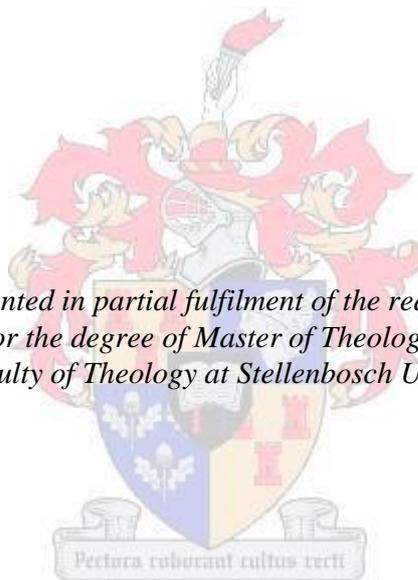# Jesus and his Apostles as prophets *par excellence* in Luke-Acts

by

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DECLARATION

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Abstract

Both Jesus and his Apostles, the main characters of Luke-Acts, cannot be identified as having the general features of prophets of the first century Mediterranean world, but nevertheless Luke elaborates on them in such a way so as to portray them as prophets. In this thesis, I have dealt with the matter of Luke's characterization of Jesus and his Apostles, particularly the matters of how they are portrayed, and why they are portrayed as such. To answer the above questions, I have used the methodology derived from Darr's "pragmatic reader response approach" (1992).

In chapter 3, the narrative world of Luke-Acts, I have investigated the extra-textual as well as the literary context of the given text. I have defined (1) Second Temple Judaism as the hierocratic symbolic empire within the [Roman] Empire, and (2) the prophets *par excellence,* Moses, Samuel and Elijah, as extraordinary prophets who performed the priestly task, as well as the legislative task of making and renewing the Covenant. Such extra-texts became the background of the characterization of Jesus and his Apostles.

The characterization of Jesus is developing along the narrative sequence and geographical movement in Luke-Acts. The importance of Jerusalem in Luke's narrative and in his characterization of Jesus is noteworthy. It indicates that the ministry of Jesus and his Apostles is confronting the current hierocratic symbolic empire, which was centred around a high priest and the Jerusalem Temple. I have tried to prove this point through my exegesis in chapters of 4 and 5.

I have examined Luke 4:16 and Acts 2 in terms of (1) Hellenistic conventions, typical situations and rhetoric of comparison, and (2) the inter-textual linkage, especially Old Testament quotations and typology, in Ch. 4 and 5. In terms of the Hellenistic convention, both passages can be classified as public speeches confronting the whole house of Israel which was the hierocratic symbolic empire at that time. In addition, it can be understood as the dispute of honour and shame over the status of Jesus and his Apostles as a prophet. By appealing to the OT quotations and allusions including typology, Luke portrays Jesus as the prophet par excellence in Luke 4:16-30, and identifies him as Lord and Messiah in Acts 2. Using a similar strategy, Luke portrays Jesus' Apostles as the prophets par excellence like Moses in Acts 2.

Opsomming

Beide Jesus en sy apostels as die hoofkarakters kan nie in Lukas-Handelinge ge ïdentifiseer word met die algemene kenmerke van profete in die eerste-eeuse Mediterreense w êreld nie, maar tog verbeeld Lukas se uitbreiding oor Jesus en sy apostels hulle as profete. In hierdie tesis handel ek met die saak van Lukas se karakterisering van Jesus en sy apostels, veral die sake van *hoe* hulle uitgebeeld word, en *waarom* hulle as sodanig uitgebeeld. Om hierdie vrae te beantwoord, het ek die metodologie uit Darr se "pragmatiese leser-reaksie benadering" (1992) gebruik.

In hoofstuk 3, die narratiewe w êreld van Lukas-Handelinge, het ek die ekstra-tekstuele sowel as die liter êre konteks van die gegewe tekste ondersoek. Ek het die volgende posisies ingeneem (1) Tweede Tempel Judaïsme was 'n hierokratiese simboliese ryk binne die [Romeinse] Ryk, en (2) die profete par excellence, Moses, Samuel en Elia, het as buitengewone profete 'n priesterlike taak uitgevoer, sowel as die wetgewende taak van die maak en vernuwing van die verbond. Sulke "ekstra"-tekste het gedien as die agtergrond van die karakterisering van Jesus en sy apostels.

Die karakterisering van Jesus vind plaas volgens die ontwikkeling in terme van die narratiewe volgorde en geografiese beweging in Lukas-Handelinge. Die belangrikheid van Jerusalem in Lukas se narratiewe en in sy karakterisering van Jesus is opvallend. Dit dui daarop dat die bediening van Jesus en sy apostels die huidige hierokratiese, simboliese ryk, wat om 'n ho ëpriester van die Jerusalem Tempel gesentreer was, gekonfronteer het. Ek het probeer om hierdie punt te bewys deur my eksegese in hoofstukke 4 en 5.

Ek het Lukas 4:16 en Handelinge 2 ondersoek aan die hand van die volgende temas (1) Hellenistiese konvensies, tipiese situasies en die retoriek van vergelyking, en (2) inter-tekstuele skakeling, veral met Ou Testamentiese aanhalings en tipologie in hoofstukke 4 en 5. In terme van Hellenistiese konvensie, kan beide gedeeltes geklassifiseer word as openbare toesprake wat die huis van Israel as hierokratiese, simboliese ryk gekritiseer het. Daarbenewens kan dit verstaan word as 'n saak van eer en skaamte oor die status van Jesus en sy apostels as 'n profeet. Met 'n beroep op OT aanhalings en sinspelings insluitend tipologie, verbeeld Lukas vir Jesus as die profeet par excellence in Lukas 4:16-30, en identifiseer by hom as Here en Messias in Handelinge 2. Deur 'n soortgelyke strategie, word Jesus se apostels uitgebeeld as die profete par excellence (soos Moses) in Handelinge 2.

Contents

Abbreviations

Col.	Colossians
Deut.	Deuteronomy
Ex.	Exodus
Eph.	Ephesians
Ezek.	Ezekiel
Heb.	Hebrews
Isa.	Isaiah
Jer.	Jeremiah
Lev.	Leviticus
Mal.	Malachi
Neh.	Nehemiah
Num.	Numbers
Ps.	Psalms
1Chr.	1 Chronicles
2Chr.	2 Chronicles
1Cor.	1 Corinthians
1Kgs.	1 Kings
2Kgs.	2 Kings
1 Sam.	1 Samuel
1Macc.	1 Maccabee
2Macc.	2 Maccabee
1QpHab	1 Qumran pesher Habakkuk
1QM	1 Qumran War Scroll
CD	Damascus Document

AB	Anchor Bible
ACNT	The Augsburg Commentary on the New Testament Series
ATR	*Anglican Theological Review*
BECNT	Baker Exegetical Commentary on the New Testament
BTB	*Biblical Theology Bulletin*
CBQ	*Catholic Biblical Quarterly*
DSD	*Dead Sea Discoveries*
IJSSJ	Institute of Jewish Studies Studies in Judaica
NAC	The New American Commentary
NIGTC	The New International Greek Testament Commentary
NovTSup	Novum Testamentum Supplementary Series
NRSV	New Revised Standard Version
NT	The New Testament
OT	The Old Testament
JBL	*Journal of Biblical Literature*
JPTS	Journal of Pentecostal Theology Supplement Series
JSNT	*Journal for the Study of the New Testament*
JSNTS	Journal for the Study of the New Testament Supplement Series
LXX	Septuagint
SBLMS	Society of Biblical Literature Monograph Series
SPS	Sacra Pagina Series
SSEJC	Studies in Scripture in Early Judaism and Christianity
UBS	United Bible Society
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

Chapter 1

Jesus and his Apostles as "Prophets" in Luke-Acts

1.1. Research Problem

(1) Luke and prophetic figures of the first century Mediterranean world

Without doubt Luke knew various prophetic[1] figures in the first century Mediterranean world. He certainly had knowledge of the Greco-Roman prophetic figures, the Jewish prophetic figures and the Christian prophets of his day. This is evident from his portrait of 'accepted' prophetic figures in Luke-Acts: μάγος a Jewish magician (Acts 8:9-10; 13:6-8), ἐξορκιστής a Jewish exorcist (Acts 19:11-14), ἱκανοὶ τῶν τὰ περίεργα πραξάντων gentile magicians (Acts 19:19), πύθων a gentile fortune-teller (Acts 16:16) and προφήτης a Christian prophet who foretell and reveal God's will (Luke 2:36; Acts 13: 1; 21:10)[2].

As an author, Luke seems to expect that his assumed readers/audience, as the culturally literate, will all share the same knowledge of the first century Mediterranean prophetic figures (Darr 1992:27). In spite of some differences between Luke's portraits of the early Christian prophets and those of the Pauline letters, especially in their association with conflicts within the early Christian communities (Aune 1983:190-192), Luke's portraits of the 'regular' early Christian prophets are largely harmonized with his contemporary prophetic figures. Simply, Luke had no need to elaborate to explain the notion of the Christian prophet, because his assumed readers had been already well aware of who prophets were and what roles they played in the first century Mediterranean world.

(2) Luke's portraits of Jesus and the Apostles as prophets

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[1] Following Jassen (2007:4), prophecy is understood as "mediating the Divine", or more precisely, "transmission of allegedly divine messages by a human intermediary to a third party" in the present work.

[2] It is noteworthy that Luke reserved the title 'προφήτης' only for the Christian prophet, and regarded the other prophetic figures in the Mediterranean world as 'ψευδοπροφήτ[η] (Acts 13:6)'. Such distinction corresponds to the concept of true and false prophet in the OT (i.e. Deut. 13:1-5).

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In the case of Luke's characterization of Jesus and the Apostles, however, we are confronted with a totally different scenario. Luke needed to elaborate to build the characters of Jesus and the Apostles, presumably as prophets. This implies that Jesus and the Apostles do not fit well into any existing category of prophets of the first century Mediterranean world. What type of prophet were they? The answers are varied. Were they prophets at all? The answers still vary today[3]. In fact, they apparently were not prophets in the conventional meaning of the term in the first century Mediterranean world. In addition, Luke himself does not ultimately aim to introduce Jesus and the Apostles as prophets. Luke clarifies that the real identity of Jesus is the Christ (Luke 24:26, 46-49), Lord and the Messiah (Acts 2:36); and the Apostles are apostles (Act 1:2, 4, 12-26; 2:14, 32). It appears that Jesus and the Apostles were not identified as prophets in the first century Mediterranean world.

Where the matter becomes more complicated is when Luke seems to elaborately characterize Jesus and the Apostles as prophets (Johnson 1992:13-14). In my thesis I would like to answer the following specific questions:

(1) How does Luke portray Jesus and his Apostles in Luke-Acts?

(2) Why did Luke portray them as such in the first century setting?

1.2. Hypothesis

1.2.1. The Object of research: Luke-Acts

1.2.1.1. The Character of the text: text as a stable, but schematic, linguistic entity

(1) Text of Luke-Acts, a given factor

For the purpose of this thesis, the text of Luke-Acts is treated as a given factor, following Darr (1992:20). Since the focus is of a literary nature, characterization of the text, the tools will not consist of form criticism or redaction criticism. Reconstruction of the 'Sitz im Leben' or the community of redaction behind the text is an historical matter. Of course such historical studies do contribute to

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[3] As for Bock, opposing the view of Jesus as a prophet, in his study on Christology he argues that Luke designates Jesus as 'the regal Messiah-Servant' to 'the Lord of all' (Bock 1987: 262-270).

understanding the world behind the text. However, in this thesis, I will investigate the characters and characterization based on the given text[4].

> (2) Text, a linguistic skeleton which needs to be filled by readers/reciters their reading/recitation[5]

At the same time Darr's opinion that a text is only a linguistic skeleton, is endorsed. As he says, "the text does speak, but it simply does not tell all" (1992:18). From the start of a text, it is intended that its gaps are to be filled-in by its readers/reciters in their reading/recitation (Strelan 2008:62). Readers construct a meaningful literary work based on the given text, using their extra-repertoire. Thus, the examination of geographical, social and cultural contexts is an indispensable task for reading. However, this is for providing a plausible framework for interpretation, rather than for accurate historical reconstruction.

1.2.1.2. Reading Luke-Acts as a whole

The thesis will deal with Luke-Acts as a whole. In terms of reception history, it is probably true that there is no explicit evidence that Luke's Gospel and the Acts of Apostles have been read together as one work in two volumes (Rowe 2007:451). Instead, they had long been read separately: one as Gospel, the other as history. In addition, the differences between Luke and Acts should not be underestimated. Some scholars argue that, while the Gospel of Luke tells us the story of Jesus, Acts simply does not continue the story of Jesus (Parsons & Pervo 1993:123).

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[4] Here, I also reject the claim of the extreme form of reader-response theory, namely, "a reader constructs a text", because of observations that readers generally try to understand '*what the author says*' in the process of reading, based on the text and using his/her extra-repertoire (Darr 1992:17). The result of reading, a meaning, can be varied according to the readers' extra-repertoire, but that does not mean that the text itself is constructed by readers.

[6] In the oral setting of the first century, a text was written "to be recited or performed" and "to be heard", rather than "to be read silently" (Strelan 2008:62). The dead word, writing, became the living voice, *viva vox*, in their recitation (Strelan 2008:57-58). In his "[pragmatic] reader response model attuned to the Greco-Roman literary culture of the first century" (Darr 1992:14), Darr is fully aware of the oral setting of the first century. For Darr (1992:28), "the reader" as the ideal recipients of Luke-Acts indicates "the literate reciter" rather than "the illiterate audience". In the course of recitation, however, the audience could participate in the dialogue called "reading". Luke 4:16-30 and Acts 2 give the examples of such "reading" as the interactive dialogue among the writer (Isaiah and Joel) and the reciter (Jesus and Peter); the reciter and the audience (the whole house of Israel). Unlike the claims of the oral critics such as Kebler, Dunn and Darr who imagine that Luke-Acts was recited in the setting of "the sitting-around-the-fire-at-night-telling-tales", Luke-Acts was recited publicly most likely in the place of worship (Strelan 2008:65-66). Such a picture of public recitation fits well to the biblical evidences (Strelan 2008:65-66; 1Cor 14:26; Col 3:16; Eph 5:19) as well as Luke 4:16-30 and Acts 2.

However, it is also true that the authorial unity, the narrative unity and the theological unity support the strong connection between the two volumes (Parsons & Pervo 1993:116-126). In addition to the prologues (Denova 1997:15), Jesus' departure/exaltation, which is described in both the last chapter of Luke and the first chapter of Acts, links the two volumes. And this exaltation of Jesus as "Lord and Messiah, the Lord of all" makes the story that follows, of the Apostles and the church, possible. Even scholars who are negative to Luke-Acts as a unified work in two parts also agree that Acts is best understood as a sequel to Luke (Rowe 2007:451; Parsons & Pervo 1993:123).

In terms of the author's intention and the ideal readers/reciters, it is hard to deny that Acts was intended to be read as a sequel of Luke. And as Johnson argues, Luke's entire narrative is the best entity available to investigate his literary and theological voice (Johnson 2005:162; cf. Rowe 2007:452). In this thesis, Luke-Acts will be taken as the object of research. This is because the purpose is to understand the relationship between the author's intention and his characterization of Jesus and his Apostles.

1.2.2. Literature, Theology and History

There has been a debate concerning the genre of Luke-Acts. Novel, Epic, Biography, Gospel, History and some other suggestions are proposed to classify the genre of Luke-Acts (Bovon 2006:509-511). Many of these suggestions are, in fact, based on the modern propositional dichotomy between (1) literature and history, and (2) theology and history. Both are provoked by the rising of the modern "scientific" history[6] since Ranke.

1.2.2.1. Literature and History

Before the 19th century, no dichotomy existed between literature and history. In fact, history existed as a branch of literature. History did not claim scientific strictness. No distinctive tool for history was yet available, and no specific way of reading history was envisaged. Certainly historians were also motivated by a purpose or intention, and used the techniques of persuasion, that is rhetoric

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[6] This illustrates the trend in the field of history which endeavoured to differentiate history from literature by pursuing the "scientific strictness" of research in an attempt to guarantee its authenticity.

(Rothschild 2004:2). Thus, it is not totally inadequate to read a history as a literary work, even as a popular literary work (Darr 1992:49)[7].

However, these circumstances do not mean that there was no distinction between literature and history. Ancient historians separated themselves from the rhetoricians of politics, drama and law. What made them different was the role their work fulfilled. As Rothschild says, "Like ancient philosophy, ancient history is, after all, a literary art of *exposing*, not *arguing* truth" (2004:1-2)[8]. Ancient historians used rhetorical techniques in their writings, yet in a creative and discreet way (Rothschild 2004:2). And ancient history, just like other ancient literary works, can function rhetorically, yet here again, indirectly. Ancient historians were concerned about the authenticity of their historiography. Thus, all their personal intention, rhetorical purpose, and rhetorical techniques were subordinated to their pursuit of authenticity, since history was basically an art of "*exposing truth*".

1.2.2.2. Theology and History

The dichotomy between theology and history is also anachronistic. Unlike modern authors and readers, ancient authors and readers lived in the symbolic world wherein divinity and humanity were linked. In that world, divine intervention functioned as an important literary technique for "describing events for which natural explanations fall short in terms of either plausibility or capturing an event's "truth," or significance, or both" (Rothschild 2004:9). Thus, the historical authenticity of Luke-Acts should not be readily underestimated simply because of the divine intervention. Theological purpose can be compatible with historical authenticity in ancient historiography.

Thus, in for the purpose of this thesis, Luke-Acts is understood as historiography being a branch of literature which, although written for a Christological purpose, achieved this in indirect ways.

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[7] As a student of history, I am opposed to the dichotomy between history and literature. In fact, most readers except scholars read historical books for enjoyment. And many of the best historical books are, at the same time, the best of literary works, notably those of Huizinga.
[8] Here, Rothschild quotes Quintilian, "History is written *ad narrandum non ad probandum*."

1.2.3. Luke's Hermeneutics and the Narrative order

It is a presupposition that the author's purpose is reflected in the narrative order of Luke-Acts[9]. I propose that Luke's purpose is Christological: "proclamation of Jesus as Lord and Messiah" (Bock 1987:277-278). Such purpose is achieved mainly by "showing" in Luke's Gospel (i.e. Luke 5:20-25; 9:28-36; cf. 7:18-23), and by "telling" in Acts (i.e. Acts 2:36).

What is noticeable is that Luke does not *introduce* Jesus from the 'proclamation level'. In the introductory chapters, Jesus' real identity as the Lord and Messiah is proclaimed through the mouth of angels and prophets. Yet, in his description of the earthly Jesus, Luke gradually portrays Jesus as (presumably) a prophet. In the process of the narrative, however, Jesus' real identity is revealed. This process is presented in Luke's Gospel, summarized in the last chapter of Luke, and in Acts.

> *"Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high (Luke 24:46-49)."*

In this process of Christological presentation, Luke uses 'levelled hermeneutics', the sequential comparison of Jesus to important figures to reveal the real identity of Jesus[10]. In the sequence of the narrative Jesus is compared to important figures, but in the next scene he is portrayed as excelling those figures. Through such a process of comparison, Jesus' real identity is heuristically identified. Such levelled hermeneutics can be illustrated as below:

(1)   Jesus is compared to John the Baptist (Luke 1-9, especially 1-3).

(2)   Jesus is compared to the prophet *par excellence*, Moses and Elijah in particular (Luke 4-19) and David (Luke 20; Acts 2).

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[9] Considering the fact that Luke-Acts was written to be recited, the narrative order becomes more significant.

[10] I take this notion from Nobilio, expressed in his examination of the characterization of Jesus in the Gospel of John (2007:131).

(3)   Jesus is proved to be Lord and Messiah, the Son of Man by his resurrection and exaltation (Luke 24; Acts 2).

Luke's levelled hermeneutics leads readers from the conventional understanding of the historical Jesus, to the confessional understanding of Jesus as Lord and Messiah. Jesus' status as a prophet is a kind of point of departure in these levelled hermeneutics. "For Jesus, the status of a prophet is the ladder which leads the audience to the higher level, recognition of Jesus as Lord. The prophetic role of Jesus is an important index to understanding the way in which Jesus defined his own role and the way in which many of his contemporaries responded to him." (Aune 1983:188)

1.2.4. Luke, a Hellenistic writer and the heir of the heritage of Israel

1.2.4.1.   Luke, a Hellenistic writer

Luke is probably one of the most Hellenized writers among the NT writers (Darr 1992:27). He has an intimate knowledge of the Roman Empire. His accurate description of Roman cities and institutions is widely recognized among scholars (Johnson 1999:215-218). For instance, Luke can distinguish the titles of the Roman governors: βασιλεύς king (Luke 1:5), τετράρχης tetrarch (Luke 3:19), ἀνθύπατος proconsul (Act 13:7) and ἡγεμών prefect (Act 23:24). His description of Roman cities and institutions is largely confirmed by archaeological evidences. In addition, Luke uses advanced literary Greek vocabulary and rhetorical devices in his writings (Rothschild 2004:16-18). His prologues are undoubtedly written in a typical Hellenistic style. Such features tell us that Luke was a Hellenistic writer.

1.2.4.2.   Luke, a competent heir of the heritage of Israel

At the same time, however, Luke is deeply rooted in the heritage of Israel. Luke-Acts simply cannot be understood, as separated from the heritage of Israel (Darr 1992:28).

   (1) Luke and the OT

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Setting aside the matter of Luke's attitude towards the Jewish people, any reader who has knowledge of the Old Testament will be impressed by the *quotations* from, and *allusions* to the Old Testament which can be found throughout Luke-Acts[11]. In addition, some of Luke's quotations and allusions are his originals, notably the Isaian quotations and the Elijah allusion in Luke 4:16-30. Thus, his intimate knowledge of the OT Scriptures and his ability to handle them is virtually undeniable (Strelan 2008:145-146). Luke emerges as a competent interpreter of the OT, and an author who can use/arrange the quotations and allusions of the OT for his particular purposes.

(2) Prophecy and fulfilment

"Prophecy and fulfilment" is the basic pattern of OT interpretation in Luke-Acts (Bock 1987:274-277). Luke, with other early Christians, understood the OT (as a whole) basically as prophecy about Jesus Christ (Pao & Schnabel 2007:252). In fact, the OT is more than just an additional element in the formation of Luke-Acts. As Luke himself indicates at the beginning of his two volumes, he understands and explains "the events" concerning the life and death of Jesus as well as the beginning and expansion of the Christian communities as the '*fulfilment of the prophecies* (Luke 1:1; Acts 2:16).' In the *Magnificat* (Luke 1:46-55), in the inauguration of Jesus in the Nazareth synagogue (Luke 4:16-30), in the Passion narrative (Luke 23), in the preaching of Peter and Stephen (Acts 2; 7), and in every crucial phase of Luke-Acts, Luke continually reminds us of the Old Testament and its '*prophecies*'. Thus, the OT can be called a pivotal element in the formation of Luke-Acts.

(3) The OT and the legitimation of the new group

In Luke-Acts, Luke elaborately tries to persuade his audiences that "the Way" which he and his companions handed over to them originated in the old spring, that is, the OT. Before the modern era, tradition had massive importance. Old was valuable. A new movement and its new teaching were usually regarded with suspicion. Therefore, it was often granted in advancing a new opinion that it depended upon the older, earlier tradition in order to win its recognition (Alexander 1984:2). As a result, the interpretation of tradition, including commentary, received prime importance. This also is the case regarding Luke. For the purpose of winning recognition, Luke uses Old Testament

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[11] Quotations and allusions were perceived as having the same weight in the Judaism of the Second Temple era (Pao & Schnabel 2007:251).

quotations and allusions: "ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ (Act 2:16)." Referring to the Old Testament was pivotal for the legitimation of a new teaching and new group (Alexander 1984:2). That is why Luke started his story of the Christian movement by validating himself as a competent interpreter and worthy heir of Israel's tradition. In this regard, Luke can be regarded as a Jewish writer.

Considering both features, Luke can be identified as a Hellenistic writer who was rooted in the heritage of Israel.

1.2.5. A Profiling of the ideal readers/audience[12] of Luke-Acts

While the identification of the original recipients is the task of historians, the profiling of the ideal readers/audiences is a literary task: the purpose of the profiling is not to identify the real accurate audience; it resides in providing a hermeneutical basis for a contemporary reading of the text.

As Darr suggests, the ideal readers can be understood as a heuristic construct of the interaction called reading (1992:25; see 1.3. Methodology pp.12). Darr lists the main items of extra textual repertoire which is helpful to profile the ideal readers as such:

(1) Language

(2) Social norms and cultural scripts

(3) Classical or canonical literature

(4) Literary conventions (genre, type scenes, standard plots, stock characters) and reading rules (how to categorize, rank, and process various kinds of textual data)

(5) Commonly-known historical and geographical facts

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[12] As I have already mentioned in note 5, "the ideal reader" indicates "the literate reciter" in the present work, following Darr (1992:28).

Darr' profiles the ideal reader of Luke-Acts according to the main items of his list of extra-textual repertoire. Following him, the ideal readers of Luke-Acts corresponds with culturally literate members of the late first-century Mediterranean world. They were well aware of the Roman Empire, and accustomed to Greco-Roman popular literature. What was peculiar to them is the fact that they had intimate knowledge of the LXX. Thus, they were "a highly Hellenized audience within the broad stream of Jewish tradition" (Darr 1992:28). Darr's technique of profiling the ideal readers offers a valuable framework for understanding Luke-Acts.

Yet, some of detailed items need to be supplied. For example, their intimate knowledge of LXX indicates not only their superficial knowledge of biblical figures and events of the OT, but also their acquaintance of the role and meaning of the figures and events of the OT. Among them, the role and meaning of high priests and prophets in the Second Temple Judaism will be described in Chapter 3.

1.3. Methodology

Whilst acknowledging that Luke-Acts can be understood as ancient historiography (Rothschild 2004:296), a literary methodology has been chosen rather than a historical one for this research project. This is not without identifiable valid reason. First, I define Luke-Acts as an ancient history which was an accepted branch of literature at that time. Thus, literary methods may be used for the investigation of history with due validity. Second, both (i) Luke's intention and (ii) his characterization are basically literary concerns. Historical research can provide a probable or possible elucidation of Luke's intention; however, the author's intention is usually best found in his rhetorical patterning of the text (Darr 1992:17).

In this thesis, "a pragmatic reader-response approach: *reading readers reading the text*" will be enlisted as proposed by John A. Darr in his "*On Character Building (1992)*" as the main methodology underpinning of the study.

Darr's "a pragmatic reader-response approach" is different from other more extreme forms of reader-response theories in points such as: (1) it is *text-specific* (1992:14); and (2) it sees *the reader as a heuristic construct*, that is, the product of a complex interaction among the critics, the texts and the extratext (1992:25-26).

Darr's methodology is summarized as "reading readers reading Luke-Acts".

(1) As a first step, critics must identify *the readers*. This step involves (i) identifying the critics, (ii) reconstructing the extra-textual repertoire, literary skills and basic orientation of the original audience, and (iii) profiling the readers/reciters of Luke-Acts (Darr 1992:25-29).

(2) The next step is a reading or recitation. Here the reader, the text and the extra-text are all involved. According to Darr, a reading is actuated and constrained by (i) textual patterns, i.e. the rhetorical patterns of the text, and (ii) literary and social conventions, i.e. the extra-text (Darr 1992:29).

In this stage, Darr groups the cognitive activities of reading as follows:

(i)   Anticipation and retrospection: These are continuous, complementary activities of formulating expectations and opinions, and re-accessing them in the reading process.

(ii)   Consistency-building: The audience tries to build a consistent and coherent "narrative world" or pattern which covers textual gaps, helps to resolve tensions, clarifies ambiguities. Readers fully expect texts to provide them with sufficient data and guidance including clues to the intended extra-textual codes and information to construe a narrative pattern.

(iii)   Identification: A reader dialogues with the narrator and the characters, oscillating between identification and opposition.

(iv)   De-familiarization: In a reading process, "a reader brings to a text a shared set of conventions (language); and the author employs these conventions to control the reader's response; the reader uses these conventions to make the sequential interpretations required by discourse." In reading, a reiteration of the familiar setting does not evoke any fresh response. Thus, the text must set the familiar in an unfamiliar context, referred to as de-familiarization. De-familiarization forces the reader to evaluate norms, values, and traditions in a new light. Yet, the original

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context of these conventions must "remain sufficiently implicit to act as a background to offset their new significance" (Darr 1992:29-32)

His way of reading can be identified as a text specific reader-response reading, considering the recitation as a dialogue between the reader/reciter and audience. A modern critic constructs the literary work (world) and the ideal reciters in it based on the text, using his/her extra-textual repertoire or contextual information. The reciters in the literary world derive meaning from the text using their own extra-textual repertoire in their recitation as the dialogue between the reciters and the ideal audience. However, outside the literary world, in turn, the literary world derives meaning from the text as a reciter, and the modern critic participates in the dialogue of reading as an audience. What is noticeable for Darr is that he sees the text as the unique stable factor which has control over the other factors: critics, reciters, and their extra-textual repertoire. With Darr's understanding of reading in mind, his method will be used to build Luke's characters.

(1) Characters in the narrative world: Holism and Context

Darr claims that the reader is able to construct a coherent, adequate integrated world on the basis of Luke's text and the appropriate extra-text. This world, "the literary work" or "the complicated structure", is the proper context within which its characters can be properly interpreted, and includes the plot, setting, and characters.

(i) Narrative plot: For our purposes, an awareness of Luke's plot structure is indispensable, since it gives helpful clues in tracing the nuanced development of Luke's characters, particularly when we consider the setting of the oral recitation.

(ii) Setting: "Geography often provides convenient markers for plot movement; and thus can aid in understanding how a particular character relates to the plot (Darr 1992:40)". Furthermore, cultural settings can suggest the typical speech and behaviour patterns which are expected from the characters.

(iii) Relationship with other characters: A most significant factor to consider is other characters. Characters function to reveal other characters within the holism of their interaction (Darr 1992:41).

The narrative world of Luke-Acts will be illustrated in Chapter 3, the extra-textual world as well as the narrative flow. Both comprise the reading framework of Luke-Acts.

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(2) Narrative sequence and the accumulation of character

Darr correctly emphasizes the important significance of narrative sequence. As he indicates, "character is cumulative." Thus, we must recognize that a character has been constructed along the time continuum (Darr 1992:42).

> (i)   Character indicators: Darr claims that most materials which the audience will need to build characters are available in the text itself (1992:43): actions and appearances; direct speeches; reports of inward speech; and the narrator's explicit statements of what the characters feel, intend, desire (Alter 1981:116-117). Though telling is a more credible indicator of character than showing (Alter 1981:116-117), "characterization in Luke-Acts tends more toward 'showing' than 'telling' (Darr 1992:44)." Name and personal information such as title, family ties and physical attributes raise specific expectations. Yet, the characters are developing from simple to complex.

In this thesis, this notion will be used in terms of "Christological development", and "Luke's hermeneutics". The outline of the development of the main character, Jesus, along the narrative sequence will be proposed in Chapter 3. Chapters 4 and 5, which deal with the characterization of Jesus and his Apostles through the reading of the Luke's texts, will examine an outline of Christological development that emerges.

> (3) Extra-text and Characterization of Luke-Acts
>> (i)   *Hellenistic convention* (character type and typical situation) Darr (1992:48) maintains that narrative characters were largely illustrative, symbolic and prototyped: and the genre of Luke-Acts is a mixture of many popular literary trends of first century Greco-Roman culture. Contrary to Darr, Luke-Acts is defined as an ancient historiography in the present work. It is noteworthy that Hellenistic conventions were also used in history.
>> (ii)   *The inter-textual linkage* between the Lukan corpus and the Septuagint

> (4) The Rhetoric of Characters in Luke-Acts

Darr sets out to understand the author's intention in terms of rhetorical pattern.

(i)   *The point of view*: Darr claims that the point of view of the narrator and the one of God are "two reliable, authoritative, and mutually reinforcing frames of reference that condition everything in the story (1992:50)." Luke's story appears as a part of a larger, ongoing story in which God plays the major role. Such a feature becomes apparent considering the work of the Spirit. The scriptures were a primary oracle yet needed to be accredited by the Spirit, and by a figure who had the Spirit's sanction to legitimate anything (Darr 1992:52-53).

(ii)   The employment of *intermediate characters* as paradigms of *perception*: Darr suggests that "*the Rhetoric of Recognition and Response*" forms the basic structure of Luke-Acts. From the beginning the text urges the readers to see, hear and respond (Darr 1992:53). The secondary characters reveal the rhetoric of perception, and the various responses to it.

(iii) *The comparing/contrasting* protagonists to determine their statuses and elucidate their roles in the divine plan.

In this thesis, steps (3) and (4) will be absorbed into the exegetical task described in Chapters 4 and 5. In Chapters 4 and 5, after examining Hellenistic conventions in (3)-(i) character types and the typical situation of the texts in (3)-(ii), intertextual lineage and in (3)-(iii) comparison will be considered. In (4)-(ii) the response of the intermediate characters will be the concern, and in (4)-(i) their point of view will be considered as an integral part of the exegesis.

The methodology used in this thesis can be outlined as follows:

(1) Profiling the author and the readers of Luke-Acts (in Chapter 1)

(2) The narrative world of Luke-Acts (Chapter 3)

   (i)   A general description of the "symbolic world" of Luke-Acts: Judaism as the symbolic empire within the Roman Empire

   (ii)   [A] High priest and [a] prophet: a hierarchical order of prophet

   (iii) The narrative flow of Luke-Acts

(3) A reading (Chapter 4 and 5)

   (i)   Considering Hellenistic conventions: typical situation

   (ii)   Intertextual linkage and comparison

   (iii) Recognition and response of the intermediate characters

(4) Characterization (Chapter 4 and 5)

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1.4. Delimitation of area of research

The aim of this thesis is an attempt to understand Luke's portraits of his main characters as prophets. I will delimit my study into the examination of two passages, Luke 4:16-30 and Acts 2, wherein his distinctive notion of a *prophet* is expressed in an explicit way. And since this research project is mainly a literary one, many historical questions will be left unexplored.

Chapter 2
Literature studies

There can be little doubt that Luke's understanding of a prophet was formed in his network of information, the extra-textual repertoire (Darr 1992:22). He, as a reader, certainly read the available literary and cultural sources of his contemporaries concerning prophetic figures, applied them to his writing and made up his main characters as prophets. Thus, surveying the prophetic figures of the first century becomes an indispensable task for our purpose, since it will provide a glimpse into the repertoire of Luke's characterization (Darr 1992:25).

2.1. Historical Studies on Early Christian Prophets

Many historical studies have been done concerning the subject of prophets of the first century, especially as a part of historical Jesus studies (i.e. Herzog 2000). Some have attributed the words of the risen Christ to prophets in the early Christian community (i.e. Bultmann). Among them, Ellis' "*Prophecy and Hermeneutics in Early Christianity (1978)*" and Aune's "*Prophecy in Early Christianity and the Ancient Mediterranean World (1983)*" will be examined. The former investigates an older agenda, namely that of the early Christian prophets and the Scriptures; and the latter deals with broader issues including 'types of prophets', 'holy place and prophets', 'methods of prophecy' and 'types of prophecy and prophetic formulas'.

2.1.1. Ellis, *Prophecy and Hermeneutics (1978)*
2.1.1.1. Centrality of the Spiritual experience
Ellis refers to the early Christian leaders, both Paul and his co-workers and Paul's opponents whether they were Gnostics or Judaizers, as "pneumatics" (Ellis 1978: xiii-xiv). By this term, he emphasizes the Spiritual inspiration as an indispensable element for the early Christian leaders. Unlike the conventional views of the early twentieth century scholars who portray the Christian prophets in terms of modern hermeneutics, Ellis with others locates the religious experience at the centre. Paul's world was not a world "immune from the interference of supernatural powers" (1978:43). In such a world, the spiritual inspiration was regarded as a pivotal element of the early Christian pneumatics.

This is because it could indicate that the early Christian prophets were competent heirs of the Old Testament prophets (1978:xiii).

2.1.1.2. The Importance of Second Temple Judaism and Rabbinic Judaism

Ellis recognizes the importance of Second Temple Judaism and Rabbinic Judaism as the backgrounds of the early Christian prophets (1978:188-208). The notion of cessation of prophecy which was pervasive among scholars is not found with Ellis.

Dealing with the role of the Christian prophets, Ellis refers to the prophetic figures of Judaism: rabbis, prophet-teachers of the Qumran community, and the hermeneutics of Judaism in particular. For Ellis, the significance of Second Temple Judaism and Rabbinic Judaism becomes more apparent considering the early Christian prophets' method of exposition. In the Christian Midrash, the prophets could alter the text in their charismatic exposition, as their predecessors in the Qumran community had done. Ellis claims that the early Christian prophets could give a prophetic exposition and application of Scripture (1978:xvi). The letters and the inspired public speeches of the early Christian prophets became part of the divine revelation itself.

2.1.1.3. The role of prophets

In Ellis' view, the prophets held a recognized role in the Christian church which was related to the Word of God. Ellis summarizes the office of prophet as follows:

> (1) The inspired expositor of Scriptures
> (2) The producer of Christian Midrash

2.1.2. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World (1983)*

A comprehensive study on the prophets of early Christianity was produced by David E Aune. Objecting to theological/ideological quasi-historical studies on the early Christian prophets, Aune attempted to understand prophets and prophecy as historical phenomena in the history of early Christianity (1983:15). Thus, his study is descriptive and phenomenological. He widens the scope of

research to Greco-Roman revelatory and late Christian literatures. His study provides much valuable information which is useful in constructing the extra-textual repertoire of the reader of Luke-Acts.

2.1.2.1. Greco-Roman Prophecy

Aune claims that Greco-Roman revelatory tradition must be considered as background to early Christian prophecy, in addition to Israelite-Jewish tradition (1983:17). In the Greco-Roman societies, prophecy was an integral part of social and religious life (1983:47) and it probably did influence early Christian prophecy.

According to Aune, Greco-Roman prophecy can largely be grouped into two in terms of place and consulting: (1) Local consultant oracles and (2) those of oracular persons. The former can be divided in terms of media: (a) lot oracles, (b) dreams or incubation oracles which were linked to healing, and (c) inspired oracles (1983:25-27). Inspired oracles in the holy places were given as pronouncements of a cult official in intelligible form such as a direct speech of the divine inspiration. The practitioner of prophecy was regarded as "spokespersons" of divinity (1983:29).

Oracular persons of the Greco-Roman society who were not tied to local holy places can be categorized as below:

(1) The Technical Diviner: who received his/her technique through training (1983:35-36)
(2) The Inspired Diviner: whose ability as a diviner is natural divination without training
(3) The Collector and interpreter of Oracles
(4) The Magical Diviner: in terms of sociology, 'magic' refers to methods which were socially illegitimate, thus his/her work as a diviner was illegitimated

Such Greco-Roman revelatory tradition probably influenced early Christian prophecy, yet ancient Israelite prophets did more significantly influence on it

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2.1.2.2. Ancient Israelite Prophets

2.1.2.2.1. Types of ancient Israelite prophets

Aune introduces various types of ancient Israelite prophets (1983:83-85):

(1) Shamanistic Prophets: They were characterized as 'the holy person, the sage, the miracle worker and the soothsayer'. They were closely associated with holy places and religious rituals and could combine the role of priest and prophet. Samuel, Elijah and Elisha belong to this category (1983:83).

(2) Cult and Temple prophets: They were associated with the priesthood, mainly worked in the region of Judah and the city of Jerusalem. In the pre-exilic period, and even beyond, many prophets would link to the liturgy of Jerusalem under the authority of the high priest. Many psalms show their prophetic origin (Ps. 20; 21; 50; 60; 108; 110). The Chronicler describes Levitical singers as the descendants of the prophets (1Chr. 25:2, 3, 5; 2Chr. 35:15; 29:30). "Singing" is sometimes equated with "prophesying".

In addition, many classical prophets also used liturgical forms for their prophecy. The priests also considered the prophets as bearers of divine revelation (Jer. 5:30-31; 27:16). The Jerusalem temple was described as the centre of prophetic activity (1983:84).

(3) Court prophets: These prophets conveyed divine messages from Yahweh to the reigning monarchs. Some, as king's counsellors, delivered oracles to Israelite kings. Beside Yahweh's prophets, a great number of prophets of Baal were employed by Ahab and Jezebel (1Kgs. 18:19).

(4) Free prophets: During the mid-eighth century BCE, free prophets appeared in antagonism to the temple and court prophets. They stood on the institutional periphery and provoked social and religious reformation. They claimed divine authority to call Israel back to the ancient covenant traditions as they understood and interpreted them. The theocentric ideal of the pre-monarchical period was a primary factor in their message (1983:85).

The roles of the ancient Israelite prophets are varied in accordance with their social locus, either counsellors of the monarchy at the centre or the covenantal reformers at the peripheries.

2.1.2.2.2. Major forms of Prophetic Speech and formula

Aune's section on "major forms of prophetic speech and formula" (1983:92-97) is noteworthy. The major forms of prophetic speech were (a) judgement which was consisted of accusation and sentence; and (b) salvation, which consisted of reason and promise. This categorization is constructive towards our better understanding of the prophetic speeches of the early Christian leaders as well as those of Jesus.

2.1.2.2.3. Prophetic Narratives

Aune's section on "prophetic narratives" is also helpful (1983:97-101):

(a) The prophetic call narrative: (i) Divine confrontation, (ii) Introductory word, (iii) Commission, (iv) Objection, (v) Reassurance, (vi) Sign

(b) Prophetic visions: (i) Announcement of vision, (ii) Vision sequence, (iii) Meaning of vision

(c) Report of symbolic action: dramatization of prophetic speech; (i) Command by Yahweh, (ii) Fulfilment by prophet, (iii) Interpretation by Yahweh

2.1.2.3. Prophecy in Early Judaism

2.1.2.3.1. Types of Prophecy

Having examined the notion of the cessation of prophecy (1983:103-106), Aune lists types of prophecy in early Judaism (106-107).

(1) Apocalyptic literature by visionaries: a popular form of revelatory literature which is usually given and written in the form of oral speech, and which emphasized a genuine revelatory experience

(2) Eschatological prophecy (see p20; 47 note 14)

    a. Outside the framework of a millenarian movement

    b. As a focal feature of a millenarian movement

(3) Clerical prophecy: non-eschatological prophecy associated with the priesthood

(4) Sapiential prophecy: associated with the sage and holy person whose purity and wisdom make her/him close to God

    a. Hasidic prophecy associated with the Palestine-rabbinic tradition

    b. Wisdom and prophecy in Alexandrian Diaspora Judaism

2.1.2.3.2. Eschatological prophecy

From among the categories listed above, Aune's remark on "eschatological prophecy" needs special attention for our purposes. During the era known as Second Temple Judaism, the belief was widely held that "God would intervene in human affairs to defeat and punish the wicked and deliver the righteous; that God would restore and purify Jerusalem and the temple, gather the scattered people together, and inaugurate a golden age". Such deliverance was expected to be actualized by God himself or by his chosen deliverer, the anointed one.

(1) Messianic Deliverers (1983:122-124): Anointing was generally related to kings and priests; thus these two images of eschatological messianic figures were popular in Second Temple Judaism.

a. Davidic Messiah: an ideal king, legitimate heir of David and military figure whose primary tasks are the defeat of Israel's enemies, the purification of Jerusalem and the temple, and the ingathering of dispersed Israelites as a prelude for a golden age

b. Priestly or Levitical Messiah: a transcendent deliverer, "son of Man"

(2) Prophetic Deliverers (1983:124-126): Unlike messianic figures, a religious role of "preaching" repentance and reconciliation, and performing "miracles" are the basic function of the eschatological prophets, who corresponded to the OT prophets described in the "*Vitae Prophetarum,* The lives of the prophets" of the First Century.

a. Prophecy and Torah

Aune demonstrates that in Rabbinic and Second Temple Judaism, prophecy was generally understood as subordinate to Torah. Moses was designated as a lawgiver and a prophet; and later prophets including eschatological prophets were regarded as specially gifted for the interpretation of the Torah (1 Macc. 4:46). Ancient prophets, and eschatological prophets, were regarded as competent mediators between humanity and God (Jeremiah in 2 Macc. 15:14).

b. End Time Returnees: Generally three figures were expected to return at the end time. The return of the "shamanistic" Israelite prophet Elijah was one very popular form of the

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expectation of the eschatological prophet. Elijah was expected to come as a forerunner of God. The Moses-like prophet is another popular form of the eschatological prophet, especially in the Qumran community. In the OT Scriptures, Mal. 4:5-6 and the Suffering Servant of Isaiah are patterned after the expectation of a prophet like Moses. In Rabbinic Judaism, Jeremiah was expected to return at the end of time.

c. Teacher of Righteousness: Among the prophetic figures of Second Temple Judaism, Aune's observation on the teacher of righteousness (1983:132-135) is also worthy of note. The teacher of righteousness who was regarded as the Mosaic eschatological prophet is, in fact, never explicitly called a 'prophet' in any Qumranic literature (1983:132). He is described as "the Priest whom God placed in [the House of Judah] to explain all the words of His servant prophets (1QpHab 2:8-9)." Through his divine inspiration, the teacher of righteousness could give an [inspired] interpretation or charismatic exegesis. The Qumran community had two guiding principles: "(1) the biblical text contains hidden or symbolic meanings which can be revealed only by an interpreter with divine insight; and (2) The true meaning of the text concerns eschatological prophecies which the interpreter believes are being fulfilled in the events and persons connected with the religious movement to which he/she belongs (1983:133)." Thus, they produced a distinctive form of biblical commentary, *pesher* interpretation. This way of interpretation of a text as 'concealed truth' rested on their conviction that they were living in the last days.

2.1.2.3.3. Clerical prophecy

Aune demonstrates that the close connection between priesthood and the gift of prophecy is widely recognized in the Second Temple period. Neh. 7:65 and John 11:49-52 are biblical texts which allude to the high priest's ability to prophesy. Josephus clearly indicates such a connection in the process of self-presentation as a prophet by identifying himself with priest-prophets like Daniel, Jeremiah and Ezekiel (1983:138-144).

2.1.2.3.4. Sapiential prophecy

Aune suggests another locus of prophecy in Second Temple Judaism, that is, Sapiential prophecy. In Sapiential prophecy, because of their wisdom, holy persons, sages or philosophers were recognized

as sapiential prophets. Aune takes Rabbi Yohanan Ben Zakkai and Menahem as examples of the Palestinian sapiential prophecy. He asserts that the prophecies of Luke's infancy narratives take the form of sapiential prophecy.

Philo can be counted as an example of a Diaspora sapiential prophet. Philo emphasized the prophetic experience, especially divine possession and vision. He tried to explain Moses and the Pentateuch in terms of prophecy and oracular speeches.

2.1.2.4. The prophetic role of Jesus

Aune observes that Jesus did not clearly and explicitly claim to be a prophet in the Gospels. Yet his contemporaries acknowledged him as a prophet (Luke 7:16) because of his message and his miraculous deeds which confirmed the credibility of his message. In the Gospels Jesus is compared to Elijah and Moses. Acts and John portray Jesus as a prophet like Moses. Luke's designation of Jesus as a prophet is intimately bound up with his conception of the violent fate of the prophets (1983:153-156).

According to Aune, such understanding of the fate of the prophets is also indicated by Jesus himself (1983:156-157). Jesus understands his rejection, suffering, and death in Jerusalem as the fate of a prophet (1983:157-159; see Luke 13:31-33).

2.1.2.5. The Character of early Christian prophecy

According to Aune, there were specialized prophets in the early Christian communities (1983:198); yet there is no evidence that prophets occupied a prophetic "office" (1983:204). They received and transmitted divine revelation within and for the Christian community (1983:202), and rarely moved to other centres. Unlike prophets, the apostles who were commissioned for their task of mission constantly travelled, and exercised various Spiritual gifts including prophecy for their mission (1983:202).

After the examination of various sources, Aune concludes that "early Christian prophecy was a relatively unstable and unstructured institution within early Christianity", and "Christian prophecy produced no distinctive speech forms which would have been readily identifiable as a prophetic speech" (1983:231). An important feature for the identification of prophetic speech was always its reckoned supernatural origin.

Aune's study of early Christian prophecy as a historical phenomenon is highly valuable, since it provides a comprehensive picture of prophecy in the Mediterranean world over an extensive period of time. It provides an appropriate background in the quest for probable or possible answers to our question.

2.2. Literary studies on Luke-Acts

The historical studies surely contribute insights towards a better understanding of the world of Luke-Acts; and they provide a usable extra-textual repertoire for constructing the characters of Luke-Acts. In fact, many minor characters of Luke-Acts fit well into the categories of characters which have been constructed by the historical studies. For example, Theudas and Judas the Galilean (Acts 5:36-37) are both easily categorized as Davidic messianic deliverers (2.1.2.3.).

However, the main characters of Luke-Acts, Jesus and his Apostles, do not fit well into any particular category which the historical studies have constructed. In fact, Jesus and his disciples are portrayed by using many other images throughout Luke-Acts; the portraits, notably of the earthly Jesus and the risen Jesus, are totally different. The historical studies can shed light for understanding some of the incidental dimensions of the main characters. Some traditional historical studies, which have readily categorized Jesus and his Apostles, have resulted in an unfortunate and hardly consonant fragmentation of the portrayals of Jesus and the Apostles.

Thus, further literary studies which concentrate on the portrayals of the main characters of the literary work itself are called for, such as, how Luke portrays Jesus and his Apostles in Luke-Acts along the narrative sequence.

2.2.1. Bock, *Proclamation from Prophecy and Pattern* (1987)

2.2.1.1. The Readers/audience

Bock identifies Luke's readers/audience as the early Christian church which consists of both Jews and Gentiles (1987:277-278).

2.2.1.2. Purpose

According to him, Luke's overall purpose is (1) "to eliminate any doubt that may have existed in the church about either Jesus' position in the plan of God or his offering of God's salvation to all humanity, especially the direct offer of salvation to the Gentiles" by justifying Gentile mission as the way of God (Bock 1987:277, 279); and (2) "to develop Christology from Jesus as [Davidic royal] Messiah [of Israel], to Jesus as '[transcendental] Lord of all' (Denova 1997:90)", where the message can go to all humanity directly (Bock 1987:279).

2.2.1.3. The Pattern and OT

Bock does not try to draw a structural pattern which overarches Luke-Acts from the OT. Rather, from the viewpoint of redaction criticism, Bock sees that Luke, as a redactor, alters OT quotations and typologies, and arranges them to correspond to his purpose (1987:262). For him, the arrangement of Luke-Acts reflects the author's intention. The term 'pattern' means 'typology' to Bock. He claims that both the OT quotations and the OT typologies together serve the Christological purpose, proclaiming Jesus as the Lord of all. Yet, he fully recognizes that it is revealed as the narrative progresses.

2.2.1.4. The Development of Christology

What is noticeable regarding Bock's work is that he holds the narrative sequence as it is. Based upon the narrative sequence, he observes Luke's shift of emphasis as he develops his OT Christological

portrait (1987:262). According to him, a development of Christology can be found in Luke-Acts: from 'Messiah-Servant' to 'the Lord of all'.

(1) Messiah-Servant

    a.   Infancy narrative: initial fundamental declaration of Jesus as the regal Messiah-Servant. Bock argues that the title ὁ χριστός is only reserved for the Davidic picture, not for the eschatological prophet

    b.   Luke 3:15: the Davidic king in an ideal way or the Servant image of Isaiah

    c.   Luke 4:17-19: the servant concept and a messianic figure, not a prophetic figure

    d.   Luke 7:22: the works of Jesus, miracles as the son of David

    e.   Transfiguration: ὁ ἐκλελεγμένος (Luke 9:35; see Isa. 42:1) Messiah-Servant and a prophet like Moses, Jesus' future glory is foreshadowed

    f.   Luke 13:35; 19:38; 20:17: Ps. 118. messianic and eschatological overtones

(2) More than Messiah-Servant

    g.   Luke 20:42-43: Ps. 110 quotation, insufficiency of title of David's son for Christ

    h.   Luke 21:27: the allusion to Daniel 7 (Luke 21:27), a supernatural figure who exercises dominion to bring the redemption of his people

    i.   Trial: Ps. 110 Jesus claims authority to be able to go directly into God's presence and sit with him in heaven

    j.   Passion narrative: Isaianic servant, the pattern of OT saints

(3) Lord and the Messiah

    k.   Acts 2-7: Lord and the Messiah: "As a result of his exaltation to the right hand of God (2:21, 34-36), Jesus now mediates God's salvation as a 'co-regent'. He is able to take divine prerogative and share the divine Name as it is reflected in the term Lord. Forgiveness of sins comes in his name rather than God's Name (Acts 2:38). Healing and the power of salvation reside in his Name (Acts 3:6, 16; 4:12; 10:43) (Bock 1987:264-265)."

l.   Cornelius: in a decisive turning point for the church, Jesus is proclaimed as 'Lord of all' and as the 'judge of the living and the dead' (Acts 10:36, 42).

2.2.1.5. An Evaluation

Bock's study is valuable. He rightly focuses on the development of Christology corresponding to the narrative flow rather than an artificial structural pattern extracted by speculation. Such a shift of the portrait of Jesus or character development as a framework will also be used in the present project. However, Bock's study is not without problems, for example:

(1)   His study ignores some texts which obviously portray Jesus as a prophet, i.e. Luke 4:24-27; 7:16; 9:19; 24:19. In these texts, Jesus himself or other characters designate Jesus as a prophet.

(2)   His study is largely based on the premises that (i) ὁ χριστός indicates the Davidic Messiah; and (ii) deliverance including healing is the work of the son of David. However, these two need further examination. Especially (ii) is debatable.

(3)   In addition, in Luke the term "anointed" is understood as functional. Thus, the term "anointed" simply cannot readily be understood as the title of the Davidic regal Messiah. In fact, if admitting "the anointed" is the terminology for the Davidic regal Messiah, the title is simply absent in the central section except Peter's confession (Luke 9:20). Thus, many of the texts he listed above need to be reexamined free from the Christological title.

2.2.2. Johnson, *The Gospel of Luke* (1991) *and The Acts of Apostles* (1992)

2.2.2.1. The readers/audience

Johnson argues that the first audience of Luke-Acts were primarily Gentile Christians (1992:7). According to him gentile Christians were puzzled by their recent experience, namely, their understanding of the *promise of God* in scripture, and the *present rejection* of the Jews. This directly related to the *fidelity of God*, and thus to their status as God's people (Johnson 1992:7-8). If the promise of God is false, their glory as God's people also becomes false.

2.2.2.2. Purpose and Genre

Therefore, according to Johnson, Luke wrote Luke-Acts in order to show the continuity of the biblical story from the past promise to the present fulfilment (Johnson 1992:7). Thus, turning in evangelization to the pagan Gentiles does not exist in Luke-Acts. What the narrative shows in the last chapter of Luke-Acts is that Paul is still proclaiming the gospel to Diaspora Jews. Christianity is deeply rooted in old promises, and its fulfilment of promise in *the Eschaton*.

Johnson argues that Luke-Acts should be read as an apology. Yet, "Luke's apology is a theodicy" (Johnson 1992:7). Luke tries to defend God's activity in the world. By locating and connecting Luke-Acts in a grand story of God, he tries to secure "*the fidelity of God*".

2.2.2.3. Old Testament

In Luke's apology, the OT takes a crucial role in every aspect, since the Scriptures are believed to guarantee the continuity between Christianity and Judaism. Jesus and the apostles are portrayed as OT prophets (Johnson 1991:17-18). Among the OT prophets, Jesus is portrayed as a prophet like Moses. Johnson claims that the Moses story establishes a typology for Jesus, and a succession of spiritual authority for the Apostles (Johnson 1991:20).

2.2.2.4. The Structural Pattern

(1) Moses: An Overarching Pattern

Johnson's claim on the prophetic pattern of Luke-Acts needs special attention. He claims that the basic prophetic pattern which overarches Luke-Acts as a whole is the typology of Moses which is derived from Luke's reading of Moses which is found in Stephen's speech (Acts 7). He explains the Moses' typology like this:

> "*The prophet is sent a first time to save Israel, but out of ignorance the people reject him [or her]. He [or she] is forced to go away, but while in exile is empowered by God and sent a second time to offer salvation, this time with powerful signs and wonders. If the people reject him [or her] again, they will be sent into exile rather than he [or her]."* (Johnson 1992:13)

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Johnson argues that this typology exactly parallels with Luke's description of Jesus. "The Gospel is the time of the first sending of the prophet. Acts continues the story of the prophet's second and more powerful sending to the people, with the offer or a second chance at accepting "God's visitation," and thereby their salvation" (Johnson 1992:13).

(2) Prophetic Succession

Johnson adds that the Moses-Joshua succession parallels the Elijah-Elisha succession, and ultimately the Jesus-Apostles succession (Johnson 1991:20). Moses initiated the task of making God's people by delivering the Hebrews out of Egypt, yet it was Joshua, Moses' successor, who finalized the task by leading them into the promised land of Canaan. Elijah was commissioned to judge the corrupted Israel by anointing the revengers, yet the actual anointing of the revengers was actually performed by Elisha, Elijah's successor. Here, Johnson seems to imply that the tasks of Jesus were not completed by Jesus himself, but by his successors, the Apostles, in Acts, the sequel of the Jesus story. Jesus initiated the new phase of the Covenant, yet it was not accomplished until it was done by the Apostles, Jesus' successors.

2.2.2.5. An Evaluation

Johnson rightly emphasizes the importance of Moses for understanding Jesus. However, the Moses typology which Johnson derives from Acts 7 does not seem convincing. Simply, in Acts 2:22, it is the earthly Jesus, not the risen Jesus, who is described as the prophet with "signs and wonders" like Moses. But unlike Moses and Elijah, Jesus is depicted as being with his Apostles even after the Ascension, guiding and completing his ministry through his Spirit.

2.2.3. Darr, *On Character building* (1992)

A literary study on the characters of Luke-Acts which is based on the reader-response theory was published by Darr.

2.2.3.1. The reader/audience: The Heuristic Construct

Considering the Oral setting of the first century, the reader primarily indicates the reciter rather than the audience for Darr. Darr argues that the readers of Luke-Acts are, in fact, a heuristic construct of the interaction between a critic, a text, and an extra-textual repertoire (1992:25-26), thus, a hybrid reader. A critic constructs the [ideal] reader based on the text using the extra-textual repertoire.

According to him, the extra-text is made up of "all the skills and knowledge that readers of a particular culture are expected to possess in order to read competently" (Darr 1992:22). He lists the constituent items of extra-text as: language; social norms and cultural scripts; classical or canonical literature; literary conventions [the genre, the type scenes, the standard plots, and the stock characters] and reading rules [how to categorize, rank, and process various kinds of textual data]; and common-known historical and geographical facts.

The readers of Luke-Acts as profiled by Darr is "a highly Hellenized audience from the lower to middle classes within the broad stream of Jewish tradition; Jews, God-fearers, and Gentile Christians" (1992:28).

2.2.3.2. Purpose and Genre

According to Darr, Luke-Acts can be roughly perceived as a gospel, a popular form of literature of various, mixed genres of the first century Mediterranean world (Darr 1992:27, 48-49) authored for a special and specific purpose.

Darr claims that the author's intention, or the purpose of Luke-Acts, can be best found in its rhetorical pattern (1992:17). The point of view, the rhetoric of recognition and response, and a rhetorical comparison of protagonists indicate that the purposes of Luke-Acts are (1) to show that "Luke's story is but a part of a much larger, on-going story in which God plays the major role (Darr 1992:51); (2) to urge the reader to see, and hear and respond to the gospel (Darr 1992:53-58).

2.2.3.3. Old Testament

One important contribution of Darr is his observation on the relationship between the OT and Luke-Acts. Unlike Johnson or Denova, Darr does not see that OT Scripture provides a pattern for Luke-Acts. Rather, pneumatic or Christological hermeneutics controls the use of the OT. He writes, "The scriptures alone [in Luke-Acts] are not sufficient to legitimate anything; they too must be accredited in each case by the Spirit, or by a figure who has the Spirit's sanction" (Darr 1992:53).

2.2.4. Denova, *The Things Accomplished Among Us: Prophetic Tradition in the Structural Pattern of Luke-Acts* (1997)

2.2.4.1. The Readers/audiences

Influenced by Jervell, Denova argues that the readers/audiences of Luke-Acts are "the eschatological communities which include repentant Jews, 'zealous for the Law', and repentant Gentiles who believe in the God of Israel (1997:20)." She even argues that the full scale division between Jews and Christians only occurred after the Bar-Kochbah war (ca. 135CE); and even after that interchange between Jews and Christians was continued to the 6th Century CE. Thus, according to her, the first readers/audiences of Luke-Acts were a thoroughly Jewish-oriented audience.

2.2.4.2. Purpose and Genre

Denova argues that the purpose of Luke-Acts is to demonstrate "the [promised] things [are literally] accomplished among us" (1997:20); and to establish Jesus' Messiahship as the fulfilment of OT prophecies.

Following Evans and Sanders (1993:1-13), Denova identifies the genre of Luke-Acts as the rewritten Bible. According to Evans and Sanders, Luke is rewriting the story of Jesus in light of Israel found in Scripture (1993:1-13). Denova writes, "Luke-Acts is a story that looks back to the ancient event concerning Israel, understood as predictions of the future, and applies this material to the literal interpretation of recent events" (1997:25).

2.2.4.3. OT

Since Denova argues for the literal fulfilment of OT prophecies, the OT becomes the important extra-text. In fact, Denova devotes herself to revealing the typologies and the prophetic structural patterns in Luke-Acts taken from the OT.

2.2.4.4. The structural Pattern

(1) Isaiah: The Thematic Pattern

Denova proposes that Luke "based the structural pattern of events in the narrative on his reading of the text of Isaiah"; and he portrayed the ministry of Jesus and his disciples in terms of the social justice listed in Isaiah (1997:26). According to her, Luke constructs narrative events from the following five themes found in Isaiah:

(a) The prediction of a remnant (Isa. 10:20-23; 14:1-2)

(b) The release of the captive exiles (Isa. 49:22-26; 60:1-17)

(c) The inclusion of the nations who, as Gentiles, would worship the God of Israel (Isa. 49:7; 56:5)

(d) Prophetic condemnation of the unrepentant (Isa. 66:24)

(e) The restoration of Zion (Isa. 2:2-4; 62:1-12)

Denova tries to explain every word and act of Jesus and his disciples as corresponding to the Isaian themes listed above. Her literal interpretation of Luke 4:16-30 provides a good example. She argues that the Isaiah quotation, in fact, works as a prophecy which is literally fulfilled in the earthly life of Jesus and the ministry of the Apostles (Denova 1997:133-138).

(2) Prophetic Succession

The prophetic succession from Elijah to Elisha, which is briefly mentioned by Johnson, is also claimed by Denova in a more advanced form. She writes, "Similarly, the 'charges' read by Jesus of Nazareth from the passage in Isaiah are not all 'fulfilled' by him, but find completion in the activity of his followers in the second book (Denova 1997:29)." Unfortunately she overstates that the Apostles' authority is directly derived from God, as separated from Jesus. "The activities of the

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disciples do not merely imitate Jesus of Nazareth, but are manifestations of God's will as revealed through the prophets. Thus, the structural pattern of Acts and typology of the events narrated there [each] have their own independent basis in Scripture (Denova 1997:29)."

2.2.4.5. An Evaluation

The importance of Isaiah for a Christian understanding of Jesus cannot be underestimated. And Denova gives many valuable insights in her interpretation of Luke-Acts. However, the problems she encounters are equally obvious as follows:

(1) Her thesis is not credible if the Isaiah text had been used as the pattern of Luke-Acts. Certainly Luke shares many of Isaiah's visions, yet not consistently, particularly reading the theme of 'the restoration of Zion'. In Luke-Acts, Jerusalem is not the centre of the *Eschaton* (Parsons 2008:30-41). It seems that Denova's starting point is a favourable predisposition towards the Jews, which was probably influenced by Jervell, rather than the text itself.

(2) The prophetic succession pattern is even less credible. Contrary to Denova's claim, in any case, the Apostles remain the Apostles of Jesus Christ. Their authority is thoroughly dependent on and subordinate to Jesus.

2.3. Conclusion

To deal with the matter of Luke's characterization of Jesus and his Apostles, not only the socio-historical context, but also the literary context should be considered (1.3.). In this chapter, I have examined some previous historical studies, as well as literary studies.

Amongst the numerous historical surveys, Ellis' *Prophecy and Hermeneutics in Early Christianity* (1978) and Aune's *Prophecy in Early Christianity and the Ancient Mediterranean World* (1983) have been reviewed in this chapter. In his book, Ellis rightly centralizes the spiritual inspiration as an indispensable element for the early Christian leaders, and evokes the importance of the prophetic figures of Second Temple Judaism and Rabbinic Judaism. As for the latter, Aune widens the scope of

research even to Greco-Roman revelatory and late Christian literatures. Much of the valuable information that Aune provides will be used in constructing the extra-textual repertoire of the reader of Luke-Acts in this thesis.

Amongst the literary studies, I have reviewed Bock's *Proclamation from Prophecy and Pattern* (1987), Johnson's *The Gospel of Luke* (1991) and *The Acts of Apostles* (1992), Darr's *On Character building* (1992), and Denova's *The Things Accomplished Among Us: Prophetic Tradition in the Structural Pattern of Luke-Acts* (1997),. Johnson rightly emphasizes the importance of the prophetic dimension, especially the figure of Moses, for understanding Jesus. However, his argument on the prophetic pattern, both the Moses pattern, which he derived from Acts 7 and the prophetic succession pattern, does not seem convincing. Certainly there are some similarities, but there are definite differences too. Such evaluation can be also applied to Denova. In spite of her valuable and detailed observations, her argument on the Isaianic prophetic pattern and the prophetic succession pattern bears many problems. Especially the theme of 'the glorious restoration of Zion' is not found in Luke-Acts. Instead of providing an artificial structural pattern extracted by speculation, Bock traces the development of Christology corresponding to the narrative flow. Such a character development will also be used in this thesis as a framework. However, his presuppositions that (i) ὁ χριστός indicates the Davidic Messiah; and (ii) deliverance, including healing, is the work of the son of David, need further examination. Especially (ii) is debatable. Darr suggests a text-specific reading of Luke-Acts based upon the reader-response theory. He argues that 'pneumatics' controlled the use of the Old Testament (OT) and the author's intention could be found in the rhetorical pattern of the text itself rather than any articulated pattern proposed by modern critics. Although Darr restricts himself to apply his methodology to minor characters such as John the Baptist and Herod the fox, his "pragmatic reader response approach" is used in this thesis.

Chapter 3

The Narrative World of Luke-Acts

This chapter will examine the narrative world of Luke-Acts, in order to construct a plausible framework for certain characters in Luke-Acts. As Darr points out, meaning does not come out of a text itself, rather it comes out of a literary work which readers have constructed on the basis of the text, using their extra-text repertoire (1992:17). In other words, consideration of the contexts of Luke-Acts is as important as the various possible academic concerns with the text itself. Thus, the search for a narrative world needs to include examinations of "the narrative plot" of the text, as well as the geographical, social and cultural "settings" (Darr 1992:38). My particular viewpoint is that an examination of the settings has a massive importance in the interpretive process, because a text is coined within its own peculiar geographical, social and cultural contexts.

In this chapter, firstly, we will elaborate on various attempts to construct some contexts of Luke-Acts. The purpose of this construction is to provide a setting for the hermeneutical task, rather than historical reconstruction for its own sake. Thus, the task will be restricted to the examination of a few important issues which are crucial to understanding the 'world' of Luke-Acts. These issues are (1) Second Temple Judaism within the Greco-Roman Empire, (2) the notion of high priest and prophets in Second Temple Judaism.

Secondly, the narrative plot of Luke-Acts will be examined with due regard to consideration of both (1) geographical movement as well as (2) the development of the characterization of Jesus, that is, to Luke's Christology.

3.1. A general description of the 'symbolic world' of Luke-Acts: Second Temple Judaism within the Greco-Roman Empire

For a long period, the dichotomy between Hellenism and Judaism was pervasive in the field of NT scholarship. A historical perspective proposed by the Tübingen School made the matter more complicated. Luke-Acts has been regarded as either (1) reflecting 'Gentile Christianity', or (2) reflecting 'early Catholicism' as a synthesis of the dialectics between 'Palestine Christianity' and 'Gentile Christianity' (Neill & Wright 1988:23-26). More recently, the Jewishness of Luke-Acts has received attention in scholarship (Jervell 1988:11-12).

However, such a dichotomy between Hellenism and Judaism has now been proved to be artificial and thus invalid. In fact, Judaism, Second Temple Judaism in particular, emerged in the course of an encounter with the Hellenistic world. Aside from the Greco-Roman world, Second Temple Judaism cannot be rightly understood; Second Temple Judaism is best understood as a subculture within the Greco-Roman world (Sterling 1992:17-19).

The first century Judaism before CE 70 shows a distinctive feature: The Judaism of this period only was characterized by hierocracy. Thus, it is necessary to examine (1) Second Temple Judaism as a hierocracy[13], and (2) its important figures, high priest and prophets as a background to Luke-Acts.

3.1.1. The Omnipresence of the Roman Empire

The Roman Empire existed throughout the first century Mediterranean world (Punt 2010:1). To be sure, empire should not simply be regarded as just solely a political entity. In Roman terms, 'empire' in essence implies '*world*'. The Roman Empire exercised its massive influence on every individual, every institution and every region in its sphere, regardless of political, economic, social, cultural, and even religious dimensions. People spoke the Greek language in general even in the Galilee; Jerusalem was remodelled into a Hellenistic *polis* which had a gymnasium and a theatre (Johnson 1999:46). The Torah was translated into the Greek language, and interpreted in terms of the Greek philosophies (Johnson 1999:77, 83-87). The Roman Empire was omnipresent.

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[13] Hierocracy indicates government which is ruled by priests.

3.1.1.1. Rome: A World-Empire

A world-empire is a large bureaucratic structure with a single political centre and an axial division of labour, but multiple cultures (Wallerstein 2011:16). The Roman Empire can be understood as a hierarchical order with the emperor at the top (Klauck 2008:74). However, such hierarchical stratification can be also applied to the geographic environment: Rome at the centre, cities the semi-peripheries, and the rural areas consisting of the colonies as peripheries. The person "emperor" and the city "Rome" were located at the centre of Empire, and the pinnacle of the imperial hierarchical order and power structure.

3.1.1.2. The imperial ideology

However, the emperor and Rome were not simply regarded as the political and economic centre, but also as the social centres symbolic of imperial order.

In terms of imperial ideology, the emperor was a *high priest and the son of god,* and later, a god himself (Punt 2010:3). He ruled over all the people not only as the Lord of the massive military power but also as the *agent* and *mediator* between god and humanity. He was propagandized as the source of *benefaction* and authority (Harries 2000:35). He was the *patron* and father of all his people. All the authorities and governors in the empire were representatives of the authority of the emperor.

Likewise, Rome was not only the political capital and economic centre, but also the significant symbolic centre, the mother city, *metropolis*. Enormous tributes which were gathered from the colonies and tributary kingdoms were delivered to Rome the *metropolis*. Such activity was not only an economic process, but also a symbolic process. In terms of the economic process, tributes and taxes were collected from rural regions, *peripheries*, via local economic centres*, semi-peripheries*, for transfer to Rome. In terms of the symbolic process, the reciprocal exchange represented that between a patron and a client. Two distinct symbolisms can be recognised in this regard: *metropolis,* mother-city, and *Pax Romana*. Rome ostensibly granted peace to all the cities in her world as a mother and benefactor; and she received tributes which were the reward for her benefaction (Klauck 2008:70).

The emperor and Rome demonstrated their power not by military campaigns alone, but rather more by promoting imperial ideologies (Punt 2010:2-3). In any case, the emperor and Rome were the real entities exercising their power over individuals and institutes in the empire. All authorities in the empire were ideologically flowing from the emperor and Rome. As long as they were accepting of the hegemony of the emperor and Rome, local elites, i.e. client kings of the Herodian dynasty, could claim their legitimate authority within the empire (Klauck 2008:76-77). Such knowledge is helpful towards gaining an understanding of how the first readers of Luke-Acts perceived their world.

3.1.2. Second Temple Judaism as a symbolic empire

However, Judaism also comprised an important part of the world of Luke's ideal readers[14]. Luke-Acts speaks of the Jewish people, the Jewish diaspora synagogue, Jewish scripture and the hope of Israel from the beginning to the end (i.e. Luke 1:30-33; Acts 28:20). Thus, it is impossible to speak of the ideal readers of Luke-Acts as distinct from, an exclusive of Second Temple Judaism.

The fact that Judaism is not a concretely visible nation/society has caused a difficulty in dealing with Judaism as an object of historical study (cf. Lenski 1991:9). Judaism existed in the land of Palestine, yet outside Palestine, too. It mainly consisted of ethnic Jews, yet did not exclude Gentile proselytes. It was a religious system, yet directed the way of life of its members just as other philosophies do for their adherents. Thus, it is simply very difficult to grasp the full extent of what comprised Second Temple Judaism.

3.1.2.1. Judaism in the land of Palestine: a dual hierarchical order

Palestinian Judaism is more readily recognisable as a social and historical entity. Palestine was a colony at the periphery of the Roman Empire and was managed by a dual system. On the one hand was the official, political-social-economic system which was connected to Roman governors, armies, taxes and tributes. In this case, the elites who were dispatched or admitted by the Roman Empire

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[14] On the ideal readers, see 1.2.5.

ruled the society with the help of the local retainers. In this regard, political and economic local centres such as Tiberias, Jericho and Caesarea had more significance than Jerusalem.

On the other hand, Jerusalem had a crucial importance in another dimension, that is, the religious, yet still within the social-economic system. Unlike modern societies, religion was an important integral part of the public sphere, and was deeply integrated with other social-economic spheres. The high priestly families were located in the top layers of this religious system (Elliott 1991:220). The Roman Empire admitted the privilege of the high priestly families, and they ruled Jewish society, not only as the religious leaders, but also as the aristocrats of the temple state (Autero 2011:38). The temple and the Law [Torah] as an important tradition, stood at the centre of this religious system, and legitimated the social status of the high priestly families. The high priestly families were able to claim their status as priests of the temple and as the competent interpreters of the Torah (Elliott 1991:220). The religious taxations, and the income from offerings and money exchange, made the high priestly families rich and located them at the top of the local economic pyramid (Autero 2011:43). Thus, the Jerusalem temple and the high priestly families functioned not only as the centre of the cult, but also as the economic centre which subordinated peripheries, and the social centre which produced the great tradition.

3.1.2.2. Judaism outside Palestine: a symbolic Empire

The Jewish people outside Palestine and the Gentiles who were connected to Judaism made the term more difficult to define. All did not live in the Judea Palestinian sphere in terms of either politics and/or geographic location. They were officially residents of the region they were domiciled. They lived in lifelong separation from the worship of Jerusalem and without the regular guidance of the high priest.

However, even though the Diaspora Jews were greatly influenced by their neighbours, they maintained a strong identity as Israel (Johnson 1999:77-78). This means that they kept Jewish traditions, and the traditions functioned as norms which guided and regulated their lives. In fact, the Jews outside Palestine were more elaborate in establishing and reinforcing their identity than the Jews in the land of Palestine.

The writings of Philo show how the Diaspora Jews were intimately connected to the [Palestinian] Jewish tradition. They tried to justify their status as God's people in the foreign land, without ignoring the centrality of the Jerusalem temple which was a pivot of Second Temple Judaism. Philo tried to explain Judaism by describing it as a symbolic empire which compared to the Roman Empire (Sterling 1999:202). Judaism as a symbolic empire was legitimated by appealing to the other pivot, the OT. The prophecies of the OT prophets, notably Isaiah, provided a basis for Philo's claims regarding to the symbolic empire (Parsons 2008:40). Philo's presentation was of "the Jews scattered throughout the empire as a single nation, united on the grounds of religion; Jerusalem with the Temple was the mother city, *metropolis*, and the Diaspora consisted of colonies" (Sterling 1999:202). In this presentation of Philo, the centrality of Jerusalem with the Temple was not diminished. Thus, the Judaic world order, which was centralized around the high priestly families, also seems to have been recognized. Exiles, proselytes, and other adherents lived outside Palestine, and yet lived as citizens of the symbolic empire, Judaism.

3.1.2.3. Varieties of Judaism rather than competing "judaisms"

Earlier consensus was that, before 70 CE, various groups or sects existing in Judea, notably the Pharisees, Sadducees and Essenes, competed for supremacy. An important source of division, and even conflict among the groups, was the sacrifice in the Jerusalem temple itself, and the more extreme groups separated themselves from the Temple sacrifice (Goodman 2011:21). Thus, some scholars refer to those groups as "judaisms".

It is undeniable that various groups of Judaism existed in the first century. In fact, there were even some groups who regarded themselves as devoted Jews though they did not possess many characteristics of "common Judaism" (Goodman 2011:22-24). Yet, it is controversial that the important source of division and conflict was actually the sacrifice in the Judaism temple itself.

Varieties among the groups in the first century of Judea were caused by their different interpretations of Torah, which made their actual lives different, because as 'instruction' the "Law" was intimately

connected with their customs and daily life practices, as the norm. The leaders of the groups were those who sat in the first places in the synagogue, the interpreters of Torah, and the teachers of the Law (Taylor 2011:97). More significantly, the leaders of groups occupied important roles in public life, being a parallel of public officials such as judges (Taylor 2011:102).

However, as Josephus clarifies, all Jews had the notion, 'One Temple for One God', in common. None of the groups listed above, including the Essenes, fully separate themselves from the Jerusalem Temple (Goodman 2011:26). The developing notion of spiritual sacrifice did not mean that the Temple sacrifice was replaced by other rituals or individualistic reading of Scripture. No groups in the first century perceived the scripture as a substitute for worship in the Jerusalem temple. Certainly there were basic denominators common to them. These were (1) the worship in the Jerusalem Temple and (2) the acceptance of Torah which elucidates the Covenant between God and Israel (Goodman 2011:35).

3.1.2.4. Second Temple Judaism: A hierocratic symbolic empire

If we wish to speak of Judaism broadly, then not only Palestinian Judaism but also the Judaism of the Diaspora must be considered. In fact, in the first century more Jews lived outside of Palestine. The influence of Hellenism was found everywhere, in the Galilean region, in Jerusalem and even in the caves of Qumran (Grabbe 1994:55). Thus, the more Hellenized Judaism should not be identified solely with the Diaspora Judaism. The characteristic of Diaspora Judaism is to found in their dislocation of life: the lifelong separation from the Temple worship and the guidance of the high priest. In spite of these conditions of displacement, the Diaspora Jews were determined to establish and legitimate their identity as God's people (Sterling 1999:202).

Like both Palestinian Judaism and Diaspora Judaism, Second Temple Judaism can best be also understood as a subculture within the Greco-Roman empire (Sterling 1992:17). The adherents to Judaism physically lived in the Roman Empire. And more significantly, Jews recognized their own cultural and ethnic identity to be distinctive when they encountered the larger Hellenistic 'world', that is, the Greco-Roman Empire, and they were required to establish and consolidate their identity within the structure of the Empire.

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Despite the ideological variations among the groups of Judaism, there were basic common denominators: the pivots being the Temple and Torah, and their self-understanding as the chosen people, i.e., Israel. Before 70 CE, the worship in the Jerusalem temple was not seriously challenged by the different groups within Judaism, and Temple cult in Jerusalem was not fully replaced by the scriptures in any group.

Thus, Second Temple Judaism can be understood as the symbolic empire which had two symbolic centres, the Jerusalem temple and the high priest. Each subgroup of Second Temple Judaism, i.e., Pharisees, Essenes, built their own group identity based upon their leaders' interpretation of Torah. And the leaders of each group sometimes challenged the high priestly families as potential competitors. However, they still stayed within the order of the symbolic empire before 70 CE, and functioned as elites or retainers of the order.

3.2. High Priest and Prophet

3.2.1. High priest, the ruler of the hierocratic symbolic empire

The first century Judaism before 70 CE was characterized by its hierocratic organisation (Elliott 1991:220-223). A high priest was located at the top of this religious structure. Judaism as a hierocratic symbolic empire and the high priest as a ruler were peculiar to the Judaism of that period. Such a hierocratic feature was possible only when Israel's competent political authority was removed (Rooke 2000:3). Before and after that period, the high priest never held such an authority.

In the pre-exilic united monarchy of Israel and Judah, high priests were never equivalent to its monarchs. The leadership of God's people was primarily given to "sacred" monarchs, and high priests were subordinated to those monarchs. Rooke suggests that the high priests were, in fact, the officers who took the charge of (1) counselling of monarchs, and (2) sacrificing in the central temple (Rooke 2000:120-121). The term, "[T]he priestly nation", did not imply "hierocracy". It was also the case in Israel after the exile. Zerubbabel, the descendant of David, took on the responsibility of the restoration of Israel. Jeshua, the high priest, took charge only of the matters of sacrifice (Rooke

2000:155). In Second Temple Judaism, the restoration of Israel was expected to be done by the Davidic Messiah, the son of David (Rooke 2000:238-239; Aune 1983:122-124). However, in the period Luke-Acts deals with, the high priest exercised his hierocratic authority, including considerable juridical authority.

It is controversial whether high priests' political authority was derived from their priesthood. Rooke argues that high priests' political authority in the time of the Hasmonean dynasty was "acquired" in the course of political conflict, and was not "ascribed" from their priestly ancestry (Rooke 2000:325-326). And when the Jewish political authority was removed, the only authority left to Jews was religious authority. Thus, it seems to be natural that in this period a high priest claimed his political authority "within" the rule of Roman Empire and Herodian dynasty, and became a kind of aristocrat by default.

However, to ascribe high priests' political authority only to political causes seems insufficient. Taylor indicates that the political authority of Judaism at the time of Luke-Acts was deeply connected with the religious authority (2011:95-97). That was characteristic not only of the Sadducees, but also of other important sects such as the Pharisees and the Essenes. The competent interpreters of Scripture were people of simultaneously high public position and religious authority (Taylor 2011:95-97). This is also the case for the Qumran community (Jassen 2008:308). Political authority was not separated from religious authority in Second Temple Judaism.

The exclusive position of high priests was guaranteed by religious factors: (1) the Jerusalem Temple cult, which their competitors could never claim, and (2) the Hebrew Bible, which regulated the cult in Jerusalem. A high priest as a religious leader took the charge of the cult practices in the Jerusalem temple, and the interpreting of the sacred traditions, including the Scriptures. Based on their religious authority, they exercised a political/juridical power over the symbolic empire. Thus, the exclusive position of the high priests was taken for granted in Judaism at the time of Luke-Acts.

3.2.2. Prophecy[15] as a prerequisite of Israel's leaders

The conventional view treated kingship, high priesthood and prophet-hood in the pre-exilic period as independent and equivalent offices (cf. Rooke 2000:120-121) no longer holds. The relationship between them seems to be much more complicated than previously recognized.

In fact, an experience of divine presence often expressed in terms of "prophecy" was not peculiar to prophets. Ideologically, prophecy was a prerequisite of all of Israel's leaders: monarchs (and deliverers), priests, and prophets (cf. Feldman 2006:237-238).

Both Kings Saul (1Sam. 10:6, 9-13) and David (1Sam. 16:13; cf. Acts 2:30) were initially called "prophets"; Solomon also received oracles at the high place of Gibeon and the Jerusalem Temple (1Kgs. 3:5-15; 1Kgs. 9:1-9). What was prohibited for the "sacred monarchs" was the offering of sacrifices (1Sam. 13:9-15; 2Chr. 26:16-19). That was the exclusive task of priests (Num. 16:40). The divine presence was essential for sacred monarchs.

This was also the case for priests. Zadok was called as a "seer" (2Sam. 15:27); Zechariah the righteous who was introduced as a prophet in Luke (Luke 11:51) was the son of Jehoiada, the high priest (2Chr. 24:19-22); Jeremiah (Jer. 1:1), and Ezekiel (Ezek. 1:3) were priests. They experienced divine possession. It is controversial whether their experiences of divine possession were those of priests or those of prophets. However, to make known a prediction of the future and a revelation of God's will use Urim and Thummim was one of the original tasks of high priests (Ex. 28:30). This indicates that prophecy was an integral part of a high priest's function. Feldman writes, "Indeed, the Talmud [421] (Yoma 73b) declares that no priest is enquired of by the Urim and Thummim who does not speak through the Holy Spirit, that is through prophecy" (Feldman 2007:238).

In the ideology of the OT, divine possession represented by prophecy was a prerequisite of all the leaders of "a priestly kingdom and holy nation (Ex. 19:6)". Such a notion was widely held in Second

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[15] See pp.1. note.1.

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Temple Judaism. Thus, prophecy as a phenomenon, and a prophet as the incumbent of an office, should be distinguished. The former was more inclusive than the latter.

3.2.3. Prophets of Second Temple Judaism

However, still there were a number of figures of the OT and Second Temple Judaism who were designated as "prophet נָבִיא". In fact, the term 'prophet' covers a fairly broad spectrum of people in their various ranges of activities. They can be categorized in terms of power relation.

3.2.3.1. Prophets in the hierocratic order

At the one end were the ordinary prophets, who had no significant effect on the current empire. They were figures who prophesied on a regular basis. Their task could be summarized as (1) a transmission of the divine will to the current covenantal community. This was often associated with the interpretation of Scripture. (2) Sometimes a prediction of future event was given as part of the transmission of divine will (i.e. 1Kgs. 11:29-39; 13:2, 21-22, 32; 14:6-16; 21:36, 42). It is unlikely that ordinary prophets predicted the future regularly. Yet in some instances or special occasions they certainly did do so, and prediction of the future was regarded as an integral part of prophets' task (cf. Deut. 18:22). (3) In addition, as for the OT prophets, their prophetic message often incurred the fury of the Israelites (Jer. 37:6-38:28; 1Kgs. 22:17-28; 2Chr. 24:20-22). (4) The NT writers gave the OT prophets a role in the prophecy of a messianic figure to come, later identified in the NT perspective of promise/prophecy and fulfilment with Jesus (Acts 7:52).

As for (1) and (2), the tasks of prophets overlapped with those of priests. (1) A transmission of the divine will, including the reading and interpreting scriptures, was one of the original tasks of priests. And High priests also (2) predicted the future using Urim and Thummim.

One significant difference was that prophets did not need any *ascribed status*. High priests must come out of Zadok's line, Kings out of David's. Considering this feature, a prophet can be understood as a divine mediator, but not necessarily from a specific ancestry.

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To be sure, the tasks of ordinary prophets were not equivalent to those of high priests. Simply stated, they neither replaced nor duplicated high priests. Like monarchs, ordinary prophets did not offer sacrifices (cf. Num. 16). The exclusive authority of high priests to perform sacrifices was generally recognized. Ordinary prophets did their tasks in the hierocratic order, under the ideological provisions of the high priests.

3.2.3.2. The prophet par excellence

What makes matters more complicated is that certain prophets outperformed other ordinary prophets. A distinction between ordinary prophets and a prophet par excellence was seemingly made in the OT itself (Deut. 18:15-19; 34:10-12; 2Kgs. 2:9, 15), as well as in Second Temple Judaism. Josephus remarked that Moses had none to equal him (Feldman 2006:215); Philo identified Moses as the prophet par excellence (Levision 2006:196, 206). Presumably, there was an ideological hierarchy among prophetic figures in Judaism.

(1) Moses, a prototype of the prophet par excellence

Moses was the prophet par excellence who took both the roles of a prophet and a high priest. He anointed and sanctified Aaron (Lev. 8:12-13); and ordained Aaron as the first high priest. And Moses conducted offerings including the sin offering (Lev. 8:14) and burnt offering (Lev. 8:18). These were, without doubt, the tasks of high priests. His superior status as God's mediator was proven in comparison to an ordinary prophet, such as Miriam, and a high priest, Aaron (Num. 12). Moses even had a legislative authority (Jassen 2008:308). Thus, it is not surprising that Moses was depicted as a King, a High priest and a prophet by Philo.

Moses' superiority as a divine mediator was caused by (1) his intimate relationship with God whom he faced at Mount Sinai (Ex. 19:20; 20:20-21; 24:15-28); and (2) his receiving of the Torah at Sinai. These two factors were, in fact, interlocking. His receipt of Torah on Mount Sinai facing God guaranteed his status as the prophet par excellence (Num. 12:6-8; Deut. 18:15-22; 34:10-12). His virtue became the prototype of those who follow as in the phrase "prophets like Moses".

(2) The prophet like Moses: an intertextual connection and figuration

Samuel and Elijah/Elisha also can be identified as prophets par excellence who performed the role of priests. As for Elisha, he was called "the holy one of God", a title that the OT reserves otherwise for the high priest Aaron (Poirier 2007: 360; cf. 2Kgs. 4:9; Ps. 106:16; Num. 16:7).

An intertextual connection between Moses, Samuel [16] and Elijah seems to be obvious. The intertextual connection between Moses, Samuel and Elijah is best revealed in the scenes of the making and renewal of the Covenant: (1) the Sinai Covenant (Ex. 19, 24) and (2) the renewal of the Covenant at Moab (Deut. 29-33); (3) Samuel's renewal of the Covenant at Mizpah (1Sam. 7:2-12) and (4) Gilgal (1Sam. 11:15-12:25); (5) Elijah's renewal of the Covenant at Mount Carmel (1Kgs. 18:20-46). The Israelites were summoned and asked to choose between God and idols. Blessings and curses were declared, except at Carmel (5). All the scenes were accompanied by supernatural signs like thunder, cloud and rain, except at Moab (2). The similarity between (3) and (5) is apparent: Samuel and Elijah poured out water; they offered a burnt offering; Israel defeated the enemy of God; supernatural signs indicated God's intervention.

In fact, Samuel and Elijah/Elisha performed their ministry as prophets par excellence following their precedent, Moses. They were depicted like Moses; Samuel and Elijah were the prophets like Moses.

(3) The prophet par excellence as an alternative [high] priest

Such extraordinary prophets emerged when Israel as a whole had been so corrupted that they broke the Covenant of God (1Kgs. 19:10, 14; cf. 1Sam. 7:3). This is often epitomised in the OT by the corruption of the [high] priests (1Sam. 2:11-17). In this perspective, the prophets par excellence can be classified as "the alternative [high] priests". The warning of the man of God to Eli the priest (1Sam. 2:35-36) supports this view. "A faithful priest" whom God will raise up in this passage (1Sam. 2:35) points primarily to Samuel in the narrative. He was not from priestly ancestry, yet

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[16] Incidentally, only Luke, with the author of the letter to Hebrews, refers to Samuel among NT writers (Acts 3:24, 13:20; Hebr 11:32).

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performed as a [high] priest. Thus the prophet par excellence or the prophet like Moses was perceived as an alternative high priest.

Furthermore, the terms "הַכֹּהֵן הַגָּדֹ֣ול ὁ ἱερεὺς ὁ μέγας high priest (2Kgs. 12:11[=12:10])", " כֹּהֵן הָרֹאשׁ τὸν [Σαραιαν] ἱερέα τὸν πρῶτον chief priest (2Kgs. 25:18)" were not used in the Pentateuch. In the Pentateuch, Aaron and his successors were called as simply "Levitical" (Deut.17:9), or "anointed" (Lev. 4:3) priests. In fact, the terms, high priest and chief priest, emerged in association with the cult of the central Temple later in the period of Judah. However, Aaron (and Zadok) and their successors' superior status to other priests was widely recognized in Second Temple Judaism: Aaron was even called "chief priest" (Ezra 7:5). In fact, high priests' exclusive status in Second Temple Judaism was guaranteed by their ancestry. In spite of the risk of anachronism, the term "alternative high priest" is used here to emphasize the exclusive status of Aaron's successor.

The notion of "the prophet like Moses" as an alternative high priest made many leading figures in Second Temple Judaism present themselves like those prophets. They used to identify themselves with Moses or Elijah. The leaders of sects performed their legislative and juridical activity based on their Moses-like prophetic [and hermeneutical] status (Jassen 2008:308; Taylor 2011:102). And the Messianic figures in the millenarian movements[17] called for repentance, proposed programmes for restoration, and performed miracles derived from the ministries of the prophet par excellence (Aune 1983:126-128). While the sectarian leaders of Second Temple Judaism before A.D. 70 were the "potential" alternative high priests, the Messianic figures tried to subvert the current hierocratic order within the Greco-Roman Empire as the "active" alternative high priests or Messiahs[18]. In Second Temple Judaism, the prophet par excellence like Moses was perceived as an alternative high priest confronting the current hierocratic empire within the Greco-Roman Empire[19].

    (4) The prophet par excellence in making and renewal of the Covenant

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[17] Theudas (ca. 44-46 CE), the unnamed Egyptian Jew (ca. 55 CE), Judas the Galilean (ca. 6-9 CE) who was the leader of Samaritan revolt can be listed as (at least potential) Messianic figures in the millenarian movement of first century Judaism (Aune 1983:126-128).

[18] Of course, there were other Messianic figures who were inspired by other historical figures like David.

[19] Jesus as an alternative high priest is well depicted in the NT Letter to the Hebrews.

It is noteworthy that the prophet par excellence as typified by Moses, Samuel and Elijah appeared at the crucial moment of making and renewal of the Covenant. Thus, they need to be understood in association with the making and renewal of the Covenant.

In fact, the giving and renewal of the Covenant was related to the making of God's people. The giving and renewal of the covenant indicates a further new phase in the history of God's people. In those scenes, Moses, Samuel and Elijah functioned as the mediators between God and Israel, and opened the new chapter of the progressive history of God.

Thus, the role of the prophet par excellence in those scenes was fundamentally different from that of both an ordinary prophet, and of a high priest. While a high priest functioned within the given Covenantal relationship, and an ordinary prophet functioned under the supervision of a high priest, the prophets par excellence were associated with the giving and the renewal of the Covenant itself. They had changed the whole paradigm.

3.2.3.3. A Prophetic hierarchy in Luke-Acts

In Luke's perspective, ideologically all the people of God are prophets. By receiving the Holy Spirit, and acceptance of the guiding thereby provided, they will be able to prophesy (Acts 2).

Not only the regular prophets, but also the prophets par excellence seem to be depicted in Luke-Acts.

The minor characters, which were depicted as prophetic figures without specific explanation in Luke-Acts, correspond to the ordinary prophets. They were the ones who were inspired by the Holy Spirit. They predicted future events, and transmitted the divine will to the contemporaneous community (Acts 13:1-3; 15:32; 21:10-11). Their activities were not associated with supernatural signs. Thus, they can be categorized as ordinary prophets.

However, the main characters of Luke-Acts, Jesus and his Apostles seem to be depicted as the prophets par excellence: Jesus in the Gospel of Luke and the Apostles in Acts. This topic will be addressed in Chapters 4 and 5, which follow.

What seizes our attention is Luke's figuration of prophetic figures outside of Christianity. Luke reserves the title 'προφήτης' only for the OT prophets and the Christian prophets inside the community. He labels other prophetic figures outside Christianity with various titles, μάγος Jewish magicians (Acts 8:9-10; 13:6-8), ἐξορκιστής Jewish exorcists (Acts 19:11-14), ἱκανοὶ τῶν τὰ περίεργα πραξάντων gentile magicians (Acts 19:19), πύθων a gentile fortune-teller (Acts 16:16). Considering these details, it seems that Luke has a hierarchical understanding of prophetic figures[20]. A prophetic hierarchy in Luke-Acts can be illustrated as follows:

(i)   Prophets outside Christianity: who have not received the Holy Spirit (Acts 8:16) and are, in fact, false prophets (Acts 13:6).

(ii)   The Christian prophets: who were inspired by the Holy Spirit (Acts 11:27-28; 13:1-3); predicted future events (Acts 21:10-11); transmitted the will of God to the contextual Christian community (Acts 13:11); and comforted the community (Acts 15:32).

(iii) The prophets par excellence: who were inspired by the Holy Spirit and chosen for special missions (Luke 4:18-19; Acts 1:21-22; 9:15-16). In addition to the tasks of ordinary prophets, they were endowed with the legislative function designed to build the foundation of the community (Luke 6:20-7:49; Acts 5:1-11; 15:1-33). Supernatural signs, such as healing and raising the dead, accompanied their proclamations (Luke 4:31-41; 8:40-56; Acts 5:12-16; 9:36-42). As leaders of a new community, they can be understood as the alternative high priests (Luke 22:29-30).

3.3. The Narrative flow of Luke-Acts: the plot, the geographical movement and the characterization of Jesus

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[20] Darr illustrates Luke's hierarchy of authority in his book [On character building, (1992), 52-55].

This section will outline the characterization of Jesus along the narrative sequence. On the whole, this examination will be done in consideration of that reported by Bock (1987:262). Examining the OT quotations and allusions, Bock seems to present the development of Luke's OT Christology in terms of the following three stages: (1) Messiah-Servant (Luke 1-19), (2) More than a Messiah Servant (20-23), and (3) Lord and Messiah (Acts 2-7). The present study is in agreement with Bock's finding that there is a development in the characterization of Jesus. However, an argument is offered here, particularly on his proposal regarding Luke's Christology in the Galilean ministry. This subject will be more fully explored in Chapter 4.

I will propose the outline of Luke-Acts concerning the character development of Jesus in terms of the following four stages: (1) the anticipative characterization of Jesus (Luke 1-3); (2) the characterization of Jesus in the public ministry (Luke 4-19:27); (3) the characterization of Jesus in Jerusalem (Luke 19:28-23); and (4) the Characterization of Jesus after his resurrection and exaltation (Luke 24-Acts 28). Unlike Bock's examination which is limited to the Christology of the OT, both plot and geographical movement will be considered in this examination of characterization.

3.3.1. The Anticipative Characterization of Jesus (Luke 1-3)

The introductory chapters have a prime importance in our purpose, because these chapters provide the initial fundamental characterization of Jesus (Bock 1987:262). The real identity of Jesus is anticipated in these chapters through the voices of angels (Luke 1:32-33, 35; 2:11), prophetic figures (2:29-32; 3:16-17), and God himself (3:21-22) (Croatto 2005:452).

The stories of John the Baptist and Jesus are interwoven in these chapters. John the Baptist and Jesus are continuously compared in this stage. In the course of the comparison (*syncrisis*), Jesus is proved to be superior to John the Baptist, the returned Elijah (Darr 1992:58-59). Since the task of John was fulfilled in introducing Jesus, he disappears from the narrative immediately after Jesus' baptism.

What is noticeable in this section is Luke's emphasis of the "Jerusalem Temple" (Luke 1:9-23; 2:22-38; 41-50) as well as Bethlehem, the city of David (2:1-21). It is also noteworthy that Luke is the

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only evangelist who enumerates the events in the course of Jesus' purification (2:22-35), and the child Jesus "talking with scribes" in "the Jerusalem temple" (2:41-50). In fact, the whole of Luke's story sets off from (Luke 1:9), and returns to the Jerusalem Temple (Luke 24:52; cf. 18:31-33). In this way, the final destination of Jesus is anticipated in the introductory chapters.

3.3.2. The Characterization of Jesus in the Public Ministry (Luke 4-19:27)

There is a debate concerning the characterization of Jesus in his public ministry. While Bock argues that Jesus in this section is the regal Messiah and the Isaianic Servant, others argue Jesus as a prophet. The important chapters which contain the explicit characterization of Jesus are Luke 4:16-30 [7:18-23] and 9:18-36. These two passages are given at the beginning of his Galilean ministry and of his Judean ministry. Luke 4:16-30 will be examined in Chapter 4 of this dissertation.

3.3.3. The Characterization of Jesus in Jerusalem (Luke 19:28-23)

At the final destination of the Luke's Gospel, namely Jerusalem, Jesus begins to express and disclose his real identity. The title of David's son is insufficient for the Christ (Luke 20:42-43). He is the Son of Man of Daniel, a supernatural figure who exercises dominion to bring about the redemption of his people (Bock 1987:265; cf. Luke 21:27). In the trial scene, Jesus finally claims that he is able to go directly into God's presence, and sit at the right hand of power of God in heaven (Luke 22:69).

3.3.4. The Characterization of Jesus after resurrection and exaltation (Luke 24-Acts 28)

At this stage, Jesus is explicitly called Lord and Messiah (Luke 24:26, 44-49; Acts 2:36). He is the Lord of all. The meaning of these concepts will be further examined in Chapter 5.

What is noteworthy is that in Luke 24, Jesus himself provides a hermeneutic for interpreting his own life and ministry (Croatto 2005:453), as well as the OT (Pao & Schnabel 2007:252):

"Everything written about me in the Law of Moses, the prophets, and the psalms must be fulfilled. Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem" (Luke 24:44b, 46b-47).

According to Luke's Jesus, he should suffer all the things foretold by the prophets, and then enter into his glory. Suffering and death had to be undergone. As a result of Jesus' suffering, at the final phase, Jesus can be declared to be Lord and Messiah. At the new phase of salvation, repentance and forgiveness is to be proclaimed in the name of the risen Lord. It means that Jesus is Lord and Messiah. As such, Luke develops his Christology of Jesus in terms of corresponding to Jesus' hermeneutical statement.

3.4. Conclusion: The Narrative world of Luke-Acts

In this chapter, I have dealt with (1) the symbolic world of Luke-Acts, namely Second Temple Judaism as the symbolic empire within the Roman Empire (2) and a high priest and a prophet as the principal authorities of Judaism; (3) the narrative flow of Luke-Acts, including the geographical movement, and (4) the characterization of Jesus in the narrative flow.

Second Temple Judaism of the first century can be understood as the hierocratic symbolic empire within the Roman Empire. It was centred around the Jerusalem Temple and its high priests. Various groups existed within this symbolic empire only as a part of this empire before 70 CE. But, it seems inappropriate to designate them as "judaisms" (see pp.39-40). The authority of a high priest was guaranteed by the cult of the Jerusalem temple and the Old Testament (OT), which regulated it. When the Davidic political authority was removed, the high priests were the rulers of the symbolic empire, who exercised some political power derived from their religious authority.

Ideologically, the experience of divine possession, including prophecy, was a prerequisite of all of Israel's leaders such as monarchs, priests, prophets and deliverers. In fact, prophecy using the Urim and Thummim was one of the original tasks of the high priest. Thus, what differentiated a prophet fundamentally from a king and a high priest was his or her origin, rather than the prophetic phenomenon. Where a king was expected to come out of Davidic ancestry and a high priest from Zadok's, a prophet was not expected to come out of a specific ancestry. Simply put, prophets did not

claim their "ascribed" honourable status. Rather, they claimed their authority as divine mediators based only upon their prophetic commission.

OT prophets can be divided into two categories in terms of their relationship with the hierarchical order. Most of Israel's prophets were 'ordinary' prophets, who performed functional roles of prediction of the future and the transmission of God's will to the covenantal community within the hierarchical system that was built on the current covenantal relationship of Israel. They did not replace a high priest, therefore they could not offer sacrifices on their own.

However, some prophets had authority exceeding the current hierarchical order, which was led by a monarch and a high priest. The prophet *par excellence* like Moses performed the priestly tasks, sacrifices and an anointing, as well as the legislative tasks. Their extraordinary authority derived from their intimate relationship with God. As for Samuel and Elijah, they worked as the alternative high priests at the time of Israel's corruption, which was often symbolized by the corruption of its priests. It is noteworthy that the prophets *par excellence*, Moses, Samuel and Elijah, worked as mediators of the covenant, appearing at the crucial moments of making and renewal of the Covenant. Such a typology of the prophet as an alternative high priest became the background of the characterization of Jesus and his Apostles.

Another important component that I have dealt with in this chapter is the narrative flow of Luke-Acts. Presupposing that the characterization of Jesus is developing along the narrative sequence in Luke-Acts, I have illustrated the characterization of Jesus in terms of the following four stages: (1) the anticipative characterization of Jesus (Luke 1-3), (2) the characterization of Jesus in the public ministry (Luke 4-19:27), (3) the characterization of Jesus in Jerusalem (Luke 19:28-23), and (4) the characterization of Jesus after his resurrection and exaltation (Luke 24-Acts 28). The importance of Jerusalem in Luke's narrative and in his characterization of Jesus is noteworthy. In fact, Jerusalem is the starting point and the final destination of Luke's Gospel. The ministry of Jesus and his Apostles should be understood in consideration of their relationship with the Jerusalem Temple.

Chapter 4

Jesus, *the Prophet par excellence* in Luke 4:16-30

What is Luke's notion of a prophet when he describes his main characters as *prophetic figures*?[21] In chapter 4 and 5, I will endeavour to grasp *Luke's portrait of prophet* from the texts. For this purpose, two passages, Luke 4:16-30 and Acts 2, will be investigated. My investigation will be performed according to these steps: (1) to discern the characteristic of the texts in the terms of social setting, the public speech and the dispute over honour and shame in particular; (2) to discern the literary characteristics of the passages in the narrative structure; (3) to interpret the texts verse by verse; (4) to identify the portrait of a prophet from the texts.

It is not without reason that I choose those passages. They contain the self-definition/presentation of Jesus and his apostles (cf. Brawley 1987:6-7). In the given texts, the main characters designate themselves as *prophets* (Luke 4:21, 24; Acts 2:16). These self-designations are performed in two ways: (1) by the quoting of Old Testament texts that contain some implied definitions or images of a prophet, (2) by recalling/alluding to the conceptualized image of a prophet that was current among his contemporaries. Yet, these two distinguished methods serve the same purpose: to legitimate the status of the main characters as *prophets* (cf. Denova 1997:126)[22]. An exegesis, which is supported by the social-rhetorical knowledge, will lead us into a more comprehensive understanding of Luke's notion of *prophet*.

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[21] What needs to be clarified, *a priori*, is that the figures we are about to deal with were not *prophets* in technical term. There were *specialized prophets* who prophesized on a regular basis in the first century AD (Aune 1983:198). Jesus and his followers, the main characters of Luke-Acts, however, did not belong to that category. They occasionally prophesied and performed miracles, yet their real identities were revealed in Luke-Acts as the Messiah and his apostles, not prophets. Simply put, Luke does not explicitly call them prophets. What makes us bewildered is that, though they were not *prophets* in the technical sense, Luke elaborates to portray them as *prophet*s (Johnson 1991:17). He portrays Jesus and his disciples as prophets by means of explicit quotations of the Old Testament (OT) and alluding to the conceptualized image of the OT prophets.

[22] Denova (1997:126) writes: "Luke 4:16-30 can be also understood as a programmatic model for the legitimation of all of God's agents in Luke-Acts." I see such "agents of God" as none other than *prophets*.

4.1. The Characteristics of Luke 4:16-30

4.1.1. Understanding the Text in the Social setting

Although the content of Luke-Acts is remarkably Jewish, it is given in the Hellenistic form. In fact, a form is more than a wrapping; it is deeply connected to its content. Therefore, the Hellenistic form should be considered in the investigation.

4.1.1.1. The Public Speech

In the given form, two texts correspond to *public speech*. They were given (1) in a public place, (2) to a public audience, (3) with specific purposes.

(1) *The Public Place*: Luke explains that Jesus' speech was performed in the *Nazareth synagogue* (Luke 4:16). It was a public place. Luke portrays the Nazareth synagogue like the synagogue of Diaspora Jews. Some scholars who insist upon the remoteness of Galilee argues that the Nazareth synagogue at the time of Jesus, if it indeed existed, was no more than a threshing ground where people could gather. What is sure, however, is that (1) the differences between Palestine Judaism and Diaspora Judaism were less obvious than we originally thought (Rajak 2008:59); (2) we have too few historical evidences to reconstruct the actual life of Galilee in the first century. In any case, a synagogue was a sort of *public place* where public affairs, including religious assemblies, were managed (Harding 2003:289) [23] and where honour was acquired and displayed (Rohrbaugh 2000:212).

(2) *The Public Audience*: The people who gathered in the synagogue on a Sabbath (Luke 4:16) were a public audience. They were an *assembly who gathered for worship*. Unlike modern society, religious ceremony was an important public affair in the ancient world. It was especially the case for Jews, given that worshiping God was the pivot of Jewish identity. If we consider the fact that Jesus' speech in Luke 4 is a sort of inaugural address in the Lucan narrative, the audience of the Nazareth synagogue can be understood as the representative of "*whole house of Israel*".

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[23]Harding (2003:289) wrote: "It was a house of prayer, a school house, a house of meeting, a court, and a centre for social service."

(3) *The Purpose of Speech*: The outer feature of the speech, Jesus as an educator and the audience as spectators, may lead readers to conclude that this speech is a *demonstrative rhetoric*. However, since this text contains *the dispute between Jesus and the audience* as a judge on the status of Jesus (esp. 4:22), Jesus' public speech should be understood as a *forensic or juridical speech[24]*.

4.1.1.2. The Dispute over Honour and Shame

The reciprocal dispute over honour and shame is a characteristic of the Mediterranean world (Moxnes 1996:20). In the 'limited good' society, such disputes happened frequently.

(1) *The Opponent*: Such reciprocal dispute always happened between two persons with the same status (Malina 1993:35). Unlike other disputes between Jesus and Pharisees, synagogue leaders or Priests (i.e. Moxnes 1996:22-23), Jesus' opponents are not spelled out in this text. In this case, *his hometown people* as a whole, who seem to be representative of *"whole house of Israel"*, become the opponent of Jesus[25]. Jesus, like the preceding prophets, confronts the whole house of Israel. If Jesus is found to be a prophet, the whole of Israel who rejects him is found to be *corrupted*, which is *shame*; and if Jesus is wrong, the house of Israel is proved to be *right,* which is *honour*.

(2) *The Agenda*: The main agenda of this dispute is *the identity of Jesus* (Brawley 1987:6-7; Croatto 2005:455). While Jesus identifies himself presumably as a *prophet* by quoting the Old Testament (OT) (Luke 4:18-19) and alluding to OT prophets (Luke 4:25-27), the audience denies his claim (Luke 4:22).

(3) The Strategy of honour and shame:

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[24] On the different kinds of rhetoric, see Aristotle, *Art of Rhetoric* 1.3.1-5 in Harding (2003:227-228).

[25] Stein (1992:152) assumes that the response of Nazarenes 'would elicit from the Jewish leadership' in Jerusalem.

(i) Given that honourable status was *ascribed through one's family*, reference to his/her family was a strategy of honouring someone. This is why Luke refers to the *royal genealogy* of Jesus in Luke 3:23-38. Jesus is not only the son of David, but also the Son of God (Rohrbaugh 2000:215)[26].

(ii) In terms of *acquired honour*, it had to be gained. A frequently used strategy of honouring someone was *comparing the main character to/identifying him with a respectable figure*. In the text, Jesus honours himself as *an eschatological prophet* by quoting the Isaiah text (4:18-19, 21) and identifying himself with the eschatological figure in the quotation, and by locating himself in the same status as Elijah and Elisha (4:24-27).

(iii) In the dispute of honour and shame, *denouncing/insulting the opponent by means of labelling* (Malina & Neyrey 1991:99-100) was also an important strategy. In the text, the audience insults Jesus concerning his humble family (4:22) and Jesus counterclaims against the audience by identifying them with corrupted Israel who rejected Elijah and Elisha (4:24-27).

4.1.2. Understanding the Text in the Narrative Structure

4.1.2.1. The Programme of the Narrative

In ancient novels and rhetorical histories, a public speech, which is given in the crucial/transitional phase of flow, often works as a programme that directs the later progression (cf. Stott 1990:67-68). In the same manner, Luke 4:16-30 has been understood as *the programme that alludes to Jesus' subsequent ministry, rejection and death* (Tiede 1988:101-102). To be sure, this programmatic feature does not necessarily mean that this public speech is only an invention of Luke the author (Kimball 1994:118; Tiede 1988:102)[27]. In terms of historicity, Greco-Roman historians were much stricter than we thought (Rothschild 2004:21)[28]. It could be a programme, yet in an implicit way, by

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[26] Besides referring to Jesus' royal genealogy, by praising the city of birth (Luke 2:11) and describing the marvellous things which happened at the birth of Jesus (Luke 1; 2) Luke highlights the *ascribed honour* of Jesus (cf. Rohrbaugh 2000:212-213).

[27] It is noteworthy that Kimball ascribes the interpretation of OT in the text to Jesus, not to Luke.

[28] Rothschild (2004: 21) wrote: "At the core level is the phenomenon of the events as they actually happened", "This clarification is that sufficiently sophisticated understanding of ancient views of historical events take into consideration the theological component of the ancient worldview of the events 'on the ground' as they actually happened."

foreshadowing the subsequent rejection. With more explicit programmatic prophecy having already been given in the prophecy of Simeon (Luke 2:28-35), this text can be best understood as the first occasion of fulfilment of Simeon's prophecy.

4.1.2.2. Identification of his public ministry

In Luke's narrative, Jesus' public speech is laid at an earlier stage of his ministry (Johnson 1991:81). Precisely speaking, Jesus' speech is not an inaugural speech prior to launching his public ministry (Poirier 2007:359), because his speech is laid between the reports of his ministry in power (4:14-15, 31-44). This speech may have been given as an identification of his public ministry (Stein 1992:152-154), and a narrative end that is connected to the 'Spiritual endowment' in Jordan (Poirier 2007:359). If we consider the similarity between Jesus and OT prophets, Jesus' public speech becomes Jesus' own identification of his public ministry. In the ministry of a prophet, his legitimacy as a prophet should be proved. Without the establishment of his legitimacy, it is impossible for a prophet to confront the current religious authority and the whole house of Israel; therefore, the inspiration of the Spirit, the guarantee of a prophet's legitimacy, is often referred to at the head of prophetic speech. "The word of the LORD that came to Joel son of Pethuel" (Joel 1:1) is a good example. In this passage, Jesus begins his speech with the remark of his Spiritual inspiration by quoting Isaiah (Luke 4:18; Isa.61:1).

4.1.2.3. Self-Presentation of Jesus

Jesus has been introduced in many ways in the previous chapters of Luke's Gospel. The angel Gabriel declares Jesus as the one who will take the throne of *David* (1:32) and *the Son of God* (1:32, 35). Elizabeth and Zechariah call Jesus "*Lord* (1:43)" and "the *horn of salvation and the fulfilment of Abraham Covenant*" (1:69, 73). In *Magnificat* (1:46-55) Mary witnesses that God [and implicitly Jesus] as the one who *subverts the existing hierarchical order*. Simeon also proclaims Jesus as "*light to the gentiles and glory of Israel*".[29] Following such *Christological doxologies* of prophetic figures, God himself declares with the Spirit that *Jesus is the Son of God* (3:33) at his baptism. The

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[29] On the significance of the prophecy of Simeon, see Croatto (2005:452). Here, Croatto argues that Simeon's first speech (Luke 2:25-32), which is *a messianic proclamation* "point to the missionary preaching of the early church." He adds: "In contrast, Simeon's second speech which is *a prophetic announcement* refers to Jesus' historical praxis as that of controversial prophet."

genealogical record testifies that Jesus is not only the *Son of David*, but also the *Son of God* (3:23-38). Now, after a short summary, *Jesus introduces himself in his own voice in public* by quoting the Scripture and alluding to the typology of the OT prophet (Nolland 1989:202). "Spiritual endowment" and "rejection" become important literary devices in Jesus' self-presentation.

4.2. An Outline of Luke 4:16-30

v16 Arrival

    v17-20 Jesus refers to Isaiah

    v21-23 Dispute over the status of Jesus as prophet

    v2-29 Jesus alludes to the typology of Elijah and Elisha

v30 Departure

As proposed in the above outline, the Nazareth episode starts with an announcement of Jesus' arrival (4:16) and ends with that of Jesus' departure (4:30). Such announcements work as a literary device, which encloses the episode. Through this literary device, Luke clarifies that Luke 4:16-30 is intended to be read as one episode.

Comparing to Mark's episode (Mark 6:1-6), two major differences are noticeable: (1) a rather long *quotation of Isaiah* (Luke 4:18-19), and (2) *a typology of Elijah and Elisha* (Luke 4:25-27). These two elements provide a distinctive characteristic to this text. Besides the theme of rejection (Marshall 1978:177-178), which is the theme of Mark's episode, Jesus' self-presentation is unmistakably found in the text (Denova 1997:126, 129-130). Bock (1994:399) argues that this episode can be divided into two circles of *presentation* (4:16-22) and *rejection* (4:23-29). I agree with Bock in the point that these two themes are found in the text; yet I disagree with him in the statement that these themes are arranged in the sequence that he proposed. Jesus' self-presentation is found not only from the Isaiah quotation, but also from the Elijah/Elisha typology; and his rejection is found already from v22. In fact, the Nazarenes reject Jesus throughout the episode, not only in the later part. In addition, rejection is presented as a strong mark of a true prophet in Luke-Acts (Luke 6:23; 11:47-51). Thus, the Elijah/Elisha typology should be understood as an integral part of Jesus' self-presentation.

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Following Poirier (2007:362-363), I see that the Isaiah quotation and the Elijah and Elisha typology in the text are closely connected to each other. In other words, *an allusion to Elijah and Elisha* (4:25-27) is *a hermeneutical key to the interpretation of the Isaiah quotation in the text* (Poirier 2007:353-359; Kimball 1994:99). In addition, I would further claim that the Isaiah quotation and the typology of Elijah and Elisha together indicate a distinct typology/conceptualized image of a prophet.

I will examine this episode as following three sections: (1) verse 17-20, (2) verse 21-22 and (3) verse 23-29. The purpose of my division is twofold: (i) to highlight the disputative character of the text, which is obviously reflected in section 2; (ii) to deal with the Isaiah quotation and the Elijah and Elisha allusion as isolating units, given that "The scriptural citations and allusions are central to the meaning of the scene" (Tiede 1988:104).

Section (1), which contains the Isaiah quotation, is the starting point of the whole episode. Therefore, the interpretation of Isaiah has prime importance in understanding the whole episode. Section (2) deals with the controversy between Jesus and the people from his hometown, which is triggered by Jesus' declaration: "*Today this word is fulfilled in your hearing*". The implicit issue of their argument is the status of Jesus as a prophet. In section (3), the conflict becomes more severe. Jesus accuses the audience's indifferent reaction by identifying, and denouncing, them with the corrupted Israel in the time of Elijah and Elisha, which incurs their fury.

4.3. An Exegesis of Luke 4:16-30

4.3.1. Section (1) Luke 4:17-20 Jesus refers to Isaiah

4.3.1.1. Preliminary matters

(1) Rhetorical devices: a vivid description and a *Chiastic structure*

The Isaiah quotation of 4:18-19 plays a pivotal role in the whole passage, because it is the starting point of the dispute and its central theme is the main agenda of the dispute. The importance of the quotation is highlighted by rhetorical devices: a vivid description of the scene *ekpharasis* or *demonstratio* (cf. Parsons 2008:37-38) and a *Chiastic structure* (Tiede 1988:103).

a. *ἀνέστη* stood up

b. *ἐπεδόθη* was handed

c. *ἀναπτύξας* unrolled v17

d. Isaiah quotation (v18-19)

c'. *πτύξας* rolled

b'. *ἀποδοὺς* handed

a'. *ἐκάθισεν* sat down v20

(2) The alterations of the text

Although Luke 4:18-19 represents LXX Isaiah 61:1-2 almost as it is, there are still small alterations in the quotation. Such insertions or alterations may reflect not only Luke's intention, but also Jesus' own interpretation (Kimball 1994:109)[30].

	Isaiah 61:1-2 LXX	Luke 4:18-19 UBS 4th ed.
61.1	*πνεῦμα κυρίου ἐπ' ἐμέ*	*πνεῦμα κυρίου ἐπ' ἐμὲ*
	οὗ εἵνεκεν ἔχρισέν με	*οὗ εἵνεκεν ἔχρισέν με*
	εὐαγγελίσασθαι πτωχοῖς	**εὐαγγελίσασθαι** *πτωχοῖς,*
	ἀπέσταλκέν με	*ἀπέσταλκέν με,*
	ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ	(omission)
	κηρύξαι αἰχμαλώτοις ἄφεσιν	**κηρύξαι** *αἰχμαλώτοις ἄφεσιν*
	καὶ τυφλοῖς ἀνάβλεψιν	*καὶ τυφλοῖς ἀνάβλεψιν,*
58.6	(insertion)	**<u>ἀποστεῖλαι</u>** *<u>τεθραυσμένους ἐν ἀφέσει,</u>*
61.2	<u>*καλέσαι ἐνιαυτὸν κυρίου δεκτὸν*</u>	**<u>κηρύξαι</u>** *ἐνιαυτὸν κυρίου δεκτόν*
	<u>*καὶ ἡμέραν ἀνταποδόσεως*</u>	(omission)

Except for a small alteration from '*καλέσαι*' to '*κηρύξαι*'[31] in v.19, the only differences are the omission of *ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ* 'to heal the broken in heart' (Isa.61:1) and *καὶ ἡμέραν ἀνταποδόσεως* 'days of revenge' (Isa.61:2), and the insertion of *ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει* 'to release the oppressed' (Isa.58:6)' into v.18.

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[30] The conflation of two texts in Luke 4:18-19 is similar to the '*gezerah shawah*' technique used in Second Temple Judaism in the time of Jesus (Kimball 1994:107).

[31] There is no important difference in meaning.

Through the insertion of 58:6, Luke 4:18-19 acquires the effect of repetition of ἄφεσις *'liberty or forgiveness'* (Pao & Schnabel 2007:289; Kimball 1994:106-109). This repetition dramatically reveals the characteristic of the Gospel, and possibly the Jubilee year (Bock 1994:410; Tiede 1988:107), given that liberation or forgiveness is what happens in the Jubilee year and that it is 'good news' itself.

The omission of καὶ ἡμέραν ἀνταποδόσεως 'days of revenge' (Isa.61:2) seems to emphasize ἐνιαυτὸν κυρίου *δεκτόν* 'the *acceptable* year of the Lord'[32]; Whether it indicates the Jubilee year (Tiede 1988:107) or not, it indicates an eschatological era when the hope of Israel becomes reality, that is, "*the second and new exodus*" (Pao & Schnabel 2007:288, 290). In addition, along with *δεκτός* (4:24), *δεκτόν* makes the irony clear: the acceptable year has come with God's agent (4:19), yet people do not accept it (4:24).

4.3.1.2. The matter of the identity of the speaker in the Isaiah quotation

Who is the speaker in the Isaiah quotation? There are several proposals for the speaker's identity, including a prophet (Nolland 1989:196) or the royal Messiah (Bock 1987:264)[33]. Although these views are all reasonable in part when we consider the entire Luke-Acts (Kimball 1994:111-112), our purpose is to establish a more convincing identity of the speaker *in the text* through a closer investigation thereof.

(1) The Anointing

The identity of the speaker is expressed in the phrases where the word 'me' is repeated three times:[34]

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[32] Here, I do not follow NRSV to highlight the meaning of '*δεκτόν*'. NRSV reads v19 'to proclaim the year of the Lord's favour'.

[33] I think that the image of the Servant of the Lord can be absorbed into the latter category.

[34] This three times repeated first person singular may show *'the developed self-consciousness of the prophet',* because in the Mediterranean world such repetition of first person singular in a short prose was rare. In addition, here we can observe the speaker, plausibly a prophet, appealing to the highest authority of God. Unlike Jewish kings from the line of David and high priests from the line of Zadok, *prophets did not come out of specific honorable lines*. Thus, prophets' authority was solely and entirely based on ***divine commission***.

(a) πνεῦμα κυρίου ἐπ᾽ ἐμὲ The Spirit of the Lord is upon <u>me</u>

(b) οὗ εἵνεκεν ἔχρισέν με Because he anointed <u>me</u>

(c) ἀπέσταλκέν με   He sent <u>me</u>

Here, the speaker introduces himself as one who is (a) endowed with the Spirit of the Lord, (b) anointed by the Holy Spirit and, (c) sent by God. Among them, b ('anointing') draws attention, because Luke and the author of Hebrews (Heb. 1:9) are the only authors among all the NT writers who mention the anointing of Jesus (Kimball 1994:102). Luke describes the baptism of Jesus (Luke 3:21-22) definitely as an anointing (Luke 4:18; Acts 4:27; 10:38).

Both a, and c can be largely accepted as general characteristics of prophets (1 Sam. 10:6). It is the case especially in the prophetic commission scenes (Isa. 6; Jer.1). Such prophetic commission is also found in Luke 3:21-22. In the narrative, the Isaiah quotation (Luke 4:18-19) confirms and explains Jesus' commission in Luke 3:21-22.

However, b becomes a problem, given that it is doubtful whether prophets were generally anointed (Poirier 2007:353). The anointment was generally associated with priests (Lev.8:12-13) and kings (1 Sam.16) in the OT, not with prophets.

There is, however, the *unique* exception in the OT. Elisha, who is mentioned in the latter part of the episode (Luke 4:27), *was anointed as a prophet* (1 Kgs.19:16), and possibly Elijah as well (Poirier 2007:353). This case may have caused the pervasiveness of the concept of '*prophetic anointing'.* The Qumran community used Isa.61:1-2 to refer to a prophet of their community (Pao & Schnabel 2007:288); and the Targum of Isaiah 61:1-2, "The spirit of *prophecy* from before the Lord *Elohim* is upon me", identified the speaker explicitly as a prophet (Nolland 1989:196; Fitzmyer 1981:529,532).

In this regard, objecting to a generalization of the anointing of a prophet from the unique exception, Puech writes, "the term 'anointed-messiah' to designate a prophet must be taken as a figurative meaning (Ps.105:15/1 Chr.16:22, 1QM XI 7, CD II 12, V 20–VI 1)" (as referred to by Poirier

2003:229). In fact, the leaders of the Qumran community who designated themselves as prophets were simultaneously associated with *priests*: the teacher of righteousness was in the line of *Zadok* (Ferguson 1993:490). Thus, the speaker's priestly connection seems to be obvious.

(2) The tasks of the Speaker

The identity of the speaker can also be conjectured from the role of the speaker. The tasks of the speaker are expressed in the fourfold infinitives (Bock 1994:407):

(a) *εὐαγγελίσασθαι πτωχοῖς,*   to bring good news to the poor

(b) *κηρύξαι* αἰχμαλώτοις ἄφεσιν   to proclaim release to the captives

      καὶ τυφλοῖς ἀνάβλεψιν,   and recovery of sight to the blind[35]

(c) *ἀποστεῖλαι* τεθραυσμένους ἐν ἀφέσει,   to let the oppressed go free

(d) *κηρύξαι* ἐνιαυτὸν κυρίου δεκτόν   to proclaim the year of the Lord's favor

Here, the speaker introduces himself as one who is commissioned (1) *to proclaim* (a) good news, (b) release, healing, and (d) the year of the Lord; and (2) *to bring* (c) release. While (a), (b), and (d) can presumably be accepted as the role of a prophet[36], (c) cannot, because the task of a prophet is primarily (1) proclamation, and not (2) bringing deliverance (Bock 1994:408-409). Thus, (c) can be categorized as the task of the deliverer or bringer, the Messiah.

Generally, less attention has been given to the individual tasks of the speaker, as well as to the object of the ministries. It is understandable in part, given that all these individual elements point to the same reality: "the reversal of the fortune of God's oppressed people" (Turner 1996:250). In fact, (a), (b), (c), and (d) can all be understood as metaphors of "Jubilee year: God's new age of salvation" (Bock 1994:408-410) and "the Kingdom of God" (Tiede 1989:106). However, a literal reading on the individual elements is still needed, because these metaphors are literally actualized in the ministry of Jesus himself in the narrative, especially in Luke 7:22 (Pao & Schnabel 2007:289).

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[35]Here I do not separate two distinctive items of b, simply because I want to arrange the tasks according to infinitives.

[36] The meaning of the infinitives (a), (b), and (d) is summarized as *proclamation*. Thus, his role is primarily that of messenger. This role is correspondent with the status of prophet as a spoke-person of God.

Bock argues that in addition to the socioeconomic dimension, the spiritual dimension and its individual character cannot be overlooked (1994:401). By introducing parallelisms among πτωχοῖς 'poor' (4:18) and ταπεινός 'humble' (Luke 1:52), πτωχοῖς and προφήταις 'prophets' (Luke 6:20, 23), Bock argues that (a) the good news is an invitation for "*the person in need who is open to God*" (1994:408). In a similar way, he explains (b) 'release to the captives' and 'recovery of sight to the blind' as 'release from sin and spiritual captivity' (1994:409). For him, (c) 'release of the oppressed' is related to Jesus' physical healings, as well as his aid to the needy. Such deliverance is God's, and not the prophet's (Bock 1987:109). (d) 'The acceptable year of the Lord', by analogy, becomes the picture of total forgiveness and salvation, which is symbolized in Jubilee.

A more literal reading is proposed by Denova (1997:133-138). She sees that (a) πτωχοῖς, (b) αἰχμαλώτοις, τυφλοῖς and (c) τεθραυσμένους each refer to different groups (1997:134). What are noteworthy are her explanations of (b) αἰχμαλώτοις and (c) τεθραυσμένους. Given that αἰχμαλώτοις refers either to "prisoners of war or slaves captured by *foreign power*", Denova explains them as '*the exiles of Israel*', that is of the *Jewish Diaspora* (1997:137-138). Seeing as τεθραυσμένους means 'bruised' or 'crushed one', Denova connects (c) '*release of the oppressed*' with "*healing* and *exorcism*" (1997:135-137). She explains the tasks of the speaker in terms of the following five injunctions, which are fulfilled in the verses in parentheses:

(a) Healing the poor (Acts 2:44-47) and preaching the good news of the Kingdom of God (Luke 4:43)

(b) Ingathering of the exiles of Israel (Acts 2:38 and Paul's mission trips)

(b) Recovery of metaphorical (Luke 6:39-42) and physical blindness (Luke 18:35)

(c) Healing (Luke 5:12; 7:11), exorcism (Luke 9:1) and forgiveness of sins (Luke 3:3; 24:47; Acts 2:38)

(d) Preaching the good news of the Kingdom of God (Luke 4:43)

If it is convincing, the tasks of the speaker will become (1) teaching, and (2) healing and exorcism (Johnson 1991:81). Thus, the speaker has been identified as a conflated figure of a prophet and a Messiah, namely the prophetic Messiah.

4.3.1.3. The Priestly Messiah: An Elijianic reading

Poirier proposes an interesting reading on Luke 4:16-30 (2007:349-363). (1) He uses the *allusion to Elijah and Elisha* (4:25-27) as the *hermeneutical key to the interpretation of the Isaiah quotation in the text.* He starts by calling to mind the fact that (2) 'anointment' was generally related to 'priests', not to prophets (Poirier 2007:353); yet Elisha was anointed (1 Kgs.19:16). Mainly based upon 'anointment', Poirier concludes that Elijah was a priest (2007:354). He correctly indicates that (3) a burnt sacrifice (Poirier 2007:354; cf. 1 Kgs.18:20-35), and the anointing of kings (Poirier 2003:228; cf. 1 Kgs.19:15-20) that Elisha and Elijah performed were the role of priests. In addition, (4) he indicates the *Levitical character* of passages where Elijah is mentioned (Poirier 2003:229-230; Mal. 4:5-6; cf. Isa. 61:6). Poirier writes:

> Regardless of how we might judge the case for Elijah's and Elisha's priesthood in the OT, the fact is that Elijah was widely identified with the ***priestly Messiah*** in both Second Temple and rabbinic writings.

> (Poirier 2007:355)

I agree with Poirier in several points: (1) The allusions of Elijah and Elisha (Luke 4:25-27) is the hermeneutical key to interpret the Isaiah quotation (Luke 4:18-19); (2) anointment was generally related to priests; and (3) Elijah and Elisha performed priestly roles.

Concerning the priestly role of the speaker of the Isaiah quotation, some of my observations can be added. The *healing of leprosy* (2 Kgs.5), which is implied in (c) 'release of the oppressed', as well as in the Elijah and Elisha allusions (Luke 4:25-27), is associated with priests in the OT (Lev. 13). Furthermore, more significantly, the *proclamation of the Jubilee year*, which starts on the Day of Atonement[37], is exclusively the role of priests (Lev. 25:8-10). Only a priest can sound the trumpet of the Jubilee year (cf. Num. 10:8). In addition, unlike later views, priests were responsible for the *reading and teaching of Torah, including interpretation* (Deut. 31:9-13). Thus, proclaiming good news can be understood in the OT context as the task of priests. The priestly character of Isa. 61:1-2 is then obvious.

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[37] From the beginning, Jubilee theology was related to the 'forgiveness of sins', given that Jubilee year is to begin with the sound of a trumpet that signals the Day of Atonement (Lev. 25:9). Thus, Luke's emphasis on 'forgiveness of sins' has to be judged as it was derived from OT itself.

However, I do not agree with some of Poirier's other opinions, especially concerning (2) where he claims that Elijah was a priest (Poirier 2007:354). The OT never explicitly identifies Elijah and Elisha as priests. They were not Levites (1Kgs. 17:1; 19:16); and they were called 'prophets' in every passage where they are mentioned, notably 2Kgs. 5:8, כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל "that there is a *prophet* in Israel." Even in the Qumran writings, on which Poirier largely bases his argument (Poirier 2007:355), Elijah was never explicitly called 'a priest', but rather just called 'a Messiah'. In addition, concerning (2), the passages (Isa.61 and Mal.4:5-6) that Poirier defines as *Levitical* (Poirier 2007:354-357; 2003:229-230) simply do not define Elijah as a priest. Both passages certainly allude to the Sinai Covenant (Ex. 19), yet Isa.61:6 speaks of the priestly nation in a figurative meaning; and Mal. 4:5 identifies Elijah as a 'prophet'.

4.3.1.4. The prophet *par excellence*

(1) A prophet who takes the role of a priest

In the Isaiah quotation in Luke 4:18-19, the speaker speaks about (1) his identity, and (2) his tasks. As we have examined previously, anointing was generally related to priests, except in Elisha's case (Poirier 2007:353). In addition, the speaker's tasks, including the proclamation of Jubilee and healing, are also associated with priests. The allusion of Elijah and Elisha (Luke 4:25-27), the hermeneutical key of the quotation, may support a priestly reading on the Isaiah quotation; thus, the priestly association of the speaker seems to be apparent.

However, explicit uses of the term "*prophet*" (Luke 4:24, 27; cf. 17) in the text should not be underestimated. Elijah and Elisha were called prophets in the text; and it is quite certain that Jesus identifies himself as a prophet (Luke 4:24). Therefore, we need another solution.

(2) Elijah/Elisha and Samuel, the prophet like Moses

It is true that Elijah performed the task of a priest; and was portrayed like a priest. Yet it is also true that he was a prophet. It is important to remember that he is not a unique prophetic figure who takes on the role of a priest: Moses, as well as Samuel, also performed the priestly tasks (Rooke 2000:58).

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Samuel is especially important concerning this matter, because he provides a basis of connecting two great figures of the OT. In fact, Elijah performed priestly tasks, following the preceding prophets, Moses and Samuel. In many ways, especially in his sacrifice on Mount Carmel (1 Kgs. 18:21-40 and 1 Sam. 7:2-17) and anointing of kings (1 Kgs. 19:15-17 and 1 Sam. 10:1; 16:13), Elijah's portrayal is reminiscent of that of Samuel. Samuel is further portrayed like Moses (Rooke 2000:58-59). Moses, Samuel and Elijah/Elisha were not priests, yet worked as priests. Thus, Samuel and Elijah/Elisha can be said to be the prophets like Moses (Rooke 2000:59).

(3) The prophet *par excellence*

As for Moses, the prototype of such a prophet, he was the *prophet par excellence* compared to an ordinary prophet like Miriam and the ordinary high priest like Aaron (Num. 12). In the contest for the superiority of the divine mediation, Moses was proved to be superior to other mediators, including the ordinary prophets (Num. 12:6). Moses' superiority as a divine mediator was caused by his intimate relationship with God: he faced God at Mount Sinai (Ex. 19:20; 20:20-21; 24:15-28). His facing God at Mount Sinai guaranteed his status as the prophet *par excellence* (Num. 12:6-8; Deut. 18:15-22; 34:10-12). The notion of prophet *par excellence* was recognized by the Qumran community (Jassen 2008:308), and by Philo (as referred to by Levision 2006:206).

Samuel and Elijah/Elisha can be identified as the prophets like Moses, that is, the prophets *par excellence*. Such special prophets also performed the priestly role when the priests were so corrupted that they did not meet God's expectation. The warning of the man of God to Eli the priest supports this view:

"I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. I will build him a sure house, and he shall go in and out before my anointed one forever. Everyone who is left in your family shall come to implore him for a piece of silver or a loaf of bread, and shall say, Please put me in one of the priest's places, that I may eat a morsel of bread.' (1 Sam. 2:35-36)"

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The prophet *par excellence* - Moses, Samuel and Elijah, can be best understood as the one who stands in the order of '*priests who do not belong to Aaron's priestly order'*. They are the alternative high priests, replacing the current corrupted high priest. Such 'a priest outside Aaron's order', thus, implies (1) the warning of God against 'corrupted Israel/generation', which is marked by 'the corruption of priests'; and (2) the intervention of God for the restoration of Israel to the original covenantal states.

Thus, the speaker in the Isaiah quotation can be best understood as a prophet who takes a role of a priest*, the prophet par excellence.*

4.3.2. Section (2) Luke 4:21-23: Dispute over the status of Jesus as prophet

Section (2) reveals the disputative character of this text. It deals with the dispute between Jesus and the people of his hometown, which is triggered by Jesus' declaration: "Today this scripture has been fulfilled in your hearing". The main issue in their argument is apparently the status of Jesus as a prophet.

4.3.2.1. The Declaration of Jesus

"Today this scripture has been fulfilled in your hearing (4:21)."

In v.21, a *pesher* formula (Kimball 1994:112), Jesus declares that (1) he is the one about whom was prophesied in Isa.61; and that (2) his ministry is the fulfilment of the Isaiah prophecy (Johnson 1991:81). Luke's narrative supports his declaration (Denova 1997:133-138): Jesus was anointed by the Holy Spirit (3:21-22); he proclaimed the good news to the poor (4:14-15; 7:22); and he healed illnesses (4:38-40), drove out demons (4:31-37, 41) and forgave sins (5:17-26). Therefore, v.21 can be understood as the self-declaration of a prophet who is *a prophet who takes the role of a priest*.

Jesus' declaration was gracious as well as bold (Tiede 1988:108). It was gracious because Jesus declared that Israel's long expectation was announced to be met in their hearing. By the terms "σήμερον" and "ἐν τοῖς ὠσὶν ὑμῶν", Jesus clarifies that today is the opportunity for salvation (Bock

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1994:412). A Jubilee year is proclaimed on that day in their hearing (Marshall 1978:178). It was, however, simultaneously bold because, by quoting Isaiah, Jesus declared that salvation would be given to Israel by himself. Thus, Jesus left no middle ground. The audience had to respond to the confrontation of the prophet (Tiede 1988:108).

4.3.2.2. The Response of the Audience

The reactions of the audience on Jesus' self-declaration are, at this stage, presented in two ways: (1) by the expression of alarm and (2) by their rhetorical question.

(1) The Expressions of Alarm

All spoke well of him and were amazed at the gracious words that came from his mouth (v.22).

The audience of the Nazareth synagogue was deeply impressed (θαύμαζον amazed) at Jesus' divine words (Bock 1994:414-415), yet that was all. Seen from the natural flow of the narrative, their amazement should be understood as a negative response. Their deep impression failed to lead them to recognize the declaration and the message of Jesus. They were alarmed, yet they did not believe in Jesus. Nolland indicates that "for Luke θαύμαζειν always refers to something less than or not yet as developed as a proper belief in Jesus" (1989:198). If it is the reaction of Israel, it becomes another expression of disbelief.

(2) Rhetorical question

"Is not this Joseph's son?"

This rhetorical question was given as a negative response to the declaration of Jesus as a prophet (Bock 1994:415). They could not recognize Jesus as a prophet. The son of Joseph cannot be a prophet. V.22 indicates that his humble origin was a reason for their denial of Jesus (Nolland 1989:199). Some scholars understand v.22 as a mere admiration (Fitzmyer 1981:534), but if so, Jesus' vigorous reaction becomes unusual. A more plausible interpretation is that Jesus' humble origin is one of the reasons that the people of his hometown reject his claim (Johnson 1991:80).

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The honourable status required to have a plausible origin[38]: the *honourable family* of 'clerical prophets', or *prophet schools* of 'sapiential prophets', and the like (Herzog 2000:52-53). In the Mediterranean world, the group of belonging, notably family, was a decisive factor in determining that person's status (Moxnes 1996:28). One's family and native place decided his or her reputation (cf. Rohrbaugh 2000:212-213). The cases of the prophets of humble origin did not eliminate prejudice about origin. Clerical prophets from priesthood were usually more highly recognized than popular prophets, who were often identified as "instigators" (cf. Acts 5:36-37) or "healers and magicians" (cf. Luke 4:23; Acts 8:9-11, 18-19) in the Second Judaism order.[39]

It is said that prophets' humble origin was not the main reason of rejection. Rather, a prophet's message incurs rejection. It is quite right, yet it must be pointed out that the prophets of humble origin were involved in the incessant debate. Their human origin was used as an excuse to oppose their message (Amos 7:12-15). In fact, the label of "Son of Joseph" (cf. Malina & Neyrey 1991:99-100) was used to justify their disbelief.

"'Son of Joseph' had attained 'the status of typical expression of Jewish unbelief' (Nolland 1989:199).

4.3.2.3. Jesus' response to the audience's reaction

Jesus' response to the unbelief of the people was immediate and intense: (i) Jesus exposed the audience's devaluation of his claim to prophethood through two conceivable demands of them; and Jesus, in turn, (ii) "condemned the condemners" (Malina & Neyrey 1991:109). This process is best understood as a dispute over 'honour and shame'.

(1) Jesus' exposing the disbelief of the audience

Doubtless you will quote to me this proverb, 'Doctor, cure yourself!'

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[38] That is an ascribed honour.

[39] At least, it is the case for Josephus when he called a popular prophet Jesus, son of Ananias, "a rude peasant" (*War* 6.301 in Herzog 2000: 54).

And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.' (Luke 4:23)

Here, Jesus paralleled the proverb of the doctor to the audience's expectation about him. Jesus presented two conceivable demands of the audience, namely the demands of 'healing' and 'performing a miracle', which were jobs of popular sign prophets (Herzog 2000:55-56)[40].

On the one hand, this reveals the audience's awareness of Jesus (Stein 1992:158). By this presentation, Jesus exposed the audience's devaluation of his status as a prophet. They devalued Jesus as a popular sign prophet, an itinerant healer and magician.

(2) The Condemnation of Condemners

On the other hand, Jesus' casting of the conceivable demands of the audience can be understood as Jesus' criticism on the audience. This view may be confirmed by the absence of signs at Nazareth[41] that is justified by the cases of Elijah and Elisha (4:25-27) in the narrative. The absence of God's work itself is a powerful symbolic and prophetic action, which reflects covenantal unfaithfulness (Bock 1994:417; cf. Luke 9:5). They saw no healings or signs from Jesus in the Nazareth synagogue. What they heard was the Word of God (Bock 1994:414-415): Isaiah's prophecy and the declaration of a prophet that the Word of God was fulfilled in their hearing. However, they did not recognize Jesus nor listen to the Word of God that he spoke, using Jesus' humble origin as an excuse. Therefore, this presentation reveals and emphasizes the fact that the audience rejected the Word of God and God's prophet.

4.3.3. Section (3) Luke 4:24-29: Jesus alludes to the typology of Elijah and Elisha

In the dispute over the status of Jesus as a prophet, Jesus, in turn, starts to condemn the condemners (cf. Malina & Neyrey 1991:109), the people of his hometown, by identifying them with the corrupted Israel of the time of Elijah and Elisha.

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[40] Herzog explains that all popular sign prophets were from the *peasant class;* and they were *illiterates* (2000:55-56).

[41] Mark 6:5-6 clarifies this point about the understanding of Jesus in the Synoptic tradition: "he could do no deed of power there (6:5)", "he was amazed at their unbelief (6:6)".

4.3.3.1. Declaration of Jesus: "No prophet is accepted in the prophet's hometown (v.24)"

The meaning of v.24 is ambiguous: (i) it does remind the audience of the history of Israel's rebellion, (ii) but it also indicates the Nazarene's rejection of Jesus, which is actualized in v.29 (Johnson 1991:80).

In v.24, *πατρίδι "fatherland"* does not only indicate the actual hometown of prophets. Rather, it should be understood as "*the place to which a prophet was sent"* and "*the people for whom he was sent*" in light of the typology of Elijah and Elisha. If so, "Nazareth begins to take on the symbolic meaning of the Jewish nation" (Marshall 1978:178), that is, the whole house of Israel. The term *δεκτός* forms a contextual wordplay: God offers the acceptable year to all who come to him through Jesus; but people will not accept Jesus (Bock 1994:417). Jesus, who has brought the acceptable year of the Lord with him, has been rejected *from where he was sent* and *by those for whom he was sent,* that is, Israel.

Israel's long history of refusal, at least in Luke's view, shows that they had been rejecting prophets sent by God, sometimes with the excuse of prophet's humble origin (Luke 6:20-26; cf. Acts 7:52)[42]. However, the real reason of their rejection was the prophet's message. Given that they disliked the prophetic message from God, they did not accept the prophet (cf. Jer. 28; Amos 7:10-17). That was the real reason of "no prophet was accepted in the prophet's hometown". By rejecting prophets, in fact, Israel had rejected God himself and lost opportunities of salvation and was exiled (Acts 7:42-43), and by rejecting prophets, ancient Israel had proved that they were not eligible to be the people of God (Welch 1974:58)[43].

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[42] In Luke 6:20-26 "the poor" and "the rich" is connected with "the true prophet" and "the false prophet" (Bock 1994:408). Note that "the poor" did not only refer to an economic status, rather it referred to "a low social status" (Autero 2011:42; cf. Luke 1:52-53).

[43] Welch writes: "Jesus' words indicated that they understood neither His mission nor their own as the covenant people. They had tied their sense of divine destiny as a nation to the idea of privilege instead of servant-hood to all the world" (1974:58).

Understanding this declaration as it is given to Jesus' contemporary Nazarenes, this declaration will have ambiguous functions in the frame of the dispute. On the one hand, Jesus makes sure of his status as a prophet by identifying himself with the '*rejected prophets*' (Denova 1997:131-132) of the OT; on the other hand, Jesus condemned[44], or rather warned, the audience by questioning their status as God's people by identifying them with the corrupted ancient Israelites. The latter is more evident in the allusion of Elijah and Elisha.

4.3.3.2. An allusion to Elijah and Elisha (Luke 4:25-27): a typology of *rejected prophet*

V25-27 deal with the story of Elijah and Elisha who might be the most prominent prophets of Israel.

In terms of flow, they seem to be given as examples to support Jesus' declaration of v. 24, "Israel has rejected the prophets" (cf. Nolland 1989:200-201). Instead of developing the theme of Israel's rejection, however, the allusion to Elijah and Elisha contains a different matter of the so-called 'turn to the Gentile' (Pao & Schnabel 2007:290-291; Bock 1994:417), simply "God rejected Israel." Do the stories of Elijah and Elisha support 'the turn to the Gentile'? This question requires a closer investigation of the text itself.

(1) Parallelism and Turning to the Gentiles

It is noticeable that the stories of Elijah and Elisha are given as they are patterned. If we remove the descriptive section following (a), we will see that the two stories are paralleled.

   a. πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ (Luke 4:25b)
   a'. πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου (27a)

   b. πρὸς οὐδεμίαν αὐτῶν *ἐπέμφθη* Ἠλίας (26a)
   b'. οὐδεὶς αὐτῶν *ἐκαθαρίσθη* (27b)

   c. εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. (26b)

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[44] In my view, Jesus' condemnation is best understood as a prophetic warning, not a final judgement. The mission to the Jews continues to the last chapters of Acts (Denova 1997:138).

c'. εἰ μὴ Ναιμὰν ὁ Σύρος (27c)

In this parallel, a significant difference can only be found in the divine passive voice of b and b'. Here, the theme the speaker wants to emphasize is found. If we convert the divine passive voice (Bock 1994:417; Stein 1992:159) of b and b' into the active voice, the theme will become more clear:

God did not *send* prophets to Israel; God did not *cleanse* Israel.

The cost of rejection was harsh. There were many needy people in Israel, characterized by widows and lepers, who remained without help, despite the fact that there was a prophet in Israel (Nolland 1989:201). Simply, in a literal sense, God rejected Israel.

(2) Irony and a prophetic symbolic action!

A plain meaning of this patterned story seems to correspond with the Elijah and Elisha episodes of the OT, if we only focus on the quoted episodes themselves. It does, however, not correspond to the whole picture of Elijah and Elisha, if we consider the whole ministries of Elijah and Elisha in the OT. The picture is just the opposite:

God *sent* Elijah to Israel; and God *wanted to cleanse* Israel.

In fact, Elijah and Elisha identified themselves as prophets of Israel (2 Kings 5:8-9; 6:21) and remained as Israel's prophets. Thus, *they were sent to Israel to cleanse Israel*. So the episodes are ironical.

In fact, the ironical emphasis on turning to the Gentiles may be best interpreted as a prophetic action. Their prophetic actions were usually performed for the purpose of (1) exposing the real state of Israel; (2) warning concerning the result of their disobedience; and (3) making Israel return and be cleansed. Therefore, it is inadequate that Elijah and Elisha are given as the examples of the turn to the Gentiles (cf. Fitzmyer 1981:537), because they simply never turned to the Gentiles (Marshall 1978:188).

Then, why did Jesus speak of Elijah and Elisha if he did not aim to justify the turn to the Gentiles by those episodes? It was done for the purpose of (1) honouring him (Denova 1997:138) and (2) denouncing the audience as outsiders of God's blessing (Nolland 1989:201).

God sent his prophets in the time of Elijah and Elisha; God wanted to cleanse Israel; prophets tried to make Israel return at all cost. However, all the efforts were made in vain. It was simply because the corrupted Israel at the time rejected God's prophets and God's salvation. The cost of rejection was harsh: They were excluded from God's blessing (Bock 1994:417). By their rejection, the Nazarenes were identified with the corrupted Israel in the time of Elijah and Elisha (Poirier 2007:362). The audience of the Nazareth synagogue has thus been brought to the point of decision.

By identifying himself with Elijah and Elisha (Fitzmyer 1981:537) and the Nazarenes with the corrupted Israel, Jesus honoured himself whereas he denounced his audience. Here, Jesus is suggested as being the same as Elijah and Elisha in the sense that He, too, was sent by God; sent to cleanse Israel. These two elements, (1) being sent by God and (2) cleansing, are suggested as the characteristics of a prophet.

4.3.3.3. Rejection: the fate of a prophet

We have examined Jesus' first speech in the Nazareth synagogue as the dispute over honour and shame. The main agenda of the dispute was the status of Jesus as prophet. The reaction of the people against Jesus' declaration started with a simple surprise and ended with the furious attempt to kill Jesus.

Why did they attempt to kill Jesus? In the framework of honour and shame, Jesus' denouncement of them as the corrupted Israel seemed to provoke the Nazarenes' fury (Poirier 2007:362). In fact, Jesus' denouncement of the audience is directly connected to his honouring of himself as a prophet.

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The last scene of the passage implies that Jesus won the dispute: Jesus is proven to be a prophet. It is proved by the fact that Jesus also has to face the fate of a prophet: being rejected, having to suffer and being killed. Such a fate of a prophet, rejection, also is presented as the characteristic of a true prophet (Denova 1997:132) and works as a literary device to legitimate Jesus as prophet: "Luke tells the story of Jesus' career full of conflict, rejection, and hostility" (Malina & Neyrey 1991:97).

4.4. Conclusion: Jesus, the prophet *par excellence* in Luke 4:16-30

As we have examined above, Luke 4:16-30 can be best understood as a prophet's self-presentation in front of the whole house of Israel and a following rejection. By quoting Isaiah 61:1-2, Jesus declares that he is the prophet *par excellence* who was promised. However, his self-presentation was opposed by the Nazarenes, the representative of the whole house of Israel. They disvalued Jesus as an ordinary prophetic figure, a magician or a physician. Upon their objection, Jesus condemned them by identifying them with the corrupted Israel at the time of Elijah and Elisha. The rejection of the corrupted Israel itself declares that Jesus is a true prophet of Israel.

In the interpretation of Luke 4:16-30, it is worthy to note that (1) the allusion of Elijah and Elisha (Luke 4:25-27) is an important hermeneutical key to interpret the Isaiah quotation (Luke 4:18-19); (2) anointing was generally related to priests, and both Elijah and Elisha performed priestly roles; (3) yet they were prophets. The cases of Moses and Samuel, who were also prophets but did priestly tasks, give light to understand the self-presentation of Jesus. They can be categorized as prophets *par excellence*. The prophet *par excellence* was a divine mediator superior to an ordinary prophet and an ordinary high priest. The prophet *par excellence* was an extraordinary prophet who was sent at the time of corruption to restore Israel to the original covenantal state. Jesus presents himself as the prophet *par excellence* in Luke 4:16-30. This self-presentation in an early stage of his ministry explains the conflict of Jesus with the symbolic empire of Judaism centred by the Jerusalem Temple and high priest, and Jesus' death in Jerusalem.

Chapter 5

Jesus, Lord and Messiah, and the Apostles, the prophets of Jesus in Acts 2

The Pentecostal address of Acts 2 parallels Jesus' Nazarene speech (Luke 4:16-30) in terms of the inaugural speech of the prophets at the early stage of their public ministry (Pohill 1992:96). Like the Nazareth episode, "the gift of the Spirit" and "rejection", the important literary devices for the legitimation as prophets in the narrative (Denova 1997:156-157), are presented in Acts 2, although the latter is less obvious in Acts 2. Given that I have examined the notions concerning social setting in the earlier chapter, I will not elaborate on them here.

5.1. The Characteristics of Acts 2

5.1.1. Understanding the Text in its Social setting

5.1.1.1. Public Speech

In terms of rhetoric, Peter's speech also can be classified as *public speech*. Peter began to give his inauguration before the public assembly of the whole house of Israel (Acts 2:36) at a public space (Peterson 2009:129, 133) that seems to have been near the Temple in Jerusalem. The first part of his speech (14-36) was performed with two purposes. The first is, without doubt, (1) the *Christological purpose* (Fitzmyer 1998:232). Peter, as well as Luke, elaborately proclaim that Jesus is the Lord and Messiah (Acts 2: 36). The second purpose is (2) the *apologetic purpose* to defend their identity by explaining the event that the audience had heard and saw (Acts 2:14-16). In fact, the apologetic purpose is subjected to the Christological/Kerygmatic purpose. The reason the speakers explain and defend themselves is to guarantee the authenticity of their message, that is, Jesus is the Lord and Christ.

However, given that the first part of the speech itself begins with the apology of the speaker before the audience as a judge who may have a negative evaluation on them (2:14-21), the first part of this

speech can be identified as a *"forensic/juridical rhetoric"*. Here, the accusation against the audience of their sin of participating in the killing of Jesus is also found (2:22-36). The later part of Peter's speech demands a decision in the near future, and should be identified as a "*deliberative rhetoric*" (Parsons 2008:41).

5.1.1.2. Dispute over honour and shame

Considered against the background of an honour and shame society, Acts 2 can be understood in terms of the dispute over honour and shame (4.1.1.2.).

(1) The Opponent: Here again, like in Luke 4:16-30, the "*whole house of Israel*" appears to be the opponent of the Twelve Apostles (Acts 2:36). The Twelve Apostles confront the whole house of Israel, calling for repentance as well as accusing them of their sin of rejecting and crucifying Jesus (Fitzmyer 1998:232). If the Apostles are found to be prophets, the whole of Israel who rejects Jesus is found to be corrupted; then Israel will meet with *shame.* If the Apostles are wrong, it proves that Israel is right; then Israel will acquire *honour*.

(2) The Agenda: The main agenda of this dispute is not the identity of the Apostles, but *the identity of Jesus.* The Apostles' public speech is thoroughly Christological. The identity of the Apostles as prophets is meaningful only as a preliminary step for the *Kerygma*.

(3) The Strategy of honour and shame: an explicit comparison*, synkrisis* (Parsons 2008:46)*,* of Jesus to *Moses* (2:22) *and David* (2:29-32, 33-36) is found in the text. In the case of the Apostles, by appealing to the Joel quotation and allusions, they are identified as classical prophets like Joel (2:16) and prophets like Moses (2:43). A definite marker of "the gift of the Spirit" is also used to honour the Apostles as prophets.

5.1.2. Understanding the Text in the narrative structure

The Pentecost event (Acts 2:1-4) is best understood as the spiritual baptism (Pohill 1992:95-96) and a prophetic commission of the Twelve (Fitzmyer 1998:232). It is paralleled with Jesus' spiritual baptism (Witherington 1998:128; see Luke 3:22). This spiritual Baptism was given not only as a fulfilment of Old Testament (OT) prophecy (Joel 2:28-32; Acts 2:16-21), but also as a fulfilment of the New Testament (NT) prophecies of John the Baptist (Luke 3:16) and Jesus himself (Luke 24:44-49; Acts 1:4-5, 7-8). It was a signal of "the beginning of *Eschaton*".

Peter's speech (2:14-41) can be understood as the first testimony given by the commissioned Twelve (Fitzmyer 1998:232). In the Apostle's inspired speech, the inclusion of the Gentiles is implied (2:21, 39); and repentance and baptism in the name of Jesus are called for (2:39). This theme corresponds to Jesus' word, "and that repentance and forgiveness of sins is to be proclaimed in his name to *all nations*, beginning from Jerusalem" (Luke 24:47).

The first public rejection is also written in the text (Denova 1997:157), this becomes obvious in the later chapters, i.e., Acts 4-5, 7-8. This rejection seems to be related to the theme of 'remnant'. According to a theology of the remnant, not every Jew will be saved; rather "though your people Israel were like the sand of the sea, only a remnant of them will return" (Isa. 10:22), and "[T]hen everyone who calls on the name of the Lord shall be saved" (Acts 2:21). Rejection is predestined; and the Israelites who reject Jesus, in turn, prove that they were not remnants. Thus, ironically, rejection serves as the true mark of 'remnant' in Luke-Acts, and it supports division from the old order (Acts 3-5).

5.2. An Outline of Acts 2

v1-4 The Event of Pentecost: the Spiritual Baptism

v5-13 A Reaction of the Audience (1) Who are they?

v14-36 The Twelve's Public Speech (1)

    v14-15 An Apologetic response to the charge

v16-21 The Apostles refer to Joel

v22-37 The Christological Interpretation of Joel and Kerygma

v37 A Reaction of the audience (2) What shall we do?

v38-40 The Twelve's Public Speech (2)

v41-47 The Result and a Summary: The New People of God

5.3. An Exegesis of Acts 2

5.3.1. Section (1) Acts 2:1-4: The Event of Pentecost

5.3.1.1. Setting (2:1)

(1) Pentecost: a typological setting for the Sinai Covenant

Verse 1 informs the setting, time and place, of Acts 2. Fifty days after the Sabbath of Passover week, *the day of Pentecost "was fulfilled"*. This expression marks the beginning of a new age in the outworking of God's purpose (Peterson 2009:131). This information about the festival sheds light to the understanding of the whole story of Acts 2. Pentecost was known as *"the day of first-fruit",* yet in the Second Temple Judaism it was reckoned to be the anniversary of *"the giving of the law at Sinai"* (Marshall 2007:531). This brief remark provides a setting for the interpretation of the whole chapter.

(2) Jerusalem

The apostles[45] and others gathered in one place in Jerusalem. Where they were gathered seems to be very close to public places like the marketplace, amphitheatre or Temple, which are suitable for public speech (Pohill 1992:96-97). In Luke's narrative, Jerusalem is the final destination of Luke's Gospel and the starting point of Acts.

5.3.1.2. Three phenomena: tangible evidences of the outpouring of the Holy Spirit

(1) Theophany: A Sinai association

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[45] Acts 2:14 emphasizes the apostles rather than other followers of Jesus.

Suddenly *"sound"* (ἦχος) like wind filled the place where the disciples were sitting; and tongues of *"fire"* (πυρὸς) rested on everyone in that place. Such audible and visible phenomena are symbols of the presence of God (Peterson 2009:132). It is worthy to note that the Jewish tradition associated these three phenomena with the mountain Sinai: the *loud sound* with the noise of the Sinai theophany (Exod. 19:16-19), a strong *wind* with the theophany to Elijah (1 Kgs. 19:11-12), and *fire* with the Torah at Sinai (Johnson 1992:42, 46). All these phenomena are associated with the Sinai Covenant. For the Jews, 'the *giving of Torah at Sinai'* was at the heart of their identity, because Israel as the people of Covenant was created at Sinai (Joslyn-Siemiatkoski 2009:447-448). Peterson writes:

"The Pentecost gift is God's empowering presence with his people in a new and distinctive way, revealing his will and leading them to fulfil his purposes for them as the people of the New Covenant" (Peterson 2009:133).

(2) The Baptism of the Spirit and fire (Luke 3:16; Acts 1:5)

These phenomena, sound, wind and fire, however, were not symbols of a mere theophany. They were, in particular, tangible evidences for the outpouring of the Holy Spirit that had been promised (Peterson 2009:132). The event that happened on the Pentecost was "the baptism of fire and the Holy Spirit" John the Baptist had foretold (Luke 3:16) and Jesus had promised (Acts 1:4-5). Accompanied by εἰς τὸν οὐρανὸν (Act 1:10, 11), ἐκ τοῦ οὐρανου (Act 2:2) demonstrates "Jesus' intrusion into their midst again: the exalted Jesus has poured out the promised Spirit" (Peterson 2009:132; see Acts 2:33). The twelve apostles, and others, were baptised with the promised Spirit on the day of Pentecost (Johnson 1992:42).

5.3.1.3. Spiritual Inspiration for mission

What was the purpose of the outpouring of the Spirit? It was for the empowerment of the apostles for their proclamation (Johnson 1992:45). Filled with the Holy Spirit, they started to speak [46]. Witherington provides an interesting explanation here:

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[46] Such feature recalls those acting as prophets at Jesus' birth and infancy like Maria, Zechariah and Simeon. Prophecies which exploded at the dawn of the great work of God came out again at the beginning of a new chapter of God's great work. Though Luke does not record the contents of inspired speech directly, he discloses that inspired speech was about '

> The Pentecost episode immediately follows the story of filling up of the Twelve. The reason seems to be that the Twelve had a special mission to Israel both (1) in present as witnesses to Israel and (2) at Eschaton, sitting on the twelve thrones, judging the twelve tribes.

> (Witherington 1998:128)

The event of the outpouring of the Holy Spirit plays the role of a bridge that connects the reconstitution of the Twelve Apostles in Acts 1 and the Twelve Apostles' proclamation, or "*confrontation*", to all Israel in the following story in Acts 2 (Fitzmyer 1998:232). They had to be empowered to proclaim the word of God before the whole house of Israel.

Considering the parallelism between the Gospel of Luke and Acts, the Apostles' receiving the outpouring of the Holy Spirit is understood as the repetition of Jesus' anointing with the Holy Spirit (Johnson 1992:44; see. Luke 3:21-22; 4:1, 14). Being filled with the Holy Spirit was an indispensable condition and a preliminary step for the ministry of both Jesus and his Apostles, just as it was to their predecessors, the prophets of the OT (Peterson 2009:135).

If so, the phenomena of the day can be viewed from a different perspective. It seems unnatural to connect the three phenomena that appeared to the apostles, the sound, fire and tongue directly to the Sinai covenant. This is because that whereas such supernatural phenomena of the Sinai Covenant symbolized the majesty of God and God's judgment on those who reject the covenant, in Acts 2 such phenomena were associated with totally different things: "*sounds like the wind*" with the Holy Spirit (Pohill 1992:98) and "*fire and tongue*" with the Word of God (Johnson 1992:46). In the case of the latter, the images of fire and tongue correspond more to those that appeared in the scene of the OT prophet's "*prophetic commission*" (Ex.3:2, 10, 16; 4:10-12, 15-16; Isa.6:1-13; Jer.1:4-10). God gave His Word to them and sent them to proclaim his message. Thus, this event can be categorized as the spiritual "anointing".

God's deeds of power' in the reaction of the audience (Acts 2:11). Moreover, Peter defines them as prophecies (2:17-18). Considering the parallelism between Luke's Gospel and Acts, this inspired prophecy of the Apostles might be addressed in the form of ʹdoxologyʹ (Pohill 1992:104).

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Given that the purpose of the outpouring of the Spirit was in the proclamation, the *'glossolalia'* they spoke seemed to be the intelligible '*foreign languages'* (Stott 1990:66). This is because Luke himself seems to clarify that these tongues mean foreign languages; the audience could hear and understand what the Apostles spoke (Acts 2:6, 11)[47].

5.3.1.4. Summation: "The commission of the prophet"

If the outpouring of the Holy Spirit was for proclamation, Luke's description of the scene (2:1-4) reflects a prophetic pattern, the commission of the prophet (cf. Peterson 2009:134). The Twelve Apostles were (1) inspired by the Holy Spirit. (2) Through the supernatural experience of inspiration, God put the Word of God into their mouth or tongue. It is symbolized in the phenomenon with his special emphasis on "$\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\iota$". (3) As a result, they boldly began to speak in the public place where the whole house of Israel assembled. The Twelve Apostles are described in the same ways as the OT prophets, the prophets *par excellence*.

5.3.2. Section (2) Acts 2:5-13: Reaction of the audience (1) "Who are they?"

This section reports the response of the audience to the inspired speeches of the Apostles (Pohill 1992:104). Here again, the people's evaluation of the speaker appears (2:7, 13). A dispute over the status of the Apostles as prophets is being addressed. An evaluation is made with (1) the mention of their native regions (2:7), (2) and an evaluation of their inspirational speech (2:13).

Compared to Luke 4:16-30, however, it is less obvious that the dispute is about the status of a prophet. On the one hand, it is because, unlike the uniform rejection of the Nazarenes, the responses of the audience are varied. The divided response of the people modified the spark of controversy. On the other hand, the fact that the speaker's identity is not the subject of the public speech prevents a

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[47] Against the claim that glossolalia of Acts 2 is the same as that of 1 Corinthians, Stott clarifies that the two have (1) different directions: a public proclamation and a private prayer to God, (2) different features: an intelligible language for the people of a group and an unintelligible language which needs translation, and (3) different purposes: the first sign and witness of outpouring of the Spirit and the constant gift given to specific persons for edification (Stott 1990:67).

long report on the dispute. In fact, in the public speech of Acts 2, an apology for the status of the Apostles is only of secondary importance.

In addition, one other important function of this section is in defining *the identity of the "gathered audience"* who are presented with a rather long list of nations. They were "devout Jews from every nation under heaven living in Jerusalem (Acts 2:5) and proselytes". So to speak, they were the assembly of all the people of God who gathered for the feast (Fitzmyer 1998:234). This assembly was the audience of the speech of the Apostles and the counterpart of the dispute.

5.3.2.1. Dispute over the status of the Apostles

Luke reports that the physical reactions of the people after they heard the inspired speech were συνεχύθη (Act 2:6), ἐθαύμαζον (2:7), ἐξίσταντο and διηπόρουν (2:12). Nolland argues that such reaction is the general reaction of a non-believer, and it becomes another expression of unbelief (1989:198). In the case of Acts 2, however, it is uncertain. It is because such emotional expressions are given, accompanied by more explicit verbal expressions, yet such verbal reactions are varied.

(1) Positive reaction: "We hear them speaking of God's deeds of power." (2:11)

Among the verbal reactions, the first three (2:7-11) show some sequent continuity. Therefore, those can be treated as one continuous reaction. A rhetorical technique, *ratiocinatio*[48], will be considered to discern this continuous reaction.

   (a) "Are not all these who are speaking Galileans?" (2:7)

At a glance, the first step of this reaction looks negative. A pervasive negative recognition of Galileans is reflected in this question.

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[48] *Ratiocinatio* is a rhetorical figure of reasoning by question and answer (Parsons 2008:39). This figure is unlike a "rhetorical question", which expects no explicit answer.

In first century Mediterranean societies, the most decisive factors of one's reputation were one's lineage and native place of origin (cf. Rohrbaugh 2000:212-213). The region of Galilee at that time had a very negative reputation: Galileans were labelled as (1) uncultured, (2) rustics, who have difficulty to pronounce guttural sounds (Matthew 26:73; Luke 22:59), and who mumble (Stott 1990:65). In addition, Galilee was dependent on Jerusalem in terms of economy, social stratification, and religion (cf. Freyne 2008:41-42, 44-47). It was a rural region. Those comments correspond to the assessment of Nathanael: "Can anything good come out of Nazareth?" (John 1:46).

The audience's perception, however, was not a final assessment. Thus, it cannot be readily concluded as a negative reaction. In fact, this question is only an introduction of the continuous assessment, and simply reflects their alarm. This question should be understood as the first step in the continuous assessment.

(b) *"And how is it that we hear, each of us, in our own native language?" (2:8)*
The second step of this reaction is also given as a form of question. This time, the question is about what they are experiencing. They asked what they were experiencing, yet it was not a question without an answer; it is a question for reasoning. They asked and answered after reasoning through the long list of nations. Parson identifies the table of nations as a part of "*ratiocination* answer" with the final verbal reaction (2008:39). A final assessment is still not made here.

(c) *"We hear them speaking of God's deeds of power." (2:11)*
The answer they reached through the process of reasoning is quite a positive assessment. It is a word of honour. The audience hears "God's deeds of power" from the inspired prophecies of the Apostles (Peterson 2009:137). In their final word, the recognition of the status of the Apostles as prophets is implied. It is because the status of prophet is legitimized not by his social status, but by the Word of God that comes out of his mouth. According to this evaluation, the Apostles are prophets.

(2) Neutral reaction: "What does this mean?" (2:12)

A more neutral reaction is recorded in v. 12. The group of this verse did not give a final assessment on the inspired speeches of the Apostles. They were simply staying in perplexity and bewilderment. They wanted to hear some proper explanation in this regard (Pohill 1992:104).

(3) Negative reaction: "They are filled with new wine." (2:13)

In contrast to two reactions above, the reaction of some is extremely negative. They mocked the Apostles' inspired speeches as those of drunken frenzies (Denova 1997:157). If they did not mean the mere drunken frenzy, they regarded the inspired speeches of the Apostles as those of ecstatic false prophets of gentile mystery religions (Johnson 1992:44). It was not unusual to see the prophets of mystery religions depending on artificial means such as drugs and liquor. They did not recognize the Apostles as prophets, nor accept their inspired speech as the Word from God. They rejected the prophets (Denova 1997:157).

The Apostles felt the need to explain the event of Pentecost to the audience (Peterson 2009:138). For the sympathetic audience, there was a need of edification, and for the hostile audience, the Apostles needed to prove the legitimacy of their status and their prophecy. The following public speech of Peter can be understood as such.

5.3.2.2. The Status of the Audience
Who were the audience gathered at Pentecost? Who were they, the audience of the Apostles' speech and the counterparts of dispute?

(1) Whole house of Israel

Luke does not simply call them 'Jews'. Instead, he adds rather detailed explanation to them: "devout men, Jews of every nation under heaven". The word 'gathered or assembled' in v.6 may be used to show their identity as "the festive assembly" Josephus reported (Fitzmyer 1998:233-234). When Luke introduces them as "devout Jews from every nation under heaven living in Jerusalem (2:5)",

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describing Diaspora Jews and proselytes, what he intends may be the Assembly of the whole of Israel.

All Israel in a literal sense had not gathered in Jerusalem at that time, yet the representatives of Israel from the whole world were assembled there to listen to the speech of Peter (Pohill 1992:104). This depiction of Luke presents Peter's speech as the public speech of a prophet before the whole assembly of Israel.

(2) The Glorious restoration of Jerusalem?

In addition, Luke's description of the people "who gathered from every nation under heaven" alludes to "the glorious restoration of Israel in the last days", in part. In the vision of the prophet Isaiah, races of different languages gather in Zion and are scattered to proclaim the glory of God (Denova 1997:173-175). Luke's depiction may allude to another vision of Isaiah (Isa. 11:11).

Like the visions of the OT prophets, the assembly that came from different languages was standing in the precinct of the Temple in Jerusalem and waiting for the instruction and the Word of God (Denova 1997:174).

(3) An altered picture of symbolic empire

There is, however, a significant difference between the vision of the OT prophets and the description of Luke. It cannot be denied that Luke's geographical direction in Acts does not head to Jerusalem. Simply, the glorious restoration of Jerusalem that was the main theme of the OT prophets (Isa. 62) is not the main theme of Acts. Luke's story does not end in the assembly of Jerusalem. Instead *his story begins with the assembly of Jerusalem* (cf. Luke 24:47)**.** In this point, Parson's indication is noteworthy:

"[In the symbolic world of Luke] Jerusalem is associated with the end only in the sense that it stands at the beginning of the end, the beachhead for the gentile mission" (Parsons 2008:40).

5.3.3. Section (3) Acts 2:14-36: The Twelve Apostles' Public Speech 1

5.3.3.1. Section (3)-1. Acts 2:14-15 An Apologetic response to the charge

Peter started his speech with his defence against the accusation of 'being drunk' by the correction, *Refutatio*, of the situation (Parsons 2008:42).

"Indeed, they are not drunk, as you suppose, for it is only nine o'clock in the morning" (2:15).

Such restatement of the situation works as a starting point of the following discussion.

*"But Peter, standing with the eleven, raised **his voice** and **addressed** them, (2:14a)"*

Peter's public speech (2:14-36) was given in succession to the initial inspired speech in 2:1-13 (Peterson 2009:139). Peter raised his "φωνὴν" (voice) in accordance with the "φωνῆς" (*sound*) (2:6), and "ἀπεφθέγξατο" corresponding to the "ἀποφθέγγεσθαι" (*outburst*) (2:4) of the inspired speech (Parson 2008:41). By using such parallelism, Luke claims that "*the inspired interpretation (of Peter)*" and "*the initial inspired speech*" have the same nature in common, namely the divinely inspired prophecy. Parson writes:

"The effect is to underline not only that the speech of Pentecost is divinely inspired, but that Peter's interpretation of that event is likewise authoritatively inspired" (Parson 2008:41).

5.3.3.2. Section (3)-2. Acts 2:16-21 The Apostles refer to Joel

Joel's prophecy performs at least three functions in the speech. (1) It defines the proclamation of the Apostles (2:14-40), in addition to the initial inspired prophecies (2:4), as a prophecy as a result of the outpouring of the Holy Spirit (Parsons 2008:41). (2) It provides the eschatological setting of judgement and salvation by defining the present time as 'last days' (Peterson 2009:143). (3) It provides the point of departure of the following speech when Peter ends the citation with 'Then everyone who calls on the name of the Lord shall be saved" (Parsons 2008:44). The question remains however, who is this Lord; and how can one be saved?

(1) The Pesher-like introduction

Pesher interpretation is used to explain contemporary events in terms of fulfilment of prophecy of the OT. Pesher interpretation used to start with typical introduction, "this is that"; and intentionally altered the words or phrase to make it correspond to contemporary situations. It also applied OT prophecies to their leaders or communities. Such features are also found in the OT interpretation by the NT writers and this is also the case in Peter's interpretation.

"This is what was spoken through the prophet Joel" (Acts 2:16).

Peter declares that what the audience see is the fulfilment of Joel's prophecy. Here Joel's prophecy provides a legitimate interpretation on the event of Pentecost (Parsons 2008:42-43), given that prophets and scripture were regarded as having the final authority.

(2) The alteration of the text in accordance with the interpreter's intention

Peter's alternation of Joel's text can be found especially in three points: (i) alternation of "μετὰ ταῦτα afterward" (Joel 3:1=2:28) into "ἐν ταῖς ἐσχάταις ἡμέραις in the last days" (17), (ii) repetition of "προφητεύσουσιν" (they will prophesy) (17, 18), and (iii) insertion of "σημεῖα" (signs), "ἄνω" (above) and "κάτω" (below) (2:19).

(i) The alteration of "after these things" into "in the last days" (17)

The intention of alternation is in providing the eschatological setting of judgement and salvation. Today is the last days. The phenomenon of the outpouring of the Holy Spirit is the certain evidence of 'the last days' (Peterson 2009:143). This event was already foretold by Joel.

The image of 'the last days' in the Joel quotation are varied into two. (1) The first one is the image of the day of salvation when the promise of the Holy Spirit is fulfilled (Marshall 2007:533). This positive image pervades in the first half (2:17-18). (2) The second image, however, is the Day of Judgement. This image of the Day of Judgment is depicted by means of the ominous phenomena. By providing these two images at the same time, Peter presents the setting of judgment and salvation before the audience.

In fact, these two images together allude to the Sinai Covenant. In the scene of the Sinai Covenant, both (1) the dreadful phenomena that symbolize the majesty and the judgement of God toward the people who reject His Covenant (Ex.19:18-24), and (2) the expression of mercy for his people who accept the Covenant (Ex.24:8-11) are present. Peter implies that this is the crucial moment of contracting the Covenant.

If we understand the nature of the Sinai Covenant, the allusion to Sinai becomes more apparent. In the Jewish tradition, the Sinai covenant was considered to mean "the birth of the people of God", rather than "giving of the Law itself" (Joslyn-Siemiatkoski 2009:448)[49]. At Mount Sinai, God became their God, and Israel was born as the people of God.

The audience are called to stand before the decision of whether they accept the new Covenant or not. If they accept the new Covenant, they will become the people of God. However, if they reject it, they will lose their status as the people of God.

(ii) The Repetition of "they will prophesy"

The repetition of "they will prophesy" indicates (1) that the inspired speech of the apostle is indeed prophecy, and (2) that prophecy is a general gift following the general outpouring of the Holy Spirit.

Regarding (1), the promise of Joel is fulfilled not only in the event of Pentecost but also in Peter himself (Parsons 2008:41). Just after Peter said "this is what was spoken through the prophet Joel", he speaks the prophecy of Joel in his own voice. When he declares "God declares, that I will pour out my Spirit upon all flesh", Peter himself is prophesying just as Joel prophesied. He is a prophet, given that the Word of God he declared comes from God himself.

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[49] Acceptance and compliance with the Law was a mark of God's people. In any case, acceptance and compliance with the Law itself could not make the people of God observant.

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The perspective of Luke that prophecy is a general gift following the general outpouring of the Holy Spirit is really exceptional compared to other NT writers. Others ascribe the term 'prophet' only to limited specialized individuals. How can we understand Luke's claim that the ministry of prophecy is given to all flesh?

If prophecy can be understood as God speaking, God's disclosure through his Word, what the OT prophets expected was that the knowledge of God would be spread over the whole world in the days of New Covenant (Jer.31:34). In an extension of such an idea, Stott understand this prophecy as proclamation relating to the 'great commission' (Acts 1:8) (Stott 1990:74).

(iii) The Insertion of "signs", "above" and "below"

The insertions of 'signs', 'above' and 'below' into Joel's prophecy (Joel 2:30) highlight the pair of 'wonders and signs'. By this, insertion functions as a literary device that links the present Joel citation to the typology of the Sinai Covenant and Moses. Moses was "the prophet who performs wonders and signs" (Deut.34:11-12). Israel was expecting the fulfilment of prophecy of "raising a prophet like Moses" (Deut.18:15, 18). The prophet like Moses was believed to come in the last days. Peter declares not only that the present time is the last days, but also that the prophet like Moses has already come. He declares that Israel's longing was met when Jesus came (2:22; cf. 2:43).

(3) *"Then everyone who calls on the name of the Lord shall be saved (2:21)"*

Peter's citation of Joel ends with v.21. This statement encapsulates the central conviction of Peter's argument. The apologetic defence of the status of the Apostles is, in fact, no more than a preliminary step. This statement functions as the programme which guides the direction of the later speech:

"The identity of this 'Lord' is explored in the second part of this sermon (2:22-36), and the call to 'be saved' is the focus of the invitation at the end (2:37-40)" (Parsons 2008:44).

The theme of the interpretational part (2:22-36) is very Christological, asking the question: "Who is this Lord?"

5.3.3.3 Section (3)-3 Acts 2:22-36: Christological Interpretation of Joel and Kerygma

Parsons draws an outline on this section (Parsons: 44):

    A *The Kerygma* (2:22-24)

      B Proof from scripture (2:25-28)

        C Interpretation of scripture (2:29-31)

          D Resurrection and exaltation of Jesus and the mediation of the Holy Spirit (2:32-33)

        C' Interpretation of scripture (2:34a)

      B' Proof from scripture (2:34b-35)

    A' *The Kerygma* (2:36)

(1) A and A' the kerygma (2:22-24; 36)

These sections contain the kerygma, the confession on Jesus. Section A, however, contains some other elements besides the short confession of Jesus' death and resurrection. It is a description of Jesus' earthly ministry. Thus, Luke's kerygma in Acts is, in fact, a summary of Luke's Gospel. Jesus, who has been showed in the first book, is now told of in the sequel. Here, Jesus is conceptualized as *"the prophet who is able in wonders and signs" (2:22),* that is, *the prophet par excellence.*

"As you yourselves know" indicates that Peter's conceptualization of Jesus fits the perception of the audience. With the supports of the citation of Joel (2:19) and allusion to the Sinai Covenant, Jesus is identified as "the prophet like Moses (Deuteronomy 18:15, 18) who is raised in the last days." The typology of Moses is being used here. However, this concept of Jesus is a preliminary step in Luke's 'levelled hermeneutics', which leads the audience into a deeper understanding of Jesus.

Peter continues to confess the kerygma regarding Jesus' death and resurrection. His confession is thoroughly *theocentric* (Parsons 2008:45). According to the kerygmatic statement of Peter, Jesus' death and resurrection were accomplished in accordance with the foreknowledge and providence of God.

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One of the significant features of this kerygma is the constant reminding of the audience. He elaborately tells the audience that Jesus' case is directly related to them. Peter does not overlook the responsibility of the audience for the death of Jesus, "You crucified and killed (Jesus) by the hands of lawless (Romans)." It is stressed in both A in the beginning (23) and A' at the end (36).

A' shows the last stage of the 'levelled hermeneutics'. That is the kerygma of "God has made him both Lord and Messiah, this Jesus whom you crucified" (36). In this stage, Jesus is not identified as "the prophet like Moses" any longer. *He is Lord and Christ who is sitting on the right hand of God, that is, the throne of the co-regent.*

(2) B and B' Proof from scripture (2:25-28; 34b-35)

Sections B and B' contain "the proof from the text" regarding the resurrection and exaltation of Jesus. Jesus' resurrection and exaltation are proved by Psalms 16 and 110. The speaker of those two psalms is the Messiah. Here the Messiah speaks through David, as God speaks through Joel (Parsons 2008:45).

Psalms 16, which is cited in section B to prove the resurrection of Jesus, reminds the readers of Luke's passion narrative (Parsons 2008:45). Jesus, at the last moment, shows his complete trust in God and his expectation to God's deliverance, by committing his spirit to God (Luke 23:46).

Jesus' exaltation is proved by the coronation psalm 110 of B'. Peter identifies Jesus' exaltation as the Lord's coronation.

(3) C and C' Interpretation of scripture (2:29-31; 34b)

Peter suggests those psalms as the proof from scripture. The designation of David as a prophet makes such an interpretation possible. According to Peter, David was "a prophet who knew that God had

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sworn an oath to him to put one of his offspring on his throne" (2:30). In short, he is a prophet in the line of prophets who received the promise, and foresaw and enjoyed the fulfilment.

In his interpretations, Peter uses the rhetorical method of comparison, s*ynkrisis* (Parsons 2008:46). It honours one by comparing two respected figures. Peter compares Jesus with David. While David was not resurrected from the dead nor ascended to heaven, Christ was resurrected and exalted. In these sections, unlike in the kerygmatic sections, Peter spares the name of Christ, the Messiah. It will burst at the heart of the chiasm (Parsons 2008:46).

(4) D The resurrection and exaltation of Jesus and the mediation of the Holy Spirit (2:32-33)

(i) Jesus, far more excellent than David and Moses

At the heart of his speech, in section D, Peter declares that the Christ, the Messiah, in Davidic psalms is "this Jesus" (2:32). God raised this Jesus and exalted this Jesus. Here again, the theocentric character of Kerygma is apparent.

The exalted Jesus pours out the Spirit who had been promised (33). The term *promise* alludes that the Spirit is the fulfilment of Joel's prophecy. Peter describes Jesus as the mediator of the Holy Spirit by indicating that "*Jesus poured out this, the Holy Spirit, having received from the Father"* (33).

At this point, the allusion to the Sinai Covenant is found once again. The typology of Moses as a divine mediator is suggested; just as Moses delivered the Law to the people, having received it from the hand of an angel (Acts 7:38)[50], now Jesus, the prophet like Moses, delivered the new law of the Spirit having received it from the Father. The similarity seems to be obvious, yet such similarity functions as a stepping stone to proclaim the excellence of Jesus. Yet, the difference is also obvious.

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[50]. The same strategy is found in the comparison of Jesus to David (Acts 2:25-36), as well as in comparison of Jesus to an angel and Moses in Hebrews.

What is noticeable in Stephen's speech in Acts 7 is the existence and role of the *angel*. Moses worked as a ruler and liberator with the help of an *angel* (7:35), he delivered the living Word, which he received from the hand of *an angel*, to the people as a mediator between *angel* and people.

Unlike Moses, however, Jesus was raised and exalted by the hand of the Father. Jesus distributed the gift of the Spirit having received it *directly* from the hand of the Father. Jesus is far more excellent than Moses. We may find the same perception of early Christianity who compares Moses and Jesus as to slave and the Son (Hebr. 3:3-6).

Here, Luke's syncrisis is found. By inserting an angel between God and Moses, he positions Moses lower than an angel. In contrast to Moses, Jesus receives the Spirit directly from the hand of God (Acts 2:33). By such comparison, Luke emphasises that Jesus is superior to Moses.

(ii) The Apostles, the eyewitnesses and the prophets

"And of that all of us are witnesses" (2:32).

Peter, who has proved that Jesus is Lord and Christ by the proof from the prophets, now suggests the eyewitness of the Apostles as the decisive proof. The "spoken witness" of the Apostles and "the written prophecy" of the prophets meet at one point (Stott 1990:76).

By this statement, Peter upgrades the Apostles' testimony to the same status as the prophecies of the prophets of the OT. He guarantees the legitimacy of his inspired speech appealing to the prophecies of the Old Testament prophets and their authority; at the same time the prophecies of the prophets are interpreted and altered by the "event or experience" the Apostles have experienced. At the crucial point, Peter brings the Apostles' testimony of their experience to the front. Based upon what they have seen and experienced, the Apostles declared that Jesus who had died is now resurrected and exalted; and Jesus, the Lord and Christ pours out the gift of the Spirit on his people. At this point, the Apostles' testimony is reckoned as having the same weight as the OT; the Apostles become the prophets.

In the OT, the superior status of Moses to other prophets and priests was guaranteed by his intimate relationship with God, whom he faced at Mount Sinai (Num. 12:6-8). It was also the case for the other prophets *par excellence* (i.e. 1 Sam. 3). The Apostles were depicted in a similar language.

Here, Peter and the Apostles were presented as they were "eyewitnesses" of the risen Lord. In fact, Luke elaborately emphasizes the fact that the Apostles "saw" the earthly Jesus, as well as the risen Jesus and his exaltation (Luke 24:16, 31; Acts 1:9, 10, 11). The Apostles' intimate relationship with Jesus made them the Apostles (Acts 1:21-22). Considering the similarity between the prophets *par excellence* of the OT and the Apostles, the Apostles can be identified as the prophets *par excellence* of Jesus, the Lord and Messiah.

5.3.4. Section (4) Acts 2:37: Reaction of the audience 2 "What should we do?"

The initial varied reactions to the initial event (2:2-4) are now narrowed to one response: "What should we do?" Such reaction implies the audience's recognition (1) that *Jesus is the Lord and Christ*, and (2) that *the Apostles are prophets*.

In addition, the audience's *perception of their situation* is also contained. They realized that they were sinners and could not avoid the wrath of God. Without changing something, they would face God's judgement for their sins. Such recognition is also found in v. 40, when Peter identifies this generation as "the corrupted generation from which one should be saved". Based upon such recognition, the audience, cutting to their hearts, asked, "What should we do?"

This reaction is exactly parallel to the reaction of the people who came to John the Baptist (Luke 3:10). When they heard of the judgement for their sins, they asked the same question. Considering the implied Sinai Covenant, the audience's response of "$Tί$ $ποιησωμεν$;" (What shall we do?) (Acts 2:37) may be understood as reminiscent of Israel's voluntary acceptance of the covenant "$πάντα$ $όσα$ $είπεν$ $ὁ$ $θεός$ $ποιησομεν$", (everything that the Lord has spoken we will do) (Ex.19:8; 24:3, 7). Prior to

the confirmation of the covenant, both of them understood that they stood at the decisive point of the Covenant; without accepting the Covenant, they were doomed to perish.

In terms of literary device, this question sets a basis of following Peter's soteriological invitation (Parsons 2008:47).

5.3.5. Section (5) Acts 2:38-40: The Twelve's Public Speech 2

The last part of Peter's speech is a soteriological invitation. Given that Peter calls for repentance, this speech can be classified as "deliberative rhetoric". Joel's prophecy provides the setting for the invitation to receive salvation.

"Then everyone who calls on the name of the Lord shall be saved (Acts 2:21)."
"Repent and be baptised every one of you in the name of Jesus Christ So that your sin may be forgiven and you will receive the gift of the Holy Spirit (Acts 2:38)"

(1) Repentance and Baptism

In v.38, Peter lists the important elements in the experience of conversion: (1) repentance, (2) baptism in the name of Jesus, (3) forgiveness, and (4) the gift of the Spirit. It seems, however, quite certain that Luke, like the most Christian writers in the first century, is indifferent towards suggesting a chronology of the event of conversion (Witherington 1998:154).

Peter requires people (1) to repent and (2) to be baptized for the forgiveness of sins. His call for repentance and baptism is parallel to 'a baptism of repentance for the forgiveness of sins' (Luke 3:3; cf. Acts 13:24) of John the Baptist (Parsons 2008:47).

(2) Making of God's people

What is significant in the baptism of John is its association with the theme of 'descendants of Abraham' (Luke 3:8). The term 'descendants of Abraham' indicates the status of 'God's people'. John the Baptist challenges the conventional perspective that ethnic Jews are undoubtedly God's

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people, by asking Jewish people to receive the baptism that was usually given to proselytes (Stott 1990:77). Through that symbolism, John the Baptist denies both ethnic Jews' status as God's people and their inborn possession of the gift of Abraham, free from repentance. Therefore, acceptance of baptism means that they regard themselves as if they need God' salvation, renouncing their claim on the status as God's people.

At the same time, baptism should be understood as an initiation ceremony into God's people. If they repent and are baptized in the name of Jesus, *forgiveness of sins* and the *gift of the Spirit* are promised. Considering Luke 4:18-19 and the Joel quotation, *forgiveness of sin, along with the acquittal of debts and a release from prison,* can be understood as *the feature of Jubilee;* and *the Spirit* as *the new law in the last days*. Those two gifts are, in fact, symbolizing the restoration as God's people.

It is noteworthy that the calls for repentance and baptism for the *forgiveness (ἄφεσις) of sins* result in the new way of life, the *acquittal (ἄφεσις) of debts*, which is expressed by distribution of the converts' own possession in Luke-Acts (Luke 3:10-14; Acts 2:42-47). The modern dichotomy between spiritual-religious dimension and social-political dimension and the mystification or spiritualization (thus legitimation) of the social-economic exploitation[51] simply cannot be found from Luke. In the world in which religion and social-economy was interlocking together, the Jubilee law, *forgiveness of sins linked to acquittal of debt,* can be a threat to and subversion of the symbolic empire which exploits the marginalized.

Jesus' Apostles' proclamation that the eschatological (2:17) Spirit is now being poured out to "everyone whom God called for" (2:39), "you and your children, all who are far away" (2:39) "sons and daughters, old and young, men and women as it was promised" (2:17-18), dramatically shows the inclusiveness of this new order. The existing symbolic empire, which oppressed and made the weak silenced (cf. Acts 2:17-18), is not valid any longer in this new Covenantal order. Therefore, both are demonstrating *the restoration or re-creation of God's people in 'the last days'*.

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[51] Herzog (2000) argues that the temple and the aristocratic priest used those strategies.

The phrase '*in the name of Jesus'* demonstrates who brings such restoration; Jesus is the Lord and Christ who brings restoration to his people and who gives the Spirit.

Verse 39 shows the inclusiveness of God's people. As he ends his public speech toward the assembled whole house of Israel (2:5-11), he emphasizes that the promise is given to (1) future generations, "your children", (2) the Diaspora Jews all over the world, "all who are far away" (2:39; cf. 2:5-11), and (3) all the gentiles whom the Lord God calls to him, "everyone whom God called for". Peter's speech ends with his emphasis on the inclusiveness of God's people. Parsons' remark is noteworthy:

"The invitation to salvation is reciprocal: those 'who will call upon the name of the Lord' (2:21) will be those whom "the Lord our God calls to himself (2:39)" (Parsons 2008:47).

5.3.6. Section (6) Acts 2:41-46: Restored Israel

In the summary section again, the allusion to Sinai Covenant and Moses is profound. The Apostles, who saw the Lord and Messiah with their own eyes (Acts 2:32), "*teach*" God's people like Moses who faced God himself (2:42). In addition, they perform "*wonders and signs*", which Moses also did (2:43).

God's people enjoy "*the common meal with God and with each other*", which entails the Covenant (2:42, 46; cf. Exodus 24:9-11). They live in the eschatological Jubilee year, following "*the justice of Jubilee, an acquittal of debts and supplying of the needy*" (2:45). All these features are the fulfilment of the ideal of the Sinai Covenant: the Covenantal People.

In this scene, the Apostles are revealed as *the competent leaders of Israel*. Such features of the Apostles are in contrast to the high priests of the symbolic empire (Johnson 1992:79-82; Acts 4, 5, 7, 6:8-8:1; 21-16). On this point, they can be identified as the prophets *par excellence* or as the alternative high priests.

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5.4. Conclusion: Lord and Messiah, and his prophets *par excellence*

5.4.1. Jesus, the Lord and Messiah in Acts2

Jesus, who was designated as prophet *par excellence* like Moses in Luke 4:16-30, is proclaimed as "Lord and Messiah" (Acts 2:36). Through his death, resurrection and exaltation, Jesus was proved to be Lord and Messiah.

In comparison with David, Jesus is proved to be superior to a regal Messiah like David and in comparison with Moses, Jesus is proved to be superior to the prophet *par excellence*. While Moses gave the law to the people of God, receiving it from the hand of an angel (Acts 7:38), Jesus distributes the gift of the Holy Spirit, receiving him directly from the hand of God the Father (Acts 2:33). Forgiveness of sin, which had previously only belonged to God (Luke 5:21), is now proclaimed in the name of Jesus; and the converts become God's people in the name of Jesus (Acts 2:38). When Peter declared that Jesus is the Lord who gives salvation to whomever calls his name (cf. Acts 2:21), Jesus is proclaimed to be the Lord of all, the co-regent of God.

5.4.2. The Apostles, the prophets *par excellence* of Jesus in Acts2

It is noteworthy that the Apostles are designated as prophets *par excellence* in Acts. Considering the parallelism between Luke's Gospel and Acts, the baptism of Spirit and fire (Acts 2:1-4) can be best understood as the spiritual "anointing" of the prophet *par excellence* for mission. Just as Moses' intimate relationship with God, who he faced at Mount Sinai, guarantees his superiority to other divine mediators, the fact that the Apostles saw Jesus with their own eyes, along with their representativeness of restored Israel (Luke 22:28-30; Acts 1) endowed them with the special status as the Apostles. The Apostles were the prophets of Jesus.

In Acts 2, the Apostles are depicted as the prophets *par excellence*, who summoned the whole house of Israel, calling for the renewal of the covenant that was represented by repentance. The Apostles make people stand before the judgement of God by recalling their sins. They lead the ritual of the renewal of the covenant. Like Moses at Mount Sinai, the Apostles instruct God's people (Acts 2:42; cf. p100-101); and God's people can live in the eschatological Jubilee year.

Chapter 6

Conclusion: Jesus and his Apostles as prophets *par excellence* in Luke-Acts

In this thesis, I have dealt with the matter of Luke's characterization of Jesus and his Apostles. Particularly, I have dealt with the issue of how they are portrayed, and why they are portrayed as such.

It seems obvious that Jesus and his Apostles did not really fit any category of prophets of the first century Mediterranean world. In fact, Luke did not ultimately aim to designate them as prophets, but rather wanted to proclaim that Jesus is the Lord and Messiah, the Lord of all. In addition, he wanted to portray the Apostles as the witnesses of Jesus. Both the Messiah and his Apostles cannot be identified as having the general features of normal prophets, but nevertheless Luke elaborates to portray them as prophets. Thus, I have raised these questions: Does Luke actually portray Jesus and the Apostles as prophets? If so, what type of prophet are they? Why does Luke portray Jesus and the Apostles as prophets?

To answer the above questions, I have used a methodology derived from Darr's "pragmatic reader response approach". His methodology defines reading as an interaction between the given text, the extra-textual repertoire and the readers, and emphasizes the given text, as well as the extra-text, including the cultural historical context behind the narrative. In this thesis, I have investigated the matter of (1) the narrative world of Luke-Acts, including the matter of characterization along the narrative sequence in Ch.3, (2) Hellenistic conventions, typical situations and rhetoric of comparison, (3) the inter-textual linkage, especially the Old Testament (OT) quotation and typology in Ch. 4 and 5 in order to deal with the matter of characterization of Jesus and his Apostles.

In chapter 3, the narrative world of Luke-Acts, I have dealt with (1) Second Temple Judaism as the symbolic empire within the Roman Empire (2) and a high priest and a prophet as the principal

authorities of Judaism; (3) the narrative flow of Luke-Acts, including the geographical movement, and (4) the characterization of Jesus in the narrative flow.

Second Temple Judaism can be understood as the symbolic empire within the Roman Empire. A hierocratic symbolic empire that was peculiar to the first century Judaism before 70 CE was centred by the Jerusalem Temple and its high priests. Various groups existed within this symbolic empire as a part of this empire before 70 CE. The authority of a high priest was guaranteed by the cult of the Jerusalem temple and the OT, which regulated it. When Davidic political authority was removed, (Rooke 2000:3), high priests were the rulers of the symbolic empire who exercised some political power derived from their religious authority.

I have emphasized that the experience of divine possession, including prophecy, was a prerequisite of all Israel's leaders such as monarchs, priests, prophets and deliverers. In fact, prophecy was one of the original tasks of the high priest. Thus, what differentiates a prophet fundamentally from a king and a high priest was his or her origin, rather than the prophetic phenomenon. Where a king was expected to come out of Davidic ancestry (Luke 20:41-44; cf. Acts 2:25-31, 34-35) and a high priest from Zadok's, a prophet was not expected to come out of a specific ancestry. Simply put, prophets did not claim their "ascribed" honourable status. Rather, they claimed their authority as divine mediators based only upon their prophetic commission.

Prophets can be divided into two categories in terms of their relationship with the hierarchical order. Most of Israel's prophets were 'ordinary' prophets within the hierarchical system that was built on the current covenantal relationship of Israel. They performed functional roles of prediction of future and transmission of God's will to the covenantal community. They did not replace a high priest, and they therefore could not offer sacrifices on their own.

However, it is true that some prophets had an authority exceeding the current hierarchical order, which was led by a monarch and a high priest. The prophet *par excellence* like Moses performed the priestly tasks, sacrifices and an anointing, as well as the legislative tasks. Their extraordinary

authority derived from their intimate relationship with God. As for Samuel and Elijah, they worked as the alternative high priests in the time of Israel's corruption, which was often symbolized by the corruption of its priests.

It is noteworthy that the prophets *par excellence*, Moses, Samuel and Elijah, worked as mediators of the covenant, appearing at the crucial moments of making and renewal of the Covenant. Such a typology of the prophet as an alternative high priest became the background of the characterization of Jesus and his Apostles.

The other important component I have dealt with in this work is the narrative flow of Luke-Acts. Presupposing that the characterization of Jesus is developing along the narrative sequence in Luke-Acts, I have illustrated the characterization of Jesus as four stages: (1) the anticipative characterization of Jesus (Luke 1-3), (2) the characterization of Jesus in the public ministry (Luke 4-19:27), (3) the characterization of Jesus in Jerusalem (Luke 19:28-23), and (4) the characterization of Jesus after his resurrection and exaltation (Luke 24-Acts 28). The importance of Jerusalem in Luke's narrative and in his characterization of Jesus is noteworthy. In fact, Jerusalem is the starting point and the final destination of Luke's Gospel. This fact implies that the ministry of Jesus and his Apostles is confronting the current hierocratic symbolic empire, which was centred around a high priest of the Jerusalem Temple. I have tried to prove this point through my exegetical chapters 4 and 5.

The Nazareth sermon of Luke 4 is a good example of how the earthly Jesus is characterized. In terms of the Hellenistic convention, Jesus' speech in the Nazareth synagogue is a public speech confronting the whole house of Israel which is represented by the Nazarenes who were a part of the hierocratic symbolic empire at that time. In addition, it can be understood as a dispute of honour and shame over the status of Jesus as a prophet. In terms of the narrative sequence of Luke-Acts, the conflict in Nazareth is the first occasion of continuous conflicts between Jesus and the hierocratic symbolic empire. Here, Jesus accuses the whole house of Israel, and confronts the current order, appealing to the typology of Elijah and Elisha.

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The inter-textual linkage of Luke 4:16-30 is revealed in the Isaiah quotation and the Elijah/Elisha typology. Following Poirier, I have presupposed that they are closely connected. Anointing was usually associated with priests, not with prophets. The proclamation of the Jubilee year was also basically a priestly task. In addition, the ministries of Elijah and Elisha can be best understood in terms of priestly ministry. Yet, they were not from priestly ancestry. They were called as prophets. So they can be identified as the prophets *par excellence* like Moses who worked as the alternative high priests confronting the corrupted Israel.

When Jesus declared that the one who was promised in Isa. 61 was Jesus himself, and he identified himself as a prophet like Elijah and Elisha, Luke characterized Jesus as the prophet *par excellence* like Moses. Jesus was introduced as the prophet *par excellence* who proclaimed the new phase of covenant, confronting the hierocratic symbolic empire in Luke 4:16-30.

To be sure, Luke's presentation of Jesus as the prophet *par excellence* is only a medium that leads readers into a deeper understanding of Jesus. Along the narrative sequence, Jesus is found to be superior to the other prophets *par excellence* like Moses, to the regal Messiah like David. Through his suffering, death, resurrection and exaltation, Jesus was approved to be the Lord and Messiah, the Lord of all. Luke' hermeneutics, which is embedded in his narrative sequence is, in fact, derived from Jesus himself in the last chapter of Luke's Gospel (24:26, 46-47), "Was it not necessary that the Messiah should suffer these things and then enter into his glory?" The levelled hermeneutics (see 1.2.3.) is also found from the speeches of the Apostles, notably in the kerygma of Acts 2. In fact, the characterization of Jesus as Lord and Messiah of Acts 2 fits the ultimate purpose of Luke's hermeneutics. The purpose of Luke-Acts is to proclaim Jesus as Lord and Messiah. That Jesus is Lord and Messiah is what you have seen, and an authentic historical fact.

It is also noteworthy for the characterization of the Apostles in Acts 2. Their characterization is, in fact, deeply connected to the characterization of the exalted Jesus. Like Luke 4, Acts 2 can be explained as a public speech in front of the whole Israel in terms of the Hellenistic convention.

Likewise, the dispute of honour and shame over the status of the Apostles is written in Acts 2. In terms of the narrative sequence, this is the first occasion of the Apostles' confrontation with the hierocratic symbolic empire (Acts 4; 5; 12; cf. 6:8-8:3; 13:45-52, 14:1-7, 19-20; 17:1-15; 18:1-17; 21:27-28:31).

The inter-textual linkages concerning the characterization of the Apostles are found in the allusion to Moses and the Sinai covenant, and in the quotation of Joel. In fact, *the outpouring of the Spirit at Pentecost* and *the Joel prophecy* are associated with "*Moses and the Sinai Covenant*". "The Law" and "the Spirit as the new Law", "the birth of Israel" and "the birth of a new nation" through the making of the new Covenant sealed by the blood of Jesus are obviously parallels. The role of the Apostles in the making of the Covenant is also paralleled to that of Moses at Mount Sinai. The Apostles were anointed with fire and the Spirit. Their intimate relationship with Jesus made them superior mediators compared to other ordinary prophets and high priests. As prophets *par excellence*, they accused the people of Israel of sin, mediated the renewal of the Covenant by calling for repentance and baptism, and performed "signs and wonders", confronting all of Israel. Through their mediation, the converts were born again as the people of God. The converts experienced the eschatological Jubilee order, being taught by the Apostles, the prophets *par excellence*.

How does Luke characterize Jesus and his Apostles, and why did he do it? In the earthly ministry section, Jesus is depicted as the prophet *par excellence* like Moses. Jesus proclaimed the new phase of God's reign, confronting the hierocratic symbolic empire. However, along the narrative sequence, through Luke's levelled hermeneutics, Jesus is revealed to be superior to the other prophets *par excellence*. Exceeding the prophet *par excellence* who calls for the renewal of the Covenant and the restoration of Israel, Jesus is Lord and Messiah who concluded the new covenant with his blood, and who made the new covenant substantial. Jesus was approved to be Lord and Messiah through his death, resurrection and exaltation. The Apostles, the prophets *par excellence*, appear in the course of the making/renewal of God's people after the exaltation of Jesus. However, the exalted Jesus was with them and guided them to the end. Luke claims that all these things were authentic historical facts that actually happened. And he urges his readers to read his authentic historiography of Luke-Acts, and to believe Jesus, Lord and Messiah.

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