal of the study of Luke's history, literature and theology set within the context of his prologue, provides two observations which mark the method and place of our thesis. First, the shifting focus of scholarly endeavor around the historical, literary and theological forces which shape Luke's text has often been necessary to correct the

overstated primacy of one force over the others, thus illustrating their interdynamic nature. These forces, while limiting and enriching the shape of the text, are held together in an interdisciplinary, critical reading of the text.

Second, the text itself has regained a position of methodological priority. What was once described as being in a state of “eclipse” has reappeared — the study of realistic biblical narrative.³⁶ Historical, source, theological and form considerations have been joined by due consideration of point of view, plot, characterization, scene depiction, and literary and rhetorical device. Diachronic and synchronic analysis have been found to bear significantly upon one another, and thus are held together methodologically with profit. This marriage of readings “through” and “with” the text holds together “meaning and narrative shape,” “form and content.”³⁷ Having taken its place on the methodological stage, the thesis can now be articulated in some detail.

The geographical, theological and literary centrality of Jerusalem and the Temple in the narrative landscape of Luke-Acts is well documented.³⁸ If we add to that the scenes Luke depicts in synagogues or at table around a cultic meal, it becomes quite clear that *the place of worship* is “center stage” for Luke’s rehearsal of the eschatological fulfillment of God’s promises to Israel.³⁹ “Beginning with Moses and the Prophets,” Luke employs the language which initially forged messianic expectations to spotlight Jesus of Nazareth on that stage. Luke’s characterization of Jesus as both “LORD and Christ” (Acts 2:36) and his depiction of the apostles as those who are given “power and authority” (Luke 9:1; 10:17; 24:44-49; Acts 3:6,16; 4:7-10,17-18,29-30; 5:28,40-42) to teach, heal, preach repentance, pray and suffer “in the name of Jesus” *re-centralize* Israel’s worship around “no other name” (Acts 4:12) and *re-mobilize* Israel’s worship in the temple, synagogues and “from house to house” under the renewed leadership of the apostles.

Chapter One of this study will show that the messianic hope of Israel is both reaffirmed and reformulated in the hymnic praise and prophesy of the birth stories. Luke begins his full characterization of Jesus with a bold angelic announcement of the exaltation of the Davidide and a redeployment of the name “LORD.” The One who will rule over “the house of Jacob forever” is “the Son of the Most High” (υἱὸς ὑψίστου; Luke 1:32),

“a Savior, which is Christ and LORD” (σωτήρ ὅς ἐστιν χριστὸς κύριος; Luke 2:11). Thus begins Luke’s *apologia* for the recentralization of the worship of Israel around “the name of Jesus.”

Chapter Two will follow the progression which Luke began by comparing and contrasting the birth accounts of Jesus and John the Baptist. As “a sign of contradiction” (σημεῖον ἀντιλεγόμενον; Luke 2:34) signifying “the falling and rising of many in Israel” (Luke 2:34), Jesus provokes a proleptic response with his synagogue sermon in Nazareth. Throughout the balance of Luke’s gospel, as Jesus journeys as “the prophet like Moses” to his climactic arrival in the Temple quadrant, Israel divides.⁴⁰ This intramural division echoes the earliest traditions of cultic antagonism and covenant renewal to recall the choices for and against “the LORD” at Sinai (Exod. 32) and Shechem (Josh. 24).⁴¹

Jesus’ tears and laments are laden with irony that at the very moment of Messiah’s eschatological “visitation,” (ἐπεσκέψατο; Luke 1:68; 7:16; 19:44) the arrival of “the one coming in the LORD’s name” (ὁ ἐρχόμενος ἐν ὀνόματι κυρίου; Ps. 118:26; Luke 13:35; 19:38), Jerusalem seems destined to continue its bloody history of executing the prophets, and thus of forsaking the word and worship of the LORD. Jerusalem’s culpable ignorance (οὐκ ἔγνωσ; Luke 19:44) results in cultic sin and leaves Israel exposed to the imminent threat of covenant curse, namely the removal of God’s name from the temple (1 Kgs. 9:7), resulting in “the house left to you (desolate)” (ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν; Ps. 69:25; Luke 13:35; 21:20).⁴²

Chapter Three will trace Luke’s reconstruction of Israel’s central place of worship around “the name of Jesus.” Luke’s call for Israel to worship “no other name” (οὐδὲ . . . ὄνομα . . . ἕτερον; Acts 4:12) has specific resonance with “no other gods” (Exod. 20:3; Deut. 5:7), and directly appeals to Deuteronomistic cultic centralization language. As von Rad clearly stated,

How or where will Israel . . . have communion with Jahweh? It is well known that Deuteronomy gives this question, on which plainly the whole existence of Israel depended, a definite answer — Jahweh will choose a place to “cause” his name “to dwell there” or to “put” his name there.⁴³

Luke's depictions of Peter, John and Paul at worship in the temple illustrate its continuance as a legitimate cultic site *under new leadership*. By rejecting John's baptism of repentance (Luke 7:29-30) and continuing their murderous heritage (Luke 11:47-50) in plotting Jesus' death (Luke 19:47; 20:19; 22:2; 23:23-25; Acts 2:22-23; 3:12-15), Israel's High Council disqualifies themselves and are replaced (Acts 1:15-26). The literary link Luke provides by his use of Psalm 69:26 and his play on the word "place" (τόπος) marks Judas for the same judgement as the leaders of "the house left (desolate)." Psalm 109:8, in turn, taps "another" for his "office" (τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος; Ps 109:8; Acts 1:20). The legitimacy of the apostles' leadership over Israel is demonstrated by the Spirit's power through healings, prayers, preaching of repentance *in the name* of Jesus, and suffering *for the name* of Jesus (Luke 24:47; Acts 3:6; 4:7-12,17-20,30; 5:28,40-42).

Chapter Four will conclude our study by examining Paul's prophetic witness to Israel. Two scenes are marked off by Luke's literary design for particular scrutiny: Paul's conversion from Jesus' chief persecutor to his chief "name-bearer" (Acts 9:3-19; 22:4-21; 26:9-18), and Paul's programmatic synagogue sermon at Pisidian Antioch (Acts 13:13-52). The man, who would be charged with "persuading men to worship God contrary to the law" (Acts 18:13), employs historical rehearsal typical of the Deuteronomists and the *haruzin* method of linking texts to proclaim Jesus as "the Holy One of God" (Ps. 16:10; Acts 13:35) whom God has "raised up from the dead" to accomplish "the release of sins" for "all those believing through him" (Acts 13:37-38). The threat of judgement looms (Acts 13:46; 18:6; 28:28) for those who reject God's purpose and "thrust it away" (ἀπωθεῖσθε αὐτὸν; Acts 13:46; compare Luke 7:29-30; Acts 7:27,35), but all those who "glorify the word of the LORD" (Acts 13:48), those of Israel and the nations who believe "on the name" (Acts 13:47; Isa. 49:6), partake in the promise first given to Abraham (Luke 1:73-74; Acts 7:7). Luke's recentralization of Israel's worship materializes as "a people for his name" (Acts 15:14) gathers in the temple, synagogues and "from house to house" to comprise the restored tent of David (Acts 15:16) and to serve "the name of Jesus."

ENDNOTES — INTRODUCTION

1. For a helpful overview of Jerusalem under Herod and his son Antipas, see Joseph E. Stambaugh and David L. Balch, *The New Testament in Its Social Environment*. Library of Early Christianity. ed. Wayne Meeks (Philadelphia: Westminster, 1986), 95-102. For a thorough discussion see Bo Reicke, *The New Testament Era*, trans. David Green (Philadelphia: Fortress, 1968), 109-168.
2. Regarding Jewish apologetic literature, Luke T. Johnson writes, "Ostensibly addressed to outsiders for the purposes of persuasion, apologetic is in reality aimed as much at insiders, for the purposes of pride. The attempt to make ourselves intelligible to others helps make us intelligible to ourselves." See Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress, 1986), 74.
3. The "sacred" and "secular" distinction is anachronistic for Luke's day. My point is that which Nils Dahl has already made, "Luke is imitating biblical historiography." See Nils Dahl, "The Story of Abraham in Luke-Acts," *SLA* 152.
4. My indebtedness to Richard Pratt's hermeneutical model for reading Old Testament narrative is evident. Historical, Thematic and Literary analysis act as interdynamic "controls for meaning." I have reworked his model somewhat by redefining thematic analysis as the theological reading of the text and contributing the idea of a "torque-effect" to illustrate the reciprocal effect these forces exert upon each other. See Richard L. Pratt, Jr., *He Gave Us Stories* (Brentwood: Wolgemuth & Hyatt, 1990), 87-104, and "Pictures, Windows and Mirrors in Old Testament Exegesis," *Westminster Theological Journal* 45 (1983), 156-167. Note also the affinity of this approach with that described by Meir Sternberg, *The Poetics of Biblical Narrative* (Bloomington: Indiana University), 1-57.
5. D. F. Stauss, *Das Leben Jesu Kritisch bearbeitet* vols. I-II, 1835, 1836. For further explanation see W. G. Kummel, *Das Neue Testament: Geschichte Der Erforschung Seiner Probleme* (Marburg: Karl Alber, 1970); S. McLean Gilmour and Howard C. Kee, trans., *The New Testament: The History of the Investigation of Its Problems* (Nashville: Abingdon, 1972), 120-43.

6. Though it has been pointed out that Baur first set forth his historical framework of primitive Christianity before his association with Hegel, it is hard to believe that Hegel's influence on Baur did not precede his personal association.
7. See W. Ward Gasque, *A History of the Criticism of the Acts of the Apostles* (Grand Rapids: Eerdmans, 1975), 27-30, where he summarizes and makes specific references to Baur's early essays.
8. See Ernst Kasemann, "Paul and Early Catholicism," in *New Testament Questions of Today* (Philadelphia: Fortress, 1969), 236-251, especially his lengthy footnote at the beginning of the essay which seeks to defend his use of the term "early catholicism."
9. See Ernst Haenchen, *Acts*, 17.
10. See Jacob Jervell, *The Unknown Paul: Essays on Luke-Acts and Early Church History* (Minneapolis: Augsburg, 1984), especially the first two essays "The History of Early Christianity and the Acts of the Apostles" and "The Mighty Minority," 13-51.
11. See Jacob Jervell, "The Mighty Minority," in *The Unknown Paul*, 26-51.
12. Gerhard von Rad, *Old Testament Theology* vol. 1. See also J. Jervell, "The Mighty Minority," *The Unknown Paul*, 26-51.
13. See Nils Dahl, "The Story of Abraham in Luke-Acts," in *Studies in Luke-Acts*, eds. Leander E. Keck and J. Louis Martyn (Nashville: Abingdon, 1966), 152-53.
14. W. C. van Unnik, "Once More St. Luke's Prologue," 12.
15. See the discussion of radical historical criticism by Werner Georg Kummel, *The New Testament: The History of the Investigation of Its Problems*, trans. S. MacLean Gilmour and Howard Clark Kee (Nashville: Abingdon, 1972), 284-288.
16. In his discussion of the literary types Luke made use of, Cadbury wrote, "The narratives have their parallels in the Old Testament and in all popular history." See Henry Joel Cadbury, *The Making of Luke-Acts* (New York: Macmillan, 1927), 134.

17. Cadbury, *Luke-Acts*, 8-9.
18. See Cadbury, *The Making of Luke-Acts*, 303.
19. See Cadbury, *The Making of Luke-Acts*, 304.
20. See the discussion of the unity of the two volumes in Cadbury, *The Making of Luke-Acts*, 8-11.
21. Cadbury, *The Making of Luke-Acts*, 306.
22. See his thorough articulation of the apologetic function Luke's narrative serves towards Rome in Cadbury, *The Making of Luke-Acts*, 308-316.
23. See Cadbury, *The Making of Luke-Acts*, 304-314.
24. See Hans Conzelmann, *Die Mitte Der Zeit* (Tubingen: J. C. B. Mohr, 1953). Published in English under the new title, *The Theology of St. Luke*, trans. Geoffrey Buswell (New York: Harper & Row, 1960).
25. See Conzelmann, *The Theology of St. Luke*, 10-12.
26. See Conzelmann, *The Theology of St. Luke*, 10-11.
27. See Conzelmann, *The Theology of St. Luke*, 10-11.
28. See Conzelmann, *The Theology of St. Luke*, 14. Note also his reference to Vielhauer's view of Luke's thinking as 'uneschatological' merely by his accounting for the acts of the apostles.
29. Conzelmann notes that the three-staged parallel between redemption history and Jesus' ministry is not incidental. Rather, they both serve as an innovative reconstitution of the two-stage eschatological framework of his source materials. See H. Conzelmann, *The Theology of St. Luke*, 16-17. Note especially n2 on page 17.
30. See Conzelmann's introduction to Part Three of his work which discusses "the situation of the Church in the world," in *The Theology of St. Luke*, 137.
31. Ernst Haenchen's landmark commentary on *Acts* is the most thorough exegetical development of Conzelmann's thesis for Luke's second volume. It was Haenchen who first described "the word of God" as the

proper subject of *Acts*. See Ernst Haenchen, *The Acts of the Apostles: A Commentary* (Philadelphia: Westminster, 1971), 49, 93-110.

32. See Conzelmann's discussion of Luke's political apologetic toward Rome and its relationship to the theological problem with Judaism in *The Theology of St. Luke*, 137-149.

33. Note especially the important works of Martin Hengel, *Acts and the History of Earliest Christianity* (Philadelphia: Fortress, 1979); I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1971); and W. Ward Gasque, *A History of the Criticism of the Acts of the Apostles* (Grand Rapids: Eerdmans, 1975).

34. See especially Cullman's challenge to Conzelmann's evaluation of Luke as an "innovator" regarding "salvation history." For Cullman, Luke adopted a pattern already well-established in biblical historiography and appropriated its use with its full eschatological import. Note Oscar Cullman, *Christ and Time: The Primitive Christian Conception of Time and History* (London: SCM, 1951), esp. 69-93. See also Nils Dahl, "The Story of Abraham in Luke-Acts," *SLA*, 139-158, and Jacob Jervell, *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis: Augsburg, 1972) for a thorough re-examination of Luke's use of the Scripture and traditions of Israel.

35. The important early discussions include Paul Minear, "Luke's Use of the Birth Stories," *SLA*, 111-130, in which he points out the significance of Conzelmann's exclusion of the birth stories. Also, Jacques Dupont, *The Sources of Acts: The Present Position* (London, 1964), while giving some credence to the view that Luke edited and re-worked his source materials in large measure, his conservative evaluation of the "we-narratives" placed Luke closer to the events he was reporting. Finally, Paul Schubert's, "The Structure and Significance of Luke 24," *Neutestamentliche Studien fur R. Bultmann* (Berlin, 1957), forms the bedrock of recent renderings of Luke's literary genius based on the "proof-from-prophecy" or "promise-fulfillment" motif.

36. Note especially the introductory discussion in Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University, 1974), 1-16.

37. We must emphasize that this is a *re*-appearing of “realistic biblical narrative” (Frei’s term), which is to warn against the anachronization of scholarly efforts to pre-critical methods. Also, my appeal for an interdynamic, interdisciplinary methodological rigor reflects an optimism that synchronic analysis can reinvigorate and redirect diachronic investigations. See David Gunn, “New Directions in the Study of Hebrew Narrative,” *JSOT* 39 (1987) 65-75, who is less optimistic than I about the contribution of historical critical inquiry to literary criticism, but whose skepticism I share when diachronic investigation is carried out independently of synchronic concerns.
38. For a full discussion see J. Bradley Chance, *Jerusalem, the Temple and the New Age in Luke-Acts*, (Macon: Mercer University, 1987).
39. See the excellent, brief discussion of the primary contexts for Jewish worship which includes helpful source material from Targums on the synagogue and “domestic liturgy of the meal” in Luke T. Johnson, *The Writings of the New Testament*, 57-61.
40. See the thorough discussion of “the prophet like Moses” characterization of Jesus and its appropriation of a Deuteronomistic historical pattern in David P. Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative* (Philadelphia: Fortress, 1989). Also note the important study of the division of Israel by Jacob Jervell, “The Divided People of God: The Restoration of Israel and Salvation for the Gentiles,” in *Luke and the People of God*, 41-74.
41. Luke’s appeal to Deuteronomistic historiographic pattern antedates temple tradition as the dwelling place of “the name,” being rooted primarily in the great Covenant Festival at Shechem. See Gerhard von Rad, *Deuteronomium-Studien* (Gottingen: Vandenhoeck and Ruprecht, 1948), E.T. *Studies in Deuteronomy*, trans. David Stalker (London: SCM, 1953), 40-44.
42. The absence of ἔρημος in the Nestle-Aland reading of Luke 13:35 has strong textual support. However, the mere existence of other manuscripts with ἔρημος, along with Luke’s quote of Psalm 69:26 in Acts 1:20 makes the allusion clear even without ἔρημος.

43. See Gerhard von Rad, "Deuteronomy's Name Theology and the Priestly Document's 'Kabod' Theology," in *Studies in Deuteronomy* 38. He is making direct reference to Deut. 12:5 and the rendering of the law of the altar in Exod. 20:24.