

# **Luke-Acts and the Holy Spirit**



Discipleship Research  
Series #4

Jim Park

# Luke-Acts and the Holy Spirit

TABLE OF CONTENTS.....	1
LIST OF TABLES AND FIGURES.....	2
INTRODUCTION.....	3
1. CONNECTING MATTHEW AND LUKE-ACTS .....	6
Can Matthew and Luke-Acts be Connected?.....	6
Comparing the Beginning and Ending of Matthew and Luke .....	8
2. CONNECTING LUKE WITH ACTS.....	16
History and Theology .....	16
The Unity of Luke-Acts .....	19
Parallelisms in Luke-Acts.....	20
3. LUKE 4:16-30—LUKE'S COMMISSION .....	23
The Programmatic Significance.....	23
Luke 4:16-18.....	26
Elijah and Elisha.....	28
4. LUKE'S CONCEPT OF DISCIPLESHIP .....	34
Following Jesus in the Way.....	35
Sharing in Community .....	38
Abiding in Prayer and Praise.....	40
Testimony in Word and Deed.....	41
5. THE END OF LUKE AND THE BEGINNING OF ACTS .....	44
Beginning at Jerusalem, Beginning at Moses .....	44
Luke 24 and Acts 1 .....	48
6. ACTS 2 —THE HOLY SPIRIT AND LIFE OF THE CHURCH .....	51
A Challenge in Methodology.....	51
The Role of the Spirit in Luke-Acts.....	53
The Witness of the Spirit in Acts 2.....	56
The Gift of the Spirit in Acts 2 .....	59
The Community of the Spirit in Acts 2 .....	66
SUMMARY AND CONCLUSIONS .....	70
Summary .....	70
Conclusions.....	73
REFERENCES CITED.....	74

## LIST OF TABLES

1. Comparing Matthew and Luke .....	15
2. The Historical and Theological.....	18
3. The Birth of John/Jesus and the Church .....	21
4. The Thematic Structure of Luke-Acts .....	22
5. Luke 4:16-30 and Paul's Preaching in Damascus.....	24
6. Comparing the Ministry of Elijah, Elisha and Jesus .....	28
7. Comparing the Holy Spirit With Peter and Paul.....	42
8. Comparing the Miracles of Peter and Paul.....	43
9. From Galilee, to Jerusalem and the Nations.....	47
10. Comparing Luke 24 and Acts 1.....	48
11. Salvation, Sanctification and Mission in Luke-Acts .....	55
12. Comparing Luke and Paul's Pneumatology .....	62
13. Comparing the Baptisms of Luke 3 and Acts 2.....	67

## LIST OF FIGURES

1. The Structure of Acts 2 .....	58
----------------------------------	----

## INTRODUCTION

In a previous paper I have explored the centrality of the phrase “make disciples” in the Great Commission as given by Matthew. The understanding of the Great Commission was greatly enhanced by linking both the commission and its major terms with the narratives and discourses which preceded it. “The theme of discipleship is central to Matthew’s gospel and to Matthew’s understanding of the church and mission” (Bosch 1991:73).

More than any other text in the Bible, Matthew’s ‘Great Commission’ has been used by the Protestant missionary movement to inspire and shape its outreach to people across the globe. This important text has often been lifted out of its context and has been subject to either limited or wrong understandings.

Although there is no consensus by scholars regarding the exact nature of the structure of Matthew, it is clear that both the narrative and discourse material are carefully constructed and linked together both by a number of structures and common themes. These themes are developed throughout the gospel and are encountered one final time in the giving of the Great Commission.

The theme of Christ’s authority and Lordship is central to the gospel and the final commission. The right of Jesus to rule is both attested and contested in Matthew. The same questions raised by the religious leaders of the Jews will no doubt be raised by the leaders of the nations as well. As such, Matthew has provided the missionary disciples a wonderful compendium of material on how Jesus handled questions of His authority.

Disciples are to be made through responding to the call to be baptized and then follow the teachings of Jesus. Again, Matthew has given a wealth of didactic material which the disciples can use as they go forth in obedience to the Great Commission. The calls to follow Jesus in commitment are both frequent and diverse.

Over twenty-five percent of Matthew is filled with rich discourse, with the Sermon on the Mount being the largest single unit of Christ's teachings in the four gospels. Along with the narratives that surround the discourses, the disciples have a large storehouse from which to bring forth things new and old. Lastly, the promise of Christ's presence continues to echo until the gospel is preached as a witness to all the nations.

From the above brief summation and conclusions it is evident that Matthew's book can be seen as a manual on discipleship. Although it might not be possible to conclude that Matthew wrote or that the apostles used the book for this purpose, it is clear that there is abundant justification to do so.

This paper seeks to buttress both the biblical and theological foundation of making disciples by studying the seminal importance of the Holy Spirit and discipleship as portrayed in Luke-Acts. In this regard: "Luke 4:16-21 has, for all practical purposes, replaced Matthew's 'Great Commission' as the key text not only for understanding Christ's own mission but also that of the church" (Bosch 1991:84). As such, Luke 4:16-21 is seen as "being of programmatic significance" (Marshall 1971:91). The same Spirit which rests upon the Messiah will soon be promised and given in abundance to the waiting and praying community of disciples at Pentecost.

Luke's pneumatology was one of the first aspects of his theology that came to be studied for itself. More than any other New Testament author Luke speaks of the Spirit of God and it is commonly observed that the Spirit is the connecting thread which runs through both parts' of his work, as well as the unifying force throughout Luke's narrative (Verheyden 1999:41).

The church has not always taken such an interest in Luke-Acts. "In the opening words of his first Homily on the Acts of the Apostles, St. John Chrysostom complains that, 'This book and its author are so little known that many people are not even aware there is such a book in existence'" (Hardon 1954:303). This can hardly be said at the present time. At the beginning of two full pages of footnotes which lists some of the current books and

doctoral dissertations about Luke and Acts J. Verheyden states "It has been said and repeated many times: the flood of publications on Lk and Acts is overwhelming" (1999:8).

While it is not the purpose of this paper to survey the field of scholarship in Luke-Acts the following focused themes will be dealt with. The first chapter deals with some of the challenges of linking Matthew with Luke and how the birth narratives show both common and contrasting elements. Chapter two explores the historical and theological unity of Luke-Acts with special attention paid to the parallelisms of Luke 1-2 with Acts 1-2.

In the third chapter the programmic significance of Luke 4:16-21 is explored with special attention given to the Spirit and the Old Testament antitypes. Chapter four gives a brief overview on Luke's concept of discipleship. The fifth chapter deals with the important hinge verse of Acts 1:8 while chapter six gives special attention to Acts 2 and the outpouring of the Holy Spirit on the day of Pentecost.

## CHAPTER 1

### CONNECTING MATTHEW WITH LUKE-ACTS

In building a biblical theology of discipleship based on the first and third gospels, one of the first issues to be resolved is to study their compatibility with one another. In general terms, the “synoptic problem” both recognizes and tries to understand the similarities and differences between Matthew, Mark and Luke. The past resolution of these apparent difficulties by redaction/source criticism<sup>1</sup> are currently being challenged by the literary/narrative school of interpretation.<sup>2</sup> This first section deals with some of the hermeneutical issues surrounding the possible linking of Matthew with Luke-Acts.

#### **Can Matthew and Luke-Acts be Connected?**

In his book *Luke: Interpreter of Paul, Critic of Matthew*, Eric Franklin posits that Luke may have been written in response to the publication of Matthew (1994:314,381). According to Franklin "Mark is his primary source: Matthew is a well-used source, but it is a much less influential one; it is, in reality, a much less respected one" (1994:315).

---

<sup>1</sup> In source criticism of the synoptic gospels, Mark is seen as the first written and based on the original, common source “Q.” The other gospel writers then borrowed and modified from Mark and “Q.” This school of interpretation is more concerned with the historical part than the literary whole.

<sup>2</sup> In literary criticism, the interpretation is less concerned about the source of the material than with the wholistic text as it is presented to us. It is more concerned with the literary whole than the sources for the parts.

Franklin discusses the distinct possibility that Luke's introductory remarks to provide a more "orderly account" was directed towards his disagreement with Matthew (1994:170-173). According to Franklin, the heart of these disagreements between Matthew and Luke centered on the law and eschatology (1994:166-173). On these subjects Luke is seen as much more influenced by Paul who was more critical of the Judaizing influences than Matthew was within the early church.

One possible explanation of why Matthew differed from Luke in the handling of the Law and other issues was that they were writing to different audiences. Franklin himself brings up this possibility but dismisses it by saying:

Orchard and Goulder both believe that Luke's differences from Matthew are caused by the fact that he was writing for Gentile Christians whereas Matthew was concerned with a more Jewish-Christian community. Such a view, however, is not easily upheld. . . . there was unlikely to have been a very great difference—if any at all—in the ethnic situations of the two communities linked, albeit in different ways, to them. Both were mixed (1994:311).<sup>3</sup>

Bosch would disagree with Franklin on his understanding of the *sitz im leben* of the New Testament authors. Instead of writing to the same audience, Matthew and Luke are thought to address the group from which they came from and who they were best acquainted with. In this regard Matthew "was probably a Jewish Christian writing for a predominantly Jewish Christian community" whereas Luke "was perhaps the only Gentile author of a New Testament book and wrote for Christians who were predominantly of Gentile origin" (1991:84-85).

Bosch goes on to say that Matthew's purpose for writing to the mostly Jewish Christian community was both pastoral and missionary. The church was first of all facing a crisis of identity from physical persecution by Roman rule and theological attacks from the

---

<sup>3</sup> Elsewhere in his book, Franklin sounds a little less dogmatic that Matthew and Luke wrote for the same audience: "It ends with a possibility, no more indeed than a probable possibility, by suggesting that Luke's work could have been written out of, or at least to, the same church from and for which Matthew wrote" (Franklin 1994:38).

Pharisees. Matthew uses the historical replaying and fulfillment of the Old Testament Scriptures in the genealogy, birth and life of Jesus in order to counteract the claims made by the Pharisees that their Lord was not the Messiah and their community was not the church.

In addition to addressing pastoral concerns, Matthew's gospel was written to explain the incorporation of Gentile Christians into the body of believers and to embolden the Jewish Christians to see the "opportunities for witness and service around them" (Bosch 1991:59).

Whereas Bosch thinks Matthew's wrote to "a predominantly (perhaps even exclusively) Jewish Christian community" (1991:85), Raymond Brown sees Matthew's church as being more mixed and facing the challenges of an increasing number of Gentile believers. "In this situation of a mixed community with dominance now shifting over to the Gentile side, Matthew is concerned to show that Jesus has always had meaning for both Jew and Gentile" (1993:47).

While Bosch and Brown might disagree on the exact make-up of Matthew's community, they both agree that Luke was writing to a different constituency. Whereas Matthew was primarily addressing a Jewish constituency, Luke was probably writing to a second generation Gentile church (Brown 1993:235) which needed to be assured of both its Jewish roots and the continuing presence of Jesus through the Spirit in mission (Bosch 1991:86). The different audiences become clearer when common subjects within the two gospels are compared and contrasted in how both gospels begin and end.

### **Comparing the Beginning and Ending of Matthew and Luke**

Matthew and Luke both begin their gospels with the story of the birth of Jesus, his growing up and genealogy. Both are unique to these gospels and do not appear in Mark and John.<sup>4</sup> In commenting on the opening page of the New Testament Brown states that for most people the genealogy is:

---

<sup>4</sup>This places these accounts somewhat outside of the usual source criticism of the synoptics which

'an arid page in the Holy Book.' As Hemplemann points out, aesthetically the genealogy strikes people as monotonous and pointless; morally it troubles preachers by listing ancestors for Jesus who were dishonest, brutal or immoral; and philosophically, as an opening page of the NT, it does not offer much by way of helpful or salvific message" (1993:596).

Despite the initial reaction most readers have to the opening phrases of the New Testament, a deeper look into the construction and purpose of the genealogy is richly repaid. Matthew begins his gospel and the New Testament with the words: "A record of the genealogy of Jesus Christ the son of David, the son of Abraham" (1:1). Bauer has argued that the opening verse of the book of Matthew is a superscription to the first major division of the book (1:1-4:16) and it "introduces the family registry" (1996:139) which follows.

As such, the "biblos geneleos" of Matt. 1:1 can be translated either as "the book of origin" or "the book of genealogy." Hence the book of Genesis is alluded to by the opening words of the New Testament and "requires the reader to enter the world of Matthew's Gospel by way of the history of Israel, which began with Abraham" (Bauer 1996:157).

Within this record of Israel's history there are liars (Abraham, Jacob); an adulterer and murderer (David); kings who sacrificed their sons in fire (Ahaz, Manasseh) and three of the four Gentile women are of questionable repute (Tamar, Uriah's wife and Rahab). The listing of the genealogy is salvific because "the task of Jesus' mission is announced in the first pericope after the genealogy: 'It is he who will save his people from their sins'" (1:21) (Harvey 1998:126).<sup>5</sup>

---

makes most of the gospel writings dependent upon Mark and "Q." It also helps to highlight the themes of these two books directly without the influence of a Markan perspective.

A much more thorough attempt to distance both Matthew and Luke from dependence upon Mark and "Q" is presented in the book *Beyond the Q Impasse—Luke's Use of Matthew* by a team of scholars. In this very detailed analysis, convincing proof is set forth that "Luke was thoroughly conversant with canonical Matthew and made it the basis of his gospel" (1996:319). Perhaps Matthew's position as the first synoptic gospel will not only be recognized by its place in the New Testament canon but in the minds of modern critical scholars as well.

<sup>5</sup> When Jesus was questioned by the Pharisees at Matthew's house why he ate with the tax collectors and sinners, He told them that He had "not come to call the righteous, but sinners" (9:13). The genealogy not only identifies sinners as "His people" but, by listing the Gentile women, plants the seed which will blossom to the Great Commission's command to go and make disciples of all the nations.

In Matthew's gospel Jesus is not only portrayed as the Messiah who will save His people from their sins but will redeem the pain of their past history by treading the same historical and theological path the children of Israel trod on their way to the promised land.

Viewed in this light, the genealogy in Matthew would have a very practical pastoral and missionary implications for the Jewish believers in the community. The tracing of Jesus' heritage back to David and Abraham would legitimize His standing within the Jewish community. It also puts to rest those questions concerning the authority of Jesus which are brought up repeatedly in the gospel (Mt. 9:1-8; 21:23) and forever settled in the Great Commission (Mt. 28:18).

Furthermore, the listing of both Jewish and Gentile sinners, dramatically illustrates the universal salvation brought to view through the naming of Jesus at the beginning of the gospel and the command to make disciples of all nations at the end. Thus from the outset, Matthew uses the genealogy to address the concerns of the Jewish believers who were being unsettled by the unbelieving Jews on the one hand and the influx of the Gentile Christians on the other.

Whereas Matthew places his genealogy at the very beginning of his gospel, Luke places it after the baptism of Jesus in apparent affirmation of the heavenly anointing of the Spirit and the divine benediction of His sonship from the Father (Luke 3:22).<sup>6</sup>

Besides the obvious difference in the position of the two genealogies, the most striking contrast between them is their ordering and extent. Whereas Matthew begins with Abraham and ends with Jesus who is the son of Joseph, Luke begins with Joseph and ends with Jesus as "the son of Adam, the son of God" (Lk. 3:38). In dealing with these strong differences, Brown comments that

---

<sup>6</sup> As will be discussed in the next chapter, Luke perhaps does not begin with the genealogy because his primary interest is not to establish the authority of Jesus within Judaism but to provide an historical continuity between the Spirit-inaugurated events of the birth of Christ (Luke 1-2) and the birth of His church (Acts 1-2).

"it is possible to have conflicting genealogies of the same person if those genealogies have different functions. Only one or neither of them may be historical in terms of traceable biological lineage, but both of them may be accurate in terms of the function they serve, e.g., Matthew's intention to show that Jesus is the Davidic Messiah, and Luke's intention to show that Jesus is the Son of God" (1993:85).

Through distinct means Matthew and Luke accomplish different ends. Matthew appeals to his Jewish readers by grounding Christ's heredity in Abraham and his Gentile readers by including non-Jews in the genealogy. Luke appeals to the Gentiles by tracing Jesus back beyond Abraham to Adam and his Jewish readers by essentially affirming Matthew's genealogy back to Abraham.

Brown would also posit that the genealogies are different because their communities were substantively different (contra Franklin): "If Luke traces Jesus to Adam, that may reflect the fact that his is a Gospel written for the Gentiles of the Pauline churches. In a mixed community, Matthew could appeal to Gentile Christian interest by tracing Jesus to Abraham" (1993:90). It is further set forth by Brown that the Gentile Christians would have no trouble understanding the placing, omission of names and the counting of the generations because there have been found "classical parallels to almost every aspect of the Matthean genealogy" (1993:589-590).

So far this section has stressed how the genealogies have furthered the particular message Matthew and Luke wanted to share. This message was shaped by an apparent difference in the communities they addressed. The distinct messages sent to differing communities is further illustrated in the infancy narratives.

Franklin proposes that "Luke's infancy narratives can be seen as a determined response to the stories he found in Matthew" (1994:364). Franklin interprets Matthew's story of the Magi to reflect his hostility towards the Jews who are pictured as not being aware of the Messiah's birth. Luke, in reacting to this story, replaces it with the visit of the shepherds which affirms the faith of Israel. On this and other points, Franklin states that "it seems likely

that Luke's position was such as to understand the significance of the Matthean stories and consciously to reject it" (1994:374).

In answer to Franklin's arguments concerning the non-compatibility between the New Testament infancy narratives it should be first noted that there are eleven major points which are shared by the two accounts which include: Joseph is of Davidic descent (Matt 1:16,20; Luke 1:27,32; 2:4); conception through the Holy Spirit (Matt 1:18,20; Luke 1:35); the child is to be named Jesus (Matt 1:21; Luke 1:31) and the birth takes place in Bethlehem (Matt 2:1; Luke 2:4-6) (Brown 1993:34-35).

Despite the similarities, the two accounts are quite different. Only Luke depicts the story of Zechariah, Elizabeth and the birth of John the Baptist. Luke also tells us about the census which brings Joseph to Bethlehem, the visit of the shepherds, the presentation of Jesus at the Temple and the visit of Jesus with his parents to the Temple at the age of twelve. On the other hand, Matthew concentrates on a different set of circumstances of which Luke makes no mention: the star, the magi, Herod's plot against Jesus, the massacre and the flight and return from Egypt.

The attempt to harmonize these apparent differences into one story has often met with less than success. "Commentators of times past have harmonized these different details into a consecutive narrative, so that the ordinary Christian is often not even aware of a difficulty when Lucan shepherds and Matthean magi fraternize in the Christmas scene" (Brown 1993:35).<sup>7</sup>

In Matthew's gospel the theological motifs of the first two chapters "anticipate the theology of the rest of the Gospel" (Brown 1993:585). Among these are the presence of God, (1:23;18:20;28:20); the universal appeal, rule of the Messiah (2:1-12;8:11;28:19); the Davidic

---

<sup>7</sup> Although Brown raises some questions about the historical and miraculous details of the accounts (1993:36) he nevertheless sees "value" in the recovery "of the infancy stories as theology" (1993:37). This is the foundation of Brown's seven-hundred and fifty-two page book on the birth of the Messiah: "The infancy narratives do make sense as part of their respective Gospels will be the leitmotif of this commentary" (1993:38).

and Son of God Christology, (1:1;3:17;14:33); and continuity with the Old Testament, (1:23;2:6;4:13-16).

Conzelmann virtually ignored the contribution of the Lukan infancy narratives to the rest of the gospel and Acts because it did not fit into his account of the threefold salvation history of Israel (3:1-4:13); Jesus (4:13-22:3) and the church (22:3 through Acts). However, Brown maintains that just as Acts 1-2 provides a smooth transition between the Jesus-led disciples to the Spirit-led Church, Luke 1-2 supplies a much needed segue from the story of Israel to the story of Jesus.

There appear, almost from the pages of the OT, characters like Zechariah and Elizabeth, Simeon and Anna, who are the final representatives of the piety of Israel, while Mary recites a hymn that vocalizes the aspirations of the remnant . . . .The voices of these figures form a chorus to hail the new era marked by the advent of JBap and of Jesus (1993:242).

In the same way, Acts 1-2 stresses the continuity between the group of disciples which Jesus founded and the community of believers which the Spirit would lead in order to accomplish the mission of the church. Stronstad would agree with Brown by saying that "in the structure of Luke-Acts, the Pentecost narrative stands in the same relationship to Acts as the infancy-inauguration narratives do to the Gospel" (1984:49). Brown goes beyond Stronstad in emphasizing the overt parallelism between the opening of Luke and Acts, especially in the activity of the prophetic spirit.

The outpouring of the prophetic spirit which moves people to act and speak (Luke 1:15,41,67,80; 2:25-27) is not well attested in the ministry but resembles very closely the pentecostal and post-pentecostal outpouring of the prophetic spirit in Acts 2:17: 'I shall pour out my Spirit upon all flesh, and your sons and daughters will prophesy' (1993:243).

This illustrates perhaps the greatest difference between how the infancy narratives are handled in Matthew and Luke-Acts. In Matthew the opening stories are lined up serially, one right after the other, in order to illustrate that Jesus is the New Moses and the fulfillment of Israel's history surrounding the Exodus. In Luke 1-2 the opening stories are paralleled with

the events of Acts 1-2 in order to accomplish Luke's purpose of showing the continuity between the Old Testament's era's manifestation of the Spirit in Israel and the New Testament's manifestation of the Spirit in the Church.

As such the birth narratives, (contra Franklin), can be seen as complimentary and not competing claims based on the different communities they were writing to and their overall theological purpose. By extension, it might also be posited that since the birth narratives in both gospels anticipate the subject matter and theology which follow, the rest of the gospels might be complimentary as well. David Bosch sees such a harmony in the two missionary commissions of Matthew and Luke.

Bosch reports that Luke's commission found in 4:16-21 which stresses compassion for the poor has, "for all practical purposes, replaced Matthew's 'Great Commission' as the key text not only for understanding Christ's own mission but also that of the church . . . especially in conciliar and liberation theology circles" (1991:84).

However, despite the fact that "Luke's understanding of mission differed in significant respects from that of Matthew . . . and Paul . . . the three portrayals are, at most, subparadigms of one coherent early Christian paradigm of mission" (1991:84). The following table summarizes and compares the complimentary themes which have been discussed in this section.

**TABLE 1**  
**COMPARING MATTHEW AND LUKE**

	Matthew	Luke
Genealogy	Traces Jesus back to David and Abraham to show that the Messiah was truly rooted in Judaism. Includes four Gentile women in the genealogy. Shows the gospel is to be more inclusive than the traditional Jewish culture.	Traces Jesus back to Adam to show that the Messiah came from a common, worldwide humanity. Follows for the most part Matthew's genealogy from Abraham to affirm the Judaic heritage of Christianity.
Birth Narratives	Introduces the major theological themes of Matthew and presents Jesus as the New Moses.	Links together the Old Testament prophetic ministry with the New Testament ministry of the Spirit.
Commissioning	Jesus gives the commissioning from Galilee to provide the Jews with an outward look to the Gentiles.	Jesus gives the commissioning from Jerusalem to provide the Gentiles with a deeper tie with the Jews.
Mission	Must intentionally cross the boundary of culture to reach the nations.	Must intentionally cross the boundary of self-centeredness to reach others with compassion.

## CHAPTER 2

### CONNECTING LUKE WITH ACTS

This section initially addresses how redaction criticism has influenced a shift in the study of Luke-Acts from the historical to the theological. It will be argued that a synthesis between the two must be present in order to nurture a Biblical faith. The second part of the chapter looks at the unity of Luke-Acts by citing important theological and historical parallels between the two books.

#### History and Theology

In his major commentary *The Acts of the Apostles*, Joseph Fitzmyer states that "the major problem that confronts any interpreter of the Acts of the Apostles today is the historicity of the Lucan account" (1998:124). Despite the claims by Luke to Theophilus that he has attempted to "carefully investigate" and "write an orderly account," scholars such as Conzelmann (1960), Dibelius and Haenchen have been skeptical of Luke's historicity.

The influence of the source-critical school "brought about a major shift in emphasis in Lukan studies. Lk-Acts now came to be regarded and appreciated primarily as the work of a theologian" (Verheyden 1999:22). In this view advanced by Conzelmann and others, Luke is primarily concerned with the meaning of history and not just the recording of incidents which may or may not have occurred.

Countering this questioning of the historical value of Luke-Acts are sounded in the works of Bruce (1985), Gasque (1975, 1989), Hengel (1979) and Marshall (1971). Fitzmyer himself espouses "a middle ground between the skeptical approach and the conservative reaction to it" (1998:124). In seeking this middle ground Fitzmyer cites a number of arguments which attempts to qualify the historicity of Luke-Acts. Among these qualifications are the conjectures that Luke has not written according to the canons of modern history, nor has he been solely dependent on historical details to shape his stories.

On the positive side, details of Luke's accounts are confirmed elsewhere in the New Testament (2Cor 11:2; Rom 15:22-25) as well as in the writings of Josephus (1998:126).

Perhaps Fitzmyer's strongest qualification against the historicity of Acts centers on Luke's recounting of miracles and heavenly interventions. These are seen by Fitzmyer as "the most problematic narratives in Acts" because they ultimately involve a "philosophical judgment" of whether God supernaturally intervenes in human history (1998:125). He affirms that Luke apparently felt that the miraculous was a possibility because he included the incidents in his account. However . . .

the fact that Acts forms part of the inspired New Testament does not make the Lukan account, narrated in the past tense, necessarily historical. Neither church teaching nor theologians have ever maintained that the necessary formal effect of inspiration is historicity (1998:126).

Although the conservative school noted above would agree that inspiration in itself does not guarantee historicity, neither is it excluded. Marshall would affirm that the New Testament sets forth a strong relationship between faith and historicity.

"Our point is that the events which faith interprets as divine acts must be real, historical events, or otherwise they cannot be interpreted at all. The facts may be tested historically, but the ultimate decisions are matters of faith" It is faith which sees the resurrection as an act of God; it is faith which goes on to confess 'Jesus is Lord.' But, 'if Christ has not been raised . . . faith is in vain.'" (1971:52).

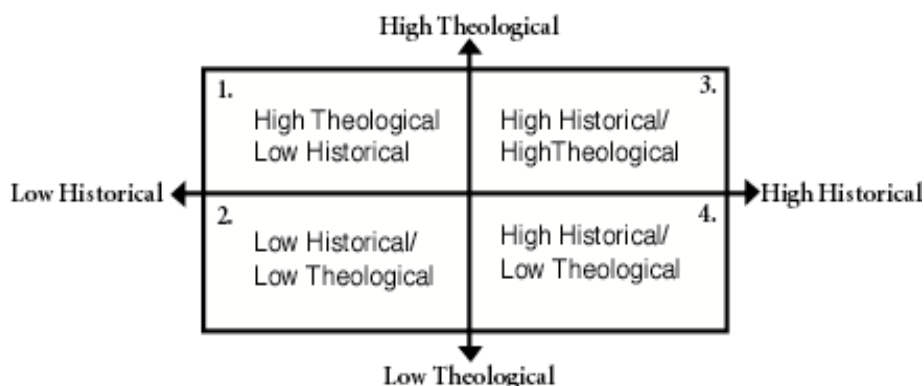
Although there is a continuing debate over the historicity of the Lukan accounts, there is no debate over the value of the theological contribution of Luke-Acts to our understanding of the New Testament. In fact, one of the benefits of the historical-critical study of Luke-Acts was to lead scholars to study the wonderful richness of the underlying theology. "Conzelmann and Haenchen asked for the theological significance of Luke's work as a whole, while downplaying the relevance of Acts as an historical account" (Verheyden 1999:25).

Others would agree that Acts is "much more" than the early history of the Christian Church (Fitzmyer 1998:47) and that it is "the highly innovating work of a theologian interpreting the Christian message for the situation of the Church of his time" (Verheyden 1999:25). Jervell calls Luke "the theologian of Scripture par excellence" (1984:122). Stronstad in his discussion of the Holy Spirit in Acts states that Luke must not always be interpreted by Paul but "is a theologian in his own right and must be treated as such" (1984:11).

Bosch would join the chorus of voices by saying that "Luke was first and foremost a theologian . . . . He was not a mere chronicler of history . . . . His interest was in the way the Gentile mission was to be motivated theologically not in an history report of the origins and course of the mission" (1991:87). Finally, Hengel states Luke is a "historian and theologian who needs to be taken seriously . . . . We only do justice to the significance of Luke as the first theological 'historian' of Christianity if we take his work seriously as a source" (1979:61,67).

The table below summarizes the positions of the historical and theological study of Luke-Acts today. The historical-critical school represented by Conzelmann, Haenchen, Verheyden, Fitzmyer and others have downplayed the historicity of the Lukan account and accentuated the theological is represented in quadrant one. The more conservative school represented by Bruce, Marshall, Gasque and others would be situated in quadrant three which affirms both the high historical and theological value of Luke's work.

TABLE 2  
THE HISTORICAL AND THEOLOGICAL



### The Unity of Luke-Acts

Luke and Acts are introduced by similar prologues which naturally point to a two volume work. However, because they have traditionally been separated in the New Testament canon, this has tended "to obscure the second-volume character of Acts" (Fitzmyer 1998:50). Not only on this practical but theological terms, the question of the unity of Luke-Acts has been raised.

In his commentary on the Acts of the Apostles, Hans Conzelmann argued that Luke wrote the book in order to explain to the Christians of his day the historical delay in the promised return of Jesus. Out of this eschatological concern, Conzelmann posited that Luke-Acts was not merely written to record history but to primarily give meaning to it.<sup>8</sup>

Within this theological-historical framework, he divides Luke-Acts into three distinct phases of salvation history which included John the Baptist (the period of Israel), Jesus (the middle of time) and the epoch of the Spirit (the Church). Therefore Conzelmann would see a theological discontinuity between Luke-Acts, between John, Jesus and the Church

Scholars today have generally not followed Conzelmann's theological division of the work. Hengel states that his thesis "was certainly attractive, but nevertheless misleading. . . . the whole double work covers the one history of Jesus Christ" (1979:59). According to Hengel, Luke-Acts was necessarily divided into two parts in order to make a distinction between the activity of the earthly Jesus and His work as exalted Lord.

Gasque observes that recent criticism has recognized that in order to understand Luke-Acts both volumes need to be considered (1989:308). Stronstad also argues for the theological unity of the two books by stating that "since Luke and Acts are a single work, it would be far more natural to stress their theological continuity or homogeneity" (1984:4). Finally, Verheyden reports that "there is an almost complete consensus in Lukan studies

---

<sup>8</sup> As was denoted in the previous chapter, Conzelmann who is from the redaction school of interpretation, would tend to shift emphasis from the uncertain facts of history to their theological meaning.

today that Luke's work indeed constitutes a unity" (1999:3). In the next section it will be illustrated through several themes that this unity was achieved by a conscious parallelism between Luke-Acts.

### **Parallelisms in Luke-Acts**

Fitzmyer categorically states that "in any discussion about the unity of the Lucan Gospel and the Acts of the Apostles, the role of the holy Spirit is an important element" (1999:165). Bosch also sees the Holy Spirit as a uniting theme in Luke-Acts by saying "Luke unites the time of Jesus and the time of the church in one era of the Spirit" (1991:87).

Luke accomplishes this by paralleling the role of the Spirit and other themes in the birth of John the Baptist and Jesus in Luke 1-2 and the birth of the Church in Acts 1-2. In this sense, Fitzmyer sees the Spirit primarily as the "inaugurator" of the ministry of Jesus and the Church (1999:172,174). Brown specifically sees that the work of the Spirit and the ministry of the angels are reflected in the two-volume work of Luke-Acts:

The outpouring of the prophetic spirit which moves people to act and speak (Luke 1:15,41,67,80; 2:25-27) is not well attested in the ministry but resembles very closely the pentecostal and post-pentecostal outpouring of the prophetic spirit in Acts 2:17: 'I shall pour out my Spirit upon all flesh, and your sons and daughters will prophesy' . . . . The angelic appearances which are frequent in the infancy narrative (1:11,26; 2:9) have little parallel in the ministry of Jesus but close parallels in Acts (5:19; 8:26; 10:3; 12:7; 27:23)" (1993:243).<sup>9</sup>

Parallelism also abounds within the infancy narratives themselves. Many elements of both the divine announcement and prophetic speech are similar. In addition, whereas Matthew grounds his gospel in the Old Testament through the genealogy and flow of the story, Luke recaptures the well-known story of the birth of Isaac to Abraham and Sarah through the story of Zechariah and Elizabeth. The ancient Simeon and Anna seemed lifted right out of the Old Testament and not only provide a linkage to the past, but a foretaste of

---

<sup>9</sup> Brown further posits that "it is not surprising that in many ways the infancy narrative is closer in spirit to the stories in Acts than to the Gospel material which Luke took from Mark and Q" (1993:243).

the Pentecostal blessing when both old and young, men and women will share in the renewal of the prophetic spirit. Brown maintains that the rich pericopes of the birth stories "contains the essential theology of the Old and New Testaments" (Brown 1993:596). Further parallels between the birth of John/Jesus and the church are briefly listed in the following table.

TABLE 3  
THE BIRTH OF JOHN/JESUS AND THE CHURCH

The Birth of John/Jesus	The Birth of the Church
Zechariah is chosen by lot.	Matthias is chosen by lot.
Elizabeth remains in seclusion.	The church remains in seclusion.
Zechariah can't speak with his tongue.	The Church speaks in tongues.
Many, both men and women speak prophetically at the conception and birth of John and Jesus.	Many, both men and women speak prophetically at the conception and birth of the Church.
Promises of Messiah will be fulfilled.	Promises of Messiah have been fulfilled.
Anna stays in the temple continuously worshipping God.	The church stays in the temple continuously worshipping God.

According to several scholars, the overall purpose of this apparent parallelism was to bind the two books and the Old Testament together into the key concept of salvation (van Unnik 1973:340-373). This salvation did not begin with the birth of Jesus, but had its roots in the Old Testament promises of the Messiah. "One of the reasons why Luke has made considerable use of the OT is Christology, his desire to relate the Jesus-story and its sequel to the plan God begun in the OT and precisely Jesus' role in that plan" (Fitzmyer 1998:92).

Marshall finds in the theme of salvation "the key to the theology of Luke. Not salvation-history but salvation itself is the theme which occupied the mind of Luke in both

parts and of his work" (1971:92). A summary of Marshall's thought on this subject is concisely given by Verheyden:

He greatly emphasizes that for Luke salvation is not an abstract notion. It has taken the form of a concrete historical figure. What Luke tells us in the Gospel about Jesus, his ministry, his proclamation of the Kingdom, and his passion and resurrection is the account of how salvation is realized through Jesus (1999:27).

Bosch maintains that although the universal dimensions of this salvation "remain vague" in the infancy narratives, "not so the references to Israel's salvation! Luke, the non-Jew, here presents Jesus as first and foremost the Savior of the old covenant people" (1991:92). Again this would fit well within the motif mentioned earlier that Luke wanted to ground the new Gentile believers deeply into the roots of faithful Israel. Below is a table which illustrates further parallelisms between Luke and Acts which show the strong connection between the two books.

TABLE 4  
THE THEMATIC STRUCTURE OF LUKE-ACTS  
(Stronstad 1984:34)

	Luke	Acts
Beginning	Birth, anointing of Jesus	Baptism, filling of disciples
Inaugural Proclamation	Jesus' Nazareth sermon	Peter's Pentecost sermon
Confirmatory Miracles	Casting out demons and healing sick in Capernaum	Healing lame man at Beautiful gate
Success	Widespread popular acclaim	Widespread popular acclaim
Opposition	Pharisees, leaders of the Jews	Sanhedrin, Jews of the dispersion
Travel	Itinerant ministry in Galilee, Judea	Missionary journeys of Peter and Paul
Arrest and Trial	Threefold trial: Before Sanhedrin, Pilate, Herod	Threefold trial: before Felix, Festus, and Agrippa
Consummation	The Cross	Rome

## CHAPTER 3

### LUKE 4:16-30—LUKE'S COMMISSION

As was stated in the introduction, Bosch feels that Luke 4:16-21 has replaced Matthew's Great Commission as the key text for understanding Christ's own mission and that of the church. Bosch further reflects that Luke's unique concept of mission towards the poor has especially been recognized in conciliar and liberation theologies (1991:84). It is the purpose of this chapter to outline the meaning and significance of Luke's mission statement and how it's meaning is reflected both in the Book of Acts and the Old Testament.

#### **The Programmic Significance**

Verheyden reports that for the second edition of the congress volume on Luke "C. Schreck reviewed the incredible amount of literature on the Nazareth pericope that had appeared between 1973 and 1988" (1999:54). In the review, Schreck distinguished three major areas of interest in the discussion of Luke 4:16-30. They are 1) source criticism; 2) its significance as a programmatic discourse and 3) the thematic introduction of the rejection of Israel/mission to the Gentiles (4:25-27) along with the social dimension of the Christian message (4:18-19).<sup>10</sup>

In the first chapter, the declining influence of source critical studies was discussed in the context of hermeneutical concerns. Regarding the second area of interest cited by Schreck of the programmatic significance of Luke 4:16-30, Bosch, along with others, also sees Luke 4:16-30 as a "preface" (Anderson 1964:260) and a "condensed version" of the gospel as a whole (Dupont 1979:20f). In a major article Neiryck states that "there are a number of good

---

<sup>10</sup> Verheyden's gives extensive footnotes of bibliographic material on each of these three areas of study.

reasons to justify the choice of Lk 4:16-30, widely held to be programmatic for Luke-Acts" (1999:357). Besides citing the work of Schreck and Dupont already noted above, Neiryck asserts that the decisive reason for making this pericope programmatic is its powerful parallels with similar stories in the book of Acts.<sup>11</sup> The table outlines some of the parallels between the beginning of the ministry of Jesus after His baptism and the preaching of Paul after his conversion.

TABLE 5  
LUKE 4:16-30 AND PAUL'S PREACHING IN DAMASCUS

Luke 4:16-30	Acts 9:19b-25
Jesus enters the synagogue to initiate his ministry.	Paul enters a synagogue as his first public step.
Nazarenes wonders at the changed role of Jesus.	Damascans surprised at the changed role of Paul. <sup>12</sup>
The question is asked: "Is not this Joseph's son?"	The question is asked: "Is this not the man who persecuted?"
An attempt is made to kill Jesus and he escapes.	An attempt is made to kill Paul and he escapes.

Both Luke 4 and Acts 13 specifically tell us that Jesus and Paul came to the synagogue on the Sabbath day and addressed the congregation after the reading of the Law. The initial reaction to both Jesus and Paul was positive. In the synagogue at Nazareth "all spoke well of

---

<sup>11</sup> Among the stories in Acts which parallel the Lukan story at Nazareth are the beginning of Paul's ministry at Damascus (Acts 9:19b-25); the start of the first missionary journey to Cyprus in the power of the Spirit (Acts 13:1-12) and Paul's first missionary speech in the synagogue of Antioch of Pisidia (Acts 13:14-52). The themes of Luke 4:16-30 are also reflected in the speeches of Peter at Pentecost (2:17-40); in the Temple (3:11-26) and at Cornelius' house (10:34-33). Finally, Luke seems to bind the beginning of the ministry of Jesus with the end of Acts (in Verheyden 1999:359-395).

<sup>12</sup> The only indications of what Paul said at Damascus was that he "began to preach that Jesus is the Son of God" and proved that Jesus was the Christ (Acts 9:20,22). It is not until Paul's first sermon at Antioch of Pisidia that an extended discourse is recorded by Luke (Acts 13:14-52).

him" (Luke 4:22) and at Antioch of Pisidia "the people invited them to speak further about these things on the next Sabbath (Acts 13:42).

In both instances this initial favorable reaction is then followed by hostility. The congregation turns on Jesus when He tells two stories about how God bypassed the children of Israel and exercised His miraculous power on behalf of the Gentiles at the time of Elijah and Elishah. In a similar way, Paul's return to the synagogue on the next Sabbath is met by a hostile crowd who are "filled with jealousy," probably over Paul's preaching on the previous week that the Law of Moses could not justify them (in Verheyden 1999:372-374).

Having been rejected by the Jews, Paul now turns to the Gentiles who were made "glad and honored the word of the Lord" (Acts 13:48). Paul's missionary activity reflects back to how God turned from the Jews and ministered to the Gentiles at the time of Elijah and Elisha as noted in Luke 4. This same pattern of going to the Jew first and then to the Gentiles is again repeated at Iconium.

The end of Paul's ministry in Acts has also been seen as comparing and contrasting with the beginning of Jesus in Luke 4 and his ministry in Acts 13 (Verheyden 1999:388-390). A good summary of the parallels between Luke 4 and Acts 28 is presented by J.T. Sanders:

The final scene of Paul's ministry is therefore a reprise of the first scene of Jesus. Do we have a synagogue sermon there? So we have here, with the adjustment for verisimilitude that Paul is a prisoner. Is the Book of Isaiah quoted there? So it is here. Is there at first a favorable and then a hostile response there? Similarly here the one response is mixed, part favorable and part unfavorable. And does Jesus there make it clear to his audience that they were never the intended recipients of God's salvation, which is a salvation for the Gentiles? So here as well. The issue was never in doubt (1986:110-129).

Just as the Great Commission at the end of Matthew acts as an index to the gospel which preceded it, the programmatic discourse in Luke 4:16-30 serves as a preface to both the ministry of Jesus and the Church which would follow it. The next section looks briefly at the meaning of these important verses in Luke-Acts.

### **Luke 4:16-30**

When Jesus stands up and reads the opening words of Isaiah 61, "The Spirit of the Lord is on me" He is linking the Holy Spirit to the opening events of his ministry. Stronstad rightly sees the three episodes of the baptism (where Jesus is filled with the Spirit) the temptation (where Jesus is led by the Spirit) and now the public proclamation as "an integrated narrative, the launching of the public ministry of Jesus—the charismatic Christ" (1984:39).

Stronstad maintains that although "Matthew gives greater emphasis to the act of baptism . . . . Luke alone records Jesus' understanding of that event" (1984:40,43). Luke does this by the intensification and focus he gives to the work of the Spirit in the life of Jesus.<sup>13</sup>

Being "filled" or "full" of the Spirit is a dominantly Lukan term. Jesus is described as being "full of the Spirit" at the temptation (Luke 4:1) and "full of the joy through the Spirit" (Luke 10:21) when He praised the Father for revealing heavenly truth to the humble. In addition, the deacons were to be full of the Spirit (Acts 6:3), a condition that Stephen enjoyed both at the beginning (Acts 6:5) and the end (Acts 7:55) of his short ministry. Luke also records that Barnabas was full of the Spirit (Acts 11:24).

Luke records all the occurrences of "full of the Spirit" and ten out of the eleven times "filled with the Spirit" are recorded in the New Testament. John the Baptist (1:15), Elizabeth (1:41) and Zechariah (1:67) are all filled or will be filled with the Spirit. In Acts 2:4; 4:31 and 13:52 the disciples are filled with the Spirit. Finally, Peter (Acts 4:8) and Paul (Acts 9:17,13:9) receive the heavenly anointed.

Unlike Matthew and Mark, Luke alone pictures Jesus returning from the desert to Galilee "in the power of the Spirit" (4:14). Stronstad rightly states that "this concentration of references to the Holy Spirit in the Gospel of Luke demonstrates that the Spirit is historically

---

<sup>13</sup> Whereas in the temptation in the wilderness Matthew tells us that Jesus was "led by the Spirit" (4:1) and in Mark that He was "sent out by the Spirit" (1:12) in Luke Jesus is "full of the Spirit" (4:1) as He goes forth to meet the tempter.

and theologically of more interest to Luke than the other evangelists." Fitzmyer agrees with this observation by saying that "more than either Synoptic evangelist Luke has made the Spirit an important feature of his Gospel and its sequel" (1981:227).

It is clear that through these unique portrayals of Christ's public ministry Luke desires to highlight the important role of the Spirit in the life of Christ and by extension the life of the Church. Fitzmyer states that "pneuma" is used by Luke "thirty-six times in his Gospel and seventy times in Acts. In all, these one hundred and six instances represent 28% of the New Testament occurrences of the word" (1999:171). Verheyden succinctly observes:

Luke's pneumatology was one of the first aspects of his theology that came to be studied for itself. More than any other New Testament author Luke speaks of the Spirit of God and it is commonly observed that the Spirit is 'the connecting thread which runs through both parts' of his work,' or the 'unifying force throughout Luke's narrative' (1999:41).

As was already noted in this and the previous chapter, Luke-Acts is constructed with a clear and intended parallelism. This reflecting among the various parts of Luke-Acts is also extended to his use of the Spirit. Fitzmyer writes in several places that Luke pictures the Spirit as the "inaugurator" at His public ministry (1981:228; 1999:172) and at the birth of the Church (1999,174,177). In commentating specifically on the Spirit of Luke 4:18, Marshall feels it is of "programmatically significance" and is concerned primarily "with the witness which is borne to Jesus at His birth" (1971:91).

Luke not only links the ministry of the Spirit with the birth of Jesus and His Church but wants to ground the work of the Spirit in the Old Testament. In the previous chapter it was already discussed how Zechariah, Elizabeth, Simeon and Anna personify the hopes of ancient Israel. In addition, when people speak under the influence of the Spirit in Luke-Acts the Old Testament prophets are usually quoted. Fitzmyer summarizes Luke's use of the Spirit as grounded in the Old Testament.

In most instances Luke depicts the Spirit as it appears in the OT: which actively creates (Ps 33:6; Jdt 16:14), raises up leaders (Judg 6:34; 11:29; Isa 11:1-5), inspires prophecy (Num 24:2; Hos 9:7); 1 Sam 11:6), and judges (Isa

4:4). In other words, it is mainly an impersonal active force; occasionally Luke has attributed to it personal actions (e.g. Luke 2:26; 4:1[1]; Acts 16:7). In particular, certain specific OT passages have influenced him most, Isa 61:1-2 and Joel 3:1-2 (2:28-29E). Thus in most instances the Lucan Spirit denotes God's active, creative, or prophetic presence to his world or his people (1981:228).

### Elijah and Elisha

Within the immediate context of Luke 4:16-30, Jesus specifically allies Himself with the Spirit-inspired prophetic ministry of Isaiah (4:17-19), and the healing ministries of both Elijah (4:24-25) and Elisha (4:26-27). Jesus then goes on in His ministry to emulate the ministry of these two prophets as well.

TABLE 6  
COMPARING THE MINISTRY OF ELIJAH, ELISHA AND JESUS  
(Stronstad 1984:44)

	Elijah	Elisha	Jesus
Control Nature	1 Kings 17:1; 2 Kings 2:8	2 Kings 2:14, 2:19ff	Luke 8:22ff
Raise the Dead	1 Kings 17:17ff	2 Kings 4:34f	Luke 7:14
Multiply Food	1 Kings 17:16	2 Kings 4:3ff, 4:42ff	Luke 5:12f
Heal Leprosy		2 Kings 5:8ff	Luke 5:12f

The message is clear. The root of the Spirit's activities in Jesus' life did not begin with His miraculous conception or ministry but is firmly grounded in the prophetic calling and ministry of the Old Testament. In this respect Stronstad states that since Christ is, "conscious that the descent of the Holy Spirit anointed Him for a charismatic ministry, Jesus deliberately models His public ministry after three Old Testament prophets: Isaiah, Elijah and Moses" (1984:43).

In his book, *The Charismatic Leader and His Followers*, Martin Hengel further equates the calling of the first disciples by the "messianic authority" of Jesus with the calling of the great Testament prophets by God (1Kings 19:15-18; Sam. 16:1ff; 1Kings 11:31ff)

(1981:17). Just as the prophets back then were called away from their flocks (Amos 7:15) or their families (1Kings 19:19-21) the disciples are now called away to share in the destiny of their Master. This "is possible only on the basis of complete trust on the part of the person who 'follows'" (Hengel 1981:72). Hengel summarizes his findings by saying:

As to the call of the disciples, in the last analysis only the call of the Old Testament prophets by the God of Israel himself is a genuine analogy. Jesus' call is uttered with an eye to the dawning rule of God and he brings the individual person who is called by him into a community of life and destiny with him, involving an absolute break with all ties, thus at the same time initiating him into service for the cause of the Kingdom (1981:87-88).<sup>14</sup>

As was mentioned in the introduction to this chapter, the social dimension of Luke 4:18-19 has been stressed. The reason for the anointing by the Spirit for ministry, a ministry which would include preaching the good news to the poor, proclaiming freedom for the prisoners and recovering of sight for the blind and to releasing the oppressed.<sup>15</sup>

Luke uses the word "poor" and associate terms more often than Matthew and Mark (Bosch 1991:98). Already in the Magnificat, Mary sings that God "has filled the hungry with good things, and the rich he has sent away empty" (Luke 1:53). In the preaching of John the Baptist he exhorts the crowd to be both fair and generous in their dealings with one another (Luke 3:10-14). And when Luke gives a list of people who suffer, either "puts the poor at the head of the list (cf 4:18; 6:20; 14:13; 14:21) or at the end, as a climax (as in 7:22)" (Bosch 1991:99).<sup>16</sup>

---

<sup>14</sup> It is important to note that before Christ calls others to follow Him, He Himself is called and ordained by God. The discipler must first be discipled. This is especially evident in Luke who alone records the visit to the Temple in Luke 2:41-51. This episode is bracketed by two verses which comment on the growth in wisdom, grace and stature by Jesus (Luke 2:40,52). The ongoing obedience shown to his mother after the event (Luke 2:51) brings to mind the prophetic apprenticeship that existed between Elijah and Elisha.

<sup>15</sup> Here Luke inserts Isaiah 58:6 between Isaiah 61:1 and 61:2. "The phrase 'to let the oppressed go free' has a distinctly social profile in Isaiah 58" (Bosch 1991:100). It also could be pointing to the restorative ministry of the Sabbath which is a main theme of Isa. 58 and a day which Jesus often healed. For a brief overview of the scholarly research for this insertion see Roth 1997:154-155.

<sup>16</sup> In addition to this, Roth sees a conscious attempt by Luke to include sinners within the positive

Luke also records the positive and negative response of the rich in Christ's call to discipleship. The story of the rich young ruler (Luke 18:18-27) in the gospel is paralleled by the episode involving Ananias and Sapphira (Acts 5:1-11). In contrast the voluntary giving up the goods of this world by the wealthy are reflected in the story of Zacchaeus (Luke 19:1-10) and Barnabas (4:36f). Whereas Luke has often been thought of as the gospel to the poor, some have seen him as an evangelist to the rich as is reflected in the following quotation as translated by Bosch (1991:103).

Both Is 58:5ff and the Gospel of Luke address the wealthy. Both wish to inspire them to perform extraordinary far-reaching accomplishments, to renounce a large portion of their possessions and waive the recovery of debts, and to give alms generally, in this way alleviating the plight of the poor members of the community immediately after the Exile, in the midst of a severe social crisis; Luke addresses his two-volume work to the upper stratum of Hellenistic community (Albertz 1983:203).

The reaction to Christ's sermon in Nazareth was immediate and heart-felt. Christ's searching words which illuminated their own spiritual poverty along with the references to God turning from Israel to heal the Gentiles at the time of Elijah and Elisha enraged the congregation. The coming forward to the altar was not for repentance but to cast out the carpenter's son. The physical expelling him from their midst reflected their desire to remove Him from their hearts.

This same theme of rejection is repeated many times within the gospel of Luke and the book of Acts. But the missional purpose of God is not deterred by the initial refusal by many to follow the Master in discipleship. Jesus goes forth to call disciples who will continue the faithful obedience to the covenant.

---

attitude the LXX affords to the poor. Through Christ's identification with sinners on the cross, His resurrection and justification is an assurance of their redemption as well (1997:220).

## CHAPTER 4

### LUKE'S CONCEPT OF DISCIPLESHIP

Immediately after the rejection at Nazareth, Jesus goes forth and calls His first disciples by the Sea of Galilee. After performing a miracle to catch fish, Jesus promises Peter that "from now on they will catch men"<sup>17</sup>. So they pulled their boats up on shore, left everything and followed him" (Luke 5:10). "Following" Jesus in "the way" is the primary manner in which Luke envisions discipleship. Christian discipleship not only involves the acceptance of the master's teachings, but a total "identification of oneself with the master's way of life and destiny in an intimate, personal following of him" (Fitzmyer 1981:241).

For Luke, the significance of Christ's birth, life, death and resurrection is focused on the development of a committed group of people who follow in His footsteps. The whole of Christ's life would provide a pattern for the twelve to follow under the empowerment and direction of the Holy Spirit. This "way" would then be reproduced in countless others. This chapter briefly outlines how this pattern of discipleship is produced and reproduced in Luke-Acts.

---

<sup>17</sup> This same pattern of rejection, fish and calling at the beginning of the ministry of Jesus is also reflected, with added intensity, at the end of His ministry. After His crucifixion, Jesus now commissions His disciples. They are now ready to fish. Could it be that the eating of fish by Jesus in Luke 24:42 was meant to link the earlier calling with this present commissioning? Luke only mentions fish two other times in his gospel. Once with the feeding of the 5000 with its obvious soul winning implications (9:13,16) and the son asking for favors from a father (11:11). Within this later pericope, the Holy Spirit is mentioned, a major theme in Luke 24.

### **Following Jesus In The Way**

At the heart of Luke's gospel is the "travel narrative" (Luke 9:51-19:27) which begins with the decisive words: "as the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem (Luke 9:51). At this dramatic turning point in Christ's ministry from Galilee to Jerusalem draws near "the disciples begin to appear more often and in more active roles" (Green 1995:103). Although the disciples respond with fear and amazement when Jesus calms the storm on the lake (8:22-25), he entrusts them with power and authority to heal and proclaim the kingdom (9:1-9).

Despite their success (9:6), like Herod (9:7-9) they fail to comprehend the true nature of Christ's identity and thus fail to exercise faith at the feeding of the five-thousand (9:12-17). They further show their need for discipling as they fail in their attempt to heal a devil-possessed child (9:37-41) and argue about who will be the greatest (9:46).

At this juncture in Luke's narrative, the faith of the disciples is filled with fear at Christ's own prediction of His suffering and death (9:21-27, 44-45) and the announcement by Jesus that the disciples must also take up their cross daily and "follow Me" (9:23 cf. 14:27). "To be a disciple of Christ one has to follow him along the road that he walks to his destiny in Jerusalem, his exodus, his transit to the Father" (Fitzmyer 1981:241).

The shadow of the cross is cast upon the way of Jesus and the disciples as they begin their journey together. Thus the cross for Luke is viewed more in terms of discipleship than atonement:

For in Luke's gospel, Jesus' passion and the cross are not depicted in terms of vicarious suffering, human redemption, or the expiation of sins as much as they are in Mark's account (or Matthew's). Rather they are presented primarily in exemplary fashion as the culmination of Jesus' unconditional obedience to God and so as patterns for the lives of His followers (Logenecker 1996:69).

To help prepare His current and future disciples for the trails of life, Luke gives "his readers something of a collage<sup>18</sup> . . . of what Jesus taught his disciples about following him, with not too veiled applications about how the readers, as well, should conduct their lives as Christians" (Logenecker 1996:66).

The instruction Jesus gives His disciples in these ten chapters is "overwhelmingly didactic in content; only 9:51-56; 11:14-16; 13:10-13; 14:1-16; 17:11-19; and 18:35-43 contain other than sayings. The disciples appear more often in this section than elsewhere in the Gospel, often receiving instruction (10:23; 11:1; 12:1, 22; 16:1; 17:1, 5, 22' 18:15, 31)" (Green 1995:105).

However, it must be stressed again that this didactic content is not a traditional classroom-type instruction but is put within the framework of Luke's travel narrative which emphasizes the following of Jesus along the way. Individuals have a choice to either refuse (9:57-62) or make a conscious decision to turn their lives around (15:11-32) and take up their crosses daily and follow Him.

Jesus defines discipleship as following him (9:23), a concept Luke develops above all by noting the presence of the disciples continually 'with' Jesus (6:17' 7:11' 8:1, 22; 9:10; 22:11, 14, 28, 39; cf. 8:38; 22:33). This may seem a rather vague and passive role, this 'being with Jesus,' but in Acts it becomes one of the key credentials for the apostolic office (Acts 1:21). Being with Jesus suggests companionship with Jesus, sharing in his success and failure, his acceptance and rejection; it entails identifying with and being shaped by Jesus' own life and mission (Green 1995:108).

Although Luke's use of the term 'disciple', (mathetes) is less frequent than Matthew and Mark, "his treatment of the theme of discipleship is more extensively developed, more radically expressed, and more consistently sustained" (Logenecker 1996:50). This is

---

<sup>18</sup> As part of their research in Luke basing his gospel on Matthew rather than Mark and "Q" McNicol has shown in detail how " Luke combined the material from Mathew's great speeches in themactic sections of the Travel Narrative, often following the internal order of those sayings units within their Matthean contexts" (1996:318).

evidenced by these important themes of discipleship which are brought out in the travel narrative:

1. Loving and helping others: (the good Samaritan 10:25-37).
2. Prayer (the persistent friend: 11:5-13; the persistent widow, 18:1-8).
3. True riches: (the rich fool, 12:13-34; rich man and Lazarus, 16:19-31).
4. Serving God: (the unproductive fig tree, 13:1-9; proper attitude (17:7-10).
5. Responding to God: (the great supper, 14:15-24, rich man and Lazarus 16:19-30).
6. God's love for the lost: (lost sheep, coin, son, chapter 15).
7. Humility: (the Pharisees and the tax collector (18:9-14).
8. Shrewdness: (the shrewd manager, 16:1-12).

Just as Jesus taught His disciples on the way to Jerusalem in the heart of his gospel, (9:51-19:27), he teaches the two disciples who were on their way to Emmaus at the end of the gospel (24:13-35).<sup>19</sup> On this walk with Jesus on the road to Emmaus, Christ clearly explains to His downcast followers that the Old Testament Scriptures have been fulfilled and they are now to witness that Jesus is the Messiah and the restoration of Israel has begun (Jervell 1972:92).

Through their putting the Messiah to death, "the leaders of the people have relinquished any right to rule over the people, and the Twelve have now become the new leaders of Israel" (Jervell 1972:94). According to Jervell, the promise of Jesus to the disciples that they would "sit on thrones, judging the twelve tribes of Israel (22:30) is fulfilled by the reconstitution and witness of the Twelve in Acts 1-2.

Seen as such, the choosing of Matthias in Acts 1 is much more a deep theological necessity rather than a mere numerological obligation. The whole theme of the chapter is raised by the disciples themselves who ask if Israel is to be restored (Acts 1:6). Although the

---

<sup>19</sup> This teaching on the way is a major motif in Luke-Acts. "The Way" which is so often mentioned in Acts (9:2; 19:9, 23; 22:4; 24:14, 22) is actually grounded early in Luke by John the Baptist's role to "prepare the way of the Lord" (Luke, 1:76; 3:4-5; cf. 7:27; Isa. 40:3-4; Mal. 3:1).

"when" is left in the hands of the Father, the "how" is made crystal clear: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

This witness will specifically involve calling others to repent, take up their cross daily and begin the journey to follow upon the Way that Jesus has carefully marked out and witnessed by the Twelve who "shared in this ministry" (Acts 1:17). Some of the major components of "the Way" in Luke-Acts are outlined as follows.

### **Sharing in Community**

Although one could begin with the dynamic testimony and miracles by the apostles as the most visible signs of discipleship in Acts, these more public manifestations are the true fruit of a divinely-knit community of believers. The first group of disciples in Acts are described as a family for "all the believers were together and had everything in common" (Acts 2:44).

Green reminds us that in New Testament times, "To share with someone without expectation of return was to treat them as though they were kin, family. Conversely, to refuse to share with others was tantamount to relating to them as though they were outside one's community" (1995:114). In this context, the story of the rich young ruler who refuses to share his possessions (and by extension Ananias and Sapphira) are pictured by Luke to be "outside the bounds of discipleship" (Green 1995:114).

The importance of sharing with one another as members of a family is additionally brought out through the apostles, who do not address the believers in a master-disciple relationship. Rather, the apostles address the group as but as "brothers" (αδελφοι, or "brother and sisters," inclusively understood), "men and brothers," "men, brothers and fathers" (Acts 1:16, 2:29; 3:17; 7:2; 13:26, 38; 22:1; 23:1, 6; 28:17), (Logenecker 1996:72-73).

In a chapter entitled "The 'Love Communism' of the Primitive Community" Hengel comments that in view of the soon coming of Jesus, the "barrier of possessions, which had

done more than any other power to separate men down the millennia, had been brought down" (1974:33). Rich and poor were brought together not merely through the mere redistribution of wealth but in actual "social relations with the poor" (Green 1995:114). Through this deep sharing, the New Testament community of believers had "no needy persons among them" (Acts 4:34).<sup>20</sup>

The arms of the community were not only to embrace their Jewish "brothers" but through their Gentile brethren as well. The announcement by Jesus in Luke 4:16-30 to "preach the good news to the poor" and the healing of two Gentiles by Elijah and Elisha heavily underlines Christ's own concern to reach out to the marginalized in society.

This is further taught in a very pragmatic way in "Jesus' radical openness in table fellowship in the Gospel of Luke" (Green 1995:117) which would serve as a continuing model and reproach to the Christian community in Acts which struggled with crossing ethnic and religious lines (Gal. 2:12-14).

Incorporation into the community of believers involves faith, repentance/conversion and baptism.<sup>21</sup> According to Fitzmyer, Luke's views on discipleship not only encompass individual responsibility, but "he also envisages a certain organized and communal way of life for Christians—in effect, life in the Christian church" (1981:251). It is to a group, the Twelve, that Christ entrusted the witness to His words and deeds (Acts 1:1, 8). And it is this witness and teaching about Jesus that the newly incorporated disciples are to "hold fast to" (2:42) as one of the marks of Christian discipleship.

This devotion to the apostle's teaching, "which appears again in 5:28; 13:12; 17:19, is the reason why Christian followers are called mathetai, "learners, disciples (6:1; cf. 11:26)" (Fitzmyer 1998:270). There is more to the teachings of the community than mere didactic material for Luke tells us that he recorded "all that Jesus began to do and to teach" (Acts 1:1).

---

<sup>20</sup>( cf Deut 15:4 (LXX), Fitzmyer 1998:314).

<sup>21</sup> For an extended review of these terms see Fitzmyer 1981:235-241.

The next section shows how the church in Acts emulated the praise dynamic from Luke 1-2 as well as the prayer life of Jesus.

### **Abiding in Prayer and Praise**

Green reminds us that "Luke knows nothing of a relationship with God that does not immediately work itself out in relationship to others" (1995:109).<sup>22</sup> While private prayer and praise are the bedrock of a personal Christian experience, they nevertheless need to be constantly exercised in a more corporate context.

The wonderful scenes of group prayer and praise in Acts (2:46-47; 4:23-41) has actually already been foreshadowed by the praise and joy which attended the childbirths earlier in Luke (1:14, 28, 44, 47, 58, 64, 68; 2:10, 13, 20, 28-29).

The joy which surrounds the miraculous births of the Messiah are thus paralleled with the joy of the rebirth of Israel. What Green says regarding the births in Luke can thus be applied to the births in Acts: "These are not ordinary births; they are of eschatological importance, marking the coming of salvation, and this calls for eschatological celebration" (1995:110).

In like manner, prayer is early connected with the life of the community. In fact the very first episode in Luke involving Zechariah gives a clear picture of communal prayer: "And when the time for the burning of incense came, all the assembled worshipers were praying outside" (1:10). Likewise, the Temple piety of Simeon and Anna in Luke 2 is in Acts 2 "made into a characteristic of Christian life—dependence on God and his Anointed, manifested now on both a common and an individual basis as a mode of communing with them" (Fitzmyer 1981:247). The prayer and devotional life of Jesus serves as a bridge between the early manifestation of piety in Luke and the devotion of the early church in Acts:

---

<sup>22</sup> For this emphasis throughout the biblical materials see Paul D. Hanson's 1986 book entitled *The People Called: The Growth of Community in the Bible*. The

The emphasis that Luke gives to it begins in the Gospel itself, in which he depicts Jesus at prayer more often than any of the other evangelists, and then continues reference to it in the lives of the early Christians about whom he writes in Acts. He depicts Jesus often at prayer, because this is to become one of the ways in which the disciple is to follow him (Fitzmyer 1981:244).

What is again emphasized here is the discipling aspect of Christ's life. In his book, *Jesus the Intercessor—Prayer and Christology in Luke-Acts*, David Crump states that "Jesus is the church's model of true piety" (1992:239). (On the other hand, Crump clearly shows that Jesus as the Intercessor and Advocate with the Father has a unique role in prayer which cannot be emulated by the disciples).

### **Testimony in Word and Deed**

It is obvious from the very title of the book that the apostles did not indulge themselves in exercises of personal, ecstatic devotion but emerged from a devoted community to perform "acts" of ministry. According to Luke 24:48, the primary focus of their ministry is in terms of testimony: "You are the witnesses to all this."

This testimony is not generated in a vacuum, but is often expressed as fulfillment of the Old Testament Scriptures. This fulfillment motif as a basis for testimony is evident both at the beginning (4:21) and the ending (24:27) of Christ's ministry. In like manner, the apostles often base their remarks on extensive use of the Old Testament scripture as is evidenced by Peter's sermon in Acts 2 and Stephen's remarks in Acts 7.

Just as the disciples on the road to Emmaus testified that Jesus "was a prophet, powerful in word and deed before God and all the people (24:19), the apostles words and also confirmed by mighty deeds and miracles. The raising of the lame person by Peter and John occurs very early in the book of Acts and "has the usual components of a miracle story known from the Synoptic tradition" (Fitzmyer 1998:276). Thus Peter continues the healing ministry of Jesus these signs and wonders, the crippled faith of the people is healed by exercising trust in God's Messiah.

Fitzmyer maintains that some have noted how Luke developed a "parallel treatment of Jesus and Peter, and then of Peter and Paul" (1998:49). In the book of Acts, it does appear that Luke depicts both the work of the Spirit and the working of miracles as paralleled in the lives of these two great apostles. Stronstad has constructed the following table to show how the Holy Spirit similarly influenced the lives of Peter and Paul.

TABLE 7  
 COMPARING THE HOLY SPIRIT WITH PETER AND PAUL  
 (Stronstad 1984:66)

	Peter	Paul
Filled with the Spirit	Acts 2:4; 4:8; 4:31	Acts 9:17; 13:9; 13:52
Guidance from the Holy Spirit	Acts 10:19-20	Acts 13:1-2; 16:6-7; 21:4, 10-11
Instruments for Gift of the Spirit	Acts 8:15-17	Acts 19:6

In like manner, in an article written by John Fenton entitled "The Order of the Miracles performed by Peter and Paul in Acts, Fenton shows that the pattern of the six miracles which are performed by Peter and Paul form a pattern as illustrated below (1965:381-383).

TABLE 8  
COMPARING THE MIRACLES OF PETER AND PAUL<sup>23</sup>

	Peter	Paul
Healing of a crippled person	Acts 3:1ff	Acts 14:8ff
Judgment on people.	Acts 5:1ff—Ananias/Sapphira	Acts 13:8ff—Elymas
Cures by shadow/clothing	Acts 5:14ff	Acts 19:11ff
Healing of unclean spirits	Acts 5:16ff	Acts 16:16ff
Healing then mass conversion	Acts 9:32ff	Acts 28:7ff
Raising of dead to life	9:34ff—Tabitha	20:7ff—Eutychus

Hardon has rightly stated in quoting Tertullian, that the signs and wonders of the early church provided the influence which overcame the stronghold of paganism: "We are but of yesterday, yet we have filled every place among you—cities, islands, fortresses, towns, market places, camp, tribes, town councils, the palace, the senate, the forum. We have left nothing to you but the temples of your gods" (1954:316).

---

<sup>23</sup> As can be seen from the table, there is a cross parallelism in the order. Whereas Peter's first miracle corresponds to Paul's second miracle, the second miracle of Peter corresponds to the first miracle of Paul.

## CHAPTER 5

### THE END OF LUKE AND THE BEGINNING OF ACTS

As has already been shown in the previous chapters, Luke and Acts are connected together by a number of theological parallels. In addition, there are a number of very strong ties that Luke constructs between the last chapter in Luke and the first chapter of Acts. These ties are not only restricted to these two chapters but serve again to link the stories with what happened earlier in the gospel as well as the Old Testament. The chapter first looks at the geographical and Scriptural parameters of the Lukan mission and how they are specifically set forth in Luke 24 and Acts 1.

#### **Beginning at Jerusalem, Beginning at Moses**

Fitzmyer points out that "unlike other evangelists, Luke begins and ends his Gospel in Jerusalem" (1998:56). The opening scenes of Zechariah, Simeon and Anna at the Temple are reflected by Jesus' command to stay in Jerusalem until they would receive the Spirit. In particular, the last verse of the gospel "and they stayed continually at the temple, praising God" (Luke 24:53) is almost an exact parallel of Anna's life who "never left the temple but worshiped night and day" (2:37).

In addition, the prophetess "gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem" (2:38). After this blessing, Joseph and Mary return to Galilee where the child is raised. Jesus returns with His parents to Jerusalem for the annual Passover feast (2:41-50) where He feels compelled to "be in my Father's house." The entire central part of Luke's gospel is within the context of Jesus resolutely setting "out for Jerusalem" (9:51-19:40). And it is in Jerusalem that He is tried, crucified, raised, appears to His disciples and commissions them before leaving from the Mount of Olives.

Bosch maintains that Luke uses geography in order to reveal "the inner unity of his understanding of mission" (1991:88). The mission of the church must have its geographical and theological roots in Israel. "The importance Luke attaches to Israel is borne out by the central role he ascribes to Jerusalem in his narrative" (Bosch 1991:93).

In the final meetings with the disciples in Luke 24, Jesus underlines "beginning at Moses" (24:27) as the root for understanding His own mission and "beginning at Jerusalem" (24:47) as the foundation for implementing their mission. To underline this, "the risen Jesus meets his disciples in Jerusalem (not in Galilee, as in Matthew)" (Bosch 1991:91). Luke, the Gentile grounded his story in Jerusalem because He saw the need for rooting the Gentile church in Israel . . . . [in order that] the Christian church may never forget that it developed organically and gradually from the womb of Israel" (1997:115).

This birthing is clearly signaled in the opening pericopes of Luke's gospel. The miraculous Spirit-filled birth of John the Baptist to the Old-Testament-like parents of Zechariah and Elizabeth is intimately connected to the Spirit-empowered birth of Jesus to the young virgin Mary. The meeting of Mary and Elizabeth is theologically pregnant. Instead of picturing a discontinuity between the two women, the two eras, Luke clearly states that they are biologically (theologically) related to one another (1:36).

Elizabeth clearly sees her role and her son's role as subservient: "But why am I so favored, that the mother of my Lord should come to me" (1:43). There is no jealousy between the two women, only joy at the promised births. Although this unity between the Old and the New Testament people of God was to be constantly tested both in the life of Jesus and the life of the Church, Luke nevertheless wants to underline the organic unity God purposed the church should have with Israel. Bosch succinctly states:

Luke from the very beginning of his gospel, is interested in the "restoration of Israel" . . . . The Christian church did not begin as a new entity on the day of Pentecost. On that day, many Jews became what they truly were—Israel. Subsequently Gentiles were incorporated into Israel. Gentile Christians are part of Israel, not a "new" Israel. There is no break in the history of salvation.

Not to be converted means to be purged from Israel; conversion means a share in the covenant with Abraham. The promises to the fathers have been fulfilled. The church is born out of the womb of Israel of old" (1991:96).

The continuity of God's purpose for Israel is not only rooted in the capital of Israel (beginning at Jerusalem) but perhaps more importantly, deep in the Old Testament Scriptures (beginning at Moses). Luke is constantly grounding his gospel in the Scriptures, not only to "prove" the validity of the events themselves but just as importantly to intimately intertwine the old and new branches into one Living Plant empowered by the Spirit. The Gentile Christians therefore "are engrafted into the messianic Israel" (LaRondelle 1983:210).

This unification of Israel with the Gentiles goes beyond merely giving credence to a city, a Temple or ancient writings. After all, Jerusalem was "the city of the Great King" (Mt. 5:35), the Temple was His "Father's house" (Lk. 2:49) and the Scriptures pointed to all things "concerning himself" (Lk. 24:27). This christological focus of the city, the Temple and the Scriptures is the foundational element in the reconstitution of Israel and its mission to the Gentiles.

This christological focus also extended to Israel itself. In both historical and theological terms, Jesus saw "Himself in typological terms as the new Israel . . . . Israel's history is repeated and carried to a successful fulfillment in Christ before God" (LaRondelle 1983:65). The birth of Jesus will not only bring about the rebirth of Israel, but will truly create the universal blessing to all peoples once promised to Abraham.

Luke underlines this universal aspect of Christ's mission by structuring his gospel to flow from Galilee to Jerusalem and Acts as spreading from Jerusalem to the nations "in the programmatic verse 1:8" (Fitzmyer 1998:119).

TABLE 9  
FROM GALILEE TO JERUSALEM AND THE NATIONS

Luke	Acts 1:8
Galilee (4:19-9:50)	Jerusalem
Galilee to Jerusalem (9:51-19:40)	Samaria
Jerusalem (19:52 to the end of the gospel)	Uttermost parts of the earth

The second section in both Luke and Acts encompasses the ministry of Jesus and the Church towards the Samaritans. Luke 9:51-56 opens with the Samaritan refusal to give Jesus hospitality because they say that He was headed towards Jerusalem. Despite their inhospitality, Jesus commends the Samaritans through the parable of good Samaritan (10:25-37) and the healing of the ten lepers (17:11-19).

He also protects them from the fires of judgment James and John would call down upon them (Lk. 9:54-56). Hengel tells us that "for nationalistic Jews, Samaritans were worse than Gentiles" (1983:56). It is obvious that Luke is using the half-Jew/half-Gentile Samaritans as a gateway and a springboard to the nations, both in the ministry of Jesus and the spread of the church. Fitzmyer summarizes this section and notes its importance by saying:

Thus in the Third Gospel all is oriented toward Jerusalem, and in Acts all goes forth from Jerusalem—to the end of the earth. This geographical perspective has colored the entire Lucan account of the Jesus-story and its sequel and reveals an important theological aspect of the purpose of Luke-Acts" (1998:56).

Bosch argues for a strong theological connection between the final pericope of Luke 24:46-49 and the rest of the gospel. He shows that just like the Great Commission in Matthew 28:16-20, Luke 24:46-49 reflects, "in a nutshell, Luke's entire understanding of the Christian mission" (1991:91). This is done not in the form of a commission as Matthew does, "but in the form of a fact and promise: as such the words of Jesus at the end of the gospel

corresponds to what he says in the beginning of Acts (1:8)" (1997:91). The next section will deal with the connection between the end of Luke and the beginning of Acts.

### Luke 24 and Acts 1

As has been noted previously, Luke uses parallelism in order to interrelate the various parts of His two volume work. Such reflections are obvious again in the following table which summarizes the similarities between the ending chapter of Luke and the beginning chapter of Acts.

TABLE 10  
COMPARING LUKE 24 AND ACTS 1

Category	Luke 24	Acts 1
Two Angels	Luke 24:1-8—The two angels explain the absence of Jesus by pointing to the words He had told them in Galilee.	Acts 1:9-11—The two angels explain the absence of Jesus by pointing to His return.
Word and Deed	Luke 24:19—Jesus was powerful in word and deed.	Acts 1:1—What Jesus began to do and teach.
Proof	Luke 24:37-43—Jesus talked and ate among them as proof He was alive.	Acts 1:2-3—Jesus offered many convincing proofs that he was alive.
Significance	Luke 24:44-47—Significance given to the life, death and resurrection of Jesus through the Old Testament Scriptures.	Acts 1:6-7—Significance of the Christ event for restoration of Israel is in the Father's authority.
Responsibility	Luke 24:48—You are witnesses.	Acts 1:8—You are my witnesses.
Jerusalem	Luke 24:47,49—Stay in the city.	Acts 1:4—Do not leave Jerusalem.
Holy Spirit	Luke 24:49—Until you have been clothed with power from on high.	Acts 1:5—You will be baptized with the Holy Spirit.

Bosch believes that Luke wrote his gospel to assure the changing community that the first disciples had no advantage over them. He does this by emphasizing "that the risen Lord was still with them, particularly through his Spirit" (1991:86). Fitzmyer comments that "the instruction given to the apostles by the risen Christ both at the end of the Lucan Gospel and

at the beginning of Acts unites the two volumes and concentrates their attention on the effect of the Spirit active in them" (1999:175).

Stronstad has argued that there is a strong relationship between the Old and the New Testament work of the Spirit. In his survey of the Old Testament materials, Stronstad first finds that the distribution of the charismatic activity of the Spirit is not random but is "concentrated upon founding fathers, Judges, Kings, Prophets, and Priests" (1984:16). Secondly, in the instance of Moses there is a transference of leadership to the elders as a group (Num. 11:10-20) and Joshua as an individual (Num. 27:18-20; Deut. 34:9).<sup>24</sup> And thirdly the outpouring of the Spirit, "endows skills which are appropriate for this call to leadership" (1984:23). Stronstad draws a strong analogy between the transfer of the Spirit from Moses to the group of elders and the giving of the Spirit by Jesus to the disciples at Pentecost:

Inaugurating a new era in Israel's leadership, God permits Moses to share his responsibilities with seventy elders of the nation. Confirming the elders for leadership, God takes the Spirit off of Moses and gives it to the elders. As a result of receiving the Spirit the elders prophesy. The gift of the Spirit at Pentecost reflects the same essential features. For the disciples the ascension marks the end of their apprenticeship and the beginning of their missionary task for which their discipleship has prepared them. Confirming and equipping them for their new responsibilities, Jesus gives the Spirit to them (Acts 2:33). As a result of receiving the Spirit the disciples prophesy (1984:59).

Although the word "transference" is not implicitly used by Fitzmyer, the following two quotations make it clear that the same Spirit which Jesus received at the birth of His ministry He gave to the disciples at the birth of the church, who in turn give it to others.

Acts, then, is the continuation of the Lucan Gospel, not in the sense that it relates what Jesus continued to do, but how his followers carried out his commission under the guidance of His Spirit . . . . Moreover, it becomes plain

---

<sup>24</sup> Stronstad also notes that Elijah transfers his leadership via the Spirit to Elisha (2Kings 2:9-15).

in Acts that the Spirit is given only when the Twelve are present or some member or delegate of the Twelve is on the scene. Thus Luke depicts the Spirit guided-Christian community (1998:55; 1981:231).

## CHAPTER 6

### ACTS 2 —THE HOLY SPIRIT AND LIFE OF THE CHURCH

In his book, *The Charismatic Theology of St. Luke*, Roger Stronstad states that the winds of controversy which surround Lukan studies have raged "most strongly over the interpretation of the 'baptism in the Holy Spirit' which happened on the day of Pentecost" (1984:1). According to Stronstad, this controversy has arisen because of the emphasis different traditions have placed upon the work of the Holy Spirit in the past.

The literature of the New Testament reveals three primary dimensions of the activity of the Holy Spirit: 1) salvation, 2) sanctification, and 3) service. These dimensions are interdependent and complimentary. However, in the development of Protestant theology, the Reformed tradition has emphasized the activity of the Spirit in initiation-conversion, the Wesleyan tradition has subsequently emphasized the activity of the Spirit in holiness or sanctification, and the Pentecostal tradition has finally emphasized the charismatic activity of the Spirit in worship and service (1984:83).

The main purpose of this chapter will be to understand the role of the Spirit in Luke-Acts and to compare and contrast it within both the New Testament and teachings of the various traditions noted above.

#### **A Challenge in Methodology**

Stronstad challenges the view of some evangelical authors who attempt to place Luke in a purely narrative and historical role and Paul in a more didactic or theological role. Under this rubric, Paul is seen to be determinative in understanding the role of the Holy Spirit in the life of the church. Stronstad cites an article in *Christianity today* written by Pinnock and Osborne that illustrates this point clearly:

This [Pentecostal] argument is weak methodologically and exegetically. Didactic portions of Scripture must have precedence over historical passages in establishing doctrine. We ought to move here from the teaching of First Corinthians to the narrative of Acts rather than the reverse. When one follows

this proper methodology, one notes that there is no manifestation of tongues which is normative (1984:9-10).<sup>25</sup>

In a 1964 book John Stott affirms the methodology of Pinnock and Osborne when he observes: "This revelation of the purpose of God in Scripture should be sought in its didactic, rather than its historical parts. More precisely, we should look for it in the teaching of Jesus, and in the sermons and writings of the apostles, and not in the purely narrative portions of the Acts" (1964:8).<sup>26</sup>

The theological and historical value of Luke's writings have already been discussed in the second chapter of this paper. As was shown, the recognition of Luke as a theologian in his own right is now nearly a consensus among New Testament scholars and missiologists (Hengel 1979:61,67; Jervell 1984:122; Fitzmyer 1998:47; Verheyden 1999:25; Bosch 1991:87). Stronstad must be credited with urging a stronger view of Luke's contribution to our understanding of the Holy Spirit, back at a time when Pauline studies were considered normative. His conclusion spoken back then has stood the test of time:

Thus, rather than providing a flimsy foundation upon which to erect a doctrine of the Holy Spirit, as is commonly alleged, the historical accounts of the activity of the Spirit in Acts provide a firm foundation for erecting a doctrine of the Spirit which has normative implications for the mission and religious experience of the contemporary church (1984:9).

Having agreed with Stronstad on the question of methodology, just how then does he construct a theology of the Holy Spirit as based on Luke-Acts? While an entire review of this subject is beyond the scope of this paper, a synopsis of Stronstad's views provide a good basis for discussing the key elements of such a theology.

---

<sup>25</sup> As the reference alludes to, the real controversy here is not so much centered on a correct theology of the Holy Spirit but whether speaking in tongues is normative for the church today. Whatever may be the ongoing controversy of the gifts of the Spirit in the early and contemporary church, the study of the Holy Spirit in Luke-Acts in itself is an informative and rewarding enterprise. With this in view, the first part of the chapter deals with Luke's theology of the Holy Spirit and the second part with the Pentecostal experience itself.

<sup>26</sup> In the introduction to his 1990 commentary of the book of Acts, John Stott has shifted from his earlier remarks that there was a dichotomy between Luke and Paul. In the later work he sides with Marshall that Luke is both a historian and theologian whose main focus is the spread of the good news of God's salvation for all (1990:29-31).

### The Role of the Holy Spirit in Luke-Acts

First of all, Stronstad confirms that "in the structure of Luke-Acts, the Pentecost narrative stands in the same relationship to Acts as the infancy-inauguration narratives do to the Gospel" (1984:49). Whereas the miraculous conception of Jesus by the Holy Spirit points to the creative power of God, the other four references to the activity of the Holy Spirit in the infancy narrative surround its charismatic nature as brought out by the prophetic words of Elizabeth, Mary, Simeon and Anna. Hence Spirit-inspired prophetic praise and worship are very much in evidence in the opening two chapters of Luke.

Stronstad goes on to argue that the Spirit-filled birth and ministry of John the Baptist is "more important than these outbursts of prophetic praise" because it points to John's prophetic vocation and mission (1984:37). This is an important point for Stronstad because he wants to assert that the primary reason the Holy Spirit is given in Luke-Acts is for mission and not salvation as some feel Paul asserts. Stronstad quotes Clark Pinnock to underline his thesis:

If you read Luke by himself, and listen to him, it seems rather clear that the outpouring of the Spirit he has in mind is not brought into relation to salvation [imitation/incorporation], as it is in Paul, but in relation to service and witness. Therefore, Luke does not tie the coming of the Spirit to the salvation event. . . . Even non-charismatics like Green, sensitive and open as they are to renewal, seem unable to grant that the pentecostals may understand Acts better than they do (1976:21).

Stronstad specifically states that "in general terms" the Holy Spirit in Luke "is not brought into relation to salvation or to sanctification, as is commonly asserted, but is exclusively brought into relation to a third dimension of Christian life—service" (1984:12).

Bosch would agree with Stronstad that Luke is the primary proponent of the Holy Spirit as the initiator and guide of mission in the New Testament.

It was preeminently through the Spirit that the risen Christ was present in the community. In Mark and Matthew the Spirit is not particularly prominent and is rarely linked with mission. Not so in Luke. Among the evangelists he may be singled out as the 'theologian of the Holy Spirit' (1991:113).

In this respect the Spirit in Luke "not only initiates mission, he also guides the missionaries about where they should go and how they should proceed" (1991:114). Bosch feels that this "intimate linking of pneumatology and mission is Luke's distinctive contribution to the early church's missionary paradigm" (1991:114-115).

Fitzmyer also notes that Luke pictures the Spirit in Acts as "the guiding force of Christian disciples and witnesses. It is explicitly so depicted, either directing their activity (see Acts 2:4c; 4:31; 8:29, 39; 10:19,44; 11:28; 13:2,4; 15:28; 19:21[?]; 20:22,28) or hindering it (16:6,7; 21:4)" (1981:230-231). Bosch asserts that this linking of the Spirit with mission was not a major theme in the Pauline corpus nor in subsequent church history:

By the second century AD the emphasis had shifted almost exclusively to the Spirit as the agent of sanctification or as the guarantor of apostolicity. The Protestant Reformation of the sixteenth century tended to put the major emphasis on the work of the Spirit as bearing witness to and interpreting the Word of God. Only in the twentieth century has there been a gradual rediscovery of the intrinsic missionary character of the Holy Spirit (1991:115).

While the value of bringing to view the missional aspect of the Spirit's work cannot be underestimated, the insistence by Stronstad that Luke only speaks of this aspect of the Spirit's work seems to be overdrawn. Stronstad himself states that the three primary dimensions of the Spirit's work of salvation, sanctification and service "are interdependent and complementary" (1984:83). These three themes are also repeatedly emphasized in the beginning of both Luke and Acts.

As was affirmed earlier, the births of John/Jesus in Luke are paralleled in the birth of the Church in Acts. For this reason, salvation, sanctification and service are also an integral part of the beginning of the Christian church. The following table gives a brief overview of how these three themes are enunciated in the two episodes of the angel and Zechariah as well as the sermons of Peter in Acts 2 and 3.

TABLE 11  
SALVATION, SANCTIFICATION AND MISSION IN LUKE-ACTS

	The Angel	Zechariah	Acts 2	Acts 3
Salvation	Luke 1:16 Many of the people of Israel will he bring back to the Lord their God.	Luke 1:77 to give his people the knowledge of salvation through the forgiveness of their sins.	Acts 2:21 And everyone who calls on the name of the Lord will be saved.'	Acts 3:19 Repent, then, and turn to God, so that your sins may be wiped out,
Sanctification	Luke 1:17 to make ready a people prepared for the Lord.”	Luke 1:75 to serve him without fear in holiness and righteousness.	Acts 2:40 “Save yourselves from this corrupt [unholy] generation.”	Acts 3:26 He sent him first to you to bless you by turning each of you from your wicked [unholy] ways.”
Service	Luke 1:17 And he will go on before the Lord, in the spirit and power of Elijah.	Luke 1:76 for you will go on before the Lord to prepare the way for him.	Acts 2:32 God has raised this Jesus to life, and we are all witnesses of the fact.	Acts 3:15 You killed the author of life, but God raised him from the dead. We are witnesses of this.

In summarizing this brief overview of the role of the Spirit in Luke-Acts, the research affirms that Luke is more than a historian but a theologian as well. Stronstad affirms the words of Marshall who states that Luke's "view of theology led him to write history" (1970:52). Within this theological perspective, Luke portrays the role of the Holy Spirit as empowering people to prophetically speak about the salvation of God and the need to prepare to meet Him in holiness.

While it might be said that later Biblical and church writers have emphasized the latter two works of the Spirit, Luke's understanding of the Spirit's role in mission as set forth by Stronstad and others helps to recover an essential activity of the Spirit in the life of the

church today. Just how this mission is accomplished in Luke-Acts through the gift of the Spirit is the subject matter of the next section.

### **The Witness of the Spirit in Acts 2**

The Spirit witness in Acts 2 begins on the day of Pentecost when those who had been disciplined by Jesus were united and waiting for the promised blessing of the Spirit. Unlike the quiet and private prophetic speech at the opening of Luke's gospel, the movement of the Spirit in Acts is both dramatic in its arrival and corporate in its extent:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them (Acts 2:1-4).

Just as Luke grounds the beginning of his gospel in the Old Testament through the personages of Zechariah, Elizabeth, Simeon and Anna, he places the birth of the church directly on the ancient feast of Pentecost. Pentecost, which is also called the Feast of Weeks (Exod. 23:16; 34:22; Deut. 16:9-10,16; 2Chr. 8:13), occurred fifty days after the Passover and was associated with the end of the harvest. "On it the Jews celebrated the gifts of the grain harvest, thanking God for the blessings so received" (Fitzmyer 1998:233).

After these initial remarks, Fitzmyer goes on to detail how Pentecost came to be known among the Jews as a renewal of the covenant at Sinai. He cites Dupont who has found various verbal allusions between Exodus 19-20 and Acts 2 including the assembling of the people together (Exod. 19:8,16 with Acts 2:1,2,6) the sound of the trumpet/wind (Exod. 20:22, with Acts 2) and the fire (Exod. 19:18 with Acts 2:3) (1998:234).<sup>27</sup>

---

<sup>27</sup> For a more extended discussion of this point see Turner 1996:279-289 where he argues that within the context of Judaism, Pentecost would have been viewed "as part of the fulfillment and renewal of Israel's covenant, and so ensure that the gift of the Spirit will have a vital role in Israel's restoration" (1996:289). Although Stronstad affirms that "the wind and fire are reminiscent of the Exodus narrative . . . they do not, however, attest to a new exodus" (1984:58).<sup>27</sup> Rather Stronstad feels there is a stronger connection between

The corporate aspect of the giving and renewal of the covenant is underlined in the New Testament as well. Just as all Israel was gathered to Jerusalem during the solemn feasts (which Josephus called "the Assembly"), "Jews from every nation under heaven" (Acts 2:5) were gathered together at the day of Pentecost. The teaching of Jesus at the Last Supper that the twelve apostles would stand up and judge "the twelve tribes of Israel" (Luke 22:29) is brought to reality at Pentecost when Peter "stood up with the Eleven" (Acts 2:14) and confronted the assembled Jews.

As was studied in the earlier section on the Nazareth pericope, Jesus acknowledges the work of the Spirit as outlined in Isaiah 61:1-2 as the basis for his own ministry. In like manner, Peter stands up and explains to the wondering multitude that it is the Spirit as promised in Joel 2:28-32 that correctly explains their ministry. Peter's first sermon occupies most of the chapter (2:14-39) and is bracketed by the corporate meeting of the disciples both before (2:1-4) and after (2:42-47) Pentecost.

Fitzmyer notes that "almost a third of Acts (about 295 verses out of 1,000)" contains speech material (1998:103). Along with this he lists some twenty-eight instances in Acts which can be regarded as speeches or discourses (1998:104). In recounting these stories, Luke introduces "his own theological and missionary aims" (1998:107).<sup>28</sup>

In addition, Marshall notes that just as the preaching of Jesus is a "a central feature" in the Gospel of Luke "so in the book of Acts a central place is occupied by the preaching of His disciples" (1971:159). Peter acts as a spokesperson for the Twelve and stands up to explain the gift of tongues which had provoked both wonder and questioning from the diaspora Jews which had gathered in Jerusalem for the feast (Acts 2:11-7-13). Below is a simplified chiasm of Acts 2 and how the speech fits into the overall context of the chapter.

---

Pentecost and the transfer of the Spirit from Moses to the seventy elders while they were in the wilderness (1984:58).

<sup>28</sup> Fitzmyer has compiled and adapted a list of nine uniform elements in the missionary speeches from Schweizer and Conzelmann which show a commonality of purpose and structure in the speeches in Acts (1998:107).

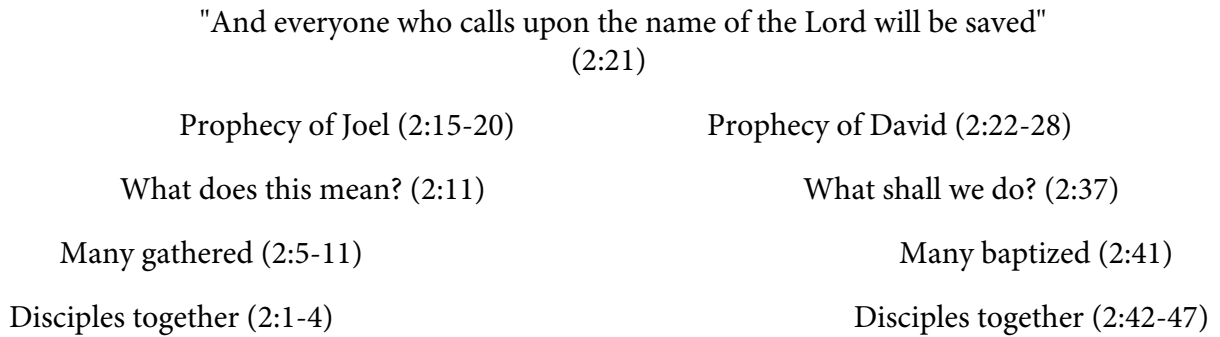


Figure 1  
THE STRUCTURE OF ACTS 2

As is seen in the above figure, Peter's individual speech is the centerpiece of the corporate gathering of the disciples and diaspora Jews in Jerusalem. Peter's sermon directly answers the crowd's question concerning the meaning of the language miracle being used by the disciples who are testifying about the mighty deeds of God (Acts 2:11).

Two Old Testament texts form the heart of Peter's speech and account for nearly half of the total discourse. The first text taken from Joel 2:28-32, is used to explain that the cosmic disturbances delineated in Joel are now being fulfilled through "the noise heard and the fire seen at the coming of the Spirit on the first Christian Pentecost" (Fitzmyer 1998:253).

The pivotal aspect of Peter's sermon is enunciated by the words "everyone who calls on the name of the LORD will be saved" (Joel 2:32, Acts 2:21). Peter then goes on to proclaim to the multitude that Jesus of Nazareth is the Lord as "accredited by God" through His life, death and resurrection (Acts 2:22-24). The second major section of texts are taken from the Davidic Psalms. These portions are mainly used by Peter to substantiate the prophetic validity of the resurrection of Jesus.

Peter concludes his testimony with the words, "therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). Marshall gives solid evidence that "the key point in the discourse . . . is the fact that Jesus is the Lord" (1971:162). Marshall further states that this exaltation of Jesus by the Father not only is at the heart of Acts 2, but "is the central point in the preaching of Acts" (1971:165).<sup>29</sup>

Empowered by the Spirit, the disciples witness to all they have seen and heard about Jesus. This is a most important point. The Spirit is never given in Luke-Acts in order to witness to itself but to reveal the purposes of God as revealed in the words and deed of the Messiah. It is not the anointing that is the focal point in Luke-Acts but the Anointed One. In this regard, Marshall's perceptive comment is of great value:

In Acts the place of the Spirit is of great importance, but it is vital to notice that He is the Spirit of Jesus (Acts 16:7) and that He is subordinate to Jesus. He witnesses to Jesus and fills up His place, as in John, but His is not the central figure. Ellis is right, therefore, in his cautious statement that it is in witness that the Holy Spirit is central. The Holy Spirit as such is not Luke's main theme" (1971:92).

The next section outlines the how different scholars have understood the prominence and gift of the spirit in Acts 2.

### **The Gift of the Spirit in Acts 2**

The diversity of opinion in Acts 2 is not primarily focused on what Peter said in His sermon but on the gift of "tongues" which were given and exercised by all the disciples who were filled with the Spirit and go forth to speak to the Jews gathered in Jerusalem. As was noted above, Peter's sermon is a response to the question surrounding the meaning of the speaking of tongues. In response, Peter gives a theological not a linguistic analysis of the

---

<sup>29</sup> According to Fitzmyer, this central point that Jesus is Lord is communicated through the testimony of the disciples which appears in "1:22; 2:32; 3:15; 4:20, 33; 5:32; 8:25; 10:39, 41; 13:31; 18:5; 20:21, 24; 22:15, 18, 20; 23:11; 26:16; 28:23" (1998:206). In addition, Fitzmyer elevates the testimony of the apostles above the baptism of the Spirit which generates it by saying: "In fact, as far as the thrust of the story in Acts is concerned, this confrontation and testimony are far more important than the reception of Spirit baptism. That testimony, however, is begun and is carried out under the guidance of the Spirit" (1998:232).

phenomenon.<sup>30</sup> Commentators have then been left to reflect on the brief description of the phenomenon mentioned in Acts 2:4-13, Acts 19:1-7; Acts 10:46 and 1Cor. 14.

Fitzmyer is a good representative of the side which argues that the tongues mentioned in Acts 2 were actual languages.<sup>31</sup> He first addresses the question of whether the tongues miracle was an auditory or speech miracle.<sup>32</sup> While the crowd in Acts 2:8 questions how each of them is able to "hear" in their own native language, it is clear from Acts 2:4,7 that it is the disciples who are actually doing the speaking and it is upon them that the gift of "tongues" has fallen. Although Fitzmyer allows for the possibility that ecstatic speech is operative in the Acts 10 and 19 episodes, in Acts 2 it can only refer "to xenologia, 'speaking in foreign tongues,' as many patristic commentators understood it" (1998:236-239).<sup>33</sup>

Fitzmyer goes on to say that the gift of tongues was "a miracle suited to the theological thrust of the episode, which is interested in the universality of salvation to which testimony is being made" (1998:239). The church, which is first located only in Jerusalem, will gradually become "a universal society, hinted at in the gift of tongues enabling the apostles to speak to people of all nations" (1998:233).<sup>34</sup>

---

<sup>30</sup> In fact, F.F. Bruce notes that Peter himself probably did not speak in tongues but may have nevertheless been under divine inspiration while delivering his sermon (1984:67).

<sup>31</sup> Bruce comments that "the event was surely nothing less than a reversal of the curse of Babylon" (1984:64) and Stott states that tongues was "a supernatural ability to speak in recognizable languages" (1990:66).

<sup>32</sup> The gift of "ears" is like addressing the United Nations. A person speaks in their native languages and it is translated into many different languages. In this case the gift rests on the hearer. In the gift of "tongues" a person is given the ability to speak in a foreign language without the benefit of study. In this case the gift rests on the speaker.

<sup>33</sup> Like Fitzmyer, Wagner in his commentary on Acts sees a possible difference between the "miracle of languages" in Acts 2 and the "gift of tongues" in the Corinthian episode (1994:94-95). For a Seventh-day Adventist view see the synopsis of William E. Richardson's Ph.D. dissertation in *Speaking in Tongues* (1994) where he espouses a balanced approach. Whereas xenologia is more probable in Acts 2, 10 and 19, it is less than clear what Paul was talking about in I Corinthians 14.

<sup>34</sup> See also the article by Lampe (1957:193).

In the second chapter of his book, *Power from on High*, Max Turner surveys seven divergent explanations of Luke's conception of the essential character of the gift of the Spirit. Three of the more helpful explanations are provided by 1) Dunn (1970); 2) Schweizer, (1956) Stronstad (1984) and Menzies (1991) and 3) Lampe (1976), Shelton (1991) and the later Dunn (1994).

In his 1970 thesis entitled *Baptism in the Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today*, Dunn attempted to go beyond the traditional Pentecostal position that the Spirit was given as a second work of grace and empowerment for mission. Instead, he finds the central role of the Spirit's work as creating the eschatological sonship and new covenant life within Jesus at his baptism which is then extended to the disciples at Pentecost.

Turner's major criticism of this thesis is that Dunn builds it upon the new covenant work of the Spirit in Ezekial 36 instead of Christ's own direct use of Isaiah 61:1-2 as quoted in Luke 4:18-21. As has been noted earlier, in the Nazareth pericope Jesus is more focused on effecting "salvation for others" than the mere enjoyment of his own new covenant life and sonship (1996:52). In a similar manner, the disciples at Pentecost base their Spirit-led mission on the prophecy of Joel 2:28-32 which emphasizes the Spirit of prophecy and not the new creation as pictured in Ezekiel 36.

According to Turner, Schweizer (1956) Stronstad (1984) and Menzies (1991) all posit that the gift of the Spirit in Luke-Acts is normative and has an exclusive prophetic and not soteriological function. They argue that Luke's view of the Spirit to empower mission makes a unique contribution to New Testament theology. While the emphasis on mission is most credible and affirmed by others,<sup>35</sup> the two key areas of disagreement center on the words

---

<sup>35</sup> (Bosch 1991:114-115; Fitzmyer 1981:230-231, Turner 1996:402-404);

"exclusive" and "normative" as they are used by the Pentecostal scholars. On the issue of exclusivity<sup>36</sup> Turner makes the following comment on the broader work of the Spirit in Acts:

Most notable among the many texts that have virtually no direct evangelistic significance, and rather, evidently speak of actions of the Spirit for the benefit of the church herself are 5.3, 9 (Ananias and Sapphira's sin is a lying to the Spirit; implying the Spirit promotes and monitors the holiness of the church); 6.3 (spiritually wise are to serve tables in the context of a dispute); 11.28 (Agabus's prophecy of famine, allowing the Antioch church to arrange relief) and 20.28 (appointment of leaders by the Spirit to the church) (1996:303-304).

Robert P. Menzies (son) and William W. Menzies (father) respond to Turner directly in *Spirit and Power, Foundations of Pentecostal Experience* by more concisely defining and explaining Luke's understanding of the gift of the Spirit (2000:87-106). While Menzies agrees with Turner on the overall work of the Spirit, he feels that Luke pictures a distinct moving of the Spirit apart from salvation (2000:99).<sup>37</sup> The similarities and differences between the Evangelical and Pentecostal schools are brought out in the following table:

TABLE 12  
COMPARING LUKE'S AND PAUL'S PNEUMATOLOGY

Evangelicals/Turner One Work/One Theology of Spirit		Pentecostals/Menzies Two Works/Two Theologies of Spirit	
Paul	Luke—Emphasizes Mission	Luke—Exclusively Mission	Paul
Conversion	Conversion		Conversion
Holiness	Holiness		Holiness
Mission	Mission	Mission	Mission

---

<sup>36</sup> Turner summarizes the argument by Stronstad and Menzies that the gift of the Spirit is a *donum superadditum* on essentially three grounds: 1) The Spirit of prophecy is a vocational gift; 2) it is given to those who have already experienced salvation; 3) it is affirmed by the Twelve and other disciples who receive the gift after having salvation.

<sup>37</sup> As one person described his life prior to the infilling of the Spirit, "I was living on the right side of Calvary and the wrong side of Pentecost" (Lensch 1972:16).

Menzies stated position not only divides the theological whole of Scripture (2000:56) but the work of the Spirit as well. While Menzies and others such as Stronstad have contributed in a wonderful way to our appreciation of the Spirit's role in mission, that role can in no way be divorced from the wholistic work of the Spirit in the life of the individual and the Church.

Paul clearly states within the very chapter on spiritual gifts that "we were all baptized by one Spirit into one body —whether Jews or Greeks, slave or free —and we were all given the one Spirit to drink" (1Cor. 12:13). The implication is clear. The same Spirit that converted the Corinthians and led them to be incorporated into the body of believers is now active in the giving of gifts to both build up the body and empower it towards mission.

While Luke does not directly reflect on the Spirit's role in the life of Jesus and the early church, it is very clear that his extensive use of parallelism between the Old and New Testament movings of the Spirit, dramatically shapes his overall theology of the Spirit. As in Paul, Luke attempts to portray the work of the Spirit as consistent within the historical and theological reality of the ongoing community of faith. To divide the work of the Spirit, either in Scripture or the life of the believer, is totally counter to Luke's burden to display a continuity between Israel, Jesus and the Church.<sup>38</sup>

The second area of disagreement between Evangelical and Pentecostal scholars is that Charismatic churches teach and practice that tongues speaking is normative and an evidence of the Spirit for both the Apostolic and contemporary church. While Stronstad stops short at describing the exact nature of the gift of tongues, he does attempt to make the charismatic

---

<sup>38</sup>By Menzies own admission, Luke's so-called exclusive role of the Holy Spirit is "compatible" and "complimentary" with Paul's view. "Both represent important contributions to a holistic and harmonious biblical theology of the Spirit" (2000:57). On the other hand, how can the Pentecostals argue that the Spirit in Luke-Acts does not include sanctification. After all, the Spirit which comes to the disciples is called a "Holy" Spirit. Just as the Spirit's coming to Mary would produce "the holy one" (Luke 1:35) so the coming of the Spirit upon the church would produce a holy body of believers.

movement of the Spirit "normative . . . for the mission and religious experience of the contemporary church" (1984:9).

Speaking on the tongues issue more specifically than Stronstad, Robert and William Menzies devote two chapters in a recent book entitled "Evidential Tongues" (2000:121-132) and "Tongues: Available to All" (2000:133-144). In the former chapter, Menzies asserts that the speaking in tongues by the apostles in Acts 2 and Cornelius and Acts 10 is a sign that "marks the speaker as a member of the end-time prophetic community" (2000:127).<sup>39</sup> In the latter chapter, Menzies bases the potential ongoing and universal experience of tongues on Paul's declaration that "I would like every one of you to speak in tongues" (1Cor. 14:5).<sup>40</sup>

While much wind and fire have been expended over the ongoing debate of tongues speaking, rarely is an argument heard about what would seem to be a critical point. There is no recorded instance of Jesus ever privately or publicly speaking in tongues. While the prophetic hand of the Spirit was upon Jesus at Nazareth and Peter at Pentecost, the utterance of ecstatic, non-understandable speech was far from their lips.<sup>41</sup>

---

<sup>39</sup> In fact it would be argued that the Acts 10 incident was not so much an attempt to edify the Gentile believers but impact the movement of the Church towards a more inclusive community as eventually affirmed in Acts 11 and 15. With the universality of the Great Commission confirmed by both word and deed during the last two hundred years, one wonders what "evidential" value is left in the exercise of this particular gift.

<sup>40</sup> Menzies goes on to assert that Charismatics interpret this verse as saying that Paul teaches that tongues is available to every believer "during times of private prayer" (2000:153). It is not a little ironic in this argument on the availability of tongues for all, that Menzies now turns away from the public-testimony-tongues-speaking of Luke-Acts to the writings of Paul who is obviously addressing a problem with the Corinthian Church. In jury trials, once a witness is put on the stand, the entire testimony is open to review. If Menzies wants to separate Luke from Paul in order to underline the missionary aspect of the Spirit, then it is not consistent to bring Paul in to justify the "tongues available to all" argument. Paul should not be muted on one point and then be allowed to speak on another. In fact it would seem to me that the actual tongues-speaking today seems to be more akin to the experience of 1Cor. 14 than the prophetic preaching of Acts 2.

<sup>41</sup> It also pushes to the background the true test of discipleship taught by Jesus. "By their fruit [not gifts] you will recognize them" (Matt. 7:20). This affirmation of fruit-bearing people is placed in direct contrast to the condemnation of the "gifted" people which appear in Matt. 7:22 "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' The falling of public figures today in both the religious and political realms attest to the ongoing principle that credibility is established more on the grounds of character than on talent or ability.

The last group of scholars that Turner critiques attempt to bridge the gap between the prophetic and soteriological aspects of the Spirit's activity in Luke. In particular, G.W.H. Lampe in the 1976 Brampton Lectures provided "an incisive study of the relation to Christology to pneumatology" (1996:68). Lampe draws a close parallel between the birth and baptism of Jesus by the Spirit and the commissioning and empowering of the Church by that same Spirit. "The Spirit is not merely from Jesus but of Jesus: 'the Spirit comes to the believer as the Spirit of Jesus'" (Turner 1996:69).

In his discussion of the prophetic and charismatic features in the activity of Jesus, Hengel also affirms through Schweizer that "even 'Luke avoids the idea that the Spirit is superior to Jesus'" (1981:63). Despite Turner's qualifications of Lampe's arguments (1996:69-70), it seems a most helpful step to broaden the focus of the Spirit's work to include not only anointing for service but the uplifting of the Anointed One for salvation.<sup>42</sup>

Turner feels that James Dunn's 1994 response to his Pentecostal critics "offers the strongest case for the position that Luke fused prophetic and soteriological conceptions of the Spirit" (1996:70). Luke did this primarily through his Gentile understanding of the broader work of the Spirit through the prophecies of Isaiah, Ezekial and Zechariah.

In his own thesis, Turner researches the influence of Inter- Testamental Judaism as a key factor in the early church's understanding of the Spirit. Within this context, the broader strands of the Spirit's work are woven together and draped over the shoulders of the disciples. Within this historical context, both Menzies and Turner argue that the gift of Christ's Spirit is one of the great benefits promised "to the saved/restored people of God . . . rather than as the gift of that salvation/restoration itself" (Turner 1996:71). It is to this Spirit in community that we now turn.

---

<sup>42</sup> As was already mentioned, the focus of Acts 2 is not on the promised Spirit but on the exulted Lord. The Spirit's and the disciple's focus in Acts 2 is Christological. It is through belief in the name of Jesus that Israel was to be saved, baptized and form a renewed community under the Lordship of Christ and the unction of the Spirit.

### **The Community of the Spirit in Acts 2**

Peter's spirit-inspired sermon which uplifted the crucified and risen Savior changed the assembly's question from "What does this mean?" (Acts 2:12) to "What shall we do?" (Acts 2:37). "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.'" (Acts 2:38-39).

In commenting on these verses Fitzmyer states that "here one has a glimpse of Luke's understanding of Christian baptism. Two of the elements call for personal cooperation, and two reveal the effects of Christian conversion" (1998:264). In the midst of these four elements is "the name of Jesus" which again underlines Peter's Christological focus of the events at Pentecost. To this Christological focus Peter anticipates the future missional function of the church through the promise of the Spirit "to all who are far off."

Most importantly baptism is presented as the means of joining the Christian community: "Those who accepted his message were baptized, and about three thousand were added to their number that day" (Acts 2:41). The story of the baptism at Pentecost in Acts 2 compares and contrasts with the baptism of John in Luke 3.

TABLE 13  
COMPARING THE BAPTISMS IN LUKE 3 AND ACTS 2

	Luke 3	Acts 2
Time	15th year of Tiberius Caesar	Pentecost
Place	Around the Jordan	At Jerusalem
Scripture	Isaiah—Prepare the way for the Lord	Joel/David—Jesus is Lord
Message	Produce fruit Don't trust in Abraham as Father Unfruitful trees thrown into fire	The promise of the Spirit is fulfilled Jesus is Lord Save selves from corrupt generation
Response	What shall we do?	What shall we do?
Appeal	Repentance, Baptism, Forgiveness	Repentance, Baptism, Forgiveness
Holy Spirit	Water now, Fire later	Both water and fire now
Moral Change	Share clothes and food Don't defraud in tax collecting Don't extort money	Sharing and growing in community
Extent	All mankind will see God's salvation	To those who are far off

As the above table indicates, the locus of the Spirit's activity has moved from the periphery of the Jordan to the heart of Jerusalem. While John focuses the Scripture and message on preparing his hearers to meet the coming Lord, Peter declares that Jesus indeed is the Risen Lord. Whereas the response by the crowd and the subsequent appeal by John and Peter are the same, the promised coming of the Spirit as fire in John is fulfilled in the eschatological "last days" at Pentecost.

Perhaps the key difference between the two calls for baptism involve just where the moral transformation is to take place. While John basically appeals to the crowd, the tax collectors and the soldiers to reform their lives individually, the subsequent baptism of the believers at Pentecost incorporates them into a renewed community. Within this Spirit-filled corporate environment they are to share and grow together. This contrast between the individual and communal dynamics of moral transformation has profound theological and ecclesiological meaning.

In Luke's gospel, John's preaching and teaching primarily resulted in individual conversion. Although there is evidence that some of John's converts were personally disciplined by him (Luke 11:1) and formed a group of believers (Luke 7:20), the intent of his ministry was to prepare a broad range and loosely-knit group of people to meet the Lord.

Even when Jesus begins the calling and the training of His disciples in Luke, there is no concept of the church until the book of Acts. Bosch observes that: "Matthew's gospel is preeminently the 'gospel of the church.' There is no church in Luke's gospel, only 'disciples,' 'followers,' of the Nazarene. Not so in Acts. One might say that what distinguishes Acts from the gospel is the church" (1991:119).

Although not evidenced in Luke, Acts clearly brings out that "the lordship of Christ is not exercised in a vacuum but in the concrete historical circumstances of a community which lives under the direction of the Spirit (cf Schweizer 1971:145)" (Bosch 1991:119). Unlike the baptism of John (and many baptisms today) which almost solely stresses a personal decision to follow Jesus, the book of Acts teaches that "conversion does not pertain merely to an individual's acts of conviction and commitment; it moves the individual believer into the community of believers and involves a real—even a radical—change of life of the believer" (Bosch 1991:117).<sup>43</sup>

Within this communal setting, "God's people will take a new shape under the guidance of the Spirit; Israel itself will be reconstituted" (Fitzmyer 1998:250). With this statement is brought to view the fruition of Luke's understanding of the Spirit as the initiating and sustaining element in the life and witness of Israel, Jesus and the church:

---

<sup>43</sup> Perhaps this is the meaning of Luke's recording of the incorporation of both Apollos (Acts 18:23-28) and the twelve disciples of John (19:1-7) into the community of believers. Apollos is incorporated through further instruction by Priscilla and Aquila and with a letter of recommendation. The twelve disciples are incorporated through baptism and the laying on of hands. Both Apollos and the twelve demonstrate their incorporation in the church through their testimony (Acts 18:28;19:6). Fitzmyer comments that "the Lucan intention is clear: to depict the incorporation of such fringe Christians into the mainstream church, which is under the guidance of the Holy Spirit" (1998:642). If this is true, then using this text to bolster the argument of a subsequential and evidential work of the Spirit on the individual believer by Pentecostal scholars (such as Stronstad 1984:68-69) is superseded by its role as a creator and sustainer of a community in mission.

There are only a few chapters in Acts in which the Spirit's influence is not evident in some way. It first appears in 1:2 and 56 times thereafter. Luke thus emphasizes the activity of the Spirit right from the beginning of Acts as the driving force that launches the Period of the Church (see 9:31). It has similarly depicted in the Period of Israel, and especially at the beginning of the Period of Jesus. The Spirit now becomes the dynamo of the narrative now about to unfold. Thus Acts presents the sequel to the Jesus-story of the Lucan Gospel and stresses the continuity between what was begun in the earthly ministry of Jesus and the Christian church, initiated by the risen Christ's instruction of the apostles through the Spirit (Fitzmyer 1998:193).

May the church today be blessed with the communion, community and commissioning of the Spirit of Jesus.

## CHAPTER 6

### SUMMARY AND CONCLUSIONS

This paper began with a brief introduction which reviewed Matthew's teaching of discipleship as set forth in the Great Commission and the important role the Holy Spirit plays in the theology of Luke-Acts. The first chapter attempted to deal with two hermeneutical questions in the interpretation of Matthew and Luke-Acts: 1) The historical and philosophical underpinnings of source/redaction criticism as postulated by Schleiermacher and Dilthey and literary/narrative criticism as set forth by Heidegger and Gadamer. 2) The synoptic question of whether Matthew can be connected with Luke-Acts.

In answer to the first question it was found that the influence of narrative criticism over the last twenty years has widened the hermeneutical circle by allowing the text as a whole to speak. While the contributions of redaction criticism to our understanding to the "Sitz im Leben" are of continuing value, our dialogue with the text as it is presented over time must also be taken into account.

The synoptic issue primarily centered on whether Matthew and Luke wrote to the same mixed audience as argued by Franklin or predominantly Jewish/Gentile churches as set forth by Bosch and Brown. By looking specifically at the genealogy, birth stories and the ending of these two gospels it was found that each gospel was written to conform to the author's theological purpose. As such, the gospels can be viewed as writing to predominantly Jewish/Gentile churches and are complimentary.

The second chapter addressed how redaction criticism has influenced a shift in the study of Luke-Acts from the historical to the theological. It was argued that a synthesis between the two must be present in order to nurture a Biblical faith. The chapter also looked

at the unity of Luke-Acts, especially by highlighting the role of the Holy Spirit as inaugurator in the birth of John and Jesus in Luke 1-2 and the birth of the Church in Acts 1-2.

In chapter three it was shown that just as the Great Commission at the end of Matthew acts as an index to the gospel which preceded it, the programmatic discourse in Luke 4:16-30 serves as a preface to both the ministry of Jesus and the Church which would follow it. Parallels were drawn between the Nazareth pericope and the ministry of Paul in Acts 13 and 28.

Jesus' announcement that the "Spirit of the Lord is upon Me" through the citation of Isa. 61:1 affirms what Luke has already been hinting at by the activity of the Spirit within the birth stories. Namely, that the Holy Spirit is going to be a major theme within Luke-Acts. In addition, through the citation of Scripture and the direct and indirect allusion to the Old Testament stories of Elijah/Elisha, Abraham/Sarah, Moses/Seventy Luke attempts to firmly ground the work of the Spirit in the historical roots of Israel.

In the fourth chapter it was shown that "following" Jesus in "the way" is the primary manner in which Luke envisions discipleship. For Luke, the significance of Christ's birth, life, death and resurrection is focused on the development of a committed group of people who follow in His footsteps. The whole of Christ's life would provide a pattern for the twelve to follow under the empowerment and direction of the Holy Spirit. Three specific aspects of "the Way" were community, abiding in praise and prayer and testimony in word and deed.

The fifth chapter looked at the geographical and Scriptural parameters of the Lukan mission and how they are specifically set forth in Luke 24 and Acts 1. It appears that Luke wants to ground the apostolic mission in the historical roots of Israel as signified by Jerusalem. In this way, the church's continuity with Israel is demonstrated. A major theme at the end of Luke and the beginning of Acts is the transference of Christ's apostolate to the Twelve. This can be brought about by Christ's fulfillment of the Old Testament Scriptures though His resurrection from the dead.

The last chapter looked at the meaning and role of the Holy Spirit in Luke-Acts, especially as it relates to Peter's message and the speaking in tongues of Acts 2. Whereas the Reformed churches have emphasized the Spirit's work in salvation, sanctification has been stressed by the Wesleyans and service by the Pentecostal movement. The Pentecostal position as espoused by Stronstad and Menzies was discussed and it was concluded that while the primary role of the Spirit in Luke-Acts is missional, the salvific and sanctifying work of the Spirit cannot be excluded. It was also noted that the Spirit's work in Luke-Acts is just not confined to a missional role.

The Old Testament significance of the Feast of Pentecost was discussed as a Divinely appointed opportunity to address the Assembly of the Jews in Jerusalem. The outpouring of the Spirit and its allusions to Sinai were noted. The quotation from Joel 2 shown to not only explain the gift of tongues but to highlight the fact salvation was now being offered to everyone who called on the name of the Lord. The Davidic Psalms in Peter's sermon were meant to show that based on Christ's resurrection, Jesus is the Lord.

While the definition of the gift of tongues as xenologia and not glossalalia in Acts 2 as argued by Fitzmyer was affirmed, it was also noted that there is more ambiguity in the exact nature of the gift Paul was dealing with in 1Cor. 14. Several schools of thought concerning the Lukan gift of the Spirit were reviewed with Max Turner's book as the primary resource.

The arguments of the subsequential work of the Spirit and evidential tongues as set forth in the book by Menzies were addressed as not substantiated by the wholistic accounts of the work of the Spirit (1Cor. 12:13) and the fact that while Jesus prophesized under the influence of the Spirit, He never had the "evidential" gift of tongues.

The issue of incorporation was discussed by comparing the baptisms in Luke 3 and Acts 2. The baptisms were shown to be highly similar, with the main exception that John's baptism worked for the moral transformation of the individual and the baptism's in Acts joined the person into the holiness dynamic of the Spirit community. Finally it was argued for a more Christological pneumatology.

## Conclusions

Before I began the study of this paper I had always preferred the Book of Matthew in its orderly portrayal of the life of Christ over the apparent jumbled complexity of the gospel of Luke. The discovery of the extensive use of parallelism between the two works has provided a new-found appreciation of the two-volume work.

In addition, Luke's burden to ground the work of the Spirit from the start in the birth narratives (which also allude to the Old Testament) provide a very rich historical and theological loom in which to weave a beautiful and comprehensive picture of the Third person of the Godhead.

The study of the programmic influence of Luke 4:16-30 was most helpful, especially as it provides a basis for discussion in my next tutorial which deals with discipleship and the Sabbath. The Nazareth pericope provides a natural linkage between the two because the events occurred on the Sabbath and Luke inserts a Sabbath text from Isa. 58 within the text from Isa. 61:1-2.

The most difficult part of the paper was the last chapter which dealt with the Pentecostal arguments about speaking in tongues. While their hermeneutic is at times frustrating to follow, it's study did lead me to the wonderful realization that the Spirit was primarily given to form a community within which individuals are transformed.

This was a major breakthrough in my thinking because I had just written a paper which showed how the hyper-individualism of the modern/postmodern era has been one of the major obstacles for sustaining a discipleship ministry. One of the main contributions of Luke's teaching of the work of the Spirit today then would be to rediscover the Spirit's role in the formation of a missional community. The church needs a fresh baptism of the Spirit, not to speak in tongues, but to form a new community under the Anointed One.

## REFERENCES CITED

Albertz, Rainer

- 1983 "Die "Antrittspredigt" Jesu im Lukasevangelium auf ihrem alttestamentlichen Hingerund" in *Zeitschrift für die Neutestamentliche Wissenschaft*. 74:182-206.

Anderson, Hugh

- 1964 "Broadening Horizons. The Rejection of Nazareth Pericope of Luke 4:16-30 in *Light of Recent Critical Trends*." In *Interpretation*, 18:259-275.

Bauer, David R. and Mark Allan Powell, eds.

- 1996 *Treasures New and Old Recent Contributions to Matthean Studies*. Atlanta, GA: Scholars Press.

Bosch, David J.

- 1991 *Transforming Mission*. Maryknoll, NY: Orbis Books.

Brown, Raymond E.

- 1993 *The Birth of the Messiah*. New York, NY: Doubleday.

Bruce F.F.

- 1977 *Paul: Apostle of the Heart Set Free*. Grand Rapids, MI: Eerdmans Publishing.
- 1984 *The Book of the Acts*. In *The New International Commentary on the New Testament*. F.F. Bruce, ed. Grand Rapids, MI: Eerdmans Publishing.
- 1985 "The Acts of the Apostles: Historical Record or Theological Reconstruction?" *ANRW* II/25.3:2569-2603.

Conzelmann, Hans

- 1987 *Acts of the Apostles*. Philadelphia, PA: Fortress Press.

Crump, David

- 1992 *Jesus the Intercessor—Prayer and Christology in Luke-Acts*. Grand Rapids, MI: Baker Books.

Dunn, James, D. G.

- 1970 *Baptism in the Holy Spirit*. Philadelphia, PA: Westminster Press.
- 1994 "A Reply to James D.G. Dunn's 'Baptism of the Spirit: A Response to Pentecostal Scholarship on Luke-Acts'" *JPT* 4:139-143.

Dupont, Jacques

- 1979 *The Salvation of the Gentiles: Essays on the Acts of the Apostles*. New York, NY: Paulist Press.

Fenton, John

- 1965 "The Order of the Miracles performed by Peter and Paul in Acts." *The Expository Times* 77:381-383.

Fitzmyer, Joseph A.

- 1981 *The Gospel According to Luke (I-IX)*. New York, NY: Doubleday.  
1998 *The Acts of the Apostles*. New York, NY: Doubleday.  
1999 "The Role of the Holy spirit in Luke-Acts" in *The Unity of Luke-Acts*. Verheyden, ed. Lueven-Louvain, Belgium: Lueven University Press.

Flender, Helmut

- 1967 *St. Luke: Theologian of Redemptive History*. London: SPCK.

Franklin, Eric

- 1994 *Luke: Interpreter of Paul, Critic of Matthew*. Sheffield, England: Sheffield Academic Press.

Gadamer, Hans-Georg

- 1998 *Truth and Method*. Translation revised by Joel Weinsheimer and Donald G. Marshall. New York, NY: Continuum Publishing.

Gallagher, Robert Lloyd

- 1998 "Luke, The Holy Spirit and Mission: An Integrative Analysis of Selective Protestant "Writings" in *Theology, Mission and Lukan Studies*." Ph.D. dissertation, Fuller Theological Seminary.

Gasque, W. Ward

- 1975 *A History of the Criticism of the Acts of the Apostles*. Grand Rapids, MI: Eerdmans Publishers.  
1989 *A History of the Interpretation of the Acts of the Apostles*. Peabody, Mass.: Hendrickson Publishers.  
1989 "The Historical Value of Acts." *TynBull* 40:136-57.

Green, Joel

- 1996 *The Theology of the Gospel of Luke*. Cambridge, MA: University Press.

Hagner, Donald A.

- 1996 "The Sitz im Leben in Matthew's Gospel." In *Treasures New and Old Recent Contributions to Matthean Studies*. Bauer, David R. and Mark Allan Powell, eds. Atlanta, GA: Scholars Press.

Hanson, Paul D.

- 1986 *The People Called: The Growth of Community in the Bible*. San Francisco, CA: Harper and Row.



- Hardon, J. A.  
 1954 "The Miracle Narratives in the Acts of the Apostles." *Catholic Biblical Quarterly* 16:303-318.
- Harvey, John D.  
 1998 "Mission in Jesus' Teaching." In *Mission in the New Testament*. William J. Larkin Jr. and Joel F. Williams, eds. Maryknoll, New York: Orbis Books.
- Heidegger, Martin  
 1997 *Being and Time*. Translated by John Macquarrie and Edward Robinson. San Francisco, CA: Harper San Francisco.
- Hengel, Martin  
 1974 *Property and Riches in the Early Church*. Philadelphia PA: Fortress Press.  
 1979 *Acts and the History of Earliest Christianity*. Philadelphia PA: Fortress Press.  
 1981 *The Charismatic Leader and His Followers*. New York, NY: Crossroad.  
 1983 *Between Jesus and Paul*. London: SCM Press.
- Jervell, J.  
 1972 *Luke and the People of God*. Minneapolis, MN: Augsburg.  
 1984 *The Unknown Paul*. Minneapolis, MN: Augsburg.
- Koet, B.J.  
 1999 "Divine Communication in Luke-Acts." In *The Unity of Luke-Acts*. Verheden, ed. Lueven-Louvain, Belgium: Lueven University Press.
- Lampe, G.W.H.  
 1976 *God as Spirit: The Bampton Lectures*. Oxford: Clarendon Press.
- LaRondelle, Hans  
 1983 *The Israel of God in Prophecy*. Berrien Springs, MI: Andrews University Press.
- Lensch, Rodney  
 1972 *My Personal Pentecost*. Kirkwood, MI: Impact Books.
- Logenecker, Richard N.  
 1996 "Taking Up the Cross Daily: Discipleship in Luke-Acts." In *Patterns of Discipleship in the New Testament*. Richard N. Logenecker, ed. Grand Rapids, MI: Eerdmans Publishing.
- Marshall, I. Howard  
 1971 *Luke: Historian and Theologian*. Grand Rapids, MI: Zondervan Publishing.
- McNicol, Allan J. editor with David L. Dungan and David B. Peabody  
 1996 *Beyond the Q Impasse—Luke's Use of Matthew*. Valley Forge, PA: Trinity Press International.

- Menzies, William W. and Robert P.  
 2000 *Spirit and Power: Foundations of Pentecostal Experience*. Grand Rapids, MI: Zondervan Publishing.
- Neiryneck, F.  
 1999 "Luke 4:16-30 and the Unity of Luke-Acts." In *The Unity of Luke-Acts*. Verheden, ed. Lueven-Louvain, Belgium: Lueven University Press.
- Palmer, Richard E.  
 1969 *Hermeneutics*. Evanston IL, Northwestern University Press.
- Pinnock, Clark  
 1969 *Hermeneutics*. Evanston IL, Northwestern University Press.  
 1976 Review of Michael Green's book, I Believe in the Holy Spirit, in *HIS*, June 1976:21.
- Powell, Mark Allan  
 1992 "Toward a Narrative-Critical Understanding of Matthew," *Int* 46, 1992:341.
- Richardson, William E.  
 1994 *Speaking in Tongues*. Hagerstown, Maryland: Review and Herald Publishing.
- Roth, John S.  
 1997 *The Blind, the Lame, and the Poor—Character Types in Luke-Acts*. Sheffield, England: Sheffield Academic Press.
- Schweizer, Eduard  
 1971 pneuma, ktl. *TDNT* VI:389-455.
- Shelton, J.B.  
 1991 *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts*. Peabody, MA: Hendrickson Publishing.
- Shepherd, William  
 1994 *The Narrative Function of the Holy Spirit as a Character in Luke-Acts*. Atlanta, Georgia: Scholars Press.
- Stott, John R. W.  
 1964 *The Baptism and Fullness of the Holy Spirit*. Downer's Grove, IL: Inter-Varsity Press.  
 1990 *The Spirit, the Church and the World*. Downer's Grove, IL: Inter-Varsity Press.
- Stronstad, Roger  
 1984 *The Charismatic Theology of St. Luke*. Peabody, MA: Hendrickson Publishing.
- Sweetland, Dennis M.  
 1990 *Our Journey with Jesus—Discipleship according to Luke-Acts*. Collegeville, MN: The Liturgical Press

- Talbert, Charles  
1997 *Reading Acts*. New York, NY: Crossroad Publishing.
- Tannehill, Robert C.  
1986 *The Narrative Unity of Luke-Acts*. Minneapolis, MI: Fortress Press.
- Turner, Max  
1996 *Power From on High*. Sheffield, England: Sheffield Academic Press.
- van Unnick, W.C.  
1973 "Luke-Acts, A Storm Center in Contemporary Scholarship." in *Studies in Luke-Acts*. Edited by Leander E. Keck and J. Louis Martyn. Philadelphia, PA: Fortress Press.
- Verheyden, J., ed.  
1999 *The Unity of Luke-Acts*. Lueven-Louvain, Belgium: Lueven University Press.  
1999 "The Unity of Luke-Acts. What are we up to?" In *The Unity of Luke-Acts*. Verheden, ed. Lueven-Louvain, Belgium: Lueven University Press.
- Wilkins, Michael J.  
1992 *Following the Master*. Grand Rapids, MI: Zondervan Publishing.