

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

Part 3 (Chapter 2)

**by Gregory Rolan Perry
M.Div., Reformed Theological Seminary
Th.M., Columbia Theological Seminary**

CHAPTER TWO

**“Blessed is He Who Comes in the Name of the LORD!”
The Visitation and Desolation of Israel’s House**

Though the actions of the Roman hegemony, including Herod, are acknowledged in the preface to Luke’s story world (Luke 1:5; 2:1-3; 3:1-2), they occur offstage throughout most of volume one. When Romans do take part in the action, it is usually to fill the role of reluctant, ambivalent referees in the intramural Jewish squabble over Jesus.¹ The “power plays” of *realpolitik* between Rome and Jerusalem hold little interest for Luke, who depicts the decisive struggle for authority over the history of God’s people in the cultic language of Israel’s covenant with the LORD.²

Characters are traced along Septuagintal lines, their actions evaluated in relation to Mosaic Law and their dramatic movement set on the cultic stages of *temple*, *synagogue* and *banquet table*.³ Luke continues the central argument of “the Law, Prophets and Psalms” (Luke 24:44): Israel’s history and that of the nations (as his second volume demonstrates) rise and fall on the LORD’s mighty acts to save and on the LORD’s people’s response of remembering the LORD with whole-hearted worship.⁴

This chapter traces Luke’s etching of the LORD’s eschatological prophet and people gathered in the place of unhindered, authentic worship to fulfill the Lord’s oaths to Abraham, Moses and David.⁵ Jesus, the

messianic Prophet like Moses and David, bears the power and presence of the LORD's Spirit, Kingdom, Word and Name in his ministry of "release" (Luke 4:18) throughout "the house of Jacob" (Luke 1:33).⁶ The sanctions of a renewed covenant (Luke 6:17-49; 11:37-52; 22:7-23) pass upon the *people* as "the thoughts of the hearts of many in Israel" (Luke 2:35) are revealed by their response to Jesus. These include a benediction of "peace" for "the humble" (Luke 1:52) who "with a good and noble heart" (Luke 8:15) "welcome" the prophet and his word. They also include a malediction of "woe" for "the exalted" (Luke 1:51-52) whose hearts, "choked by life's worries, riches and pleasures," "thrust away" God's purpose for them (Luke 7:30; 8:14; Acts 7:27, 35, 39). From Galilee, along the way to *Jerusalem's temple* in the *synagogues* of Judea and around the *banquet tables* of Pharisees and sinners alike, Israel divides in the wake of God's visitation (Luke 7:16; 19:44) in Jesus as he enters and exits the *place* of Israel's worship.⁷

As we will see, Luke characterizes prophet, people and place individually and interdependently with "the name of the LORD." The messianic Prophet is depicted dramatically to John's disciples as ἐρχόμενος, "the one who comes" (Luke 3:16; 7:19). Later, Luke adds further definition with scriptural commentary in Jesus' own voice praising his disciples who say, "Blessed is the one who comes in the LORD's name!" (Ps. 118:26; Luke 13:35; 19:38), even "David's LORD" (Ps. 110:1; Luke 20:41-44)! From the protagonist entourage gathering around him, Jesus chooses new, representative leadership for the reforming people of God. Vested with "authority and power" to announce the arrival of God's kingdom, the apprentice elders of Israel return to Jesus saying, "LORD, even the demons submit to us in your name" (Luke 10:17). Repeatedly, Jesus warns his disciples to expect hatred and rejection "all on account of my name" (Luke 6:22-27; 9:5; 10:3,10,16; 12:4,11; 21:12-19). Jesus' journey throughout the "house of Jacob" turns toward the Jerusalem temple. As he approaches, Jesus laments the coming desolation of Israel's house, whose acting leaders rebuke those who praise "the one who comes in the LORD's name!" (Luke 13:34-35; 19:37-44), and who transform "the house that bears my name" (Jer. 7:11) from "a house of prayer" (Isa. 56:7) into "a den of robbers" (Jer. 7:11). With stunning irony, Luke closes his first volume with the resurrection of the crucified prophet, the restoration of a blind and slow-hearted people, and the renovation of Israel's central place of worship.

The Messianic Prophet

The Lukan version of Jesus' synagogue sermon at Nazareth inaugurates his messianic/prophetic ministry of "release" to the sons and daughters of Israel. The synagogue congregation at Nazareth sets the parameters of Israel's acceptance and rejection of Jesus from praise to murderous intent. At first, "all were blessing him" (Luke 4:15,22) for his gracious words, but by his closing remarks "all were filled with rage" (Luke 4:28).

Luke's intense interest in Jesus' preaching at Nazareth is indicated by its priority of place in the Gospel and its isolation from the other portions of synagogue worship in the episode. The chart below indicates Luke's employment of the movement and number of characters to mark scene changes and to unfold the essential elements of his messianic-prophetic portrait of Jesus.

**JESUS' SYNAGOGUE
SERMON AT NAZARETH**

**LUKE'S MESSIANIC/
PROPHETIC PORTRAIT**

Scene One (Luke 4:16-20)

Marked off by Jesus standing to read (Luke 4:16) and sitting after his reading (Luke 4:20). Jesus alone speaks.

**Jesus' Proclamation of
"Release" to the Humble**
(Luke 4:18-19)



Luke 4:43-44; 5:12-15,31-32; 6:17-21; 7:16-23; 8:26-39,43-48; 9:37-42; 14:1-6, 12-14; 15:1; 18:22; 19:2-10; 24:19

<u>Scene Two</u> (Luke 4:21-27)
--

Marked off by Jesus sitting and teaching those in the synagogue. Both Jesus and those in attendance speak.

Jesus' Provocation of the Proud Worshipers (Luke 4:21,23-27)	→	Luke 5:17-20,22-24; 6:1-10,26; 7:1-10, 30-34, 36-50; 10:25-37; 11:37-52; 12:1,49-53; 13:22-35; 14:1-14; 15:2-32; 16:14-15,19-31; 17:20-21; 18:9-14; 19:41-46; 20:9-18,41-47; 21:20-24; 22:66-71
---	---	---

<u>Scene Three</u> (Luke 4:28-30)
--

Marked off by everyone rising to leave the synagogue and to cast Jesus out of the city. No one speaks.

Jesus' Rejection by the Religious Majority (Luke 4:28-29)	→	Luke 5:21; 6:11,22-23; 7:30-34,49; 11:47-54; 13:33-35; 15:2; 16:15,31; 19:39,47-48; 20:1-2,9-26; 21:12-19; 22:2,54,63-71; 23:1-5,13-25
--	---	--

Luke adds the words of Jesus (Luke 4:18-19) to those of the angels, prophets and the heavenly voice in order to leave no question as to Jesus' own understanding that his "power and authority" are derived from the LORD's anointing Spirit (Luke 3:21-22; 4:18) in fulfillment of the prophetic word.⁸ Those who speak against Jesus speak against the prophets (Luke 11:47-51) and blaspheme the Spirit (Luke 11:14-26)! Like those who rejected the baptism of John the prophet, those who oppose Jesus disregard God's justice and set aside God's purpose for themselves (Luke 7:29-30).

Answering those supposing he is Joseph's natural son (Luke 3:23; 4:22), Jesus identifies himself as "a prophet" (Luke 4:24) and compares his ministry in Capernaum with that of Elijah and Elisha to outsiders in Israel. Luke unfolds Jesus' midrash at Nazareth in chiasmic order with the

accounts of the Centurion and his slave at Capernaum (Luke 7:1-10) and the widow and her son at Nain (Luke 7:11-15).⁹ As the chart below illustrates, those events mirror Jesus' sermon at Nazareth to answer unmistakably and affirmatively John's question repeated through his disciples: "Are you the coming one or should we seek someone else?" (Luke 7:19-20).

Luke's Messianic Midrash of Jesus as the Isaianic Servant

- A** Jesus quotes Isaiah 61:1 to provoke questions about his prophetic/messianic identity (Luke 4:18-19).
 - B** Elijah resurrects a widow's son (1 Kgs. 17:8-24; Luke 4:25-26).
 - C** Elisha ministers to Naaman the Syrian soldier because of a Hebrew slave (2 Kgs. 5:1-14; Luke 4:27).
 - C'** Jesus ministers to Roman Centurion because of a Hebrew slave (Luke 7:1-10).
 - B'** Jesus resurrects a widow's son (Luke 7:11-16).
- A'** Jesus quotes Isaiah 61:1 to answer questions about his prophetic/messianic identity (Luke 7:22).

Using this chiasm as a frame, Luke surveys a succession of eight episodes (Luke 4:31-37,38-39; 5:1-11,12-14,17-26,27-32,33-39; 6:1-11) threaded with summary statements of Jesus' ministry of "release" (Luke 4:40-41,43; 5:15; 6:17-19) and departures to pray (Luke 4:42; 5:16; 6:12). By this he stakes his claim that "a prophet has arisen among us, even God has visited his people!" (1 Kgs. 17:24; 2 Kgs. 5:8, 15; Luke 7:16).

The stories of the man in the synagogue and Simon's mother-in-law (Luke 4:31-37,38-44) are linked by their location in Capernaum (Luke 4:31)

and by Luke's use of the verb ἐπιτιμάω (Luke 4:35,39,41) to emphasize Jesus' authority over demons and disease. The demons recognize Jesus as "the holy one of God" (Luke 4:34), "Son of God" (Luke 4:41), "the Christ" (4:41). Further, "amazement" (ἐξεπλήσσοντο; Luke 4:32; θάμβος; Luke 4:36; 5:9) comes upon "all" who see and hear him.¹⁰

Luke's use of present and imperfect verb forms and present participial forms conveys the continuous nature of Jesus' *healing* of various diseases (ἐθεράπευεν; Luke 4:40), *rebuking* of demons (ἐξήρχετο; Luke 4:41) and *preaching* of good news (κηρύσσων; Luke 4:44). The reader is struck again with Jesus' sense of divine mandate. "My father's affairs" (2:49) are summed up in the *necessity* of proclaiming the good news of God's kingdom (εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ; Luke 4:43), which is "the word of God" (τὸν λόγον τοῦ θεοῦ; Luke 5:1; compare Luke 4:32,36)! But, even the naive reader expects to hear more about this *necessity* (δεῖ) that compels Jesus and Luke's story toward "the purpose for which (he) was sent" (Luke 4:43).

Renewing a Covenant and Reforming a People

Following his account of Jesus' rejection in Nazareth, Luke forecasts a great catch of people when at Jesus' word (ρήματι; Luke 5:5) Simon Peter, James and John haul in a net-breaking load of fish, then leave their livelihood to follow Jesus in "catching people" (ἀνθρώπους ἔση ζωγρῶν; Luke 5:10). This section tracks Luke's forecast in the developing character of the protagonist entourage which Jesus "gathers" in the context of covenant renewal, and it "instructs" in the pattern of his own prophetic character. For our purpose, the central dramatic conflict between Jesus and Israel's acting leaders serves as a foil to Luke's depiction of "the reforming people of God" animated through its legitimate representatives, the apprenticing elders of Israel.

1. The Reforming People is Contextualized by Covenant Renewal

Jesus' departures first to pray in a customary manner "in the wilderness" (Luke 4:42; 5:16), then on two specific occasions to pray "on the mountain" (Luke 6:12; 9:28-29), mark off his ministry in Galilee and establish the covenant renewal context which defines the reforming people of God. Jesus' prayers unmistakably echo the prayers of Moses. First,

Moses prayed “in the wilderness” amidst Israel’s “grumbling” and “complaining” (Exod. 15:22-27; 16:1-36; 17:1-7). Then he prayed “on the mountain” twice at the forming and the reforming of the covenant (Exod. 19:1-34:32; Deut. 5:1-30:20).

Indeed, after referring readers in Jesus’ own voice to Moses’ command (Lev. 13:49; 14:2) that an offering be brought as “attesting proof” (μαρτύριον; Luke 5:14) of a leper’s cleansing, Luke summarizes “the Jesus report” (ὁ λόγος περὶ αὐτοῦ; Luke 5:15, also 4:14,37; 6:17; 7:17), recording that “great crowds” were drawn from “every place” to see and *hear* the “remarkable things” (Luke 5:26) being accomplished through this One who customarily withdrew “into the wilderness” to pray (Luke 5:16).¹¹

With the sound still resonating from Jesus’ closing answer to Satan “in the wilderness” — “Do not put the LORD your God to the test” (Deut. 6:16; Luke 4:12) — the “grumbling” questions (Luke 5:21,30) of the Pharisees and lawyers “who (came) from every village of Galilee, and Judea, even Jerusalem” (Luke 5:17), sound strangely similar to Israel’s testy questioning of the LORD at Marah (Exod. 15:22-27), Massah and Meribah (Exod. 17:1-7; Deut. 6:16): “Is the LORD among us or not?” Luke answers in the narrator’s voice: “the power of the LORD was in him (Jesus) for the purpose of healing” (Luke 5:17).¹²

So, when next Jesus departs to pray, the attentive reader is alert to see if Luke will allude again to Moses and the Exodus community. The picture of “Israel camped in the wilderness in front of the mountain” (Exod. 19:2) comes to life as Jesus ascends into the mountain to pray to God for an extended period (Exod. 19:3; Luke 6:12). Like Moses, Jesus selects and summons representatives of the people (Exod. 18:19-26; 19:7; Deut. 1:15-18; 5:23), which is indicated not only by the choice of twelve, but also by their being set apart with the title “apostles” over the list of their names (Luke 6:13-16). Jesus descends with them to deliver to “the house of Jacob” (Exod. 19:3; Luke 1:33) the standards of *God’s test* (Exod. 20:20; Deut. 8:6; 13:3b-4) in the form of a short summary of renewed covenant sanctions and stipulations.

Framed between Luke 6:17 and 7:1, “all his words” (πάντα τὰ ρήματα αὐτοῦ; Luke 7:1) are given “in the hearing of the people” (Luke 7:1). The people are comprised of “a great multitude of his disciples and a great throng of people from all Judea and Jerusalem” (Luke 6:17), clearly

intended by Luke to represent “all Israel” (Deut. 5:1; 27:9; 29:2; 31:1,11,30; 32:44). With his gaze turning to “the disciples,” Jesus opens his summary in “blessings and woes” (Luke 6:20-26), recalling the Deuteronomic form of covenant sanctions renewed at Ebal (Deut. 27:9-30:20). Parables of blindness and sight (Luke 6:39-42), good and bad fruit (Luke 6:43-45), and unshakable and collapsed houses (Luke 6:46-49) close Jesus’ summary and anticipate divided results from the LORD’s test of hearts (Luke 2:34-35; 6:45; 8:11-15) in the form of different responses to the word of the One being called “LORD” (Deut. 6:4-5; 8:1-3; 10:12-13; 13:1-4; 26:16; 28:1-2; 30:15-18; Luke 6:46; 8:4-15).

2. The Reforming People is Characterized by a Prophetic Pattern

Jesus’ second ascent “on the mountain to pray (Luke 9:28-29) dramatically unveils the ironic pattern of the prophetic character. The Messianic Prophet again takes only Peter, John and James “with him” (Luke 8:51-56; 9:28-36) to *hear* of his “departure” (Luke 9:31) and to see his “glory” (Luke 9:32). However, through their sleepy stupor, they neither understand what is said nor tell what they have seen (Luke 9:33,36,45).¹³

The appearance of Moses and Elijah on the mountain with Jesus is set between an outer framework of the missions of the twelve (Luke 9:1-6) and the seventy(-two)¹⁴ (Luke 10:1-23), and an inner framework of Jesus’ first two predictions that “the Son of Man must suffer . . . and be raised” (Luke 9:22, 44-45). The scene is pivotal in retrospect and prospect.

Like Moses and Elijah, Jesus talks with God “on the mountain” after Israel’s acting leaders have “thrust aside” God’s prophets and attributed the LORD’s power to other gods/demons (Exod. 32:1-14; 1 Kgs. 18:16-39; Luke 7:29-35; 11:14-23). Intriguing discussion among the three prophets (Luke 9:31) invites readers of the Septuagint to make further comparisons, namely, their anticipated departures, preparation of future leaders, and visions of God’s glory (Exod. 33:12-34:9; 1 Kgs. 19:9-18; 2 Kgs. 2:1-15; Luke 9:28-36). Like Moses, Jesus will offer himself as an atoning sacrifice for a “stiff-necked, rebellious people” (Exod. 32:30-32; Luke 9:22; 24:7,45-47). Like Elijah, Jesus will ascend into heaven and give his Spirit to those who will bear his prophetic mantle after him (2 Kgs. 2:9-12; Luke 9:51).

The twelve and seventy(-two) are given “power and authority” (Luke 9:1) to heal diseases and cast out demons in Jesus’ name (Luke 9:49; 10:17-20). They announce the arrival of God’s rule in blessings of peace to those who “welcome them to eat and drink” (Luke 9:3-4; 10:4-9), and in curses of dust shaken off their feet to testify against “the wolves” (Luke 10:3) who turn them away (9:5; 10:10-15).

But, the reports they bring back to Jesus (Luke 9:10; 10:17) say nothing of the rejection they were told to anticipate (Luke 6:22-23; 9:5; 10:10-16). In fact, Luke’s portrayal of Jesus’ Galilean ministry is an overall spectacular display of prophetic “power” in healings, exorcisms, even the resurrection of Jairus’ daughter all of which culminates in “a great catch of people” of at least five thousand men.¹⁵

But, immediately following Peter’s confession of “the Christ of God” (Luke 9:20), even as Jesus is about to enter into “his glory and the glory of the father” (Luke 9:26), the Son of Man predicts his suffering (Luke 9:22). The disciples’ desire to send away the multitudes (Luke 9:12), their sleepy stupor on the mountain (Luke 9:32), their inability to cast out the boy’s demon (Luke 9:40), and their debate over privilege in the kingdom (Luke 9:46) mark their failure to understand the necessity of both their sharing in the Son of Man’s sufferings (Luke 9:23-24) and their incorporation into “this unbelieving and perverse generation” (Luke 9:37-45).¹⁶

The Renovation of Israel’s Central Place

The significance of Jesus’ turn toward Jerusalem is difficult to overestimate. The city and its sanctuary form the geographic, literary and theological center of Luke’s narrative. Readers recall the first fulfillments accomplished for Simeon and Anna, who see in the child Jesus the salvation and redemption of Israel. Rereaders race ahead to the closing frame of true worshipers depicted, like Simeon and Anna, “continually in the temple, praising God” (Luke 2:36-38; 24:52-53). Nevertheless, it is the action with or about Jesus which takes place there that attracts the narrator’s viewfinder.

The *places* Luke chooses to stage his account of “what Jesus began to do and teach” (Acts 1:1) reveal his interest in reporting how the presence of the messianic Prophet affects the worship life of Israel.¹⁷ As

we have seen, the Spirit-filled son's authoritative teaching and spectacular display of "the power of the LORD" (Luke 5:17; 6:19) provoked divided and deliberating responses from the audiences which first met Jesus in the synagogues, homes and countryside of Judea. As the messianic Prophet "sets his face toward Jerusalem" (Luke 9:51), what fulfillment of "departure" (ἔξοδον; Luke 9:31) and "lifting up" (ἀναλήμψεως; Luke 9:51) does Luke anticipate? How will "the one who comes in the LORD's name" be received?

Throughout Luke's much-discussed central section (Luke 9:51-19:44), the narrator reminds readers they are "on the way to Jerusalem" (Luke 9:52,53,56,57; 10:1,38; 13:22,31,33; 14:25; 17:11; 18:31,35; 19:1,11,28) and clearly identifies those who accompany them on journey with Jesus.¹⁸ The messianic Prophet sows the word of God among three audiences — the Pharisees, the crowds, and the disciples — who respond much like the rocky, thorny, and good ground in Jesus' parable of the soils (Luke 8:5-15).¹⁹ In apparent dissonance of form from content, the drama of the travel narrative arises more from the alternating interaction of Jesus' audiences with him and each other than from the journey itself.²⁰ But, Jerusalem is not the only, and perhaps not the primary, destination discussed along the way.

The Pharisees refuse Jesus' command to follow with various excuses leading away from "the feast in the kingdom of God" (Luke 13:28-30; 14:16-24), and find themselves thrown out (Luke 13:28), uninvited (Luke 14:24) and rejected outright from the seats of honor they illegitimately held (Luke 14:7-11). *The crowds* participate in a preview of the great feast numbering at least five thousand, but are warned by Jesus to repent and be reconciled "while in the way" before they arrive before the judge and are thrown into prison (Luke 12:54-59). *The disciples* leave all to follow Jesus as the apprenticing elders of Israel. But along the way they are warned to avoid the leavening influence of the Pharisees in order to arrive at the banquet Jesus desires to "eat and drink" with them in the kingdom (Luke 12:1).

Playing both guest and host, bridegroom and banquet master, Jesus "reclines at table" with these audiences to welcome the sinners who celebrate his presence and to throw out the religious who spurn his "visit" (Luke 7:16; 19:44). The ironic, inverting power of God present in Jesus

overturns party etiquette to excuse the intrusions of sinners, while publicly disparaging the “hospitality” of otherwise honored religious hosts.²¹

The Banquet in Luke’s Gospel

Warning Honored Religious Hosts, and Welcoming Tax-Gatherers and Sinners as Guests

Levi’s Banquet	5:29-32
A Sabbath Meal Like David’s	6:1-5
Sinful Woman/Pharisee	7:36-50
A Feast With 5,000	9:10-17
Judgment at the Table	11:37-52
Servants Awaiting Their Master	12:35-48
Sabbath Story of the Great Banquet	14:1-24
A Banquet for a Son Returned	15:11-32
Rich Man’s Table (antitype)	16:19-31
Zacchaeus the Tax-Gatherer	19:1-10
Passover	22:14-37
Eating with Emmaus Travelers	24:30-32
Eating with the Disciples	24:36-49

Jesus’ access to the thoughts of Israel’s leaders (Luke 5:22; 6:8; 11:17), alongside the omniscient narrator, ratifies the “authority” he claims as “Son of Man” (Luke 5:24; 6:5), “physician” (Luke 5:31), “bridegroom”

(Luke 5:34-35), “Lord of the Sabbath” (Luke 6:5) and banquet master.²² The words, “God knows your hearts!” (Luke 16:15), justify the messianic Prophet’s pronouncement of covenant curses (Luke 6:24-26; 11:39-52) on “the Pharisees and lawyers” to disqualify their leadership over Israel’s house and bar them from the eschatological banquet because of their murderous slander of “the Son of Man.”

Jesus’ initial prediction of his suffering at the preface of his journey (Luke 9:22) is repeated twice on the road to Jerusalem (Luke 9:44-45; 18:31-34). Following his own instruction to those “he sent ahead of him” (Luke 10:1-17), “the Son of Man” prophesies against those who reject him (Ezek. 21:7-8; Luke 9:51; 13:34-35; 19:41-44) by twice lamenting the coming desolation of Jerusalem and its temple.

Tears of Lament and Prophetic Indictment

Luke 13:31-35

Lament: “O Jerusalem, Jerusalem”
Indictment: “You who kill the prophets”
Sentence: “Your house is left to you (desolate)”

Luke 19:41-44

Lament: “As he approached Jerusalem . . . he wept”
Sentence: “Your enemies . . . will encircle you”
Indictment: “You did not recognize God’s Visit”

Jesus’ argument is rooted in the case history of Israel’s prophets. The messianic Prophet’s charge against the religionists and *their* “house” is rooted in Jeremiah’s indictment of Israel’s “stiff-necked” rejection of the LORD’s prophets (Jer. 7:25-26; Luke 13:34), and their misplaced trust in “the house that bears my name” (Jer. 7:9-15; Luke 19:46) instead of in “the one who comes in the name of the LORD!” (Luke 13:35; 19:38)! Jesus’ predictions of his own death at the hands of Israel’s acting leaders and his pronouncement of the coming fulfillment of a “time of punishment” for Jerusalem (Luke 21:20-24) recall Gabriel’s announcement in Daniel’s

vision of “the Anointed One” who is raised up only to be cut off and a city/sanctuary rebuilt only to be destroyed (Dan. 9:24-27).²³

“Everything written about me is reaching its fulfillment” (Luke 22:37), Jesus explains to his disciples in their celebration of Passover the evening before accomplishing his “exodus” in Jerusalem. With betrayer and denier “reclining at table,” Jesus breaks the bread and pours the cup as the New Covenant “for your sake” (τὸ ὑπὲρ ὑμῶν; Luke 22:20).²⁴ The vicarious nature of Jesus’ impending death finds further scriptural explanation in the form of Isaiah’s suffering servant, who “poured out himself to death” (Isa. 53:12; Luke 22:20). He “was numbered with the transgressors” (Isa. 53:12; Luke 22:37) not for his own sin, but for “the sin of many” to “intercede for the transgressors” (Isa. 53:12; Luke 22:32) among whom he counted himself “a servant” (Luke 22:27).

Like his co-conspirators the temple authorities, Judas is excluded from the great banquet and leadership in the kingdom by Jesus’ pronouncement of covenant curses (Luke 11:42-54; 22:1-6, 22). Like Aaron, Peter will fail utterly in his leadership of the reforming people, but because of the prayers of “the prophet like Moses” (Deut. 9:20; Luke 22:31-32), he will “turn again” to strengthen his brothers and one day “sit on thrones judging the twelve tribes of Israel” (Luke 22:30). Again, the Lukan Jesus has brought the ultimate destination of the travel narrative (Luke 9:51-19:44) into view: “I have longed eagerly to eat this Passover with you before I suffer. For I tell you, I will certainly not eat it until the time when it is fulfilled in the kingdom of God” (Luke 22:15-16). The stories of Moses and “the prophet like Moses” move together toward the same goal: an “exodus” of God’s people for a “three-day journey” (Exod. 3:18; 5:1, 3; Luke 9:31; 13:32-33) to “take their places at the feast in the kingdom of God” (Exod. 3:18; 5:1, 3; Luke 13:29; 22:14-18, 29-30).

Summation

“The falling and rising of many in Israel” (Luke 2:34) is not only precipitated by Jesus as “a sign to be spoken against” (Luke 2:34), but *must* be enacted within his very life, and therefore in the lives of his “pupils” (Luke 6:40). “The Son of Man (the Christ) must suffer and be raised” (Luke 9:22; 24:26,46) is Lukan shorthand for: 1) Jesus’ *fall* with Israel’s prophets to demonstrate the justice of God’s judgement upon those who have

“thrust away” the LORD’s prophetic word “from the blood of Abel to the blood of Zechariah” (Luke 11:49-54; 13:34-35; 19:41-46); and 2) Jesus’ *resurrection* in the glory of the Son of Man to be exalted as David’s LORD! (Luke 1:32-33,67-79; 6:1-5; 9:26-35; 19:28-40; 20:41-44; 24:30-43).

The goal of Jesus’ “lifting up” (Luke 9:51) is fulfilled both in resurrection and ascension. Jesus previews the two steps of his “lifting up” in his temple teaching to the Sadducees (Luke 20:27-44). That “the dead are raised” was shown by Moses in addressing the LORD as “the God of Abraham, Isaac and Jacob” (Exod. 3:6; Luke 20:37) long after their time on the earth. That “the Christ” will be exalted to David’s throne is proved by David himself who calls Him “LORD” in the book of Psalms (110:1). Jesus’ explanation of “all the things written about me in the Law of Moses and the Prophets and the Psalms” (Luke 24:44) forms the foundation for the apostolic witness of “preaching repentance for the forgiveness of sins in his name” (Luke 24:47). The presence of “the one who comes in the name of the LORD” teaching in the temple restores its use as a “house of prayer for all the nations” (Isa. 56:7 → Luke 19:46), and as a gathering place both for the dispersed of Israel and “others I will gather to them” (Isa. 56:8). As we have seen, “the falling and rising” (Luke 2:35) action of Luke’s gospel takes place within the very life of *the messianic Prophet*, who dies and is raised to life. *The reforming people* are represented by the apprenticing elders of Israel, who are “slow of heart,” but whose “hearts burn” with “eyes” and “minds” opened to recognize the risen LORD both “in the breaking of bread” and in the Scriptures. Finally, Israel’s house, as represented in the synagogues, cultic meals and Jerusalem temple, serves both as *the place of visitation and desolation*. Though covenant sentence is passed against Israel’s leaders and their house, Luke closes his gospel as he began it, depicting true prophetic witnesses to Israel awaiting fulfillment of God’s promise “continually in the temple, praising God” (Luke 24:53).

ENDNOTES - CHAPTER 2

-
1. The roles of Rome’s representatives throughout Luke’s two volumes are ambiguous, covering a range of characterizations from curious onlookers to exemplary believers, from complicitous murders to ambivalent jurists. See Luke 9:7-9; 13:31-33; 23:1-25; Acts 4:27-28; 12:1-24; 16:21-40; 22:22-30; 23:12-28:16.

-
2. See chapter one above.
 3. See the discussion of Jewish Worship within Palestinian Judaism in Luke T. Johnson, *The Writings of the New Testament*, 57-61.
 4. Note how the credo summaries of Deut 5:6-10; 6:4-5,12-15; 18:13 lie behind the Deuteronomist's evaluation of Israel's and Judah's kings: 1 Kgs. 8:61; 11:4; 15:3,14; 2 Kgs. 20:3; 22:2,13,19-20; 23:25. Ultimately, this unleashes the curses of the covenant Moses made with all Israel at Moab in Deut. 29:14-28 to bring about Jerusalem's destruction in 2 Kgs. 23:27; 25:1-9. Provision for restoration is also made in Deut. 30:1-10, restated at the temple's dedication in 1 Kgs. 8:46-53 and acted upon as Daniel prays in Daniel 9:4-19.
 5. Norman Peterson's summary of the plot motivation of Luke's narrative has proved to be one-sided: "the rejection of God's agents by God's people in connection with God's sanctuaries (synagogues and temple) is the plot device by which the movement of the narrative as a whole is motivated." Peterson misses the important element of those who accept God's prophets to comprise the Reforming People of God being gathered into the central place for authentic worship in fulfillment of God's oaths to Abraham, Moses and David. See Norman Peterson, *Literary Criticism for New Testament Critics* (Philadelphia: Fortress, 1978), 83. The oaths to Abraham, Moses and David all illustrate or mark out the terms of authentic worship. See Genesis 12:1-3,6-9; 13:3-4,18; 15:4-21; 17:1-8; Exodus 3:12; 13:3-10; 19:3-25; 23:20-24:18; Deuteronomy 29:1-30:20; 2 Samuel 7:5-17; 1 Kings 8:14-61, and especially Exodus 20:22-26.
 6. While "the house of Israel" denotes the temple itself, it also refers to "all Israel".
 7. My choice of the singular form "place" is deliberate to underscore the Deuteronomistic doctrine that though various "locations" comprise legitimate settings for Israel's worship, the only authentic "place" of worship is where God has caused the LORD's name to be remembered (Exod. 20:24).
 8. Most commentators agree that Jesus' quote of Isaiah's Servant Song is expegetical to his baptism.

-
9. See Luke T. Johnson, *Luke*, 119-120.
 10. Luke continues here the pattern established in his preface with Zechariah/Mary and Simeon/Anna of back-to-back episodes with prototypical characters, first male, then female.
 11. The significance of “seeing” and “hearing” is communicated through parable on the lips of the Lukan Jesus and by way of warning from Luke’s Paul to the Jewish leaders in Rome as each quotes Isaiah 6:8-10. See Craig Evans, *To See and Not Perceive: Isaiah 6:9-10 in Early Jewish and Christian Interpretation*. JSOT Supp 64. (Sheffield: JSOT, 1989) 115-127.
 12. For a full discussion of Luke’s literary application of “eating and drinking,” and “leaven” to the Pharisees and Scribes, see David Moessner, *The Lord of the Banquet*, 187-206.
 13. See David Moessner, *Lord of the Banquet*, 62-70, and Luke Johnson, *Luke*, 160.
 14. I am aware of the debate of texts over the numbers seventy and seventy-two. For a full discussion, see David Moessner, *The Lord of the Banquet*, 134-143.
 15. For a discussion of the successful Galilean campaign, see Luke Johnson, *Luke*, 160-163.
 16. See David Moessner, *Lord of the Banquet*, 218-220.
 17. See my first chapter entitled Introduction above, n 39.
 18. See Luke Johnson, *Luke*, 164-65.
 19. For a full discussion of the three audiences and their interaction with Jesus and each other, see David Moessner, *The Lord of the Banquet*, 212-214. Also, Luke Johnson, *Luke*, 165.
 20. For a full discussion of the history of the problem see David Moessner, *The Lord of the Banquet*, 14-33.

-
21. See the full discussion of Luke's characterization of Jesus as the journeying banquet guest and master in David Moessner, *The Lord of the Banquet*, 132-186.
 22. See Berlin's discussion of point of view and irony in Adele Berlin, *Poetics and Interpretation of Biblical Narrative* (Sheffield: Almond, 1983).
 23. Johnson and others point out that Luke's language of military siege is used in military contexts of the Septuagint and "need not have relied on or even known the descriptions of Titus' siege of Jerusalem" in Josephus, *Jewish War* 5:466-472. For comparable references to "your enemies will throw up ramparts against you. They will encircle you and press on you from every side" (Luke 19:43) → Numbers 21:4; Joshua 6:13; 7:9; 2 Kings 6:14; 17:15; Isaiah 29:3; Ezekiel 4:2; 21:22; 26:8. See Luke Johnson, *Luke*, 298-299.
 24. I am aware of the textual issues noted in the apparatus of Nestle-Aland's 26th edition regarding Luke 22:17-20 and the ensuing discussion regarding whether Luke intends to depict Jesus' death as a vicarious atonement. Luke's explanation from Scripture identifying Jesus as the Isaianic Servant both through Jesus (Isa. 53:12; Luke 22:37) and Philip (Isa. 53:7-8; Acts 8:26-35) puts the vicarious nature of Jesus' death on solid textual ground. See David Moessner, "'The Christ Must Suffer,' The Church Must Suffer: Rethinking the Theology of the Cross in Luke-Acts," SBLSP (1990) 165-195, esp.180-181. For a contrary opinion, see Charles Talbert, *Reading Luke*, 206-218.