

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

Part 5 (Chapter 4)

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CHAPTER FOUR

**“You Shall Bear My Name”
Paul’s Prophetic Witness In the Expansion of Restored Israel**

Paul stands at the center of some of the most disputed ground in Lukan studies, namely, Luke’s view of the Jews. The Lukan Paul’s three-fold pronouncement of judgment on unrepentant Israel (Acts 13:46; 18:6; 28:28) has long been appealed to as evidence for a final repudiation of this “stiff-necked” people who refuse to hear or see the fulfillment of their promised salvation. Haenchen writes:

For Luke the Jews are “written off.” Acts 28:28 is not only a very effective conclusion of the book but also the expression of a conviction which already resounds in the Lukan account of the first sermon of Jesus at Nazareth (Luke 4:25-27).¹

Though this view still holds sway among many New Testament scholars, it is being challenged on various fronts as the contribution of Jewish Christianity to Luke’s thought becomes increasingly evident — a contribution that is not easily reconciled to a final repudiation of Israel. While complete answers prove elusive, we will argue that in Paul’s inaugural address and the events which surround it at Antioch of Pisidia, Luke offers important clues for understanding how Paul’s announcement of judgment fits within the framework of the Pauline mission. Paul’s rehearsal of Israel’s history parallels Stephen’s speech to illustrate God’s persistent sending of prophets to call Israel back to authentic worship through

repentance despite Israel's "stiff-necked" rejection of the prophetic word and consequent failure to fulfill its role as "a light to the nations."

Paul's Call and Introduction

When Paul stands to speak at the invitation of the synagogue rulers in Pisidian Antioch, the shape of his character is still quite odd at this stage of Luke's story. The reader has been expecting Paul to reappear at the center of Luke's narrative since his extraordinary introduction.² Paul stands out because his first appearance as Jewish zealot 'ravaging the churches' (Acts 8:3) is followed in short order by his escape from Damascus where he has been "proving" (συμβιβάζων) in the synagogue that Jesus is the Christ! (Acts 9:20-24). Of course, these scenes frame the crucial confrontation between "Saul" (Paul) and Jesus on the Damascus road, a scene of such enormous importance that Luke narrates it once from the third person omniscient point of view (Acts 9:3-19), and twice more through Paul's own mouth (Acts 22:4-21; 26:9-18).

Space constraints prevent a thorough review of Paul's calling, but two matters will prove axiomatic for his ministry: 1) the persecution that Jesus in solidarity with his church has suffered (Acts 9:5) has been at the instigation of the Jews, Paul having been one of the chief instigators; and 2) Paul is called to *bear the name of Jesus* before the very ones who assembled themselves against him — "the Gentiles and kings and the sons of Israel" (Acts 4:27; 9:15-16). The one who led the crusade against the name is now the chief name-bearer; the one who took aim to persecute is now the central target of persecution. Luke summarizes this inversion by showing Paul "immediately in the synagogues preaching Jesus" (εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν; Acts 9:20), while the Jews respond with plots to kill him (Acts 9:23). The "snapshot" characterizations of Paul, his preaching, and the Jews that Luke sketches with bold strokes in the Damascus setting are animated in the Pisidian Antioch pericope. As Luke adds color, dimension and movement to his characters, he sets the agenda of the Pauline mission.

Paul is briefly relegated to the fringe of the story (Acts 9:30; 11:25,29-30; 12:25) while Luke updates his readers on the present state of the objects of Paul's mission (the Gentiles, kings, and the sons of Israel; 9:15). Peter (not Paul) is instrumental in Luke's elaborate legitimizing of the

Gentile mission (Acts 10:1–11:18). After the Jerusalem church recognizes that God has given “the same gift” to the Gentiles as he has given to them (Acts 11:17-18), Luke tells his readers of the “the grace of God” at work among a mixed congregation thriving at Antioch (Acts 11:19-26). Alongside his portrait of those disciples who were first called “Christians” (Acts 11:26), Luke narrates the concurrent persecution of prominent church members by “the violent hands” of Herod the king (Acts 12:1-19).

Having returned to Antioch from a mission of mercy to the Judean churches, Paul and Barnabas are “sent out” at the command of the Holy Spirit (Acts 13:2) with the ratification of the church (Acts 13:3).³ Once again, Paul assumes the central role in Luke’s narrative with his new identity fully in place (Acts 13:9). From this point in the story to its end, we find Paul before Jews and Gentiles, councils and kings, “preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ” (Acts 28:31).

Bar-Jesus and Sergius Paulus: Typical Responses?

From the moment they arrived in Cyprus, Paul and Barnabas “were proclaiming the word of God in the synagogues of the Jews” (κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων; Acts 13:5). Luke has yet to offer his readers anything more than summary statements of Paul’s preaching (Acts 9:20,22; 13:5) and one has to wonder if the contrasting responses of Bar-Jesus and Sergius Paulus are also offered as summaries of how Jews and Gentiles typically responded to Paul’s message. Susan Praeder writes:

The contrast between Bar-Jesus and Sergius Paulus in Acts 13:6-12 reflects two of the theological themes of the missionary journey of Paul and Barnabas, the themes of Jewish opposition to Christianity and the conversion of the Gentiles.⁴

Both characters represent extremes of what will typify Jewish and Gentile responses: Even as an unbelieving Jew, Bar-Jesus’ characterization is “unusually evil.” He is identified by Paul as “a son of the devil” and “an enemy of all righteousness” (Acts 13:10). On the other hand, Sergius Paulus, a Roman official, is so interested that he summons Paul and Barnabas to hear the word of God (Acts 13:7). Bar-Jesus attempts to

thwart the proconsul's interest, but only reaps judgment upon himself (Acts 13:10-11). Praeder is right to point out the one-sidedness of Luke's character summaries (believing Jews and obdurate Gentiles which appear elsewhere are not represented). These exaggerations serve as starting-points from which Luke can develop more complete depictions, and as tools with which he shapes reader expectations.⁵

By way of contrast to summaries and stereotypes, Luke emphasizes the importance of the Pisidian Antioch scene (Acts 13:13-52) by slowing and detailing the action. He does not want his readers to miss this blueprint for Paul's mission. Haenchen writes:

Both the sermon and the resultant events are ideal or typical occurrences clothing in historical dress a host of similar crises constantly recurring. The whole Pauline mission — as Luke and his age saw it — is compressed and epitomized in this scene.⁶

So then, our selection of the Pisidian Antioch pericope is strategic. Given the emphasis Luke has provided through literary convention (i.e. the contrast between fast-moving stereotypical summaries and slow-moving elaborations, and pericope's position in the narrative at the beginning of the Pauline mission), we are prompted to examine this scene both for its own sake (form and content) and for how it might contribute to our interpretation of Luke's overall concern with the Jews.

The First Sabbath: Paul's Preaching to Israel

"After the reading of the Law and the Prophets," Paul and Barnabas are asked by the synagogue rulers to offer "a word of encouragement to the people" (Acts 13:15). Both setting and sermon are thoroughly Jewish. Paul employs historical rehearsal typical of the Deuteronomists and the *haruzin* method of linking texts in order to proclaim Jesus as the fulfillment of Israel's history and Scripture.⁷

Jews, proselytes and "God-fearers" (Acts 13:16) comprise the synagogue audience, and Paul summons them to listen as he narrates the history of God's generosity to Israel which culminates in the gift of a "savior" (σωτήρα; Acts 13:23; Luke 2:11). From its beginning, Paul's

proclamation is deeply rooted in Scripture, demonstrating that in Jesus “the Law of Moses, the Prophets, and the Psalms” are fulfilled (Luke 24:44). Jervell describes Luke as “the theologian of Scripture *par excellence* . . . (who is) prepared to regard Scripture as a totality.”⁸ As we have seen, Luke’s characterizations of the LORD’s prophet, people and central place use quotations in pesher or midrash applications, allusion, and Israel’s Scripture, testifying with one voice to their “necessary fulfillment” in Jesus. Luke will employ each of these three usages in this programmatic sample of Paul’s preaching to the Jews.

The first use we shall mention is reflected in the two historical resumes of Acts 7 and 13:17-25, replete with indirect scriptural quotations and allusions. The parallels between the speeches and characters of Stephen and Paul are highly intentional and call for close scrutiny. For both, God directs Israel’s history (Acts 7:2; 13:17): He chose “our fathers” (Acts 7:2-8; 13:17), and led them out of Egypt (Acts 7:30-36; 13:17) and into the wilderness for forty years (Acts 7:36-46; 13:18). He dispossessed “seven nations” from the land of Canaan (Acts 7:45; 13:19), raised up David as a favorable king (Acts 7:45-46; 13:22-23), and spoke of Israel’s unbelief through the prophets (Acts 7:42-43; 13:40-41).

1. Acts 13:17-25: A History of Israel

While both of these histories come to fruition in the person of Jesus, they do so from different trajectories. Beginning with Joseph, Stephen illustrates how “the patriarchs” rejected the one with whom God was (Acts 7:9-10). Luke goes to great lengths (through Stephen) to establish Moses’ right to rule Israel on God’s behalf, only to show repeatedly that “they thrust him aside” (ἀπόσατο; Acts 7:27; ἤρνησαντο; 7:35; ἀπόσαντο; 7:39). These refusals corrupted Israel’s ability to participate in “the promise . . . which God had granted to Abraham” (Acts 7:17), namely, that Israel would serve/worship (λατρεύουσιν) God “in this place” or “in this land” (Acts 7:4,7). But, because they “rejoiced in the work of their hands . . . , God turned and gave them over to serve/worship (λατρεύειν) the hosts of heaven” (Acts 7:41-42). Because Israel had “thrust aside” the servants that God sent to bring them into “this place,” he reversed the promise of an inheritance by issuing a promise of exile (LXX Amos 5:25-27; Acts 7:42-42).

Paul's historical outline is much more brief. He does not detail the patriarchal and Exodus traditions (based on Gen. 12 through Exod. 3), but briefly rehearses them by appealing to Deuteronomistic summary (quite possibly Deut. 4:32-40).⁹ Commentators have noted this difference by explaining that Luke did not want to repeat the emphasis on Moses offered through Stephen, but to emphasize David's role in order to complete the history.¹⁰ This is not completely satisfying. We will need to press this matter further when we examine David's central role in the speech. However, we must reserve this discussion for the argument from Scripture concerning the Resurrection (Acts 13:32-39).

Throughout the historical survey, the language surges toward the theme of resurrection: God *exalted* (ὑψωσεν) Israel as they sojourned in Egypt, and he led them out with *uplifted arm* (βραχίονος ὑψηλοῦ; Acts 13:17; compare Deut. 4:34; 6:21). This God, who *raised up* (ἤγειρεν; Acts 13:22) David as their king, has *raised* (ἤγειρεν; Acts 13:30) Jesus out of death!

It is also clear that this is God's doing, and moreover, that this is God's gift: He who *distributed an inheritance* (κατεκληρονόμησεν; Acts 13:19) of land to Israel and *given* (ἔδωκεν; twice in Acts 13:20) them judges and kings, had now *brought to Israel* (ἤγαγεν τῷ Ἰσραῆλ; Acts 13:23) a savior — Jesus!

Before we turn our attention to the Lukan kerygma as presented through Paul, we must attend to the brief, but important, digression which closes the historical summary — John the Baptist. John provides the most immediate and tangible announcement of "his coming" (τῆς εἰσόδου αὐτοῦ; Acts 13:24), for it is immediately "after the baptism that John preached" (Acts 10:37; 13:24-25) that "the word of this salvation was sent out" (Acts 13:26; 10:36,37). As we have seen from the beginning of the Luke-Acts narrative, John appears at crucial junctures. His character (Luke 7:24-28,33-34), message (baptism of repentance) (Luke 3:15-16; 16:16; Acts 1:5; 10:37; 13:24-25; 18:25; 19:2-6), and questions (Luke 7:19-22) serve, by way of contrast, to identify Jesus clearly as the Messiah.¹¹ Such is the nature of Paul's appeal. John thinks himself unworthy even of menial service to the one who comes after him (Acts 13:25). So then, having proclaimed the Law and the Prophets until John (Luke 16:16), Paul now explicitly proclaims their fulfillment in Jesus.

2. Acts 13:26-31: Paul — A Witness to the People

As we have seen, Luke closes his gospel with a programmatic statement of the apostolic witness in the words of Jesus:

Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things (Luke 24:46-48).

Paul now having been established as a witness to the resurrection (Acts 9:5), fully accepted among “the apostles and elders” in Jerusalem (Acts 9:28) and “set apart by the Holy Spirit” (Acts 13:2), his preaching resonates with Peter and Stephen in the six components of the Lukan kerygma: 1) Christ *suffered*; 2) Christ was *raised* from death; 3) this occurred according to the Scriptures; 4) the preaching of *repentance* in the name of Jesus to all nations; 5) those who proclaim are *witnesses*; and 6) witnesses are empowered by the *Holy Spirit* (Luke 24:49).

With a more intimate form of address (ἄνδρες ἀδελφοί; Acts 13:26), Paul introduces “the word of this salvation.” He explicitly counts himself among “the sons of Abraham” and “those who fear God” (Acts 13:26) as those to whom this word has been sent. He begins, alongside Peter (Acts 3:17), with an indictment of “those who live in Jerusalem and their rulers” (Acts 13:27). In unexcusable ignorance (ἄγνοιαν; Acts 3:17; ἀγνοήσαντες; Acts 13:27), without a charge deserving death (Acts 13:28; cf. Luke 23:14-15), they asked Pilate to execute Jesus (Acts 13:28; cf. Luke 23:18-23). The sting of Paul’s indictment is that every Sabbath they sat listening to “the utterances of the prophets” (Acts 13:27), elaborating “all the things which were written concerning him” (Acts 13:28), yet still they did not recognize Jesus when he came! Moreover, in their culpable stupor they fulfilled these things by “hanging him on a tree” (κρεμάσαντες ἐπὶ ξύλου; Acts 5:30; 10:39; 13:29; cf. Deut. 21:22).

Earlier we referred to Luke’s unprecedented use of the Scripture. Here we find an excellent example of “the summary references, where all that the Scripture says is referred to in summary fashion.”¹² It is by this means that Luke communicates the core elements of the kerygma (Christ’s death and resurrection) in formulaic summary. When Luke writes that Paul

entered a synagogue and “argued with them from the Scripture” (διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν; Acts 17:2,10-11; 18:4,19,28 (Apollos); 19:8; 26:22-23; 28:23), he means *explicitly* that Paul was “explaining and proving that it was necessary for Christ to suffer, and to rise from the dead” (Acts 17:3), which is to say that “this Jesus is the Christ” (οὗτος ἐστὶν ὁ χριστὸς ὁ Ἰησοῦς; Acts 17:3, 18:5,28; 28:23; also 2:22-23,36; 9:20,22).

Within Luke’s “story time” this formulation was set forth first by Jesus when he told his disciples:

We are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles. . . . They will scourge and kill him, and on the third day he will rise (Luke 18:31-33).¹³

This is the scene which Jesus recalled at the close of Luke’s gospel when “he opened their minds to understand the Scriptures” and commissioned them to preach as “witnesses of these things” (Luke 24:44-49). Half of the stated Lukan kerygma has been established in Paul’s preaching to Israel — he preaches the *death* and *resurrection* of Jesus *according to the Scriptures* (Acts 13:27-30; c.f. 1 Cor. 15:3-4). Three elements remain — the preaching of *repentance* to all the nations by *witnesses* who are filled with *the Holy Spirit*. Paul’s role as a “witness of these things” is central to his call. He is a “chosen vessel” (σκεῦος ἐκλογῆς; Acts 9:15) appointed as “a witness to all men” (Acts 22:15; 26:16) to bear before them *the name of Jesus*. Indeed, that is Paul’s business in the synagogues. He is “testifying to the Jews that the Christ was Jesus” (Acts 18:5). It is as “his witnesses” (Acts 13:31-32) that Paul and Barnabas bring “good news” to their hearers in Pisidian Antioch. As a witness to the appearance of Christ, Paul is “filled with the Holy Spirit” (Acts 9:17) and “sent out by the Holy Spirit” (Acts 13:4).

At the opening of Luke’s gospel, John the Baptist cries out to the multitudes, “Bear fruits that befit repentance” (Luke 3:8). Not only does Jesus continue to preach repentance, but he adds that it should be proclaimed in his name to all the nations beginning at Jerusalem (Luke 24:17). As we have seen, at Pentecost Peter makes the required amendments to John the Baptist’s preaching and baptism when he implores those Jews who had gathered at Jerusalem to “repent and be baptized . . . in the name of Jesus Christ for the forgiveness of your sins;

and you shall receive the gift of the Holy Spirit” (Acts 2:38). His appeal remains consistent to the people at Solomon’s Collanade — “Repent, therefore, and turn again, that your sins may be blotted out” (Acts 3:19). The close, almost indistinguishable, relationship between “repent” (μετανοήσατε; Acts 2:38; 3:19) and “the forgiveness of sins” (εἰς ἄφεσιν τῶν ἁμαρτιῶν; Acts 2:38; 3:19) is noteworthy. If forgiveness is to be received, then it must be in conjunction with repentance. As Peter points out before the Sanhedrin, God raised Jesus in order “to give repentance to Israel and forgiveness of sins” (τοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν; Acts 5:31).

Therefore, when Paul declares to the men gathered in the synagogue at Pisidian Antioch that “through this one (Jesus) the forgiveness of sins is being proclaimed” (Acts 13:38), he is also calling them to repentance. While a few variant manuscripts offer further support, the strongest evidence comes from two summaries of Paul’s ministry, first before the Ephesian elders at Miletus, and again before King Agrippa. In both cases Paul gives evidence for the fact that he did not “shrink back” from his calling by stating clearly that he testified to both Jews and Greeks “that they should repent and turn to God and perform deeds worth of repentance” (Acts 26:19-21).

Earlier, we put off a further discussion of the absence of Moses from Paul’s cursory rehearsal of Israel’s history. Would it not be to the advantage of Paul’s defense before Israel for Luke to include any favorable summary of Moses’ prophetic role? If Luke selected the Pisidian Antioch sermon because he had a more complete source or even if Luke’s sources were sparse, would it not enhance his characterization of Paul as a law-abiding Jew (Acts 21:22-24) to include or create a historical emphasis on Moses? What we have, instead, is a brief reference to the Exodus and no specific reference to Moses until Paul’s proclamation of the forgiveness of sins (Acts 13:38-39). What Paul preaches is that through Jesus (διὰ τούτου; Acts 13:38) all those things that the law of Moses could not make right are justified (πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι; Acts 13:38)! Needless to say, this does not aid Paul’s defense, but it does give us good reason to believe that Luke, while discriminating, is true to his sources. In other words, Luke is not distorting Paul’s character or message for his own purposes, and is, therefore, unafraid of revealing the basis for the controversy between Paul and the Jews.¹⁴

3. Acts 13:32-41: David — the Prophet-King

David is for Luke what Moses is for the Pharisees — the central figure of Israel’s history. Only David is referred to as “*the patriarch*” (τοῦ πατριάρχου; Acts 2:29), and it is “from this man’s seed according to promise” (Acts 13:23; 2 Sam. 7:12-13 and Luke 1:31-33) that God has brought Israel a savior! Moreover, David is the mouthpiece of the Holy Spirit (Acts 1:16; 4:25), “a prophet” (προφήτης; Acts 2:30) who, “foreseeing, spoke concerning the resurrection of Christ” (προειδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ; Acts 2:31). He is the nexus of Luke’s argument from Scripture. Jervell writes:

For Luke, the Prophetic is an essential mark of the messianic. . . . For this very reason David is of such importance to him that he may in fact be described as the center of Scripture, since in David the prophetic and the messianic conjoin.¹⁵

To this point we have discussed two uses of Scripture already employed by Luke in the Pisidian Antioch sermon: indirect allusion and summary reference. Now, we come to a third: direct quotation. Though in an abbreviated form by comparison to Peter’s Pentecost sermon, Paul also appeals to Psalms 2:7 and 16:10 as sure scriptural ground for the fulfillment of the promises given to David. “What God promised to the fathers, this he has fulfilled to us their children by raising Jesus” (Acts 13:32-33, cf. 2:30-32).

Luke marshals a negative argument from his interpretation of Psalm 16:10. “Corruption” (διαφθοράν; Acts 2:27,31; 13:35,37) is the operative word of his polemic. In Peter’s speech, David himself understands that he is not the object of the oath, and so speaks as a prophet (Acts 2:30-31). But for both speeches the crux of the argument is in the radical contrast between David, who “saw corruption” (εἶδεν διαφθοράν; Acts 13:36) and Jesus, who “saw no corruption” (οὐκ εἶδεν διαφθοράν; Acts 13:37). While David’s tomb remains as evidence of his death and burial (Acts 2:29; 13:36), the resurrection of Jesus is attested to by “witnesses” (Acts 2:32; 13:31-33). “The holy and sure things of David” (Acts 13:34; LXX Isa. 55:3) belong to “the holy one” (Acts 13:35) who “saw no corruption” (Acts 13:37).

This linguistic link provides the textual basis for understanding the fulfillment of the oath to David in the person of Jesus.

“The holy one” supersedes David (Acts 13:36-37) and Moses (Acts 13:39). David saw corruption, “but he whom God raised up saw no corruption” (Acts 13:37). Likewise, that which the Law of Moses could not justify is set right “through this one” (διὰ τούτου; Acts 13:38) — indeed, “by *him* everyone who believes is justified” (Acts 13:39). This resurrection and justification is “the work that I work in your days” (Acts 13:41; LXX Hab. 1:5). This is the “reason” (*Begrundung*) for the prophetic warning. This work has been “declared” (Acts 13:41) by Paul with the accompanying threat (*Drohwort*) that those who “despise” it (οἱ καταφρονηταί) will “perish” (Acts 13:41)!¹⁶

The Second Sabbath: The Divided House of Israel (Acceptance and Rejection)

With the call to repentance comes the threat of judgment. If the work and word of God is “despised,” judgment will be poured out. “Unless you repent,” is the qualification of the judgment oracle.¹⁷ Such are words of the prophet Isaiah:

Zion shall be redeemed by justice, and those in her who repent, by righteousness. But rebels and sinners shall be destroyed together, and those who forsake the LORD shall be consumed (Isa. 1:27-28).

This thread of the prophetic tradition is woven throughout the Luke-Acts narrative. Simeon’s oracle to Mary foretells the division of Israel with specific reference to Jesus: “This one is set for the fall and rise of many in Israel” (Luke 2:34). John the Baptist’s announcement of “the one who is coming” is followed with this description:

His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire (Luke 3:17).

As we stated earlier, Jesus’ inaugural address at Nazareth provides us with the first enactment of the acceptance-rejection pattern that hereafter

will come to be expected of the Jews who come under the proclamation of the kingdom of God.

1. Acts 13:42-43: Gathering Repentant Israel

While Jesus had those who “spoke well” of him that day in Nazareth (Luke 4:22), Paul and Barnabas were accepted with a bit more enthusiasm. After the synagogue meeting was dismissed, “the people begged that these things might be spoken to them on the next Sabbath” (Acts 13:42). Interest was so high that “almost the whole city gathered to hear the word of God” (Acts 13:44). There was also noteworthy success in Beroea, where “they received the word with all eagerness” (Acts 17:11), and to a lesser degree at Ephesus (Acts 18:19-29; 20:31) and Corinth (Acts 18:8), where Paul spent extended periods. Throughout his mission to Israel, even in Rome, Paul met Jews who believed (Acts 14:4; 17:4,11-12; 18:4-5,20; 19:8; 20:28,31; 28:24).¹⁸

Acts 21:20 places the number of Jewish believers in the thousands (μυριάδες) due to the missionary effort of the entire church. It is, perhaps, for this reason that Luke avoids describing Jewish believers as “a remnant.” However, the crucial criterion fits. The remnant is made up of those who will survive the coming judgment of God. Because of repentance, their sins have been released.

2. Acts 13:45-46: The Self-Judgment of the Jews

From its beginning in the synagogues of Damascus, Paul’s ministry is met with “the plots of the Jews” (Acts 9:23). However, it is from Pisidian Antioch and Iconium that Jews first hound Paul from city to city, persuading the people and stirring up the Gentiles to oppose him. This opposition proves hostile and almost fatal to Paul at Lystra (Acts 14:19) and Jerusalem (Acts 21:27-28). What is it that ignites their fury?

Luke tells us the motivation and the source in the Pisidian Antioch scene. When the Jews saw the crowds streaming into the synagogue, “they were filled with jealousy and began to contradict that which Paul was saying by blaspheming” (ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες; Acts 13:45). Almost certainly, Luke is referring to the Jewish leaders (οἱ Ἰουδαῖοι; Acts 13:45) who perceive Paul

as a threat to their influence among the people. This dichotomy between the Jewish people and their leaders is programmatic in Luke's story. Such is the response to Jesus' legitimation of John the Baptist's ministry: "All the people and the tax collectors justified God, having been baptized with the baptism of John; but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him" (Luke 7:29-30). The same holds true for Peter and John. As the high priest and Sadducees observe the success of the apostles' ministry among the people, they are moved by jealousy (ἐπλήσθησαν ζήλου; Acts 5:17) to have them arrested. Paralleling the events at Pisidian Antioch (Acts 13:50), the jealousy of the Jews stirs up the entire city of Thessalonica against Paul and company, and follows them to Beroea. It is as the Holy Spirit testified to Paul: "From city to city there awaits imprisonment and afflictions" (Acts 20:23).

On the ground of their earlier warning to all the people from Habakkuk, Paul and Barnabas respond to the opposition, boldly declaring, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles!" (Acts 13:46). The necessity of going to the Jews first (ἀναγκαῖον πρῶτον; Acts 13:46) is in accordance with the mission program set forth by Jesus at the end of Luke's gospel and reiterated in the opening of Acts (Luke 24:47; Acts 1:8). God's purpose was articulated through Peter: "To you first, God, having raised his servant, sent him to bless you by turning each of you from your wickedness" (Acts 3:26).

But, the Jewish leaders rejected God's purpose and "thrust it away, judging themselves unworthy of eternal life" (ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς; Acts 13:46; Luke 7:29-30). This fact, in conjunction with the Lord's command from Scripture, precipitates the turn to the Gentiles, which incites further hostility from the Jews. As we have seen, the inclusion of the nations is in view (though unfocused) from the beginning of Luke's two volume set. Simeon saw God's salvation — a salvation "prepared in the presence of all peoples, a light of revelation to the Gentiles and the glory of Israel" (Luke 2:31-32). The prophecy alluded to by Simeon is stated in full by Paul to complete the agenda set forth in Acts 1:8 — a light is set for the Gentiles and salvation is brought "to the end of the earth" (Acts 1:8; 13:47; Isa. 49:6).

Summation

Through the window of the Pisidian Antioch pericope, we have looked backward and forward along the Luke-Acts landscape to observe the dividing of the house of Israel. “Myriads” have been gathered under the wing of God’s grace by “repentance toward God and faith in Jesus Christ” (Acts 20:21). But, because the vast majority of Israel’s leaders “would not be gathered” (Luke 13:34-35), and furthermore because they actively “hindered those who were entering” (Luke 11:52), the woes of judgment are declared by both Jesus and Paul. For Jerusalem, not one stone will be left standing (Luke 19:41-45), and for those cities who are left with their own dust by the apostles they have rejected, their end will be worse than that of Sodom (Luke 10:10-12; Acts 13:51).

However, even though unbelieving Israel remains under the sentence of judgment, and perhaps because of it, Jesus, Peter and Paul persist in the mission to Israel! After his awesome pronouncement of judgment on Jerusalem, Jesus commissions the apostles to begin their preaching of repentance “in his name” there. Indeed, it is the Jews in Jerusalem, Judea and Samaria, and dispersed to the end of the earth who dominate the missionary agenda of the apostles! Likewise, Paul, after he has both pronounced judgment and shaken dust on unbelieving Jews at Pisidian Antioch, preaches to Jews at Iconium, Thessalonica, Beorea, Corinth, Ephesus, and Rome!

Paul’s pronouncement of judgment from Isaiah 6:9-10 at Rome, though ominous, is conclusive only in the sense that the sentence is rendered and is to be carried out imminently. But, as we have seen, the declaration of judgment is relentlessly followed with the name-bearing preaching of repentance. On the shoulders of such a strong precedent, we have good reason to look for the continued in-gathering of “believing Israel.” However, the strength of Paul’s final pronouncement should be heeded. Judgment has already been given, and the sentence rendered — “unless you repent you will all likewise perish” (Luke 13:3).

Endnotes - Chapter Four

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1. See Ernst Haenchen, *The Acts of the Apostles*, 128.

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2. Adele Berlin writes, "A common technique for making a character stand out is to have him act in contrast to the reader's expectation." See A. Berlin, *Poetics and Interpretation of Biblical Narrative* (Sheffield: Almond, 1983), 41.
 3. Without question, Barnabas serves as Paul's advocate to the Judean churches just as he had to the apostles in Jerusalem (9:27). This journey allows Paul to overcome his infamous reputation as "Saul, persecutor of the church," and thus to gain credibility among Jewish Christians.
 4. See Susan Praeder, "Miracle Worker and Missionary: Paul in the Acts of the apostles," *SBL Seminar Papers 22* (Chico: Scholars, 1983) 122.
 5. The characterizations of Bar-Jesus and Sergius Paulus are exaggerated by comparison to the varied depictions of both Jews and Gentiles in Luke-Acts. The dominant consensus on Luke's view of these two groups follows much too closely to the exaggeration and ignores their qualification offered elsewhere in the narrative. See Susan Praeder, "Miracle Worker and Missionary," 123.
 6. See Ernst Haenchen, trans. B. Noble, G. Shinn, and R. Wilson, *The Acts of the Apostles: A Commentary* (Philadelphia: Westminster, 1971), 417.
 7. See J. W. Bowker, "Speeches in Acts: A Study in Proem and Yellammedenu Form," *NTS* 14 (1967-68), 96-111.
 8. See J. Jervell, "The Center of Scripture," in *The Unknown Paul: Essays on Luke-Acts and Early Christian History* (Minneapolis: Augsburg, 1984), 122-23.
 9. It is conceivable that Deut. 4:32-40 was the lectionary reading from the law (*seder*) and provided a starting-place for Paul's sermon, or that Luke used this text as the basis for his summary of the address, or both.
 10. Haenchen clearly overstates the case by saying that "Luke avoids repeating anything already said in Stephen's speech." See E. Haenchen, *The Acts of the Apostles*, 415; and H. Conzelmann, trans.

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- J. Limburg, A. T. Kraabel, and D. H. Juel, *Acts of the Apostles* (Philadelphia: Fortress, 1987), 104.
11. Though the disjuncture between John the Baptist and Jesus (Luke 16:16) is essential to Conzelmann's brilliant "topography of redemptive history," he is not unwilling to recognize a continuity in the preaching of repentance. See Hans Conzelmann, trans. Geoffrey Buswell, *The Theology of St. Luke* (Philadelphia: Fortress, 1982), 23-27.
 12. See J. Jervell, "The Center of Scripture," 123.
 13. Noted by David Moessner, "Paul in Acts: Preacher of Eschatological Repentance to Israel," *NTS* 34 (1988), 100.
 14. Jervell writes, "What Luke writes on the subject of Paul is historically correct, . . . and we have in Luke of course not the whole of Paul. But the practicing Jew Paul, the missionary of Israel and to Israel." (p. 75). For a complete discussion see, J. Jervell, "The Unknown Paul' and "Paul in the Acts of the Apostles: Tradition, History, Theology," in *The Unknown Paul*, 52-76.
 15. See J. Jervell, "The Center of Scripture," 129.
 16. See David E. Aune, *Prophecy in Early Christianity and the Mediterranean World* (Grand Rapids: Eerdmans, 1983), 91.
 17. See D. Moessner, "Paul in Acts: Preacher of Eschatological Repentance to Israel," 102-103.
 18. Tyson follows Jervell in describing those Jews who respond with faith to apostolic preaching as an "initial acceptance." While this description is helpful in contrasting the early response of "the people" (***) to that of the leaders of Israel, it does seem to confuse the issue of faith with a broad popular support. See Jacob Jervell, *Luke and the People of God*, 44ff.; and Joseph B. Tyson, *The Death of Jesus in Luke-Acts*, 29-30.