

Durham E-Theses

Luke's soteriology: a dynamic event in motion

Hak Chin Kim

How to cite:

Kim, Hak Chin (2008) *Luke's soteriology: a dynamic event in motion*. Doctoral thesis, Durham University.

Use policy

The full-text may be used and/or reproduced, and given to third parties in any format or medium, without prior permission or charge, for personal research or study, educational, or not-for-profit purposes provided that:

- a full bibliographic reference is made to the original source
- a <https://etheses.durham.ac.uk/id/eprint/2191/> is made to the metadata record in Durham E-Theses
- the full-text is not changed in any way

The full-text must not be sold in any format or medium without the formal permission of the copyright holders.

Please consult the [full Durham E-Theses policy](#) for further details.

Luke's Soteriology: A Dynamic Event in Motion

Hak Chin Kim

Ph.D Thesis

2008

Luke's Soteriology: A Dynamic Event in Motion

Hak Chin Kim

The copyright of this thesis rests with the author or the university to which it was submitted. No quotation from it, or information derived from it may be published without the prior written consent of the author or university, and any information derived from it should be acknowledged.

**Department of Theology and Religion
Durham University**

Thesis submitted for the degree of Doctor of Philosophy

June 2008



25 MAR 2008

Abstract

The purpose of this thesis is to probe the nature of Luke's soteriology *by* focusing on Luke's geographical (spatial-temporal) perspective *within* which the narrative world of Luke-Acts moves. In this thesis, by presenting space-time as intertwined aspects of the same event or reality, I have proposed that we rethink Luke's space-time as *a dynamic event in motion*. Within this framework, I have proposed that Luke's notion of *salvation* should be understood *not* as a static system for containing motion or a fixed framework for defining action, *but as a dynamic event in motion, becoming, and flowing*, which creates *a new salvific space-time* (i.e. the kingdom of God) in-between, among, around, and beyond regions and persons. Thus, I have proposed that we think of *salvation* in terms of the *nomadic* movements of flows that unfold the multiple layers (multiplicity) of release from various fabrics of captivity and oppression – i.e., release from sins and various forms of physical-spiritual sicknesses, stigmas, and debts. Thus we should rethink *salvation* in the following ways. (1) *Not* in terms of a dichotomy between physical and spiritual, *but as both physical and spiritual*: both conditions applying to the same saving event. (2) *Not* as hierarchical or singular, *but as heterogeneous and multiple*. (3) *Not* as static moments, but as something *flowing, being-toward, and in motion*, showing that *salvation* and its *nomadic event of flows* is pictured as *being in a constant state of movement*, signifying an endless *qualitative change* in type and kind. This means salvation is a *nomadic* event of release and deterritorialization from one sphere to another. It deterritorializes the fixed, binary, and hierarchical system of the Jerusalem temple, creates the *heterogeneous* and *relational space* of God, and establishes multiple access points to the *dynamic network* (the kingdom) of God.

Acknowledgements

I give all the glory to the Lord God, who saves and releases me from all forms of captivity and oppression through the Lord Jesus Christ by the authority and power of the Holy Spirit.

I want to thank Professor Dunn and Stukenbruck for supervising my thesis. I also want to thank my dialogue partner, Dr. Hee Sang Lee.

I want to acknowledge and thank all my family for their support and prayers: my parents, Elder Kyoung Yel Kim and Deacon Un Pok Kim; my parents-in-law, Elder Yong Kook Park and Bong Ja Choi; my sisters and brothers, Sun Ja, Myoung Sun, Myoung Ja, Myoung Hee, Myoung Nan, Myoung Kun and Sung Hee, and Hak Kil and Eun Hee. I want to thank my beautiful children, Jonathan, Christian, Rachel, and Chelsea who have given me pleasure to be their father. Lastly, but not least, I want to thank my biggest supporter and equal partner in life and in ministry, my wife, Dr. Sophia Park. Not only was she with me in the midst of difficult life situations, but also she gave me hope to move on. I am honoured, and am blessed to be her husband.

ABBREVIATIONS

AB	Anchor Bible
ABD	David Noel Freedman (ed.), <i>The Anchor Bible Dictionary</i> (New York: Doubleday, 1992)
ANTC	Abingdon New Testament Commentaries
ASTI	<i>Annual of the Swedish Theological Institute</i>
BAGD	Walter Bauer, William F. Arndt, F. William Gingrich and Frederick W. Danker, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Chicago: University of Chicago Press, 2 nd edn, 1958)
BARev	<i>Biblical Archaeology Review</i>
Bib	<i>Biblica</i>
BibInt	<i>Biblical Interpretation: A Journal of Contemporary Approaches</i>
BR	<i>Bible Review</i>
BTB	<i>Biblical Theology Bulletin</i>
CBQ	<i>Catholic Biblical Quarterly</i>
EC	<i>Epworth Commentaries</i>
Encounter	<i>Encounter</i>
ExpTim	<i>Expository Times</i>
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HTR	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
Int	<i>Interpretation</i>
JBL	<i>Journal of Biblical Literature</i>
JLS	<i>Journal of Literary Semantics</i>
JPT	<i>Journal of Pentecostal Theology</i>
JR	<i>Journal of Religion</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSup	<i>Journal for the Study of the New Testament, Supplement Series</i>
JSOTSup	<i>Journal for the Study of the Old Testament, Supplement Series</i>
JSPSup	<i>Journal for the Study of the Pseudepigrapha, Supplement Series</i>
JSS	<i>Journal of Semitic Studies</i>
NCB	New Century Bible
NICNT	New International Commentary on the New Testament
NIGNT	The New International Greek Testament Commentary
NovT	<i>Novum Testamentum</i>
NovTSup	<i>Novum Testamentum, Supplements</i>
NTS	<i>New Testament Studies</i>
NTL	New Testament Library
RevExp	<i>Review and Expositor</i>
RevQ	<i>Revue de Qumran</i>
RevRel	<i>Review for Religious</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Monograph Series
SBLSP	Society of Biblical Seminar Papers

SBT	Studies in Biblical Theology
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNT	Studien zum Neuen Testament
SNTSMS	Society for New Testament Studies Monograph Series
SPS	Sacra Pagina Series
SSEJC	Studies in Scripture in Early Judaism and Christianity
<i>ST</i>	<i>Studia Theologica</i>
<i>StBt</i>	<i>Studia Biblica et Theologica</i>
<i>TBT</i>	<i>The Bible Time</i>
<i>TDNT</i>	Gerhard Kittel and Gerhard Friedrich (eds.), <i>Theological Dictionary of the New Testament</i> (trans. Geoffrey W. Bromiley; 10 vols.; Grand Rapids: Eerdmans, 1964-)
<i>TJ</i>	<i>Trinity Journal</i>
TNTC	Tyndale New Testament Commentaries
TWOT	R. Laird Harris, <i>Theological Wordbook of the Old Testament</i> (Chicago: Moody Press, 1980)
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBS	United Bible Societies
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
YR	<i>The Yale Review</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

Table of Contents

Chapter One: Introduction	1
1.1 Introduction	1
1.1.1 Recent approaches to Luke’s geography (space-time)	2
1.1.2 Recent approaches to Luke’s salvation	4
1.2 The purpose and contribution of this thesis	6
1.2.1 Spatial-temporal geography (space-time)	6
1.2.2 Salvation in motion	7
1.2.3 Multiple layers (multiplicity) of salvation	8
1.3 Methodology: a re-conceptualized framework of space-time	9
1.3.1 Space and time as a connected event in becoming	10
1.3.2 Space and time as a dynamic event in motion	12
1.3.2.1 TimeSpace and relativity	12
1.3.2.2 Deleuze and Guattari’s rhizome	14
1.3.2.3 Latour’s Actor-Network Theory	15
1.3.2.4 Bakhtin and dialogical space	16
1.3.3 Theoretical conclusions	17
1.4 Luke’s presentation of the geographical structure of Jesus’ ministry	17
1.4.1 The dynamic movements of Jesus ministry from Galilee to Jerusalem	18
1.4.2 Static names (representations) of place in Luke	19
1.4.3 Jerusalem as an intersected site between beginning and ending	21
1.4.4 Jerusalem as a new salvational site of the ministry of Jesus’ disciples	25
1.5 An initial test case	26
1.5.1 The issues of terminology	26
1.5.2 The infant narratives	29
1.6 Tentative conclusions	35

Chapter Two: The Kingdom of God in Luke-Acts	38
2.1 Introduction	38
2.2 The social-historical background of the Temple in the 1 st century	45
2.2.1 Representations of place	46
2.2.2 Representations of person	47
2.2.3 Representations of time	48
2.3 Luke's perception of the Jerusalem temple	51
2.4 Luke's social-geographical understanding of the kingdom of God	54
2.4.1 The kingdom as the dynamic space of God	55
2.4.1.1 Kingly authority-power and ruling space	55
2.4.1.1.1 Luke 1:32-33	55
2.4.1.1.2 Luke 4:3-12	57
2.4.1.2 The spatial images of God	58
2.4.1.2.1 The twelve tribes of Israel	58
2.4.1.2.2 A place where the poor belong	59
2.4.1.2.3 Heaven	60
2.4.1.2.4 The body of a person	61
2.4.1.2.5 Cities	62
2.4.1.3 Summary	63
2.4.2 The kingdom of God in motion	63
2.4.2.1 The kingdom has come	65
2.4.2.1.1 Luke 11:20	65
2.4.2.1.2 Luke 17:20-21	69
2.4.2.2 The kingdom to come	71
2.4.2.2.1 Luke 10:9, 11	71
2.4.2.2.2 Luke 15:1	73
2.4.2.3 The kingdom to come (Luke 11:2-4)	74
2.4.3 The relational network of God	80
2.4.3.1 The parable of the sower (Luke 8:5-15)	81
2.4.3.2 The parables of growth (Luke 13:18-19, 20-21)	83
2.4.3.2.1 Luke 13:18-19	85
2.4.3.2.2 Luke 13:20-21	86

2.5 Conclusion	87
Chapter Three: What does the phrase ἀφεσις ἁμαρτιῶν signify?	89
3.1 Introduction	89
3.2 How were sins and sickness perceived in the first century?	91
3.2.1 The theme of purity (holiness) and impurity (pollution)	93
3.2.2 The body and its relation to sickness	95
3.2.3 Place-body of a person	97
3.2.4 The relation between sin and impurity/sickness	98
3.2.5 Summary	99
3.3 How did Luke understand sin, sickness, and impurity?	100
3.3.1 Luke's concept of sin	101
3.3.2 Luke's idea of sickness and impurity	102
3.3.3 Summary	104
3.4 Luke's perception of sin and its relation to sickness	105
3.4.1 Luke 1:18-20	105
3.4.2 Luke 5:17-26	106
3.4.3 Luke 13:1-5	108
3.4.4 Acts 3:2	108
3.4.5 Acts 13:4-12	109
3.4.6 Summary	109
3.5 What does it mean to be released?	110
3.5.1 Luke 4:18-19	112
3.5.2 Release from sins and sicknesses	117
3.5.3 Release from sins-and-from spirited-related sicknesses	120
3.5.4 Release from sins and from social predicaments	122
3.5.5 Release from sins and from debts	124
3.5.6 Summary	125
3.6 Conclusion	126
Chapter Four: <i>The name of Jesus and the phrase in the name of Jesus</i>	129
4.1 Introduction	129
4.2 What is <i>magic</i> ?	132

4.3	How is <i>magic</i> perceived in Luke-Acts?	134
4.4	How did Luke view <i>magic</i> ?	140
4.4.1	“Evil” intentions behind “evil acts”	143
4.4.1.1	Acts 8:22	143
4.4.1.2	Acts 13:10	145
4.4.2	The illegitimate use of the name of Jesus	146
4.4.3	How did Luke view magic?	147
4.5	What does <i>the name of Jesus</i> signify?	148
4.5.1	Acts 2:21	150
4.5.2	Acts 3:16	153
4.5.3	Acts 4:12	154
4.5.4	In short	155
4.6	What does the expression <i>in the name of Jesus</i> signify?	156
4.6.1	Baptism <i>in the name of Jesus</i>	157
4.6.2	Healings and exorcisms <i>in the name of Jesus</i>	158
4.6.2.1	Release from physical sicknesses	159
4.6.2.1.1	Acts 3:6	159
4.6.2.1.2	Acts 4:7	160
4.6.2.1.3	Acts 4:10	161
4.6.2.2	Release from evil and unclean spirits	162
4.6.2.2.1	Acts 16:18	164
4.6.2.2.2	Acts 19:13	164
4.6.3	Summary	165
4.7	Conclusion	166
Chapter Five: “What must one do to be saved?” (Acts 16:30)		168
5.1	Introduction	168
5.2	What is faith/belief?	169
5.2.1	Etymology	169
5.2.2	The use of אָמַן in the Old Testament (Jewish Scriptures)	170
5.2.2.1	The application of the verb אָמַן	170
5.2.2.2	The application of the noun אָמַן	171
5.2.3	The Hebrew root word אָמַן and its various translations in LXX	173

5.2.3.1 Various translations אמן of in LXX	173
5.2.3.2 Various forms of אמן in LXX	173
5.2.3.3 In short	174
5.3 How is faith presented in the Old Testament?	174
5.4 How is faith presented in the New Testament?	176
5.5 Faith in Luke	177
5.5.1 Faith as a relational event	178
5.5.1.1 Luke 1:26-38	178
5.5.1.2 Luke 8:11-15	178
5.5.1.3 Summary	180
5.5.2 Faith in the nomadic flows and movements of salvation	180
5.5.2.1 Luke 7:50	181
5.5.2.2 Luke 8:48	182
5.5.2.3 Luke 8:50	184
5.5.2.4 Summary	185
5.5.3 Faith in the nomadic event of flows and motions	185
5.5.3.1 Luke 5:20	185
5.5.3.2 Luke 7:9	187
5.5.3.3 Luke 17:19	189
5.5.3.4 Luke 18:42	191
5.5.3.5 Summary	193
5.6 Faith in Acts	194
5.6.1 Faith in the soteriological events	195
5.6.1.1 Acts 3:16	195
5.6.1.2 Acts 14:9	196
5.6.2 Belief of believers and their saving event	197
5.6.2.1 Acts 2:44	197
5.6.2.2 Acts 4:32	199
5.6.2.3 Acts 10:43	200
5.6.3 Belief-in-the new saving network of God brought by Jesus	201
Acts 6:7	201
5.6.4 Faith-in-the nomadic movements	202

5.6.4.1 Acts 8:12	202
5.6.4.2 Acts 14:1, 23	203
5.6.4.3 Acts 16:31, 34	204
5.7 Conclusion	206
Chapter Six: Conclusion	209
Bibliography	218

Chapter One

1.1 Introduction

In 1961, C. K. Barrett wrote, “The focus of New Testament studies is now moving to the Lukan writings.”¹ Five years later, W. C. van Unnik described the study of Luke-Acts as “one of the great storm centers of the New Testament field.”² Since then, many scholars have undertaken to investigate the central theme and the purpose of Luke-Acts, and produced a variety of proposals as to the key motifs of its theology and soteriology. These proposals help to shape and define my own work, because they are rooted in particular ways of conceptualizing space and time – ways that I aim to challenge in this dissertation.³

The two most influential recent proposals of this kind are those of H. Conzelmann and I. Howard Marshall. The key word in Conzelmann’s book, *The Theology of St. Luke*, is *Heilsgeschichte*, which translates into English as *the history of salvation, redemptive history* or *salvation-history*.⁴ In his book, Conzelmann rightly recognizes the importance of geography to Luke’s theology, and traces the development of *the history of salvation*.⁵ However, without providing a thorough analysis of the relationship between *salvation* and *geography* in Luke, Conzelmann nevertheless presents the idea that for Luke, space and time are separate entities, and that Luke prioritized time. In other words, Conzelmann is interested in static boundaries defining the territories of local places, and focuses on *history* (events in linear time) itself.

In contrast to Conzelmann, Howard Marshall argues that, “Luke’s concern is with the saving significance of the history rather than with the history itself as bare facts.”⁶ Thus, Marshall moves away from the importance of Luke’s *geography*, and focuses on *salvation*. Yet, although he rightly claims that *salvation* is a key concept

¹C. K. Barrett, *Luke the Historian in Recent Study*, p. 50.

²W. C. van Unnik, *Studies in Luke-Acts*, p. 16.

³C. K. Barrett, Joachim Rohde, Marshall, and Fitzmyer provide a useful survey of some recent studies in Luke-Acts. C. K. Barrett, *Luke the Historian*, 1961; Joachim Rohde, *Rediscovering the Teaching of the Evangelists*, pp. 153-239, 1968; I. Howard Marshall, *Luke: Historian and Theologian*, pp. 11-20, 1970; Fitzmyer, *Luke*, pp. 3-271, 1981.

⁴I. Howard Marshall, *Luke: Historian and Theologian*, p. 77.

⁵H. Conzelmann, *The Theology of St. Luke*, pp. 140-152.

⁶Marshall, *Luke: Historian and Theologian*, p. 85.



in Luke-Acts, and recognizes the multiple blessings of *salvation*,⁷ Marshall does not define the nature of *salvation*, and particularly what stands behind each of the blessings of *salvation*. Moreover, like Conzelmann, Marshall treats Luke's concepts of *geography* and *salvation* as separate themes.

What, then, is *salvation*? How did Luke understand *salvation*, particularly in relation to *geography*, when it is a concept that shaped and influenced his soteriology? In order to answer these questions, I will first briefly summarize recent approaches to Luke's *geography* and *salvation*.

1.1.1 Recent approaches to Luke's *geography*⁸

Luke's geographical perspective, and particularly its link to *salvation*, is significant in relation to the other gospels. In contrast to the other evangelists, Luke indeed gives more attention to geography, and to soteriology shaped and formulated by his understanding of geography.⁹ Fitzmyer notes that Luke's geographical perspective "not only affects the structure of Luke's writings, but it also transcends the structure."¹⁰ He states, "The overarching geographical perspective in Luke-Acts can be seen in the author's preoccupation with Jerusalem as the city of destiny for Jesus and the pivot for the salvation of mankind," and claims, "The geographical perspective becomes a factor in the divine plan of salvation."¹¹ That is, Luke's spatial-temporal perspective is a key factor in understanding his soteriology.

In his book, *The Theology of St. Luke*, Conzelmann devotes the first part to a detailed analysis of geography.¹² The purpose of his analysis of Luke's geographical elements is to accentuate the static boundaries and territories within the local regions, and to emphasize the inert temporal perspective, what Conzelmann calls *the center of history* (time), of Luke's summary of salvation history. Thus Conzelmann divides

⁷Ibid., pp.137ff..

⁸Several scholars have already observed the significance of Luke's geographical (temporal-spatial) perspective: Hans Conzelmann, *The Theology of St. Luke*, pp. 18-94; C. C. McCown, "The Geography of Luke's Central Section," *JBL* 57 (1938) 51-66; W. C. Robinson, "The Theological Context for Interpreting Luke's Travel Narrative (9:51ff.)," *JBL* 79 (1960) 20-31; W. C. Robinson, "The Way of the Lord: A Study of History and Eschatology in the Gospel of Luke (Basel: Dissertation, 1962); J. Navone, "The Journey Theme in Luke-Acts," *TBT* 58 (1972) 616-619; Joseph A. Fitzmyer, *The Gospel According to Luke*. Volume 1, pp. 164-171. On early Jewish geography in general, see Phillip Alexander, *ABD* (vol. II), pp. 977-988.

⁹Fitzmyer summarizes a recent debate on Luke's geographical perspective in *Luke*, pp. 164-171. McCown describes Luke's geographical treatment as "geographical ineptitude" (C. C. McCown, "Gospel Geography," p. 15).

¹⁰Fitzmyer, *Luke*, p. 164.

¹¹Ibid., pp. 164-65.

¹²Conzelmann, *Theology*, pp. 18-94.

time into three fixed periods or epochs: (1) the time of Israel, of the law, and of the prophets until John the Baptist; (2) the time of Jesus' earthly ministry as the anticipation of the future salvation, characterized by the absence of Satan; and (3) the time of the church, the present time, the historical epoch between the exaltation and the return of Christ.¹³ Conzelmann describes such eras as the isolated and static "places" within which salvation occurs.

However, W. C. Robinson rejects this proposal and criticizes many points of Conzelmann's thesis. Robinson then attempts to substitute "the Way of the Lord" for Conzelmann's temporal – or historical – summary of Luke's theology (Conzelmann's *center of time*). Fitzmyer also revises Conzelmann's theory, and rightly observes that Luke's geographical understanding involves both space *and* time,¹⁴ but Fitzmyer claims that, for Luke, historical time is more important than the spatial perspective, and so privileges time.¹⁵ As is the case with other scholars, Fitzmyer interprets Luke's space and time as fixed and unchanged. The problems with all of these scholars' accounts derive from their assumptions that: (1) Luke views *time* as different or separated from *space*; (2) Luke conceptualizes *time* as a static chronological sequence or line; (3) Luke's sees *space* as static, fixed, inert, or motionless; and (4) for Luke, *space* is subordinate to *time*.

However, we will see that Luke's geographical (spatial-temporal) view is not constructed of *either* space *or* time, but of *both* space *and* time. Also, Luke does not subordinate space to time, nor separate them. Rather, he presents space and time as interacting with one another (what I will term *space-time*). Although Conzelmann recognizes this relationship between space and time, he divides time and arranges it into the fixed, discrete periods of the three epochs (the time of Israel, of Jesus, and of the Church) – a static chronological sequence ($t_1, t_2, t_3 \dots t_n$).¹⁶ Such a conclusion is based on an assumption about the link between space and time. But Conzelmann spatializes time into a static sequence of moments, and views it as a separated and fixed place, where moments of the three epochs are stored. That is, he presents Luke's *historical time* as a static, chronological sequence of singular time, and describes Luke's conception of *space-time* as a fixed and static framework of actions.

¹³Ibid., pp. 16-17.

¹⁴He writes, "In explaining Lukan theology, one has to allow for both of these perspectives; both of them are obviously Lukan concerns" (Fitzmyer, *Luke*, p. 162).

¹⁵Fitzmyer, *Luke*, p. 171.

¹⁶Henri Bergson warned about "spatializing time", see Crang and Thrift, *Thinking Space*, pp. 1-2; cf. Deleuze, *Bergsonism* (New York: Zone Books, 1988), pp. 80, 84-85, 104.

However, as we shall see, Luke's spatial-temporal perspective should not be interpreted as a dualistic division into space and time, with time and space seen as opposite in kind, and with time privileged, but as aspects of the same reality. Also, as we will see, Luke perceives space-time not as absolute, linear, or singular, but as *relative, relational, and multiple* and not as static, fixed, or immobile, but as something *in motion, becoming, and flowing*.

1.1.2 Recent approaches to Luke's salvation

In his book, *Luke: Historian and Theologian*, Marshall rightly claims, "The idea of salvation is the key to the theology of Luke",¹⁷ and recognizes that *the kingdom of God, forgiveness of sins, healing, and exorcism* are the blessings of salvation.¹⁸ But what is *salvation* itself? How did Luke understand *salvation*? Although he shows the wide-ranging ways in which the salvific terms are used, Marshall neither specifies what lies behind the blessings of salvation, nor determines the key factor that connects these multiple layers of Luke's salvation. Marshall simply collects together a number of salvific texts to emphasize their importance in Lukan thought, without providing a theory of the nature of salvation for Luke. Furthermore, Marshall seems to present each blessing of salvation as an isolated and static category of salvation. Finally, he fails to connect Luke's understanding of salvation to geography.

In his book, *Christ the Lord*, Eric Franklin argues that the central concern of Luke's writings is the presence of the *Lordship of Jesus*. He believes that Luke presents *Christ as the Lord*.¹⁹ By probing Luke's use of the terms *kyrie* and *ho kyrios*, Franklin claims that Luke expresses the lordship of Jesus during his ministry. But Franklin fails to define the *Lordship of Christ*, particularly in its relationship to *salvation* and *the name of Jesus*. Also, he fails to recognize that no significant meaning is attached to *kyrie* and *ho kyrios* in the gospel of Luke, when they are applied to Jesus. That is, the concept of the *Lordship of Christ* is simply lacking in the third gospel, although it occurs in the book of Acts, where Luke states, "God made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:36). This clearly

¹⁷Marshall, *Luke: Historian and Theologian*, p. 92. In Chapter 6, Marshall names several blessings of salvation without examining what lies behind the saving terms and themes.

¹⁸Marshall, *Historian and Theologian*, pp. 137-141. E. M. B. Green describes *new life, wholeness, forgiveness, and healing* as the meanings of salvation, *The Meaning of Salvation* (London: Hodder and Stoughton, 1965), p. 126.

¹⁹Franklin, *Christ the Lord: A Study in the Purpose and Theology of Luke-Acts* (Philadelphia: Westminster, 1975).

suggests that the idea of *Lordship of Christ* is produced *after* Jesus is resurrected from the dead. Moreover, in his book, Franklin repeatedly mentions that God's salvation is revealed in Jesus, but does not determine the nature of that salvation.

In his book, *The Unity of Luke's Theology*, O'Toole argues that the main purpose of Luke's writing of Luke-Acts was to show that the God of the Old Testament continued to bring salvation to *Israel* through the activities of Jesus, and those of his disciples who continued Jesus' work after his ascension (cf. Acts 1:1-2). O'Toole then claims that Luke's writings are best described as *salvation history*.²⁰ But what sort of *salvation* did God bring to *Israel*? That is, what is the nature of *salvation*? Moreover, how is it granted? O'Toole fails to define the meaning of salvation, and to recognize the multiplicity of salvation. Thus, he does not relate his conclusion to the other, multiple layers of which Luke's theory of salvation is comprised.

In his thesis, John Squires claims that a distinctively Lukan theme in Luke-Acts is the idea of God's plan, which he believes underpins the works as a whole.²¹ Squires states that, "Everything narrated by Luke comes under God's providence."²² Certainly the plan of God is one of the major themes in Luke-Acts. But it is highly questionable whether it is Luke's overarching theme. John Squires views the plan of God and the salvation of God as different *in kind*, and privileges the plan of God. As we shall see, the plan of God and the salvation of God should not be viewed as different *in kind*, but different *in degree*. This means that they should be understood as two aspects of the same reality or event. Moreover, though the kingdom of God is one of the major themes of Luke-Acts,²³ Squires does not include the kingdom of God, a central feature of Jesus' teaching, in the soteriological plan of God. For this reason, he fails to provide an understanding of the nature of salvation in Luke, or to relate his conclusions to the multiple layers of salvation at work in Luke-Acts.

In short, as scholars above have taken Luke's *salvation* and *geography* for granted, none of these studies determines the meaning of *salvation* or provides a clear view of Luke's *geography*, which shaped and influenced Luke's understanding of *salvation*. Although Conzelmann and Marshall rightly recognize the importance of

²⁰Marshall rejects this view, see *Luke: Historian and Theologian*, pp. 84-88.

²¹John Squires, *The Plan of God*, pp. 2-3.

²²*Ibid.*, p. 3.

²³Like the gospel of Luke, the kingdom of God is an important theme in Acts, where Luke begins (Acts 1:3) and ends (Acts 28:31) with references to it. See Chapter 2.

Luke's *geography* (space-time) and *salvation*, they both treat it as a separate reality and do not adequately describe how Luke perceived *geography* and *salvation*. In fact, as far as I am aware, none of the Lukan studies analyzes Luke's understanding of *salvation* from his geographical (spatial-temporal) perspective. What then is *salvation*? How did Luke perceive *geography* and *salvation*?

1.2 The purpose and contribution of this thesis

The purpose of this thesis is to probe the nature of Luke's soteriology *by* focusing on Luke's geographical (spatial-temporal) perspective *within* which the narrative world of Luke-Acts moves.²⁴ In the course of this investigation, this study shall contribute to the understanding of Luke's geography and soteriology in relation to three areas: *spatial-temporal geography; salvation in motion; and the multiple layers (multiplicity) of salvation.*

1.2.1 Spatial-temporal geography

In contrast to much previous scholarship, I will propose that Luke's understanding of space-time needs to be reconceived. For Luke, space and time: (1) are not distinguishable, but rather intertwined aspects of the same event or reality; (2) are not compartmentalized or rigidly confined by a static framework that is absolute and linear, but rather are dynamic and relational; and (3) are not constructed within a particular fixed, hierarchical, binary, or closed social system, but are manifested in open, heterogeneous, and multiple ways. This means that the threefold aspects of space-time are interconnected, and that a multiplicity of space-time coexists in Luke's narrative world. Therefore, Luke's spatial-temporal view should not be interpreted in terms of the static boundaries or the fixed territories of local places (Galilee, Judea, Samaria, Jerusalem, and so on), but rather in terms of a dynamic event and the *nomadic* event of flows and movements from one place to another, picturing Luke's space-time as a *dynamic event in motion*.

²⁴We must consider Luke's historical writings together, as one unit, and my aim is to elucidate Luke's work within its present form, comprising the two writings: Luke's Gospel and Acts (known collectively as Luke-Acts). As Cadbury writes, "Acts is neither an appendix nor an afterthought. It is probably an integral part of the author's original plan and purpose" (H. J. Cadbury, *The Making of Luke-Acts*, p. 8f.); cf. R. J. Maddox, *The Purpose of Luke-Acts*, pp. 3-6; Marshall, *Luke: Historian and Theologian*, p. 92; Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation* (Vol. 1), pp. 1-9.

1.2.2 *Salvation in motion*

Following on from this geographical perspective on Luke, I propose to rethink Luke's idea of *salvation*,²⁵ seeing it not as a static framework defining human action, but as a dynamic *event in motion*. Such a conclusion will be clearer when we look at the *nomadic* flows and movements of the salvational events preached and performed by Jesus and his disciples from Galilee to Jerusalem, and from Jerusalem to the ends of the earth. Just as the dynamic flows of *salvation* move in multiple directions and connect to other multiple regional sites, so also this study will show that such a *nomadic* event comprises a dynamic movement from one space to another.²⁶ From this we can draw the following observations about the *salvational* event(s), the *nomadic* events of flows launched by Jesus: (1) that they deterritorialize the fixed, binary, and hierarchical system of the Jerusalem temple; (2) that Jesus creates a *new* notion of salvific space-time (i.e. the kingdom of God) *in, in-between, among, around, and beyond* regions; and (3) that he establishes the multiple ways to access this salvific space-time network, the kingdom network in which all sorts of people come and interact with Jesus, God, and one another. Note that Luke depicts the salvific space-time network (kingdom) of God, established by Jesus, as a *heterogeneous, deterritorialized, and open* network that can be accessed from multiple points and by numerous persons. As we shall see, this network is pictured as something *in motion* and *flowing*. That is, Luke perceives *salvation* as a *dynamic*

²⁵Some scholars have claimed that the salvation of God is the decisive factor in understanding Luke's theology and purpose. See W. C. van Unnik, "The Book of Acts, the Confirmation of the Gospel," Nov. T IV, 1960, pp. 26-59; E. M. B. Green, *The Meaning of Salvation*, 1965; J. Dupont, *The salvation of the Gentiles: Essays on the Acts of the Apostles* (New York: Paulist, 1979); J. A. Fitzmyer, *Luke*, I. pp. 22-23, 219-231; Robert Maddox, *The Purpose of Luke-Acts*, SNTW (Edinburgh: T. & T. Clark, 1982); I. H. Marshall, *Luke: Historian and Theologian* (Grand Rapids, Michigan: Zondervan, 1971); R. F. O'Toole, *The Unity of Luke's Theology: An Analysis of Luke-Acts*, GNS 9 (Wilmington, Delaware: Michael Glazier, 1984); Joel Green, "The Message of Salvation in Luke-Acts," *Ex Auditu*, pp. 21-34; Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation* Vol. 1 & 2 (Philadelphia: Fortress Press, 1986).

²⁶In his book, *Lord of the Banquet*, Moessner rightly recognizes the significance of the motif of journeying from Galilee to Jerusalem, and from there to "the ends of the earth" (p. 2). Though he presents Luke-Acts as a travel narrative, Moessner differentiates the so-called "Central Section of Luke" (9:51-19:44) from the other journey motifs. By picturing it as both window and mirror to Luke-Acts, Moessner presents "the central travel narrative" (9:51-19:44), Jesus' journey to Jerusalem, as the fulfillment of the promised "New Exodus salvation of the Prophet like Moses" (p. 307). But Moessner does not clarify what he thinks stands behind the journey motif(s), nor does he provide a precise meaning(s) of the "new exodus", particularly in relation to salvation and the kingdom of God. In other words, how does the motif(s) of the journey from Galilee to Jerusalem, and from there to the ends of the earth, elucidate Luke's understanding of salvation and the kingdom of God? Like Fitzmyer (*Luke*, p. 165), Moessner also overemphasizes the significance of the city of Jerusalem and its relation to the fulfillment of salvation, as if salvation were fulfilled only within the static territory of Jerusalem.

event in motion, and as a *nomadic* movement of *releasing*, *deterritorializing*, *becoming*, and *being-toward*, generated by the saving authority-power of God and bestowed in Jesus and his disciples. In this thesis, I argue that Luke's notion of *salvation* should be understood in terms of space-time, not as a static system for containing motion or a fixed framework for defining action, but as a dynamic event *in motion*, *becoming*, and *flowing*, which creates a *new* space-time in-between, among, around, and beyond regions and persons. Thus, we must understand Luke's *salvation*, not as an inert moment of action, but as a lively event *in motion*.

1.2.3 Multiple layers (multiplicity) of salvation

I will show that, for Luke, the defining features of salvation, and the basic question of what one must do to receive it, crucially involve the *release of sins* and *the attainment of the kingdom of God*; and that acts of *faith* and of calling on *the name of Jesus* are presented as the central responsive acts of the human quest for *salvation*.²⁷ Just as Jesus explicitly discloses that the purpose of his *coming* is to preach the *release (of sins)*²⁸ and *the kingdom of God* in Luke's gospel,²⁹ so also Luke describes these two purposes as interwoven dimensions of the same soteriological reality.³⁰ In fact, as we shall see, Luke presents them as the chief motifs that unfold the multiple layers of salvation – i.e. the release of people from sins,³¹ from the various forms of physical-spiritual sicknesses,³² from social stigmas or stigmatizing,³³ and from debts.³⁴ Also, by linking the reception of *eternal life* (10:25) and *salvation* (13:23) to entering *the kingdom of God* (13:24-29),³⁵ Luke describes *salvation* and *the kingdom of God* as two interconnected layers of the same salvational event. In fact, Luke explicitly connects the dilemma, *what one must do to receive salvation*,³⁶ to the dilemma, *what*

²⁷I will elaborate each fabric of this fourfold theme in subsequent chapters; see the introductions to chapters two, three, four, and five.

²⁸Just as the preaching of good news (εὐαγγελίζεῖν) to the poor in 4:18 should be understood in the light of Luke 4:43, so also the theme of *release* in 4:18 should be understood to mean the *release from sins*. We will pick up this important link in subsequent sections.

²⁹Luke 4:43; 9:1-2; 10:9; cf. 4:32-41. See chapter 2.

³⁰Luke links release from sins and from various forms of physical-spiritual sickness to the *coming* of the kingdom of God (Luke 11:20; cf. 4:32-41; 9:1-2; 10:9). For details, see chapters 2 and 3.

³¹Luke 5:20-24, 7:36-39, 48-50.

³²Luke 4:40-41; 6:18-19; Acts 10:38.

³³Luke 19:1-10; cf. 7:36-39, 48-50.

³⁴Luke 11:4.

³⁵Luke 10:27-37; 13:24-30; 14:7-24.

³⁶Luke 18:18.

*one must do to enter the kingdom of God.*³⁷ Moreover, such questions of salvation are closely related to the acts of *faith*³⁸ and of calling on *the name of Jesus*,³⁹ which are centrally important in attaining *salvation*. Thus, just as the *release of sins* and *the kingdom of God* are central to Luke's soteriology, so also are the acts of *faith* and of calling on *the name of Jesus*. Since this fourfold layer is the key to unfolding Luke's soteriology, we can then ask the precise meaning(s) of each theme of salvation: (1) what is the meaning(s) of *the kingdom of God*? (2) What is the *release from sins*? (3) What does *the name of Jesus* signify? (4) *What does one need to be saved*? Through my analysis, I will show that this fourfold connected motif of *salvation* should be interpreted in terms of Luke's spatial-temporal perspective. I will then pick up each layer of *salvation*, and closely reexamine it, based on my own analysis of Luke's space-time, in each chapter of this thesis. At the conclusion of the thesis, I will then show that we should rethink Luke's *salvation* as a dynamic event *in motion, flowing, and becoming*, which creates *new* salvational space-time (kingdom) and describes salvation as an *eternal* or a constant state of flows and movements.

But first, in this chapter I will provide a methodology for my own analysis of this issue, re-examine and re-evaluate Luke's own geographical and salvific terms, and then present an initial test case based on Luke's Infant Narratives, which is unique to Luke, and exemplifies Luke's spatial-temporal understanding.

1.3 Methodology: a re-conceptualized framework of space-time

Before I discuss Luke's geographical (spatial-temporal) view, which is a key factor in shaping and influencing his soteriology, I will supply a general conceptual framework of space-time and introduce some scholars who understand space and time as something *in motion*. Since it is impossible to survey the entire scope of recent social, anthropological, scientific, and geographical studies of space-time, my goal here is not to provide a comprehensive survey, but rather to highlight the major shifts in the concept of space-time in order to create a conceptual framework for my study.⁴⁰

³⁷Luke 18:24.

³⁸Luke 7:50; 8:48; 18:42; cf. 5:20; 7:9.

³⁹In Acts 2:21, Luke writes, "Everyone who calls on the name of the Lord shall be saved". Likewise, he states, "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12). As we shall see, in Acts *the name of Jesus* is central to receiving salvation (see chapter 4).

⁴⁰Cf. Mike Crang and Nigel Thrift, *Thinking Space* (London: Routledge, 2000); Jon May and Nigel Thrift, *TimeSpace* (London: Routledge, 2001).

In the early twentieth century, Einstein's theory of general relativity displaced the Newtonian world of absolute, linear space-time in which objects and events simply unfolded over time and extended in space. In contrast to Newton, Einstein viewed time not as a homogenous continuum, but simply in relation to the observer's situation.⁴¹ In other words, the passage of time or the speed of an object's progress through space altered according to the position of the observer, as time and space became irrevocably tied in relative and multi-dimensional space-time.⁴²

1.3.1 Space and time as a connected event in becoming

As I have already briefly mentioned, scholars in anthropology, sociology, geography, and the sciences have tended to prioritize time over space, and to view *time* as the domain of dynamism and progress, and *space* as the realm of stasis.⁴³ That is, not only have they viewed space-time as separate realms, but they have also perceived *space* as a fixed *place*. Likewise, as we have seen, Lukan scholars tend to prioritize time over space, and to view space as a static boundary defining the territories of local places. This framework situates time as the essential matrix for the unfolding of progress in a narrative, whereas spatiality is viewed as little more than a function thereof. But, in recent years, more and more scholars in these disciplines have turned their interest to the concept of *space*; as Doreen Massey states, "*Space* is very much on the agenda these days."⁴⁴ Such a statement, as Crang notes, reconfirms Foucault's announcement that the era of space was succeeding that of time needs to be taken with *a pinch of salt*.⁴⁵

What then is the nature of *space* and its relation to *time*? Lefebvre writes, "Space is nothing but the inscription of time in the world, spaces are the realizations, inscriptions in the simultaneity of the external world of a series of times, the rhythms of the city, the rhythms of urban population."⁴⁶ In *Thinking Space*, Crang and Thrift

⁴¹Jon May and Nigel Thrift, *TimeSpace*, p. 273.

⁴²*Ibid.*, pp. 11-12.

⁴³*TimeSpace*, pp. 1-2; see also D. Harvey, "From space to place and back again: reflections on the condition of postmodernity," in *Mapping the Futures: Local Cultures, Global Change* (London: Routledge, 1993), pp.3-29; D. Massey, "Power-geometry and a progressive sense of place," in Bird, J., Curties, B., Putnam, T., Robertson, G. and Tickner, L. (eds) *Mapping the Futures: Local Cultures, Global Change* (1993), pp.59-69; Hetherington, K. and Law, J. (2000) "After networks," in *Environment and Planning D: Society and Space* 18, pp.27-132.

⁴⁴D. Massey, *Space, Place, and Gender* (Minneapolis: University of Minnesota Press, 1994), p. 249.

⁴⁵Mike Crang and Jon May, *Thinking Space*, p.1.

⁴⁶Henri Lefebvre, *The Production of Space* (Oxford: Blackwell Lefebvre, 1991), p. 16.

show that space no longer remains outside the realm of social practice, and that it is no longer understood as a static container of action, but as a socially produced set of manifold events.⁴⁷ They also discuss the current notion of space as *process* and as *in process*, that is, space and time combined in *becoming*.⁴⁸ Hence, space-time is to be understood to mean, not a separated reality, but rather an interwoven reality *in motion*.

Here I will confine my analysis to two main areas: the *space* of language and of experience. With regard to the former, the relationship between space and language, Crang notes that *space* occurs through the medium of language (both spoken and written).⁴⁹ Just as space is seen as linguistic, so also language is seen as spatial. In fact, Gilles Deleuze proposes to rethink language as a performance or practice, creating effects. Like language, space is described as an eventful and unique happening. In this sense, language does not stand outside time as a spatial system, but is bound into the spaces-times of action.⁵⁰ Moreover, in geography and sociology, space moves closer to the second defined area, the social experience of daily life as a means of questioning materiality. Such a daily experience of life is central to Michel de Certeau's book, *The Practice of Everyday Life*, in which de Certeau pictures stories and narratives as *metaphors* for a vehicle of transportation as they traverse and organize places. He writes, "They are spatial trajectories... Every story is a travel story – a spatial practice."⁵¹ Note how he distinguishes between *place* and *space*. He notes that a *place* is an order (of whatever kind) that excludes the possibility of two things being in the same location. Thus, for de Certeau, a *place* is a shape of static positions, which discloses a fixed stability. Conversely, *space* is composed of the intersection of mobile elements, and occurs as an effect produced by the operations that orient it, suggesting that *space* is like the word when it is spoken. In this sense, *space is a practiced place*, which pictures *space* as something *in motion*.⁵² He writes, "Stories thus carry out a labor that constantly transforms places into spaces or spaces into places. They also organize the play of changing relationships between places and spaces."⁵³

⁴⁷Mike Crang and Jon May, *Thinking Space*, p. 2.

⁴⁸*Ibid.*, p. 3.

⁴⁹*Ibid.*, pp. 3-4.

⁵⁰*Ibid.*, pp. 6ff.; cf. M. Curry, *The Work in the World: Geographical Practice and the Written Word* (Minneapolis: University of Minnesota Press, 1996), p. 190.

⁵¹Michel de Certeau, *The Practice of Everyday* (Berkeley, CA: University of California Press, 1984), p. 115.

⁵²*Ibid.*, p. 117.

⁵³*Ibid.*, p. 118.

In short, scholars like Crag and Thrift, Lefebvre, and de Certeau present space-time as an equivalent reality, and see space-time as an active event *in motion*. Also, de Certeau conceives a daily event or life experience as a dynamic space. As we shall see, such a concept of space-time is not inappropriately applied to Luke. Rather Luke understands space-time as a simultaneous life event. Moreover, not only does Luke interpret daily experiences or life events as dynamic spaces, where people come and interact with each other, but he also presents each story or event of salvation as a lively space (kingdom), where God and people come together and interact with one another.

1.3.2 Space and time as a dynamic event *in motion*

1.3.2.1 TimeSpace and relativity

TimeSpace is the first book to bring an interest in both space and time together. In this book, various authors present space-time not in terms of either time or space, but as a simultaneous event that is in motion. As opposed to an absolute and linear concept of space and time, the authors posit a theory of social space-time that is dynamic, heterogeneous, relational, and multiple, varying both within and between societies and individuals and according to social position and practice.⁵⁴ The following notes need to be made.

First, instead of prioritizing time above space or vice versa, Massey argues that space and time are inextricably interwoven.⁵⁵ In other words, space and time are not separated from, but combined with each other. Different times mean different spaces and vice versa, and dynamic processes or changes are meant, not only by time, but by space as well.⁵⁶ This means that “time is not in itself a prime determinant of change” and “the event cannot be split into spatial and temporal components.”⁵⁷ So Thrift states that, “There is little sense to be had from making distinctions between time and space – there is only time-space.”⁵⁸ Likewise, Novak writes, “Space and

⁵⁴In this regard, Jon May and Thrift discuss four inter-related domains, each of which is spatially constituted (*TimeSpace*, pp. 4-5).

⁵⁵Massey, *Space, Place, and Gender* (Cambridge: Polity Press, 1994), pp. 260-1.

⁵⁶See D Massey, “Politics and space/time,” *New Left Review* (1992), 196: 65-84; Massey, *Space, Place, and Gender* (1994); May and Thrift, *TimeSpace* (2001); M Crang, “Rhythms of the city: temporalised space and motion,” in *TimeSpace: Geographies of Temporality* (2001), pp. 187-207; Crang, “Time-Space,” in *Spaces of Geographical Thought: Deconstructing Human Geography's Binaries* (London: Sage, 2005), pp. 199-220.

⁵⁷May and Thrift, *TimeSpace*, p. 28.

⁵⁸N. Thrift, *Spatial Formations* (London: Sage, 1996b), p. 285.

time are no longer separate, not even in an everyday sense: a space-time vernacular has developed.”⁵⁹

Second, as Lefebvre notes, social space is a social product,⁶⁰ suggesting that space-time is no longer an absolute or fixed framework in which subjects or objects are located, but is relative and specific according to the locations of subjects or objects (like Einstein’s spaces-times of relativity), and relationally contingent according to the connections between subjects or objects (like Bakhtin’s spaces-times of dialogue). That is, space-time can be seen not as absolute, linear, and fixed, but as *relative* or *relational*, and thus to be produced differently, sustained contingently, and changed dynamically according to the ways in which social systems are combined with human bodies and practices. Thus, Harvey states, “Space and time are neither absolute nor external to processes but are contingent and contained with them.”⁶¹

Third, the concepts of “relative” and “relational” demonstrate that there appear “different” and “multiple” spaces-times within and between certain variable entities, such as bodies, buildings, cities, regions, or nations. This means that multiple spaces-times can coexist at the same point, and this point can be simultaneously located in different spaces-times.⁶²

To sum up, space and time should not be separated from, but combined with each other, and the concept of space-time is to be understood not as absolute, linear, and fixed, but as heterogeneous, relation, multiple, and dynamic. Moreover, space-time should be understood, not as a fixed framework *of* motion, but rather as a dynamic event *in* motion. These observations will be clearer when we look into the works of Deleuze and Guattari, Latour, and Bakhtin, who relate space-time to the *dynamic* event and its *nomadic* flows and movements.

⁵⁹M. Novak, “Next Babylon, soft Babylon: (trans) architecture is an algorithm to play,” in *Architectural Design* (1998), 68(1/2): 21.

⁶⁰Lefebvre, *The Production of Space*, p. 21.

⁶¹D. Harvey, *Justice, Nature and the Geography of Difference* (Oxford: Blackwell, 1996), p. 53.

⁶²The city itself can be seen as comprising multiple “chronotopes,” in Bakhtinian terms, which consist of manifold and heterogeneous time-spaces with different speeds, diverse cycles, and various rhythms, not in terms of a monopolist or homogeneous time-space. As Crang (2001) argues, “We need to refigure the idea of the urban not as a singular abstract temporality but as the site where multiple temporalities collide”. The city occupies a “time out of joint.” In addition, in such different and multiple time-spaces, the city has what Massey (1993, 1994) calls a “power-geometry,” and this can be seen in terms of “spatial digital divides” as “fourth intervals.”

1.3.2.2 Deleuze and Guattari's rhizome

In their book, *A Thousand Plateaus*, Deleuze and Guattari argue that, just as the tree sprouts from a single seed, produces a trunk, and continuously branches out, growing and spreading vertically, and can be traced back to a single point of origin, so also all of Western thought is inherently arborescent. Within this framework, they describe the system of the tree's roots as linear, hierarchic, sedentary, striated, territorialized, closed, unitary, binary, homogenous, and genealogical. In contrast to arborescent structures, they claim, for the roots, "The multiple must *be made*, not by always adding a higher dimension," but always by *n-1*.⁶³ Though the actual word *n-1* is missing, as we shall see, such an idea or theme is clearly related to the theme of emptying oneself (cf. Lk 9:23-24), selling possessions (cf. Lk. 14:33; 18:22; 19:8) or that of release in Luke-Acts (cf. 4:18-19). The *rhizome* is the central fabric that they use to explain this multiplicity. They write, "A rhizome as a subterranean stem is absolutely different from roots and radicles. Bulbs and tubers are rhizomes."⁶⁴

Several features of the rhizome are worth noting here, beginning with *connection and heterogeneity*. Unlike trees or their roots (which have a fixed and static order), the rhizome connects any point to any other point.⁶⁵ A rhizome has no beginning, end or center, but passes between things and between points, indicating that it spreads continuously and exists in a constant state of motion. The third important feature is *multiplicity*.⁶⁶ The rhizome is not the One that becomes Two, and has neither subject nor object. It is composed, not of units, but of dimensions or directions *in motion*. That is, the rhizomatic system comprises a multiplicity of lines and connections.⁶⁷ The fourth quality is *asignifying rupture*: "a rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines."⁶⁸ The fifth and sixth features are *cartography* and *decalcomania*.⁶⁹ A tracing⁷⁰ is arborescent, genetic, and genealogical. Conversely, the rhizome is presented as a map that is open and connectable in all of its dimensions, and that has

⁶³Gilles Deleuze and Félix Guattari, *A Thousand Plateaus*, p. 6.

⁶⁴Ibid.

⁶⁵Ibid., p. 7.

⁶⁶Ibid., p. 8.

⁶⁷Ibid., pp. 8-9.

⁶⁸Ibid.

⁶⁹Ibid., p. 12.

⁷⁰A tracing is a fixed way, where there is only one fixed way to enter and exit.

multiple entryways and exits, and its own lines of flight.⁷¹ That is, the rhizome and the nomadic event of flows move in multiple directions and connect to many other lines, creating smooth space and deterritorializing strata and hierarchies.⁷²

1.3.2.3 Latour's Actor-Network Theory

In his actor-network theory (*ANT*), Latour does not distinguish between subjects and objects or the subjective and the objective, but recognizes the relationships between human actors and non-human participants, describing them all as *actants* by which different and multiple spaces and times are produced.⁷³ Latour writes:

Gods, angels, spheres, doves, plants, steam engines, are not in space and do not age in time. On the contrary, spaces and times are traced by reversible or irreversible displacements of many types of mobile. They [spaces and times] are generated by the movements of mobiles, they do not frame these movements. (Latour 1988a: 25)

That is, space and time are no longer conceptualized as a static frame of reference *inside which* events and places would occur; rather, they are produced as the result of the interactions between *actors* or *actants*.⁷⁴ And this event cannot be split into spatial and temporal components.⁷⁵ In relation to the dynamic flows of space-time, we can outline a few main characteristics of *ANT*.

First, actor-network theory is constituted not in terms of two-dimensional space (surfaces), but rather in terms of *one-dimensional space*, in the sense of interconnected lines (spaces).⁷⁶ Latour states, "To have transformed the social from what was a surface, a territory, a province of reality, into a circulation, is what I think has been the most useful contribution of *ANT*". Second, *ANT* refuses the binary, linear,

⁷¹Ibid., p. 12 and p. 21. For the link between the movement of God's kingdom and its multiple entrances or connects and exits or disconnects, see chapter 3.

⁷²The *nomad* is in a constant state of movement and cannot be confined within any political or ideological system of totality. Closed systems are segmented, compartmentalized spaces, separated into categories, classifications, types, and genres. The space of nomad thought is qualitatively different from State space, which is "striated," or gridded. Nomad space is "smooth," or open-ended (Massumi, p. xiii). It is within these smooth spaces, these rhizomatic zones, that the nomad operates, ascending and descending, emerging and receding. The nomad is up against the striated State with its rigid formations of battle. The deterritorialized spaces of narrative-space are smooth nomadic-rhizomatic zones.

⁷³B. Latour, "Visualisation and Reproduction" in G. Fyfe and J. Law (eds) *Picturing Power: Visual Depiction and Social Relations* (Blackwell: Oxford, 1988a), pp. 2-5.

⁷⁴Latour, *Science in Action* (Harvard University Press: Cambridge, 1987), p. 228.

⁷⁵Latour, "Trains of thought, Piaget formalism and the fifth dimension", in *Common Knowledge* (1997a), 6:178.

⁷⁶Latour, *We Have Never Been Modern* (Harvard University Press, 1993), p. 118.

and hierarchical spatial relations between the outside and the inside.⁷⁷ If network boundaries exist, they are defined by ideas of connection and disconnection in relational networks, rather than distinctions between outside and inside. Third, though actor-networks are assembled of materials or circulations – so-called *immutable mobiles*⁷⁸ – it is presented as the *translation* of networks, signifying *fluid spaces*.⁷⁹ Fourth, it tends to be *open-ended*, and can be seen in terms of *empty spaces* that are *open for change*.⁸⁰

1.3.2.4 Bakhtin and dialogical space

The central feature of Bakhtin's writings is the theory of *dialogical space*, expressed in terms of *Self-Other* relationships, as the relational positions of everyday life. Bakhtin uses the example of two people facing each other to illustrate the multiple different social positions that they adopt, and this represents the fundamental relationship between *Self* and *Other*.⁸¹ Bakhtin makes two claims (*I need the other in order to create a sense of Self* and *I cannot become myself without another*) to show that the Self is nothing in itself, and means nothing without the *outsideness* provided by the Other. Furthermore, once we (the "self") stop responding to the world (the "other"), we cease to be. In this sense, language should be taken in all its dynamism and mutability: the "living impulse" of language is to mark our vital engagement with the world.⁸² Bakhtin further describes language as both a dialogical process and a space, suggesting that language does not stand outside time, but is bound into the times and spaces of action. He embeds all language in the context of the utterance, which is constructed of three terms: the speaker(s), the audience(s) and the

⁷⁷Latour, "On recalling ANT," in J. Law and J. Hassard (eds) *Actor Network Theory and After* (Oxford: Blackwell, 1999), pp. 15-25.

⁷⁸B. Latour, *Science in Action: How to Follow Scientists and Engineers through Society* (Cambridge: Harvard University Press, 1987). Law and Hetherington state, "The immutable mobile is a network of elements that holds its shape as it moves" (Law and Hetherington, 2000).

⁷⁹These "actants" are figures which are able to make shifts in space and time; hence their capacity to act. Latour's *ANT* helps us rethinking spaces-times not as closed, but open, and journeying in a world which unfolds by way of mediation, transformation, and circulation: as a way, that is, of getting to grips with a world always on the move.

⁸⁰B. Latour, "On recalling ANT" in *Actor Network Theory and After*, edited by J. Law, and J. Hassard (Oxford: Blackwell, 1999), p. 19. Law calls such a replaceable and changeable network space "fluid space" in which "objects hold themselves constant in a process in which new relations come into being because they are reconfigurations of existing elements, or because they include new elements" (Law, 2000: 99; see also Law and Mol, 2001; Mol and Law, 1994).

⁸¹M. M. Bakhtin, *Problems of Dostoevsky's Poetics*, edited and translated C. Emerson (Minneapolis: University of Minnesota Press, 1984a), p. 287.

⁸²Crang and Thrift, *Thinking Space*, p. 76

relationship between them. Not only is the utterance the basic unit of speech, but it is also always situated in the context of social space and time, and discloses the particular position of the speaker. One may respond to this, and so adopt a responsive position⁸³ that creates multiple times and spaces.

1.3.3 Theoretical conclusions

As opposed to a tree-root system, which is depicted as linear, hierarchic, sedentary, striated, territorialized, closed, unitary/binary, homogenous, and genealogical, rhizomatic thought is non-linear, anarchic, nomadic, smooth, deterritorialized, opened, multiplicitous, heterogenous, and non-genealogical. Similarly, the actor-network theory is presented as dynamic, fluid and open, changing configurations constantly through changing networks. These two theories together are known as the *actant-rhizome*.⁸⁴ Moreover, as Bakhtin's dialogical theory indicates, a multiplicity in space-time is produced by the ongoing dialogical interaction between speaker(s) and audience(s), and the relations that exist between them. What this all means is that space-time need no longer be presented as a static container of actions, or a fixed framework of motions, but rather as a dynamic event *in motion*. In this respect, Crang claims that while space and time are combined with each other, space-time should be understood as *dynamic, flowing, being-toward, and in motion*.⁸⁵ Now, based on this critical methodology, we can reexamine the model of Luke's spatial-temporal understanding proposed by scholars.

1.4 Luke's presentation of the *geographical structure of Jesus' ministry*⁸⁶

In this section I propose to rethink Luke's *spatial-temporal* perceptions not in terms of *either time or space*, but *both time and space*. Also, space-time should not be viewed as a static container of motion, or a fixed framework of action, but rather as something *in motion, becoming, and flowing*. Hence, Luke's *geography* should not be understood in terms of the static *names, boundaries, or territories* of local regions (i.e.

⁸³M. M. Bakhtin, *Speech Genres and Other Late Essays*, ed. C. Emerson and M. Holquist, translated V. W. Mcgee (Austin: University of Texas Press, 1986), p. 72.

⁸⁴May and Thrift, *TimeSpace*, p. 27.

⁸⁵Crang, "Rhythms of the City," in *TimeSpace*, pp. 206-207.

⁸⁶Conzelmann provides extensive details of Luke's geographical elements, but he only focuses on the static *names* of local regions, i.e. their inert boundaries and territories (Conzelmann, *The Theology of Luke*, pp. 18-94).

Galilee, Samaria, Judea, Jerusalem),⁸⁷ but rather in terms of the salvational event *in motion*, and its dynamic and nomadic flows and movements that takes place *in, in-between, among, around, and/or beyond* regions. In other words, as we shall see, Luke presents each of the local regions as a dynamic salvational *site* where multiple saving events occur, and as an intersection where all sorts of people come and experience *salvation*, by which means the soteriological space-time (kingdom) of God unfolds and expands. As the nomadic event of flows – the movements from one place to another – shows, each salvational *site* within a region becomes one of God’s *new* saving spaces-times, and becomes linked to other dynamic sites within the region and other regions. This means that Luke’s conception of space-time is *flexible* and *fluid*, and Luke’s theory of *salvation* should be viewed as *a dynamic event in motion*. That is, Luke depicts the salvific sites as forming a *new* divine network (kingdom), crisscrossing the region. As Luke unfolds his narratives, Jesus’ ministry was not limited or controlled by the static spaces-times defined by the temple authorities.

1.4.1 The dynamic movements of Jesus’ ministry from Galilee to Jerusalem⁸⁸

The itinerary of Jesus’ public ministry, i.e. his salvational journey from Galilee to Jerusalem, is generally described as follows: (1) Galilee (4:14-9:50) (2) Samaria (9:51-17:11) (3) Judea/Jerusalem (17:11-21:38). Schürmann, however, prefers a two-part division, distinguishing between the beginning of the ministry in Galilee (3:1-4:44) and its main course in Judea as a whole (5:1-19:27).⁸⁹ Fitzmyer, on the other hand, prefers a threefold geographic division: (1) the Galilean ministry (4:14-9:50) (2) the journey to Jerusalem (through Samaria and Judea, but not through Perea, 9:51-

⁸⁷In his book, *Geography in Early Judaism and Christianity: The Book of Jubilees*, James Scott links Jesus’ genealogy in Luke 3:23-38 with the Genesis 10 tradition reflected in Jubilees 8-9 (the Table of Nations), and concludes, “Luke emphasizes the nations of the world in a way that reflects a fundamental engagement with the OT account of the postdiluvian origins of the nations....For Luke, the promised inclusion of the nations in Israel’s return and restoration had already begun” (pp. 95-96). A strong case can be made for the link between Luke’s geographical elements and the Book of Jubilees (8-9), as Scott argues. However, Luke’s geographical view, as I have already noted, is (1) not a system of static boundaries or territories of nations, but a *nomadic* event of flows and movements *in, in-between, among, and/or beyond* nations that is *in motion*; (2) not a static genealogy (bloodline), but an *anti-genealogy*. In relation to salvation and the kingdom, Jesus states, “My mother and my brothers are those who hear the word of God and do it” (Luke 8:21). Indeed, such a statement deterritorializes the static hierarchies of genealogy or bloodline (Green, *Luke*, p. 330); Malina, “Clean and Unclean: Understanding Rules of Purity” in *The New Testament World*, pp. 161-196). As I have already noted, there is no longer the inside/r (Jews) and the outside/r (Gentiles/nations), but a dynamic relationship between them.

⁸⁸Cf. David Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative* (Minneapolis: Fortress Press, 1989).

⁸⁹Schürmann, *Lukas*, I:256f.

19:27) (3) the Jerusalem ministry (19:28-21:38). By dividing Jesus' ministry between two or three fixed local regions, these scholars minimize the dynamic and nomadic mobiles and movements of Jesus' ministry, as if it were a series of separate events transpiring in places isolated from one another.

However, as we shall see, the reason Luke mentions the *names* of local places is not to focus on the static boundaries demarcating Galilee, Samaria, Judea, and Jerusalem, as though the salvational event simply passes from one place to another,⁹⁰ but rather to accentuate the *nomadic* event of flows from one place to another.⁹¹ Notice that such a *nomadic* event of flows deterritorializes the hierarchical and binary system of the temple, and creates the *new* salvational space-time (kingdom) of God, where all sorts of people come and interact with God, and *multiple* points of access to *salvation* and to God.⁹² Thus, the salvational event(s) and its *nomadic* fluxes conveyed by Jesus should not be spatialized within fixed territories, as though access to *salvation* were limited by a given space-time. Rather, it should be understood as *opened* and *deterritorialized*, and as a dynamic event *in motion*. Such a conclusion will be borne out when we look into Luke's inconsistent treatment of local *names*.

1.4.2 Static names (representations) of place in Luke

In contrast to Mark and Matthew, Luke introduces *Judea*⁹³ (4:44) as the active *site* where Jesus preaches the kingdom of God.⁹⁴ As the locative εἰς indicates, Luke clearly places Jesus *in* Judea (Luke 4:43-44; cf. 4:18). But this positioning brings confusion to some scholars. Johnson asks, "Is this an example of Luke's geographical ignorance? Is he using 'Judea' for the whole of Palestine inclusively, as 'the land of the Jews'? Or is he simply nodding?"⁹⁵ Likewise, Fitzmyer asks, "Does he [Luke] want the reader to conclude that Jesus has left Galilee or not?" As with other scholars, Fitzmyer sees Judea as a general term referring to the whole of Palestine,

⁹⁰Many Lukan scholars have observed this; cf. Conzelmann, Fitzmyer, Nolland, and Marshall.

⁹¹There are two types of multiplicity. One is a quantitative change (augmentation or diminution), creating multiple and discontinuous actual objects. The second one is termed "duration," which refers to a qualitative heterogeneity (change of type and kind), i.e. a multiplicity of fused and continual states that are virtually co-present (Deleuze, *Bergsonism*, p. 31).

⁹²See chapter 3.

⁹³Some mss. read Γαλιλαίας (A D Θ Ψ f³ latt sy^{p,hms} bo^{pt}), to bring Luke into line with Mark and Matthew and correspondingly to harmonize the text with the thrust of the Lukan story (cf. Fitzmyer, *Luke*, p. 558; Johnson, *Luke*, p. 85).

⁹⁴Luke deletes Mark's separate reference to exorcisms (Mk 1:39). For Luke, the preaching or the announcing of the good news of the kingdom of God embraces healing and exorcism, signifying the same soteriological events (Cf. Nolland, *Luke*, pp. 214-216).

⁹⁵Johnson, *Luke*, p. 85.

including Galilee.⁹⁶ But by using the term *Judea* in 4:44 as opposed to Galilee, Schürmann justifies dividing Jesus' ministry into two parts: Galilee (3:1-4:44), and Judea (5:1-19:27).⁹⁷ Though he views *Judea* as a general term, Conzelmann uses this data to show Luke's ignorance of local names.⁹⁸ Again, these scholars have difficulty in understanding Luke's treatment of *Judea* in 4:44 because they focus on the static names, boundaries and territories of the local regions, seeing Jesus' preaching of the kingdom of God by passing from one place to another as signifying a quantitative change. Such a view seems to fall apart when we look at the salvational event of flows performed and created by Jesus.

In opposition to the above scholars, I propose that Luke's treatment of *Judea* in Luke 4:44 serves not to highlight the static names, boundaries, or territories of the local places, but to accentuate the active *site* where Jesus proclaims the kingdom of God, and expresses its nomadic movements. This means that each dynamic *site* in the region evokes the saving event and its *nomadic* flows, triggered by Jesus. That is, as opposed to the Jerusalem Temple, Luke pictures the salvific sites as a divine network (kingdom) crisscrossing the people and God. For example, in Luke 5:17, though Luke locates Jesus in Galilee, all sorts of people come to Jesus from "every village of Galilee and Judea, and from Jerusalem." Luke also states that a great crowd of Jesus' disciples and a great multitude of people come to Jesus "from all over Judea, and from Jerusalem" (Luke 6:17). Such a phenomenon is described thus: "the word about him [Jesus] spread from/to Judea and all the surrounding country."⁹⁹ Moreover, Luke states, "But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases" (Luke 5:15). All these mean that the people, who positively responded to Jesus and his message, now act and move around Jesus and his words by which the *new* salvational space-time (kingdom-network) is created and unfolded.

Certain elements need to be noted about Luke's treatment of this story. First, the word about Jesus, and Jesus himself, are interconnected, and together they create a single salvational event. Note also that, just as the function of the word about Jesus

⁹⁶Cf. Luke 1:5; 6:17; 7:17; 23:5; Fitzmyer, *Luke*, p. 558; Nolland, *Luke*, p. 216; Marshall, *Luke*, p. 198-199.

⁹⁷Schürmann, *Lukas*, I:256f.

⁹⁸Conzelmann, *Luke*, pp. 68-73; cf. p. 41 n.1. Moreover, he argues that for Luke, "Galilee" has no fundamental significance as a local region. He writes, "It is Judæa that has a significance of its own as a locality, especially Jerusalem as the place of the Temple" (*Luke*, p. 41).

⁹⁹Luke 7:17; cf. 4:14, 37; 5:17.

going out into various regions is to invite people to Jesus to be saved, so also the purpose of people's *coming to* Jesus from various regions is to be saved (cf. Luke 5:15; 6:18). Indeed, as God sent Jesus to release people from various forms of captivity and oppression,¹⁰⁰ many people are released from various forms of physically or spiritually related sicknesses when Jesus touches them,¹⁰¹ or when they touch Jesus.¹⁰² Such an act of *touching* or *being touched* can be described as a *spatializing action*, i.e. a saving event through which people move and act. This means that, just as the ideas of *coming*, *departing*, and *touching* are pictured as reciprocal events, so also the salvific event is to be understood as a relational event in which people come and experience *salvation*. In this sense, Jesus, or the saving event itself, can be pictured as a divine *network*, or a salvational *node* through which one can be linked to the kingdom of God.

In short, whereas scholars emphasize the static *names*, *boundaries*, and/or *territories* of the local regions, as if the salvational event just passes from Galilee to Jerusalem, Luke emphasizes the salvational event and its *nomadic* flows from one place to another, events by which people move and act and by which a *new* space-time (kingdom) of God is created and expanded.

1.4.3 Jerusalem as an intersected site between beginning and ending

Several scholars argue that *Luke represents Jerusalem as the static final destination of Jesus' ministry*.¹⁰³ Fitzmyer notes that Luke presents the city of Jerusalem as the *final* destination or the fixed ending of Jesus' ministry. Unlike the other evangelists, Luke indeed begins his narrative (Luke 1:9) and ends it (Luke 24:53) with a scene in Jerusalem. His preoccupation with Jerusalem is expressed in Luke 4:1-13. Luke also draws explicit attention to Jesus' determination to go up to Jerusalem from Galilee: "As the days were drawing near when he was to be taken up, he set his face resolutely toward Jerusalem" (Luke 9:51).¹⁰⁴ Luke is evidently concerned to move Jesus from Galilee to Jerusalem, the city of destiny. For example, Luke portrays Jesus as someone who has been stirring people up throughout Judea with his teaching. He states, "He began in Galilee and has come even here" (Luke 23:5). Likewise, he

¹⁰⁰Luke 4:18-19; cf. 5:31-32; 19:10; Acts 10:38.

¹⁰¹Luke 4:40-41; 5:13; 7:14, 39; 13:13; 22:51.

¹⁰²Luke 6:19; 8:44, 45, 46, 47.

¹⁰³See Fitzmyer, *Luke*, pp. 164ff. and 823f.

¹⁰⁴Cf. Luke 9:31, 53; 13:22, 23; 17:11; 18:31; 19:11, 28.

presents the Son of Man as someone who has been determined to make his way to Jerusalem (Luke 22:22). Thus, the geographical movement of Jesus from Galilee to Jerusalem clearly relates to Luke's theological preoccupation with displaying the interconnection between the two.¹⁰⁵ Conzelmann regards the so-called *travel narrative* as *a progress toward the Passion*.¹⁰⁶ But Fitzmyer argues that it is to be viewed as "the complex of events that form Jesus' transit to the Father: passion, death, burial, resurrection, ascension, and exaltation."¹⁰⁷ Yet what is the function of these geographical (spatial-temporal) movements in relation to salvation? What does each of the events signify, particularly in relation to the destruction of the temple?

Fitzmyer writes, "It [Jerusalem] is not merely the place where Jesus suffered, died, and was raised to glory; it is also the place where salvation itself has been accomplished once and for all and from which preordained witnesses carry forth the kerygma about it."¹⁰⁸ But Fitzmyer does not clarify what he means by *salvation itself*. He seems to overemphasize the idea of "Jerusalem" as the only fixed territory where "salvation itself" is accomplished, and the role of Jesus' death, resurrection, and ascension, as if "salvation itself" was fulfilled *only* at the fixed moment (space-time) of Jesus' death and resurrection. But keep in mind that, for Luke, *salvation* already has been revealed and granted *during* the ministry of Jesus and prior to his death and resurrection, and has taken place *outside* the city and the temple of Jerusalem.¹⁰⁹

Furthermore, Fitzmyer undermines the important relationship between Jesus' death and the symbolic destruction of the temple, and between Jesus' resurrection and ascension, as well as the coming of the Holy Spirit. How could the *new* salvational network of God (i.e. the kingdom of God) brought by Jesus from Galilee (*outside*) to Jerusalem (*inside*) and carried on by his disciples from Jerusalem (*inside*) to the ends of the earth (*outside*), regenerate *old* Jewish interpretations of God's salvation and not deal with the Jerusalem temple? Thus, there is a strong link between the act of Jesus' going up to Jerusalem (his death, resurrection, and ascension) and the *symbolic* destruction of the Jerusalem temple, which Jesus already anticipates when he proclaims *the kingdom of God* and *release from sins* to the poor, the blind, the captive

¹⁰⁵Fitzmyer, *Luke*, p. 166.

¹⁰⁶Conzelmann, *Theology*, p. 63.

¹⁰⁷Fitzmyer, *Luke*, pp. 164ff.

¹⁰⁸*Ibid.*, p. 165.

¹⁰⁹See below.

and the oppressed.¹¹⁰ In other words, Luke presents *Jerusalem* not as a *final* or fixed territory where *salvation itself* is fulfilled, but as a *junction* or crisscross where the *outside* (Galilee, Judea and/or Samaria) and *inside* (Jerusalem) overlap and intersect, where the *departure* of Jesus (his death, resurrection and ascension) and the *coming* of the Holy Spirit (the spirit of Jesus)¹¹¹ intersect, and where the hierarchical and binary system of the temple is deterritorialized, and recreated as a deterritorialized, opened, and heterogeneous space administered by God.¹¹²

Just as Luke equates the city of Jerusalem with the temple of Jerusalem, so he also describes Jesus' arrival at the city of Jerusalem as Jesus' *entry* into the temple.¹¹³ For this reason, Luke links a prophetic oracle threatening the city (19:41-44) to Jesus' dramatic and symbolic act of censure and the recovery of the temple at Luke 19:45-46.¹¹⁴ Also, in contradistinction to Matthew's sequence of desert, pinnacle of the temple, high mountain (Mt. 4:1-11), Luke has the sequence desert, elevation of Jesus, pinnacle of the temple (Lk. 4:1-13) so climaxing with the Jerusalem temple. With regard to Luke's idea of salvation, we need to think that the primary aim of Jesus' going up from Galilee (*outside*) to Jerusalem (*inside*) is to break and deterritorialize the hierarchical and binary system of the temple, and the static boundaries and territories between *inside* and *outside* created by the temple authorities, who upheld and promoted the rules of purity.¹¹⁵ Thus, the aim of Jesus' going up to Jerusalem is to replace God's *old system* of the temple with the *new* network brought by Jesus.¹¹⁶ That is, *inside* (the temple) becomes *outside* (the wilderness)¹¹⁷ and *outside* becomes

¹¹⁰Luke 4:18-19, 43; cf. 5:20; 6:20; 7:48. Conzelmann notes that Luke does not historicize the destruction of the Jerusalem temple (cf. Conzelmann: 1960). But Luke does not have to historicize it, as Luke links Jesus' death with the symbolic destruction of the temple. In fact, for Luke, the *old* system of the temple is replaced with the *new* network as Jesus proclaims the kingdom of God and release of sins to the poor, blind, captive and oppressed. See William R. Herzog II, *Jesus, Justice, and the Reign of God*, pp. 111-143.

¹¹¹E. Schweizer, *TDNT*, 6:406.

¹¹²See Chapter 2.

¹¹³See Bachmann, *Jerusalem und der Tempel*; Brawley, *Luke-Acts*, 123-24; cf. Green, *Luke*, pp. 691-692.

¹¹⁴See below.

¹¹⁵I will pick up this theme and explore it in chapter 3.

¹¹⁶Luke 20:9-19; cf. 13:6-9; 19:45-46. Just as the *tenants* refer to the temple authorities including the scribes (20:19), so also the *vineyard* represents the temple where they exercise their power and authority (see below).

¹¹⁷Jesus states, "Jerusalem, Jerusalem, *the city* [the temple] that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord'" (Luke 13:34-35). In line with Jeremiah 22:5, some mss. (D, N, Δ, Θ, Ψ, etc.) add the adj. ἔρημος (*desolate, deserted*) in Lk. 13:35. Though it may well refer to the people (as in Luke 1:27, 33,

inside as the hostile Jews said, “They [Jason and his brothers] turn the world upside down” (Acts 17:6)¹¹⁸ displaying that the role of the saving network is reversed.

This means that the static salvational system of the temple is deterritorialized and replaced with the kingdom of God (the *new* dynamic network) brought by Jesus. Moreover, we must acknowledge that such a phenomenon does not merely refer to a role reversal, but also signifies that there is no longer an *inside* or an *outside* in the dynamic network (kingdom) of God planted by Jesus, but a reciprocal *relationship* between God and the people and between the people themselves. This can be deduced from the narratives of Jesus’ birth, death, and resurrection. For example, just as Jesus’ death signifies the ending/departure of his physical life, so the symbolic destruction of the temple of Jerusalem signifies the end of its hierarchical and binary order or system. In this sense, Jesus’ death, resurrection, and ascension are closely related to the coming of the Holy Spirit. In addition, where Jerusalem was once known as Jesus’ *final* destination, it now becomes the *new* starting-point of God’s salvation and kingdom, which geographically extends to the ends of the earth. Jesus states, “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Thus, Luke does not present *Jerusalem* as the *final* place, a fixed territory, but as a *junction* or *intersection*, where *inside* and *outside* overlap to create the deterritorialized and heterogeneous space of God.

In conclusion, the salvational process, and its *nomadic* movements from Galilee (*outside*) to Jerusalem (*inside*), deterritorialize the hierarchical and binary system of the temple of Jerusalem, and produce multiple points of access to salvation. Thus, Luke’s aim is not to present *Jerusalem* as the *final* destination, a static territory where Jesus fulfils the promise of *salvation itself*, but to mark *Jerusalem* out as a *junction* or *crossway* – where *outside* and *inside* intersect to create the heterogeneous and opened space of God – that is as something *in motion*. In other words, in God’s *new* network of salvation there is no longer an *inside* or an *outside*, but rather a

69; Acts 2:36; cf. Marshall, *Luke*, p. 576; Green, *Luke*, p. 539), the phrase “your house” here refers to the temple of Jerusalem (as in Luke 6:4; 11:51; 19:46; cf. Jeremias, *Parables*, p. 168; Ellis, *Luke*, p. 191) to illustrate that the city of Jerusalem and the temple (*inside*) become desolate (*outside*) as Luke unfolds his narratives (cf. Acts 1:20). The temple of Jerusalem signifies the separated and territorialized place of God and humanity (see below).

¹¹⁸Cf. Jerome H. Neyrey, “The Symbolic Universe of Luke-Acts,” in *The Social World of Luke-Acts*, pp 271-273.

dynamic and *relational* (not hierarchical, but reciprocal relationship) space where all sorts of people come and interact with Jesus, with God, and with one another.

1.4.4 Jerusalem as a *new* salvational site of the ministry of Jesus' disciples

Luke represents Jerusalem as a new beginning. Indeed, Jerusalem is described as the *new* starting-point of God's salvation and kingdom. As I have already noted, by representing salvation as a dynamic and fluid act, Luke also represents the active *sites* of the regions of Jesus' ministry (Galilee, Judea, Samaria, and Jerusalem) as an active network *in motion*. In Luke's writings, the pivotal position of Jerusalem is important because it is related to "the events that have come to fulfillment among us" (Luke 1:1), which define salvation as a *nomadic* event of flows triggered by Jesus (Acts 1:1) and his disciples, starting again from Jerusalem and extending to the ends of the earth (Acts 1:8). Within this structure, Jesus commissions his disciples to preach *release of sins* to all nations, beginning with Jerusalem (Luke 24:47),¹¹⁹ and commands them to be his witnesses both in Jerusalem and in all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8). Just as they are commissioned to do, the disciples preach and perform soteriological events from Jerusalem to outer Judea and Samaria (Acts 1:8; 8:1, 5, 26), to Galilee (9:31), and to *Rome*.¹²⁰

Two observations need to be made about this. (1) Jesus' disciples preach and perform the soteriological events *in the name of Jesus*, and under the direct guidance of the *Holy Spirit*. (2) At first, their activities revolve around the temple, as they have begun their activities in the temple (Luke 24:53).¹²¹ However, the purpose of their going to the temple is to speak to the people about the salvational network (the kingdom of God) brought by Jesus (Acts 5:20).¹²² Thus, as in the case of Stephen, who is charged with uttering blasphemous words against Moses (i.e. the law) and God (i.e. the temple) and is killed (Acts 6:11-14; 7:54, 57-59), Paul is expelled from the temple, and also accused of preaching against the law and the temple.¹²³ (3) Luke pictures Jerusalem as a divine salvific site criss-crossing the other salvational sites. (4)

¹¹⁹The phrase "beginning from Jerusalem" echoes the phrase "beginning Galilee even to this place" in 23:5.

¹²⁰For Luke, Rome may be "the end of the earth" (Acts 1:8; 23:11c; 28:14; cf. *Ps.Sol.* 8:15), see Johnson, *Acts*, p. 27..

¹²¹Cf. Acts 2:46, 3:1, 10; 5:20, 21, 25, 42; 24:6, 18.

¹²²C. K. Barrett, *Acts*, I:284.

¹²³Acts 21:26-30; 24:6. But Paul denies making any offense against the law of the Jews, the temple, or Caesar (Acts 25:8; cf. 24:12).

Just as Jesus' death was thought to be the end of his life and ministry, so also *Jerusalem*, which was thought to be the *final* point in the journey, becomes a *new* starting point, and *Jerusalem* becomes a dynamic *space in motion*.

1.5 An Initial Test Case

In this section, I will revisit the treatment of Luke's soteriological terms and themes proposed by scholars, and reexamine it from the *new* geographical perspective on Luke. That is, I will rethink Luke's theory of salvation in terms of space-time. When we examine Luke's linguistic treatment of the ideas of salvation, as demonstrated in the birth narratives and Jesus' public mission statements, we can see again that Marshall is right to claim that the idea of salvation is the key to Luke's theology.¹²⁴ Indeed, many scholars have observed the significance of the motif of salvation by examining Luke's application(s) of salvific terms and themes. But, like other scholars, Marshall made his claims without exploring the importance of Luke's spatial-temporal perspective, which would have elucidated Luke's perception of salvation. Thus, in this section, I will revisit and re-evaluate Luke's soteriology by reexamining Luke's application of salvific terms and themes in the context of space-time, a concept that influenced and shaped his soteriology.

1.5.1 The Issues of Terminology

The theme of salvation is initially suggested by Luke's distinctive use of redemptive language in his writings in comparison with the other gospels. As in Matthew and Mark,¹²⁵ in Luke-Acts the term *σώζειν*¹²⁶ means to save or release people *from*

¹²⁴Marshall, *Historian and Theologian*, pp. 94-102.

¹²⁵In Matthew and Mark, the word *σώζειν* means *to save* from sins (Mt 1:21), sickness (Mt 9:21, 22; Mk 3:4; 5:28, 34; 6:56; 10:52), and danger/perishing/dying (Mt 8:25; 14:30; 27:40, 42, 49; Mk 5:23; 15: 30, 31). This aspect of salvation is related to preserving and maintaining life. Also, salvation is equivalent to entering the kingdom of God (Mt 19:25; Mk 10:26).

¹²⁶In LXX, *σώζειν* denotes "to save," "to free," and "to help," from the hands of enemies (Judges 2:16, 18; 10:12; 12:2; 1 Sam 4:3; 10:1; 2 Sam 3:18; 22:4; 1 Chr 16:35; Neh 9:27; Ps 3:7; 17:4; 106:10), the poor (Is 14:32; Ps 72:4, 13), the lame and outcast (Zephaniah 3:19; 9:9), and captives (Is 1:27; 49:25). Interestingly, there is a close link between "to forgive/release sins" and "to save" in Sirach 2:11 and Is. 33:22-24. In LXX, *σωτηρία* is translated as "salvation" (Gen 49:18; 2 Sam 22:3, 36, 47; 1 Chr 16:35; Is 12:2; 25:9; 33:6; 45:17; 49:6, 8; 52:7, 10; 59:11; Jer 3:23; Ps 19:17; 34:3; 36:39; 68:30), "well-being/peace offering" (Ex 20:24; Num 29:39), "deliverance" (1 Sa 11:9, 13; 2 Ki 5:1; 13:5; Ezra 9:13; Obadiah 1:17), "safety" (Gen 26:31; 28:21; 44:17; Ex 14:13; 15:2; 1 Sam 2:1; 2 Sam 22:51; 23:5; Ps 11:6; 17:47; 117:14; 145:3; Pro 11:14; Job 11:20; 20:20; 30:15; Jer 32:35), and "help" (2 Sam 10:11; Ps 3:3; 107:13). For the wide range of the various soteriological terms used in Old Testament, LXX, the Dead Sea Scrolls, and other Jewish literatures, see *TDNT* VII, pp. 965-989. What

sins,¹²⁷ sicknesses¹²⁸ from the corrupt generation (Acts 2:40), danger, perishing, or dying,¹²⁹ and is used in close connection to entering the kingdom of God (18:26). What is unique in Luke is that the word σώζειν is used in connection with what Marshall describes as *spiritual salvation*.¹³⁰ Interestingly, only Luke explicitly links the term σώζειν to the multiple layers of release: release from sins,¹³¹ social stigma (19:10), demon activity (8:12), and “demon-possession” (8:36). This is reconfirmed by Luke’s characteristic use of the noun σωτηρία in 1:69, where Luke interconnects *salvation* and the *release from sins*.¹³² In fact, the meaning of σωτηρία is *release from sins* in Acts, as it is in Luke.¹³³

Furthermore, by applying σωτήρ to Jesus, Luke also interlocks the one who saves (2:11) with the one who releases *sins*.¹³⁴ Just as Luke applies σωτήρ to God (1:47) and Jesus, so he alone attributes the adjective σωτήριον (*saving, bringing salvation*) to God, by describing God as the one who bestows salvation.¹³⁵ What is to be noted here is that the terms σώζω, σωτηρία, σωτήριον, and σωτήρ are used to refer to “spatializing actions,” which signify the salvational event(s) and the unfolding of the *nomadic* event of flows and movements from one sphere to another that constitute the *new* salvational network (or kingdom) of God, which connects the saviours (God and Jesus) and the ones who are being saved. Note also that only Luke uses the words λυτρόω (*to liberate*, in Luke 24:21),¹³⁶ λυτρωτής (*liberator*, in Acts 7:35), λύτρωσις (*setting free*, in Luke 1:68; 2:38), and ἀπολύτρωσις (*release*, in Luke 21:28).

is to be noted here, as the use of σώζειν and σωτηρία in LXX indicate, is that this *idea* of salvation discloses the dynamic movement of God’s saving flows or acts from one sphere to another.

¹²⁷Luke 7:50; cf. 5:20.

¹²⁸Luke 6:9; 8:48; 17:19; 18:42; Acts 4:9; 14:9.

¹²⁹Luke 8:50; 23:35, 37, 39; 23:35, 37, 39; Acts 27:20, 31.

¹³⁰Luke 7:50; 8:12; 13:23; 17:19; 19:10.

¹³¹Luke 7:50; cf. 4:18; 5:20; 24:47.

¹³²cf. Luke 4:18. In contrast to the other gospels (except in Mark 16:9, which is a secondary ending to Mark 16:8), only Luke contains the noun σωτηρία (Lk. 1:69; 1:71, 77; 19:9; Acts 4:12; 7:25; 13:26, 47; 16:17; 27:34) in his writings. Also, the compound verb διασώζω appears 6 times in Luke-Acts (Luke 7:3; Acts 23:24; 27:43, 44; 28:1, 4) and only occurs twice outside of Luke’s writings (Matt 14:36; 1 Pet. 3:20).

¹³³Acts 3:19, 26; 5:31; 10:43; 13:38; 22:16; 26:18, see Foerster, *TDNT*, vol. 7, p. 997.

¹³⁴Acts 5:31; 13:23, 38-39.

¹³⁵Luke 2:30; 3:6; Acts 28:28.

¹³⁶Note that the word λυτρόω in Luke 24:21 may need to be translated as “to liberate/deliver Israel” from the foreign power, the power of Rome (cf. Fitzmyer, Luke, pp.1564-1565), describing a salvational action as a lively event of movements from one place to another. Lk 2:38 may well be understood in a similar manner to Lk 24:21. In LXX, the word λυτρόω used in Lk 24:21 is expressed as *to deliver or liberate* God’s people, Israel, from the burdens and slavery of Egypt (cf. Ex 6:6; Deu 7:8; 9:26; 15:15; 21:8; 24:18; 1Ch 17:21; Ps 25:22; Is 41:14). It is also connected to ritual purification (Lev 19:20), and the year of Jubilee (cf. Lev 25:25, 30, 33, 48, 49, 54). In LXX, the word λύτρωσις is used in close connection to the year of Jubilee (cf. Lev 25:29, 48; Is 63:4).

Interestingly, the word λύτρωσις in Luke 1:68 interacts with other salvific words (i.e. *visitation*,¹³⁷ *salvation*,¹³⁸ *release from sins*,¹³⁹ and *deliverance*¹⁴⁰), which unfolds the multiple layers of salvation. These words are also described as *spatializing actions*, in this case referring to releasing people from their enemies and from those who hate them (1:71, 74), releasing them from sins (1:77), and liberating them from darkness and the shadow of death in order to attain light and peace (1:79).¹⁴¹

In short, Luke's distinctive use of salvific language, and particularly how he links *salvation* to the multiple layers of release, suggests that *salvation* plays a centrally important role in his writings. Also, the various salvific terms that he employs disclose his belief in the multiple layers of *salvation*, and are described as *spatializing actions*, i.e. actions that animate the network of salvation that proliferates between God and his people. By describing God and Jesus as saviours who act, Luke anticipates, even at this early stage, that: (1) God *saves* through Jesus, whom God has appointed as a savior and Lord (Luke 2:11); and that (2) the *new* saving space (i.e. kingdom) of God produced by Jesus is no longer place-bound by the static conditions of space and time, "here" and "there," as the temple of Jerusalem is, but is a dynamic and relational event *in motion*.¹⁴² Moreover, what stands behind all these *spatial* terms or actions – σώζω, σωτηρία, σωτήριοι, σωτήρ, λυτρόω, λυτρωτής, λύτρωσις, and

¹³⁷Luke 1:68, 78. The word ἐπισκέπτομαι, *to visit*, is used with λύτρωσις in 1:68 and with the phrase "to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" in 1:79 (cf. LXX Ps 106:10, 14; Is 59:8) signifying the same soteriological event of God.

¹³⁸Luke 1:69, 71, 77.

¹³⁹Luke 1:77; cf. Lk 4:18; 24:47.

¹⁴⁰Luke 1:74. The purpose of Israel "being delivered" (ῥύομαι) from the hands of her enemies is so that Israelites can serve or worship God, as the infinitive "to serve" indicates (1:74). Such a term should be understood as referring to the relationship between God and God's people.

¹⁴¹Interestingly, at the outset Luke seems to depict the sphere of *darkness* and *death* as a *motionless* place of exclusion or desolation, where the poor, the sick, and the *sinful* are situated (Luke 1:79; cf. Luke 18:35; Acts 3:10). He describes these people as *motionless* and *out of place*, that is, *outside* God's salvation (cf. 1:68, 78; 7:16; 19:44; Acts 7:23; 15:14). For example, when a dead man was being carried out from the gate of Nain, Jesus saw the mother of the dead son and felt compassion for her (7:11-17). *Touching* the coffin, Jesus said, "Young man, I say to you, arise!" (7:14), and the dead man was raised from the dead. To put it differently, through the soteriological event articulated by Jesus, a *motionless* (dead) man becomes *in motion* (alive). As a result, people who saw this glorified God and said, "God has visited God's people (7:16). Both the word ἄπτω in 7:15 and ἐπισκέπτομαι in 7:16 are understood as "spatializing actions," referring to the soteriological event by which the *new* relational space between God, Jesus, the dead man, his mother, and the multitude is created. In contrast, Luke anticipates that this sphere of exclusion/desolation is to become the open space of inclusion and peace, as God visits and touches those who are trapped in desolate places. Luke's treatment of the saving words *to visit*, *to give light*, and *to guide* points in this direction.

¹⁴²We will see that the soteriological operation of God's salvation is no longer limited to or territorialized in a fixed/given place like the temple of Jerusalem, suggesting that God's redemptive activity is no longer located at or confined within a static/fixed territory with a boundary controlled by the temple authorities.

ἀπολύτρωσις – is the *nomadic* event of flows and motions that unfolds the multi-dimensions of *salvation* and moves in multiple directions. Such a conclusion pictures *salvation* as a constant or eternal *state* of movements and proliferations and as a *dynamic event in motion, becoming, and being-toward*.

1.5.2 The Infancy Narratives¹⁴³

In previous sections I have proposed that we rethink our understanding of Luke's depictions of Jesus' spatial-temporal movements from Galilee to Jerusalem, and from there to the ends of the earth, seeing them as something *in motion*. Likewise, I proposed that we rethink *salvation* as a dynamic event, *in motion, flowing, and becoming*. Also, I have suggested that Luke represents *Jerusalem*, not as a *final* or fixed territory of Jesus' ministry, but as a *junction* or a crisscrossed site, where *beginning* (life) and *ending* (death) cross over and where *inside* and *outside* intersect and overlap, to create a *relational* and *detrterritorialized* space-time (kingdom) of God.¹⁴⁴ What is important here is to note that these concepts are already anticipated in the Infant Narrative, where Luke introduces his understanding of space-time and anticipates its later treatment. Indeed, Luke intentionally begins his gospel with the event of salvation revealed through the Infant Narratives (cf. Luke 1:5-2:52).¹⁴⁵

Luke starts his narratives with accounts of two births: the birth of John the Baptist and that of Jesus. Though the actual term *salvation* does not appear in these birth narratives, we will see that the soteriological phenomenon is clearly presupposed and expressed. In the account of John's birth (1:5-25), Luke reports that although Elizabeth was a righteous person before God (1:6), she was regarded as a *disgrace*

¹⁴³Conzelmann claims that the birth stories play no role in Luke's economy of salvation, and in his discussion of Luke's theology he totally ignores them (H. Conzelmann, *The Theology of Luke*, p. 16). Also, Conzelmann views Luke 1-2 as strange because of: (1) a direct contradiction - the analogy between John the Baptist and Jesus emphasized in the early chapters is deliberately avoided in the rest of the gospel; and (2) the special motifs outlined in 1-2: Mary and the virgin conception, the Davidic descent and Bethlehem (Conzelmann, p. 172). But Oliver argues that the birth stories contain the main themes of Luke's theology, and that he used them to introduce his purpose at the outset of his work (H. H. Oliver, "The Lukan Birth Stories and the Purpose of Luke-Acts," NTS 10, 1963-1964, pp. 202-226). Likewise, Gaventa notes that Luke 1-2 is significant to the rest of Luke's narrative (B. R. Gaventa, "The Eschatology of Luke-Acts Revisited," *Encounter* 43, 1982, pp 28-29). Moreover, as we shall see, Luke's birth narrative unfolds the geographical and soteriological perspectives of Luke, and anticipates the *nomadic* ministry of Jesus and that of Jesus' disciples from Galilee (*outside*) to Jerusalem (*inside*) and from there (*inside*) to the ends of the earth (*outside*).

¹⁴⁴Chapter 2.

¹⁴⁵Green, *Luke*, pp. 47ff. Note also that just as Luke begins the birth narratives (i.e. the coming of John the Baptist and that of Jesus), so also he ends his gospel with the story of the resurrection (Lk 24:1-49), another form of new *birth* and *life*, and links it to the coming of the Holy Spirit (24:49).

among men (1:25) because she *was barren*, describing her womb as a motionless or closed system.¹⁴⁶ By giving a child to Elizabeth, God delivers Elizabeth from her *disgrace* among men, and represents this salvational event as a *nomadic* movement from one sphere (closed) to another (opened).¹⁴⁷ For this reason, Elizabeth praises God by saying: “This is the way the Lord has dealt with me in the days when He looked with favour upon me, to take away my disgrace among men” (Luke 1:25).¹⁴⁸

Note that the story of John’s birth, articulated by Gabriel in 1:13, is visualized by the physical birth (1:56), meaning that the word and the act are described as the same salvational event. By bringing a *new* life (space) both *inside* Elizabeth’s womb (a closed-motionless place) and *outside* her womb (an opened-moving space), a *relational* space between child and mother is established. Not only does John’s birth bring *salvation*, i.e. a *new* life-movement, to his parents, but also the *joy* of salvation will be extended to many people through John the Baptist (1:14).¹⁴⁹ In other words, through John’s saving *connection* with other people, the folded space-time of God’s salvation will unfold and spread. Indeed, Luke portrays John as the one who is destined to “turn back many of the sons of Israel to the Lord their God” (1:16)¹⁵⁰ and to give “knowledge of salvation” (1:77). Thus, this phenomenon of salvation interacts with a “spatializing action” to create a *new* reciprocal network, between God and the people, and among the people themselves.

Several observations need to be made. First, God’s revelation about John’s birth takes place in the temple of Jerusalem. Second, the word about John’s birth does not come directly to Elizabeth; rather, the angel appears to Zechariah, who represents the temple authorities, and who stands to the right of the altar of incense (1:11), and reveals that Elizabeth, who was barren, will bear a son. But Zechariah,

¹⁴⁶Childlessness was viewed as a disgrace (cf. Gen 16:4, 11; 29:32; 30:1; 1 Sam 1:5–6, 11; 2:5, 7–8). Marshall notes that in contrast to having a child, which is a sign of blessing (Gen 1:18; Pss. 127, 128), the idea of barrenness may well be viewed as a sign of divine punishment. *Luke*, p. 53.

¹⁴⁷Interestingly, the author of 1 Timothy claims that women shall be saved through the bearing of children (cf. 1 Timothy 2:15) reflecting a view of those who lived in the first century.

¹⁴⁸Elizabeth’s expression of God’s salvation reminds us of the experience of Sarah (cf. Gen 21:1) and Rachel (cf. Gen 30:23); cf. Nolland, *Luke*, p. 34.

¹⁴⁹The word *χαρά*, *joy*, here is used to mean the joy of eschatological fulfillment (cf. Luke 2:10; 8:13; 10:17; 15:2, 10; 24:41, 52; Acts 8:8; 12:14; 13:52; 15:3) because *χαρά* is the direct result of God’s salvific activity. See Nolland, *Luke*, p. 30; Cf. Marshall, *Luke*, p. 57; Conzelmann, *TDNT IX*, 367-372.

¹⁵⁰The term *ἐπιστρέψαι* (*return*) used in 1:16 has a soteriological reality (cf. Luke 1:17; 8:55; 17:4; Acts 3:19; 9:35; 11:21; 15:19; 26:18, 20) implying an act of *creative separation* from one reality to another. Through an act of *separating*, as a means of restoring or releasing, many unbelieving sons of God from the Lord God, a *new* space of God is created.

who represents the *old* system of the temple, does not believe in the angel (Luke 1:18). As a result, Gabriel punishes Zechariah with “dumbness,” and temporarily excludes him from God’s plan, until it is fulfilled (1:20). Furthermore, although some words pass between Gabriel and Zechariah, they take the form of a monologue in which the voice of Gabriel, who represents God, simply informs Zechariah what will happen to Elizabeth. For this reason, Elizabeth is silent until she is pregnant (1:24-25), as if she has no place to speak in this whole process. As this analysis indicates, the whole process is represented as a hierarchical system, and a case can be made that Elizabeth’s closed, folded, and motionless womb may well symbolize the closed, territorialized, and sedentary system of the Jerusalem Temple, which is barren and does not bear fruit. In this regard, John the Baptist, who represents the *old* epoch (that is, the *old* system of the temple of Jerusalem), criticizes the multitudes that come to him by saying, “Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham” (Luke 3:8).

In contrast to the way in which he announces the birth to Elizabeth, Gabriel comes directly to Mary, who is described as the lowest of God’s maidservants (1:48). In addition, God’s revelation about Jesus, whom God appoints the Saviour, Christ the Lord (2:11), takes place in the city of Nazareth, in Galilee, i.e. *outside* the temple of Jerusalem. That is, a *new* salvational route to God is created. For this reason, as Luke unfolds his narrative, all sorts of people come to and revolve around Jesus. In contrast to the meeting with Zechariah, who represents the authority of the temple, there is *dialogue* between Gabriel and Mary. When Gabriel reveals God’s universal plan of salvation at Luke 1:30-33, Mary says, “How can this be, since I am a virgin?”¹⁵¹ Gabriel then explains how God will fulfill his plan in Luke 1:35, and says, “For nothing will be impossible with God” (1:37). After Gabriel says this, Gabriel awaits Mary’s response, as if God were waiting for Mary’s permission to implement the coming of Jesus, through whom God will save God’s people, through Mary’s womb. In response to Gabriel, Mary then says, “Here am I, the servant of the Lord; let it be with me according to your word” (1:38). When Mary gives her acceptance to Gabriel, Gabriel leaves her (1:38). Notice here that Mary’s act is viewed as a gesture

¹⁵¹Luke 1:34.

of *faith*.¹⁵² As opposed to Elizabeth, not only does Mary have her own voice and place in the whole process, but also God invites her to participate in the decision-making about Jesus' coming. Unlike Zechariah, God does not force Mary, or inform what will happen to her, but invites her to make her own decision. That is, the coming of Jesus is the outcome of a mutual decision, or *dialogical production*, between God and Mary. Notice that this is not a hierarchical image of God, but a non-hierarchical one. This *new* image of God is powerful, and breaks the *old*, static image of God, and anticipates the renewal of the *old* hierarchical system of the temple of Jerusalem through the relational network brought by Jesus.

As in the case of John's birth, the word about Jesus' birth, articulated by Gabriel in 1:31, is visualized in 2:7 through the physical birth. The story of Jesus' birth opens a *way* (i.e. an invisible space) and provides a *foundation* for the operation of the physical birth (i.e. a visible space) to take place.¹⁵³ The descriptive narration of Jesus' birth involves both word and action, which are thus part of the same *spatializing action*, that is, the active salvational event by which the *new* dialogical network of God is established and visualized. Through the conversation between Gabriel and Mary (1:28-38), this *new relational* or *dialogical* network is built between Mary, Gabriel, and God. Moreover, when the word of Jesus' birth is articulated by Gabriel and accepted by Mary (1:38), the *new* relational space is thereby extended to include God, Gabriel, Mary, and the unborn Jesus. Based on the relational network created between Mary and Gabriel, God brings a *new* life *inside* Mary's womb (a space within space) and *outside* Mary's womb (a space outside space), suggesting that not only does the *inside* (invisible space) become *outside* (visible space),¹⁵⁴ but also that the *new* soteriological network of God is created between God, Gabriel, Mary, and the child Jesus, whom God has appointed as a

¹⁵²See below.

¹⁵³By using Georges Dumézil's analysis of the Latin word *fās* (*foundation*) and its associated rites, Michel de Certeau notes that the story's first function is to authorize, or more exactly, to *found*, a providing space for the actions that will be undertaken, creating a field which serves as their "base" and their "theater" (Michel de Certeau, *The Practice of Every Life*, pp. 123-124) See Georges Dumézil, *Idée romaines* (Paris: Gallimard, 1969), 61-78, on "lus fetiale."

¹⁵⁴That is, Mary's womb functions as a bridge, juxtaposition, or transitional space where *inside* and *outside* connect and interact to create a *new* space of God, where God and all sorts of people interact, anticipating that there is no longer *inside* or *outside* in the *new* saving network of God, but a *relational* network (see chapter 2).

Saviour and *the Lord* and *Messiah* (2:11; cf. Acts 2:36), and through whom God will spread and unfold his salvation to *all* people.¹⁵⁵

Note also that when Mary accepts the word of Gabriel she becomes pregnant, signifying that *outside* becomes *inside*, and *inside* becomes *outside*, as Jesus departs from Mary's womb. At first, when the infant Jesus leaves the womb, it appears that *inside* again becomes *outside*. But when at the moment of departure there is in fact no longer an *inside* or an *outside*, but an interaction between Mary and the child Jesus, as well as between Mary, Gabriel, and God. What is significant here is that, as we observed earlier, God's *salvation* begins with a movement from *outside* to *inside*, and spreads out again from *inside* to *outside*, unfolding as a *nomadic* event of flows and movements to create a *relational* or *dialogical* network – where God and all sorts of people interact – which establishes *salvation* as being in a constant state of flows and as a dynamic event *in motion*. This network continues to unfold and become visual through the acts of salvation and its *nomadic* movements from Galilee (*outside*) to Jerusalem (*inside*), and from there (*inside*) to the ends of the earth (*outside*).

Indeed, Luke presents the narration of Jesus' birth as God's mighty act of salvation (1:26-38; 2:1-20). Without doubt, Luke assures us that, not only will Jesus be great and be called the Son of God, but also that God will give him the throne of his father David, and that Jesus will reign over the house of Jacob *forever* and his kingdom will have *no end* (Luke 1:32-35).¹⁵⁶ Mary views this story as God's salvational activity.¹⁵⁷ Thus, she calls God her *Saviour* and praises God for his mighty acts of salvation in 1:46-55, where Mary extends her personal experience of God's salvation (vv. 46-49) to Israel's experience of God's salvation (vv. 51-54), implying the existence of the *continual* flows of God's salvation from the personal to the national level. Also, Luke portrays Jesus as a *Saviour* and *Messiah*, *the Lord* of *all* in 2:10-11, saying: "I bring you good news of a great joy which shall be for all the

¹⁵⁵Cf. 2:30-32; 3:6; Acts 13:47; 26:23. At the same time, Jesus positioned between those who will fall and rise with the words, "This *child* is appointed from the fall and rise of many in Israel and for a sign to be opposed" (Luke 2:34), anticipating a major division and conflict between those who accept Jesus and his words and those who reject them (see below).

¹⁵⁶ The phrases βασιλεύσει...εἰς τοὺς αἰῶνας...οὐκ ἔσται τέλος refer to both time and space and signify *spatializing actions*, suggesting that Jesus will ceaselessly articulate and perform the soteriological events by which the folded space-time of God's salvation will be unfolded, visualized, and expanded.

¹⁵⁷This reflects the Old Testament promises to the royal line (cf. 2 Sam 22:51; Ps. 98:2; Mic 7:20), and the phrase τῷ σπέρματι αὐτοῦ in 1:55 supports this view (cf. Nolland, *Luke*, pp. 52ff. and pp. 73ff.). This also reflects the messianic thought that God will demonstrate the mighty deeds described at 1:51-53 through Jesus.

people for today in the city of David there has been born for you a Saviour, who is Christ the Lord.”¹⁵⁸ It is noteworthy that it is here that Luke applies the term σωτήρ, “saviour,” to Jesus for the first time.¹⁵⁹ Just as a child has been born to bringing a great joy for all the people,¹⁶⁰ so also Jesus is presented as the saviour of *all* people,¹⁶¹ defining Jesus as the central *node* to be connected to. As the phrase *all the people* indicates in Luke 2:10,¹⁶² God’s salvation will be extended through Jesus to attain universal scope, indicating the nomadic movements of salvational event, by which the relational or reciprocal network of God moves in multiple directions.

Such a view is fully exposed in Simeon’s statement in Luke 2:30-32: “For my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel” (cf. 3:6). The book of Acts shares this point in 2:21: “Everyone who calls on the name of the Lord shall be saved.” At the outset, Luke seems to anticipate that God’s salvation extends from an individual to Israel, and then from Israel to *all* nations (cf. Acts 1:8) signifying the continual movements of God’s salvational event. Indeed, Luke ends his two volumes by quoting Paul’s message: “Let it be known to you then that this salvation of God has been sent to the Gentiles” (Acts 28:28).

In conclusion, as the above analysis indicates, the two birth narratives revolve around the soteriological event and its *nomadic* flows and movements in producing the *new* salvational network of God, where God, Jesus, and the people interact and crossover. Several points need to be made here. (1) Both the word and the act of the births are presented as constituents of the same salvational event(s). (2) Elizabeth’s closed-motionless womb may symbolize the closed-territorialized system that does not bear fruits, i.e. the temple of Jerusalem. (3) As John the Baptist represents the *old* epoch or system, his ministry is territorialized and limited within the boundary of

¹⁵⁸Luke 2:24-25; cf. 1:35; Acts 10:36.

¹⁵⁹Interestingly, in contrast to other synoptists, only Luke uses the word σωτήρ in close connection to God (1:69) and Jesus (Acts 5:31; 13:23). At the outset, Luke seems to indicate that God and Jesus are the sources of salvation. Just as Luke 2:10-11 is closely connected to 1:31-38, so also the name, *Jesus*, and the christological title, *savior*, are interwoven. The word “Jesus” denotes the one who saves, as the term “savior” indicates. This reveals Luke’s pervasive interest in the theme of salvation.

¹⁶⁰Luke 1:31; cf. Isa. 9:3, 6.

¹⁶¹Luke 2:30; Acts 2:21; 4:12; cf. Luke 3:6.

¹⁶²But Nolland notes that the phrase παντὶ τῷ λαῷ (cf. Luke 1:17, 68, 77) refers to “the whole people of Israel” because he thinks Luke only uses the singular λαός as a technical term for the people of God (*Luke*, p. 107; cf. Schürmann, *Lukas*, p. 1:125 and n. 40). But Nolland does not clarify who the people of Israel and God are.

Israel.¹⁶³ (4) By bringing a *new* life or/and movement both *inside* and *outside* Mary's womb, the *new* network of God (between a mother, an unborn child, Gabriel, and God *inside* the womb, and between child, mother, people, and God *outside* the womb) is established. (5) God's *salvation* begins by moving from *outside* to *inside*, and spreads out again from *inside* to *outside*, defining *salvation* as a constant state of movements. (6) *Inside* or *outside* no longer exist in the *new* salvational network (i.e. the kingdom) of God, and are replaced by a *relational, dialogical, or reciprocal* network in which all sorts of people come and interact with Jesus and God.

All of these observations force us to imagine the salvational event(s) as a dynamic event *in motion* and as a *nomadic* event of flows and movements from one sphere to another, creating multiple routes to salvation. As Luke's narrative unfolds, the *old* salvational system that was closed and territorialized within the temple, and that was controlled by the temple authorities, becomes open and deterritorialized. The various salvific terms employed by Luke point to this conclusion, and Jesus' own public mission statement, and the salvational activity of his disciples, elucidate it.

1.6 Tentative Conclusions

As my analysis shows, the soteriological terms and ideas used by Luke reveal that, not only do *the kingdom of God* and *release from sins* lie at the heart of salvation, but also that the act of *faith* and that of calling upon *the name of Jesus* are presented as the central responsive acts of human beings in receiving or connecting to salvation. Luke portrays this fourfold construction as the interactive salvational event. Luke also presents the dynamic flows of salvation as a *nomadic* event of movements from Galilee (*outside*) to Jerusalem (*inside*), and from Jerusalem (*inside*) to the ends of the earth (*outside*), portraying it as a dynamic event *in motion, flowing, and becoming*. Not only are such motifs the decisive key factors in understanding Luke's theology and geography in his two volumes, but also they are presented as constituting the process by which the dynamic network (kingdom) of God is created, expanded, and proliferated. Thus, I propose that we must come to understand the fourfold theme of salvation as a *nomadic* event of flows and fluids. Several other, tentative conclusions can be made.

¹⁶³Since John represents the period of Israel, it makes perfect sense when John' ministry was limited for the people of Israel (Conzelmann, *Theology*, pp. 18-27).

- (1) Luke emphasizes that the salvational event(s) and its *nomadic* movements take place *in, in-between, among, around, and beyond* regions, rather than within the fixed, static boundaries and territories of the local regions. This suggests a qualitative change in the nature of salvation, rather than the quantitative change proposed by modern scholars. Such a *nomadic* event of movements deterritorializes the hierarchical and binary system of the temple and creates both a *new* salvational space-time, and multiple ways to access it. That is, the *new* salvational network (kingdom) of God conveyed by Jesus is depicted as an *open* and *deterritorialized* network that can be connected from any point(s) and person(s). Interestingly, the active *site* where the saving event(s) occurs embodies this *new* salvational network (i.e. the kingdom of God), where all sorts of people come and interact with God and Jesus. As opposed to the static temple of Jerusalem that people visit, people from diverse regions now perform their daily activities around Jesus, or in response to the salvational events that he preaches and performs, which inscribes Jesus as the central *node* of God's *new* network. Also, as opposed to the Jerusalem temple, which is place-bound by the static conditions of space and time, Luke describes the *new* saving network (i.e. the kingdom) of God brought by Jesus as *relational* and reciprocal and as *a dynamic event in motion, becoming, and flowing*.
- (2) A strong case can be made that the purpose of Jesus' going up to Jerusalem is related to his death, resurrection and ascension as well as to the *symbolic* destruction of the temple of Jerusalem. Such a symbolic ending is closely connected to the coming of the Holy Spirit, by which the endless flows and movements of salvation continue and proliferate, extending from Jerusalem outwards to the ends of the earth. As the *nomadic* event of flows and motions from one place (*outside*) to another (*inside*) indicate, the salvational event(s) moves from *outside* to *inside*, and spreads out again from *inside* to *outside*, to produce the *relational* and *heterogeneous* space of God, suggesting that there is no longer *inside* or *outside* in the *new* salvational network (i.e. kingdom), but that it is *relational* and *multiple*.
- (3) Again, these observations force us to conclude that Luke's spatial-temporal perspective is not one divided into *either* time *or* space, but sees *both* space *and* time as something *relational* and *multiple*, and as something *becoming, flowing, and in motion*. Consequently, I propose that we rethink *salvation* as a

dynamic event in motion, a cyclical event of movements, and a nomadic event of flows from one place to another, signifying an eternal state of movements.

In the following chapters I examine the fourfold themes of salvation that I discussed earlier (1.2) in greater detail, picking up each layer of salvation and investigating it further *by* focusing on the spatial-temporal framework of Luke *within* the unified literary work of Luke-Acts. It is also worth noting that, in this work, I am concerned with Luke-Acts in its final form, not with pre-Lukan tradition. Though I will provide brief comparisons of Luke with Matthew and Mark where parallel texts exist, I will not engage in detailed analysis of the changes and additions used in Luke,¹⁶⁴ but focus on the many internal connections within Luke-Acts as I discuss the texts, in order to establish the primary theme of Luke's narratives.¹⁶⁵ In this sense, I will present each text of Luke's narrative, not as an isolated work, but as a related space-time event, suggesting that *multiple* spaces-times coexist in Luke-Acts.

¹⁶⁴ Although this synoptic comparison helps us to see the distinctiveness of the Lukan version in many instances, it does not greatly affect our interpretation of Luke-Acts as a unified literature; see Tannehill, *Luke*, pp. 1-9. On Narrative Criticism in general, see Mark Allan Powell, "Narrative Criticism," in *Hearing the New Testament*, pp. 239-255.

¹⁶⁵ On a dissatisfaction with certain aspects of redaction criticism, see Petersen, *Literary Criticism*, pp. 9-23; N. Perrin, *What Is Redaction Criticism?* (Philadelphia: Fortress Press, 1969); G. B. Caird, "The Study of the Gospel: III. Redaction Criticism," *ExpTim* 87 (1975-76): 168-72; Talbert, "Shifting Sands: The Recent Study of the Gospel of Luke," pp. 392-94; and Marshall, *Historian*, pp. 19-20. On narrative criticism, see Mark Allan Powell, "Narrative Criticism" in *Hearing the New Testament*, pp. 239-255; Robert Tannehill, *Luke*, Vol. 1, pp. 1-9; Stephen D. Moore, *The Literary Criticism and the Gospels*, pp 3-68.

Chapter Two:

The Kingdom of God (ἡ βασιλεία τοῦ θεοῦ)¹⁶⁶ in Luke-Acts

2.1 Introduction

In his writings, Luke explicitly states that preaching about *the kingdom of God* is central to the message and mission of Jesus, his disciples, and the early church.¹⁶⁷ In contrast to Matthew and Mark, Luke alone expressly says that the reason that God sent Jesus was to proclaim *the kingdom of God* from one place to another, disclosing the *nomadic* flows and movements of the kingdom. In Luke, Jesus says, “I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose” (Luke 4:43).¹⁶⁸ As the phrase “other cities” employed in 4:43 shows, Jesus’ preaching of God’s kingdom is closely linked to a geographical movement from one sphere to another. Just as he says he will, Jesus does indeed go

¹⁶⁶The term βασιλεία (*kingdom*) occurs 45 times in Luke and 8 times in Acts. It is used both implicitly and explicitly to refer to τὴν βασιλείαν τοῦ θεοῦ (*the kingdom of God*) 37 times in Luke and 8 times in Acts.

The occurrences of the phrase τὴν βασιλείαν τοῦ θεοῦ in Luke are as follows.

Cha	4	6	7	8	9	10	11	12	13	16
#	1	1	1	2	5	2	4	3	4	1

Chapter	17	18	19	21	22	23
#	3	5	1	1	2	1

The occurrences of the phrase τὴν βασιλείαν τοῦ θεοῦ in Acts are as follows.

Chapter	1	8	14	19	20	28
#	2	1	1	1	1	2

Note also that the term βασιλεύς (*king*) occurs 11 times in Luke and 20 times in Acts. Mostly it refers to earthly kings and their territories. It is also applied to Jesus, negatively in the charges brought against him (Luke 23:2, 3, 37, 28; Acts 17:7), and positively as the recipient of the royal promises made to the descendent of David (Luke 1:32; 3:31; Acts 2:30; 13:22-23, 33-40) and as the king who has come in the name of the Lord (Luke 19:38). Interestingly, the term βασιλεία (*kingdom*) is used 4 times in Luke (Luke 1:33; 22:29, 30; 23:42) to refer to both *the Kingdom of Jesus* and his *spatial-kingdom*. The term βασιλεύειν (*to rule* or *to reign*) is used three times in Luke (1:33; 19:14, 27), and refers to the authority to rule over the house and territory of Jacob (1:33) and the cities/territories therein (19:17, 19).

¹⁶⁷Borg notes that preaching about the kingdom of God was central to Jesus’ message and mission (Marcus Borg, *Jesus in Contemporary Scholarship*, pp. 87-88).

¹⁶⁸As we shall see, the expression *the kingdom of God* should be understood here in the light of Luke 4:18-19, since 4:43 is the summary statement of Jesus’ activities proclaimed in his programmatic mission statement (4:18-19) and demonstrated at 4:31-42. I will pick up this link and elaborate upon it further below. The phrases “I was sent” at Luke 4:18, 43 and “I have come” at Luke 5:32 and 19:10 are used interchangeably, revealing the fluid nature of Jesus’ message and mission.

around *cities* and *villages* to preach and proclaim *the kingdom of God* (Luke 8:1), confirming the *nomadic* flows of the kingdom in Luke.

Luke narrates that Jesus proclaimed *the kingdom of God* throughout his entire ministry,¹⁶⁹ and describes such a *saving event* in terms of a *nomadic* event of flows and fluids.¹⁷⁰ In addition, the preaching of the kingdom of God is continued even after Jesus was raised from the dead. At the outset of the book of Acts, Luke reports that Jesus appeared to his disciples for an extended period of forty days, and spoke of the things concerning the kingdom of God (1:3). During this period, the central theme of Jesus' teaching was the kingdom of God, a phrase which elsewhere sums up Jesus' earthly ministry.¹⁷¹

Moreover, references to the kingdom of God in Acts 1:3 echoes multiple events of salvation and its *nomadic* flows and movements performed by Jesus from Galilee to Jerusalem in Luke (cf. Acts 1:1),¹⁷² and from there to the ends of the earth (Acts 1:8), a ministry in which multiple saving events and its nomadic motions are depicted as a geographical expansion of God's kingdom from one place to another. It means that just as the salvational ministry of Jesus and his disciples revolve around the kingdom of God, so also it must be understood in terms of the kingdom of God.

We might recall that, just as he was sent to proclaim the kingdom of God,¹⁷³ so Jesus also came to perform healings and exorcisms,¹⁷⁴ a fact that discloses the link

¹⁶⁹Cf. Luke 6:20; 8:1; 9:11; 11:2, 20; 13:18, 20; 17:20-21; 18:16-17, 24-25; 21:31.

¹⁷⁰In the introduction, I described the soteriological journey of Jesus from Galilee to Jerusalem and that of his disciples from Jerusalem to the ends of the earth, terming their activities *nomadic* (see above).

¹⁷¹Luke 4:43; cf. 4:18; Acts 10:38; cf. Marshall, *Acts*, p. 57.

¹⁷²Note that in his gospel, Luke has already represented Jesus' disciples as persons who preach the kingdom of God and perform healings and exorcisms. Although some scholars believe that the phrase "the end of the earth" refers to Rome (cf. *Pss. Sol.* 8:15; van Unnik, pp. 386-401), the phrase ought really to be understood in a wider sense (cf. Marshall, *Acts*, p. 61; Witherington III, *Acts*, pp. 110-111) to refer to the geographical (temporal-spatial) flow and expansion of God's kingdom. Luke's treatment of the terms *receiving*, *coming*, and *witnessing* seem to point in this direction. Such words are described as "spatializing actions", i.e. signifying the soteriological events by which the spatial-temporal kingdom of God flows and is unfolded. That is, the theme of *witnessing* is reminiscent of Jesus' sending his disciples to preach the kingdom of God and to perform healings and exorcisms (Luke 9:1-2, 6; cf. 10:9, 19).

¹⁷³Cf. Luke 4:43; 6:20; 8:1; 9:11; 11:2, 20; 13:18, 20; 17:20-21; 18:16-17, 24-25.

¹⁷⁴Cf. Luke 4:31-42; 6:6-10, 18-19; 8:2; 9:11; 11:14-15; 13:11-13; 17:11-19; 18:35-43. Notice that Luke intentionally puts Jesus' preaching of God's kingdom and the performing of healings and exorcisms side by side within the same chapter, and sometimes within the same verse, to show the link between the proclamation of the kingdom and the performance of God's salvation, which together signify the same soteriological event(s). Also, as we shall see, healing and exorcism are presented as a demonstration of God's kingly and salvational power, signifying those events by which a new soteriological space is created and moves.

between God's kingdom and salvation.¹⁷⁵ Likewise, Jesus also sent his disciples out to preach the kingdom of God and to perform healings and exorcisms, a process described in Acts.¹⁷⁶ Philip preached the kingdom of God (8:12) and performed healings and exorcisms in Samaria (8:6-7, 13); Paul also boldly spoke about the kingdom of God¹⁷⁷ and performed healings and exorcisms.¹⁷⁸ In fact, Luke summarizes his two volumes with Paul's message, which echoes the message of the early church that his role is in: "proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance" (Acts 28:31). Thus, Luke presents Jesus as the one who established and revealed God's kingdom, and his disciples as those who took over and carried on their master's tasks: to proclaim the kingdom and to perform healings and exorcisms (Luke 9:1-2; 10:9). This relationship discloses the link between God's kingdom and salvation and its geographical, spatial-temporal, expansion. That is, the preaching of the kingdom and the performing of healings and exorcisms are not isolated, but multiple layers of the same saving event, or the reality by which the hidden/invisible kingdom of God is visualized.¹⁷⁹

Such a conclusion is evident in Luke 7:22, where Luke summarizes Jesus' mission by having Jesus state, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them" (cf. 4:18).¹⁸⁰ As in the case with persons who *sit in darkness and in the shadow of death* in Luke 1:79, Luke portrays the blind, lame, leprous, deaf, dead and poor in Luke 7:22 as those who are *out of place* (lost) and as those who are placed in desolate or abandoned places, i.e. *out of the realm of salvation*. But, as we shall see, through the soteriological events

¹⁷⁵The active words: *to proclaim* and *to heal* refer to *spatializing actions*, i.e. soteriological events that create a dynamic relational network between speaker(s) and hearer(s).

¹⁷⁶Luke 9:1-2, 6; 10:9, 11. Evidently, as Luke notes elsewhere, the central characteristic of following Jesus was the preaching of the kingdom of God; as he states, "Go and proclaim everywhere the kingdom of God" (9:60b). Again, the active words: *go*, *proclaim*, and *everywhere* are "spatializing actions," signifying soteriological events that creating a *new* relational space between speaker(s) and hearer(s) and uncover the continual movement of God's spatial-temporal kingdom.

¹⁷⁷Cf. Acts 19:8; 20:25; 28:23, 31; cf. 26:18.

¹⁷⁸Cf. Acts 19:11-12; 20:9-12; 28:8-9.

¹⁷⁹Cf. Luke 8:1-2; 9:1-2, 6, 11; 10:9; Acts 10:38; cf. Luke 4:18-19, 38-43. Keck puts it, "The shape of his [Jesus'] mission [healings/exorcisms] and his words about the kingdom of God cannot be separated, *Who is Jesus*, p. 72.

¹⁸⁰In relation to the kingdom of God, Luke already links the word *εὐαγγελίζεω* (*to proclaim* or *to bring good news*) in Luke 7:22 with *to bring good news of the kingdom of God* in 4:43 (cf. Lk. 6:20) and in 4:18. Hence, the summary statement of Jesus' mission in Luke 7:22 should be understood in the light of Jesus' public mission articulated in 4:18 and 4:43 (see below). In Luke-Acts, the terms *εὐαγγελίζεω*, *κηρύσσειν*, and *διδάσκειν* are used interchangeably (Luke 4:18-19, 43-44; 8:1; 20:1; Acts 5:42; 10:36-37; 15:35; 28:31). Cf. *TDNT* 2:135-765; Marshall, *Luke*, p. 177 and p. 198.

preached and performed by Jesus and his disciples, the abandoned place(s) will be transformed into the *new* saving space, or network, of God, by which people act and move.¹⁸¹ Whereas the blind, lame, leprous, deaf, dead, and poor are all initially described as motionless people, the present verbs now applied to them (i.e. *receive, walk, are cleansed, hear, are raised, have the good news*) in Luke 7:22 are *spatializing actions*, which establish a *new* relational space between God and the people. These pivotal observations force us to conclude that the notions of *the kingdom of God* and *the salvation of God* refer to the same event: the multiple layers of salvation by which the invisible/hidden kingdom of God is visualized. Moreover, just as the eternal saving event of flows and motion conveyed by Jesus, his disciples, and the early church activates the *new* saving space (kingdom) of God, so also such a *nomadic* event of flows and fluids from one place to another describes God's kingdom and salvation as something *in motion, flowing, and becoming*.

The connotation of βασιλεία.

The Hebrew term מלכות denotes *royal power, kingly rule, and reign*, and the term מְלִיכָה stands for *kingship and royalty*.¹⁸² That is, these words both refer to *kingdom, reign, and realm* – i.e. the territory where kingly rule is exercised. Likewise, the basic Greek term βασιλεία denotes *kingship and royal rule*, which means the power exercised by a king, and refers to *kingdom, reign, and realm* – i.e. the territory ruled

¹⁸¹In Luke 14:15-24, Luke contrasts people of wealth - who can buy a field and five yoke of oxen and who can marry - with the poor, i.e. the helpless street beggars (cf. Robert Tannehill, *The Narrative Unity of Luke-Acts*, vol. 1, pp128-129). The phrases: "into the streets and lanes of the city" in 14:21 and "into the roads and lanes" in 14:23 refer to (1) the places of exclusion, abandonment, or desolation and (2) those persons who inhabit such places, describing the *poor, crippled, blind, and lame* as persons who are *outcasts* and *street* people, i.e. *out of place*, in contrasting to people of wealth who are *in place*. A soteriological reversal then takes place (cf. Lk 1:51-54; 6:20-26; 15:11-32). People of wealth, who are supposed to be *inside*, remain *outside* the house of the host, as they reject his invitation. Conversely, the poor, who are supposed to remain *outside*, now dwell *inside* the house of the host, and eat bread with him in the kingdom of God (cf. 14:15).

¹⁸²The ancient ideas of monarchy usually associated dynasty (space) with kingship (Deut 17:14-20; 28:36). God established David and his dynasty forever over *Israel* (2 Sam 7:4-17; cf. 2 Sam 6; 1 Kings 8; 2 Sam 23:1-7). The theology of Davidic kingship is best seen in the royal psalms, including: Psa 2; Psa 18; Psa 20; 2 Psa 21; 4 Psa 45; 7 Psa 72; 8 Psa 89; 1 Psa 101; 1 Psa 110; 1 Psa 132; Psa 144:1-11. The substance of this theology is that Yahweh's choice to link Zion and the Davidic *house* is eternal (Psa 89:3 [H 4]; Psa 132:11-14). The king ruled as Yahweh's "son" (Psa 2:7; 2Sam 7:14), his "first-born" (Psa 89:27 [H 28]) and his "anointed" (Psa 2:2; Psa 18:50 [H 51] [H 7]; Psa 20:6). Cf. John Bright, *A History of Israel*, Westminster, 1959, p. 204. Note also that in ancient monarchy the king's body was not metaphor, but a political reality. Just as its physical presence was necessary for the functioning of the monarchy (a kingly operational space), so also the king's power and its ruling/operational realm went hand in hand, as the kingly operational spaces (Israel and the house of David) indicate.

over by a king.¹⁸³ This linguistic observation discloses the integration between the kingly reign and the territorial kingdom that is ruled over. But, by carefully examining the background of Hebrew and Galilean Aramaic spoken and taught by Jesus, Dalman notes that the phrase *the kingdom of God* always means *kingly rule*, never *kingdom*, “as if it were meant to suggest the territory governed by him.”¹⁸⁴ Thus, he claims that the term, βασιλεία, should not be translated as *territory* or *space*, but as *kingly rule*, *reign*, *divine power*, or *sovereignty*.¹⁸⁵ Bruce Chilton holds a similar view, describing *the kingdom of God* as “the dynamic, personal presence of God, God in strength, the sovereign activity of God,” and “the saving revelation of God Himself.”¹⁸⁶

However, both Chilton and Dalman’s narrow definition of *the kingdom* as *kingly rule* seems to be far from adequate. At first, Dalman seems to be moving in the right direction when he observes that the word *malkuth* does not refer to a local or national *territory* when applied to God. However, his proposition seems to fall apart when he claims that the word *malkuth* exclusively refers to *kingly rule*, separating the *kingly rule* from its ruling *territory*, referring to the king’s political body (space) where the kingly rule is exercised and enforced, and from the people who are to be ruled. What is so significant about a kingly rule without a ruling territory or people, referring to political space? Likewise what is so significant about God’s *kingly rule*, *reign*, *authority*, or *sovereignty* if God does not have any *realm* or *people* to rule over?¹⁸⁷ Hence, just because the word *malkuth* does not refer to a local or national *territory* ruled or governed by God does not mean that it exclusively refers to *kingly rule*. Rather, it still refers to God’s operational space as well as his ruling authority.

¹⁸³TDNT, 1:579. See βασιλεία in TDNT, Louw-Nida, LS, Friberg. TDOT, 8:359-60; TWOT, 1:507-510; BDB, pp. 574-576.

¹⁸⁴Dalman, *The Words of Jesus*, p. 94.

¹⁸⁵Dalman, *The Words of Jesus*, p. 91ff.. His observation had a major impact on the 20th century study of Jesus’ teaching. Also, G. E. Ladd also describes God’s kingdom as “a dynamic power at work among men in Jesus’ person and mission”, *Jesus and the Kingdom: The Eschatology of Biblical Realism* (London: SPCK 1966), p. 135.

¹⁸⁶Bruce Chilton, “God in Strength”: Jesus’ Announcement of the Kingdom (SNTU B1; Freistadt: F. Plochl, 1979). Dunn, *Jesus Remembered*, pp. 388-392.

¹⁸⁷Though he recognizes the significant link between *rule* and its operational *realm*, Hunter moved away from this inter-relationship and focuses on *rule* itself. He writes, “Reign or Rule does not operate in the void-since it implies a sphere of rule-since, moreover, in the Gospels the *Basileia* is something which a man enters, from which he can be excluded, we may reserve the right (as Moffatt does) in a few passages to render *Basileia* by ‘Realm.’ But the dominant meaning is always that of God acting in His kingly power, exercising His sovereignty” (Hunter, *The Work and Words of Jesus*, p. 69). What is at issue here is not which is the more dominant meaning, God’s kingly rule or its operational realm, but the interconnection between God’ kingly rule and the ruling space created between God and God’s people.

In this respect, Hayward rightly states, “The concept of God’s kingship is inseparable from His authority over the angels who perform His service in heaven; and it cannot be divorced from His presence in the earthly Temple, which is a replica of heaven. The Service carried out there is the fulfillment of the royal commands of the king to his earthly subjects, the Jewish people.”¹⁸⁸ That is, the kingdom of God should not be understood in term of either God’s *reign* or *territory*, but rather both God’s *reign* and God’s ruling *space*.

We might also wonder, what is the precise meaning of a local or national *territory* that Dalman so strongly rejected? In other words, what did Dalman have in mind when he argued that *kingdom* did not refer to a *territory*? As in the case with the static, visible, and glorious kingdoms of the world, Dalman seems to picture *the kingdom of God* as a static or visible *territory*, place-bound by the static conditions of space of here and there, and he then concludes that the *kingdom* must not be viewed as a *territory*, by which he means a static *territory*. Of course, *the kingdom of God*, *the dynamic space of God*, preached by Jesus does *not* refer to a fixed or visible *territory* ruled by God, but rather it is pictured as *invisible, changeable, stretchable* or *detrterritorialized space*, i.e. no longer place-bound by the static conditions of place.¹⁸⁹ That is, the exercising of God’s kingly authority presumes a *spatializing action*, which establishes a dynamic space between God, who exercises God’s will, and those who are to be ruled by God.¹⁹⁰

Furthermore, Dalman presented the kingdom of God as God’s *reign* or *rule*. But what does it mean, particularly its relation to how God rules God’s people? In other words, what kind of God’s reign or rule was Dalman referring to? As we shall see, Luke does not describe God as an emperor, invader, nor occupier, but as a savior (Luke 1:47) who releases people from various forms of captives and shows mercy toward the poor, the captive, the oppressed, and the outsider through Jesus (Luke 4:18ff.). In this sense, one should not understand God’s reign *imperially* or

¹⁸⁸Hayward, *The Jewish Temple*, p. 11.

¹⁸⁹In Luke-Acts, the hidden/invisible/detrterritorialized kingdom of God is visualized as moving in-between or among God’s people through the soteriological events preached and performed by Jesus and his disciples. This contrasts with the static/visible/folded/territorialized space of the Jerusalem temple. Here, the idea of the detrterritorialized space of God does not lead to the desolate place of darkness, destruction, and death, but to the *new* soteriological/relational space of light, peace, and life created between God and God’s people an in which they interact (cf. Luke 1:79; 7:50; 8:48; Acts 26:18).

¹⁹⁰Again note the link between the authority of God and the ruling or operational space of the kingdom.

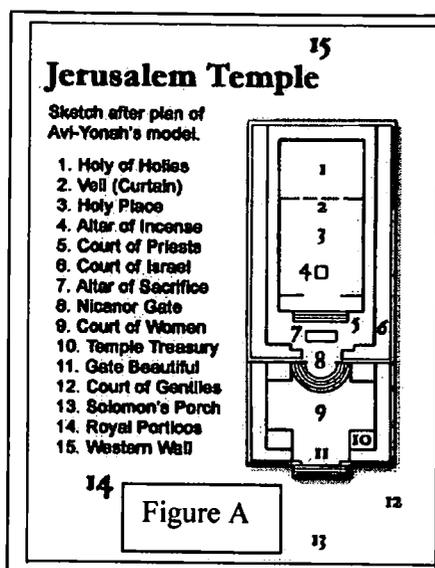
hierarchically, but as means of non-hierarchical, reciprocal relationship between God and God's people. In other words, in contrast to worldly kings and the temple authorities rule over people and their daily activity, Luke highlights God's mercy, love, and salvation that are demonstrated through the ministry of Jesus preaches and brings *the kingdom of God*.

Moreover, Dalman fails to relate *the kingdom of God* brought by Jesus to the Jerusalem temple, which is as the center for the social-economic-political-religious-cultural life of Israel and an earthly kingdom of God, a replica of the heavenly kingdom.¹⁹¹ The structural dynamics are made explicit here: the Jerusalem temple is static and place-bound, operated and controlled by the temple authorities, in contrast to the *kingdom of God* (both visible and invisible) that is represented as a *dynamic event or space in motion, flowing, and becoming*.¹⁹² The *kingdom of God* should not be viewed in terms of the static lines of boundaries or territories, but rather as the power of mercy, grace, and release, which is demonstrated to those who languish in the misery of darkness and death when they are transported into the power of light and life (cf. Acts 26:18). Before we can examine this in any detail, however, we need to recall the function and the historical-social background of the Jerusalem temple in the first century.

¹⁹¹On the link between heavenly and earthly kingdoms, Ben Sira notes that the earthly kingdom (or Temple) belongs to God as king (Hebrew ben Sira 50:2, 7; see Hayward, *the Jewish Temple*, p. 11).

¹⁹²As we shall see, the *nomadic* ministry of Jesus and that of his disciples from Galilee to Jerusalem (Luke) and from Jerusalem to the ends of the earth (Acts) points to this.

2.2 The organization of the Temple in the social world of Luke¹⁹³



There are a few significant facts about the Jerusalem temple. (1) The architectural entity known as the Jerusalem temple occupied a central religious and ritual role in the life of the Israelites.¹⁹⁴ (2) Not only was it linked to the political rule of Israel, but also was a center for the social-economic-political-cultural life of the Israelites.¹⁹⁵ (3) Though it was surrounded by a large area containing courts and buildings that apportioned various spaces for people classified by the degree of their purity,¹⁹⁶ the Jerusalem temple was mainly known as the dwelling place

of God.¹⁹⁷ (4) Not only was the temple presented as a meeting place or crossway between heaven and earth, but also its service was described as a heavenly reality.¹⁹⁸

Just as the places of the temple were separated according to degrees of holiness, so also the temple is designed to have *a place for everything and everyone, with everything and everyone in its place*¹⁹⁹ and with all anomalies properly excluded. The temple design shows that the priestly duty of the temple authorities was to maintain holiness or purity of the temple by monitoring people and their daily

¹⁹³ ABD provides a useful survey of the history of the Jerusalem temple, pp. 6:350-368. For a detailed analysis of the Jewish Temple and its Service during the last centuries of its existence, from non-biblical sources (i.e. Hecataeus of Abdera, Aristeas, the Wisdom of Jesus Ben Sira in both Hebrew and Greek, the book of Jubilees, the writings of Philo of Alexandria and of Josephus, and Pseudo-Philo's *Liber Antiquitatum Biblicarum*), see C. T. R. Hayward, *The Jewish Temple: A non-biblical sourcebook* (London/New York: Routledge, 1996). For general and detailed description of the temple, see E. P. Sanders, *Judaism: Practice and Belief 63 BCE-66CE* (London: SCM, 1992), pp. 54-69, 306-314.

¹⁹⁴ Note that all *soteriological* activities of sacrifice, worship, prayer, praise, revelation, hope of salvation, tithing, and legal observance were centered on the Jerusalem Temple. See John H. Elliott, "Temple versus Household in Luke-Acts", in *Social World of Luke-Acts*, pp. 218-224. Also note that all ritual/religious activities at the temple revolved around sacrifices for the sins of the high priest, the priests and the people, and these sacrifices were the prime religious duty of the high priests.

¹⁹⁵ In first-century Mediterranean world, there is no clear distinction between various social-economic-political systems (cf. Bruce Malina, *The Social Gospel of Jesus*, pp 15-36; John Elliott, "Temple versus Household in Luke-Acts", in *Social World of Luke-Acts*, pp. 218-224.

¹⁹⁶ Ezra 2:2-58 and Neh. 7:7-60. On the rules of purity, see the following chapter.

¹⁹⁷ The basic term for temple in the Hebrew Bible is *bêt Yahweh* or *bêt 'ĕlōhîm*, "house of Yahweh" or "house of God" (1 Kgs 7:12, 40, 45, 51; 1 Chr 9:11, 13, 26; Zech 8:9; Neh 6:10). They are also used in reference to Yahweh shrines located outside Jerusalem (e.g. Judg 19:18; 2 Sam 12:20).

¹⁹⁸ Hayward, *The Jewish Temple*, pp. 1-17.

¹⁹⁹ Malina, *New Testament World*, p. 169.

activities or conduct (Lev. 18-22) just as they governed the fixed time-space of the temple by which people moved and acted.²⁰⁰ As this brief summary indicates, the temple was no mere building, but it provided a symbolic representation of the structure of the universe²⁰¹, Jewish national identity as constituted by the Torah, and an elaborate system of purity signifying the saving structure of God,²⁰² where the hope of the world's salvation and the universal experience of God's mercy and grace were realized, and by which people moved and acted. In relation to salvation, therefore, it is almost impossible to talk of the kingdom of God without talking about the Jerusalem Temple.

2.2.1 Representations of place:²⁰³ Herod's temple, known as the second temple, was mainly divided into the places for God and humankind. The place of God consisted of *the holy of holies* [1], which was represented as the dwelling place of God, and which marked the center of the temple mount, the center of Jerusalem, the center of the holy land and the center of the world. The *holy place* [3], on the other hand, was seen as the second most sacred place of God.²⁰⁴

The place of humankind consisted of two main courts: an inner and an outer one. The inner court was mainly divided into *the court of the priests* [5], *the court of Israel* [6], and *the court of the women* [9]. *The court of the gentiles* [12] was located in the outer court. The wall around the temple – called a *temenos* – defined the sacred place and marked it out from the profane place.²⁰⁵ As human beings are born into

²⁰⁰Drawing information from the *Liber Antiquitatum Biblicarum* and the book of Jubilees, Hayward notes that, just as the temple service was pictured as a power for stability and order, so also Israel's temple worship took place on the correct/fixed days and at the correct/fixed times, indicating that people moved and acted according to the static times-spaces controlled by the temple authorities (Hayward, *The Jewish Temple*, pp. 7-8).

²⁰¹Hayward, *The Jewish Temple*, pp. 8-10.

²⁰²For the holiness and purity of the temple, see Sanders, *Judaism: Practice and Belief* 63 BCE-66CE, pp. 70-76.

²⁰³See *Figure A* above.

²⁰⁴The veil/curtain [2] separated the space of God (holy of holies) from the threshold of God's space (holy place). In contrast to Mark, who describes the tearing of the curtain after Jesus' death (15:37-38), Luke states that the curtain was torn in two *before* Jesus' death (Luke 23:45), suggesting that, not only was the soteriological glory of God already revealed in the ministry of Jesus, but also that through the soteriological events preached and performed by Jesus, salvation was granted.

²⁰⁵Robert W. Funk, *Honest to Jesus*, p. 202. Note also that the ten degrees of spatial holiness were described in m. Kelim: (1) The Land of Israel is holier than any other land...(2) The walled cities (of the land of Israel) are still more holy...(3) Within the walls (of Jerusalem) is still more holy...(4) The Temple Mount is still more holy...(5) The Rampart is still more holy...(6) The Court of Women is still more holy...(7) The Court of the Israelites is still more holy...(8) The Court of the Priests is still more holy...(9) Between the Porch and the Altar is still more holy...(10) The Sanctuary is still more holy...The Holy of Holies is still more holy... [m. Kelim 1.6-9], cf. Neyrey, "The Symbolic Universe of Luke-Acts, pp. 278-279.

systems of lines that mark off, delimit, and define,²⁰⁶ so they were divided by systems of lines based on their purity and sacredness. As the assigned name of each place of the temple itself testified, the designated persons alone could enter their own designated places, and must not cross over their assigned line. In fact, contamination and defilement occur when people cross a symbolic line by which they should be separated.²⁰⁷ By controlling and monitoring the lines of the system, the static territories-boundaries of the temple, the temple authorities exercised their authority-power to determine who could be *in* and *out of the holy* community, *out of the holy* temple, and ultimately *out of* God's protection and salvation, suggesting that their authority-power was territorial, hierarchical, and imperial in nature.

2.2.2 Representations of person: Just as the places of the temple were separated based on degrees of holiness, so also people were separated based on the degree of their purity, demonstrating the interconnection between the body of a person and his or her social- religious place. The sanctity of persons was defined in descending order:²⁰⁸

1. The high priest
2. The priests
3. Levites
4. Israelites of pure blood
5. "Illegal" children of priests
6. Gentiles converts, proselyte freemen
7. Bastards, the "fatherless" (born of prostitutes), foundlings, eunuchs
8. Those born with deformed sexual features, Hermaphrodites
9. Gentiles: non-Jews

As the list above indicates, the high priest was considered to be the most *sacred* and *holy* person of God, since he alone could enter into the place of the holy of holies.²⁰⁹

²⁰⁶See Malina, *The New Testament World*, p. 164.

²⁰⁷This simply means that a) only the priests could enter into their court [5] every morning and night and undertake their various duties, 2) only men could enter in the court of Israel, 3) only women were allowed into their own court, and 4) the gentiles were only allowed into the court of gentiles, located in the outer court. They were not allowed to enter the inner court.

²⁰⁸Cf. *Ezra* 2:2-58 and *Neh.* 7:7-60. It is important to note that the sanctity of people, separated based on degree of holiness, with the Temple cult in the social world of Luke does not have to hold every detail for Luke to have been responding to it. Joachim Jeremias, *Jerusalem in the Time of Jesus*, p. 271ff.; Robert W. Funk, *Honest to Jesus*, p. 202; Neyrey, "The Symbolic Universe of Luke-Acts," p. 279; Malina, *New Testament World*, pp. 173-177.

²⁰⁹Though the high priest could enter into the holy of holies on the Day of Atonement once a year, it was reserved for the divine presence, the space of God. The purpose of the high priest's entering into the holy of holies was to present a sacrifice for his and his nations' sins (*Lev.* 9:7; 16:6; *Heb* 51ff. and 7:27) disclosing the most important religious duty of the high priest was a ritual sacrifice of sins for God's people.

Also, the priests were considered as the second most *holy* people of God, since they alone could enter into the second most *holy place* [3] of the temple.²¹⁰ They were portrayed as the most *holy* persons and as mediators through whom God's authority and power were displayed, through whom God's salvation was conveyed, and through whom God and God's people could interact.²¹¹ Note that they offer sacrifice, as a central duty performed at the altars (Lev. 1-7),²¹² by which their *sins* and the people's *sins* were forgiven (Lev. 9:7; 16:6), by which people and things were cleansed or purified (Lev. 11-15), and by which God and God's people could interact, demonstrating that the *holy* people were not able to be in union with the Holy One of Israel without sacrifice,²¹³ and that the soteriological interaction between God and God's people took place at the altars in the temple. Ironically, only the high priest and the priests aided by their Levites could move freely in *the transitional or intersecting space* [4, 7], whereas God and God's people were placed in their *proper places* as if they were motionless.

It is important to note that, just as the priests performed their religious activities in a given place in the temple, so they also believed that God's salvational event(s) or salvation must occur exclusively in a fixed place, demonstrating that the static boundaries of the temple acted as a fixed framework defining the people's movements and actions. Thus, it was vital that priests had clear territories or definition of territories, which in turn reveals that their authority and power lay in their ability to territorialize. "To territorialize" means to monitor the lines or definitions of the boundary and to control people and their daily activities or conduct (Lev. 18-22).²¹⁴ Thus, the priests enforced and promoted the rules of purity or

²¹⁰The bread of the presence was on display in this holy place, along with the seven-branched candelabra and an altar for incense [4]. It was near this altar of incense where the angel of the Lord appeared to Zacharias (Luke 1:11). The sacrificial altar and the giant laver for ritual cleansing were located in the court of priests. As the presence of the altar of incense in the holy place and the altar of sacrifice in the court of priests indicated, the religious duty of the priests revolved around the altars, revealing that the major function of the priests was to perform ritual sacrifice to atone for the sins of God's people.

²¹¹Hayward, *The Jewish Temple*, pp. 1-17.

²¹²For sacrifices, see Sanders, *Judaim: Practice and Belief 63 BCE-66CE*, pp. 103-118.

²¹³On the ceremonial duties of the priests and the forms of the rites, see Schürer, *History of the Jewish People in the Age of Jesus Christ*, rev. and ed. By G. Vermes, F. Millar, and M. Black (Clark: Edinburgh, 1979), vol. 2, pp. 237-313. Malina describes this space as on the threshold of God's space, a space of interaction at the outer limits of man's space, where an altar, laver table, and seven-branched candlestick curtain were located before the sanctuary, Malina, *The New Testament World*, pp. 184-185.

²¹⁴See Lev. 17-27 for a series of practical standards to which people are to be conformed in holy living.

holiness by which persons, places, and times were separated, and by which people and things were required to act and move.²¹⁵

2.2.3 Representations of time: Jews had both a lunar and a solar calendar to differentiate the days and the seasons, and according to which they identified the days of pilgrimage, sacrifice, fasting and feasting. Hayward states, “The order of creation...is for a strictly defined period of time, of days and seasons as we know them, of days and seasons regularly and predictably recurring as they were promised to Noah.”²¹⁶ The classification of times is listed in m. *Moed*:²¹⁷

<i>m. Moed</i>	<i>Classification of Times</i>
1. <i>Shabbat</i> and <i>Erubin</i>	Sabbath
2. <i>Pesahim</i>	Feast of Passover
3. <i>Yoma</i>	Day of Atonement
4. <i>Sukkoth</i>	Feast of Tabernacles
5. <i>Yom Tob</i>	Feast of Days
6. <i>Rosh ha-Shana</i>	Feast of New Year
7. <i>Taanith</i>	Days of Fasting
8. <i>Megillah</i>	Feast of Purim
9. <i>Moed Katan</i>	Mid-Festival Days

As the data above indicates, the times were apportioned fixed classifications, which dictated when priests needed to perform specific religious duties. For example, although the high priest could enter the holy of holies, he could only enter once a year, on the Day of Atonement. This means that he acted according to a defined timeframe, and the times of classifications formed a static framework of actions, and a fixed container of motions, by which people acted and moved. In other words, just as the priests lived by the fixed framework of times, so they also forced the people to live by it. Thus, by controlling the static timetable, they monitored and controlled the daily activity of the people. For example, just as the Sabbath became a law of time (spatialized time), so also people had to observe it and live by it.

In contrast, however, Luke’s Jesus does not live by the law of the Sabbath or by any fixed order of time, rather, states, “The Son of Man is Lord of the Sabbath” (Luke 6:5). In fact, Luke’s Jesus constantly violates the law of the Sabbath²¹⁸ by

²¹⁵We will discuss the idea of holiness and purity rules by which things, times, spaces, and persons are separated in the following chapter (see chapter 3).

²¹⁶Hayward, *The Jewish Temple*, p. 7.

²¹⁷Neyrey, “The Symbolic Universe of Luke-Acts”, p. 280.

²¹⁸Luke 6:1-5, 6-11; 13:10-17.

granting salvation and days of fasting on the sacred day, thus creating a *new* salvational space-time of God, that is, the kingdom God.²¹⁹ Consequently the temple authorities in Luke's gospel are filled with rage and plotted to kill him (Luke 6:11).

Several observations need to be made at this point. The temple building was seen as a symbolic structure of universe and functioned as a visible, static meeting place between heaven and earth, and between God and human beings.²²⁰ Just as persons, places, and times were separated hierarchically based on the degree of their purity (*holiness*),²²¹ so also the imperial structure of Judean society was established according to the rules of purity.²²² Here, the lines of the system implied who was *in* and who was *out of place*. This hierarchy echoed the binary system (i.e. *inside* or *outside*) of the temple, which had *a place for everything and everyone, with everything and everyone in its place* and with *anomalies* properly excluded.²²³

Furthermore, the priests proclaimed, manifested, and granted salvation within the given time-place of the temple, which demonstrates (1) that their activity was sedentary and motionless, and (2) that their activity was governed by the static framework of time and place, as if God and God's saving event(s) were territorialized or limited within fixed territories and were under their control. Thus, for the temple authorities, securing and monitoring the territories and boundaries of the temple were essential tasks. Within this static framework, the temple authorities monitored the people and forced them to observe the rules of purity, thereby controlling the people in their daily activities. This suggests that (1) as long as they had clearly defined boundaries and territories, they could control the people, and (2) the power and

²¹⁹Luke 5:33-35; cf. 18:12. See below.

²²⁰Hayward, *The Jewish Temple*, pp. 8-11.

²²¹On the theme of purity/holiness, see the next chapter.

²²²In Genesis 1, God separated time, things, and places from one another, and placed them into their *proper place*. (1) Time was separated into day (light) and night (darkness), and a week was separated into workdays and the Sabbath, the day of rest; the sun, moon and stars were created to mark that time precisely. Just as the idea of time here is cyclical, so also one *full day* is a cycle of day and night (1:5), a week is a cycle of seven days and nights (Gen. 1:5, 8, 13, 19, 23, 31; 2:2), and there is a cycle of seasons and years (1:14). (2) Things: grass, herbs, fruit trees (1:11-12), animals (1:24-25), birds (1:20-21), and fish (1:20-21) were separated from each other and placed into their own kinds (1:11, 12, 21, 24, 25). (3) Place: just as the dry land was separated from the waters above and below it, so also animals, birds, and fish were separated into their proper place: animals to creep the earth, birds to fly in the air, and fish to swim in the sea. The heavens were to govern the earth, the light was to govern the day and night (1:16-18), and Adam was charged to rule over all creation, and so the hierarchical order of creation was established, cf. Neyrey, "The Symbolic Universe of Luke-Acts", p. 277; Robert W. Funk, *Honest to Jesus*, p. 202.

²²³As we shall see, all sorts of social deviants, and particularly those who had the visible marks of God's punishment, were excluded from the temple (see below).

authority of the temple was centered on control and territorialization. We may describe this activity as *power-in-space*.

In short, although the temple was composed of the place of God and the multiple places of the people, (1) the entire building of the temple was presented as a visible and static place, (2) the temple system was pictured as hierarchical, striated, linear, closed, fixed, and territorialized, and (3) the activity of the priests was pictured as sedentary and motionless. These three layers of the temple were not separate entities, but interacted with one another, revealing the temple to be a fixed framework of action, and a static container of motion, in or according to which people acted and moved. In addition, the maps of places, persons, and times of the Jerusalem temple are *closed* maps, i.e. *tracings*, which are arborescent, genetic, and genealogical.²²⁴ Furthermore, to secure and maintain the order of the temple, the temple authorities had to establish a clear definition of territories and boundaries by promoting and upholding the rules of purity. That is, the power and authority of the temple were viewed as *territorialized* power and authority. By territorializing space-time, the temple authorities could control the people in their daily activities. This shows that the priests' central focus was not on the people whom they classified as *outcasts*, *lost*, or *out of the reach of the soteriological maps*, but rather on the clear lines defining their territories.

2.3 Luke's perception of the Jerusalem temple

In his writings, Luke uses three words - *temple*,²²⁵ *house of God*,²²⁶ and *the holy place*²²⁷ - to refer to the temple, and describes its buildings, precincts, and courts as *the sanctuary* or *the holy place* where God dwells, and where God and God's *holy* people interact. Luke also acknowledges that the temple authorities promoted and upheld the theme of *holiness (purity)* based on the expression: "You shall be holy, as I the Lord your God am holy" (Lev 19:2). Likewise, Luke understands that they separated the *holy* place of God from the *profane* or *unclean* place, and allowed the *holy-clean* to

²²⁴See chapter one.

²²⁵The word ναός occurs four times in Luke (1:9, 21, 22; 23:45) and twice in Acts (17:24; 19:24).

²²⁶In relation to the Jerusalem temple, the word οἶκος is used four times in Luke (6:4; 11:51; 13:35; 19:46) and once in Acts (7:47-49).

²²⁷The word ἱερός occurs fourteen times in Luke (2:27, 37, 46; 4:9; 18:10; 19:45, 47; 20:1; 21:5, 37, 38; 22:52, 53; 24:53) and twenty-five times in Acts (2:46; 3:1, 2 [x2], 3, 8, 10; 4:1; 5:20, 21, 24, 25, 42; 19:27; 21:26, 27, 28, 29, 30; 22:17; 24:6, 12, 18; 25:8; 26:21).

enter the temple, to interact with God through the sacrifice performed by the priests, aided by the Levites.²²⁸ As I have already noted, the theme of *holiness (purity)* promoted by the temple authorities displays the static lines of separation between *holy-clean (inside)* and *unholy-unclean (outside)*. At the same time, Luke recognizes that not *all* people had access to the temple or experienced God's salvation. To put it another way, though the Jerusalem temple was known as the center of the universe, the dwelling of God,²²⁹ where people came to God to experience his salvation, it was not the central *node* of God's saving *network* for *all* people, nor did it function as though it were. As the static map of places and persons above indicates, the *unholy* or *unclean* persons (the poor, sick and lost)²³⁰ were excluded from communion with their fellows, from the *holy* temple, and ultimately from God's salvation. This means that, not only were they simply *out* of the saving map (i.e. *lost*), but also they were isolated and disconnected from the temple and from God's salvation. Once again, only those who were considered as *holy-clean* were connected to the temple.

It is within this cultural setting that *the kingdom of God* was born. As Luke unfolds his narratives, we see several important aspects of the *new* saving network of God, brought by Jesus that contrasts with the *old* system of the Jerusalem temple. (1) Rather than support the expression: "You shall be holy, as I the Lord your God am holy" (Lev 19:2), Luke promotes the theme of God's *mercy*: "Be merciful, just as your Father is mercy" (Luke 6:36), which anticipates the fact that the saving power-authority of God is no longer about the separation and/or disconnection between *holy* and *unholy*, but about *mercy* and *grace*.²³¹ That is, the authority-power of God reside not in his capacity to territorialize or confine, but rather to deterritorialize and release people from various forms of captivity and oppression,²³² displaying the dynamic *transition*, i.e. *salvational event*, from one place to another and the *nomadic* flows and movements of the kingdom. (2) In contrast to the temple authorities, who focused on who was *in* and *out*, Luke fixes his gaze on those *people* who are *out of place (lost)* as

²²⁸Note that in relation to salvation, not only did Jesus reject temple sacrifices (see Dunn, *Unity in Diversity*, p. 125-129), but he also publicly predicted and threatened the destruction of the temple (Lk 19:45-47; cf. Mt 21:12-13; Mk 11:15-18). Cf. E. P. Sanders, *Jesus and Judaism*, p. 156.

²²⁹Just as all the religious/cultural activities of sacrifice, prayer, praise, revelation, hope of salvation, tithing and legal observance are associated with the temple, so also the temple authorities governed such activities; cf. Elliott, "Temple versus Household in Luke-Acts", p. 219.

²³⁰See Chapter 3.

²³¹See Chapter 3.

²³²The universal salvation of *all* peoples is one of the chief soteriological features of Luke's writings (Luke 2:25-32; 3:6; Acts 22:17:21; cf. Acts 10:36).

Jesus came to save and release *outcasts* (the poor, lost, and sick) from various forms of captivity and oppression.²³³ (3) Unlike the temple authorities, who performed and granted the events of *salvation* within the fixed and closed territory of the temple, Jesus preached and performed the salvational events of God's kingdom in opened and deterritorialized space, *outside* the temple. Thus, not only is the system of the temple pictured as fixed, closed, sedentary, and/or motionless, but also its activity is challenged and threatened by the *new* salvational network of God brought by Jesus, described as *placeless, opened, dynamic, and becoming*. When these two kinds of activities collided, the temple authorities attempted to kill Jesus and his disciples who proclaimed the kingdom of God.²³⁴

This conflict is brought to a head when Jesus publicly predicts and even threatens the destruction of the temple (Luke 19:45-46). Jesus enters the temple and begins to *drive out* those who were selling things there, and he says, "It is written, 'My house shall be a house of prayer'; but you have made it a den of robbers" (Luke 19:46).²³⁵ By linking Jesus' action of *driving out* the merchants (i.e. the agents of the temple authorities) with that of *driving out (releasing)* demons,²³⁶ Luke effectively describes the activity of the temple authorities as demonic activities. No longer does Luke describe the temple as the *holy* place where God dwells, and where God's salvation is granted. Instead, he writes, "The God who made the world and all things

²³³Luke 4:18; 5:32; 15:4-7, 11-32; 19:10. On the theme of release, see the following chapter.

²³⁴Luke 6:11; 19:47-48; Acts 4:1-3 and 18.

²³⁵Cf. Mk 11:15-18; Mt 21:12-13. In his book, *Jesus and Judaism*, E. P. Sanders has rightly argued that one important key to understanding the ministry of Jesus is understanding the incident in the temple (Mk 11:15-18; Mt 21:12-13; Lk 19:45-47), and states, "Thus we conclude that Jesus publicly predicted or threatened the destruction of the temple, that the statement was shaped by his expectation of the arrival of the eschaton (p. 75)...Jesus expected the kingdom in the near future, he awaited the rebuilding of the temple...his disciples thought about the kingdom concretely enough to ask about their place in it" (p. 156). Note that the idea of the destruction and rebuilding of the temple seems to disclose the visible architectural image(s) of the temple. Sanders thought that, when this static image was no longer visible, Jesus must then expect the kingdom of God in the near future. However, William R. Herzog II criticizes many of Sanders' points, and argues that Jesus' conflict with the temple was far deeper than Sanders imagined (Herzog II, *Jesus, Justice, and The Reign of God*, pp. 111-112). Herzog then concludes that, "Jesus attacked the temple system itself" as if it was a separate entity from the visible image of the temple, including the priestly activity that went on there (Herzog, p. 112). However, the issue here is not a choice between the destruction and rebuilding of the static architectural building, including *all* priestly activity, and the temple system itself, but *both* the static building *and* the temple system. As I have already noted, the body, system, and action of the temple are not separate, but interact with one another.

²³⁶In Luke-Acts, as in the case of the word ἐξελεῖν (Lk. 4:35, 36, 41; 8:2, 29, 33; 11:14, 24; Acts 8:7; 16:18), the word ἐκβάλλειν (Lk. 9:40, 49; 11:14, 15, 18, 19, 20; 13:32) is used as a technical term for exorcism, signifying the destruction and defeat of the power of Satan (see below).

in it, since He is Lord of heaven and earth, does not dwell in temples made with hands” (Acts 17:24).²³⁷

In conclusion, as the analysis above indicates, places, times, and persons were separated hierarchically in terms of degrees of holiness (rules of purity), showing that (1) the body of the temple was described as visible and place-bound by the static conditions of space and place, here and there, (2) the system was described as hierarchical, striated, binary, territorialized, closed, and fixed, and (3) the activity of the temple performed by the priests was described as sedentary and motionless. What is important to note here is that the threefold layers of the temple interacted with each other, and represented a static framework of actions by which people acted and moved. Also the ultimate goal of the temple authorities is to secure and maintain the *holiness* and *order* of the temple. To fulfill their task, the temple authorities needed to have a clear definition of territories and boundaries (derived from the rules of purity). Thus, not only did the temple authorities promote and uphold the rules of purity in order to maintain their power, but also they monitored and controlled people and their daily activities by enforcing them to observe the purity laws and to live by them. That is, the authority and power of the temple authorities was in territorializing and confining people within a fixed place.

2.4 Luke’s social-geographical understanding of the kingdom of God

What then is the nature of *the kingdom of God*? How did Luke perceive the kingdom of God, in relation to the Jerusalem temple? As opposed to the fixed system or order of the temple, we will see that Luke describes the kingdom of God preached by Jesus and his disciples as (1) *a dynamic space of God*, that is, a *deterritorialized* space (both visible and invisible) and *placeless*, (2) *a nomadic event of flows*, that is, *becoming* and *flowing* in-between, among, beyond places and persons, and (3) *an active* and *a dynamic relational network*, that is, a *heterarchical* and *reciprocal* space, where God and God’s people interact and where all sorts of people come and interact with one another. The threefold layers of God’s kingdom are not separated, but integrated, and

²³⁷This echoes Acts 7:48-50: “Yet the Most High does not dwell in houses made with human hands; as the prophet says, ‘Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest? Did not my hand make all these things?’” (cf. Isa. 2:18; 16:12; Lev. 26:1). However, Barrett writes, “The question of the Jerusalem Temple is not raised here” (*Acts*, p. 840). Yet in the light of the co-texts: Acts 6:11-14; 7:48-50; 17:6; 21:21, 28, Luke narrates that God, the creator of universe, is not to be confined in any temples including Jerusalem temple made by human hands.

revolve around the soteriological events preached and performed by Jesus and his disciples. That is, the kingdom of God is pictured as a dynamic network, that is, *in motion, becoming, and flowing*. Moreover, as we shall see, for Luke, the kingdom, power and authority of God are not abusive, imperial or territorialized, but merciful and gracious – something by which people are saved or released from various forms of captivity and oppression, and by which the hidden and folded kingdom of God is visualized, unfolded, expanded, and moved. In this sense, the kingdom of God or the authority-power of God should be understood in terms of the release and deterritorialization of power and authority. In addition, not only do people act and move around or in the kingdom of God, but it also revolves around people through whom it proliferates.

2.4.1 The kingdom as *the dynamic space of God*²³⁸

In his writings, as we shall see, Luke expresses the idea that the kingdom of God is a dynamic space (event) that *belongs to* or *embodies* the poor²³⁹ and the children,²⁴⁰ and that it can *be given*²⁴¹ and *received*.²⁴² At times, not only is it depicted as a *place* that one *enters*²⁴³ and *departs from*,²⁴⁴ but also as a *place*, where one can share meals,²⁴⁵ and where one can be called least or greatest.²⁴⁶ Note that the ideas of *belonging, receiving* and *giving, entering into* and *departing from*, and *sharing* are all *spatializing actions* (i.e. active events), which unfold a dynamic space between God, Jesus, and all sorts of people. Also, Luke describes it as a dynamic space that is *within* or *among* the people, signifying the *invisible* space of God (Luke 17:21). Moreover, as we shall see, by using the symbolic image of *the twelve tribes of Israel* and the metaphors of *belonging, embodiment, heaven, cities, and persons*, Luke seems

²³⁸ As opposed to a static/territorial place signifying a non-relational place, the idea of a dynamic space here refers to the invisible and changeable space of God, described as something *becoming, in motion, and flow*. Lefebvre writes, “Space is nothing but the inscription of time in the world, spaces are the realizations, inscriptions in the simultaneity of the external world of a series of times, the rhythms of the city, the rhythms of urban population...the city will only be rethought and reconstructed on its current ruins when we have properly understood that the city is the deployment of time.” See Lefebvre, H. ‘Elements of rhythmanalysis’, in E. Kofman and E. Lebas (eds) *Henri Lefebvre: Writings on Cities*. Oxford: Blackwell, 1995.

²³⁹ Luke 6:20.

²⁴⁰ Luke 18:16.

²⁴¹ Luke 12:32; 22:29.

²⁴² Luke 18:17; 19:12, 15.

²⁴³ Luke 16:16; 18:17, 24, 25; Acts 14:22.

²⁴⁴ Luke 13:28.

²⁴⁵ Luke 13:29; 14:15; 16:16; 22:30.

²⁴⁶ Luke 7:28; cf. Matt 5:19; 11:11; 18:1, 14.

to describe the kingdom as *the dynamic space of God*. Thus I will discuss the link between God's kingly *authority-power* and its operational *space*. By employing the symbolic structure that he does, Luke represents the dynamic space of God as an active event that is *changeable* (visible and invisible), *relational*, and *reciprocal*.

2.4.1.1 Kingly *authority-power* and *ruling space*

2.4.1.1.1 Luke 1:32-33. Luke's gospel is the only gospel to contain this text. By stating that (1) God will give *the throne of David* to Jesus, (2) *Jesus will rule over the house of Jacob*, and (3) *his kingdom shall be forever*, Luke interconnects Jesus' *kingship* (the kingly *authority-power* and its *ruling space*)²⁴⁷ and the endless flows of Jesus' kingly *authority-power* over his kingdom in a *dynamic space*.²⁴⁸ Such a combination of themes seems to recall Nathan's oracle to David in 2 Sam 7:12-16, where David's successor is called God's son, and God promises that his "throne" will be established "forever" (cf. Acts 2:30). The word *throne* in 1:32 signifies *kingship*, as does in 2 Sam 7:13, meaning "a position of authority and power to rule/reign", which unpacks the link between kingly *authority-power* and its operational *space* (cf. Is. 9:7). What is presupposed here is people who are to be ruled by David's successor. The phrase "the house of Jacob" seems to confirm that. And it echoes Isaiah 9:7 and 2 Sam 2:4.²⁴⁹ Marshall notes that the phrase "the house of Jacob" in 1:33 is a synonym for *Israel*.²⁵⁰ Nolland argues that "the house of Jacob" is used to emphasize rule over all twelve tribes (Is. 2:5; 8:17; 10:20).²⁵¹

In any case, whether the phrase refers to *Israel* or *the twelve tribes*, the weight to be given here is on the idea of people (operational *space*) who are to be ruled by

²⁴⁷The theme that Jesus will inherit the throne of David and will rule as a king is an important motif in Luke-Acts (Luke 19:11-27, 38; 22:29-30; 23:2-3, 37; Acts 15:16; 17:7; cf. Lk. 13:35). Certainly for all of 1:32, the text in Acts 15:16, "I will rebuild the dwelling of David which is fallen" (Amos 9:11-12) is important, Johnson, *Luke*, p. 37.

²⁴⁸Interestingly, Jesus, who will rule over the house of Jacob, is also identified as a savior, Christ the Lord (Luke 2:11), who will save God's people from the power of the world/Satan. In this sense, Luke 1:33 should be understood in the light of Luke 2:11. The interactive relationship between a king and a savior is found in 2 Sam 19:9 and Dan 6:14. Deissmann notes that the term "king" stands in parallel with "savior" (*Light from the Ancient East*, pp. 362ff). He also claims that many individual words like *ἐξουσία*, *κράτος*, *ἰσχύς*, *δύναμις*, *μεγαλειότης*, *θριαμβεύω*, *λάμπω*, *δόξα*, *τιμή*, *χάρις*, *δωρεά*, *φιλανθρωπία*, *ἀρετή* and *αἰώνιος*, possibly belong to the retinue of "king," p. 363 n. 9.

²⁴⁹Nolland notes that the phrase *he will rule over the house of Jacob*, is close to LXX 2 Sam 2:4, where David is anointed "to rule over the house of Judah." But Marshall observes that Luke 1:32-33 is more close to Isaiah 9:7 (cf. Mi. 4:7).

²⁵⁰Cf. Gen 46:27; Ex. 19:3; Is 2:5; 8:17; see Marshall, *Luke*, p. 68.

²⁵¹Nolland, *Luke*, p. 52. Cf. Luke 22:29-30.

Jesus.²⁵² As the word βασιλεύσει (*will reign*) indicates,²⁵³ the prepositional phrase *over the house of Jacob* in Luke 1:33 refers to the operational space to be ruled by Jesus,²⁵⁴ indicating that Jesus' *kingly authority-power* or *kingship* and its operational *space* go hand in hand. Therefore, at this early stage, not only does Luke make the link between Jesus' *kingly authority-power* and its ruling space, but he also anticipates that the symbolic space of *Jacob's house*²⁵⁵ to be ruled by Jesus is *the dynamic space of God*. Furthermore, the idea of Jesus' *ruling* over his kingdom (space) *forever* (time),²⁵⁶ denoting an *eternal* kingdom that has *no end* (space-time), discloses the coexistence of space-time and the endless flows of God's kingdom brought by Jesus. In other words, Jesus' *kingly authority-power* and its dynamic *space* (i.e. the kingdom of Jesus) are interconnected, and merged into the salvational event of God that creates a *new space* of God (i.e. the kingdom of God) and the eternal flows and movements of the kingdom. And, as Luke unfolds his narrative still further, we will see that *the kingdom of God* that Jesus will rule does not refer to a static territory or visible space, but rather to the *invisible, changeable, and moveable space* of God.²⁵⁷

2.4.1.1.2 Luke 4:3-12. After he showed Jesus *all the kingdoms* of the world, the devil offered Jesus the glory of *authority* over them, if only Jesus would bow down before him, saying: "If you fall down before me it shall be yours" (4:7). But Jesus rejected the offer by saying: "You shall worship the Lord your God and serve him only" (4:8). By linking the idea of ruling authority to the glory of all the kingdoms of the world, Luke exposes the interaction between the ruling authority-power and its operational territories. Unlike Matthew (4:8), who uses the term κόσμου, Luke employs οἰκουμένης (*inhabited world*) to refer to the worldly kingdoms, the visible *world* (i.e. static place) ruled by the devil (Luke 2:1; 31).²⁵⁸ Also, by using

²⁵²In the New Testament the term *Israel* is used to mean *the people* (Acts 4:10), *the house* (Mat. 10:6), *the nation*, (Mat 27:42), *the twelve tribes* (Rev. 21:2), *the land* (Mat. 2:20), and the *Christians* as the new covenanted people of God (Gal. 6:16), which reveals the nature of the ruling/operational space to be ruled.

²⁵³The verb βασιλεύειν (*to rule, to reign*) is used three times in Luke (1:33; 19:14, 27) and none in Acts. Here it refers to rule over *the house of Jacob*, i.e. the *spatial-kingdom*.

²⁵⁴Cf. Luke 18:29-30.

²⁵⁵Whether the phrase refers to *Israel* or to *all twelve tribes*, it refers to the ruling or operational space to be ruled by Jesus.

²⁵⁶Cf. 2 Sam 7:13, 16.

²⁵⁷See below.

²⁵⁸Except for in Acts 17:31, the word οἰκουμένη in Luke-Acts usually refers to the socio-political order (2:1; 21:26; Acts 11:28; 17:6; 19:27; 24:5), and Luke generally uses κόσμος to mean the natural, created order (9:25; 11:50; 12:30; Acts 17:24) (see Johnson, *Luke*, p. 74). Although "all the

the phrase τὴν δόξαν αὐτῶν and the word δείκνυμι (*show*), Luke makes the link between the static territorial kingdoms of the world and their visibility and glory. Thus, ἐξουσία and δόξα (4:6) are integrated with *all the kingdoms* of the world (4:5), the visible territories of the world, which exposes the interlink between the ruling authority-power and its static-visible-glorious territories.²⁵⁹ Moreover, by showing Jesus' rejection of the devil's offer, Luke anticipates that the source of Jesus' ruling authority-power and glory comes not from Satan, but from God,²⁶⁰ and shows that the kingdom of God stands in sharp contrast to that of Satan. In fact, as Luke unfolds his narrative, we will see that (1) the invisible-moveable kingdom of God stands in sharp contrast to the visible-static territorial kingdoms of the world ruled by the devil, (2) the kingdom of God and that of Satan are presented by way of warfare between the authority-power of God and that of Satan,²⁶¹ and (3) the invisible-moveable kingdom of God is visualized and animated by the saving events preached and performed by Jesus and his disciples.²⁶²

In short, Jesus and God's kingly *authority-power* and its *dynamic space* (i.e. kingdom) interact, and are merged within the eternal flows and movements of Jesus and that of God's kingdom, displaying the coexistence of space-time. In contrast to the static-visible-glorious kingdoms of the world ruled by the devil, the kingdom of God brought by Jesus is presented as *invisible* and *changeable*, just as God and God's kingly authority and power are invisible. As Luke unfolds his narrative, this invisible kingdom of God will eventually be visualized by the salvational event preached and performed by Jesus and his disciples.

2.4.1.2 The Spatial Images of God

world" (4:5) was under the charge of the Roman emperor, Green rightly notes that it[what does 'it' refer to?] discovers the world of humanity ruled by the devil. He states: "Luke elsewhere gives us no reason to doubt that the world of both Jews and Gentiles is characterized by the darkness of satanic rule" (cf. 1:78-79), *Luke*, p. 194.

²⁵⁹Deissmann notes that ἐξουσία and δόξα are closely connected to kingship, *Light from the Ancient East*, p. 363 n.9. Schmidt also notes that both ἐξουσία and δόξα are synonyms with βασιλεία, *TDNT*, 1:583.

²⁶⁰Luke 1:30-38; 3:21-22; cf. Lk 20:1-8.

²⁶¹In Luke-Acts we are presented with an ongoing battle between the kingdom of God and that of Satan (cf. Luke 4:6-11; 11:14-23), and in Acts this especially involves the association of the satanic with magic (8:11, 20-23; 13:10; 19:13-19). Throughout Luke-Acts the movement from darkness to light is used as a metaphor for salvation, following on from Isaianic ideas (cf. Luke 1:77-79; 2:30-32; Acts 13:47). See Ben Witherrington, *The Acts of the Apostles*, p. 745; Tannehill, 2:322-23; Johnson, p. 437; Marshall, pp 396-397. Garrett states: "Every healing, exorcism, or raising from the dead is a loss for Satan and a gain for God." Cf. Garrett, *The Demise of the Devil*, p. 35. See my chapter on *magic*.

²⁶²See below.

2.4.1.2.1 The Twelve Tribes of Israel. As I have already noted, the phrase “the twelve tribes of Israel” refers to the dynamic space that is to be ruled by Jesus and God (cf. 1:32-33). In Luke 22:29-30, the idea of the twelve tribes of Israel is expressed as a divine kingdom and a potential space to be ruled: Jesus gives a kingdom to his disciples just as God gave him a kingdom with the words “I confer on you, just as my Father has conferred on me, a kingdom” (Luke 22:29).²⁶³ This echoes comments that he makes elsewhere in Luke.²⁶⁴ Note that the kingdom that Jesus receives from God in 22:29 refers to Jesus’ saving authority-power, which is perceived as a dynamic space,²⁶⁵ which is revealed in the saving events preached and performed by Jesus.²⁶⁶ As the ἵνα clause (*of purpose*) indicates, the purpose of Jesus’ conferring of the saving authority-power on his disciples is to judge or to rule the symbolic space of “the twelve tribes of Israel”.²⁶⁷ As the images of eating and drinking *at my table, in my kingdom, and on thrones* indicate, the kingdom of God is pictured as a *dynamic, relational, and reciprocal space*.²⁶⁸ Likewise, the power relationship between the disciples who will judge or rule and the twelve tribes of Israel who are to be ruled (22:29-30) describes the kingdom as an active space.

2.4.1.2.2 A place where the poor belong. Just as the idea of *belonging* implies a *space* where people belong, so also the kingdom of God that belongs to the poor in 6:20-26 implies a *dynamic space of God*, where the poor come and interact with God and with one another. This unexpressed quality of the kingdom is fully realized when Jesus proclaims, “Blessed are you who are poor, for yours is the kingdom of God” (Luke 6:20).²⁶⁹ Here, Luke explicitly reveals the relationship between God’s kingdom and salvation, referring to God’s dynamic events by which the invisible kingdom of God is visualized. In other words, when Jesus speaks to the poor about God’s kingdom, not only do they experience God’s salvation,²⁷⁰ but also the invisible space of God is realized, which creates a *new* dynamic conception of God that passes

²⁶³The word διατίθεμαι means “to give someone the right to rule.”

²⁶⁴Cf. Luke 1:33; 19:38.

²⁶⁵Cf. Luke 1:32-33. See above.

²⁶⁶Johnson, *Luke*, p. 345.

²⁶⁷Cf. Judge 3:10; 10:1-2; 12:7; 1 Sam 2:10; Dan 9:12. Fitzmyer, *Luke*, p. 1419. Note that “judging” or “ruling” refers to authority over spatial territories, namely Israel (Judge 3:10; 10:1-2; 12:7) and the whole earth (1 Sam 2:10).

²⁶⁸The subjunctive present verbs *may eat...drink*, the future verb *will sit* and the participle present verb *judging* refer to spatializing actions, and express the continual movement of God’s kingdom.

²⁶⁹Cf. Luke 4:18, 43

²⁷⁰Bultmann notes that in the beatitudes, blessing has come to the poor who yearn for the Messianic salvation, *History of the Synoptic Tradition*, p. 110.

between Jesus (speaker), the poor (hearers), and the wider audience. As a result, the poor who were disembodied (*out of place*) by the temple are now embodied through their connection to the *new* redemptive network of God brought by Jesus. In other words, by experiencing God's salvation, the poor no longer see the kingdom of God as symbolic, but actual. For this reason, the poor come to and move around the kingdom of God as it is articulated by the words of Jesus. As Nolland rightly observes,²⁷¹ the kingdom of God is portrayed as a *place* where people come and experience God's salvation. It is also important to note that though the present form ἐστὶν in 6:20 indicates the past-present reality of the kingdom, because it does not refer to the precise moment of arrival of God's kingdom, but to the idea of *being-toward*, further confirming that the kingdom of God is a dynamic event in motion and perpetually proliferating.²⁷² Thus, as the ideas of *belonging* or *embodiment* imply an actual *place*, the form ἐστὶν implies *the dynamic space of God*, where the poor come to interact with God and with one another. The once invisible kingdom of God is realized and visualized through Jesus' preaching, and, through the imagery of *belonging*, Jesus clearly pictures the kingdom as something *relational* and *in motion*.

2.4.1.2.3 Heaven. By linking God's kingdom with heaven in Luke 6:20-26, Luke imagines the kingdom to be an invisible place (6:20, 23). He makes a link between "reward in heaven" (6:23) and "treasure in heaven" (12:33; 18:22), and the idea of a "reward in heaven" articulated in 6:23 seems to refer to believers' secure placement in heaven. Johnson notes that the phrase may refer to: (1) God, since it is viewed as a periphrasis for God (cf. 15:18, 21); (2) an inscription in a heavenly book (cf. 10:20); or (3) a place where the reward will be enjoyed.²⁷³ More importantly, not only are the three concepts interwoven, but also they depict heaven as a *dynamic space of God*, where God and people interact. As Luke unfolds his narrative, he describes *heaven* as the highest *place* where God,²⁷⁴ angels,²⁷⁵ the Holy Spirit,²⁷⁶ and Jesus²⁷⁷ *dwell*, a place that is both *invisible* and *dynamic*. Note, however, that, although it is an invisible space, it is not merely represented as symbolic, but as an experiential and actual space of God. Thus, *heaven* is portrayed as a *place* in which

²⁷¹Nolland, *Luke*, pp. 281-283.

²⁷²See the subsequent sections.

²⁷³Johnson, *Luke*, p. 107.

²⁷⁴Luke 2:14; 3:21-22; 19:38; Acts 7:55-56; cf. 9:35.

²⁷⁵Luke 2:15; 22:43.

²⁷⁶Luke 3:21-22; 2:1-4.

²⁷⁷Luke 24:51; Acts 1:2, 11; 7:55-56.

one can find enjoyment and be glad,²⁷⁸ where one's name is recorded (10:20), where one stores one's treasure (12:33; 18:22) and where there is joy over one sinner who repents (15:7). Thus, by linking the kingdom of God with heaven, Luke describes the kingdom of God as the invisible, experiential, actual, and dynamic space of God, where God, angels, the Holy Spirit, the risen Jesus, and all sorts of people come and interact. Note that, just as God and God's authority-power are invisible, so also the kingdom of God is described as an *invisible* and *dynamic* space.

2.4.1.2.4 The body of a person. As I noted earlier, Luke portrays the blind, the lame, the leprosy, the deaf, the dead and the poor (Luke 7:22) as persons who are *out of place*, *lost* (Luke 19:10), who are placed in the desolate/abandoned places ruled by the devil, and who sit *motionless* in the shadow of darkness and death (Luke 2:79). Likewise, by describing a *person* (ἄνθρωπος) in terms of a *house* (οἶκος) in Luke 11:24, Luke presents the body of a person as a *place* where the unclean spirit *enters* (εἰσελθόντα) and *lives* (κατοικεῖ ἐκεῖ). The unclean spirit refers to the *body* of a person as *my house* in 11:24, and it is presented as the dwelling *place* of the unclean spirit in v. 21, i.e. a *place* of Satan.²⁷⁹ This treatment of οἶκος is anticipated in the parabolic use of αὐλή (*house*) in v. 21, and it is closely linked to the references to *waterless places* and *a resting-place* in v. 24. The *body* of a person is depicted as a *place*,²⁸⁰ but it is also described as a *battleground* where the power of God and Satan collide and intersect (vv. 21-22).²⁸¹

Specifically, in this case, when Jesus releases a dumb man from the power of Satan (vv. 21-23), the man's body becomes a dynamic space of God.²⁸² That is, when

²⁷⁸Johnson, *Luke*, p. 107.

²⁷⁹The phrase "a powerful/strong man" in 21 seems to refer to Satan (cf. Fitzmyer, *Luke*, p. 922).

²⁸⁰In the New Testament, God's kingdom is not constructed by visible/static territories and boundaries, but by God's people, through whom the hidden kingdom of God is revealed and through whom that kingdom moves. Note that the author of Revelation describes the people of God as God's kingdoms/spaces. In Revelation 1:6, John states: "[Jesus] made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever (cf. Rev. 5:9-10). Likewise, the author of 1 Peter writes, "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light" (1 Pet 2:9). God's people represent the kingdom/space of God, and so also they are pictured as "a walking kingdom", denoting that the kingdom is something *becoming*, *in motion*, and *moving*.

²⁸¹The expression "who is not with me is against me" in 11:23 employs the metaphor of a military-battle (cf. Fitzmyer, *Luke*, p. 923).

²⁸²As we shall see, Luke sees Jesus' performance of healings/exorcisms as an act of disembodying and of releasing a person from the power of Satan, revealing that those who are disembodyed or released from Satan become the potential site for the space(s)/kingdom of God. In this sense, Susan Garrett states: "Every healing, exorcism, or raising from the dead is a loss for Satan and a

the dumb man is disembodied from Satan, he has already been transferred to and embodied within the kingdom of God (past-present). At the same time, the captive and oppressed persons, who are living under the power of Satan, are pictured as *potential spaces* of God (present-future).²⁸³ In this sense, by releasing the dumb man from a demon (11:14), Jesus increases the scale of the kingdom of God, and simultaneously scales down Satan's kingdom. Thus, Jesus urges his audience to respond to his message by stating, "Whoever is not with me is against me, and whoever does not gather with me scatters" (11:23).²⁸⁴ As the text in 11:24-26 relates to 11:23, Jesus' invitation invites people to participate in the expansion of God's kingdom – those who do not, explicitly contribute to its fragmentation.²⁸⁵

Luke presents the body of a person as a *potential space* of God, and therefore as the site of an invisible battle between the power of God and Satan, which takes place within and around the body. This 'invisible kingdom' is visualized when Jesus releases the dumb man from the power of Satan.

2.4.1.2.5 Cities. In the parable of Money Usage (19:11-27), Luke again links kingly *authority-power* to its ruling *space*, and presents the *bodies* of persons and *cities* as operational *spaces* to be ruled.²⁸⁶ Here Luke describes a *kingdom* as something *to be received* (19:12, 15) and *to be given* (19:17) which shows the link between *authority-power* and its operational *space* (19:14, 17, 19, 27). This reveals that *the kingdom* is a nexus of *spatializing actions*, a *relational network* that creates a dynamic space between the one who gives and the one who is to be received. The purpose of kingly rule, then, is *to reign over people* (19:14, 27) and *cities* (19:17, 19). That is, *people* and *cities* are understood as operational *spaces*. Although this parable has parallels with Matthew's parable of the Talents (Mt. 25:14-30), there are many differences in detail between the two narratives. As Manson rightly observes, Luke exclusively retains the following lines: "A nobleman went to a distant country to get

gain for God", drawing a contrast between the scaling up of God's kingdom and scaling down of Satan's kingdom (see below). Cf. Garrett, *The Demise of the Devil*, p. 35.

²⁸³This means that people released from various forms of captivity had already become God's kingdom/space.

²⁸⁴Luke 11:23 recalls Luke 9:50 (cf. 9:48; 10:16), and shows an urgent desire to welcome/accept Jesus, through whom God's kingdom moves and is revealed.

²⁸⁵Green notes that the function of vv 24-26 is to demonstrate a positive and urgent response through ongoing faithfulness (cf. 8:11-15), *Luke*, p. 459.

²⁸⁶Note that the whole parable of 19:12-27 is spoken in response to the kingdom of God, suggesting that those who refuse to be ruled by a certain nobleman can be compared to those who reject Jesus, who receives power-authority from God to rule over them and who is sent by God (cf. 9:48 and 10:16).

royal power for himself and then return” (v. 12)...But the citizens...do not want this man to rule over us (v. 14)...But as for these enemies of mine who did not want me to be king over them...bring them...slaughter them” (v. 27).²⁸⁷ In these verses, thus, Luke depicts *people* as *operational spaces* and as *potential spaces* (kingdoms) of God. As vv. 14 and 27 indicate, those who refuse to be ruled are already excluded from the kingdom. This means that those who accept Jesus and his message have already experienced God’s salvation, and are living in the kingdom of God. Again, just as Luke links the ruling authority-power to its operational space, so also Luke shows people and cities as operational and potential spaces of God. Moreover, the hidden/invisible kingdom of God can be realized by accepting Jesus and his message.

2.4.1.3 In summary, as the above analysis indicates, not only are Jesus/God’s kingly *authority-power* and its operational *space* interwoven, but also multiple images (the twelve tribes, places of belonging, heaven, persons, and cities) are pictured as *potential spaces* of God. Through the saving work(s) of Jesus such *potential spaces* become the dynamic space(s) of God, the kingdom(s) of God. In contrast to the visible/static earthly kingdoms, Luke describes the authority-power of God as a release and deterritorialization of conventional authority-power, an act through which people are saved or released from various forms of captivity and oppression. The invisible kingdom of God is visualized as a *relational* space, where God and all sorts of people come and interact, and which is established and moves through the act of deterritorialization.²⁸⁸ Luke therefore shows God’s kingdom to be the *invisible*, *relational*, and *dynamic space of God*.

2.4.2 The Kingdom of God in motion

So far, I have illustrated the idea that Luke portrays the kingdom of God as a *dynamic space*, not as a visible, inert, or fixed territory, but as an *invisible*, *actual*, and *experiential space*, where God and all sorts of people come and interact. In contrast to the static/motionless activity of the temple, I would argue that the kingdom of God brought by Jesus is pictured as *becoming*, *flowing*, and *in motion*. Furthermore, the nomadic flows and movements of God’s kingdom demonstrate the coexistence of space and time. Referring to this coexistence of space and time, Mike Crang writes

²⁸⁷Manson, *The Sayings of Jesus*, p. 313.

²⁸⁸We will see more of this in the following sections.

that “space without time is as improbable as time without space.”²⁸⁹ With this in mind, I propose that one cannot talk of the kingdom without referring to notions of space-time. In line with my previous discussion, I argue that we should not spatialize time, nor present space as fixed, frozen, or motionless.

Despite this, it is clear that from the beginning of the 20th century scholars’ primary interest has been in the temporal aspects of the kingdom of God, that is, the question of when the kingdom is expected to come.²⁹⁰ As I have demonstrated, Conzelmann spatializes time by dividing it into three epochs: the times of Israel, of Jesus and of the church.²⁹¹ He views each epoch as a frozen place within which a salvational event occurred, and as an isolated place disconnected from the others. Conzelmann perceives time as absolute-singular-linear, and space as inert and fixed. However, as we have seen, not only are Luke’s spaces-times *relational-multiple-nonlinear*,²⁹² but also Luke presents *space-time as a dynamic event in motion*.

In regard to the question of *when* the kingdom appears, Conzelmann argues that Luke has downplayed the hope of an imminent *parousia*, but that he emphasizes salvation history,²⁹³ and Conzelmann maintains that what belongs to Luke’s time is not the kingdom itself, but that “It is the message of the kingdom that is present, which in Luke is distinguished from the kingdom itself”.²⁹⁴ By separating the message from the kingdom “itself”, Conzelmann minimizes the role of those who have already experienced God’s salvation and kingdom (cf. 6:20; 11:20). As in the case with time-space, Conzelmann understands the kingdom “itself” to be a visible, static, and fixed territory. Thus, he fails to see the dynamic nature of the kingdom of

²⁸⁹Mike Crang and Nigel Thrift, *Thinking Space*, p. 1; see chapter one.

²⁹⁰The debate about the kingdom was initiated at the beginning of the twentieth century, and re-emerged in its last two decades. The debate was triggered primarily by the tension between the idea of the kingdom *yet to come* and the one *already present*. For this reason, scholars constantly debate whether the kingdom already has come, or is yet to come. Beasley-Murray puts the following texts under the heading of *already present*: 4:16-30; 7:22-23, 28; 8:4-8; 10:23-24; 11:20, 22; 13:18-19; 14:16-24; 15:4-32; 16:16; 17:20-21; he puts the following texts under the heading of future, i.e. *yet to come*: 8:4-8; 9:27; 11:2-4, 52; 12:32; 12:39-40; 13:18-19, 20-21, 28-29; 16:1-8; 18:1-8, 17, 24; 19:11-27. He also organizes the parables of “growth” under the headings of present-future. He treats the Son of Man and the kingdom of God, including the discourses of Jesus on the *Parousia*, separately. See Beasley-Murray, *Jesus and the Kingdom of God*; Perrin, *The Kingdom of God in the Teaching of Jesus*. The problem for Beasley-Murray is that he has spatialized time by separating the texts from one another and placing them into inert/static spaces, as if there were no relation between them.

²⁹¹See footnote 16.

²⁹²I have already suggested that Luke’s geographical position is situated in both time and space, and can be described as relational and as something becoming and in motion.

²⁹³See Conzelmann, *The Theology of St. Luke* (pp. 9-17); Bultmann, *The Theology of the New Testament*, vol. 2, p. 116-118.

²⁹⁴Conzelmann, *The Theology of St. Luke*, p. 122.

God and its *nomadic* movements, the eternal saving event of flows, preached and performed by Jesus and his disciples, by which the invisible kingdom is revealed and experienced, and by which the dynamic network (kingdom) of God is set *in motion*.

In this respect, Marshall rightly claims that the kingdom of God “itself” is present in Luke’s church.²⁹⁵ However, Marshall does not define the precise meaning(s) of the kingdom, nor does he discuss its relation to the multiple layers of release and its *nomadic* event of flows and motions preached and performed by Jesus from one city to the other. In fact, Luke’s prime concern is not to define the final or fixed territory of God’s kingdom,²⁹⁶ but to show it as a dynamic event actualized and moved by the eternal *nomadic* event of flows preached and performed by Jesus and his disciples.²⁹⁷ Another scholar, Dunn, also insists on a spatial or territorial image of the kingdom, and so also denies the model of the active space of God, and focuses on the temporal image of the kingdom, as if the two were opposed in kind and type. Dunn states, “A more dynamic sense certainly seems to be implied in talk of the kingdom ‘coming’, having ‘drawn near’, and having ‘come’”.²⁹⁸ Not only does Dunn assume that time and space are separate, but, like Dalman, he also views the kingdom in spatial terms, as constructed of static territories and boundaries. Moreover, he fails to recognize the *nomadic* event of flows and movements of the kingdom.

My primary task in this section, then, is to rethink the primary function of the words *has come near* (10:9, 11), *come* (11:2), *is coming* (17:20), *comes* (22:18), *is near* (21:31), and *has come* (11:20), on the assumption that they do not demonstrate the static moment of the coming of the kingdom, but rather that they represent the kingdom as something *being-toward*, *becoming*, *flowing*, and *in motion*, which reveals the eternal *nomadic* event of flows and fluids of the kingdom. This expresses the idea that the kingdom is *changeable* and *moveable* – i.e. changeable in kind and type (a qualitative change).²⁹⁹ That is, the kingdom should not be understood to be a visual-static-fixed territory, but rather as an invisible network *in motion*.

²⁹⁵ Marshall, *Historian and Theologian*, p. 134.

²⁹⁶ Acts 1:7-8; cf. Luke 12:35-48; see Marshall, *Historian*, p. 134. Carroll states, “The baseline, as Luke sees it, is the unpredictability of the *parousia*.” See J. T. Carroll, *Response to the End of History: Eschatology and Situation in Luke-Acts*, SBLD 92 (Atlanta, Georgia: Scholars, 1988) 165.

²⁹⁷ Luke 24:49; Acts 1:8.

²⁹⁸ Dunn, *Jesus Remembered*, p. 388.

²⁹⁹ In his paper, Crang draws a contrast between cities *of* motion and cities *in* motion. On the one hand, the city *of* motion involves looking at space-time as a frame of action through which people and things move. Crang argues that “The urban imaginary has long been populated with tropes of the city as container of motion.” On the other hand, however, the city *in* motion is a malleable field that

2.4.2.1 The Kingdom *has come*

2.4.2.1.1 Luke 11:20. This text is a response to the charge made by some people (11:14-26). When Jesus was expelling the demon of dumbness from the dumb man, some people accused him of casting out demons on the authority of Beelzebul,³⁰⁰ the ruler of the demons, and so demanded a sign *from heaven* (vv. 14-16).³⁰¹ Replying to their charge, Jesus asked them: Why would Satan divide his own kingdom by raising civil war in his own realm (cf. vv. 17-18)? He also asked, “Now if I cast out the demons by Beelzebul, by whom do your exorcists cast them out?” (v. 19).³⁰² He then states, “But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you” (v. 20). By linking the two, as we have noted earlier, Luke describes the saving event as a dynamic and transitional event whereby the kingdom of Satan gives way to the kingdom of God (cf. Acts 26:18).³⁰³ This shows that the acts of release, in this text and elsewhere, are not isolated, but are the same saving event(s) by which the hidden space (kingdom) of God is visualized and by which the invisible authority-power of God is demonstrated.

Several observations need to be made at this point.

(1) Just as there is an interaction between kingly *authority-power* and its operational *space* in vv 17–18,³⁰⁴ so also *the kingdom of God* in verse 20 refers to the dynamic space of God realized by Jesus’ saving event.³⁰⁵ Of course, the kingdom of

itself is warped or in motion (Crang, “Urban Morphology and the shaping of the transmissible city”, p. 305). Likewise, I propose to rethink the kingdom, not as a static frame of action like the Jerusalem temple, but as something *in motion*.

³⁰⁰“Beelzebul” retains the name of an old Canaanite god, meaning “Baal, the Prince,” or “Baal of the Exalted Abode” (Fitzmyer, *Luke*, pp. 920-921). On Luke’s treatment of the Beelzebul controversy, see Twelftree, *Jesus the Exorcist*, pp. 98-113.

³⁰¹This question presupposes that Jesus was not the only one who performed exorcisms, but that there were Jewish exorcists (Acts 19:13; cf. Luke 9:49). Again, the text (vv. 14-16) indicates that the function of Satan and the demons is to bind people with sickness and/or dumbness. Conversely, the ministry of Jesus involves releasing people from the kingdom/power of Satan into the kingdom/power of God.

³⁰²Cf. Josephus, *Ant.* VIII, ii. 5; Billerbeck, *Korrm.*, iv. 533 ff.; Lake and Cadbury, *Beginnings of Christianity*, iv. 240.

³⁰³Twelftree, *Exorcist*, p. 168, 170. Eric Eve writes, “The implication is that their exorcists, who do not serve the Kingdom of God, are likewise mere magicians” (*The Jewish Context of Jesus’ Miracles*, p. 332).

³⁰⁴By likening the kingdom to a house, Jesus describes the kingdom as a space.

³⁰⁵Cf. Aalen, *NTS* 8 [1962] 229–31. But Nolland argues, “There is no close link to be drawn between the kingdom language of vv 17–18 and that of v 20: in the former it is the logic of a divided kingdom that is being explored; in the latter the claim is made that in the activity of Jesus, God is exercising his rule” (Nolland, *Luke*, p. 640). Certainly, God’s ruling authority is exercised through Jesus here. However, it is equally true that God’s operational space, where God’s rule is exercised, is also in view here. Just as a kingly rule and its operation space are interlinked, so also God’s ruling power and its operational kingdom go hand in hand (cf. Hayward, *The Jewish Temple*, p. 11)

God here is not presented as a visible or static territory, but as an invisible, dynamic, and morphological space visualized and realized when Jesus releases the dumb man from the power of the demon (cf. 11:14). That is, not only is the invisible kingdom of God visualized at the moment when Jesus releases the man from his dumbness, but also the kingdom of God is presented as the actual, dynamic, and experiential space where God and the dumb man interact.

(2) By using the phrase *by the finger of God*,³⁰⁶ Jesus reveals that the source of his ruling authority-power is not Satan or devils, but God.³⁰⁷ But Luke's intention here is not merely to disclose the source of the saving authority-power of Jesus,³⁰⁸ but to disclose the nexus between the authority-power of God and its geographical space. Certainly, by linking the phrase *by the finger of God* with *the kingdom of God*, Luke again displays that the hidden authority-power of God and its operational space are visualized by the soteriological event performed by Jesus.³⁰⁹

(3) As I noted earlier, Luke describes the body of a person as a dwelling place or battleground where the power of God and that of Satan intersect (11:21-23). In this regard, Jesus' use of exorcism becomes a transitional event, involving departure (disembodying) from the power (kingdom) of Satan to the coming (embodying) into the kingdom of God. Specifically, the body of the dumb man becomes connected to the kingdom of God. Note also that, once the unclean spirit becomes disembodied, it becomes as an *empty* space (cf. 11:24, 26), which is open for change. In this sense, the body of a person is described as a *potential* space of God, and can become a *dynamic* space of God when the person responds to Jesus and his message. It is in this light that Jesus says, "Whoever is not with me is against me, and whoever does not gather with me scatters" (11:21). Not only is the saving event marked as a dynamic

³⁰⁶Manson claims that the phrase "finger of God" is the true Q text altered by Matthew to "spirit of God" (Manson, *Teaching*, p. 82). The use of such a phrase is founded in Exodus 8:19, where Egyptian magicians say, "This [i.e. the works of Moses] is the finger of God." Dunn notes that the phrases *spirit of God* (Matthew) and *finger of God* (Luke) refer to the power of God (Dunn, *Jesus and the Spirit*, p. 46). Moreover, whether he accomplishes his exorcisms by the "finger" of God (Luke) or the "Spirit" of God (Matthew), Jesus liberates and releases those who are in bondage to Satan or his demonic minions as a broker of God's power acting on God's behalf (cf. Herzog II, *Jesus, Justice, and the Reign of God*, p. 203f).

³⁰⁷Luke 4:18; cf. Ex. 7:8-8:19. The phrase "finger of God" echoes the struggle between Moses and Pharaoh's magicians in Ex. 8:19, where they perceive the plagues as the powerful works of God and say, "This is the finger of God" (cf. Eve, *The Jewish Context of Jesus' Miracles*, p. 332).

³⁰⁸Twelftree writes, "The Pharisees' accusation and Jesus' reply have, so far, *only* to do with Jesus' source of power-authority" (Twelftree, *Exorcist*, p. 107).

³⁰⁹Stegemann notes that there is no difference between "the Spirit of God" and the "finger of God", suggesting that the active power of God is already working on earth (cf. Ex 8:15). See *The Library of Qumran*, p. 238.

transition from the authority-power (kingdom) of Satan to that of God, but also Jesus' exorcism, performed here, creates two different outcomes: (1) an increase in the scale of the kingdom of God and (2) a decrease in the scale of the kingdom of Satan.³¹⁰

(4) As the use of ἔφθασεν shows, the kingdom of God *has already come* upon the hearers when Jesus casts out the demons, revealing the spatial and temporal (geographical) flows and movements of the kingdom. The verb ἔφθασεν here should be understood as a genuine aorist, meaning that it displays a past-present reality.³¹¹ This is an important piece of evidence for Dodd, who argues that it implies the arrival of the kingdom, that is, "realized eschatology." However, the word does not refer to the precise moment of the kingdom's arrival, but to the geographical expansion of God's kingdom, a process of *being-toward*. By linking the aorist ἔφθασεν (past-present) to the present tense ἐκβάλλω (present-future), Luke describes the kingdom as something *being-toward, becoming, and in motion*, suggesting the nomadic movement of the soteriological event by which the invisible kingdom is realized. Luke's use of the present-tense verb ἐκβάλλω (*keep casting out*) recalls a past saving event and anticipates a coming saving event, thus marking the present as a junction where past and future intersect, as though past and future events are available *today*. Here the idea of *today* is to be understood as a nexus of multiple dimensions (spaces-times), and so as something *becoming and in motion*.

(5) Marshall emphasizes the addition of ἐφ' ὑμᾶς when he states, "The point is that the kingly and saving power of God has drawn near to the hearers and is there for them to grasp; and the proof that it is near to them is that its power has been evidenced in the lives of other people, specifically in the exorcism."³¹² But the real issue is: from whose point of view is the kingdom of God *near*? Who are *the hearers*? Are they those who questioned Jesus and demanded of him a sign from heaven (vv. 16-17)? Are they those persons who have already experienced God's

³¹⁰Dodd notes, "The exorcisms performed by Jesus are treated as a sign that the kingdom of Satan has been overcome" (Dodd, *Parables*, pp. 44). As we shall see, exorcisms performed by Jesus are viewed as defeats of Satan (cf. Luke 10:18), suggesting that Jesus reduces the kingdom of Satan by casting out demons *by the power of God* (cf. Twelftree, *Exorcist*, 106).

³¹¹Dodd, *Parables*, p. 44. However, Campbell argues that this is a "timeless" aorist with a future meaning, i.e. "The kingdom of God will be upon you immediately", or, "The kingdom of God has come close upon you" (J. Y. Campbell, 'The Kingdom of God has come,' *Exp. T* 48, 1936-37, 91-94). Moreover, Clark argues that the verb ἔφθασεν means "to draw near, even to the very point of contact", but no more (K. W. Clark, "Realized Eschatology", *JBL* 59, 1940, 367-383). Yet Dodd rightly insists that this verb has a genuine aorist meaning (cf. *Exp. T* 48, 1936-1937, 138-142). On ἔφθασεν, see Kümmel, *Promise*, pp. 106-109; Jeremias, *Theology*, vol. 1, p. 34.

³¹²Marshall, *Luke*, p. 476.

salvation, as in the case of the dumb man in v. 14? Or are they prospective hearers? If the phrase ἐφ' ὑμᾶς refers to the first-mentioned group, why did Jesus say the kingdom of God had come upon *them*, as opposed to those people who already had experienced God's salvation (cf. 11:14)? Marshall seems to prefer the idea that the phrase refers to *prospective* hearers.³¹³ His point is well taken, but what is at issue here is not *upon whom* the kingdom of God came, but the fact of the saving event itself, and its nomadic motions, which create the dynamic space of God where the speaker (Jesus) and multiple hearers interact. What this means is that multiple times-spaces co-exist, between Jesus and his hearers and between multiple hearers. Indeed, for Luke, the kingdom of God has already come and been realized for those who have already experienced God's salvation (past-present). But for those who have not yet experienced God's salvation, the kingdom has not yet come or been realized (present-future). Thus, the plural form of "you" (ὑμᾶς) here does not refer to particular hearers, but to the multiple audiences who move and act in the multiple times-spaces: those who are already connected³¹⁴ and those are not yet linked to the network (kingdom) of God. The locative word ἐφ' further reveals that the authority-power of God and its dynamic space move and flow *in-between* or *among* persons, which reveals the *nomadic* flows of God's kingdom.

In short, Luke links the authority-power of God to its dynamic space or kingdom, and represents the body of a person as a crossway, a battleground where the powers of Satan and of God collide. Furthermore, multiple times-spaces coexist among Jesus' audiences. As the link between ἔφθασεν (past-present) and ἐκβάλλω (present-future) indicates, not only is the present reality of the kingdom described as *being-toward*, *changeable*, and *movable*, but it also recalls a past event and anticipates a future event, inscribing the present as a junction, or crossway, where past and future intersect. The saving event(s) conveyed by Jesus brings two opposite outcomes: *diminishing* the kingdom of Satan and *expanding* the kingdom of God.

2.4.2.1.2 Luke 17:20-21. This passage comes just after Luke has informed us about the cleansing of the ten lepers and the *belief* of one. As the phrase "those stood from a distance" in 17:12 indicates, the ten leprous men were placed *outside* the city (*out of place*),³¹⁵ showing that their movement was limited and territorialized because

³¹³Marshall, *Luke*, p. 476.

³¹⁴Cf. Rev 1:6; 5:10.

³¹⁵See chapter five.

of the visual and static conditions of their bodies through leprosy. When leprosy is removed/released from the Samaritan, he oversteps the line drawn between him and the others, the unclean and the clean, and he then comes to Jesus and glorifies God (17:15-16). This act creates a *new* dynamic space between the Samaritan, the others, Jesus, and God. Jesus then says, “Rise and go your way; your faith has saved you” (17:19). As Green rightly points out, it is difficult to miss the contrast between the Samaritan leper who has experienced God’s salvation (past-present) and the Pharisees who have not yet experienced salvation (present-future), even though the kingdom of God is set *in motion* and becomes *operative* among and around them.³¹⁶ In contrast to the Pharisees,³¹⁷ the immovable and motionless activity of the Samaritan leper now becomes *moveable* and active. That is, he is connected to the saving network of God brought by Jesus, and, witnessing this, the Pharisees ask Jesus when the kingdom is coming. In response to this question (v. 20), Jesus answers: “The kingdom of God is not coming with signs that can be observed, nor will they say, ‘Look, here it is!’ or ‘There it is!’ For behold the kingdom of God *is* (ἐστίν) *among you* (ἐντὸς ὑμῶν)” (vv. 20-21).³¹⁸

A few observations need to be made about this exchange. As the present verb ἐστίν in 17:21 clearly indicates, the kingdom of God is described as a present reality that includes elements of the past,³¹⁹ and which signifies *being-toward* (present-future). Also, Luke represents the kingdom of God as not place-bound by the static conditions of space, which suggests that the Pharisees understood the kingdom to be a static and fixed territory.³²⁰ To put it differently: for Luke, the kingdom is not a static or visible sign to be observed, but it is invisible, changeable, and moveable, i.e. something *becoming* and *in motion*. Thus Jesus instructs his followers to stop looking for a static or visible territory, as if it were here or there, but to see and experience the

³¹⁶Green, *Luke*, pp. 628-629. In contrast to the Samaritan leper, the Pharisees simply do not recognize the kingdom of God that is operative in their midst, nor God’s kingly power by which salvation is conveyed. Indeed, their lack of understanding about Jesus and his ministry is compared with a Samaritan leper who recognizes Jesus and his authorized/ruling words, and who thus experiences God’s salvation. For this reason, he glorifies God (17:15).

³¹⁷Green notes, “Even if Luke has been involved in a narrative reinterpretation of the kingdom of God in terms of its relation to the presence of Jesus, this perspective has thus far not been shared by the Pharisees” (Green, *Luke*, p. 629).

³¹⁸Fitzmyer notes that the παρατηρήσεως does not refer either to the (Pharisaic) “observance” of the Law or to the observance of cultic rites, but must be understood in the Hellenistic sense of watching for premonitory signs (e.g. from heaven), or as an apocalyptic allusion to “times and seasons” (e.g. Wis 8:8; 1 Thess 5:1; cf. Mark 13:32; Matt 24:36), *Luke*, p. 1160.

³¹⁹Beasley-Murray, *Jesus and the Kingdom*, pp. 98-102.

³²⁰Green, *Luke*, p. 629.

kingdom that moves and flows *within* or *among* people. Note that there is a lengthy discussion of the phrase ἐντὸς ὑμῶν amongst scholars, as to whether this phrase should be interpreted to mean *within* or *among you*.³²¹ What is absent from this debate, however, is a recognition of the relationship between ἐντὸς ὑμῶν (space) and ἐστίν (time). That is, irrespective of whether ἐντὸς is translated as *within* or *among*, scholars have failed to see the nomadic event by which the kingdom (space) of God flows and moves *within* (inside) or *among* (outside or around) people.³²² Where Luke refers to the body of a person as a place, the phrase ἐντὸς ὑμῶν reveals the multiple time-spaces that connect these bodies/places to one another and to God.

In short, the nexus between the co-text (17:11-19) and the text (17:20-21) reveals that God's salvation and kingdom are not discrete, but are the same salvational event by which the invisible kingdom of God is visualized and moves. By linking the phrase ἐντὸς ὑμῶν (space) to ἐστίν (time), Luke shows the connections between time and space, and reveals the multiple layers of times-spaces that pass between God, Jesus and those who hear Jesus' message. The word ἐστίν (present-future) in 17:21 reveals the continual flows and movements of the kingdom, and reveals that the kingdom of God is *changeable* and *moveable* and something *in motion* and *flowing*.

2.4.2.2 The kingdom to come: the use of ἐγγίζειν and ἐγγύς

2.4.2.2.1 Luke 10:9, 11. The verb ἐγγίζειν used in 10:9, 11 means "to draw near" and "to arrive, reach" (cf. John 3:6).³²³ In contrast to 9:2, where Jesus commissions his disciples to proclaim the kingdom of God and perform healing, the phrase "to you" is added in Luke 10:9.³²⁴ By observing an addition of the phrase "to

³²¹The phrase ἐντὸς ὑμῶν is translated as *within you*, signifying that the kingdom is in people's hearts as some sort of inward, invisible power (cf. LXX Ps 39:4; 58:22; 103:1; 109:22; Isa 16:11; Dan 10:16 [Theold.]; Eccl 19:23 [26]; cf. Mt 23:26; Josephus, Ant. 5.1,26§107). Though he recognizes that the natural way of translating the word ἐντὸς is *within* or *in* (cf. Luke 22:27), Manson is in favor of the sense *among* rather than *within*, for the following reasons: 1) Since Jesus addresses the Pharisees, it is not likely that Jesus would say that the kingdom of God was *within* them, and 2) the kingdom of God is viewed as a state of affairs, not a state of mind. For detailed discussions of these points, see Manson, *Sayings*, pp. 303-305; Plummer, *Luke*, p. 406; Fitzmyer, *Luke*, p. 1161; Marshall, pp. 655-656.

³²²GTh 3: "...the kingdom is within you and outside you..."; GTh 113: "His disciple(s) said to him: On what day does the kingdom come? (He said) It does not come when one expects (it). They will not say, Look, here! Or Look, there! But the kingdom of the Father is spread out upon the earth, and men do not see it".

³²³C. H. Dodd claims that beyond the word *engiken* and Q's *ephthasen* lies the Aramaic term *meta* (to reach, to arrive). But Dunn notes that a different Aramaic form (*qereb*, to approach) is equally possible, and that Q's use of different Aramaic verbs implies an awareness, early in the establishment of the tradition, of a significant difference between the two sayings, see Dunn, *Jesus*, p. 407.

³²⁴For a brief survey of the discussion see Meier, *Marginal Jew* 2:485.

you” (ἐφ’ ὑμᾶς) in Luke 11:20,³²⁵ Conzelmann argues that Luke 10:9, 11 are dealing with the future.³²⁶ However, the question of “whose” future and the precise reference of “to you” are unclear. Marshall rejects Conzelmann’s analysis, and argues that the phrase refers to a present entity.³²⁷ Dunn claims that the perfect verb ἤγγικεν does not refer to a timeless nearness, but to something that has happened to bring the kingdom near.³²⁸ But what is to happen before the kingdom of God comes? Marshall notes that it is the presence of Jesus that brings the kingdom near.³²⁹ Yet, he does not explore the precise nature of the kingdom that is *near*, nor its relation to the continual movement of God’s kingdom. What then does the word ἤγγικεν signify? Not only does it refer to the saving event(s) about to be preached and performed by Jesus’ disciples, but also it refers to the nomadic process of salvation by which the kingdom of God moves and expands (cf. 10:17-20).³³⁰ The result of the mission of the seventy in 10:17-20³³¹ suggests this, because it depicts the saving experience(s) of those who have accepted the message of Jesus’ disciples,³³² suggesting that people who experience salvation are those who have already become God’s kingdom and who are thus living in the kingdom of God. Therefore, the central focus in 10:9, 11 is not on the fixed moment of the arrival of the kingdom, but on the dynamic movements of God’s kingdom through the soteriological events that are about to be proclaimed and performed by the seventy, and that are about to be received by their audiences. Such a conclusion indicates that the function of the word ἤγγικεν is to expose the eternal flows and movements of God’s kingdom from one place to another, which is yet further evidence that the kingdom of God is something *flowing, becoming, and in motion* – a *changeable, morphological, and moveable* kingdom.

³²⁵The means that the futurity of the kingdom is coupled with its present existence, as demonstrated in the activity of the missionaries. (Conzelmann, op. cit., p. 98 - not in English translation).

³²⁶Conzelmann, *Theology of Luke*, pp. 114-115.

³²⁷Marshall, *Theology*, p. 133.

³²⁸Dunn, *Jesus*, p. 407; Marshall, *Luke*, p. 422.

³²⁹Marshall, *Luke*, p. 422.

³³⁰Note that the concept of the geographical expansion of God’s kingdom presupposes that the kingdom of God has already come (cf. 4:43).

³³¹It is also important to note that there is no significant difference between the mission of the twelve in 9:1-2 and that of the seventy in 10:9, 11. Just as there is a connection between proclaiming the kingdom of God and performing healing/exorcism in 9:1-2, so also the two are interconnected in 10:9. The words of the kingdom of God are bound up with the acts of the kingdom of God.

³³²Note the interrelation between *to come near* and *to welcome* or *receive* (cf. 15:1-2), which are all spatializing/relational actions.

2.4.2.2.2 Luke 15:1. The participle ἐγγίζοντες (“approaching” or “coming near”) in 15:1 is closely associated with προσδέχεται (“welcoming” or “receiving”) in 15:2. Again, such a link is another indication that the word ἐγγίζειν in v. 1 refers to the *nearness* of saving event, suggesting the movements of the kingdom through which God, Jesus, and all sorts of people come and interact. Note that just as the tax-collectors and sinners *come near* Jesus in order to be saved,³³³ so their quest is fulfilled, as the word προσδέχεται illustrates (v. 2). Note also that the text of 15:2 echoes that of 5:31-32,³³⁴ where Jesus states that the purpose of his coming is to save *sinners*, and it is also connected to 19:1-10, where Jesus reveals that he has come to save the *lost (out of place)*.³³⁵ That is, as Jesus’ welcoming, receiving, and eating with them (15:2) indicate, Jesus is described as the central *node* by which the tax collectors and sinners are connected to God and God’s kingdom. In Luke, having or sharing meal with Jesus is viewed as securing one’s placement in the kingdom of God. Jesus states, “Blessed is everyone who shall eat bread in the kingdom of God” (Luke 14:15; cf. Rev. 19:9).³³⁶ Clearly, the saving event of sharing a meal with Jesus is the same as having a relationship with God through Jesus. Thus, the participle ἐγγίζοντες does not refer to the fixed moment of the arrival of a salvational event or the kingdom, but discloses the dynamic movements of salvational space-time, describing salvational event or the kingdom as something *becoming* and *in motion*.

In short, as the analysis above indicates, the use of ἐγγίζειν and ἐγγύς exposes the dynamic spatial-temporal (geographical) expansion or movement of God’s kingdom, revealing the kingdom of God to be a dynamic network or event *becoming*, *flowing*, and *in motion*. What actuates the dynamic event of flows of God’s kingdom is the salvational authority-power of God, by which Jesus preaches and performs, by which the hidden kingdom is visualized, and by which the dynamic network (kingdom) of God brought by Jesus moves and expands. Moreover, Luke presents Jesus, and the saving events preached and performed by Jesus, as the same saving event of God.

³³³Luke has already linked the act of coming to Jesus with receiving salvation. That is, people have experienced God’s salvation through Jesus (cf. 5:15; 6:18-19).

³³⁴Nolland claims that 15:2 has stronger links to 5:30 than v.1 (*Luke*, p. 770).

³³⁵The “one who was lost” (19:10) probably refers to the chief tax-gatherer (19:2), who was labeled as a sinner (19:7).

³³⁶This statement signifies anticipation of securing one’s place at the heavenly banquet, that is, eschatological salvation (cf. Luke 22:30).

2.4.2.3 The kingdom *to come* (ἐρχομαι)

Luke 11:2-4. At first glance, it seems as though the kingdom is described as something yet *to come* in the second petition of the Lord's Prayer: "May your kingdom come" (Luke 11:2). However, Johnson suggests that the expression "kingdom come" (ἐλθέτω) fits within Jesus' ministry of proclaiming the arrival of the kingdom of God.³³⁷ But Dunn insists that the kingdom is not here yet and states: "One does not pray for something to come if it is already present."³³⁸ Many scholars agree on the similarities between the Lord's Prayer and an early form of Jewish Kaddish prayer: "May he (God) establish his sovereignty in your lifetime and in your days and in the lifetime of all the house of Israel even speedily and at a near time".³³⁹ Dunn states: "The point is that both prayers look for an effective implementation of God's kingdom".³⁴⁰ Dunn also notes that the petition may well be understood as an expression of hope in God as a king, and then concludes: "It is the undisputed petition for the kingdom as still to come which gives the prayer as a whole its eschatological note."³⁴¹ But what is the precise nature of the kingdom in Luke 11:2? Do these words refer to its impending arrival or final consummation? Do other related petitions in Luke 11:3-4 also refer to the anticipated arrival or final consummation? If so, what is the point of praying the Lord's Prayer daily, if the kingdom will only come at a fixed time? How does this prayer benefit those who are poor, sick, and lost now? Alternatively, if the phrase does *not* refer to the final consummation, then does it refer to a *near* future? For whom is it a *near* future? How does this prayer fit with the soteriological events articulated and performed by Jesus and his disciples, by which God's kingdom is manifested and moves?

Once again, as we already have seen, the issue here is not in determining the fixed moment of the arrival or final consummation of the kingdom, but rather in recognizing the saving authority-power of God and the eternal flows and motions of the kingdom that comprise the dynamic network (space) of God. We will see that the

³³⁷See Johnson, *Luke*, p. 177; cf. Luke 9:2, 11, 27, 60, 62; 10:9, 11.

³³⁸Dunn, *Jesus*, p. 409.

³³⁹Dalman, *The Words of Jesus*, 99f.; Jermias, *Theology I*, p. 198; Perrin, *The Kingdom*, p. 26.

³⁴⁰Dunn, *Jesus*, p. 410. Dunn's claim is based on an assumption that there is only absolute, singular, or linear time. However, we already noted that just as multiplicity of space-time operates among Jesus' audiences, so also Luke's view of time is not absolute or linear, but relational.

³⁴¹Dunn, *Jesus*, p. 411.

coming of the kingdom³⁴² in this text is closely related to the *coming* of God's salvation (cf. 4:19).³⁴³

Several points need to be made here.

(a) As the link between "Father" and the name in the first parallelism with the first petition, the emphasis is on the salvational authority-power of God.³⁴⁴ In other words, the *name* in 11:1 stands for God and God's saving authority-power.³⁴⁵ Likewise, *the kingdom* discloses the authority-power of God. As Luke unfolds his narrative, he links the act of calling on the *name* of the Lord to receiving salvation (cf. Acts 2:21). Similarly, in Acts 2:38 Luke links the act of calling on the *name* of Jesus in baptism to receiving salvation, that is, through the *release from sins* and the *acceptance of the Holy Spirit*. In this respect, not only are the name, the kingdom, and the salvational event (release from sins) connected to one another, but also the *kingdom* and the *name* signify the salvational authority-power of God by which people release sins of others and are to be released from sins (v. 4).

(b) The petition for *daily bread* has two implications: (1) that the source of the bread/food is from God; (2) that the lives of petitioners depend on God.³⁴⁶ In other words, people's daily lives revolve around God. The difficult adjective τὸν ἐπιούσιον used in 11:3 (cf. Matt 6:11) can mean: (1) *daily*, (2) *future*, and (3) *necessary*.³⁴⁷ Johnson translates the phrase as *the bread we need*.³⁴⁸ But Green notes that, in the light of the evidence of Acts, it most probably refers to *the bread pertaining to the coming day*, and thus ultimately to the bread of the kingdom (cf. 14:15).³⁴⁹ Yet, as the ἡμέραν indicates, τὸν ἐπιούσιον denotes *daily bread*, meaning something *recurring on a daily basis*, suggesting *the basic element for sustaining one's life*.³⁵⁰ This means that the phrase refers both to the *daily* and the *coming bread* of the kingdom. Not only does such a present-future sense imply that God provides endlessly for those

³⁴²Note that the "coming" of the kingdom is not paralleled in ancient Jewish texts. But in the Old Testament the coming of the LORD (1 Chr 16:33; Pss 96:13; 98:9; Isa 26:21; Mic 1:3) and the coming of the Day of the LORD (Isa 13:6; Joel 2:1; Zech 14:1; Mal 4:5) are interconnected and revolve around God's soteriological event/s.

³⁴³Nolland, *Luke*, pp. 612-614.

³⁴⁴Marshall, *Luke*, p. 457.

³⁴⁵See below.

³⁴⁶The word ἄρτος can refer to both "bread" and "food", Green, *Luke*, p. 442 n. 20.

³⁴⁷There is a hot debate on this question of detail; see Nolland, *Luke* 2:609; Fitzmyer, *Luke* 2:904-906; Marshall, *Luke*, pp. 459-460.

³⁴⁸Johnson, *Luke*, p. 178.

³⁴⁹Green, *Luke*, p. 442.

³⁵⁰Note that the purpose of electing the seven was to serve the daily food, because many widows of Hellenistic Jews were neglected (Acts 6:1-3).

who depend on him, but it also reveals the eternal saving event of flows and movements. That is, as the use of τὸν ἄρτον and ἡμέραν indicates,³⁵¹ the *daily* and *coming* (present-future) activity of the people must revolve around the soteriological event(s) of God, manifested in Jesus.

It is also worth noting that the theme of providing bread for those who depend on God, namely the poor and hungry to whom the kingdom belongs (6:20-21), is closely associated with God's salvation. Just as God's feeding the hungry is a component of Jesus' birth narrative (1:53), so also it is revealed through Jesus in the feeding the five thousand (9:12-17). Such a dynamic salvific event is viewed as a typical feature of the individual's present-tense experience of salvation and of the kingdom, showing that those who experience salvation are those who are connected to the saving network of God brought by Jesus and who are therefore living in the kingdom of God. Significantly, where Matthew uses the aorist, Luke uses the present tense of δίδου to emphasize the continuous act of giving.³⁵² In fact, Jesus has already stressed how important it is to give to those who ask, saying "Give to everyone who asks of you" (6:30, 38). Similarly, John the Baptist encourages people to share food with one another (cf. Luke 3:11). In Luke 16:19-31, Luke states that those who neglect to feed those who are poor will be punished. In Acts, neglecting to distribute food daily becomes a major failure of the apostles' ministry, which leads them to select deacons (Acts 6:1ff.). The act of giving bread/food indicates that, although God is the ultimate source of salvation, salvation is experienced through God's people (cf. 6:27-38). Thus, Luke's use of the present tense to describe soteriological events (present-future) recalls the past event of salvation (past-present), and anticipates a future event (present-future), situating present reality at the intersection of past and future as if the past and future events of salvation were available to be experienced *today*.

(c) Luke discloses that the theme of "release" is central to Jesus' missionary program (4:18-19), and is linked to the kingdom of God (4:31; 9:1-2; 10:9). Luke describes the multiple layers of *release*: release from sin, sickness, "demonic possession," social stigma, and debt.³⁵³ Significantly, in this verse Luke links *sins* to *debts*. Here Luke connects τὰς ἁμαρτίας to the participial ὀφείλοντι (*indebted*, or *one*

³⁵¹Green, *Luke*, p. 443.

³⁵²Johnson, *Luke*, p. 178.

³⁵³I will pick up the significant theme of release and elaborate on it in the following chapter.

who is indebted), showing that Luke understands *debts* and *sins* to be synonymous.³⁵⁴ The link also illustrates that those who release others from *debt* are those who will themselves be *released* from their *sins*. The use of the γὰρ clause indicates that *divine* release depends upon *men's* release.³⁵⁵ A similar observation is also found in 6:37, where Jesus says to his listeners: "Release, and you will be released." But the emphasis here is not on whether God can release sins on the basis of human effort, but on the urgency of the need for people to release one another from sin or debt (17:3-4; 24:27). Where Matthew uses the aorist ἀφίκαμεν, Luke uses the present verb ἀφίομεν to express the continual movement of *release* from sins and debts. Jesus' disciples have already practiced *releasing* others from sins and debts *daily*.³⁵⁶

It is also important to note that, rather than the idea that sin and debt are motionless, the word *release* suggests movement and even rhythm, a moving act by which a dynamic space, between the one who releases and the one who is released, is created. Therefore, the petition for *forgiveness of sins* in relation to God's kingdom exposes the dynamic flows of that kingdom. As we have seen, this is reaffirmed in Luke 11:20, when Jesus states: "If I cast out demons by the finger of God, then the kingdom of God has come upon you."³⁵⁷ Again, note that Luke's treatment of present tense depicts present reality as a junction between past and future, suggesting that the soteriological event combining past and future is available *today*.

(d) The use of the word πειρασμός recalls Jesus' temptation (4:1-13) and the need for faithfulness in a time of temptation (8:13), and points to Luke 22:40, where Jesus instructs his followers: "Pray that you may not enter into temptation" (cf. 22:46). The primary theme connecting these texts together is of faithfulness to God and God's words. The sequence depicting the devil's temptations and Jesus' responses in 4:3-12 clearly reveals Jesus' obedience and faithfulness to the one who

³⁵⁴Luke understands *sins* and *debts* as oppressions and bonds from which people need to be released (cf. 4:18). Evan notes that the word ἀφείλοντι involves "mixing cancellation of debts with forgiveness of sins," *Luke*, p. 483. Luke portrays Jesus as one who releases people from sins and debts that are due to the priests.

³⁵⁵Marshall, *Luke*, p. 461. But Geldenhuys rejects the notion that γὰρ indicates the dependence of God's forgiveness upon men's forgiveness of their fellow. Geldenhuys, *the Gospel of Luke*, p. 323; cf. Green, *Luke* p. 441. But note that the correlation of God's forgiveness with forgiveness of others is documented elsewhere in the Jesus tradition (Lk 6:37; Mark 11:25; Matt 6:14-15; 18:23-35; John 20:23; Sir 28:2).

³⁵⁶Nolland, *Luke*, p. 618; Evans, *Luke*, p. 483.

³⁵⁷Jesus' saving activity of "release" from the power of evil spirits/Satan is closely related to his healing activity, because there is a link between sickness and the power of evil spirits/Satan (see below).

commissioned him (Luke 9:48; 10:16; cf. 4:43).³⁵⁸ Luke also illustrates the interaction between faith and salvation in 8:13, where Jesus encourages the disciples not to fall away in a time of temptation, but to be faithful (cf. Luke 22:40, 46). It is noteworthy that Satan enters into Judas (22:3-6), as the devil is always looking for a good opportunity to test God's people (cf. 4:13). Hence Jesus prays for Simon not to fail in the time of his test (22:32). Likewise, he instructs him to pray for help in the time of tribulation/testing (22:40, 46). Note that the endless prayer is unfolded in 11:5-13, where prayer is described as an ongoing activity (cf. 11:9): *keep asking* (αἰτεῖτε), *keep seeking* (ζητεῖτε), and *keep knocking* (κρούετε). Therefore, the petition about the coming kingdom is related to the eternal activity of *giving people daily bread* and *releasing* people from sins/debts, and refers to the prayer for recurring help in maintaining one's faithfulness in God in times of temptation (cf. 18:8; 22:32).³⁵⁹ The idea of the *coming* of the kingdom in this text, then, is depicted as *being-toward* or *becoming*, and refers to the eternal flows and movements of God's kingdom, which is something *becoming* and *in motion*.

(e) Not only does Luke 11:13 tie with Luke 11:2, but it is also closely associated with 12:32, where the Father promises the gift of his kingdom.³⁶⁰ It appears that the references to the Holy Spirit in Luke 11:13 and to the kingdom in Luke 12:32 are closely associated with God's saving authority-power, by which Jesus grants salvation and access to the kingdom, and by which Jesus' disciples takes over his works (Acts 1:8).³⁶¹ Just as Luke describes how Jesus was anointed with the Holy Spirit and with power,³⁶² so he also anticipates how people will be anointed with the Holy Spirit and with power.³⁶³ Notice that Luke has already mentioned that Jesus

³⁵⁸Johnson, *Luke*, p. 75.

³⁵⁹Cf. Jeremias, *Proclamation*, p. 202.

³⁶⁰According to James D. G. Dunn, there is a close connection between 11:13 and 12:32, for "the Kingdom and the Spirit are alternative ways of speaking about the disciples' highest good" and "the presence of the Spirit is the 'already' of the Kingdom." "Spirit and Kingdom," p. 38. See also Stephen S. Smalley, "Spirit, Kingdom and Prayer in Luke-Acts," 59-71; C. Talbert, *Reading Luke*, 130-31.

³⁶¹Just as the Holy Spirit is understood as the power of God (4:14; 5: 17; 24:49; Acts 1:4-5, 8; 10:38), so also the kingdom is portrayed as the power of God who reigns/rules over all the powers of Satan (9:1-2; 10:9, 18-19; 11:2 (?), 12:32).

³⁶²Luke 3:21-22; 4:18-19; Acts 10:38.

³⁶³Luke 24:47; Acts 1:4-5, 8; 2:17-21, 38; 8:17; 10:44. Cf. Green, *Luke*, p. 450. Note that the coming of the Lord is closely associated with the day of salvation (2:17-21). Also, note the interrelationship between calling on the name of the Lord Jesus and receiving the Holy Spirit, and the forgiveness of sins at a Christian's baptism when both the baptizer and baptized call on the name of Jesus (Acts 2:38). Tannehill notes the interaction between royal power, the kingdom, and the power of God (Tannehill, *Luke* vol. 1, p. 270. Luke notes the movement of power from God to Jesus (Luke

gave authority-power to his disciples (9:1-2) and the seventy (10:1, 18).³⁶⁴ With God's saving authority-power, Jesus' disciples proclaimed the kingdom and performed healings (10:17-20). Thus, as the co-texts 11:13 and 12:32 indicate, the extension of God's power in granting the Holy Spirit or access to the kingdom is a means of transfiguring God's salvational power on a universal level. Surely Acts 2:21 points to this: "Everyone who calls on the name of the Lord shall be saved." Here Luke explicitly connects calling on the name of the Lord to receiving salvation. As the co-texts in Acts 1:4-5, 8 and 2:17 indicate, the content of salvation in 2:21 is closely related to receiving the Holy Spirit. It is equally important to observe the fulfillment of the divine promise (Luke 11:13 and Acts 2:21) through an act of calling on the name of Jesus in Acts 2:38. Just as the authority-power and its operational space are interconnected, so also the co-texts in Acts 1:4-5 and 8 indicate the interaction between the Holy Spirit and authority-power, and the geographical (temporal-spatial) expansion of the kingdom.

(f) In contrast to Matthew, the phrase "your kingdom come" in Luke has a textual variation. Some mss. (162, 700), e.g. *Marcion, the writings of Gregory of Nyssa*, and *Maximus Confessor*, have a different form of the petition: "May your Holy Spirit come upon us and purify us". In the light of Luke 11:13, where Luke speaks of God giving the Holy Spirit to those who ask him, some scholars claim that "your kingdom come" is of secondary importance,³⁶⁵ and that the variation indicates that the phrase "the kingdom" does not carry the same force as it does in Matthew 6:10. However, what is at issue here is that the *coming* of God's saving *authority-power* still carries the same force as it does in Matthew. Thus, the idea of *coming* in the Lord's Prayer discloses the flows and motions of God's saving *authority-power* by which *salvation* is given, by which the hidden kingdom of God is visualized, and by which the saving network (kingdom) of God is established and moves.

To summarize the preceding analysis, the idea of *coming* does not refer to the fixed moment of arrival or the final moment of consummation, but displays the

3:21-22; 4:18-19), from Jesus to Jesus' disciples (Luke 9:1-2), and from Jesus' disciples to all who commit themselves to Jesus (Acts 8:17), describing the power as something *flowing* and *in motion*.

³⁶⁴Note also that receiving the Holy Spirit is viewed as a form of salvation (Acts 2:38; 8:14-17; 10:38-48).

³⁶⁵Some scholars reason that this should probably be regarded as an old petition, used in connection with the baptism of converts, which found its way into the Lord's Prayer. See Mason, *The Sayings of Jesus*, pp. 265-266. For detailed arguments on this issue see Marshall, *Luke*, p. 458. There is a close link between the coming of the Holy Spirit and the coming of power in Acts 1:8, where Jesus states: "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8a).

nomadic event of flows and movements that characterizes the kingdom. As we already have illustrated, the *name* and the *kingdom* of God both signify the *authority-power* of God. In this respect, the phrase “Your [i.e. God’s] kingdom come” entails the temporal-spatial expansion of the kingdom of God, defining the kingdom as something *in motion*. That is, the expression discloses the *eternal* flows and movements of God’s saving authority-power, by which the dynamic network (kingdom) of God - between Jesus/God who releases and those who are released from sin and debt - is created and moves from one sphere to another.

In conclusion, I have illustrated that the primary function of the words *has come near*, *come*, *is coming*, *comes*, and *has come* is not to refer to the fixed or static moment of the coming of the kingdom, but to expose the active flows and motions of that kingdom, defining it as a dynamic event *in motion* and *becoming* – a *changeable* and *moveable* kingdom. This nomadic movement can be viewed as the spatial-temporal (geographical) expansion of God’s kingdom. What actuates the dynamic movements of God’s kingdom is God’s saving authority-power, by which salvation is granted, by which the hidden kingdom is visualized, and by which the relational network (kingdom) of God is created and proliferates. Note also that Luke depicts the present reality as a crossroads where past and future intersect, seeing it as a multi-layered intersection of moments. In this way, the past-future event of salvation can be experienced in the present, as the movements of *past* and *future* merge into *the present day*, or the direction of *today* moves out into the *past* and the *future*.

2.4.3 The *relational* network of God

In the previous sections I have illustrated the idea that what actuates the *nomadic* movements and flows of the kingdom is the saving authority-power of God, which is itself expressed through salvational events that create a *relational* network between God, Jesus and the people. This will be clearer as we examine the following parables. In the parables of *the sower*,³⁶⁶ *the mustard seed*,³⁶⁷ and *the leaven*,³⁶⁸ Luke links the sower, the seed and the leaven to the places (i.e. soil, garden, and meal) in which they are sowed, and so discloses the *relational network* that exists between them. Also, as the theme of *growing* indicates, Luke demonstrates a *nomadic* event of flows and

³⁶⁶Luke 8:10-11; Mt 13:3-9, 18-23; Mk 4:2-20.

³⁶⁷Luke 13:19; cf. Mt 13:31-32; Mk 4:30-32.

³⁶⁸Luke 13:21; cf. Mt 13:33.

movements. By comparing the *growing* of the seed, the mustard seed, and the leaven to the kingdom of God, Luke presents the kingdom as a *relational* network; that is, as something *in motion*. As we shall see, the relational network of God is not presented in hierarchical or binary terms, but in terms of heterarchical and multiple relation(s).

Before we proceed, however, it is important to recognize that the idea of *becoming* or *duration* here is not one of absence, of *empty time*, but it refers to perceptions and actions in a flow of experience, because *attention* is always situated in a *duration* that throws itself into the future.³⁶⁹ Here *duration* is pictured as *being-towards, becoming*.³⁷⁰ So, for example, the seed that contains the multiple phases of the future in the following parable should not be viewed as insignificant or nonbeing, but as *significant* and *being*.³⁷¹ Again, the nomadic flows of *being-toward* define the kingdom of God as a *relational network*.

2.4.3.1 The parable of the sower (Luke 8:5-15). In the same way that Luke's gospel begins with a summary of Jesus' salvational ministry/event (8:1, 2), so also the parable articulated by Jesus here should be understood as part of the ongoing flows and movements of the saving events revealed in Luke 4:18 and 4:43, and by which the invisible kingdom of God is visualized.³⁷²

A few observations need to be noted. First, not only are the images of the seed,³⁷³ the word, and the kingdom presented as folded layers of the multiple phases of future,³⁷⁴ but also Luke discloses the *relational* network that exists between the sower and the seed and the soil in which it is sowed.³⁷⁵ When the sower sows the

³⁶⁹Bergson calls this "attention to life" (Deleuze, *Bergsonism*, p. 70).

³⁷⁰Mike Crang, "The city and topologies of memory", p. 168.

³⁷¹Note also that the present includes the past through the process by which attention contracts into the future and dilates into the past (Deleuze, *Bergsonism*, p. 49), suggesting that the present and past coexist in a *virtual order*. Deleuze says, "We have great difficulty in understanding a survival of the past in itself because we believe that the past is no longer, that it has ceased to be. We have thus confused Being with being-present. Nevertheless the present is not; rather it is pure becoming, always outside itself. It is not, but it acts. Its proper element is not being but the active or useful. The past, on the other hand, has ceased to act or be useful. But it has not ceased to be. Useless, inactive, impassive it IS, in the full sense of the word" (Deleuze, *Bergsonism*, p. 55). Reversing the usual ways in which we think of time, the past does not recede but moves towards the present and exerts a pressure to be admitted, gnawing its way into the future (Deleuze, *Bergsonism*, p. 70).

³⁷²Johnson, *Luke*, p. 131-2.

³⁷³Note that Luke alone maintains to use the singular seed as opposed to plural seeds (cf. Mk 4:8; Mt 13:8).

³⁷⁴The idea of *becoming, growing, and producing* points to this direction. Elsewhere, Luke describes the word of God as something grows and spreads (Acts 19:20; cf. 6:7; 12:24). The becoming of the word was operated by "the power of the Lord" signifying the soteriological event (Acts 2:47).

³⁷⁵As opposed to the phrases: *beside* (παρὰ) the road (8:5, 12), *on* (ἐν) rocky (8:8, 15), and *among* (ἐν μέσῳ) thorns (8:7, 14), which are pictured as *non-relational*, Luke presents the phrase εἰς (into) soil/heart (8:8, 15) as *relational*.

seed-word (8:11) into the good soil-heart (8:15), the folded seed-word unfolds in the soil-heart (i.e. below ground), sprouts (above the ground), grows up (on the surface), and produces fruit (an extension of the surface). This dynamic motion of stretching out is a metaphor for the unfolding of the multiple layers of future, a *nomadic* event of flows and movements, where the seed-word is the folded thing that contains the multiple potentialities of the future. This means that Luke does not view the seed as insignificant or not-being, but rather as *significant* and *being*; more strictly, *being-towards*. In other words, without the seed-word, there is no hope for the future.

Secondly, as the hidden seed-word is unfolded, so the hidden-folded kingdom is visualized-unfolded into the multiple layers of a relational network through Jesus' preaching of the kingdom and the performing of healings (cf. 8:1-2, 26ff.). This *relational* network links God and Jesus (the sowers) to God's people (the sowed ones). In other words, Luke understands the kingdom to be a *relational* network connecting the one who sows, the sowed, and everything in between. Moreover, the purpose of Luke's linking the theme of *growing* to the kingdom, the *seeing* and *hearing* of God's word (8:8, 15, 21), and *believing* and *being saved* (8:12, 21) is to present the *kingdom* as a *relational* network between the sower(s) and the sowed, between the speakers and hearers, and between the savior(s) and the saved. Moreover, the nexus between *hearing* (the word) and *doing* (work) in 8:21 (cf. 8:1-2), and between *hearing* and *believing* in 8:10-13 shows us that³⁷⁶ Luke presents people who have experienced God's salvation as connected to the *relational* network of God (cf. 10:23-24), i.e. living in the kingdom of God (8:10).³⁷⁷ Note that what actuates the relational network between God, Jesus and God's people is the interaction between the act of sowing and the act of those who receive and believe in the word of God (8:12, 15) (the sowed).³⁷⁸ For this reason, the devil comes and takes away the word from the hearts of those who have heard the word of God so that they may not believe

³⁷⁶Just as the link between belief and salvation is expressed in 8:12, and connected to the relationship between hearing God's word and doing what it says in 8:21 (cf. 6:49), so also those who hear the word of God and do it are presented as those who become and dwell in the kingdom, Green, *Luke*, p. 424.

³⁷⁷The plural "secrets of the kingdom" may reflect the contemporary Jewish use of רזי אל, *rāzê 'ēl*, the "secrets of God" known from various Qumran texts (1QpHab 7:8; 1QS 3:23; 1QM 3:9; 16:11; 4Q Instruction). In contrast to Mark (4:11), Luke replaces the singular μυστήριον with the plural form of τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ (cf. Matt 13:11) and adds the infinitive γινῶναι "to give," describing God's gift to the disciples as a cognitive experience of the kingdom (cf. Fitzmyer, *Luke*, p. 707).

³⁷⁸Note that the words hear, hold and bear are "spatializing actions," referring to soteriological events that create a relational network (space) between the sower/s and the sowed ones, and between the sowed ones and all that lies between them.

and be saved (8:12). In this sense, persons who are *beside* the road (8:12), *upon* the rocky path (8:13), and *among* the thorns (8:14) are presented as persons who are *out of place*, who are disconnected from the *relational* network of God (13:22-30).

2.4.3.2 The Parables of Growth (Luke 13:18-19, 20-21). Dodd views the parables of growth as the end of the process of growth.³⁷⁹ He argues that the emphasis of the parables lies upon the completion of the process of fermentation.³⁸⁰ His argument is based on Luke 10:2, where Jesus calls his disciples and sends them out to reap. Dodd views Jesus' ministry as a major shift from the process of growth to the time of harvest.³⁸¹ But Hultgren argues that the parable of growth emphasizes a contrast between small beginnings and big endings in the coming of the kingdom, not a gradual development.³⁸² For Hultgren, the kingdom of God is in the future. He says, "The accent is on the certainty and powerful significance of the coming of the kingdom in due course."³⁸³ He then argues that, because the parable of leavening portrays the kingdom of God as something hidden, believers must await the full manifestation of the kingdom.³⁸⁴

However, for Luke the kingdom has already come, and is *in operation* among the people.³⁸⁵ Johnson notes that these two parables contrast (1) small beginnings with powerful results: the seed shoots into a tree; the yeast leavens a whole lump and (2) the hidden with the manifest: the seed is planted but becomes visible in the plant; the yeast is hidden in the flour and is known only because of the growth it gives.³⁸⁶ Likewise, Dunn understands the kingdom as a process of growth or development as well as of climax.³⁸⁷

³⁷⁹Dodd, *Parables*, pp 176-193; Taylor, *Mark*, pp. 266, 268-9.

³⁸⁰*Ibid.*, p. 191.

³⁸¹But the kingdom of God is still presented as something that comes *near* in 10:9: "The kingdom of God has come near to you" (cf. 10:11).

³⁸²Hultgren, *The Parable of Jesus*, p. 395.

³⁸³*Ibid.*, p. 401.

³⁸⁴*Ibid.*, p. 407; N. Dahl, "Parables of Growth," p. 156; Jeremias, *Parables*, p. 149.

³⁸⁵Hultgren assumes that the kingdom of God has not yet come because the glory of the kingdom is invisible in the present, suggesting that for him, the kingdom is something visible and static. As Dodd justifiably demonstrates, for Luke the kingdom of God is already realized. Dodd states, "The kingdom of God, for which the prophets until John made preparation, has now come" (*Parables*, p. 191). As Dodd rightly observes, the use of aorist verbs: *ἠῤῥῆσεν* ("grew"), *ἐγένετο* ("became"), *κατεσκήνωσεν* ("made") in 13:19 and *λαβοῦσα* ("took"), *[ἐν]έκρυσεν* ("mixed"), *ἐζυμώθη* ("was leaven") in 13:21 refers to a past event that took place in the ministry of Jesus (past-present), suggesting that what is of central importance here is not whether or not the kingdom has come, but the fact of the *becoming* of the kingdom through the dynamic movement of unfolding as a consequence of the soteriological event(s).

³⁸⁶Johnson, *Luke*, p. 214; Green, *Luke*, p. 526.

³⁸⁷Dunn, *Jesus Remembered*, p. 463.

However, none of these modern scholars really explains the precise reference to the kingdom, nor do they relate it to the dynamic movement of God's kingdom. Also they interpret *the parable of becoming*³⁸⁸ on the basis of their modern perception of absolute/singular/linear time (etic), not by way of Luke's view of *becoming*, which comprises relational/multiple time (emic). By emphasizing big endings, they treat the seed/kingdom as insignificant, as if it were *nonbeing* or *empty space-time*, and they emphasize the visible/static kingdom, and understand time as absolute/singular. Thus, they fail to see (1) the significance of the invisible and changeable seed (kingdom), (2) the *relational* network created between man, seed, garden, tree, birds of the air, and everything that is in between them,³⁸⁹ and (3) the dynamic mobility of the seed (kingdom) as something *flowing, becoming, and in motion*, revealing the multiple layers (times-spaces) of the kingdom.³⁹⁰ In fact, this threefold theme is intermingled with the saving event(s) by which the hidden-folded kingdom is visualized-unfolded and moves.

One further observation needs to be noted. Because they are introduced by οὖν, the parables are closely linked to the preceding summary of the saving event and the humiliation of all God's opponents (v. 17). Thus, the parables of the kingdom are to be understood in close connection to the soteriological events preached and performed by Jesus in 13:10-17, where the hidden/invisible kingdom of God is visualized and manifested when Jesus releases a crippled woman from her sickness. Jesus says, "Woman, you are released from your sickness,"³⁹¹ but Jesus' opponents complain, and criticize him for performing such a saving event on the Sabbath. In return, Jesus rebukes them for not releasing this woman from her bondage by Satan (13:15-16). As a result, his opponents are humiliated and the crowd rejoices at all the glorious things being done by Jesus. Because the phrase, *glorious things*, refers to the

³⁸⁸I call this parable "the parable of becoming," to emphasize the lack of static, chronological growth or development in the parable.

³⁸⁹It is true that there is an element of contrast, between a small beginning (a mustard seed) and a great result (a tree/the birds of the air). Marshall states, "The stress is not so much on the idea of growth in itself as on the certainty that what appears tiny and insignificant will prove to have been the beginning of a mighty kingdom" (Marshall, *Luke*, p. 561). But not all tiny and insignificant seeds will prove to be the beginning of a mighty kingdom (cf. 8:5-15). Moreover, the issue here is not to contrast a small beginning with a mighty ending based on a linear time, but to draw attention to the *becoming* itself, not as a form of visible and static chronological development, but as something *in motion*, disclosing the multiple layers of the kingdom.

³⁹⁰Mike Crang and Nigel Thrift, *Thinking Space*, p. 3.

³⁹¹The word ἀπολύειν in 13:12 can be translated as "to release" or "to set free". Not only did a spirit cause her sickness (cf. 13:11), but also the power of Satan or Satan bound her for eighteen long years (cf. 13:16).

visible saving events of Jesus, we can see that the hidden kingdom of God is visualized by the salvational events articulated and performed by Jesus. Surely, by Jesus touching the woman who was bound by Satan for eighteen long years, the *relational network* between God/Jesus, the woman, the entire multitude, and the larger audience is established and moves. It is within this framework that Luke compares the kingdom of God to a mustard seed and to leaven.

2.4.3.2.1 Luke 13:18-19. Jesus compares the kingdom to a mustard seed,³⁹² saying, “It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches” (13:19). Here Luke omits the contrast between “the smallest of all the seed” and “the greatest of shrubs” which is critical to the point in Mark 4:31, Matt 13:32, and the Gospel of Thomas 20,³⁹³ suggesting that Luke does not wish to focus on the contrast between small beginnings and big endings, but on the processes or movements of the seed-kingdom. In this sense, the folded seed-kingdom is depicted as the *significant being* (*being-toward* or *becoming*). Likewise, the dynamic motions of the seed-kingdom describe the seed-kingdom as something *changeable* and *flexible* from one shape to another.³⁹⁴

Interestingly, what establishes the relational network of God is the interaction between the sower(s) and the sowed (cf. 8:12).³⁹⁵ By the act of an individual, a

³⁹²Generally, a “mustard seed” grows into a six (*ABD* 2:812), twelve (Manson, *Sayings*, p. 123), or in rare cases fifteen-foot tall tree (*The New Encyclopaedia*, 8:455).

³⁹³Johnson, *Luke*, p. 213.

³⁹⁴Such a qualitative change and its *eternal* movements are reflected in the *eternal* cycle of Jesus’ *life* in terms of *coming* (connecting) and *departing* (disconnecting): Jesus’ birth (the *coming* of Jesus), death (the *departing* of Jesus), resurrection (the *coming* of Jesus), ascension (the *departing* of Jesus), and the *coming* of the Holy Spirit (the *coming* of Jesus). Such a dynamic life of flows and motions is implied in Jesus’ birth narrative, his life/ministry, and the coming of the Holy Spirit: the coming of a seed-word (from God) inside Mary’s womb → the departure of the infant Jesus from his mother’s womb → the child growing and becoming strong (2:40, 52) → the public life/work of Jesus → Jesus’ physical death (the departure of Jesus from his physical body) → resurrection (the coming of Jesus, another form of life, that is, the glorious- spiritual-invisible body) → ascension (the departing of Jesus to God) → the coming of the Holy Spirit (the *coming* of Jesus, the coming of Jesus’ Spirit.(cf. Marshall, who links the Holy Spirit to the spirit of Jesus (Acts 16:7), *Historian and Theologian*, p. 181) → the present life-work of the Holy Spirit among the people. As we can see, there is no static and fixed moment of beginning or ending, nor are the movements of Jesus’ *life* place-bound by static notions of place and space, here and there, but rather there is a condition of *eternal* flows and movements of *life* from one sphere or shape to another (i.e. a qualitative change in type and kind), which depicts his *life* as an *eternal* cycle(s)-movement(s) of *coming* (turning) and *departing* (returning).

³⁹⁵Where Matthew uses the phrase “sowed (ἐσπειρεν) in his field” (Mt 13:31), Luke says that the sower “threw (ἔβαλεν) into his garden,” which seems to reveal that Luke saw the man’s action as less deliberate than did Matthew (see Fitzmyer *Luke*, p. 1017). This exposes the dynamic relational network that exists between the sower and the sowed. On the link between faith and salvation, see chapter five.

relational network (time-space) is initially created between the man (the sower), the mustard seed (the sowed), and the garden/soil, and this extends to include the man, the mustard seed, the garden, the tree, and the birds of the air and everything that is in-between and among them, so that the folded seed-kingdom, which contains multiple phases of the *future*, unfolds and spreads out. The phrase “the birds of air made nests in its branches” points in this direction. According to Hunter, this phrase signifies a great empire embracing all the people,³⁹⁶ because the rabbis sometimes referred to the Gentiles as “the birds of the air.”³⁹⁷ Again, the image of the coming of “the birds of the air” and nesting in the branches of the tree does not refer to the contrast between static, small beginnings and big endings, or to the fixed moment of the coming of the kingdom, but displays the active movements of the kingdom. Thus, the weight should be given to the dynamic flows of the kingdom brought by Jesus.

2.4.3.2.2 Luke 13:20-21. In this parable, Jesus compares the kingdom of God to leaven. As in the case with 13:18-19, this parable should be read in close connection to the saving events preached and performed by Jesus in 13:10-17. Hunter notes that the kingdom is not being compared to leaven itself, but to what happens *when* you put leaven into three pecks of meal, and it thus demonstrates the power of God.³⁹⁸ Hultgren also writes, “The imagery is used here simply to illustrate the inevitable power of the kingdom.”³⁹⁹ Certainly, the power of God is seen here, but the primary emphasis is not on either the power of God or the leaven, but on the relational network of God expressed through the dynamic flows of the saving power-authority of God, the woman, leaven, dough, and everything in-between them. Luke’s use of the aorist words λαβοῦσα (“took”), [ἐν]έκρυσεν (“mixed”), and ἐζυμώθη (“was leaven”) in 13:21 point in this direction. Not only do such words disclose the past-present (*being-toward*) reality of the kingdom, but also they are visualized as *dynamic events* (spatializing actions), which create the relational network between God/God’s power-authority, the woman, and the ingredients that make up the dough (including water and sugar). As in the case with the seed, the idea that the yeast is hidden is not insignificant, denoting nonbeing or empty space-time, but it is *significant*, a quality of *being-towards* and *becoming*. Thus, as the image of hiding the leaven indicates, the

³⁹⁶ See Ps 104:12; Ezek 17:22-24; 31; Dan 4:10-12, 20-27; cf. Hunter, *Interpreting The Parables*, p. 44; cf. Donahue, *Gospel in Parable*, p. 37; Green, *Luke*, p. 526.

³⁹⁷ Hunter, *The Parables*, p. 44 n. 1. Note the idea of embracing discloses the hierarchical and binary system.

³⁹⁸ *Ibid.*, p. 44.

³⁹⁹ Hultgren, *The Parables of Jesus*, p. 406.

hidden-folded kingdom of God is visualized-unfolded through the soteriological event(s) by which the relational network of God is created and proliferates.

In short, as these parables indicate, the kingdom is represented as hidden, invisible, and folded, but containing the multiple phases-potentials of the *future*. As the folded kingdom is exposed and proliferates into the multiple layers of the kingdom, the *relational network* (kingdom) of God, between God and Jesus (the sowers) and persons (the sowed) is created and grows. What actuates the relational network of God is the interaction between the act of the sowers (God, Jesus, and the messengers) who speak of the kingdom, and the act of the persons (the sowed) who hear and believe them. Within this framework, the folded *kingdom* is pictured as a significant *event* and as something *changeable* (a qualitative change in type and kind). Also the kingdom is pictured as a dynamic event in which past, present, and future intersect. Moreover, not only do the *eternal* movements of the kingdom reveal the kingdom as something *flowing, becoming, and in motion*, but they also unfold the multiple dimensions (spaces-times) of the kingdom.

2.5 Conclusion

My primary goal in this present chapter has been to investigate the precise meaning/s of the phrase ἡ βασιλεία τοῦ θεοῦ and its significant relationship to τὸ σωτήριον τοῦ θεοῦ⁴⁰⁰ from the geographical (spatial-temporal) perspective of Luke-Acts, within the cultural setting of the Jerusalem temple in the first century. As the preceding analysis indicates, *the kingdom of God* must be understood within the framework of the *nomadic* flows and motions of *salvation* preached and performed by Jesus and his disciples from Galilee to Jerusalem and from there to the ends of the earth.

I would argue, then, that we need to think of the kingdom as a body, not in terms of the visible-static architectural building of the temple, placed-bound in Jerusalem, but as *the dynamic space of God* that reveals *the invisible-changeable-moveable body*. This means that the kingdom is no longer place-bound by the static conditions of space and place, here and there. Furthermore, we should see the *activity* of the kingdom, not in terms of the sedentary and motionless activity of the temple, but as *the nomadic flows and movements* of the kingdom in-between, among, and

⁴⁰⁰As we have seen, the phrase “the salvation of God” is expressed and revealed in various forms and shapes of saving events, that is, the multi-layers or events of salvation. We will elaborate this in the next chapter.

beyond things and persons. Finally, we should see the *system* of the kingdom, not in terms of a hierarchical, striated, territorialized, linear, closed, and fixed system, but as *a dynamic, relational network of God*, which describes the kingdom as the *heterarchical, smooth, multiple, opened, deterritorialized, and unfixed space of God*, where God and God's people interact openly and freely, and where all sorts of people come and interact with one another regardless of their gender, ethnic, social, and religious status. Not only is this threefold layer of the kingdom completely interwoven, but also *the kingdom* is presented as *the saving event* that is *in motion*. For this reason, those who want to be saved act and move around Jesus or the saving events preached and performed by him and his disciples, which defines *Jesus*, or at least *the saving events* manifested by Jesus and his disciples, as the central *node(s)* or *door(s)* to the kingdom of God.

Chapter Three:

What does the phrase ἄφεσιν⁴⁰¹ ἁμαρτιῶν signify?

3.1 Introduction

As I noted in the introduction to this thesis,⁴⁰² Luke explicitly links the saving terms σώζειν and σωτηρία to the multiple layers of release (ἄφεσις): *release from sins*,⁴⁰³ social stigmas (19:10),⁴⁰⁴ “demon-possession” (8:36) and the binding power-authority of a demon (8:12). This has already been illustrated in the analysis of Luke’s distinctive employment of the noun σωτηρία in 1:77, where Luke makes a precise nexus between *salvation* and *release from sins*, describing the two as essentially the same salvational event. As Marshall rightly notes, what lies at the heart of Luke’s concept of salvation is *release from sins*.⁴⁰⁵ In fact, the meaning of σωτηρία is *release from sins* in Acts, as it is in Luke.⁴⁰⁶ In his gospel, Luke describes Jesus as a *savior* (Luke 2:11) and as the *liberator* who *liberates* and *releases* people from their *sins* and from *captivity* and *oppression* (Luke 4:18-19); he describes Jesus in the same terms in Acts, saying, “God exalted him [Jesus] at his right hand as

⁴⁰¹The verb form of ἀφίημι is used about 145 times in the NT. Forty-seven are found in Matthew, 34 in Mark, 33 in Luke, 15 in John, 3 in Acts, and 13 in the rest of the NT. It is notable that ἀφίημι occurs only 24 times in the sense of “to forgive sins” (4 times in Matthew, five times in Mark, 12 times in Luke, once in John, and twice in 1 John) and 7 times to mean “to forgive debts and trespasses” (5 times in Matthew, 2 times in Mark). In most cases, however, ἀφίημι means “to let go” and “to send away” (Mt. 13:36; Mk. 1:34; 4:36; 5:19, 37 par.; Acts 14:17), “to dismiss,” “divorce,” or “release” (Matt. 13:36; 1 Cor. 7:11-13); “to leave” (Mt 4:11; 8:15; 26:44; 27:50; Mk 1:20, 31; 10:28f; John 4:3); “to leave behind” (Mt. 5:24; 18:12; Mk. 1:18; John 14:18), and “to abandon” (Mk. 7:8; Rom. 1:27).

Unlike ἀφίημι, the noun form ἄφεσις is used seventeen times in the New Testament, and mostly in the sense of forgiveness of sins. It is used fifteen times in the sense of forgiveness (Mt. 26:28; Mk. 1:4; Lk. 3:3; Acts 2:38; Heb. 9:22), and two times in the sense of release from captivity and oppression (Lk 4:18). It is notable that ἄφεσις is found ten times in Luke-Acts, twice in Hebrews, twice in Mark, and once each in Ephesians and Colossians. It is also interesting to note that ἄφεσις is totally absent from the undisputed Pauline letters. Although the word ἀφίημι occurs about 35 times in Luke-Acts, 12 times in Luke it is used in the sense of “to forgive sins” (5:20, 21, 23, 24; 7:47, 48, 49; 11:4; 12:10; 17:3, 4; 23:34) and once in Acts 8:22. This latter usage of ἀφίημι in Luke-Acts is not significant. However, in comparison with its usage in the other synoptic gospels and the rest of the New Testament, the usage of the noun form, ἄφεσις, is clearly significant in Luke-Acts.

⁴⁰²Luke 7:47-50; Acts 2:38; 5:31; 26:18. I noted that *the kingdom of God* and *release of sins* are the content/s of salvation brought by Jesus (Luke 4:18; Acts 10:43). See chapter one.

⁴⁰³Cf. 4:18; 5:20; 24:47; Acts 10:43; 13:38

⁴⁰⁴Just as he does in 5:32, here Luke reveals that the purpose of Jesus’ coming is to save the *lost*, that is, the *sinner* (19:1-10; cf. 15:11-32). To save a *sinner* presupposes a release from *sins*.

⁴⁰⁵Marshall, *Luke: Historian and Theologian*, p. 138.

⁴⁰⁶Acts 3:19, 26; 5:31; 10:43; 13:38; 22:16; 26:18; see *TDNT*, vol. 7, p. 997.

Leader and Savior, that he might give repentance to Israel and forgiveness [release] of sins” (Acts 5:31; cf. 10:).

In Luke-Acts, the preaching of ἄφεσιν ἁμαρτιῶν (*release from sins*) is one of the focal messages in the ministry of John the Baptist, of Jesus Christ, and of the leaders of the early church. The primary role of John the Baptist is to prepare the way for the Lord (Luke 1:76) and to give knowledge of *salvation* to God’s people (ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, Luke 1:77).⁴⁰⁷ John begins his public ministry by preaching a baptism of repentance (εἰς ἄφεσιν ἁμαρτιῶν, Luke 3:3). Similarly, Jesus reveals his public ministry by proclaiming ἄφεσις to the *captives* and the *oppressed* (Luke 4:18); in the course of doing so, he *releases* (ἀφίημι) Simon’s mother-in-law from a great “fever” (Luke 4:39) and a crippled woman from her sickness (Luke 13:11). In fact, Jesus *releases* (ἀφίημι) the paralyzed man and the *sinful* woman from their *sins* by pronouncing, “Your sins are forgiven you” (Luke 5:20; 7:48). In these two texts, Luke portrays Jesus as the one who has authority-power on earth *to release* people from *sins*, showing us that the soteriological network (kingdom) of God is manifested and unfolded in Jesus.⁴⁰⁸ At the same time, Jesus teaches his disciples to pray to God *to release* them from their *sins* as they have released other people from their *debts* (Luke 11:4),⁴⁰⁹ and instructs them *to release* others from their *sins* (Luke 17:3, 4). Moreover, the risen Lord Jesus commissions his disciples to proclaim μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν in his *name* to all nations, beginning with Jerusalem (Luke 24:47). As he has been instructed, Peter proclaims repentance and baptism in the *name* of Jesus εἰς ἄφεσιν τῶν ἁμαρτιῶν (Acts 2:38). Likewise, Paul and Barnabas proclaim ἄφεσις ἁμαρτιῶν to the people at Pisidian Antioch (Acts 13:38). So too the mission of Paul is to turn people from darkness to light, and from the power-authority (ἐξουσία) of Satan to God in order to receive ἄφεσιν ἁμαρτιῶν (Acts 26:18). As

⁴⁰⁷Note that the two phrases, “to prepare the way of the Lord” and “to give knowledge of salvation” in Luke 1:76-77 are interconnected, suggesting that, at the outset, Luke presents John the Baptist as the forerunner of Jesus. Not only is John presented as the representative of the *old* epoch (cf. Conzelmann), but he is also portrayed as a juxtaposition between the *old* epoch (i.e. the Jerusalem temple) and the *new* epoch (i.e. the saving network (kingdom) of God). This means that Luke does not present John the Baptist as the one who actually brings the saving network (kingdom) of God, but as one who provides a space for the kingdom of God that will be brought by Jesus. As in the case with the temple, for John the Baptist, the baptism of repentance is the key to the *forgiveness (release) of sins* (cf. Luke 3:3ff., Sanders, *Jesus and Judaism*, pp. 108ff.).

⁴⁰⁸Luke 2:11; cf. 1:31-35, 78-79; Acts 5:31; 10:43; 13:38.

⁴⁰⁹Jesus taught his disciples how to pray: “And forgive [*release: ἄφες*] us our sins, for we ourselves also forgive [*release: ἀφίομεν*] everyone who is indebted to us” (Luke 11:4). Here Luke refers to *sins* as *debts*, and vice versa (see below).

these texts indicate, the proclamation of *release from sins* is one of the focal messages in the ministries of John and of Jesus, and a vital Christian message in the apostolic church, and it interacts with other themes of release: release from various forms of captivity and oppression.

What, then, does the phrase ἄφεσιν ἁμαρτιῶν signify? Although many studies have been done on Luke's writings, scholars have hardly worked in any detail on the precise meaning(s) of the phrase *release from sins*, nor on its relation to the multiple layers of *release*⁴¹⁰ and to the *nomadic* flows and movements of the kingdom. As the frequent use of the noun ἄφεσις and that of the verb ἀφίημι in combination with *sins*⁴¹¹ indicates, *sins* are presented as the objects from which people are to be *released*. Although the vital link between *sins* and *sickness* is at the heart of the theme of *release* in Luke-Acts, scholars have downplayed its importance. In this chapter, therefore, I want to ask: what is the decisive relationship between *sins* and *sicknesses*, and particularly in relation to the multiple layers of *release*? What is the outcome of *release from sins* preached and performed by Jesus and his disciples? I will address these questions within Luke's narrative world and his cultural context, particularly within the framework of *holiness* (the purity rules) in the first century, which was upheld and promoted by the temple authorities. Hence, I will first examine how *sin* and *sickness* were viewed in the first century. I will then explore the multi-layered fabric of the idea of *release* from the geographical perspective of Luke-Acts, that is, the *nomadic* flows and movements of the idea of *release* from Galilee (*outside*) to Jerusalem (*inside*) and from there (*inside*) to the ends of the earth (*outside*).

3.2 How were *sin* and *sickness* perceived in the first century?

In order to have a better understanding of *sin* and *sickness*, it is necessary to place them within a first-century cultural context, to allow us an insider's perspective.⁴¹²

⁴¹⁰As we shall see, in his writings, Luke presents various forms of captivity and oppression, including sin, sickness, demonic possession, social stigma, and debt as the consequences of *sin*, from which people are to be *released*.

⁴¹¹Though ἄφεσις is not used with the word ἁμαρτία in Luke 4:18, as we shall see, the concept of releasing people from sins is implied in the usage of the word ἄφεσις (see below).

⁴¹²Luke's worldview, particularly in relation to sickness, lies heavily under the influence of a belief in spirits and demons. Hull argues that not only was Luke strongly influenced by Hellenistic *magical* belief and practice, but he also believed in *magic*. J. M. Hull, *Hellenistic Magic and the Synoptic Tradition*, p. 87. I will discuss how Luke viewed magic in the next chapter.

This means that we have to place them within the framework of the concepts of *holiness* and *impurity*, since the theme of *holiness* was the central motif in the life of Jewish people in the first century. E. P. Sanders explains that the majority of Jews in the land of Israel at the time of Jesus observed the rules of *purity* (i.e. *holiness*).⁴¹³ Borg also notes that the Jewish social world came to be dominated by *the politics of holiness*.⁴¹⁴ He claims that “*Holiness* became the paradigm by which the Torah was interpreted.”⁴¹⁵ He then describes *holiness* as an act of *separation* between “clean and unclean, purity and defilement, sacred and profane, Jew and Gentile, righteous and sinner.”⁴¹⁶ In a similar manner, Dale Martin states, “In almost every part of the ancient Mediterranean one can find notions of ritual pollutions, purifications, and cleanings.”⁴¹⁷ Thus, one of the core values of first-century Judaism was God’s *holiness*,⁴¹⁸ and this concept of *holiness* was based on the phrase: “You shall be holy, as I the Lord your God am holy” (Lev 19:2).

If this is the case, then the interrelation between *sin* and *sickness* in the ancient world should be interpreted within the framework of the rules of *holiness* (*purity*), since this concept was one of the core-values of the time. Moreover, as the ethos and organization of political, economic and social life were necessarily determined in large part by their relationship to the Jerusalem temple, the idea of *holiness* is also bound to the temple and territorialized in Jerusalem.⁴¹⁹ In fact, as I have already shown, the places and people of the temple were separated according to the degrees of their purity (*holiness*) and the temple authorities upheld and promoted the rules of purity in order to control people through their daily activities. Through such rules of purity, the temple authorities monitored and controlled who was *in* and *out* of their

⁴¹³Sanders notes that the emphasis of the laws was on clean and unclean food and on not eating blood (Sanders, *Judaism*, pp. 214-30). We can find this reflected in Acts 10:14, where Peter states, “I have never eaten anything common/profane and unclean” (*pan koinon kai akatharton*). In ordinary Greek, *koinos* means simply “common, ordinary”. The sense, “profane, defiled, unclean” is derived from the use of *koinos* as equivalent to the biblical *tame*’ (e.g., Lev. 11:4-8; Deut. 14:7-10) or *chol* (Lev. 10:10; Ezek. 22:26; 44:23); hence the use of *koinos* in 1 Macc. 1:47, 62 (“unclean food”), Mark 7:2, 5 (“defiled hands”) and Acts 10:14 and 11:8. For the connection between this and Luke’s understanding of *purity/holiness*, see below.

⁴¹⁴For Borg, “politics” means the “shape” of the city and that of any human community. That is, “politics” is concerned with the shaping and the shape, the process as well as the result, *Jesus*, p. 86.

⁴¹⁵Marcus J. Borg, *Jesus: A New Vision*, pp. 86-87.

⁴¹⁶Borg, *Jesus: A New Vision*, p. 87. Borg writes, “The connection between holiness and separateness is made explicitly in the rabbinic tradition, where ‘separate’ is actually substituted for ‘holy.’” See Borg, *Conflict, Holiness, and Politics*, 52-53.

⁴¹⁷Dale B. Martin, *The Corinthian Body*, p. 139.

⁴¹⁸Lev 11:44, 45; 19:2; 20:7, 26; 21:28; cf. Matt 5:48; 1 Pet 1:16.

⁴¹⁹Dunn, “Jesus and Holiness: The Challenge of Purity,” p. 177.

social world. This shows that the power of the temple authorities was binding and territorializing. That is, the idea of *holiness (purity)* discloses the hierarchical and binary system of the Jerusalem temple.

3.2.1 The Theme of *Purity (Holiness)* and *Impurity (Pollution)*. In her book, *Purity and Dangers*, Mary Douglas discusses *pollution* on two levels: instrumental and expressive. In the former, pollution taboos are used to uphold the values of society, which maintains social morals, order, and roles through a belief in dangerous contagion. At the expressive level, Douglas presents the idea that *pollution* is an analogy “for expressing a general view of the social order.” She treats *pollution* as equivalent to *dirt*, which she defines as *matter out of place*, signifying *disorder*.⁴²⁰ For example, garden *dirt* is in its proper place in the back yard. However, when the same *dirt* gets into the house (thus crossing the line), the house is considered *dirty*, *defiled*, *unclean*, and *impure*, showing that inside the house, *dirt* is *out of place*, i.e. the wrong thing at the wrong time and in the wrong place.⁴²¹ Here, two conditions are implied: “a set of ordered relations and a contravention of that order.” The idea of dirt, then, presumes a system, a set of line-markings or definitions. For “dirt is the by-product of a systematic ordering and classification of matter, in so far as ordering involves rejecting inappropriate elements.”⁴²²

In a similar vein, Countryman writes, “Dirt is what lies outside the system, what is perceived as not belonging in association with people of this particular society, whether as unfamiliar, irregular, unhealthy, or otherwise objectionable.”⁴²³ That is, persons who are classified as *deviants* are presented as *out of place* (i.e. viewed negatively),⁴²⁴ showing that just as *sickness* was understood to be the direct result of *sin* in the first century,⁴²⁵ so also those persons who were labeled as *sinner*s and who had visible *sicknesses* were portrayed as *dirty*, signifying that they were *out of place*.

Purity and pollution are mutually opposed. That is, *pollution* denotes the wrong thing, at the wrong time, and in the wrong place.⁴²⁶ Conversely, *purity* refers to the orderly system whereby people perceive that certain persons or things belong in

⁴²⁰Douglas, *Purity and Dangers* p. 35.

⁴²¹Neyrey, *The Symbolic Universe of Luke-Acts*, p. 274.

⁴²²Douglas, p. 35.

⁴²³Countryman, *Dirt, Greed, and Sex*, p. 13.

⁴²⁴Malina, *The New Testament World*, p. 165.

⁴²⁵Foakes-Jackson and Lake write, “All ills [sicknesses] came from sin”, vol. 4, p. 156.

⁴²⁶Jerome H. Neyrey, *The Symbolic Universe of Luke-Acts*, p. 274.

certain places at certain times.⁴²⁷ In this sense, Neyrey notes that *purity* is the abstract way of indicating what fits, what is appropriate, and what is *in place*. Put differently, *purity* refers to a system, a coherent and detailed drawing of lines in the world, to peg, classify, and structure that world. For this reason, Neyrey understands *purity* to be a cultural map, which establishes “a place for everything and everything in its place.”⁴²⁸

Moreover, Douglas perceives *pollution* as *uncleanness* and *purity* as *holiness*, and argues that adherents of primitive religions make no clear distinction between *sacredness* and *uncleanness*, because the concept of the *sacred* is little more than a prohibition to them.⁴²⁹ She defines the Latin word “sacer” as a “restriction through pertaining to the gods.” Just as the Hebrew root קרשׁ denotes *apartness, separateness, sacredness, holiness* of God, of persons, of places, and of things,⁴³⁰ so also Douglas translates it as *whole* and *complete*. She then concludes that “to be holy is to be whole, to be one: holiness is unity, integrity, perfection of the individual and of the kind”.⁴³¹ In order to be holy or maintain order, persons must conform to the class to which they belong, indicating that *holiness* involves clear definition, order, and discrimination.⁴³² Likewise, Malina notes that rules of *purity* establish *a place for everything and everyone, with everything and everyone in its place* and with anomalies properly excluded.⁴³³ Similarly, Countryman argues that *purity* means avoidance of *dirt*, which shapes much popular morality in cultures. He writes, “All rules that govern the boundaries of the human body tend at least to be presented as purity rules.”⁴³⁴ The idea of *purity* and that of *pollution*, therefore, define a system whereby person, place, and time are *in place*. Since the function of the boundaries (the rules of purity) is to separate, to purify, and to punish transgressions – in short, to impose system on an inherently untidy experience⁴³⁵ – it is vital for individuals to maintain their bodies in *holiness* or *wholeness* in order to be *in place*. Thus, the primary function of the *purity rules (holiness)* is the maintenance of fixed boundaries

⁴²⁷ On a map of person, space, and time in the temple, see chapter two.

⁴²⁸ Neyrey, *The Symbolic Universe of Luke-Acts*, p. 275.

⁴²⁹ Mary Douglas, *Purity and Danger*, p. 121.

⁴³⁰ See *BDB*, p. 871.

⁴³¹ Douglas, *Purity and Dangers*, p. 52.

⁴³² *Ibid*, p. 53.

⁴³³ Malina, *The New Testament World*, p. 157.

⁴³⁴ William Countryman, *Dirt, Greed, and Sex*, p. 11.

⁴³⁵ Douglas, *Purity and Dangers*, p. 4. Note also that Douglas identifies four kinds of social pollutions: 1) danger pressing on external boundaries; 2) danger from transgressing the internal lines of the system; 3) danger in the margins of the lines; 4) danger from internal contradiction, pp. 122-124.

and territories. That is, the idea of *holiness* reveals the static *binary* and *sedentary* system of the temple.

3.2.2 The Body and its relation to Sickness. Just as Douglas portrays the physical human body as a symbol of the social body,⁴³⁶ so also Martin understands the human form as a form of society, and the individual's identity as dependent on his or her place in that society.⁴³⁷ Hence, it is important for a person to preserve his/her body in holiness/wholeness/purity in order to keep their place in that society. Although ancient Mediterranean cultures did not clearly define the nature of *pollution*, the concept depends to a great extent on differing ideologies of the body.⁴³⁸ Dale Martin provides an illustration of ancient ideologies of the body by analyzing the way in which disease was thought to threaten the body.⁴³⁹ The two major theories of etiology in the ancient world were the etiology of *imbalance* and the etiology of *invasion*.⁴⁴⁰

(a) The etiology of imbalance means that "the body is normally a balanced ecosystem whose elements or forces are all necessary: good health results when none of those elements or forces oversteps its natural bounds or becomes too dominant."⁴⁴¹ In other words, sickness results when the balance is disrupted by internal or external factors. Martin states, "The important element in the causation of disease is not invasion by a hostile, foreign element but the influence of outside forces on the composition and balance of the internal elements."⁴⁴² Thus, the emphasis is on restoring the balance of the body rather than on a fear of the invasive agent itself. For imbalance-etiology, fears of pollution or infection are not as serious as fears of disruption. The main danger to the body is the disruption of its normal balance and equilibrium, not invasion by foreign bodies.⁴⁴³ People who are in power are sensitive of empowerment because of their position in the higher levels of society. For them

⁴³⁶Douglas states, "Even more direct is the symbolism worked upon the human body. The body is a model which can stand for any bounded system. Its boundaries can represent any boundaries which are threatened or precarious. The body is a complex structure. The functions of its different parts and their relation afford a source of symbols for other complex structure. We cannot possibly interpret rituals concerning excreta, breast milk, saliva and the rest unless we are prepared to see in the body a symbol of society, and to see the powers and dangers credited to social structure reproduce in small on the human body" (Douglas, *Purity*, p. 115).

⁴³⁷Martin, *The Corinthian Body*, p. 161.

⁴³⁸*Ibid.*, p. 139 n. 2.

⁴³⁹*Ibid.*

⁴⁴⁰*Ibid.*, p. 143 n. 14.

⁴⁴¹*Ibid.*

⁴⁴²*Ibid.*

⁴⁴³*Ibid.*, p. 149.

“the body is simply a microcosm of the balanced universe and is naturally constituted of the same substances,” which is not necessarily bad so long as the social order is restored and maintained.

(b) The etiology of invasion means that “The body is construed as a closed but penetrable entity that remains healthy by fending off hostile forces and protecting its boundaries. Sickness is caused by alien forces, either personal agents (like demons or gods) or impersonal but harmful material (like germs, pollutions, or ‘tiny animals’), that invade the body.”⁴⁴⁴ Although disruption of balance is a factor, the main emphasis in the healthy body is to protect the body from invasion, in cases of sickness, by expelling harmful agents from the body. Thus concerns about pollution, contagion, and infection tend to be more important than the mere concern to maintain the equilibrium of the bodily elements. To maintain a health regimen is to solidify the boundaries of the body, to assure purity and the avoidance of pollution or infectious agents, and to quarantine polluted or infected persons.⁴⁴⁵ Those who believe in the etiology of invasion also fear invasion and pollution. For them “the body is not a secure microcosm of the balanced universe but a site of cosmic battles between good and evil”,⁴⁴⁶ so that the body of a person becomes the battleground between the power of God and that of Satan (cf. Luke 11:21-24).⁴⁴⁷ Thus, it is necessary to protect the body against invasion, manipulation, and disintegration. Martin concludes that the overriding etiology of sickness in early Christian texts is that of invasion.⁴⁴⁸ In short, just as it is important for a person to preserve his/her body in holiness, so also it is important for the social body of the temple to maintain the holiness of its body. Thus, the temple authorities monitored who went *in* and *out* of the temple. More

⁴⁴⁴Ibid., pp. 143-144.

⁴⁴⁵Ibid., p. 144.

⁴⁴⁶Ibid., p. 161. Note also that the idea that disease results from attacks by gods or demons occurs regularly in pre-Socratic Greek texts. In the *Odyssey* disease is the result of attack by an “evil [or base] daimon” (*kakos daimon*, 10. 64, 5. 396, p. 153 n. 59). This means that the belief that disease was due to divine displeasure or attack was quite common in pre-Hippocratic Greece and continued in classical Greek literature and beyond (p. 154 n. 62). The magical papyri provide a summary of the invasion-etiology of disease in Greco-Roman culture. Hans Betz states that “Zeus, Hermes, Apollo, Artemis, Aphrodite, and others are portrayed not as Hellenic and aristocratic, as in literature, but as capricious, demonic, and even dangerous, as in Greek folklore” (p. 158 n. 85, 88, 89). Therefore, sickness is attributed to a demon that has entered a person’s body and must be exorcised. One speaker claims to have seen a man healed when the infecting demon, “black smoky in colour,” was expelled from the body (p. 155, n. 70).

⁴⁴⁷See above.

⁴⁴⁸Martin, *The Corinthian Body*, p. 165 n. 5.

importantly, as the data above indicates, the body of an individual was presented as a *place* where the power of God and that of Satan collide.

3.2.3 Place-Body of a person(s). The rules of *purity* deal with the body of persons, and also with their *proper* place in society.⁴⁴⁹ On one hand, those who belong to the sphere of *purity*, *holiness*, or *wholeness* are the ones who fit into the *holy* community and temple. As I have already noted, the *holy* temple, which symbolized *the dwelling place of God*, was understood to be a replica of both the entire *holy* land and the whole world,⁴⁵⁰ and persons allowed to come to the *holy* temple were those who belonged to the sphere of *holiness* and *righteousness*. They were presented as *insiders*. However, persons who belonged to the sphere of *pollution*, *impurity*, or *uncleanness* were dislocated from society because they were perceived as dangers to the *holy* community and the temple. They were labeled as *outsiders* and as persons who were *beyond the salvational map* and *lost*. Just as the social placement of a person is determined by the visible condition of his/her physical body, so also persons who had the visible mark(s) of God's punishment were cut off from the *holy* community, the temple, and ultimately from God.⁴⁵¹ Put differently, persons who were labeled as *sinner*s or had various forms of *sickness* were presented as *dirt*. Likewise, they were perceived as *outsiders* and persons who were *lost*, meaning that they were *out* of God's protection and salvation. Lev 12-15 lists persons who are *unclean* – including persons who are suffering from skin disorders or unusual, abnormal bodily flows such as menstruation, seminal emission, and suppuration – and states that they must be relocated, and separated from having social relations with their fellows. Furthermore, neither a blemished priest nor an Israelite were allowed to offer sacrifices. It is written, “For no one who has a blemish shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long, or a man who has an injured foot or an injured hand, or a hunchback, or a dwarf, or a man with a defect in his sight or an itching disease or scabs or crushed testicles” (Lev 21:18-20). This means that persons who belonged to the category/place of *uncleanness/impurity* lacked *holiness*, *wholeness*, and *perfection*, and they could not

⁴⁴⁹Malina, *The New Testament World*, p. 165. Not only are persons separated hierarchically, based on the degree of their purity, but also the hierarchical structure of Judean society was established according to the degrees of the purity rules.

⁴⁵⁰See above; cf. Malina, *The New Testament World*, p. 182.

⁴⁵¹Note that those who are separated from the temple were also separated from social-economic-political power, because the holy temple was the focus of this power structure in Judea.

replicate the perfect society under the perfect God. Thus they were to be separated from social relations with their fellows, from the *holy* temple, and ultimately from God's salvation.⁴⁵²

3.2.4 The Relation between Sin and Impurity/Sickness. In his book, *Jesus and Judaism*, Sanders argues that impurity was not *sin*. Just as impurity was an unavoidable consequence of daily life, so also the impure did not need forgiveness, but cleansing. He also notes that impurity did not make a person a *sinner*.⁴⁵³ Moreover, not only does Sanders argue that the most pervasive laws concerning purity refer to corpse uncleanness (Num. 19), menstruation, intercourse, and childbirth (Lev 12:1-8; 15:16-24),⁴⁵⁴ but he also recognizes that impurity prevented access to the temple.⁴⁵⁵ Based on a literal linguistic definition of *sin*, Sanders may be moving in the right direction in claiming that *impurity* is not *sin*. But, as Dunn recognizes, in the Old Testament there is no clear distinction between *impurity* and *sin*.⁴⁵⁶ Dunn claims that in factional polemic, *impurity* and *sin* go hand in hand.⁴⁵⁷

Furthermore, Sanders also has undermined the link between *sickness* and *impurity*. Since he limits purity laws to within the framework of corpse uncleanness, menstruation, intercourse, and childbirth, Sanders minimizes the vast scale of *impurity*. For example, *impurity* was understood not as merely to be an unavoidable consequence of daily life, but as a *sickness*, that is, the *outcome* of *sin*, suggesting that *impurity* and *sickness* go hand in hand. In fact, not only were *impurity* and *sickness* viewed as the consequence of *sin*, signifying the visible marks of God's punishment, but they were also presented as *dirt* that had already been transferred from *inside* to *outside*. This means that the impure were already classified as *outsiders*. As we shall see, in Luke-Acts, just as *sickness* is presented as *impurity*, so also there is no clear difference between *release from sins* and *cleansing* impurities.⁴⁵⁸ Though Sanders repeatedly points out that those who were *impure* were denied access to the temple, he understates the effects of this. Not only were persons who were impure relocated and

⁴⁵²Malina, *The New Testament World*, pp. 179-180.

⁴⁵³Sanders, *Jesus and Judaism*, pp. 182-186.

⁴⁵⁴*Ibid.*, p. 182.

⁴⁵⁵Sanders makes this point repeatedly in his book *Jesus and Judaism*, pp. 182-92.

⁴⁵⁶Cf. Leviticus 17-26; e.g. 19:8; 20:17; 22:9. See further Dunn's article on "Jesus and Holiness: The Challenge of Purity", pp. 168-192.

⁴⁵⁷Dunn, "Jesus and Holiness: The Challenge of Purity", pp. 177-180. Though he may be justified in observing the interconnection between *sin* and *impurity*, Dunn undermines the interconnection between *sin*, *sickness*, and *impurity*, and does not elucidate further.

⁴⁵⁸Luke 5:12-15; 11:11-19; cf. 17:11-19.

separated from their political, economic, and social place, but also they were denied access to the *holy* temple, the center of their cultural and religious life, demonstrating that those who were relocated from the temple were far from God's salvation. Thus, not only was the idea of *sin*, *impurity*, and/or *sickness* represented as a condition of *dirt* and of being *beyond the salvational map (lost)*, but also it suggests that the major function of the temple was to determine who was *in* and who was *out* based on their degree of purity.

3.2.5 Summary. As the preceding analysis indicates, the theme of *holiness* was the central motif in the life of Jewish people in the first century, and reveals the *binary* and *sedentary* system of the temple. In this sense, the idea of *sin* and *sickness* is to be understood within the framework of *purity* and *pollution*. As I have demonstrated, not only do *sin*, *sickness*, and *impurity* go hand in hand, but also they represent as *dirty* and as *outsiders (lost)* those who had already been relocated from *inside*. Note that this idea of *holiness* was based on the *holiness* of God expressed in the Old Testament: "You shall be holy, for I the Lord your God am holy" (cf. Lev 19:2). This shows that those who belonged to the dimension of *holiness* were established within the *holy* community and the temple, and thus had access to God and God's salvation. However, those who belonged to the area of *impurity*, *uncleanness*, or *blemish* could not approach the *holy* temple, showing that those who were *sinners*, *sick*, and *impure* had no access to God and God's salvation. Since they were perceived as a danger both to the *holy* community and the temple, they were portrayed as *dirty*, and *beyond the saving map (lost)*. That is, they were disconnected from the *holy* temple, and transferred from the *light* and from God to the place of *darkness* and Satan. Since the visible *marks* of God's punishment were understood to be the result of *sin*, the temple authorities separated persons who were *sinner*, *sick*, and *impure* from the *holy* community and the temple and placed them *outside* the saving map. This shows that their social place was determined on the basis of the visible conditions of their bodies. For this reason, one of the central tasks of the temple authorities, including the Pharisees,⁴⁵⁹ was to establish a clear and firm definition of the boundary in order to maintain and preserve their religious order and

⁴⁵⁹The name "Pharisees" (*perushim*) is generally derived from the root *parash*, "to separate"; the "Pharisees" were "separatists." The obvious implication is that they were so-called because they tried to separate themselves from the rest of Israel, with the clear implication that the motivation for this separation was purity-driven. That is, they sought to separate themselves as much as possible from the impurities that characterized daily life for most of their compatriots (Dunn, "Holiness and Scripture", p. 174).

belief system, and to control and monitor what went *into* and *out* of the temple. This shows that the authority-power of the temple involved binding and territorializing power in order to maintain the boundaries of the static-fixed territory. Thus, the purity rule(s), by which the Torah was interpreted, discloses the hierarchical binary system of the temple by which persons and places were organized or separated from one reality to another.

Note that the act of *separation* creates two opposite movements: (1) negatively, there is a movement from light, life, and God to darkness, death, and Satan, signifying destruction and judgment, and (2) positively, there is a movement from darkness, death, and Satan to light, life, and God, signifying creation and salvation. The first movement is pictured as an act of binding or territorializing, whereas the second movement can be understood as an act of releasing and deterritorializing. Within this cultural system, Jesus proclaims *release from sins*. That is, not only does an act of releasing and deterritorializing stand in opposition to an act of binding or territorializing, but also it should be understood in terms of the *nomadic* flows and movements of release.

3.3 How did Luke understand *sin*, *sickness*, and *impurity*?

In this section I will demonstrate the nexus between *sin*, *sickness*, and *impurity*, which can be summarized as follows. (1) The verb ἀμαρτάνειν means *to sin*, implying a *sinful activity*; (2) *sickness* is presented as the direct result of *sin* and the extensive state of *sin*; and (3) various forms of *physical* and *spirit*-related sicknesses are presented as *impurities*.⁴⁶⁰ This threefold layer interacts around the notion of *sin/s*, which confirms it as a single reality.

⁴⁶⁰Note that those who lived in the time of Jesus believed that visible misfortunes, including various sicknesses and demon-possession, were the result of *sin* (See chapter 4). To define the nature of *sin* is important. But who defined what *sin* was in ancient Judea? Not only did the temple authorities have the authority-power to define what *sin* was, based on the purity rules, but they also upheld the law and made sure that it was carried out according to their definition(s) of *sin(s)*. Interestingly, in Luke 5 Jesus commands the leper, who just has been healed of leprosy, to show himself to the priest for cleansing. Jesus says, "Go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them" (Luke 5:14). Notice that those who are covered with "leprosy" are presented as impure and are separated from others. What is also to be noted here is that only the priests have the authority and power to pronounce lepers cleansed of their leprosy (cf. Lev. 14:1-32) and to separate them from others (Lev. 13). Though Jesus recognizes the priestly prerogatives, he publicly pronounces cleansed one of the ten lepers in Luke 17:19, when he says, "Rise, and go your way; your faith has saved you."

3.3.1 Luke's concept of *sin*. In the New Testament, the verb ἀμαρτάνειν⁴⁶¹ denotes *not to hit* or *to miss the target*, and implies a *sinful* activity. It is used 4 times in Luke,⁴⁶² and only once in Acts 25:8. The noun ἀμαρτία is used 11 times in Luke⁴⁶³ and 8 times in Acts.⁴⁶⁴ Just as the thought of *sins* is used in close connection to the singular form of κακία (Acts 8:22) and ἀδικίας (Luke 13:27; 16:8, 9; 18:6; Acts 1:18; 8:23.), so also the word κακία seems to refer to the extensive state/condition of *sin* (cf. Acts 8:23). Even though he uses these terms, Luke does not explicitly define the nature of *sin*. Other than in Acts 7:60,⁴⁶⁵ Luke always uses ἀμαρτία in plural form, and uses it mostly along with the noun form of ἄφεισις⁴⁶⁶ and the verb form ἀφίημι⁴⁶⁷ defines *sins* as the antithesis of *release*. Not only does such usage reassure us that the object to be *released* is *sins*,⁴⁶⁸ but it also illustrates that Luke's primary emphasis is not on a clear or precise definition of *sin*, but on the theme of *release*, suggesting that the authority-power of Jesus is not to territorialize static territories and boundaries, but *to release* people from these structures. Furthermore, the plural usage of ἀμαρτίαι does not refer to a particular violation of the law (i.e. the purity rules),⁴⁶⁹ but it is used along with *sickness* (Luke 5:20ff.), *social stigma* (Luke 7:47ff.), and *debts* (Luke 11:4) from which persons are *to be released*. Not only does Luke link ἀμαρτίαι to these various forms of *captivity* and *oppression*,⁴⁷⁰ but he also uses the noun form of *sins* to refer to the extensive state/condition of *sinfulness*. That is, Luke seems to

⁴⁶¹The verb ἀμαρτάνειν occurs 43 times in the New Testament (Matt. 18:15, 21; 27:4; Jn. 5:14; 8:11; 9:2, 3; Rom. 2:12; 3:23; 5:12, 14, 16; 6:15; 1 Co. 6:18; 7:28, 36; 8:12; 15:34; Eph. 4:26; 1 Tim. 5:20; Tit. 3:11; Heb. 3:17; 10:26; 1 Pet. 2:20; 2 Pet. 2:4; 1 Jn. 1:10; 2:1; 3:6, 8, 9; 5:16, 18).

⁴⁶²Luke 15:18, 21; 17:3, 4.

⁴⁶³Luke 1:77; 3:3; 5:20, 21, 23, 24; 7:47, 48, 49; 11:4; 24:47.

⁴⁶⁴Acts 2:38; 3:19; 5:31; 7:60; 10:43; 13:38; 22:16; 26:18.

⁴⁶⁵The singular form ἀμαρτία in Acts 7:60 refers to a particular sin (Marshall, *Acts*, p. 150). In other word, in contrast to the Pauline letters, *sin* here is not presented as a victory over *sin* or the power of Satan.

⁴⁶⁶Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18; cf. 3:19; 22:16. Though the term ἀφίημι is not used, the terms ἐξαλείφω and ἀπολούομαι used in Acts 3:19 and 22:16 stand in parallel with the word ἀφίημι.

⁴⁶⁷Luke 5:20, 21, 23, 24; 7:47, 48, 49; 11:4.

⁴⁶⁸Note also that the plural form of *sins* is linked closely with *debts* (Luke 11:4).

⁴⁶⁹Interestingly, no particular *sin* refers to a violation of the law/s of God, especially a violation of Sabbath' law, ritual purity, and the corban vow. In fact, Luke discloses that Jesus himself violates the Sabbath' law (6:1-11), ritual purity, and the corban vow (Dunn, *Diversity*, p. 63). Note also that in relation to salvation, Jesus rejects the traditional sacrificial system by which one can be forgiven in old age. Instead, Jesus releases people from sins and from sickness without any animal sacrifices or repentance (cf. Luke 5:20-26; 7:47-50). Also note that Jesus' *acts of release* (salvation acts) occur *outside* the temple, the space of God. For Jesus, the temple and the idea of sacrifices performed by the priest alone belong to the *old* age, already passing away (cf. Acts 6:14). Cf. Dunn, *Diversity*, p. 126.

⁴⁷⁰Cf. Luke 4:18. I will pick up this issue and elaborate on it further in subsequent sections.



understand the state of sin and its extensive structure of captivity and oppression to be one of frozen, motionless desolation, where the poor, the blind, and sinners are placed. In this sense, the act of *release* – an act of motion – is depicted as the antithesis of *sin* and the extensive state of *sinfulness*, which are motionless. This demonstrates the *nomadic* flows and movements of *release* conveyed by Jesus and his disciples that translate people from one sphere (darkness, death, Satan) to another (light, life, God).

3.3.2 Luke's Idea of Sickness and Impurity. In his writings, Luke reflects the popular view of the purity laws in the first century. Just as terms like *clean*,⁴⁷¹ *purify*,⁴⁷² *holy*,⁴⁷³ *wash away* (Acts 22:16), and *blameless*⁴⁷⁴ are used to refer to *holiness* or *purity*, so also words like *unclean*,⁴⁷⁵ *profane*,⁴⁷⁶ and *defilement*⁴⁷⁷ are

⁴⁷¹The word καθαρίζειν translates as “to clean” (as in the inside and outside of the cup and platter, Luke 11:39, 41) and as “to clean” in the sense of the healing of a sickness which has caused a ceremonial *uncleaness*, namely leprosy (Luke 4:27; 5:12, 13; 7:22; 17:14, 17). It is used to mean “to cleanse, to purify” a person so that they become ritually acceptable and free from ritual contamination or impurity (Acts 10:15; 11:9; 15:9). In regard to a pig, which was considered ritually impure, a voice from heaven declares, “What God has made clean (ἐκαθάρισεν), you must not call profane (κοίνου).” In Acts 10:15, the cleansing obviously involves ritual cleansing in order to eliminate ritual defilement. The word διακαθαίρειν, *to clean out*, occurs only once in the New Testament (Luke 3:17). The adjectival καθαρός, *clean*, occurs three times in Luke-Acts (Luke 11:41; Acts 18:6; 20:26). The noun καθαρισμός, *cleansing, purification*, is used along with the *purification* of the law of Moses, particularly the purification of a woman who bears a male child, in Luke 2:22 (cf. Lev 12:6-8) and is linked with an offering for the *purification* of a leper in Luke 5:14 (cf. Lev 13:49; 14:2ff.).

⁴⁷²The verb ἁγνίζειν, *to purify*, occurs three times in Acts (Acts 21:24, 26; 24:18), and the noun ἁγνισμός, *purification*, occurs only once in Acts 21:26.

⁴⁷³The word ἁγιάζειν, *to holy, to consecrate*, occurs three times (Luke 11:2; Acts 20:32; Acts 26:18) and ἅγιος, *set apart* to or by God, *consecrated*, occurs about 20 times in Luke and more than 50 times in Acts. It is mostly applied to a spirit, as in the *Holy Spirit* (Luke 1:35; 3:22; 4:1; Acts 1:8; 2:38; 10:38, 45; 15:8; 19:6; 28:25), that is set apart as sacred, in contrast to *unclean* spirits (cf. Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7). It is also applied to the name of God (Luke 1:49), Jesus (Luke 1:35; 4:34; Acts 3:14; 4:27, 30), angels (Luke 9:26; Acts 10:22), prophets (Luke 1:70; Acts 3:21), the first-born male (Luke 2:23), the people (Acts 9:13, 32, 41; 26:10), the temple and the law (Acts 6:13; 21:28).

⁴⁷⁴Note the link between ἄμεμπτος (*blameless*) and δίκαιος (*righteous*) in Luke 1:6.

⁴⁷⁵Luke links ἀκάθαρτος (*unclean, defiling*) to a spirit, denoting an *unclean* spirit (Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7), and to food, denoting unclean food (Acts 10:14, 28; 11:8).

⁴⁷⁶The verb form κοινώειν means “to make unclean, to defile, to profane” (Acts 10:15; 11:9; 21:28). In other words, it denotes something common, defiled, and ritually unacceptable (Acts 10:15). In relation to food, the adjective κοινός (“common/profane, unclean, defiled”) refers to ritually unacceptable animals (Acts 10:14, 28; 11:8). But the issue in Acts 10:14, where Peter states, “I have never eaten anything defiled and ritually unclean,” is not about unclean animals, but ritually unclean persons. It means that the idea of unclean animals is replicated for persons (cf. Malina, *The New Testament World*, pp. 177-180). The sense “profane, defiled, unclean” derives from the use of *koinos* as equivalent to the biblical *tame*’ (e.g., Lev. 11:4-8; Deut. 14:7-10) or *chol* (Lev. 10:10; Ezek. 22:26; 44:23); hence the use of *koinos* in Macc. 1:47, 62 (“unclean food”), Mark 7:2, 5 (“defiled hands”) and Acts 10:24 and 11:8 (cf. Dunn, “Jesus and Holiness”, p. 173 n. 14). It is also important to note that the word βεβηλώειν is translated as “to desecrate, to profane” in Acts 24:6, where Paul is charged with profaning the temple.

⁴⁷⁷The word ἀλίλογμα (*a thing defiled*) only occurs in Acts 15:20 (cf. Luke 16:15).

used to refer to *impurity*. Luke's treatment of such words illustrates that his idea of *impurity* is linked to ritual purification, and is plugged into concepts of physical-spiritual *sicknesses*.⁴⁷⁸

From this, we can draw three observations. First, Luke was well aware of the popular view of *holiness*, which was one of the core values of first-century Judaism: "You shall be holy, for I the Lord your God am holy."⁴⁷⁹ Also, Luke understood that those words were used to support the classifications by which the temple authorities defined who was to be *in place* or *out of place*.⁴⁸⁰ Moreover, Luke recognized that persons who belonged to the sphere of *sickness/impurity* were beyond the saving map (lost), because they were disconnected from the temple and thus from salvation. Indeed, Luke recognized that lepers were considered to be the *impure* and *sick* who were separated from the *holy* temple and from salvation.

What is to be noted here, however, is that Luke does not promote the theme of *holiness* or the *purity laws* by which person and space are to be separated. Rather, Luke presents Jesus as the one who demonstrates his *mercy* towards the *unclean* and *outcast* by cleansing and releasing (saving) them from their uncleanness.⁴⁸¹ In fact, as we shall see, Luke has replaced the old idea of *holiness* ("You shall be holy, for I the Lord your God am holy," Lev. 19:2) with the theme of *mercy*, that is, "Be merciful, just as your Father is merciful" (Luke 6:36). By replacing Matthew's phrase, "You must be perfect as your heavenly Father is perfect" (Matt. 5:48) with the phrase, "Be merciful, just as your Father is merciful" (Luke 6:36),⁴⁸² Luke illustrates that he does not promote the popular idea of *holiness* or the *purity* rules by which persons are separated from one another, but that he highlights the theme of *mercy*. As Luke unfolds his narrative, God's mercy is revealed in Jesus who releases persons from

⁴⁷⁸Luke 4:27; 5:12, 13; 7:22; 17:14, 17.

⁴⁷⁹Lev. 11:44, 45; 19:2; 20:7, 26; 21:28; cf. 1 Pet. 1:16. Perhaps this was the precise reason why Luke presented Jesus as the *holy* one of God (cf. Luke 1:35; 4:34; Acts 3:14; 4:27, 30).

⁴⁸⁰Neyrey notes that in first-century Judaism, these terms describe persons, places, things, and times in relation to specific values and structures relative to Israel's temple (Neyrey, "The Symbolic Universe of Luke-Acts," p. 276).

⁴⁸¹In Luke, Jesus regularly heals and saves those who are presented as unclean and outcast, who are either incapable of social relations with the rest of the *holy* community (e.g. lepers (Luke 5:12-14; 17:11-19) and the woman with a hemorrhage (Luke 8:43-48)), or excluded from the *holy* temple and from the rites of sacrifice because of a lack of wholeness (for example, the spirit-possessed, the paralytic, the lame, the blind, and so on). Cf. Malina, *The New Testament World*, pp. 187-188.

⁴⁸²Cf. Tg. Jer. I on Lev 22:28: "As our Father is merciful in heaven, so be merciful on earth."

their *sins* and *sicknesses* without the need for any form of ritual or sacrificial purification (cf. 5:20-24; 7:48).⁴⁸³

A couple of points need to be noted here. First, the adjective οἰκτίρων (*merciful*) in Luke 6:36 is closely related to *loving enemies, doing good, and lending*, as God is kind to the *ungrateful and evil* (6:35), and to *releasing* (6:37) and *giving* (6:38), evoking the idea that *mercy* (release) stands in opposition to *holiness* (separation). Second, the theme of *mercy* is expressed with terms like ἔλωος (*mercy*),⁴⁸⁴ ἐλέω (*to show mercy*),⁴⁸⁵ and ἰλάσκομαι (*be merciful*),⁴⁸⁶ picturing them as identical soteriological events.⁴⁸⁷ In this respect, Green rightly notes that the thought “God is merciful” in Luke 6:36 refers to God’s redemption and salvation.⁴⁸⁸ This shows that Luke does not advocate the theme of *holiness* (separation), but promotes the idea that God’s *mercy* comes to those who are *out of place* (lost). Thus, the themes of mercy, release, and salvation are presented as equivalent soteriological events, and surface amidst the popular view of *holiness* (purity rules) in first-century Judaism. For this reason, confusion and conflict arise between Jesus, his disciples, and the temple authorities when these polemical themes collide.

3.3.3 Summary. As we have seen, Luke does not clearly define the nature of *sin*, but links it to various forms of captivity and oppression, suggesting that sickness and impurity are the extensive spheres of *sinfulness*. For Luke, *sin/s*, *sickness*, and

⁴⁸³Note that in Luke-Acts, the theme of mercy and that of release from sins are presented as the same soteriological event (cf. Fitzmyer, *Luke*, p. 641).

⁴⁸⁴Luke 1:50, 54, 58, 72, 78; 10:37.

⁴⁸⁵Luke 16:24; 17:13; 18:38, 39.

⁴⁸⁶Luke 18:13.

⁴⁸⁷In the infant narrative, Luke portrays God as the one who saves (1:47) and shows *mercy* towards his people (Luke 1:50, 54, 58, 72, 78), particularly towards the *humble* (cf. Luke 1:48-55) and *outcast* (cf. Luke 1:79). For example, in contrast to a Pharisee who exalts himself, God justifies the tax-gatherer who has identified himself as a *sinner* (cf. Luke 18:9-14). By showing mercy to a *sinner*, God saves him. Jesus then states, “Everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted” (Luke 18:14). Luke also presents Jesus as the one who saves (Luke 1:69; 2:11; Acts 5:31; 13:23) and shows mercy (Luke 17:13; 18:38, 39). Furthermore, Jesus commands, “Be merciful as God is merciful” (Luke 6:36). Note here that Jesus has already revealed those to whom mercy is to be demonstrated, that is, *your enemies, those who hate you, the ungrateful, and the evil* ones who are presented as social outcasts (cf. 6:27-35). The lawyer’s question, “Who is my neighbor?” (Luke 10:29), seems to be answered with the question: “To whom is mercy/love to be demonstrated?” or “Who has acted as a neighbor? (Luke 10:36-37). Jesus then commands the lawyer to show mercy to the one who is ignored and neglected by the Priest and Levite who represent the temple authorities (cf. Luke 10:30-37). Thus, not only do the texts in Luke 6:27-38 and 10:25-37 illustrate the link between love and mercy, but they also reveal those to whom mercy is to be demonstrated, who are the same sorts of people for whom Jesus performs healings and exorcisms (see below). This illustrates the nexus between salvation and mercy and those to whom mercy or salvation are to be demonstrated. Though each text cited above deserves full treatment, I shall limit myself to a discussion of the stories of the ten lepers and that of Bartimaeus to demonstrate the interactions between mercy, healing, and salvation.

⁴⁸⁸Green, *Luke*, p. 275.

impurity are not isolated, but interconnected entities. In this sense, they can be described as *dirt*, which discloses an act of separation between *inside* and *outside*. Just as *sickness* and *impurity* are represented as the extensive realities of *sins*, so they also revolve around *sins*. Although he understood the popular theme of *holiness* (purity laws) in first-century Judaism, Luke advocates the theme of *mercy*, phrased in terms of *release*. Jesus says, “Be merciful, just as your Father is merciful” (Luke 6:36). As we have seen, the saving authority-power of Jesus is to show mercy and so release persons from their sins, and from various forms of captivity and oppression.

3.4 Luke’s Perception of *Sin* and Its relation to *Sickness*

3.4.1 Luke 1:18-20. Although the actual word ἁμαρτία is not used in this episode, Luke reflects on the link between *sin* and *sickness*, and makes it clear that the *dumbness* of Zechariah is the direct result of *unbelief* in God’s message brought by Gabriel.⁴⁸⁹ As the word *because* in 1:20 indicates, Gabriel gives the precise reason why Zechariah is to be punished: it is because he has *not believed* (οὐκ ἐπίστευσας).⁴⁹⁰ Whether σιωπῶν in 1:20 is translated as “dumb” or “deaf,”⁴⁹¹ it nevertheless refers to God’s punishment.⁴⁹² Thus, the text (1:18-20) reveals the link between *sin* and *sickness*, and reveals that Zechariah’s *sickness* is part of the extensive reality of his *sin*, and his *sickness* is the *dirt* by which Zechariah is momentarily separated from the soteriological plan of God (1:20). Note also that the one who does not believe in God’s agent is presented as the one who does not believe in God.⁴⁹³

Luke intentionally sets out this link at the very beginning of his first volume to anticipate the idea that to reject Jesus, whom God has sent, is to reject God (cf. Luke 9:48; 10:16). Just as Zechariah, who represents the authority of the temple (cf. 1:5-

⁴⁸⁹John Christopher Thomas, *The Devil, Disease and Deliverance*, p. 197.

⁴⁹⁰Thomas, *The Devil, Disease and Deliverance*, p. 196.

⁴⁹¹Evans, *Luke*, p. 20.

⁴⁹²Nolland notes that the silence may have a triple role: 1) punitive; 2) a sign denoting certainty (cf. Gen. 15:9-21; Judg. 6:36-40; 2 Ki. 20:8-11; and cf. 1 Sam. 10:2-16; Luke 1:36; 2:12); 3) an apocalyptic secrecy motif, where Zechariah’s silence is designed to keep God’s plans from human beings until the appropriate time (cf. Dan. 8:26; 12:4, 9; Rev. 10:4), *Luke*, p. 32. But there is no clear evidence in Luke 1:20 to support the latter two functions. Rather, the text emphasizes God’s punishment; cf. Evans, *Luke*, p. 152; Fitzmyer, *Luke*, p. 328; Green, *Luke*, p. 79; Plummer, *Luke*, p. 17.

⁴⁹³We have already observed that the expression “I have been sent by God” (ἀπεστάλην) is another way of saying “I have come in the name of God” (Lk. 13:35; 19:10, 38). It is also interesting to note that, as they were sent by David (1 Sam. 25:5), David’s young men came and spoke to Nabal “in the name of David” (1 Sam. 25:9). However, Nabal insulted David’s servants who spoke to him “in the name of David” because he did not recognize the name (1 Sam. 25:10). Not recognizing David’s name simply means not recognizing David’s authority.

10), disbelieves in God's word brought by Gabriel,⁴⁹⁴ so the temple authorities will ultimately reject Jesus and his message. Interestingly, God's punishment begins with a word articulated by Gabriel, and becomes an act of silencing (striking dumb). Therefore, Zechariah's *sin* and *sickness* are not isolated, but integrated events, suggesting that the visible sickness of Zechariah reveals his past sinful act, that is, *disbelief* in God. Note that *sin* here is not to be understood to mean a violation of any particular laws, but it refers to Zechariah's conscious rejection of Gabriel who was sent by God. As I have noted, Zechariah is temporarily prevented from being a part of God's saving plan and from prophesying the words of God, until the words of Gabriel are fulfilled (Luke 1:20; cf. 1:64ff.). Ironically, Zechariah, who is understood to be an *insider*, who represents the temple authorities, and who is supposed to lead God's people into the ways of God, momentarily steps aside (becomes an *outsider*) from the saving place of God due to his lack of belief.

3.4.2 Luke 5:17-26. This episode depicts the friends of a paralyzed man, who expect a physical healing of their friend just as the multitudes expect to be healed of their sicknesses (5:15; cf. 6:18). However, Jesus does not grant healing instantly. Instead he says, "Man, your sins are forgiven you" (5:20).⁴⁹⁵ This sudden transition surprises his audience, including the scribes and the Pharisees (v. 21). Until now, Jesus had performed many healings (4:40-41; 5:13f) and exorcisms (4:35, 39, 41), but never explicitly pronounced *release from sins* prior to performing them. But here, for the first time, Jesus releases the paralytic from his *sins* prior to releasing him from his physical *sickness*.⁴⁹⁶ That is, rather than focusing on the *sickness*, the outcome of *sin*, Jesus removes the *sins* themselves, the very cause of sickness, thereby making the implicit relationship between *sin* and *sickness* explicit (cf. 1:18-20),⁴⁹⁷ and exposing the links between releasing people from *sin* and curing *sickness*.⁴⁹⁸

⁴⁹⁴Though Zechariah is presented as righteous, he is the first representative of the temple authorities who disbelieves in the message of God brought by Jesus.

⁴⁹⁵It is interesting to note that Luke uses the term ἄνθρωπος instead of τέκνον (Mk. 2:5; Mt. 9:2) when Jesus addresses the paralyzed man, and adds οὐ because not only does the vocative ἄνθρωπε express a rebuke or contempt in classical usage (cf. 12:14; 22:58-60), but it also may be used here to imply that the paralytic man was indeed a sinner (cf. Evans, *Luke*, p. 300).

⁴⁹⁶I will investigate whether Jesus actually forgives sins or merely pronounces forgiveness of sins, as a prophet or priest would do, in the last section of this chapter.

⁴⁹⁷Though Schweizer does not explicitly state what "inward healing" refers to, nor how the sins of the paralyzed man relates to his sickness, he seems right to correlate inward and outward healing with sin and sickness; see Edward Schweizer, *Luke*, p. 110. It is important to note that people who lived in the first century believed that an "evil spirit" caused sickness as a punishment for sins (cf. Luke 13:2; John 5:14; 9:2). Luke seems to express the correlation between sin and sickness in the

Most scholars have recognized that there is a close link between *sin* and *sickness* in this narrative.⁴⁹⁹ Caird, however, argues that not *all* illness is caused by sin.⁵⁰⁰ What is at issue here, however, is not whether modern scholars believe that *all* sicknesses came from sins, but whether ancient Mediterranean peoples believed *this*. In this respect, Foakes rightly writes, “All ills came from sins.”⁵⁰¹ This means that, not only does the visible sickness of the paralytic reveal his prior *sins*, but also that his sickness is viewed as part of the extensive state of *sinfulness*, demonstrating that sickness revolves around *sins*.⁵⁰² For this reason, Jesus first removes *sins*, the cause of *sickness*, by pronouncing, “Your sins are forgiven” (v. 20). He then heals the physical sickness, the effect of sins, of the paralytic by saying “Rise and take up your stretcher and go home” (v. 24). This interconnection between *sin* and *sickness* demonstrates that when *sin(s)* is removed, then so is *sickness*, and vice versa. That is, sickness no longer revolves around sinfulness when *sin(s)* is released.⁵⁰³ As in Luke 1:18-20, Luke makes the implicit correlation between *sin* and *sickness* explicit. By connecting *sin* and *sickness* together, Luke (1) illustrates that they are not isolated, but

sense of an interconnection between cause and effect. In other words, where there is an effect, i.e. a form of sickness, there is also a cause, i.e. a sinful act.

⁴⁹⁸Ellis, *Luke*, pp. 104-105.

⁴⁹⁹Fitzmyer also rightly observes that this episode links the sickness of the paralyzed man to sin, noting that Jesus is here depicted reacting to this popular tradition. Fitzmyer writes, “In this the NT writers are reflecting a common Palestinian conviction about the relation of sin and suffering inherited from the OT” (cf. Ex. 20:5; cf. 1QapGen 20:16-29), Fitzmyer, *Luke*, p. 580. Evans notes that “Paralysis could be specially significant since it had been the divine punishment upon tyrants and the destroyers of God’s people (I Macc. 9:55; II Macc. 3:22ff.; III Macc. 2:22),” Evans, *Luke*, p. 301. But Thomas and Nolland reject such an interpretation. Though he does not deny that there is a link between forgiveness and healing in Mark 2:1-12, Thomas notes that Jesus does not directly attribute the cause of sickness to sin. In fact, he argues that the forgiveness and the healing should be treated separately, because the healing of the paralytic validates Jesus’ claim to have the authority to forgive sins. Thomas also has difficulty in understanding why Mark would only make such a connection on this particular occasion (Thomas, *Devil, Disease, Deliverance*, p. 146). Nolland also argues that the motivation for Jesus’ explicit declaration of the forgiveness of sins is not to be sought in either the particular situation of the paralytic, nor in the general Jewish connection between sin and sickness. Rather, it renders explicit the challenge to the religious leaders of Jesus’ ministry to call sinners to release their sins (5:31-32). See Nolland, *Luke*, p. 232.

⁵⁰⁰He also notes that in this episode (5:17-26), Jesus has “diagnosed this particular ailment as psychosomatic (i.e. a physical disease with a mental or emotional cause),” G. B. Caird, *The Gospel of St. Luke*, p. 94. But it appears that such an observation is purely a product of modern scholarship. In the ancient world, it was an evil spirit that was thought to cause various kinds of sicknesses/diseases (cf. Luke 4:35; 13:16; see Kee, *Medicine, Miracle, and Magic in the New Testament*). Moreover, in the ancient world people believed that all sicknesses/illnesses were a consequence of sin.

⁵⁰¹Foakes-Jackson and Lake, v. 4, p. 156.

⁵⁰²Note that the lame were banned from the priesthood in Israel, and at Qumran were excluded from full participation in the community (cf. Lev 21:18-24; 1 QM 7:4-6; 1QSa 2:5-7). See also Green, *Luke*, p. 239. They were excluded from their community and the temple because they were considered impure (cf. Lev. 12-15).

⁵⁰³Note also that according to rabbis, no sickness was healed until his sins were forgiven. Ellis, p. 105; cf. Jas 5:15; Ned. 41a.

are the same reality, (2) shows the interconnection between release of sins and sickness, and (3) describes *sins* and *sickness* as *dirt*, portraying the paralytic as a person who is *beyond* the soteriological map (*lost*) and who is disconnected from the temple. Note also that, as the words παραλελυμένος and κλίνη (5:18) indicate, the paralytic was immobile and motionless, as if he lived in the shadow of darkness and death (cf. 1:78-79). In this sense, the visible sickness of the paralytic can be marked out as the *dirt* by which he is separated from the temple and from salvation.

3.4.3 Luke 13:1-5. As the phrase *because they suffered these things* in Luke 13:2 indicates, the calamity of the Galileans was the result of their past sins,⁵⁰⁴ showing the link between sin and punishment. As I have noted, such a concept is the reflection of the Jewish worldview of the first century,⁵⁰⁵ and is again presupposed in 13:3: “Unless you repent, you will all likewise perish” (cf. 13:5).⁵⁰⁶ Thomas argues that “Luke [13:1-5] challenges the notion that calamity is [generally] the direct result of one’s sinfulness,”⁵⁰⁷ but he fails to substantiate this conclusion. Rather, as the text (vv. 1-5) demonstrates, Luke does not challenge the notion that calamity is the direct result of sins. Of course, Jesus emphatically denies that the sins of the Galileans are worse than the others, but he does not explicitly deny that the catastrophe of the Galileans was the outcome of their sins.⁵⁰⁸ The purpose of Jesus’ comparing his audience to the Galileans is to invite his hearers to repent (13:3, 5),⁵⁰⁹ and this reveals the link between sin and punishment. Whether Jesus’ audience was right or wrong, the fact still remains that they understood suffering to be a visible mark of God’s punishment. But Luke’s purpose in making the relationship between sin and punishment explicit was to maximize the importance of *release* (cf. 17:3-4).⁵¹⁰

3.4.4 Acts 3:2. Many commentators argue that the aim of Luke’s description of the man as “lame from his mother’s womb” in these texts is to underscore the seriousness of the man’s plight and the greatness of the healing that will be performed

⁵⁰⁴Danker, *Jesus and the New Age*, pp. 156-157; Fitzmyer, *Luke X-XXIV*, p. 1007; Marshall, *Luke*, p. 553; Plummer, *Luke*, p. 338.

⁵⁰⁵See Job 4:7; 8:4, 20; 22:5; Ex 20:5c; Ps 1:4; 37:20; 1 QapGen 20:16-29; John 9:2-3; Str-B, 2:193-97.

⁵⁰⁶Plummer writes, “The suffering of a whole nation is more likely to be produced by the sin of the nation than the suffering of an individual by the sin of the individual” (Plummer, *Luke*, p. 338).

⁵⁰⁷Thomas, p. 219.

⁵⁰⁸Cf. Green, *Luke*, p. 514.

⁵⁰⁹The word παρά in v. 2 and 4 means *besides*, *beyond*, and *more than* (with the accusative).

⁵¹⁰See below.

(cf. Acts 4:22).⁵¹¹ But the popular Jewish view of the relation between *sin* and *sickness* is not totally excluded (cf. John 5:14; 9:2-3). Note that in Lev 21:16-18, a lame man could not approach the altar to offer his bread to God. That is, he was excluded from the priesthood, as a lame lamb could not be offered because of its “blemish” (Deut 15:21; Mal 1:8, 13). The same sort of exclusion from full participation is envisaged in *IQsa* 2:5-6.⁵¹² In the respect, the lame man can be marked as *dirty* and as an *outsider* who was already been disconnected from the temple and from salvation,⁵¹³ which reinforces the link between *sin*, *sickness*, and *impurity*.

3.4.5 Acts 13:4-12. Again, the episode of Elymas explicitly discloses the nexus between *sin* and *sickness*. Luke labels Elymas a “magician” and a “false prophet” who is full of all deceit and fraud, a son of the devil and enemy of all righteousness, thus portraying Elymas as a person who is *in* the state of *sin*. Put differently, in opposition to John the Baptist, a true prophet, who made the ways of the Lord straight, the *sinful* act of Elymas was to make crooked the straight ways of the Lord (v. 10). Indeed Luke explicitly states that the way of Elymas, who attempts to make the proconsul fall from the *faith*, is in opposition to the way of Paul, who proclaims the way of the Lord, the way of salvation. Thus Paul, who is filled with the Holy Spirit, curses Elymas with blindness.⁵¹⁴ As a result, Elymas becomes blind and attempts to find people who might lead him. Ironically the one who attempted to show the proconsul *the way* now becomes the one who is lost and cannot see *the way*. Thus, the blindness of Elymas is seen as the result of his *sinful* act, the visible mark of God’s punishment, which began with a cursing word. Due to his *sinful* act, the movement of Elymas, who was once able to move freely, becomes *static* and *motionless*.

3.4.6 Summary. As I have demonstrated, by linking *sin*, *sickness*, and *impurity* together Luke shows us that various forms of sickness and impurity revolve around *sins*, suggesting that *sin*, *sickness* and *impurity* are not isolated states, but part of the same reality. Note that sickness, suffering, and the other consequences of sin

⁵¹¹Barrett, *The Acts of the Apostles*, I, p. 64; Haenchen, *The Acts of the Apostles*, p. 198 n. 8; Johnson, *The Acts of the Apostles*, p. 64; Marshall, *The Acts of the Apostles*, p. 87; Thomas, *The Devil, Disease and Deliverance*, p. 230.

⁵¹²Cf. Johnson, *Acts*, p. 65

⁵¹³The phrase “at the gate of the temple” indicates that he was not permitted to enter the temple because his visible sickness was viewed as impure.

⁵¹⁴Witherington notes that v. 11 seems to involve a form of oath curse (*Acts*, p. 402).

are understood to be the visible mark(s) of God's punishment, which can be projected as *dirt*, being *out of place* (lost), and becoming outsider(s), i.e. an act of separation from the *holy* community and the temple (*inside*) to the desolate and motionless places (*outside*). Furthermore, because Luke employs the plural forms of *sins*, no particular *sin* is presented as a violation of the laws of God, including the Sabbath law, purity rules, and the corban vow. In fact, the Lukan Jesus does not define what *sin* is. Though he reflects the popular view of the link between *sin*, *sickness* and *impurity*, Luke does not promote it, but advocates *release* by pronouncing the release from sins and sicknesses without first requiring the performance of sacrificial practices from one place to another, which discloses the *nomadic* flows and movements of *release*. Again, the central aim of Luke in linking *sin* with various forms of *sicknesses* is to accentuate the *nomadic* flows of *release* by which the hierarchical and binary system of the temple is deterritorialized, and the non-hierarchical and relational space (kingdom) of God is established.

3.5 What does it mean to be released?

As I noted in the introduction, the theme of ἄφεσιν ἁματιῶν is a vital message throughout the ministries of John the Baptist,⁵¹⁵ Jesus,⁵¹⁶ and the apostolic church.⁵¹⁷ As I also noted, in Luke 4:18 not only is the noun form of ἄφεσις used in opposition to *captives* (αἰχμαλώτοις) and *the oppressed* (τεθραυσμένους), but also it is connected to *the poor* (πτωχοῖς) and *the blind* (τυφλοῖς).⁵¹⁸ Note also that it is used with σωτηράς⁵¹⁹ and σωτήρ.⁵²⁰ Except in Luke 4:18, it always occurs with the plural form of ἁμαρτία.⁵²¹ Though the verb form of ἀφίημι is expressed in many different ways,⁵²² it is used with the plural form of ἁμαρτία eight times,⁵²³ and once with ὀφείλοντι (*indebted* or *be bound*) in Luke 11:4. That is, ἀφίημι is used as the opposite

⁵¹⁵Luke 1:77; 3:3.

⁵¹⁶Luke 24:47; Acts 5:31; 10:43.

⁵¹⁷Acts 2:38; cf. 5:31; 10:43; Acts 13:38; 26:18; cf. Lk. 24:47.

⁵¹⁸See footnote 1, above. Though the actual word ἁμαρτία is not present in this text, the concept of sin is clearly present because αἰχμῶτοις and τεθραυσμένους also metaphorically denote the image of sin, suggesting that the pictures of captivity and oppression are extensions or consequences of sin/s. This will become clearer as the narratives unfold.

⁵¹⁹Luke 1:77; cf. 3:3-6; Acts 13:26, 38.

⁵²⁰Acts 5:31; 13:23, 38.

⁵²¹Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18.

⁵²²See above.

⁵²³Luke 5:20, 21, 23, 24; 7:47, 48, 49; 11:4.

of sins, sicknesses, and debts. Also it is closely linked to σώζειν (Luke 7:48-50)⁵²⁴ and *to release* – from κακία (*wickedness*) in Acts 8:22 and σύνδεσμον ἀδικίας (*a prisoner of sin*) in Acts 8:23. Moreover, the word ἀφίημι is related to the word λύειν (*to set free*), ἀπολύειν (*to release*), and καθαρίζειν (*to cleanse, purify*).

Further observations need to be made. First, in contrast to the word δέιν (*to bind, imprison*), the term λύειν exploits the dynamic movement of *release* – from sickness (bound by Satan) (Luke 13:16), from death (Acts 2:24), and from prison (Acts 22:30). Second, the words ἀπολύω and ἀφίημι are applied interchangeably in Luke 6:37, where Jesus instructs his disciples *to release* in order *to be released*.⁵²⁵ Not only does the word ἀφίημι occur in Luke 17:3-4, where Jesus commands his disciples *to release* others from sin, but also the word ἀπολύω is employed in close connection to the release of a sick person from the power of Satan (Luke 13:12)⁵²⁶ and a prisoner from a prison.⁵²⁷ Furthermore, the word καθαρίζειν denotes *cleansing* the hearts of the Pharisees, who are presented as those who are full of “greed and wickedness” (11:39; cf. 1:17), so as *to be acceptable ritually*.⁵²⁸ Similarly, it means *to purify* or *cleanse* in the sense of physical healing.⁵²⁹ Thus, the words πτωχοῖς, τυφλοῖς, αἰχμαλώτοις, τεθραυσμένους, ἁμαρτία, ὀφείλουσι, κακία, σύνδεσμον, and ἀδικίας are linked to one another, and can be depicted as frozen and motionless place(s) of exclusion and desolation from which persons must be released. Conversely, the words ἀφίημι, σώζω, λύω, ἀπολύω, and καθαρίζω are interconnected to one another, and illustrate the dynamic event of flows and movements from one place to another, which discloses the *nomadic* motions of the process of *release* by which the relational network (kingdom) of God is established and moves. Similarly, the dynamic flows

⁵²⁴As we shall see, the expressions “your sins are released” (Lk 5:20; 7:48) and “your faith has saved you” (7:50; 8:48; 17:19; 18:42) are used interchangeably to refer to the same soteriological events.

⁵²⁵Although the object of *forgiving* or *pardoning* is unclear in Luke 6:37, it seems to refer to sins or debts. Related texts (11:4 and 17:3-4) will confirm this (see below).

⁵²⁶The word ἀπολύειν means “to forgive, pardon”, and is used interchangeably with ἀφίημι (cf. Lk. 6:37). In his article, Duling notes that the notion of binding and loosing is well established in the magical world and in Hellenistic and Jewish texts, (“Binding and Loosing,” p. 7). Morton Smith writes: “Another more frequent pair of metaphors is ‘binding’ and ‘loosing.’ By demons men are ‘bound’ with diseases; ‘binding’ explains paralysis, loss of casualties, etc., and a cure may be described as ‘the bond’ of a disease being ‘loosed.’ A helpful magician like Jesus will not only ‘loose’ spells, afflicted persons, and ‘the bonds’ of their afflictions, but will also ‘bind’ the demons. And evil magicians may loose harmful demons” (Smith, *Jesus the Magician*, p. 127).

⁵²⁷Cf. Luke 23:16, 18, 20, 22, 25; Acts 3:13; 4:21, 23; 5:40; 16:35, 36; 17:9; 26:32; 28:18.

⁵²⁸Acts 10:15; 11:9; 15:9.

⁵²⁹Luke 4:27; 5:12, 13; 7:22; 17:14, 17.

and movements of *release* from one place to another can be pictured as the active movements of *restoration* from darkness, death, and Satan to light, life, and God.⁵³⁰

In this section, then, I will attempt to investigate the precise meaning(s) of ἄφεσις ἀμαρτιῶν, and its relationship to various themes of ἄφεσις (*release*) and to the saving network (kingdom) of God initiated by Jesus and expanded by his disciples within the narrative world of Luke-Acts. Just as *blessing* (life) is contrasted with *curse* (death) in the Old Testament,⁵³¹ we will see that the *nomadic* flows and movements of *release* (motion) stand in sharp contrast to the sedentary states of captivity and oppression (motionlessness).⁵³² As I have already mentioned, release from sickness represents confirmation of a release from sins, and it is linked to release from various forms of captivities and oppressions: all sorts of sicknesses, demonic possessions, social stigmas, and debts. Such a variety of forms of release reveals the multi-layered fabric of *salvation*.

Moreover, we will see that the releasing words and activities of Jesus can be understood as *nomadic* events of restoration – from darkness to light, from death to life, and from Satan to God. That is, the dynamic movements of release parallel the acts whereby people are transported from confined/desolate places (motionless states) to free/open space (states-in-motion), which creates the dynamic relational space (kingdom) of God, where God and his people come and interact. Since the phrase ἄφεσις ἀμαρτιῶν occurs in various contexts, an exploration of the relevant texts is necessary if we are to extract the exact nuances of this phrase. We begin with Jesus' public mission statement.

3.5.1. Luke 4:18-19.⁵³³ Just like John the Baptist (cf. Luke 4:18; also 1:77, 3:3), Jesus begins his public ministry by proclaiming ἄφεσις to *captives* (αἰχμώτοις) and the *oppressed* (τεθραυσμένους). He also concludes his entire ministry by commissioning his disciples to proclaim ἄφεσις ἀμαρτιῶν to all nations (24:47), showing that the social, economical, political, and cultural themes of *release* from

⁵³⁰Cf. Luke 1:79; Acts 26:18.

⁵³¹For the list of the covenant of blessings, see Douglas Stuart, *Hosea-Jonah* WBC, pp. 31-42

⁵³²A practical place is understood to be a free space, whereas a non-practical place is pictured as a confined space.

⁵³³Though the phrases *to proclaim to the captives release* and *to send forth the oppressed in release* are drawn from two texts (Is 58:6 and 61:1-2), they are interrelated because both texts illustrate the theme of *release* from various forms of captivity and oppression. Note that the phrase, “and the day of vengeance of our God” in Isa. 6:2b is omitted from Luke 4:19 so as to draw special attention to the word *release*. This theory is supported by the fact that the word “release” is repeated in line six. For the details of the text's form, see Darrell Bock, *Proclamation from Prophecy and Pattern*, pp. 105-111; Turner, *Power from on High*, pp. 220-226.

captivity and oppression are not isolated from one another, but that they interact within the religious theme of *release from sins*.⁵³⁴ Noteworthy here is that the noun form ἄφεις appears in Luke 4:18, where Jesus lays out the programme for his ministry, and disappears until Luke 24:47, where Jesus summarizes the vital message of his entire ministry and commissions his disciples with their task: “Repentance and release of sins [ἄφεισιν ἁμαρτιῶν] to be proclaimed in his name to all nations, beginning from Jerusalem.” What occurs in-between 4:18 and 24:47 are the nomadic flows and movements of ἀφίημι which unfold the multiple layers of *release* from the various forms of captivity and oppression listed in 4:18.⁵³⁵ These forms of captivity and oppression, and the sins listed in 24:47, evoke the dark-frozen-desolate-motionless place(s) where the *outcasts* and *outsiders*, who are poor, sick, captive, and oppressed, are placed and abandoned. The connections between the captive and oppressed and the blind and the poor seem to point in this direction. This becomes clearer if we arrange the text as follows.

The Spirit of the Lord is upon *me*,
 Because he has anointed *me*;
 To preach good news to the poor he has sent *me*:
 To proclaim to the captives *release*
 And to the blind sight,
 To send forth the oppressed in *release*,
 To proclaim the year of the Lord’s favor.

Several observations need to be made about this. (1) By using the phrase “the Spirit of the Lord,” Jesus discloses the source of his authority-power, that is, from the

⁵³⁴Though Turner recognizes that ἄφεις means “release” or “liberation,” he distinguishes the use of κηρύττει ἀίχμαλώτοις ἄφεις from ἄφεις ἁμαρτιῶν for the following reasons: (1) Luke does not present sin as an enslaving power in the way Paul does; (2) he does not otherwise use metaphors of captivity or oppression in relation to sin; (3) the semantic connection between the clause and its referent in such circumstances would in any case not be achieved through the lexeme ἄφεις (Turner, *Power from on High*, p. 223). These first two points can be developed. (1) Though Luke does not view sin as the power of Satan, the idea of sin as an enslaving power is not totally missing from Luke-Acts. The concept of an enslaving power is expressed in the sense of the binding power of Satan, who stands behind every sickness and demonic possession. This idea is seen in various occasions in Luke-Acts (cf. Luke 4:18, 35, 39-41; 13:13, 16; Acts 8:23). As I have noted, various forms of sicknesses and “demonic possessions” were viewed as the visible signs/marks of God’s punishment for sins, by which people and spaces were separated from one another. (2) Luke does not actually treat the concepts of captivity or oppression in a literal sense (cf. Nolland, *Luke*, pp. 196ff.). Instead, by picturing captivity and oppression as a territorialized, fixed, static place where God’s people were held prisoner, Luke describes those who were poor, sick, demon-possessed, outcast, sinful, and lost as people who sit in the darkness of the shadow of death, and place-bound in a frozen and dark place ruled by Satan, and from which they need to be released. Thus, the major problem for Turner is that he totally ignores how Luke understood sin and its relationship to various forms of sickness.

⁵³⁵As I have noted, the noun ἄφεις is presented as the extensive reality of the verb ἀφίημι.

Lord God (cf. 4:14; 5:17), not from the devil (cf. 4:1-13).⁵³⁶ (2) The idea of being *anointed* (χρίειν) infers the closely related themes of the Spirit of the Lord, the authority-power of God, Jesus' baptism,⁵³⁷ and his commission from God.⁵³⁸ (3) The single main verb ἀπέσταλκέν connects the last five lines together.⁵³⁹ As the last five lines reveal, God sends Jesus to proclaim *release* to *the poor, the captive, the blind, and the oppressed*, i.e. "those who sit in darkness and the shadow of death" in Luke 1:79.⁵⁴⁰ By linking these two texts, Luke discloses the fixed place of darkness and death where the poor, blind, captive, and oppressed are held as prisoners of Satan who controls and rules them (cf. Acts 26:18). As we already have seen, those who are place-bound in such a motionless place receive the visible marks of God's punishment and are therefore projected as *dirty* (*beyond* salvation) and as *outsiders*, a state from which they need to be released. (4) The content of the good news is *release* (*from sins*). The repeated word ἄφεσις discloses the movements of *release* from various forms of *captivity* and *oppression*. Though the words themselves are not used again in Luke-Acts, they are inferred through their relationship to sin, sickness, demonic possession, social stigma, and debt. Within this framework, the words and acts of release articulated and performed by Jesus and his disciples are to be understood as the same saving events, by which the relational space (kingdom) of God, where people find peace, comfort, security, and salvation, is created. Thus, from the outset Luke shows that the saving authority-power of Jesus stands in contrast to the binding and territorializing power of Satan. That is, the saving authority-power of Jesus is

⁵³⁶Luke has already linked the Spirit of the Lord and the Holy Spirit to the power of God (Lk. 1:35; 4:1, 14; cf. 5:17; Acts 1:8; 10:38). The first two lines recall Luke 3:22, where Luke describes how the Holy Spirit descended ἐπ' (*upon*) Jesus (cf. Lk 1:35). Note also that the repeated word με (*me*) indicates that the authority/power of the Lord is bound in the person of Jesus.

⁵³⁷Luke 3:21-22; 4:14, 18; 5:17; 24:47; Acts 10:38.

⁵³⁸Note that the phrase "God has sent me" (Lk. 4:18) stands in parallel with the phrase "Blessed is he who comes in the name of the Lord" (Lk. 13:35; 19:38; cf. Ps 118:26) signifying the authority and power of God.

⁵³⁹Tannehill states, "They are closely related in form and meaning" (*Luke*, p. 62 n. 32). The theme of God's sending Jesus (Luke 4:18, 43; 9:48; 10:16; Acts 3:20) and of Jesus' sending his disciples (Luke 9:2; 10:1, 3) is important motif in Luke-Acts. What is also interesting here is that the idea of God's sending Jesus and the idea of Jesus' coming are interrelated. In 5:32, Jesus discloses that the purpose of his coming is to call *sinners* to repentance: "I have not come to call the righteous but sinners to repentance." A similar view is also found in 19:9-10: "Today salvation has come to this house because he, too, is a son of Abraham. For the Son of Man has come to seek and to save that which was lost" (19:9-10). Thus, God's sending Jesus and Jesus' coming are interrelated, and the purpose of Jesus' coming is to save.

⁵⁴⁰Fitzmyer notes that "those who sit in darkness and in the shadow of death" (an allusion to Ps 107:10) are the *sinners* referred to in Luke 1:77, *Luke*, p. 388. Moreover, they are those who rebelled against the word of God (Ps 107:11) and who are prisoners in poverty and chains (Ps 107:10). At the same time, they are the ones whom God released from darkness and the shadow of death by breaking their bonds (Ps 107:14).

expressed as a releasing and deterritorializing authority-power, by which people are liberated from darkness and death and transported to light and life.

In relation to the idea of captivity and oppression,⁵⁴¹ a couple of points need to be made. By taking both terms literally, Esler argues that release from captivity primarily means *salvation* on a physical level,⁵⁴² namely the emancipation of Jewish slaves scattered around the East. He argues that this is consistent with Luke 21:24, where Luke states, “They will be led off captive among all the nations.”⁵⁴³ To visit prisoners certainly seems to be an important duty of discipleship (Mt. 25:36; Heb. 10:34), and Luke seems to show his interest in prison in his writings,⁵⁴⁴ and he describes a literal release from prison in Acts.⁵⁴⁵ Yet, although Esler’s proposal may be correct, salvation is not restricted exclusively to its literal sense, because it has some metaphorical applications.⁵⁴⁶ In fact, as the subsequent narrative unfolds, the concepts of *captivity* and *oppression* in 4:18 no longer refer to an imminent release of prisoners,⁵⁴⁷ but to metaphorical imprisonment by Satan. In this respect, Bultmann rightly notes that the inclusion of ἄφεισις in the quoted verse implies the notion of ἄφεισιν ἁμαρτιῶν.⁵⁴⁸ The idea of imprisonment or bondage as a consequence of war seems to be carried over into the idea of captivity and bondage to the power of Satan as a consequence of *sin*,⁵⁴⁹ implying military defeat on the one hand, and warfare between God and Satan, on the other. Thus, captivity and oppression by Satan are the result of *sin* and *defeat*.

In *The Demise of the Devil*, Garrett argues that Luke portrays magicians such as Simon Magus (Acts 8:9-13), Elymas (Acts 13:6-12), and the seven exorcist sons of Sceva (Acts 19:13-20) as impotent allies of the defeated Satan, and claims that “Every

⁵⁴¹The terms αἰχμάλωτος and θραύω only occur here in the New Testament. The word αἰχμαλωτίζειν occurs 4 times (Lk 21:24; Rom 7:23; 2 Cor. 10:5; 2 Tim 3:6) and the word αἰχμαλωσία occurs twice (Eph 4:8; Rev 13:10) in the New Testament.

⁵⁴²Philip Esler notes that Luke is concerned with both physical and spiritual aspects of human bondage. Luke speaks of those who are literally, physically poor, blind, and lame (cf. Luke 6:20; 7:22; 14:13, 21; 16:20; 18:22; 19:8; 21:3). Esler, *Community and Gospel in Luke-Acts*, p. 181.

⁵⁴³Esler, pp. 181-182.

⁵⁴⁴Luke 3:20; 21:12; 22:33; 23:19, 25; Acts 5:17-25; 12:7; 16:22-40.

⁵⁴⁵Acts 5:17-25; 12:7; 16:22-40; cf. Parry, “Release of the Captives,” p. 159; cf. *TDNT*, I, p. 196.

⁵⁴⁶Tannehill, *Luke*, p. 64.

⁵⁴⁷Note that there was no explicit written evidence that Jesus ever visited any prisoners during his own ministry, nor did he attempt to free anyone from prison, including John the Baptist. It appears that the early Church developed the ministry of visiting prisoners, as Esler demonstrates. Also, the principal evidence that Esler used comes from Acts. See n. 200 below.

⁵⁴⁸R. Bultmann, *TDNT*, Vol. I, p. 511.

⁵⁴⁹Note that Luke has already informed us that the authority of the world was handed to the devil or Satan (cf. 4:4-5).

healing, exorcism, or raising from the dead is a loss for Satan and a gain for God.”⁵⁵⁰ Put differently, Luke understands the activity of *release* as part of the warfare against the activities of Satan. As opposed to the stratified systems of *captivity* and *oppression*, which disclose a territorialized, static, frozen, motionless, and dark place where people are held as prisoners and ruled by the power of darkness (Satan), Luke presents the process of release as a series of dynamic, active events of restoration and deterritorialization, whereby the nomadic flows and movements of *release* unfold from one place to another.

Note also that the word αἰχμάλωτοι (*prisoners*) is used in close connection to the slaves who were bound by debts. Just as the word ἄφεις is understood to mean *release* from debts in LXX,⁵⁵¹ so also Esler admits that the word αἰχμάλωτοι may refer to the debt-bound slaves.⁵⁵² Deissmann writes, “The idea of forgiveness (remission) of our trespasses which was established for the ancients by the legal procedure they were accustomed to. In cases of non-payment of a money debt the system of personal execution allowed not only arrest but even slavery for debt.”⁵⁵³ What is to be noted here is that in Luke 11:4, Luke portrays *debts* as *sins* (see below). In this sense, just as the word αἰχμάλωτος implies the results of sins or the state of being punished,⁵⁵⁴ it also evokes the image of slaves owing a debt. In this sense, the word αἰχμάλωτος evokes the place of darkness and death ruled by Satan on both a spiritual and physical level.

In short, because the last five lines of this text depend on a single main verb, ἀπέσταλκεν, the poor, the blind, the captive, and the oppressed are interconnected and revolve around the nomadic movements of *release*. As the link between 4:18 and 24:47 indicates, the idea of ἄφειν is linked to bringing good news to the poor, and presumes ἄφεις ἀμαρτιῶν. Note also that the idea of captivity and oppression evokes the frozen and dark place where the outcasts are territorialized and ruled by Satan. By picturing those who are territorialized as being in a frozen and dark place ruled by Satan, Luke seems to reflect the popular view of first-century people, who believed that the poor, blind, captive, and oppressed were afflicted as a direct result of *sin*, and so Luke describes them as persons who are disconnected from the temple and

⁵⁵⁰Susan Garrett, *The Demise of the Devil*, p. 45.

⁵⁵¹R. Bultmann, *TDNT*, Vol. 1, p. 510.

⁵⁵²Esler, p. 182.

⁵⁵³Deissmann, *Light from the Ancient East*, p. 330.

⁵⁵⁴I will discuss the correlation between debts and sins later in this chapter.

who are therefore *out of place* (lost). In contrast to this dark place, the dynamic movements of release reveal the nomadic events of *restoration* or *transition* from darkness, death and Satan to light, life and God, events by which the relational network (kingdom) of God – where God and *all* people interact – is created, and proliferates.

3.5.2 Release from sins and sicknesses. As Jesus publicly announced that he was sent to bring *good news* to the poor, that is, to proclaim *release* to the captives and the oppressed, Jesus releases people from various forms of physical sickness. That is, not only is release from captivity and oppression connected with release from various forms of physical sickness, but also the two are described as the *same* saving event. All forms of healing-curing-cleansing-restoring are part of the same soteriological event, and Luke's summary statements clearly confirm this.⁵⁵⁵ Jesus releases Simon's mother-in-law from a high "fever" (4:38). He also releases the leper from his leprosy (5:12-14; 17:11-19)⁵⁵⁶ and the paralytic from paralysis (5:17-24).⁵⁵⁷ When great multitudes come from various regions to hear and to be healed (5:15; 6:18), Jesus heals them, which discloses the movements of release from various kinds of sicknesses (6:18-19).⁵⁵⁸ Moreover, Luke describes how Jesus restores a man, whose right hand was withered, on the Sabbath (6:6-10), heals the slave of the centurion (7:10), and raises a young man from the dead (7:14-17; cf. 8:49-56). Again, Luke summarizes Jesus' healing ministry in Luke 7:21, and relates that Jesus heals many people of various kinds of sickness, including "demonic possession," and grants sight to many who were blind. In relation to his own identity, Jesus states, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news

⁵⁵⁵Luke 4:40-41; 5:15; 6:18-19; 7:21, 22-23; 8:2-3; 9:1, 2, 6, 10-11; 10:9, 17-20; 13:32; Acts 5:15-16; 8:6-7; 10:38; 19:11-12.

⁵⁵⁶The words καθαρίζω (Lk. 4:27; 5:12, 13; 7:22; 11:39; 17:14, 17; Acts 10:15; 11:9; 15:9), καθαρός (Lk. 11:41; Acts 18:6; 20:26), and καθαρισμός (Lk. 2:22; 5:14) seem to be used in the same ways to signify soteriological events. Thus, in relation to release, such words are described as soteriological events by which the folded space-time of God's salvation unfolds and spreads, and as spatializing actions that create soteriological spaces between God and God's people. As the word ἀπέρχομαι (leave) indicates, Jesus releases a man from his leprosy.

⁵⁵⁷See below.

⁵⁵⁸The words θεραπεύω (Lk. 4:23; 4:40; 5:15; 6:7; 6:18; 7:21; 8:2; 8:43; 9:1; 9:6; 10:9; 13:14; 14:3; Acts 4:14; 5:16; 8:7; 17:25; 28:9) and λάομαι (Lk. 5:17; 6:18; 6:19; 7:7; 8:47; 9:2; 9:11; 9:42; 14:4; 17:15; 22:51; Acts 9:34; 10:38; 28:8; 28:27) seem to be used in close connection with release from various forms of sickness, both physical and non-physical. These two words appear juxtaposed a few times (Luke 5:15-17; 6:18; 9:1-2; 14:3-4; Acts 28:28-29) to refer to the soteriological events of release from various forms of sickness. Likewise, the nouns θεραπείά in Lk 9:11 and λάοις in Lk 13:32, Acts 4:22, and 30 uncover the soteriological events of release.

brought to them” (7:22). Luke provides a short summary statement of Jesus’ healing ministry in Luke 8:2, and describes how Jesus heals the woman who had hemorrhaged for twelve years (8:48), and how Jesus raises a child from the dead (8:49-56). Jesus also heals a man who was suffering from dropsy (14:4) and granted sight to Bartimaeus (18:35-43).⁵⁵⁹

Likewise, in Acts Luke reports that Jesus’ disciples perform healing(s). First, Peter heals a certain man who had been lame from the time he was inside his mother’s womb (Acts 3:2-8). His healing of the lame beggar is presented as an act of salvation (Acts 4:9-12). Note that, not only is the lame beggar healed outside the Jerusalem temple, but also one who could not enter the temple due to his physical sickness is now entering the temple, leaping and praising God. And all the people who see him walk praise God. Peter also heals Aeneas, who had been bedridden eight years because he was paralyzed (Acts 9:33). Peter says, “Aeneas, Jesus Christ heals you; arise, and make your bed” (Acts 9:34). Furthermore, Peter raises Tabitha from the dead (Acts 9:37); when Peter says, “Tabitha, arise”, she opens her eyes and sits up (Acts 9:40). Philip also heals many who had been paralyzed or were lame (Acts 8:7). Finally, Paul heals a man who was lame and who had never walked in his life (Acts 14:8). By healing him, Paul saves him (Acts 14:9).

One point needs reinforcing from the preceding summary. As healing – release from sins and sicknesses – is presented as a soteriological event, the act of *release* from various forms of sicknesses unfolds the *release from sins*. This is because in Luke-Acts, salvation is never presented as incomplete, nor the release from sins and sickness as isolated, but they form the same saving event. Thus the acts of healing articulated and performed by Jesus and his disciples are linked to the theme of release in Luke 4:18-19. Not do these forms of release interact, but they express the same soteriological events by which the relational network, where God/Jesus and *all* people interact, is created, and proliferates.

Luke 5:17-26. Just as the purpose of the coming of the power of the Lord through Jesus is to heal (ἰᾶσθαι) sicknesses (v. 17), so also the word ἰᾶσθαι and the immediate appearance of the paralyzed man seem to indicate that the friends of the paralyzed man expect a physical healing (vv. 18-19). We also expect a physical

⁵⁵⁹It is interesting to note that Jesus performs the last physical act of healing, restoring Bartimaeus’ sight, before he enters Jerusalem. In fact, Jesus does not perform any further physical acts of healing once he enters Jerusalem, until he restores the ear of the slave of the high priest, cut off on the Mount of Olives.

healing, as we have already learned about the link between power and healing (4:36; 5:15; cf. 6:18-19; Acts 10:38).⁵⁶⁰ But Jesus does not grant a physical healing to the paralyzed man immediately. Instead, for the first time, Jesus pronounces the releasing words, “Your sins are forgiven” (v. 20), and claims that he has the authority to forgive sins (release people) on earth. He then releases the man from his physical sickness.⁵⁶¹ By doing this, Jesus demonstrates that he indeed has authority to release sins and power to heal (vv. 24-25).⁵⁶² Notice that the sickness of the paralytic is understood to be the direct result of his *sins*,⁵⁶³ which suggests that the release of/from sins and of/from sickness are the same soteriological event.⁵⁶⁴ Also note the dynamic flows and movements of *release*: Jesus releases the paralytic from his sins/sickness (v. 20, 24) by commanding him to act (v. 24) → the man acts and moves (v. 25) → *all* the people there glorify God (v. 26).

With regard to the idea that the release from sins and sickness are depicted as a single soteriological event, it is clear that the releasing words articulated by Jesus in 5:20 become a soteriological event (5:25). Just as people come to Jesus from various regions (v. 17), so also they *all* revolve around the soteriological network of God brought by Jesus⁵⁶⁵ when they glorify God, which identifies Jesus as the person of God to be connected to. Note also that this soteriological event does not take place *inside* the territorialized or fixed space of the temple, but *outside* it, which signifies that the dynamic space of God brought by Jesus is an opened and deterritorialized space that can be accessed from any point(s) or person(s). Surely, as the direct result of the releasing event of Jesus, the relational space of God flows and proliferates between God/Jesus, the paralytic, his friends, and the crowd (v. 56). Finally, note that the one who was disconnected from the temple and from God is now connected to the saving network of God brought by Jesus. Conversely, the Pharisees and teachers of

⁵⁶⁰I will explore the power of the Spirit in relation to salvation in the next chapter.

⁵⁶¹Note the process of salvation in this episode. First, as the news of Jesus spreads throughout all the villages of Galilee, Judea, and Jerusalem (5:17; cf. 4:37), the friends of the paralyzed man bring their friends to Jesus. Second, Jesus sees the faith of the friends of the paralyzed man (I will deal with faith as a basis for salvation in the next chapter). Third, Jesus utters forgiving words. Fourth, he claims that he has authority to forgive sins. Finally, he heals the paralyzed man.

⁵⁶²In Lk 4:36 and 5:24 the power to heal runs parallel with the authority to forgive. Although there is a connection between the authority and the power of Jesus (Lk. 4:36), the authority of Jesus is often expressed through words (cf. Lk. 4:32) and his power is expressed through healing (Lk. 5:17). Not only does the word of Jesus refer to his preaching and teaching the *release from sins*, but it also implies releasing people from their spirit-related sicknesses (exorcism) (Marshall, *Luke*, p. 216).

⁵⁶³Marshall, *Luke*, p. 213.

⁵⁶⁴Schürmann notes that since healing can also be done by the power of God (cf. 5:17b), the person who can heal is also authorized to forgive sins. Schürmann, *Lukas*, 1:283.

⁵⁶⁵Cf. Luke 5:15; 6:17-19; 7:17.

the law, i.e. the agents of the temple authorities, who are connected to the temple, are disconnected from the saving network of God because they reject Jesus' movements of release.⁵⁶⁶

3.5.3 Release from sins-and-from spirit-related sicknesses.⁵⁶⁷ Though many scholars identify Jesus as an exorcist,⁵⁶⁸ Luke presents Jesus' exorcisms as acts of release, which unfold the nomadic events of flows and movements from one sphere (disembodying Satan) to another (embodying God).⁵⁶⁹ In addition to the stories he receives from the other synoptic gospels,⁵⁷⁰ Luke provides his own account of the activities of unclean and demonic spirits, and of Satan.⁵⁷¹ After his public proclamation in Luke 4:18-19, Jesus brings his soteriological message into reality by releasing people from evil and unclean spirits. Just as he promises (4:18), Jesus releases a man from the spirit of an unclean demon (4:35). When Jesus commands, "Come out of him" to the unclean spirit, it does so (4:35). Such word(s) and action(s) amaze people (4:36).⁵⁷² Interestingly, here there is no clear difference between Jesus' words (message) and actions (reality).

Jesus also releases Simon's mother-in-law from her physical suffering,⁵⁷³ a high "fever" (4:39). As in 4:35, Jesus *commands* (ἐπετίμησεν)⁵⁷⁴ the fever, implying that the *fever* is caused by a demon or spirit. This idea becomes more plausible when we look at Luke 13:12, where Jesus *releases* (ἀπολύειν) a crippled woman from her physical sickness, which is caused by a spirit (cf. 13:11). As the text in Luke 13:16

⁵⁶⁶Cf. Luke 5:21; 6:7, 11; 7:49.

⁵⁶⁷The words ἐξέρχομαι (Lk. 4:35, 36, 41; 8:2, 29, 33; 11:14, 24; Acts 8:7; 16:18), ἐκβάλλω (Lk. 9:40, 49; 11:14, 15, 18, 19, 20; 13:32), λύτρωσις (Lk. 1:68; 2:38) and λυτρόομαι (Lk 24:21) seem to be used to mean "release."

⁵⁶⁸See Twelftree, *Jesus the Exorcist*, pp. 142ff..

⁵⁶⁹Pilch states that "Luke considers Jesus' exorcisms as the healing of illnesses" (Pilch, *Healing in the New Testament*, p. 105).

⁵⁷⁰1) Luke 4:33-37=Mk 1:21-28, 2) Luke 8:26-39=Mk 5:1-20, 3) Luke 9:37-43a=Mk 9:33-37, 4) Luke 9:49=Mk 9:38-41 5), 5) Luke 11:14-15=Matt 9:32-34, 6) Luke 11:24-26=Matt 12:43-45.

⁵⁷¹Luke describes the mission of Jesus' disciples against the demons who brought sicknesses (Luke 10:17), and reports that not only did Satan enter Judas (22:3), but also that he wanted to *sift* Simon like wheat (22:31-34). In Acts 8:7, Luke reports on Philip's activity in casting out unclean spirits, and describes how an angel of the Lord struck Herod in 12:33. Paul is also said to have healed people and cast out evil spirits (19:11-12). Luke also describes how seven sons of Sceva were overpowered by evil spirits (19:14-16).

⁵⁷²Since the demon recognizes Jesus as "the Holy One of God," it obeys him when Jesus commands it. In fact, demons know that Jesus comes to destroy their power (cf. 4:34).

⁵⁷³Since Luke uses the word συνέχω to refer to being held prisoner in 22:63, the word συνέχω here seems to suggest a prisoner of evil (cf. Twelftree, *Jesus: The Miracle Worker*, p. 147). This observation confirms that Jesus' ministry involves *release* from captivity and oppression (cf. 4:18).

⁵⁷⁴It appears 12 times in Luke (Lk. 4:35, 39, 41; 8:24; 9:21, 42, 55; 17:3; 18:15, 39; 19:39; 23:40), but not at all in Acts.

indicates, a demonic spirit, Satan, had caused her sickness. Note that Luke has already informed his readers that an evil spirit can cause physical harm (cf. 4:35). In 4:40-41, Luke informs us that Jesus heals all those who had various sicknesses by *laying*⁵⁷⁵ his hands on every one of them and by releasing them *all* from the power of the demons.

The link between release from an unclean-evil spirit and the process of salvation is also explicitly articulated in Luke 8:36. Luke has already described, in 8:27, that the one who is seized by the power of Satan does not live in a house (i.e. a living space), but in the tombs (i.e. a dead/motionless place). Indeed, his life is portrayed as miserable, because he is bound with chains and shackles and kept under guard (8:29), which suggests that his life is immobile. Yet, when Jesus releases him from the power of demons, his life is transformed. Not only does he regain his right mind and return to his home, he also proclaims what Jesus has done for him throughout the whole city (8:39), demonstrating the creation of the relational space between God and Jesus, him, his family, the audience, and the people to whom he proclaims the news. Jesus also releases a woman from Satan in the form of evil spirits who have bound her for eighteen years (13:12-16).⁵⁷⁶ Equally, Jesus' disciples release people from the power of Satan in the form of evil spirits, (9:6; 10:1-17).⁵⁷⁷

Luke also indicates that it is the mission of Jesus' disciples to release people from the power of Satan, in the form of evil spirits, in Acts. Luke describes the dynamic flows of release from sickness and unclean-evil spirits performed by Peter (Acts 5:15-16), Philip (Acts 8:6-7), and Paul (Acts 19:11-12), and tells how Paul releases a woman from a spirit of divination (Acts 16:16). A summary statement of

⁵⁷⁵The word ἐπιτίθημι appears 19 times in Luke-Acts (Lk. 4:40; 10:30; 13:13; 15:5; 23:26; Acts 6:6; 8:17, 19; 9:12, 17; 13:3; 15:10, 28; 16:23; 18:10; 19:6; 28:3, 8, 10), and is described as “a spatializing action,” signifying the soteriological event by which a *new* relational space, between the one who touches and the one who is being touched, is created and moves.

⁵⁷⁶For the rule of Satan as chief of the *emons* and ruler of the kingdom opposed to God, see 10:18 and 11:18. Luke uses *deo* (“bind”) in this metaphorical sense only here, but the notion of being bound by evil is obviously implied by the “release of captives” (4:18), the exorcism of the violent demoniac (8:26-29) and the dumb demoniac (11:4), as well as in the “release” of sins (5:20, 23; 7:47). This connection is important, for the essence of the Sabbath was that it should be a time of “rest,” that is, of “liberation,” as the notion of the Sabbath year, when debts were redeemed and slaves were freed, indicates. See Johnson, *Luke*, p. 212.

⁵⁷⁷In fact, Jesus gives his disciples authority over all the demons (cf. Luke 9:1). I will elaborate on the exorcisms performed by Jesus' disciples in the following section.

Luke-Acts indeed reveals that sickness and “demonic possession” are in the same category of sicknesses.⁵⁷⁸

In short, the *nomadic* flows and movements of release from evil-unclean spirits performed by Jesus and his disciples (1) recalls the preaching of the good news to the poor and the proclamation of release to captives and the oppressed in 4:18;⁵⁷⁹ (2) pictures a *release-event* as an event of *restoration* or one of *transition* from the power of darkness and Satan to the power of light and God (cf. Acts 26:18); and (3) depicts the saving network (kingdom) of God initiated by Jesus and expanded by his disciples as *relational* and as something *becoming* and *moveable*. Note also that such a saving event occurs *outside* the temple, which depicts the saving network (kingdom) of God brought by Jesus as something *open* and *detrterritorialized* that can be accessed from any point and by any person. Indeed, the outcasts who were disconnected from the temple are now connected to the saving network (kingdom) of God.

3.5.4 Release from sins and from social predicaments (Luke 7:47-50). In this text, Jesus releases a woman from her sins. The woman, who is classified as a *sinner* (v. 37, 39), comes to Jesus and anoints his feet with ointment from an alabaster jar. In response to her behavior, Jesus releases her by announcing, “your sins are forgiven” (7:48).

Several issues need to be highlighted here. As the term *salvation* in 7:50 refers to *release from sins* in 7:48, the phrases “Your faith has saved you” 7:50 and “Your sins are forgiven [released]” in 7:48⁵⁸⁰ correspond to the same saving event. Interestingly, once Luke has established the interaction between the two releasing words in 7:48 and 7:50, Luke no longer uses the soteriological formula ἀφέωνταί σου αἱ ἁμαρτίαι in connection with salvation (cf. 5:20; 7:48), but uses it with ἡ πίστις σου σέσωκέν σε (17:19 and 18:42).⁵⁸¹

Also, it is worth noticing the link between *salvation* and *peace* in 7:50, which reflects the contrast between the ways (places) of peace and the ways (places) of

⁵⁷⁸Luke 4:40-41; 5:17; 6:18; 7:21-23; 8:2-3; 9:1, 2, 10-11; 10:9, 17-20; 13:32; Acts 5:15-16; 8:6-7; 10:38; 19:11-12. Cf. Pilch, *Healing in the New Testament*, p. 106.

⁵⁷⁹Note that not only sin, but also the power of Satan, causes captivity and oppression.

⁵⁸⁰Luke retains the soteriological formula ἀφέωνταί σου αἱ ἁμαρτίαι only twice in Lk. 5:20, 7:48.

⁵⁸¹I have already demonstrated that every healing act, including exorcism, performed by Jesus already includes forgiveness of/release from sins, because every sickness, including demon-related sickness, is presented as being the result of sin.

darkness in Luke 1:79 and 2:14.⁵⁸² Unlike in Luke 5:20, there is no mention of *physical* healing in this episode. What, then, is the link between *salvation* and *peace*? As the term ἁμαρτωλός indicates, the woman's status as a *sinner* echoes her past *sinful acts*. Although he does not detail which sorts of sins she committed, Luke later reports that her *sins* are many (v. 47) disclosing the nexus between *sin* and *social stigma*. But here the weight is given to the theme of *release*. By releasing her from her sins, Jesus removes her social stigma. Note that the expression *Go in peace* echoes 1:79, where the way of peace and light is described in opposition to the way of darkness and death. In this regard, *release* from social stigma can be seen as an event of *restoration* or of *transition* from the way of darkness and death to the way of light and life, denoting the soteriological event by which the living and peaceful space (kingdom) of God is established. This simply means that the one who was disconnected from the temple and God's salvation is now connected to the peaceful network brought by Jesus.⁵⁸³ Moreover, both the *sinful* woman (the *accused*) and the *righteous* Pharisee (the *accuser*)⁵⁸⁴ are in the presence (space) of Jesus. Since they did not normally associate with one another, such a meeting would not have occurred if Jesus had not come to the Pharisee's house. In this sense, Jesus is portrayed as a junction where the lives of the Pharisee and the *sinful* woman intersect. However, there is still no interaction between them. Ironically, the *righteous* Pharisee who invites Jesus into his house seems to be disconnected from the saving network of God and Jesus, while the uninvited guest, the *sinful* woman, is connected to Jesus, who is presented as the central *node* in the network.

In short, Luke presents us with a nexus between *sin* and *social stigma* (which is an extension of *sins*) and between the release from sin(s) and social stigma. By releasing her from sin, Jesus releases the woman from her social classification and grants her peace: that is, the living and peaceful space of God. The expressions ἡ πίστις σου σέσωκέν σε· and ἀφέωνται σου αἱ ἁμαρτίαι comprise the same saving

⁵⁸²The phrase "Go in peace" is a common farewell formula in Judaism (e.g., Judges 18:6; 1 Sam 1:17; 18:6; 1 Kgs 22:17; Luke 8:48; Acts 16:36; Jas 2:16), which here takes on a deeper significance in the context of the coming of eschatological salvation (Nolland, *Luke*, p. 360).

⁵⁸³Green understands the phrase "go in peace" in close connection with the restoration of her social stature within a redefined religious community (7:47ff.), *Luke*, pp. 314-315. But he does not specify its precise meaning. I suggest that we see "the redefined religious community" as the *new* soteriological network brought by Jesus, in contrast to the old network of the Jerusalem temple.

⁵⁸⁴The Pharisee probably considers himself as a righteous person (cf. Luke 18:9).

⁵⁸³

event by which the relational network (kingdom) of God (between God, Jesus, the sinful woman, and Jesus' audience) flows.

3.5.5 Release from sins and from debts (Luke 11:4). As I discussed Luke 11:1-4 in the previous chapter, here I will focus on the relationship between *sins* and *debts*. In the prayer form,⁵⁸⁵ Luke uses τὰς ἀμαρτίας (*sins*) instead of Matthew's τὰ ὀφειλήματα (*debts*), the participle ὀφείλοντι (*indebted*) instead of Matthew's noun form ὀφειλέταις (*debtors*), and αὐτοὶ (*ourselves*) instead of Matthew's ἡμεῖς (*we*),⁵⁸⁶ all of which reveals the nexus between *sins* and *debts*.⁵⁸⁷ But Marshall notes that Luke nearly loses the idea that *sin* equals *debt*, by using ὀφείλοντι instead of Matthew's word ὀφειλέταις which has a stronger sense.⁵⁸⁸ Yet the participle verb ὀφείλοντι still seems to carry the basic meaning of *debtor*⁵⁸⁹ (*one who is indebted*).⁵⁹⁰ In contrast to Matthew 6:12, where Matthew emphasizes the person to whom one is indebted by using ὀφειλέταις, Luke seems to put an emphasis on the *debt* itself by using the word ὀφείλοντι.⁵⁹¹ In this respect, Evans rightly notes that the word ὀφείλοντι denotes "mixing cancellation of debts with forgiveness of sins."⁵⁹² Thus, Luke 11:4 implies that persons who release others from *debts-sins* are the ones who will be *released* from their *sins-debts*, thereby disclosing the relationship between *creditor* and *debtor*.

Two observations need to be noted. First, in contrast to Matt 6:14 the γὰρ clause appears to indicate that divine release is linked to men's release of their fellow men.⁵⁹³ However, Geldenhuys rejects this notion.⁵⁹⁴ Yet what is at issue here is the importance of releasing others from sins (cf. 17:3-4; 24:47). Second, where Matthew

Matthew 6:12	Luke 11:4
καὶ ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.	καὶ ἄφεσις ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἄφιομεν παντὶ ὀφείλοντι ἡμῖν.
And forgive us our debts, as we also have forgiven our debtors (NRSV).	And forgive us our sins, for we ourselves forgive everyone indebted to us (NRSV).

⁵⁸⁶Nolland, *Luke*, p. 617.

⁵⁸⁷Luke's ἀμαρτία is a correct rendering of Aramaic *hoba*, "debt, sin," cf. Marshall, p. 460.

⁵⁸⁸Marshall, *Luke*, p. 461.

⁵⁸⁹Johnson, *Luke*, p. 178.

⁵⁹⁰Note that Luke has already informed his reader about the nexus between *forgiveness of sins* and *release of debts* and its connection to the reciprocity of creditors and debtors in 7:40-47. Cf. Green, *Luke*, p. 443.

⁵⁹¹The word ὀφείλειν denotes *to owe, sin against, be bound, wrong*. Sin is described as a debt to be forgiven. When someone acts against another, he or she incurs a debt. Bock, *Luke*, pp. 204-205.

⁵⁹²Evans, *Luke*, p. 483.

⁵⁹³cf. Luke 6:37; Sir 28:2.

⁵⁹⁴Geldenhuys, *the Gospel of Luke*, p. 323.

uses the aorist ἀφήκαμεν, Luke uses the present verb ἀφίομαι denoting the daily practice of *release* from sins-debts. This shows that the disciples of Jesus already practiced releasing other people from sin from day to day.⁵⁹⁵ The nexus between divine and human release is documented elsewhere in the Jesus' tradition.⁵⁹⁶ Therefore, the close analogy between *sins* and *debts* reveals that *release from debts* should also be understood to mean *release from sins*. Luke clearly uses the imagery of *debts* and *sins* to emphasize the relationship between them, which recalls the preaching of good news to the poor and the proclamation of release to the captives in 4:18 (cf. 6:20; 7:21). The consequences of *debt*, just like those of *sin*, are captivity or slavery. As Deissmann writes, "The idea of forgiveness (release) of our trespasses which was established for the ancients by the legal procedure they were accustomed to. In cases of non-payment of a money debt the system of personal execution allowed not only arrest but even slavery for debt."⁵⁹⁷ Unsurprisingly, given this context, *release from sins* is presented as an event of *restoration* or *transition* from sins-debts-slavery to sins-debts freedom, which is of course the same saving event by which the relational network of God is created and moves.

3.5.6 Summary. Just as the words πτωχοῖς, τυφλοῖς, αἰχμαλώτοις, τεθραυσμένους, ἁμαρτία, ὀφείλουσι, κακία, σύνδεσμον, and ἀδικίας are described as static and motionless territories, so also the words ἀφίημι, σώζω, λύω, ἀπολύω, and καθαρίζω unfold the dynamic event(s) of release by which the relational network (kingdom) of God proliferates. That is, whereas the words πτωχοῖς, τυφλοῖς, αἰχμαλώτοις, τεθραυσμένους, ἁμαρτία, ὀφείλουσι, κακία, σύνδεσμον, and ἀδικίας are closed, territorialized, and motionless, the active fluids and motions of release are portrayed as *open*, *deterritorialized* and *in motion*. As I have noted, the theme of ἄφεσις in 4:18 presumes ἄφεσις ἁμαρτιῶν, showing that the folded image of captivity and oppression unfolds into its multiple layers – *sin(s)*, *sickness*, *demonic possession*, *social stigma*, and *debts* – and evokes the frozen and dark place where *outcasts* and *outsiders* are territorialized and ruled by Satan, which describes them as persons who echo those who were disconnected from the temple and who were *out of* the soteriological map (lost). That is, as the link between the preaching of good news to

⁵⁹⁵Nolland, *Luke*, p. 618; Evans, *Luke*, p. 483.

⁵⁹⁶Luke 6:37; Mark 11:25; Matt 6:14-15; 18:23-35; John 20:23; cf. Sir 28:2 (Nolland, *Luke*, p. 618).

⁵⁹⁷Deissmann, *Light from the Ancient East*, p. 330; cf. Malina, *The Gospel of John*, p. 175.

the poor and that of the release of captives shows, release from captivity and oppression must be understood in terms of release from sins, from physical and spiritual sicknesses, from social stigmas, and from debts. As we have seen, the outcasts who were disconnected from the temple are now connected to the saving network brought by Jesus. In this sense, the act of release may well be described as an event of *restoration* or *transition* from darkness, death, and Satan to light, life, and God. Just as various people from various regions came to Jesus, so also Jesus went to various villages to proclaim *release from sins*, demonstrating that Jesus was *the person of God* to whom one should be connected. In contrast to the sedentary and territorialized system of the temple, the nomadic fluids and motions of Jesus' acts of release in one place after another define the saving network of God as an open and deterritorialized system that can be accessed from any point(s) and by any person(s). Indeed, the dynamic events of release themselves occur in an open and deterritorialized space, that is, *outside* the temple.

3.6 Conclusion

My central aim in this chapter has been to examine the precise meaning(s) of ἀφῆσιν ἁμαρτιῶν and its relationship to other themes of release and to the *nomadic* flows and fluids of the kingdom of God initiated by Jesus and expanded by his ministry.

First, I examined the decisive relationship between *sin* and *sickness* and *impurity* within the framework of the popular theme of *holiness* and *pollution* in Luke's cultural context. Not only were sickness and impurity viewed as the extended realities of *sinfulness*, but also they were perceived as *dirt*, that is, something *out of place* (lost). That is, persons who were labeled as *sinner*s and *outcasts* were disconnected from the temple and from salvation, because they were classified as contagious, and a danger to *holy* people and the temple. This shows that their social place was designated by the visible marks on their bodies. Conversely, persons who belonged to the dimension of *holiness* were represented as connected to the temple and to *salvation*. Thus, one of the central tasks of the temple authorities was to establish a clear definition of the boundary between these two categories, in order to maintain their religious order-system-belief and to control and monitor what went *in* and *out* of the temple. This shows that the power of the temple authorities was a binding and territorializing power. That is, to regulate and maintain the purity of the

temple, they controlled people and their daily activities, which mean that we can define their religious activity as having *power-in-space*.

Second, although Luke understood the popular conception of *holiness* in his time, in his writings he promotes *release from sins*. As opposed to the static words πτωχοῖς, τυφλοῖς, αἰχμαλώτοις, τεθραυσμένους, ἁμαρτία, ὀφείλοντι, κακία, σύνδεσμον, and ἀδικίας, he uses the mobile words ἀφήμι, σώζω, λύω, ἀπολύω, and καθαρίζω to expose the *nomadic* flows and movements of release by which the relational network of God is established and proliferates. As the nexus between the preaching of good news to the poor and the promise of release from captivity and oppression shows, the ideas of poverty, captivity and oppression are interconnected and must be understood in terms of release from sins, from physical and spiritual sicknesses, social stigmas, and debts. As Jesus releases persons from various forms of captivity and oppressions, the *sinners* and *outcasts* who were cut off from the temple are reconnected to the saving network of God.

Third, I have proposed that we rethink the multi-layered structure of *release* as a manifold event of *restoration* or *transition* from darkness, death, and Satan to light, life, and God. This takes place in a deterritorialized space criss-crossed by Jesus, the disciples and the people, and stands in opposition to the stratified and sedentary structure of the temple. Because the soteriological events of Jesus and his disciples occur *outside* the temple, we see that God's soteriological event should not be confined by static boundaries and fixed territories. Instead, this relational network is continually being established, and proliferates by way of the nomadic movements of the people. Thus, Jesus' authority-power is not seen to be territorializing or binding, but releasing and deterritorializing.

Therefore I suggest that the phrase ἄφεσιν ἁμαρτιῶν should be understood in terms of the *nomadic* movements of release that flow from Galilee (*outside*) to Jerusalem (*inside*) and from Jerusalem (*inside*) to the ends of the earth (*outside*). These *nomadic* movements (1) unfold the folded image of captivity and oppression into a multi-layered features of release: release from sins, from physical and spiritual sicknesses, from social stigmas, and from debts and (2) deterritorialize the hierarchical, binary, and motionless system of the temple, and (3) establish the non-hierarchical relational network (kingdom) of God. Such a conclusion forces us to

understand *release from sins* and its *nomadic* flows in terms of a dynamic *relational* and *multiple* event, and as a salvation event *flowing, becoming, and in motion*.

Chapter Four:

The name of Jesus and the phrase *in the name of Jesus*

In relation to *salvation*, Luke makes two significant pronouncements about *the name of Jesus*: “Everyone who calls on the name [ὄνομα] of the Lord shall be saved [σωθήσεται]” (Acts 2:21; cf. Joel 2:28ff.) and “There is salvation [σωτηρία] in no one else, for there is no other name [ὄνομά] under heaven given among mortals by which we must be saved [σωθῆναι]” (Acts 4:12). As these statements indicate, Luke links *salvation* with the act of invoking *the name of Jesus*.

4.1 Introduction

Clearly the *name of Jesus*, and particularly its connection to *salvation*, is one of the major elements in Luke-Acts.⁵⁹⁸ When they return, joyful, from their missionary works, the seventy disciples make their report and say to Jesus, “Lord [Jesus], even the demons are subject to us in your name” (Luke 10:17). Just as the risen Lord Jesus commissions his disciples to preach repentance for the release of sins ἐπὶ τῷ ὀνόματι αὐτοῦ⁵⁹⁹ (Luke 24:47), so these disciples also proclaim the message of *salvation* ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ (Acts 2:38). In fact, they speak,⁶⁰⁰ teach,⁶⁰¹ and baptize

⁵⁹⁸The following tables detail the occurrences of ὄνομα in Luke and Acts.

The word ὄνομα in Luke:

Chp	1	2	5	6	8	9	10	11	13	19	21	23	24
#	11	2	1	1	2	2	3	1	1	2	3	1	3

The word ὄνομα occurs mostly in chapter one, yet only once does it refer to God (1:49), and once to the child Jesus (1:31). It refers to the adult Jesus eight times (1:31; 2:21; 9:48, 49; 10:17; 21:8(?)) [In this text, Jesus foretells about a false prophet who will come and speak in his name (cf. Acts 19:13ff.)], 12, 17) and only once does it refer to the risen Lord (24:47). It also refers to the name of a person eighteen times, to the name of a place twice, and to the name of an evil spirit once. Out of 34 occurrences in Luke, ὄνομα refers to God only four times (1:49; 11:2; 13:35; 19:38).

The word ὄνομα in Acts:

Chap	1	2	3	4	5	8	9	12	13	15
#	1	2	3	6	5	3	11	1	2	3

Chap	16	17	18	19	20	21	22	26	27	28
#	3	1	4	4	1	2	1	1	1	1

Interestingly, ὄνομα occurs mostly in chapter nine, which details Paul’s conversion story. It refers to Jesus Christ 31 times, to the name of a single person 25 times, and to more than one person twice (1:15; 18:15). Out of sixty occurrences, however, ὄνομα refers to God only twice (15:16, 17). For further information, see Robert L. Mowery, “Lord, God, and Father: Theological Language in Luke-Acts,” *SBL*, pp. 82-101.

⁵⁹⁹The phrase ἐπὶ τῷ ὀνόματι αὐτοῦ literally means “on the basis of his name.”

⁶⁰⁰Acts 4:17; 5:40.

⁶⁰¹Acts 4:18; 5:28.

in his name (ἐπὶ⁶⁰² τῷ ὀνόματι Ἰησοῦ Χριστοῦ).⁶⁰³ Moreover, they perform healings and exorcisms in the name of Jesus (ἐν τῷ ὀνόματι Ἰησοῦ)⁶⁰⁴ Just as signs and wonders (salvational events) take place *through the name of Jesus* (εἰς ἴασις καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ, Acts 4:30), so also *salvation* is received through his name (ἄφεσις ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν, Acts 10:43). Philip too performs miracles and proclaims *the name of Jesus Christ* (Acts 8:12). In the same manner, Paul speaks (Acts 9:27, 28) and performs miracles (Acts 16:18) *in the name of Jesus*. Not only do they speak and act *in the name of Jesus*, but they also suffer for *his name*.⁶⁰⁵

Why are the disciples prepared to speak and act *in the name of Jesus*? Moreover, why would they be willing to suffer for *his name*? Because they believed that *salvation* would come through *the name of Jesus*.⁶⁰⁶ Thus Peter proclaims, “There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved” (Acts 4:12). Remember that Peter has already announced, “Everyone who calls on the name of the Lord shall be saved” (Acts 2:21), showing that *salvation* is no longer limited to the Jews, but is expanded to include the Gentiles,⁶⁰⁷ so long as they call upon *the name of the Lord* [Jesus]. Apparently, then, not only is *the name of Jesus* the foundation of the words and actions of the leaders of the early church, but it is presented as the central *node* of the saving network (kingdom) of God, rather than the temple.

What, then, do *the name of Jesus* and the phrase *in the name of Jesus* signify?⁶⁰⁸ Some scholars have argued that Luke’s treatment of them, particularly in

⁶⁰²B D 945. 1789. 1891 *pc*; Did read ἐν instead of ἐπὶ in 2:38. Ziesler thinks that ἐπὶ is a better reading, since it is used in both Lk. 9:48 and 24:47 (Ziesler, “The Name of Jesus”, p. 29). However, Bruce prefers ἐν as in 10:48 (Bruce, *The Acts of the Apostles*, p. 98).

⁶⁰³Acts 2:38. In Acts 10:48, people were baptized ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ and εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ in Acts 8:16 and 19:5.

⁶⁰⁴Acts 3:6; 4:10.

⁶⁰⁵Acts 5:41; 9:16; 15:26; 21:13; cf. Luke 6: 22; 21:12, 17.

⁶⁰⁶Acts 10:43; cf. 2:38; 3:6; 4:12; 22:16.

⁶⁰⁷Acts 10:45; 13:47; 28:28; cf. Luke 2:32; 24:47.

⁶⁰⁸Bietenhard provides a review of the prepositional combinations in the NT. He understands that the expressions ἐν τῷ ὀνόματι and ἐπὶ τῷ ὀνόματι are identical and are closely related (*TDNT*, V., p. 271). Although his analysis is somewhat helpful, it would be more helpful to see how ὄνομα itself is used in Acts as a whole. Thus, I will look how ὄνομα is used in combination with various verbs (Bietenhard has listed these combinations, but in limited fashion). In Acts, the name of the Lord Jesus Christ is used with following verbs: ἐπικαλέσθαι and σωθήσεται (2:21); μετανοήσατε and βαπτισθήτω (2:38); ἔγειρε and περιπάτει (3:6); ἐστέρεωσεν (3:16; cf. 16:5); ἐποιήσατε (4:7); παρέστηκεν ὑγιής (4:10); σωθῆναι (4:12); λαλεῖν (4:17); φθέγγεσθαι and διδάσκειν (4:18); γίνεσθαι (4:30); διδάσκειν

the context of healings and exorcisms, is to be understood within the framework of *magic*. In his article, “The Name of Jesus in the Acts of the Apostles,” Ziesler argues that *the name* of Jesus has some sort of “magical” power, particularly in relation to healings and exorcisms, and he calls it a “very powerful name to be approached with caution and even awe.”⁶⁰⁹ Since it has “magical” power, Ziesler claims that Jesus’ disciples used the phrase *in the name of Jesus* as a “magical” formula in their healings and exorcisms. Similarly, in his book, *Hellenistic Magic and the Synoptic Tradition*, Hull contends that, of all the synoptic Gospels, Luke is most strongly influenced by Hellenistic “magical” belief and practice. Hull argues that the “magical” episodes are representative of Luke’s worldview, because Luke believed in “magic,” saying, “Luke wrote about magic because he saw and believed.”⁶¹⁰ Finally, in his article, “Magic in Early Christianity”, Aune concludes that, not only did Jesus use “magical” techniques, but his disciples also used them. They used *the name of Jesus* in healings and exorcisms because his *name* was very powerful.⁶¹¹ This causes Aune to conclude that “‘Acts’ contains several examples of the “magical” use of *the name of Jesus* in healings and exorcisms.”⁶¹²

In his article, “Magic in the Biblical World”, Yamauchi points out that “There can be no doubt that both the Old Testament and the New Testament were born in environments permeated with magical beliefs and practices.”⁶¹³ Indeed, Pliny’s talk of “magical” beliefs and practices in his *Natural History*, the second-century Apuleius’ *Apologia* against the charge of sorcery, the Greek Magical Papyri, and the existence of *tabellae defixionum* (curse tablets), amulets, ostraca, and other miscellaneous “magical” apparatus all reveal the prevalence of such beliefs and practices at this time.⁶¹⁴ Unquestionably, *magic* flourished in Greco-Roman religion,

(5:28); λαλεῖν (5:40); ἀτιμασθῆναι (5:41); εὐαγγελιζομένω (8:12); βαπτισμένοι (8:16); δῆσαι ἐπικαλουμένους (9:14); βαστάσαι (9:15); παθεῖν (9:16); πορθῆρας and ἐπικαλουμένος (9:21); ἐπαρρησίαστο (9:27); παρρησιαζόμενος (9:28); λαβεῖν and πιστεύοντα (10:43); βαπτισθῆναι (10:48); παραδεδωκῶσι (15:26); παραγγέλλω (16:18); ἐβαπτίσθησαν (19:5); ὀνομάζειν (19:13); ἐμεγαλύνετο (19:17); ἀποθανεῖν (21:13); βάπτισαι, ἀπόλουσαι, ἐπικαλεσάμενος (22:16); ἔδοξα and δεῖν (26:9). See Harry W. Hurtado, *One God, One Lord*, pp. 108-124; W. Kramer, *Christ, Lord, Son of God*, SBT 50 (London: SCM Press, 1966), pp. 75-80; G. R. Beasley-Murray, *Baptism in the New Testament*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 1962).

⁶⁰⁹J. A. Ziesler, “The name of Jesus in the Acts of the Apostles,” p. 34.

⁶¹⁰J. M. Hull, *Hellenistic Magic and the Synoptic Tradition*, p. 87.

⁶¹¹Aune, “Magic in Early Christianity,” p. 1539.

⁶¹²*Ibid.*, p. 1538. Cf. Acts 3:6, 16; 4:7, 10, 30; 16:18; cf. 9:34; 19:13.

⁶¹³Edwin M. Yamauchi, “Magic in the biblical world,” p. 169.

⁶¹⁴Origen himself regarded *the name of Jesus* as a very powerful *name*, so that it was even effective when bad men used it (Contra Cels 1:6; cf. Aune, p. 1545). In his introduction, Betz states,

even though its practices and practitioners were generally illegal throughout the history of the Roman Empire.⁶¹⁵ In fact, Jesus of Nazareth himself was accused of being a practitioner of “magic” and “sorcery” by his contemporaries⁶¹⁶ and later critics.⁶¹⁷

Given the severe negative implications of being associated with magical practice, it was necessary for the authors of the New Testament to demonstrate that the activities of Jesus and his disciples were not “magical” in either character or form. This was particularly important for Luke, because Luke referred to the use of *the name of Jesus* and that of the phrase *in the name of Jesus* in healings and exorcisms, which could look very like “magical” practice.⁶¹⁸ These resemblances require us to consider the problem of defining “magic,” if we are to provide a satisfactory account of the use of Jesus’ name in Luke-Acts.

How do we define magic, and in particular how do we distinguish it from miracles (and vice versa)? How did Luke and his readers understand *magic*? And, if not by way of magic, how did Luke apply *the name of Jesus* and the phrase *in the name of Jesus* to the *nomadic* events of release from physical and spiritual sicknesses? What sort of message did he want to convey to his readers by portraying such methods and using such formulas? That is, what do *the name* and the phrase *in the name of Jesus* signify? In this chapter, we will look at *the name of Jesus* and the phrase *in the name of Jesus* not from an outsider’s position (*etic*), but from an insider’s perspective (*emic*).

4.2 What is *magic*?

Etymology. The word “magic” comes from the Greek μαγεία. Delling has defined μαγεία as the “activity of the μάγος,” and μαγεύω (Acts 8:9) as “to belong to the order of μάγοι” (Matt. 2:1) and “to do the work of the μάγος” (Matt. 2:7, 16; Acts 13:6, 8),⁶¹⁹ and so it might be helpful to recount the nature and function of μάγος.

“Magical beliefs and practices can hardly be overestimated in their importance for the daily life of the people” (Hans Betz, *The Greek Magical Papyri in Translation including the Demotic Spells*, p. xli).

⁶¹⁵Aune, “Magic in Early Christianity”, p. 1518; cf. Philo, p. 604.

⁶¹⁶Cf. Matthew 9:15; 12:24; Mark 3:22; Luke 11:15; John 7:20.

⁶¹⁷Cf. Celsus, as cited in Origen, *Contra Celsum* 1.28.

⁶¹⁸See Susan Garrett, *The Demise of the Devil*, p. 3.

⁶¹⁹Delling, *TDNT*, 4:359.

In general, the “magician” is portrayed negatively in the Bible, and understood figuratively as a “deceiver” and “seducer.”⁶²⁰ Yamauchi observes that as early as the fifth century B.C. the word μάγος came to have the pejorative sense of “sorcerer” or “quack,” and was thus applied to the activities of Simon in Acts 8:9 and 11, and of Elymas in Acts 13:6 and 13:8.⁶²¹ Betz views the term “magician” negatively, and writes, “People want to believe, so they simply ignore their suspicions that magic may all be deception and fraud.... In many crucial areas and in many critical situations of life, deception is the only method that really works.... Of course, it is all deception.”⁶²² However, it is important to note that the activity of the μάγοι is portrayed positively in Matthew 2:1, where the μάγοι demonstrate supernatural insight or power(s).⁶²³ Charlesworth notes that Matthew himself, or another Jewish Christian before him, was influenced by astrological predictions.⁶²⁴

In other contexts, the μάγοι were “members of the Persian priestly caste”, showing that the term can be used in a positive sense.⁶²⁵ A third use of the term “magician” refers to a person who exercises “magic,” and whose arts are connected with the name of a Persian magus, Ost(h)anes.⁶²⁶ A fourth use is provided by Bauer, who defines μάγος as “a wise man and priest, who was an expert in astrology, interpretation of dreams and various other secret arts.”⁶²⁷ Yet Gordon views the “magician” sociologically, and believes that the aims of the “magician” are entirely anti-social. He writes, “[the magician] destroys decency, custom and law; he offends the gods; but most of all he threatens the hierarchy of the politico-social order.”⁶²⁸ Finally, μάγος is generally defined as “a possessor and user of supernatural knowledge and ability.”⁶²⁹ It is noteworthy that, whether the term is understood positively or negatively, *all* the above scholars acknowledge the existence of “magic” and its practice(s), as if the invisible knowledge or power(s) of “magic” and its operational space can be visualized and do unfold within the visible world. This shows that

⁶²⁰Ibid., p. 356.

⁶²¹Yamauchi, “Magic in the Biblical World,” p. 175.

⁶²²Hans Betz, p. xlvi.

⁶²³During the Hellenistic period the word magi came to denote astrologers (Yamauchi, “Magic in the Biblical World,” *Tyndale Bulletin* 34, 1983, p. 175).

⁶²⁴James Charlesworth, *The Old Testament Pseudepigrapha*, Vol. 1, p.478.

⁶²⁵Delling, *TDNT*, 4:356.

⁶²⁶Ibid., p. 357.

⁶²⁷Water Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p484.

⁶²⁸R. Gordon, “Religion in the Roman Empire,” p. 255.

⁶²⁹Delling, *TDNT*, 4:357.

magic cannot merely be explained etymologically and linguistically, but must be understood phenomenologically and spatial-temporally.

4.3 How is *magic* perceived in Luke-Acts?

Although Luke retains the positive definition of *magic*,⁶³⁰ it has generally been viewed negatively elsewhere. For example, Christians easily dismiss it, and distance from it as much as possible, because they do not want anything to do with it. Some New Testament scholars have viewed “magic” as a vestige of an early stage of human religious development, or as a perverse and corrupt form of religion.⁶³¹ Since “magic” tends to be portrayed negatively, many scholars have attempted to make a clear-cut distinction between religion and “magic.” Festugiere claimed that “magic” is the inverse of religion.⁶³² Also, the pioneer anthropologist Sir James Frazer contended that “magic” constrains or coerces superhuman powers instead of conciliating or propitiating them, as religion would do.⁶³³ He argued that “an Age of Magic” is everywhere prior to “an Age of Religion.”⁶³⁴ He viewed “magic” as “the bastard sister of science” and as something false.⁶³⁵ Likewise, M. Nilsson argued that “magic” and religion were fundamentally different.⁶³⁶ “Magic” is generally defined as a technique for manipulating supernatural powers so as to attain one’s own ends,⁶³⁷ and as “an intervention into the mysterious network of the powers of nature and cosmos.”⁶³⁸ Kee argued that if a technique is effective in overcoming a hostile force and attaining one’s own desired ends, then the action is “magical.”⁶³⁹

However, the anthropologist Evan-Pritchard strongly rejected such a clear-cut distinction between religion and “magic” as ambiguous, and argued that “magic” could not be dismissed as unimportant.⁶⁴⁰ Similarly, A. D. Nock argued, “There is not, then a sphere of magic in contrast to the sphere of religion.”⁶⁴¹ He insisted that there is no fundamental difference between “magic” and religion, just as there is none

⁶³⁰Luke 9:49; 11:19; Acts 8:9-13, 24; 13:6-12.

⁶³¹Aune, “Magic in Early Christianity”, p. 1511, n 6, 7.

⁶³²A. J. Festugiere, *L’Ideal religieux des Grecs et L’Evangile*, p. 289; cf. Aune, p. 1511.

⁶³³Sir James Frazer, *The Golden Bough*, p. 51.

⁶³⁴*Ibid.*, pp. 56-57.

⁶³⁵*Ibid.*, p. 50.

⁶³⁶M. Nilsson, *Die Religion in den griechischen Zauberpapyri*, 130; cf. Aune, p. 1511.

⁶³⁷C. Brown, *The New International Dictionary of New Testament Theology Vol. 2*, p. 556.

⁶³⁸Helmut Koester, *History, Culture, and Religion of the Hellenistic Age*, p. 381.

⁶³⁹*Ibid.*, p. 4. See also H. H. Rowley, *The Faith of Israel*, p. 27.

⁶⁴⁰E. E. Evan-Pritchard, *Theories of Primitive Religion*, p. 111.

⁶⁴¹A. D. Nock, *Paul and the Magus*, p. 314.

between incantation and prayer.⁶⁴² Moreover, John G. Gager has even criticized the editors of the English translation of *PGM*, for failing to choose a different title other than “magic.”⁶⁴³ Yet many scholars still attempt to make a clear-cut distinction between “magic” and religion.⁶⁴⁴ J. de Vries noted that the most common distinction between “magic” and religion involved detecting a different attitude towards supernatural powers.⁶⁴⁵ However, Aune argued that the distinction between “magic” and religion is not attitudinal, but sociological.⁶⁴⁶ The sociologist E. Durkheim understood “magic” as something individualistic and anti-social.⁶⁴⁷ M. Mauss viewed “magic” itself as unauthorized and abnormal, even though the entire social unit shared a belief in it.⁶⁴⁸ Since “magic” was private, secret, and prohibited, Mauss observed that the essence of “magic” is illegality.⁶⁴⁹ Likewise, J. Z. Smith understood “magic” in terms of illegality.⁶⁵⁰

All of these various definitions of the functions of “magic” suggest that it is important for modern interpreters to recognize the various cultural and social influences on the meaning of “magic” in antiquity. Also, whether it is perceived positively or negatively, scholars have recognized the existence of “magic” and its operational powers (times-spaces), suggesting that *magic* (visible or invisible) is not merely symbolic, but an actual power by which people move and act. Such a power creates hierarchical and binary lines between the one who performs *magic* and the ones who receive it. In the following sections, we will look at the use of *magic* in Luke-Acts, in the context of the use of the name of Jesus.

Perhaps a brief account of recent studies on this subject will shed light on how Luke and his readers understood “magic,” and why he used *the name of Jesus* and the phrase *in the name of Jesus* as a form of magical incantation in his descriptions of healings and exorcisms. First, as noted above, Ziesler contends that Luke used *the*

⁶⁴²Quoted by Nock, *Paul and the Magus*, p. 315.

⁶⁴³John G. Gager, “A New Translation of Ancient Greek and Demotic Papyri, Sometimes Called Magical,” p. 81.

⁶⁴⁴Though Nock strongly argued that there was no fundamental difference between “magic” and religion, he offered a definition of “magic” which *does* indeed differentiate between the two: “The profession by private individuals of technical ability enabling them to supply recipes or perform rites to help their clients and damage their clients’ enemies; the use by the clients or by others of such proceedings to damage enemies; and ...the religions belonging to aliens on any general ground disapproved” (Nock, *Paul and the Magus*, p. 171).

⁶⁴⁵J. De Vries, *Magic and Religion, History of Religions*, p. 218.

⁶⁴⁶Aune, “Magic in Early Christianity”, p. 1513; see M. Nilsson and A. J. Festugiere.

⁶⁴⁷E. Durkheim, *The Elementary Forms of the Religious Life*, pp. 57ff.

⁶⁴⁸Mauss, *A General Theory of Magic*, p. 24.

⁶⁴⁹*Ibid.*

⁶⁵⁰J. Z. Smith, *Good News is No News: Aretalogy and Gospel*, p. 23.

name of Jesus as a “magical” power and the phrase *in the name of Jesus* as a “magical” formula because he believed that some sort of power operates when the right name is invoked.⁶⁵¹ But Ziesler fails to show how Luke understood “magic,” and why he used *the name of Jesus* and the phrase *in the name of Jesus* in the way that he did. Nor does he discuss *magic* within the temporal-spatial perspective of Luke. He simply relies on Hull’s perception of Hellenistic “magic,” without closely examining Hull’s “magical” materials.

Hull does actually define “magic” as a belief in invisible powers which are linked by invisible bonds of sympathy to visible symbols, and that knowledge of these powers, sympathies, antipathies and symbols makes it possible to influence the supernatural world. He writes, “The art of magic is to collect such knowledge and apply it correctly so as to swing the enormous forces of the universe in the desired direction.”⁶⁵² After examining various examples of invocation and ritual performance from the Hellenistic period and from magical papyri, he claims that Luke, of all the gospel writers, was most strongly influenced by Hellenistic “magical” belief, and that he put strong emphasis on the existence of angels and demons, and particularly on the power of demons. Hull therefore claims that Luke’s worldview was “magical.”⁶⁵³ Hull seems to be right in claiming that Luke believes in invisible powers and its operational (visible) spaces. But, as others point out, Hull’s study is problematic in

⁶⁵¹Ziesler, p. 32.

⁶⁵²*Ibid.*, pp. 37-38. Hull notes that an understanding of the sympathies and antipathies of the universe was the key weapon for the magician. He observes the two major ways in which the magician put all his knowledge to work: the invocation (κλησις or επικλησις) and the ritual (πραξις). Hull lists six stages of the invocation: 1) the invocation proper, beginning “I call upon you,” “I summon you,” “come to me,” “help me” and so on; 2) uttering the name of the god; 3) delivering epithets describing the god; 4) praising the god, to increase the benevolence of the one invoked; 5) recounting memories in which the god was reminded of what he had done in the past, and particularly deeds similar to that which he is being asked to do; 6) finally, uttering the request. The subsequent ritual could take various forms, involving the use of amulets, sacrifices, the mixing of special substances and potions, libations, and/or secret writing (pp. 42-45). Generally, magicians used various forms of ritual and pronounced all kinds of names of gods (see Koester, p. 380).

⁶⁵³Garrett observes that Hull’s notion of a magical world-view goes back to the works of Edward B. Tylor and James G. Frazer. Garrett also notes that Hull works mainly with an observer-oriented (“etic”) definition of magic, which is imposed from the outside, by the modern observer, in contrast to a subject-oriented (“emic”) definition of magic, which is imposed from the inside. Yet he unconsciously brings in subject-oriented (emic) categories by arguing that it was the early Christians’ beliefs about magic and magicians that caused them to recount Jesus’ miracle stories as they did. Hull’s inconsistent use of subject-oriented categories makes his argument rather weak. On one hand he maintains that the early Christians’ assumptions about magic were irrelevant and unimportant, but on the other hand he implies that such assumptions are relevant (Garrett, pp. 27-28). Hull also totally ignores the apocalyptic world-view of Luke, who believed and waited for the kingdom of God and salvation of his faithful people (Lk. 4:43; 9:2; 11:20; 18:24; Acts 1:3; 14:22; 28:28, 31).

many areas.⁶⁵⁴ Hull mainly probes how “magical” belief and practice influenced the transmission and redaction of the miracle stories in the gospels, but he fails to prove that any link exists. He disregards the worldview of *all* sorts of participants as “irrelevant” and “unimportant.”⁶⁵⁵ That is, he ignored the important function of *all* participants who actually modified and redacted the synoptic traditions based on their “magical” understanding of the world.

Aune has taken a somewhat different approach to Hull. He rejects the concept of “magic” defined “in opposition to religion as ritual procedures for manipulating and coercing supernatural beings for utilitarian ends,”⁶⁵⁶ and instead adopts a sociological model. By using such a model, Aune argues, “magic can be understood neutrally in terms of religion. That is, ‘magic’ is a form of religiosity which is generally disapproved and which is the object of social stigma and social control.”⁶⁵⁷ Aune defines magic as a “form of religious deviance whereby individual or social goals are sought by means alternate to those normally sanctioned by the dominant religious institution,” and argues that “goals sought within the context of religious deviance are magical when attained through the management of supernatural powers in such a way that results are virtually guaranteed.”⁶⁵⁸ Such a definition characterizes “magic” as a form of social deviance, and incorporates many of the observations of W. J. Goode within the theoretical framework of a structural-functionalist approach to social deviance. Indeed, “magic” was viewed as a form of social deviance in antiquity. David Gill notes that, in the first-century Roman world, “magic” was

⁶⁵⁴ Achtemeier rejects such claims and argues, “the Jesus of Luke appears less influenced by magical practice than the Jesus in Mark.” He also dismisses the idea that Luke puts special emphasis on the demonic (Achtemeier, “Lucan Perspective on Miracles,” p. 558; cf. pp. 556-558). Also note that the nature and function of the angels and demons in the Old Testament seem not to be coercive and manipulative, which was how they were viewed in the second and third centuries (Kee, p. 118); Aune, “Magic in Early Christianity,” p. 1543; Garrett, *The Demise of the Devil*, pp. 26-29.

⁶⁵⁵ Hull, p. 59.

⁶⁵⁶ Aune, “The Apocalypse of John and Magic,” p. 482.

⁶⁵⁷ Ibid.

⁶⁵⁸ Aune, “Magic in Early Christianity,” p. 1515. Goode has formulated eleven “non-dichotomous empirical differences” between magic and religion. I will list seven of them. First, magic tends to express a manipulative attitude toward “extra-ordinary” reality, while religion tends to involve a supplicatory attitude. Second, magical activities tend to be used instrumentally for specific goals, while religious activities tend to be regarded as ends in themselves. Third, magic emphasizes individual goals, while religion focuses on group goals. Fourth, magical activities tend to be private and individual, while religious activities tend to be carried out by groups. Fifth, magic tends to develop professional-client relationships, while religion tends to emphasize the “shepherd-flock” or “prophet-follower” relationship. Sixth, magic tends, in cases of failure, to introduce substitute techniques, while substitution is less a characteristic of religion. Finally, magic tends to act impersonally, with minimal emphasis on emotion, while religion tends to make greater use of emotion and to evoke attitudes of awe and worship (W. J. Goode, *Magic and Religion*, pp. 50-55).

perceived as being the opposite of “normal” Roman religious practice.⁶⁵⁹ For example, Lucan records the case of the female magician Erichtho, who subverted normal sacrifices by using dead animals, and by eating the flesh of a corpse.⁶⁶⁰

For Aune, “magic” is also a way of exercising social control over something regarded as undesirable. However, we must question his definition of *magic*, because he assumes that the charges of “magic” were always made by “those within the dominant social structure to label and exert control on those in the ambiguous and unstructured areas of society.”⁶⁶¹ Likewise, he assumes that there is always a clear-cut distinction between someone who was a member of “the dominant religious institution” and someone who was “socially deviant.”⁶⁶² In this respect, Loren Stuckenbruck raises several important questions regarding Aune’s attempt to find “meaningful parallels within early Christianity:” (a) “How can concepts such as ‘religious deviance’ and ‘dominant religious institution’ be properly defined?” (b) “Is it the broader or more immediate context which determines whether an activity is understood as ‘magic’?” (c) “Does Aune’s distinction between dominant and deviant practices actually describe the different social contexts for ‘magic’ in antiquity?”⁶⁶³ More importantly, for our purposes at least, Aune attempts to territorialize the movements of the phenomenological reality of “magic” and force it into static definitions, which undermines the actual reality of “magic” by which people move and act in Luke-Acts.

In her book *The Demise of the Devil*, Susan Garrett has taken a new approach to the subject of magic. She rightly asserts that “Because Luke’s ‘discussion’ of magic consists of a series of stories set within a narrative framework, the primary context for interpretation must be the narrative world.”⁶⁶⁴ She then attempts to show that Luke portrayed magicians such as Simon Magus (Acts 8:9-13), Elymas (Acts 13:6-12), and the seven exorcist sons of Sceva (Acts 19:13-20) as impotent allies of a defeated Satan by using literary criticism within the narrative world. She claims that “Every healing, exorcism, or raising from the dead is a loss for Satan and a gain for

⁶⁵⁹David W.J. Gill, *The Book of Acts In Its First Century Setting*, p. 91; cf. Gordon, *Religion in the Roman Empire*, p. 253.

⁶⁶⁰Ibid.; cf. Lucan, *Pharsalia* 6. 413-830.

⁶⁶¹Ibid., p. 1523.

⁶⁶²Segal, *Hellenistic Magic*, p. 370.

⁶⁶³Loren Stuckenbruck, “Some Thoughts on Magic, Religion, and the New Testament,” from his unpublished notes.

⁶⁶⁴Garrett, *The Demise of the Devil*, p. 35.

God.”⁶⁶⁵ Throughout her book, she also illustrates the idea that “Luke regarded Satan as the authority behind all acts of magic, including the summoning of demonic spirits,”⁶⁶⁶ in opposition to the authority-power of God who is behind all acts of the Christian miracle workers. She insists that distinguishing the authority-power of God from that of Satan is the key to understanding how Luke viewed “magic,” and so she argues that the issue is not about the nature of the exorcisms or healings themselves, but about the source of power by which they are performed (cf. Acts 4:7). Thus she proposes that the source of power can either be good, in which case God is with the exorcist, or evil, in which case the exorcist is himself evil because he has invoked either the spirit of a dead human or a demon for help.⁶⁶⁷ In her conclusion, Garrett offers her own definitions of magic: (1) “magic is the routine mode of action by the antagonists in a spiritual world that is present on all sides at all times;” (2) “magic is a gauge that indicates by its success or failure the strength or weakness of Satan and his forces.”⁶⁶⁸

Yet, although Garrett’s literary criticism approach to the narrative world of Luke-Acts has made an important contribution to the scholarly discussion of *magic*, a number of her primary assumptions must be questioned. Because she believes that discerning the source of authority-power, whether from God or from Satan, is the key to understanding how Luke viewed *magic*, Garrett proposes that if it is good, then it is from God, and if it is evil, then it is from Satan. But, how can concepts such as “good” and “evil” properly be defined? And who can define what is “good” and what is “evil”? Furthermore, her definitions of *magic* seem somewhat ambiguous. She assumes that every healing, exorcism, or raising from the dead is performed, not by the power of Satan, but by the power of God. But if Satan cannot perform any signs or wonders, what sort of authority-power does he have, and why does Luke portray him as a powerful being? Moreover, although *the name of Jesus* is one of the principle attributes of *salvation*, as granted by Jesus’ disciples in Luke-Acts, Garrett simply ignores it, and particularly its relationship to the dynamic movements of release (miracles) by which the kingdom of God is created and proliferates. That is, she fails to interpret the function of the name of Jesus from the geographical (temporal-spatial) perspective of Luke-Acts.

⁶⁶⁵Ibid., p. 45.

⁶⁶⁶Ibid., p. 66.

⁶⁶⁷Ibid., p. 44.

⁶⁶⁸Ibid., p. 107.

To sum up, Ziesler, Hull, and Aune categorize the New Testament data from an observer-oriented (etic) perspective. Although they recognize the importance of the invisible powers and their operational spaces, they overemphasize the idea that Luke's use of *the name of Jesus* should be understood within the framework of *magic*, and ignore the issue of how Luke and his readers perceived *magic* within their own particular contexts. Although Garrett's approach is helpful in seeing how Luke and his readers understood *magic*, her definitions of *magic* and the criteria she uses for distinguishing between the sources of authority-power are ambiguous. She also downplays the significance of *the name of Jesus*, and particularly its relationship to the *Holy Spirit* and *the power-authority of Jesus* by which Jesus' disciples acted and moved. Thus, together these scholars fail to demonstrate the important connections between *the name of Jesus*, the saving authority-power of Jesus, the Holy Spirit, and God, and between *the name of Jesus* and the dynamic flows and fluids of release; they also neglect the purpose of Luke's application of *the name of Jesus* and the phrase *in the name of Jesus* in the context of his soteriology. Moreover, they fail to examine *the name of Jesus* in close connection to Luke's spatial-temporal perspective.

4.4 How did Luke view *magic*?

In this section I want to investigate how Luke viewed the power(s) of "magic" and its operational activities (spaces), and inscribed them within the narrative world of Luke-Acts. The term "magic" itself is rarely used in Luke-Acts,⁶⁶⁹ and Luke provides virtually no information about the nature of "magic," nor any detailed descriptions of "magical" practices.⁶⁷⁰ However, he does report several "magical" activities,⁶⁷¹ suggesting that Luke knew of "magical" power and its operational spaces (both invisible and visible). In fact, at times he clearly makes a determined effort to distance himself from *magical* practices,⁶⁷² whereas he narrates a number of *miracle* accounts, which look *magical*, in a positive way(s).

⁶⁶⁹In fact the noun word *μαγεία* is used only once in Luke-Acts (Acts 8:11), the verb *μαγεύω* is used only once (Acts 8:9), and *μαγος* occurs only twice (Acts 13:6, 8).

⁶⁷⁰Although Luke gives a short description of how the name of Jesus was used by the seven sons of Sceva in an exorcism (Acts 19:13), he seems to differentiate their "magical" formula from his use of the name of Jesus in an exorcism (see below).

⁶⁷¹Acts 8:9-13, 24; 13:6-12; cf. Luke 9:49; 11:19.

⁶⁷²The episodes of Magus (Acts 8:9-13, 24), the magician Elymas (Acts 13:6-12), the seven exorcist sons of Sceva (Acts 19:13-20), and the public burning of the "magical books" by the Christians in Ephesus (Acts 19:19) clearly put that beyond doubt.

However, the evidence of Luke-Acts itself seems inconsistent. Luke describes a number of events as “miracles”, even though they look “magical.” Consider Luke’s accounts of the sudden deaths of Ananias and Sapphira after Peter’s abusive words (Acts 5:3-11), the cursing of Elymas (Acts 13:10-11), the healings and exorcisms accomplished by Peter’s shadow (Acts 5:15-16) and by Paul’s aprons (Acts 19:12). At the first glance, these conflicting accounts appear to indicate that Luke does not know much about “magic” and its practices. However, not only does Luke seem to have been well acquainted with the powers of “magic” and its realities (or spaces), but he also attempts to differentiate his treatment of the soteriological formula from that of the magicians. For example, in Acts 19:13 Luke uses a regular “magical” adjuration, ὀρκίζω⁶⁷³ instead of the more usual exorcism terms ἐξελεῖν⁶⁷⁴ and ἐκβάλλειν⁶⁷⁵ in order to differentiate Christian exorcism from that of the magicians. Indeed, the Jewish exorcists used the typical “magical” adjuration word ὀρκίζω to mean a charm or spell efficacious against those who had evil spirits (Acts 19:13).⁶⁷⁶ But, Luke never uses the word ὀρκίζω in connection with any Christian exorcisms.

Also, both the double accusative (ὀρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει) that comes after ὀρκίζω and the phrase “to name over” (ὀνομάζειν ἐπὶ), have “magical” connotations.⁶⁷⁷ Moreover, as Deissmann has already noted,⁶⁷⁸ the term πράξεις in 19:18 may refer to magical “practices” found in *PGM*.⁶⁷⁹ Finally, the word περίεργα in 19:19 refers to “magical” practices, and the term τὰς βίβλους may refer to “magical” books or even “magic books”.⁶⁸⁰ Hence, as his careful treatment of these various “magical” terms indicates, Luke is familiar with “magic” and its practices, and is well aware of the realities of its invisible powers. At the same time, though Luke attempts to distance himself from “magical” practices, he positively

⁶⁷³ Aune argues that the usual form of “magical” adjuration is ὀρκίζω (David Aune, “Magic in Early Christianity,” pp. 1531-32). Kee also notes that the regular terms for “magical” adjuration are ὀρκίζω, ἀπολασσω, and the more emphatic ἐξορκίζω (Howard Kee, *Medicine, Miracle, and Magic in the New Testament*, p. 107). Indeed, the use of ὀρκίζω is found in *PGM* 4.3019-20 (see Deissmann, *Bible Studies*, p. 281 and *Light from the Ancient East*, p. 260).

⁶⁷⁴ Luke 4:35, 36, 41; 8:2, 29, 33; 11:14, 24; Acts 8:7; 16:18.

⁶⁷⁵ Luke 9:40, 49; 11:14, 15, 18, 19, 20; 13:32.

⁶⁷⁶ The word ὀρκίζω is used only once elsewhere in the New Testament. The demon uses it against Jesus, saying, “I adjure you by God, do no torment me” (Mark 5:7).

⁶⁷⁷ Barrett, *Acts*, vol. 2, p. 908; Garrett, *The Demise of the Devil*, p. 92 and p. 153 n. 19.

⁶⁷⁸ Deissmann, *Bible Studies*, p. 323 n. 5.

⁶⁷⁹ *PGM* 1.276; 4.159, 1227; f. Fitzmyer, *The Acts of the Apostles*, p. 651

⁶⁸⁰ *PGM* 3.424; 13.739.

reports on a number of “miracle” narratives,⁶⁸¹ which look “magical.” These contradictions do not seem to suggest that Luke was naïve about “magic” and its practices, but rather indicate that his understanding of “magic” simply differs from that of modern readers.

As Garrett demonstrates, Luke’s perception of “magic” is indeed different from that of modern readers. To give one example, Luke hardly makes any distinction between “miracle” and “magic” in his writings because a clear-cut distinction between the two was rarely made in antiquity.⁶⁸² Furthermore, although he does not promote “magical” practice, Luke positively reports that good results and supernatural power (insight) can be attained by “magical” practice. For example, when the disciples attempt to stop someone who had used *the name of Jesus* in exorcism (Luke 9:49), Jesus tells them not to prevent him, but to allow him to practice it (Luke 9:50). In Acts 16:16, Luke also records the case of a certain slave girl, who testified that Paul and his companions were bondservants of the Most High God and proclaimed the way of salvation (Acts 16:17). Although she had a spirit of divination and made a lot of money for her masters, Paul made no attempt to release her from the demon instantly. Instead, Luke shows the Apostle can utilize her power of foreseeing in a positive way. When Paul eventually releases her from the “spirit of divination,” he does so *in the name of Jesus Christ* (Acts 16:18).⁶⁸³ Note that Paul releases her from the spirit when he has become greatly annoyed or worn out (*διαπονηθείς*) and not because of her “magical” practice.

Elsewhere in his gospel Luke certainly employs the demonic supernatural power, which speaks through the mouths of the people possessed, in a positive way. That is, demons testify that Jesus is “the Holy One of God” (Luke 4:34), “the Son of God” (Luke 4:41), “the Messiah” (Luke 4:41), and “the Son of the Most High God” (Luke 8:28). Although he does not *promote* magical practices, then, Luke nevertheless recognizes the reality and efficacy of the invisible powers, and turns the supernatural knowledge gained from the invisible powers of Satan to good in order to make his theological (or Christological) point. Of course, there are times when Luke

⁶⁸¹ Acts 5:3-11, 15-16; 13:10-11; 19:12.

⁶⁸² Betz, *The Greek Magical Papyri in the Translation including the Demotic Spells*, p. xli.

⁶⁸³ Barrett interprets the phrase πνεῦμα πύθωνα as “a pythonic spirit” and perceives it as “not a good spirit” (Barrett, Acts II, p. 785). But the issue is not whether it is good or bad, but the invisible power and its operational space by which the slave girl speaks and acts, disclosing that the invisible power is visualized and presented as a part of the visible world.

seems to distance himself from such practices in Acts, particularly when it appears to challenge the authority-power of Jesus, the Holy Spirit, and/or God.

What, for Luke, are the nature and function of magic, particularly in relation to *the name of Jesus*? As I will show, for Luke the issue is not *magic* itself or even its practice, but rather the *evil* intentions behind the act: namely, the illegitimate use of *the name of Jesus* and the nature of the ultimate source of the authority-power by which the *magic* is performed.

4.4.1 “Evil” intentions behind “evil” acts. For Luke, *magic* itself is not evil, only the intention behind it can be evil, and this is exemplified in the story of Simon Magus.

4.4.1.1 Acts 8:22. The episode of Simon Magus is part of the first missionary work of Philip, who encounters the magician in Samaria (8:9-24). Just as he does in the episodes that take place in Jerusalem (Acts 1:8, 17-21; 2:38), Luke connects the names of Jesus and the Holy Spirit to the release from physical and spiritual sicknesses, presenting them as the same saving event.⁶⁸⁴ The episode falls into two parts (8:9-13 and 8:18-24).

In the first part (8:9-13), Luke does not condemn Simon Magus, and describes him as more than merely a successful magician. He informs us that Simon claims to be someone great, and that the Samaritans call him “the Great Power of God”⁶⁸⁵ because he has astonished them with his “magical” arts for a long time (8:10). But when the Samaritans saw the signs and wonders performed by Philip, they believed and were baptized. Likewise, Simon Magus believed and was baptized (8:13). His submission to baptism *in the name of the Lord Jesus* demonstrates that the authority-power of the Lord Jesus is superior to that of *magic*. Indeed, the signs and great miracles performed by Philip constantly amaze Simon Magus. Ironically, the one who was once called “the Great Power of God” has now submitted himself to Jesus Christ, the Lord of all.

Later, however, Luke reproves Simon when he offers money to buy the gift of God (8:20).⁶⁸⁶ Peter says, “May your silver perish with you, because you thought you could obtain God’s gift with money!” (8:20). The “gift of God” in 8:20 equates to the

⁶⁸⁴In the previous chapters, I have constantly made the case that release from sickness equates to release from sins.

⁶⁸⁵The precise meaning of this title is debatable (see Johnson, *Acts*, p. 147).

⁶⁸⁶The name “simony,” which means to buy the authority or ecclesiastical office with money, may be derived from Simon’s “evil” act (Dunn, *Acts*, p. 112; Johnson, *Acts*, p. 148).

gift of the Holy Spirit (2:38; 10:45; 11:17), and so his desire to buy the authority-power of the Holy Spirit is the desire to control this power, so that he can give it to whomever he wishes by the laying on of his hands (8:19).⁶⁸⁷ That is, Simon attempts to territorialize the saving authority-power of the Holy Spirit and bind its flows and movements. However, Luke makes it very clear that the authority-power of the Holy Spirit and its *nomadic* motions cannot be territorialized or confined by the static conditions of place and space, here and there. Instead, Luke demonstrates that bestowing the Holy Spirit is the prerogative of God, and prohibits the buying of the authority-power of the apostles with money. This means that God is not a subject to be controlled or territorialized by a human agent. Such an act is regarded as an “evil” or “magical” practice. Thus, Luke condemns the “evil” act of Simon because his heart was not *right* or *straight* (εὐθεία) before God (8:21).⁶⁸⁸ The phrase “your heart is not right” is closely connected with the phrase “the evil intention of your heart.”⁶⁸⁹ Clearly Simon’s conduct leads him on a “crooked way” (8:21; 13:10) as opposed to the “straight” way of salvation,⁶⁹⁰ and Peter commands him to repent and pray to the Lord Jesus so that his “evil” intention may be forgiven (8:22).⁶⁹¹ In short, Luke’s primary interest in this episode is not *magic* itself, or its practice, but rather Simon’s “evil” intentions behind his “evil” act.⁶⁹²

A couple of points need to be made about this. First, Luke establishes a link between *the name of Jesus* and the Holy Spirit, which unfolds the authority-power of God by which the saving events are preached and performed. Second, for Luke, the “evil” or “magical” act is an act of territorializing or confining the authority-power of

⁶⁸⁷As a former magician, not only did Simon perceive that the laying on of hands (ἐπίθεσις) was a “magical” technique by which power is conferred, but he also thought that he could buy it. In the Old Testament, the motion of “the laying on of hands” is used in the formal transfer of authority from Moses to Joshua (Num 27:18-23; Deut. 34:9). Likewise, in Luke-Acts, the laying on of hands symbolizes the transfer of power and authority. In Luke, Jesus heals many sick people by laying his hands on every one of them (4:40; 13:13). In Acts, the Holy Spirit is bestowed through the laying on of the hands of the apostles (8:17) and of Paul (19:6). The laying on of the hands is used in healings (9:12, 17; 28:8), in the appointment of seven deacons (6:6), and in commission missionaries (13:3).

⁶⁸⁸The word εὐθύς here implies that Simon does not have the right relationship with God because he attempted to gain the gift of God illegitimately, which is different from the right way of God, who gives his gifts freely.

⁶⁸⁹The word ἐπίνοια simply means “intention” or “thought,” but here it is used in the sense of “evil” intention because it is closely connected with the word κακία.

⁶⁹⁰Acts 16:17; cf. Luke 3:4, 5.

⁶⁹¹In Luke 12:10, Jesus said, “he who blasphemes against the Holy Spirit, it shall be not be forgiven him” (cf. Acts 5:3, 4, 9; 13).

⁶⁹²In Acts, the illegitimate gaining of money is a factor in the “evil” acts attributed to Judas (1:18), Ananias and Sapphira (5:1-11), the owners of the soothsaying girl (16:16-19), and Demetrius the silver worker (19:24-27).

the Holy Spirit and channeling its dynamic flows and movements, suggesting that *magical* authority-power is binding-territorializing, in opposition to the authority-power of God which is releasing-deterritorializing, as demonstrated by Jesus and his disciples. That is, because *the name of Jesus* signifies the person and authority-power of Jesus, then the authority-power of Jesus, the Holy Spirit, and God are pictured as something *in motion*.

4.4.1.2 Acts 13:10. The episode of Bar-Jesus is the first event in Paul's missionary work in Cyprus. When Paul confronts Bar-Jesus, he castigates him as a "magician" and a "Jewish false prophet," because Bar-Jesus has the "evil" intention of seeking to turn the proconsul away from *the faith* (13:8). Here *the faith* represents the saving network (kingdom) of God, *the believing network (community)*, brought by Jesus.⁶⁹³ This story raises a couple of issues. First, the link between "magician" and "Jewish false prophet" (13:6)⁶⁹⁴ reveals the integration of the nature and function of both. Once he has exposed the true identity of Elymas as a "magician" and a "false prophet," who is full of all deceit and fraud, a son of the devil, and enemy of all righteousness, Paul urges him to stop making crooked the straight ways of the Lord (13:10). Unlike John the Baptist, a true prophet who makes crooked paths straight (or right) for the Lord,⁶⁹⁵ the major function of a "magician" and a "false prophet" is to make the straight ways of the Lord crooked. Thus Luke reveals that the *magical* way of Elymas is the opposite to the way of the Lord, the way of salvation.

Furthermore, when the "evil" intention of Elymas is revealed by the authority-power of the Holy Spirit, Paul punishes Elymas with blindness for a while (13:11). Immediately darkness comes over him and he attempts to find people who will lead him (13:11). Ironically, the one who attempted to disconnect the proconsul from the *faith-community (network)* is transferred into darkness and becomes lost. Seeing this, the proconsul believes and remains in connection to the saving network of God brought by Jesus, because the "miracle" astonishes him (13:12).⁶⁹⁶ Again, the issue here is not the "magical" practice itself, but Elymas is condemned for standing in opposition to the straightway of salvation and for attempting to disconnect the proconsul from the saving network of God established by Jesus.

⁶⁹³ Johnson, *Acts*, p. 108. On the link between faith, salvation, and the saving network (kingdom) of God brought by Jesus, see chapter five.

⁶⁹⁴ Johnson notes that the title of "magician" and "Jewish false prophet" is used here synonymously (Johnson, *Acts*, p. 222).

⁶⁹⁵ Luke 3:4, 5; cf. Isa 40:4; 42:16.

⁶⁹⁶ Here it seems that teaching and miracle are seen synonymously.

In short, as we have seen, for Luke, *evil* or *magical* intention involves the attempt to confine and territorialize the authority-power of the Holy Spirit and its *nomadic* movements into a static framework of place-time. The purpose of confining the authority-power of God is to gain control over persons and their daily activities, and so, ultimately, over God. But Luke asserts that God is not a subject to be controlled or territorialized. Another aspect of *evil* or *magical* intention involves the attempt to disconnect people from the saving network of God brought by Jesus. Thus, Luke encourages his readers to hear the word of God, and invites them to have *faith* in and to walk in the right way of the Lord: the way of salvation (cf. Acts 16:17).

4.4.2 The illegitimate use of *the name of Jesus* (Acts 19:8-20). After Jesus gives the twelve disciples authority and power and sends them to proclaim the kingdom of God and to perform healing (Luke 9:1-2), they believe that only they can utilize *the name of Jesus*. But *the name of Jesus* is widely used throughout the third Gospel. In Luke 9:48, Jesus commands that every believer should act towards or welcome another person in his *name*. Also, Luke narrates the story of a man who uses *the name of Jesus* in an exorcism. Although he was not authorized to act *in the name of Jesus*, he is nevertheless successful.⁶⁹⁷ When the twelve see him casting out demons by calling on *the name of Jesus*, they attempt to stop him (9:49), but Jesus allows him to continue. The use of Jesus' name extends to the seventy other disciples (10:1ff.). The seventy return to Jesus with good results unlike the twelve disciples (9:40),⁶⁹⁸ who have failed in their task, and they say to Jesus, "Lord, even the demons are subject to us in your name" (10:17). The text clearly shows that they apply the phrase *in the name of Jesus* in their healings and exorcisms.

Thus, in the third Gospel all sorts of people employ *the name of Jesus* in various spaces-times to effect saving events. But in Acts, the application of the expression *in the name of Jesus* seems to be limited to the leaders of the church, particularly those who are commissioned by either the Lord Jesus or the apostles. Still everyone can *call* on *the name of Jesus* (2:21), but at first not *all* can use the phrase *in the name of Jesus*. This is illustrated by the episode of the seven sons of Sceva in Acts 19:15-16.

⁶⁹⁷Plummer notes that although the exorcist was not authorized to use the name of Jesus, he believed in the power of the name of Jesus and tried to make use of it for good, in contrast to the mere jugglery of the seven sons of Sceva in Acts 19:13-20 (*St. Luke*, p. 259).

⁶⁹⁸Although Jesus gave the twelve his authority and power, they nevertheless failed to heal a boy who was possessed by a spirit.

Unlike the unauthorized exorcist who uses *the name of Jesus* in Luke 9:49, the seven sons of Sceva have disastrous results when they attempt to use *the name of Jesus* in an exorcism (Acts 19:15-16). Since *the name of Jesus* was well known to be a powerful *name* to invoke in an exorcism,⁶⁹⁹ it is understandable that the seven sons of Sceva employ it. But they are humiliated and suffer calamitous results. When they attempt to overpower the evil spirit by using *the name of Jesus*, the evil spirit overpowers them instead, saying to them, “Jesus I know, and Paul I know; but who are you?” And then the man with the evil spirit jumps on them and overpowers them all, so that they flee out of the house naked and wounded.

In this episode, although Luke does not explicitly indicate the reasons for their failure, he implies that the seven sons of Sceva were not authorized to use the phrase *in the name of Jesus*.⁷⁰⁰ Luke seems to have adopted the concept of illegitimate use from the Old Testament. In the Old Testament, it appears that anyone can call upon *the name of God* (Gen. 4:26; Joel 2:32; Zep. 3:9); however, not all people can speak and act *in the name of God*. In fact, God forbids the illegitimate prophets to speak *in his name* because he has not appointed or sent them.⁷⁰¹ He declares, “You shall not live, for you speak lies in the name of the LORD.”⁷⁰² More importantly, as the larger context (19:1-7) indicates, the seven sons of Sceva were not permitted to use *the name of Jesus* because they had no *faith in Jesus*, nor had they received the Holy Spirit by which his kingdom moves and expands.⁷⁰³ Thus the category of those who are authorized to use the phrase *in the name of Jesus* in the Gospel of Luke seems somewhat different from that in Acts. The use of the phrase *in the name of Jesus* seems to be limited to the leaders of the church in Acts, and particularly those persons who are full of faith and the Holy Spirit (Acts 6:5; 11:24; cf. 2:4), and who utilize their faith for the common good.

4.4.3 How, then, did Luke view magic? Clearly, in Luke-Acts *miracles* and *magic* are both related to the invisible powers and its operational spaces (realities), and there is no clear phenomenological difference between them. Yet Luke does not promote so called *magic* or its practice, even though he acknowledges its good results and shows how supernatural knowledge attained through supernatural power(s) can

⁶⁹⁹Cf. Luke 9:45; 19:13.

⁷⁰⁰Ziesler rightly notes that they failed because they were not authorized to act in this way (Ziesler, p. 33).

⁷⁰¹Jeremiah 4:14, 15; 23:25; 27:14-15; 29:9, 21, 23.

⁷⁰²Zech. 13:3; cf. Deut. 18:20; Jer. 14:15; 27:15.

⁷⁰³On the link between faith, baptism, and the Holy Spirit, see chapter five.

be used in positive ways to fuel Christ's mission. Although he acknowledges the resemblance between the authority-power of God and that of Satan, Luke differentiates between the two by using *the name of Jesus* in the stories of the healings and exorcisms by which the saving network of God is visualized and expands. For Luke, "evil" or "magical" practice aims to territorialize and confine the authority-power of God and contain its *nomadic* flows and fluids within a static and fixed place, in opposition to the dynamic movements of release. Luke interrelates between the name of Jesus, the Holy Spirit, and the events of release from various forms of sicknesses, and thereby links the *nomadic* flows of the Holy Spirit's authority-power to the *dynamic* movements of Jesus' name by which the disciples preached and performed from Jerusalem to the ends of the earth. Thus he situates *the name of Jesus* as the central *node* of the kingdom and as something *in motion*. Hence, the *nomadic* movements of Jesus' name should not be territorialized by the static conditions of place and space, here and there.

4.5 What does *the name of Jesus* signify?⁷⁰⁴

Before answering this question, perhaps it would be helpful to list several ways in which *the name of God* is portrayed in the Old Testament. To begin with, there is no clear difference between *the name* and *the person* – the very essence – of God. As the author of Ecclesiastes writes, "Whatever has come to be has already been named, and it is known what human beings are" (Eccle. 6:10a). Fossum also writes, "The name expresses the living essence, the vital energy, the power of the human person or the deity."⁷⁰⁵ Apparently, *the name* and *the person* of Yahweh are interconnected, like two sides of one coin. In fact, Von Rad argues that the name of God is "a double of his being."⁷⁰⁶ This simply means that *the name* stands in parallel to Yahweh himself, and is a substitute for Yahweh:⁷⁰⁷ *the name* signifies *the person* of God. In

⁷⁰⁴At the outset, it is to be noted that the name of Jesus implies the person and power of Jesus through whom the saving network of God is brought. Thus the phrase "in the name of Jesus" refers to the saving network of God brought by Jesus and its dynamic expansion by his disciples, and is also the authorizing formula used by the disciples.

⁷⁰⁵Jarl E. Fossum, *The Name of God and the Angel of the Lord*, p. 86.

⁷⁰⁶Von Rad, *Theology of the Old Testament, Vol. 2.*, p. 183.

⁷⁰⁷The name of Yahweh is not to be blasphemed (Lev. 24:11, 16; cf. Amos 6:10), misused (Ex. 20:7; Deut. 5:11), or profaned (Lev. 22:2, 32). For his name is good (Psa. 52:9; 54:6) and holy (Psa. 99:3; 111:9; Isa. 57:15) as God is good (1Chr. 16:34; 2Chr. 5:13; Psa. 106:1; Jer. 33:11) and holy (Lev. 11:44, 45; Isa. 6:3). Note that to blaspheme the name is to blaspheme God himself (Lev. 24:15). For this reason, those who blaspheme the name will be put to death (Lev. 24:16). Second, the name of God alone is to be exalted (Psa. 148:13; Isa. 12:4; cf. Neh. 9:5; Psa. 138:2) and magnified (2 Sam.

this regard, as God acts, so does the name act; as God protects, so does the name protect;⁷⁰⁸ as God judges, so does the name;⁷⁰⁹ as *God* is near, the *name* of God is near.⁷¹⁰ Interestingly, the phrase “I am the LORD” is another way of saying “my name is the LORD.”⁷¹¹ In short, *the name* of God is portrayed as the person, the authority-power, and the very essence of God.⁷¹²

Similarly, in Luke-Acts *the name* of Jesus signifies the person, presence, work, authority-power, and very essence of Jesus.⁷¹³ Since the name signifies multiple meanings, *the name* is to be understood in terms of *hybridization* or *multiplicity*. Significantly, the whole soteriological mission of the apostolic church is based upon *the name of Jesus*, which comes to define the saving network (kingdom) of God. O’Toole argues that *the name* of the risen Lord Jesus Christ replaces his (physical) absence from Acts.⁷¹⁴ Its use demonstrates that Jesus is among the people as an invisible presence, and that his person, authority-power, and very essence live on.⁷¹⁵ Note also that just as the *person* of Jesus is presented as the central *node* in Luke, so *the name of Jesus* becomes the primary *node* in Acts. The Lord Jesus is to be called upon,⁷¹⁶ proclaimed,⁷¹⁷ preached,⁷¹⁸ taught,⁷¹⁹ and glorified,⁷²⁰ and he

7:26; Deu. 32:3; 1 Chr. 17:24) as God alone is to be exalted (Isa. 2:11, 17; 33:5) and magnified (Ps. 34:3; 69:30; cf. 138:2). Third, the name of God is to be glorified (Isa 24:15; Ps. 86:9, 12) and praised (Psa. 113:3), as God is to be glorified (Lev. 10:3; Psa. 22:23; Isa. 24:15; 66:5; Hag. 1:8) and praised (2 Sam. 22:4; Psa. 48:1; 96:4). Indeed, glory (1 Chr. 16:29; Psa. 96:8; 115:1) and praise (הלל) (1 Chr. 29:13; Psa. 22:22; 69:30; 74:21; 145:2; 148:5; 149:3; Joel 2:26) are ascribed to the name just as glory (Isa. 24:15) and praise (1 Chr. 16:4, 36; Psa. 104:35; 106:1; Isa. 62:9; Jer. 20:13) are due to God. Finally, the name of God is to be known (Isa. 52:6; Jer. 16:21) and loved (Isa. 56:6; Ps. 5:11; 69:36; 119:132) as God is to be known (Exo. 6:7; 10:2; 29:46; Lev. 23:43; 1 Ki. 20:28; Isa. 49:23; Eze. 36:23; 39:7) and loved (Deu. 6:5; 10:12; 11:1; Josh. 22:5).

⁷⁰⁸Psa. 91:14.

⁷⁰⁹Isa. 30:27; cf. Psa. 75:1.

⁷¹⁰Psa. 34:18; 119:151; 145:18; Isa. 55:6.

⁷¹¹Ex. 3:15b; 15:3; Isa. 42:8; Jer. 16:21.

⁷¹²Ex. 3:1ff.; 9:16; Psa. 54:1; Isa. 4:26; Jer. 16:21; Dan. 2:20.

⁷¹³Bietenhard notes that the name, person, and work of God are integrated with the name, person, and work of Jesus Christ in the New Testament (Bietenhard, *TDNT*, V, p. 271).

⁷¹⁴See O’Toole, *Activity of the Risen Jesus in Luke-Acts*, p. 472. However, Jervell argues that the exalted Lord is not present in the church or in missionary work, although the role of the Lord Jesus Christ is expressed through his name (Jacob Jervell, *New Testament Theology*, pp. 33-34). Ziesler also argues that the name of Jesus Christ does not replace his absence (Ziesler, *The name of Jesus Christ*, pp. 28-41).

⁷¹⁵Even though Ἰησοῦς was a common name in the first century, Luke does not propose that *all* the names of Jesus are to be invoked, but only the name “Jesus the Nazarene” (Acts 2:22; 3:6; 4:10; 6:14; 22:8; 26:9; cf. Luke 4:16, 34; 24:19), i.e. the one whom God raised from the dead and made Lord and Messiah (Acts 2:36), and through whom he performed healings and exorcisms (Acts 2:22; 10:38). In Acts 24:5, Tertullus describes the Christians as Nazarenes.

⁷¹⁶Acts 7:59; cf. Rom. 10:12, 14; 2 Tim. 2:22. Interestingly, both the Lord God (2 Cor. 1:23; Heb. 11:16; 1 Pet. 1:17) and the Lord Jesus (Acts 2:21; 7:59; 9:14, 21; 22:16; Rom. 10:13; 1 Cor. 1:2; Jam. 2:7) are the objects of invocation in the New Testament. I will investigate the act of “calling on the name of the Lord” in detail elsewhere.

saves⁷²¹ and heals;⁷²² equally, *the name of Jesus* is to be called upon,⁷²³ proclaimed,⁷²⁴ and glorified,⁷²⁵ and it saves⁷²⁶ and heals.⁷²⁷ Note also that *the name of Jesus* is spoken by way of a rebuke⁷²⁸ and as worthy enough for Christians to suffer and die for.⁷²⁹ In this sense, we can understand *the name of Jesus* as a hybrid name (space), composed of various spaces where all sorts of people come and interact with God. The following three episodes – Acts 2:21, 3:16, and 4:12 – will help to illustrate this idea.

4.5.1 Acts 2:21. In this text, Peter proclaims, “Everyone who calls on the name of the Lord shall be saved” (cf. Joel 2:28ff.). Although in the Old Testament the act of “calling on the name of the Lord” had a technical function in prayer, Acts 2:21 is not a mere description of prayer, as some scholars have proposed,⁷³⁰ nor the description of a “magical” incantation.⁷³¹ Instead, in this text the *nomadic* flows of

⁷¹⁷Acts 5:42; 8:35; 11:20.

⁷¹⁸Acts 8:5; 9:20.

⁷¹⁹Acts 5:42; 28:21. Marshall notes that the words “teach” and “proclaim” are used synonymously in Luke-Acts (Marshall, *Luke*, p. 177).

⁷²⁰Acts 3:13; cf. Lk. 4:15.

⁷²¹Acts 5:24; 7:48; 19:9-10.

⁷²²Luke 4:38-40; 7:21; 18:41.

⁷²³Acts 2:21; 9:14, 21; 22:16; cf. Rom. 10:13; 1 Cor. 1:2; Jam. 2:7.

⁷²⁴Acts 8:12.

⁷²⁵Acts 19:17; cf. 2 Thess. 1:12.

⁷²⁶Acts 4:12.

⁷²⁷Acts 3:16.

⁷²⁸Acts 26:9; cf. 9:14, 21.

⁷²⁹Acts 5:41; 9:16; 15:26; 21:13; cf. Lk. 21:12, 17.

⁷³⁰Cf. W. C. Van Unnik, “With all those who call on the name of the Lord,” p. 537. First, Betz understands the expression in a passive sense (cf. Acts 15:17; 1 Pet. 2:9). Second, Robertson and Plummer understand the phrase as meaning “to worship Christ” (Robertson-Plummer, *the First Corinthian*, p. 3; see Ziesler, “The Name of Jesus,” p. 25; Bietenhard, *TDNT*, Vol. 5, p. 255). Third, Barrett interprets the expression as being equivalent to “to confess” (C. K. Barrett, *A Commentary on the First Epistle to the Corinthians*, p. 33). Fourth, Schmidt understands the phrase to mean “a general description of prayer” (K. L. Schmidt, *TDNT*, Vol. 3, p. 497). Finally, Conzelmann understands the expression as being the same as an acclamation derived from the Old Testament (cf. Van Unnik, p. 538 n. 23). Unnik rejects these interpretations, however, and proposes instead that the expression has a special connotation of “a prayer from men for help in danger or distress, directed towards the Lord their God, whom they knew and trusted” (Unnik, pp. 546-547). Yet Unnik fails to demonstrate the significance of the name of the Lord, particularly in relation to the nomadic flows and movements of the name of Jesus as it is preached throughout the world.

⁷³¹With regard to the techniques of invoking the names of the gods, a couple of points need to be made. First, magical techniques seem to be coercive and manipulative, to the point that even the divine powers are subject to magicians’ orders (XIII 788-809; P XVI; P LXVIII; cf. Kee, pp. 108-109; see e.g. PGM XVIII.b, vol. 2, p. 141. 6f. “ede ede, tachu, tachu”; cf. Charlesworth, vol. 2, p. 717.). Magicians believed that their requests and demands would be fulfilled when they invoked the names of gods (Bietenhard, *TDNT*, Vol. V. p. 250f.). Second, a series of invocations is the typical characteristic of their magical technique, employed to obtain a desired end (A.M. J. Festugiere, *L’ideal religieux des Grecs et l’Evangile*, pp. 284-285. C. K. Barrett shows a good example of this from the magical papyri: “I adjure thee by the god of the Hebrews Jesu, Jaba, Jae, Abraoth, Aia, Thoth, Ele, Elo, Ae, Eu, Jiibaech, Abarmas, Jaba-rau, Abelbel, Lona, Abra, Maroia” (C. K. Barrett, *The New Testament*

salvation unfold from an individual and national level to a universal level, as everyone calls upon the *name* of the Lord [*Jesus*], which expresses the dynamic movements of release initiated by Jesus and developed by his disciples, by which the saving network spreads out from Jerusalem across the earth (Acts 1:8; cf. Luke 24:47). Thus the *name* of Jesus is a *hybrid* name, because it expresses the manifold layers of release performed by Jesus, and positions him as the central *node* of salvation to which all sorts of God's people must be connected, and by whom they must act and move.

Interestingly, from the outset Luke connects both ἐπικαλέω⁷³² and σώζω⁷³³ to the name of the Lord and to *all* persons.⁷³⁴ Van Unnik notes that this connection is significant because "it sets the tune for the whole book."⁷³⁵ Marshall writes, "This idea governs the subsequent narrative."⁷³⁶ This can clearly be seen in Acts 2-5, and in fact the links between *the name of Jesus* and *salvation* and *persons* are seen throughout Acts,⁷³⁷ and it is these connections that create the saving network. The word ἐπικαλέω is closely connected with both baptism (22:16; cf. 2:38) and salvation

Background, p. 32). Kee also displays another good example: "Adonai, Iao, Psyche, Eros (IV:1735); Osiris, Isis, Anubis, catfaced Re, Selence, Kore (IV. 100-115, 155, 2340-1350); Hermes, Zeus, Helios, Iao, Adonai, with explicit references to the Book of Exodus (IV. 3030-3040); Logos, Jesus Christ, Holy Spirit, Son of the Father (IV.1235)"; cf. Kee, p. 107ff. Magicians used both biblical names and symbols like Alpha and Omega (P III), and quoted from Christian traditions like the Lord's Prayer (P IX); cf. Kee, p. 111. But there is no single piece of evidence to suggest that God is ever subject to human orders in Luke-Acts. Rather, Luke clearly demonstrates throughout his writings that God is in control of human life (cf. John Squires, *The Plan of God*, pp. 2-3). Nor does Luke advocate invoking multiple names of gods in his writings, but insists that people invoke one name and one Lord for salvation (Acts 2:21; 4:12). Interestingly, Luke uses the singular construction ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ in baptism (Acts 2:38) in contrast to the threefold formula of εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος in Matthew 28:19.

⁷³²In the NT, the word ἐπικαλέω occurs 3 times in relation to the name of the God (Acts 15:17; 1 Pet 1:17; 2 Cor. 1:23; Heb. 11:16), and 9 times to the Lord Jesus Christ (2:21; 7:59; 9:14; 9:21; 22:16; Rom. 10:12, 13; 1 Co. 1:2; Jas. 2:7). According to Bietenhard, καλέω and ἐπικαλέω are used interchangeably. However, it is noteworthy that ἐπικαλέω is not used in Luke at all. In fact, it only occurs once in the synoptic Gospels (Matt. 10:25). In Acts, ἐπικαλέω occurs twenty times (Acts 1:23; 2:21; 4:36; 7:59; 9:14; 9:21; 10:5; 10:18; 10:32; 11:13; 12:12; 12:25; 15:17; 22:16; 25:11; 25:12; 25:21; 25:25; 26:32; 28:19). Yet it is used only five times with reference to the name of the Lord Jesus (2:21; 7:59; 9:14, 21; 22:16) and once to the name of the Lord God (15:17). It also occurs 5 times in undisputable Pauline letters (Rom. 10:12, 13, 14; 1 Cor. 1:2; 2 Cor. 1:23) and four times in the rest of the New Testament (2 Tim. 2:22; Heb. 11:16; Jas. 2:7; 1 Pet. 1:17).

⁷³³The word σώζω occurs 17 times in Luke and 13 times in Acts. It occurs twice in combination with the name of the Lord, in 2:21 and 4:12. However, this is the only place that σώζω occurs with ἐπικαλέω.

⁷³⁴Although the word ἐπικαλέω is used five times in Acts in relation to the name of the Lord Jesus Christ (2:21; 7:59; 9:14, 21; 22:16), here in 2:21 is the only place that ἐπικαλέω and σώζω are used together in relation to the name of the Lord.

⁷³⁵See, W. C. Van Unnik, *The Book of Acts the Confirmation of the Gospel*, NovT 4 pp. 26-59.

⁷³⁶Marshall, *Historian and Theologian*, p. 170; Tannehill, *Acts*, p. 31.

⁷³⁷Acts 2:38, 40; 3:6, 16; 4:7-12, 17-18, 30; 5:28, 31, 40-41; 7:59; 10:48; 22:16. See Tannehill, *Acts*, 31, 49, 53-54, 60-61; Barrett, *Acts*, p. 139.

in his name (7:59; 22:16; cf. 4:12): so Stephen calls on the name of the Lord to effect his own “spiritual salvation” in the midst of suffering and dying (7:59; 9:14, 21). Note that this is the first time in Acts when the name of the Lord God of the Old Testament is applied to the Lord Jesus.⁷³⁸ In Joel 3:5 (LXX), “the name of the Lord” clearly refers to the Lord God, but it refers to the risen Lord Jesus in Acts 2:21 (cf. 2:22, 36):⁷³⁹ specifically Jesus the Nazarene (2:22)⁷⁴⁰ whom God raised from the dead and made both the Lord and the Messiah. Peter declares, “Let all the house of Israel know for certain that God has made him both Lord and Christ [Messiah]” (2:36), suggesting that in Acts 2:21, Luke replaces the *name* of the Lord God with the *name* of the Lord Jesus, to accentuate the name of Jesus and situate it as the central *node* of God’s saving network. Interestingly, the word ἐπικαλέω occurs often in LXX, particularly when people invoke God’s name salvation from suffering and death.⁷⁴¹ Yet in Acts it is exclusively used alongside Jesus’ name (2:21; 7:59; 9:14, 21; 22:16). Hence, Luke portrays Jesus as the Lord and Savior who will save those who call his name (5:31; 7:59); in fact, Jesus is presented as the Lord of all (10:36).

Van Unnik argues that the formula *calling on the name of the Lord* represents a separate expression for Christians;⁷⁴² Tannehill also notes that “Christians are described as those who ‘call upon the name’ (Acts 9:14, 21; 22:16).”⁷⁴³ But, in contrast to Acts 9:14, 21 and 22:16, the phrase in 2:21 does not refer to persons who have already become *believers*, but to *potential* believers, who are not yet connected to the saving network of God. Moreover, as the word πᾶς indicates, salvation is not restricted to a particular group of people, but expands to include *everyone* who calls on the name of the Lord Jesus. This concept flourishes throughout Luke-Acts.⁷⁴⁴ Furthermore, as related texts indicate,⁷⁴⁵ invoking *the name* of the Lord [Jesus] is closely related to the authority-power of the Holy Spirit (cf. Acts 2:38; 10:44-48). It means that an act of calling the name of Jesus and the coming of the Holy Spirit are

⁷³⁸James Dunn, *Acts*, p. 29; R. F. O’Toole, *Activity of the Risen Jesus in Luke-Acts*, p. 487; E.M.B. Green, *the meaning of salvation*, p. 127. Against this, see Robert L. Mowery, *Lord, God, and Father: Theological Language in Luke-Acts*, pp. 82-101.

⁷³⁹Cf. Haenchen, *Acts*, p. 179; Beverly Gaventa, *Acts*, p. 77.

⁷⁴⁰Barrett, *Acts*, vol. 1, p. 139f.

⁷⁴¹Ps. 17:3-7; 114:3-4; 117:5; Zech. 13:9.

⁷⁴²Van Unnik, p. 535.

⁷⁴³Tannehill, *Acts*, p. 49.

⁷⁴⁴Cf. Luke 2:10, 31; 3:6; 24:47.

⁷⁴⁵Acts 1:8, 17-21; cf. Luke 24:47.

linked, creating a *new* relational space between one who calls and experiences salvation and the divine who comes and delivers *salvation*.

In short, Acts 2:21 is not a mere description of prayer, of a “magical” incantation, or even of Christians themselves. Instead, it (1) unfolds the link between people, salvation, and the name of Lord Jesus⁷⁴⁶ (i.e. the authority-power of the Lord Jesus through whom God’s salvation is granted), (2) calls to mind the *nomadic* movements of the saving network initiated by Jesus, and (3) anticipates the expansion of this network through the ministry of Jesus’ disciples to include *all* people. As in the Old Testament, there is no clear difference between “calling on the name of the Lord” and “calling on the Lord.”⁷⁴⁷ Thus *the name* signifies both the person and the saving power-authority of the Lord Jesus, evoking the saving event(s) conveyed by Jesus and his disciples and the promise that God will save whoever calls upon Jesus name. This characterizes the *name* of Jesus as a *hybrid* name, composed of multiple layers of activities, which acts as the central *node* of salvation by which people are connected to God.

4.5.2 Acts 3:16. Just as *faith* and *salvation* revolve around the person and the authority-power of Jesus in the Gospel, so also Luke connects *faith* and *salvation* to *the name of Jesus* in Acts.⁷⁴⁸ In Acts 3:16, Luke links *faith* to the *name* to signify the saving authority-power of Jesus by which the healing is granted. Haenchen writes, “It is the name preached by Peter which enables the faith to come into being.”⁷⁴⁹ Indeed, Peter explicitly states that it is *the faith* and *the name of Jesus* by which the crippled man is healed, thereby unfolding the relationship between the man, Peter, and the name of Jesus and characterizing God’s salvation as a proliferating relational network.⁷⁵⁰ Hence, when he says that *the name of Jesus* heals the man,⁷⁵¹ Peter means that it is the saving authority-power of Jesus that saves him. This is clearly seen in Acts 9:34, where Peter heals the paralyzed man and says, “Aeneas, Jesus Christ heals you.” Just as Luke links between the name of Jesus and the person of

⁷⁴⁶Acts 2:38; 3:6, 16; 4:12; 10:48; 22:16.

⁷⁴⁷Van Unnik, *The calling on the name of the Lord*, p. 548.

⁷⁴⁸The relationship between faith and salvation is one of the major themes in Luke-Acts; cf. Luke 5:20; 7:9, 50; 8:12, 25, 48, 50; 17:19; 18:42; Acts 3:6-7; 14:9; 15:11. Tannehill thinks that the healing event of the crippled man is a paradigm of salvation *in the name* of Jesus Christ (cf. 4:9-12). Tannehill, *Acts*, p. 61. On the link between the faith and salvation, see chapter five.

⁷⁴⁹Haenchen, *Acts*, p. 207.

⁷⁵⁰See chapter five.

⁷⁵¹Gaventa, *Acts*, p. 87.

Jesus, so also Luke portrays the *name* of Jesus as the central *node* to be connected to God and God's kingdom.

4.5.3 Acts 4:12. This powerful statement is a direct response to 4:7, where the Jewish authorities arrest the apostles and question the authority-power of their activities, particularly in healing the crippled beggar (4:9; cf. 3:6). Before the council, Peter explicitly states that their apostolic activity is based on *the name of Jesus* because all people must be saved by *his name*, which again discloses the nexus between *the name* and *salvation*.⁷⁵² As I have already noted, the *name, person, power-authority, work, and presence* of God are closely related.⁷⁵³ For example, the Psalter contains the prayer, "Save me, O God, by your name, and vindicate me by your might [δυναμίει]" (Ps. 54:1). Clearly, the name, authority-power, activity, presence, and person of God are interconnected and pictured as a *hybrid* event, which unfolds multiple realities.⁷⁵⁴

In Acts 4:12, Luke describes *the name of Jesus* as just such a hybrid event (cf. 5:31; 2:36; 4:10), composed of various realities, and as the central *node* of the saving network. The γὰρ clause gives an explicit explanation as to why there is no salvation in any other person. The precise reason is that no other name has been given to men. The *name* (ὄνομά) clearly refers to the *person* (οὐδενί), and there is a direct relationship between the two.⁷⁵⁵ As γὰρ indicates, the expression *no other name* (οὐδὲ ὄνομά ἕτερον) also means *no other person* (οὐκ ἄλλω οὐδενί).⁷⁵⁶ In this sense, *the*

⁷⁵²Here salvation involves physical, social, and spiritual dimensions (see Johnson, *Acts*, p. 78; Witherington, *The Acts of the Apostles*, p. 194, especially Appendix 2 on Luke's salvation language). Note also the usage of σωτηρία and σώζω. The word σωτηρία occurs six times in Acts (4:12; 7:25; 13:26, 47; 16:17; 27:34). The word σώζω occurs thirteen times (Acts 2:21; 2:40; 2:47; 4:9; 4:12; 11:14; 14:9; 15:1; 15:11; 16:30; 16:31; 27:20; 27:31). Yet this is the only place that the two words are used together in Luke-Acts and the rest of the NT. Johnson believes that "salvation" refers to the phrase "by which we must be saved" (Johnson, *Acts*, p. 78). Σωτηρία here combines two meanings that we usually separate. The physical healings of Jesus and the apostles are seen as paradigms of salvation (cf. Haenchen, *Acts*, p. 217; Gaventa, *Acts*, p. 94). Green states, "The healing of the lame is the sign of the messianic era; this healing of the body visualizes the totality of Christ's saving power" (Green, p. 143).

⁷⁵³Ex. 9:16; Isa. 4:26; Jer. 16:21; Dan. 2:20; Bar. 3:5; cf. Acts 4:7; Rom. 9:17.

⁷⁵⁴Charlesworth notes that the name of God was considered powerful because God was behind it. The concept of the power of God's name in the Jewish magical papyri is different from the biblical view (viz. Ex. 3:13-15, Acts 4:9f.). In the Old Testament, God's name is considered known, holy, revered, and often ineffable. In the magical papyri the divine name is considered secret and itself full of efficacious powers (Charlesworth, *The Old Testament Pseudepigraph*, Vol. 2, p. 717).

⁷⁵⁵The masculine, singular adjectival pronoun ἄλλω means "another one" or "another person."

⁷⁵⁶Cf. Haenchen, *Acts*, p. 217 n. 6. As here, the person and the name are linked together in John 5:43, where Jesus complains that people do not receive him who comes in the name of the Father. Yet they receive another person who comes in his own name.

name of Jesus and *the person of Jesus* are used interchangeably.⁷⁵⁷ The expressions οὐκ ἄλλω οὐδενι and οὐδὲ ὄνομά ἕτερον serve to accentuate the idea of *one Lord* and *one name*. This expression recalls the text of Luke 21:8,⁷⁵⁸ where Jesus asserts that there is *only* one true Messiah who must suffer and be raised from the dead (cf. Luke 24:46) although many false messiahs/prophets will come *in Jesus' name*. As he prophesied, Jesus died and was raised from the dead and became Lord and Messiah (2:36). Indeed, in 4:12, the expressions *no other person* and *no other name* emphasize the idea of *one Lord, one name*, whereas the magicians invoke multiple names/gods to achieve their desired ends.⁷⁵⁹ As Zechariah prophesies, “On that day the Lord will be one and his name one” (Zech. 14:9).

Once again, in Luke-Acts *the name* has become interlocked with the person and authority-power of Jesus, and recalls the dynamic flows and movements of salvation by which the saving network of God is established and expands.⁷⁶⁰ Interestingly, in 4:10-11, Luke already has linked salvation to the *name* of *Jesus* through the image of the stone, i.e. the corner stone by which people are attached to God. Peter states, “This Jesus is the stone that was rejected by you, the builders; it has become the cornerstone” (Acts 4:11),⁷⁶¹ suggesting that Jesus replaces the Temple as the central *node* of the salvational network.

4.5.4 In short, as in the Old Testament, Luke emphasizes the need to invoke *one Lord* and *one name*, rather than multiple gods and multiple names. Luke also presents the nexus between the act of calling (faith), the name of Jesus itself, the people who heal and who receive healing, salvation, and the saving authority-power of Jesus. That is, the *person* and *the saving power-authority* of Jesus are both present

⁷⁵⁷Eduard Schweizer, *The Good News according to Luke*, pp. 179-180.

⁷⁵⁸cf. Mk 13:6, 22; Mt 24:5, 24; John 5:23.

⁷⁵⁹A variety of Jewish and Jewish-influenced texts, dating from the late second temple period through to the early-second century C.E., indicate that magic, false prophecy, and satanic agency are integrally linked (Garrett, p. 13). The New Testament (Matt. 24:11, 24; Mark 13:22; 2 Thess. 2:3-10; Rev. 13:11-14; 19:20) and Didache 16:4 describe evil figures (“false prophets,” “false messiahs,” “the lawless one,” “the deceiver of the world”) who will perform signs and wonders to lead people astray. In Acts, Luke characterizes Bar-Jesus as a magician who attempts to turn the proconsul away from the faith (see Garrett, chapters 1-2 for a further discussion on this subject).

⁷⁶⁰In Exodus 3:15 the people equate Yahweh revealing his name to Moses with Yahweh giving himself away for them, which reveals the link between the name and the person of God. Here the *name* of Jesus recalls the symbolic act of Jesus' giving himself to/for the people in the Passover meal, where Jesus pronounces, “This is my body, which is given for you. Do this in remembrance of me” (Luke 22:19): remembering Jesus means remembering *his name*. Indeed, the words and actions of Jesus are remembered by his name (2:36) as God's name is remembered by his words and actions in the Old Testament (cf. Ex. 3:15; 20:24), showing that the people will recall the saving events of God preached and performed by Jesus when they hear *the name of Jesus*.

⁷⁶¹Cf. Ps 118:22; Luke 20:17.

and available when *the name of Jesus* is invoked by the people, which situates *Jesus' name* as the central *node* of God's salvation. By using *the name of Jesus* in this way, Luke constantly reminds his readers of the saving network (kingdom) of God brought by Jesus, and its eternal flows and movements carried by Jesus' disciples from Jerusalem to the ends of the earth, and so defines *the name* as a *hybrid network*, which unfolds multiple events and realities, and which is *in motion*.

4.6 What does the expression *in the name of Jesus* signify?

In Luke-Acts, the phrase *in the name of*, in relation to *the name of Jesus*, has several forms: (1) ἐπὶ τῷ ὀνόματι, (2) ἐν ὀνόματι, (3) ἐν τῷ ὀνόματι, and (4) εἰς τὸ ὄνομα.⁷⁶² Noticing these variants, and particularly Luke's inconsistent use of the expression *in the name of Jesus* in baptisms: ἐπὶ (Acts 2:38);⁷⁶³ εἰς (Acts 8:16 and 19:5); ἐν (Acts 10:48), Barrett argues that for Luke the variations were not as important as *the name of Jesus* itself.⁷⁶⁴ However, it is important to examine how each preposition is used in Luke-Acts with various verbs in each context in order to gain a better understanding of the meaning of the phrase *in the name of Jesus*.⁷⁶⁵ As we will see, the phrase is employed in baptism,⁷⁶⁶ preaching,⁷⁶⁷ speaking,⁷⁶⁸ teaching,⁷⁶⁹ healings,⁷⁷⁰ and exorcisms.⁷⁷¹ From this, we can draw the following conclusions: (1) The phrase recalls the saving network (kingdom) of God brought by Jesus, (2) the phrase is used as an "authorized formula" to validate these activities,⁷⁷² and (3) the

⁷⁶²The phrase ἐν τῷ ὀνόματι applies to the name of Jesus 8 times (Luke 9:49; 10:17; Acts 3:6; 4:7, 10; 9:27, 28; 10:48). The phrase ἐν ὀνόματι occurs once in relation to the name of Jesus Christ (Acts 16:18; cf. Lk. 13:35; 19:38 to the name of the Lord God). The phrase ἐπὶ τῷ ὀνόματι occurs 8 times (Luke 9:48; 21:8; 24:47; Acts 2:38; 4:17, 18; 5:28, 40).

⁷⁶³Εν is read by B D 945 1739 1891 pc; Did.

⁷⁶⁴Barrett, *Acts*, Vol. 1, p. 154; see Ziesler, "The Name of Jesus," p. 30. Hartman contends that ἐν τῷ ὀνόματι and ἐπὶ τῷ ὀνόματι are probably derived from the phrase εἰς Χριστόν from Gal. 3:27 (Hartman, "Into the Name of Jesus," p. 432).

⁷⁶⁵The phrase ἐπὶ τῷ ὀνόματι is used with the verbs δέχομαι (Luke 9:48), ἔρχομαι (Luke 21:8), κηρύσσω (Luke 24:47), μετανοέω and βαπτίζω (Acts 2:38), λαλέω (Acts 4:17; 5:40), and διδάσκω (Acts 4:18; 5:28). The phrase ἐν ὀνόματι Ἰησοῦ Χριστοῦ is used with παραγγέλλω (Acts 16:18). The phrase ἐν τῷ ὀνόματι is used with ἐκβάλλω δαιμόνια (Luke 9:49), ὑποτάσσω (Luke 10:17), ἐγείρω and περιπατέω (Acts 3:6), παρίστημι (Acts 4:10), παρρησιάζομαι (9:27, 28), and προστάσσω (10:48). The phrase εἰς τὸ ὄνομα τοῦ κυριοῦ Ἰησοῦ is used with βαπτίζω (Acts 8:16; 19:5).

⁷⁶⁶Acts 2:38; 8:16; 10:48; 19:5.

⁷⁶⁷Luke 24:47.

⁷⁶⁸Acts 4:17; 5:40; 9:28, 28.

⁷⁶⁹Acts 4:18; 5:28.

⁷⁷⁰Acts 3:6, 16; 4:7, 10.

⁷⁷¹Acts 16:18; 19:13; cf. Lk. 9:1-2; 49; 10:17.

⁷⁷²In the Old Testament, the phrase "in the name of God" signifies the authority and power of God and is used as an "authorization formula" to validate the saving activities of the prophets and

phrase discloses the *eternal* flows of Jesus' authority-power⁷⁷³ by which his disciples preach and convey *salvation* and expand *the kingdom* that he has implemented.⁷⁷⁴

4.6.1 Baptism in the name of Jesus. In Acts 2:38, Luke shows us that Christian water-baptism was administered *in the name of Jesus* in the early Church.⁷⁷⁵ But what does Luke mean by the phrase?⁷⁷⁶ Just as he was commissioned to do (Luke 24:47), Peter uses the phrase by proclaiming, "Repent and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit" (2:38). A couple of issues need to be noted: (1) As opposed to the three-fold formula of "in the name of the Father, the Son, and the Holy Spirit" in Matthew 28:19, Peter uses the single formula ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ Χριστοῦ,⁷⁷⁷ suggesting that the source of their authority-power is from one Lord, Jesus Christ.⁷⁷⁸ (2) For the first time, Peter uses the phrase *in the name of Jesus*

priests. As God has commissioned them, so the prophets and priests speak (Ex. 5:23; Jer. 18:19-20; 20:9; 26:16, 20) and act (Deut. 10:8; 18:5, 7; 21:5; 1 Chr. 23:13) *in the name of the LORD*.

⁷⁷³Cf. Luke 1:32-33; see 2.4.1.1.

⁷⁷⁴The phrase *in the name of Jesus* is used as the authority and power for apostolic activity (3:6, 16; 4:10, 12, 17-18, 30; 5:28, 40-41; 8:12; 9:16, 21, 27, 28; 15:26; 16:18; 19:13, 17; 21:13; 22:16; 26:9), Johnson, *Acts*, p. 57.

⁷⁷⁵Acts 2:38; 8:16; 10:48; 19:5.

⁷⁷⁶Hartman has listed two major interpretations of the phrase "into the name of Jesus" (εἰς τὸ ὄνομα τοῦ Ἰησοῦ); cf. L. Hartman, *Into the Name of Jesus*, pp. 432-440. First, W. Heitmuller argues that the phrase "into the name" was used in Graeco-Hellenistic banking terminology, the 'name' being that of a person to whose account something was credited. This view implies that the baptized person was transferred to the Lord Jesus like a piece of property. Hartman rejects Heitmuller's point by saying, "His [Heitmuller's] fundamental mistake was the assumption that a word or a formula such as 'into the name' carried from one context to another the specific connotation, which it acquired in the first"; cf. Hartman, p. 433. Second, both P. Billerbeck and H. Bietenhard argue that the phrase is not derived from a Hellenistic commercial usage, but that it is driven by the Hebrew-Aramaic expression *לשם* (*leshem-leshum*), and they come to a similar conclusion as Heitmuller and his followers: "to become the property of" or "be assigned to" the one who is named. Again Hartman criticizes both Billerbeck and Bietenhard for putting too much grammatical emphasis on the phrase *leshem-leshum* (cf. Hartman, p. 433). By arguing that the phrase should not be interpreted as *into his name*, Hartman then concludes that it should be interpreted as *with regard to*, *with reference to* or *for*, that is, it refers to a "Jesus baptism" as opposed to a "John baptism" (cf. Harman, p. 440). But his conclusion seems to be too weak, and he undermines Luke's wider treatment of the phrase in various contexts. Joseph Fitzmyer argues that Luke's use of the phrase "in the name of Jesus" echoes the Old Testament use of the phrase *לשם* (Exod 5:23; Deut 10:8), "name," which makes a person present to another: "For as is his name, so is he" (1 Sam 25:25). For Luke the "name of Jesus" connotes the real and effective representation of Jesus himself. One puts one's faith in it, is baptized into it, miracles are worked through it and salvation is found in it; disciples preach the name and suffer for it (Fitzmyer, *Acts*, p. 266; cf. Fitzmyer, *Luke*, vol. 1, 817).

⁷⁷⁷In his commentary on *Acts*, Dunn argues that the threefold formula in Matt. 28:19 is a later development, p. 33.

⁷⁷⁸Essentially following Heitmuller, Barrett argues that "the person baptized becomes the property of, is assigned to the company of, Jesus" in baptism (Barrett, *Acts*, p. 154). Likewise Marshall thinks that the phrase conveys the thought that the person being baptized swears allegiance to Jesus. Thus he understands Christian baptism as an expression of faith and commitment to Jesus as Lord (Marshall, *Acts*, p. 81). It appears that there is an implication that Christian baptism is understood as an expression of faith and commitment to the Lord Jesus. However, both Barrett and Marshall over

in close connection with receiving *release from sins* and gaining the gift of the Holy Spirit, establishing *the name* as centrally important in the attainment of salvation. Notice that the expression is used with two imperative verbs (μετανοήσατε and βαπτισθήτω), implying that Peter commands the people to act and move *by or through* the name of Jesus Christ. With regard to the phrase ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ itself, in Acts 10:48 Peter orders (προσέταξεν) the Gentiles to be baptized *by* the name of Jesus, that is, by the authority-power of Jesus, and so uses the phrase as an *authorized formula*. Thus the phrase invokes the saving kingdom of God brought by Jesus, and unfolds its *eternal* expansion.

However, the phrase εἰς τὸ ὄνομα τοῦ κριοῦ Ἰησοῦ has a somewhat different emphasis in 8:16 and 19:5, and needs to be distinguished from the phrase ἐπὶ or ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ (2:38; 10:48).⁷⁷⁹ The expression used in 8:16 and 19:5 emphasizes the acts of the baptisands; put simply, here the weight is given to those people who are being baptized *into* the name of Jesus, which refers to the act of persons who are *moving toward* Jesus. Thus, as opposed to the phrase εἰς τὸ ὄνομα τοῦ κριοῦ Ἰησοῦ which occurs in Acts 8:16 and 19:5, the primary functions of ἐπὶ and ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ in 2:38 and 10:48 are (1) as distinctive marks of the source of the apostolic authority-power, in order to validate their saving works, (2) to recall the saving kingdom of God brought by Jesus and to unfold its *eternal* flows and movements of expansion via Jesus' disciples, and (3) to describe the *name* of Jesus as the central *node* or *cornerstone* to be connected by which the people now act and move.

4.6.2 Healings and Exorcisms in the name of Jesus.⁷⁸⁰ As noted earlier, it has been a difficult task to make a clear-cut distinction between *miracles* and *magic* because a different view of the gods is operative in the different spaces-times. Nonetheless, Howard Kee suggests a criterion that might help to differentiate between *magic* and *miracle*. He says, "If the technique is effective of itself in overcoming a hostile force, then the action is magical. If it is viewed as the

emphasize the role of the baptisand and what it means for him/her. Rather it appears that the primary focus of the phrase in 2:38 and 10:48 is not on the baptisand, but on the authority and power behind the apostolic activity. See also Johnson, *Act*, p. 57.

⁷⁷⁹Bruce, *Acts*, p. 98.

⁷⁸⁰We have already examined healings and exorcisms in relation to salvation. Thus, in this section, we will only examine healings and exorcisms performed *in the name of Jesus*.

intervention of the god or goddess, then it is miraculous.”⁷⁸¹ However, how can a concept such as “a hostile force” be defined, and who can define *technique* and *intervention*? Also, as already noted, there is no clear phenomenological difference between the two in Luke-Acts. Moreover, Luke’s concern is not with *magical* practice itself, but with the dynamic flows of the authority-power of Jesus by which effects are accomplished. Intent, not effects, is what concerns Luke.

For example, in an effort to demonstrate the nature of the authority-power of Satan, Luke emphasizes the *evil* intentions behind the activity of the magicians or false prophets who attempt to territorialize and control the authority-power of the Holy Spirit and stem its dynamic flows and movements.⁷⁸² Their purpose is to control the flows of the Holy Spirit – and ultimately God – in order to rule over people in their daily lives. By using *in the name of Jesus* in healing and exorcism, Luke unfolds the *eternal* flows of Jesus’ authority-power by which the saving network of God expands and proliferates. In this sense, the expression can be understood as a continual act of expanding the kingdom of God.

Now we shall examine significant texts (3:6, 4:7, 10, 30; 16:18) that show that Luke does not emphasize the acts of healing or exorcism themselves, but focuses on the source of the authority-power by which they are performed, and the act of *faith* in Jesus Christ.⁷⁸³ In Acts, miracles – in contrast to *magic* - lead people to have *faith* in the Lord Jesus (3:16) and in God (16:34).⁷⁸⁴

4.6.2.1 Release from physical sicknesses. As I pointed out earlier, in Acts the phrase *εν τω ονοματι του Ιησου Χριστου* is usually employed in healings and exorcisms (except 9:27, 28 and 10:48), and signifies the eternal flows of Jesus’ saving authority-power by which the saving network of God expands. In the following texts, Luke interlinks *faith*, *the name of Jesus*, and *healings*, describing them as the same saving event.

4.6.2.1.1 Acts 3:6. On their way to the temple to pray, Peter and John encounter a crippled beggar who is sitting at the Beautiful Gate of the temple (3:6). He asks them for alms, but they do not give him anything. Instead, Peter heals him, saying, “I do have no silver or gold, but what I have I give you; in the name of Jesus

⁷⁸¹Kee, p. 4.

⁷⁸²See above.

⁷⁸³Interestingly, Dunn states that faith played no part in Jewish or Graeco-Roman miracles (Dunn, *Jesus and the Spirit*, p. 75).

⁷⁸⁴Achtemeier, p. 553; see also Witherington, *Acts*, p. 579.

Christ of Nazareth, stand up and walk” (3:6). Immediately, the crippled beggar stands and begins to walk. As he walks into the temple, he leaps around and praises God (3:9). All the people who see what has happened to him are filled with wonder and amazement. This is the first healing event in Acts that the apostles perform *in the name of Jesus*, and they are successful.⁷⁸⁵ Yet, Peter humbles himself and exalts *the name of Jesus* and gives full credit to him, claiming that it is not their own power or piety that has healed the crippled man (3:12); rather, it is *the name of Jesus* that has cured him (3:16).

Ziesler argues that the phrase *in the name of Jesus* in 3:6 is used in the sense of a *magical* formula, because Peter believes that some sort of power would operate when the right name was invoked or claimed.⁷⁸⁶ As already noted, for Luke a *magical* practice involves territorializing the dynamic movements of God’s power and fixing them in a static place, attempting to disconnect God’s people from the saving network of God brought by Jesus. Clearly, in this episode Peter does not manipulate Jesus, territorialize his saving authority-power, or subordinate its nomadic flows under his own authority-power, but instead Peter heals the crippled beggar by the power of Jesus. This episode thus echoes Luke 9:1-2 and 10:1-20, where the connection between Jesus’ *name* and his *power* is made. This shows that when Jesus imparts his *authority-power* to proclaim the kingdom of God and to perform healing, Jesus imparts his *name* (cf. Luke 10:17). Thus, in relation to salvation the weight in 3:6 should be given to the phrase *in the name of Jesus*, which functions as an authorized formula for performing the apostolic saving ministry (cf. 4:7) to effect the expansion of the authority-power of Jesus Christ.

4.6.2.1.2 Acts 4:7. In this episode, the apostles are brought and questioned by the authorities of the temple, who ask them, “By what power, or in what name, have you done this?” Robertson thinks that the purpose of their question is to test whether the apostles were practicing some sort of *magic*,⁷⁸⁷ but Ziesler strongly argues that the nature of the arrest is not about the miracle itself but the content of the message,⁷⁸⁸ saying that healing by *the name* is a “gospelised” act. Based on this point, he argues

⁷⁸⁵There is an interesting parallel between the ministry of Jesus and the ministry of the disciples in relation to the balance between words and miraculous works. Jesus cures the man with the unclean spirit after he has preached and taught (Lk 3:31ff.; cf. 4:14ff.); similarly, Peter heals the crippled man after he has preached and taught the people (Acts 3:7ff.; cf. 2:14ff).

⁷⁸⁶Ziesler, p. 32.

⁷⁸⁷Acts 19:13; cf. Deut 13:1.

⁷⁸⁸Ziesler, p. 34.

that the expression *in the name of* becomes a part of the content of the message, because in Acts 4 “the dispute about the healing becomes primarily a dispute about the teaching.”⁷⁸⁹

However, as the link between *name*, *power* and *healing* in 3:6, 12, and 16 indicates, the dispute is still about *the healing* and the source of the saving power for the healing. Moreover, Ziesler’s attempt to separate the teaching from the healing seems futile, since healing is closely connected with teaching. Marshall observes that healing and the preaching of the resurrection are interrelated throughout the book of Acts.⁷⁹⁰ Certainly, the power to heal and the authority to preach are so intertwined that it is almost impossible to separate one from the other.⁷⁹¹ Preaching and teaching become so effective and powerful because of the healing performed *in the name of Jesus* (3:6). There is no clear distinction between preaching *the name* of the Lord Jesus Christ and teaching about the person of the Lord Jesus Christ (Acts 8:12; 28:31).⁷⁹² Note that it is the healing that draws people’s attention at first (3:10f.). Thus, the question “by what power or in what name, have you done this?” is about the source of their power and their entire apostolic activities, which reinforces the idea that the name of Jesus is the basis of the salvific mission and central node of God’s salvational network.

4.6.2.1.3 Acts 4:10. Here, Peter again lets all the people of Israel know that the healing is to be credited to *the name of Jesus Christ*, that is, the person of Jesus Christ, reiterating that the person whom they have crucified is the one whom God has raised from the dead. In name of, or by the power of, this person, the crippled man became whole. The phrase ἐν τούτῳ can be translated as either *in this name* or *in this person*; although ἐν has also been used with ὄνομα, the expression ἐν τούτῳ should be taken to refer to Jesus Christ since the nearer antecedent of ἐν τούτῳ is Ἰησοῦς.⁷⁹³ In this verse, then, Peter reminds his audience that the crippled man has

⁷⁸⁹Ibid.

⁷⁹⁰Marshall, *Acts*, p. 99.

⁷⁹¹Luke 4:36; 9:1; 10:17-19; 20:2; Acts 4:2.

⁷⁹²Marshall notes that the words “teach” and “proclaim” are used synonymously in Luke-Acts (Marshall, *Luke*, p. 177).

⁷⁹³Although it may be translated as either “in this name” or “in this person,” Barrett prefers “in this person” (Acts, p.229). However, Ziesler thinks that it refers only to the name, not to Jesus Christ himself. He then argues that if it must refer to the nearest antecedent noun, this would be God and not Jesus. However, this would make the text more confusing than it is. The preposition ἐν never occurs with God in Luke-Acts. Hence, the expression ἐν τούτῳ should be read alongside “Jesus Christ whom God raised from the dead” (ὁν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν). The crippled man is healed through Jesus Christ who died and was resurrected, not through his name.

been healed by the name of Jesus Christ. Put simply, Peter reiterates the fact that it is Jesus Christ, standing behind *his name*, who has saved the man, because *salvation* can be found *in* Jesus Christ (cf. 4:12).

Notably, 4:10 is parallel with 13:39, where Paul claims, “Through him [ἐν τούτῳ-*in him*] everyone who believes is justified from everything you could not be justified from by the Law of Moses.” This indicates that those who believe *in him* are released from their *sins*, suggesting that *release of sins* can be found *in* (13:39) and given *through* Jesus Christ (13:38; cf. 4:10, 12). As in 4:10, the phrase ἐν τούτῳ here reveals the link between *the name* and the death and the resurrection of Jesus Christ, whom God has raised from the dead (13:37; cf. 4:10)⁷⁹⁴ and made both Lord and Messiah (2:36). As God performs miracles, wonders, and signs through Jesus (δι’ αὐτοῦ) in the third Gospel, so he performs them through the *name* of Jesus (διὰ τοῦ ὀνόματος Ἰησοῦ) in Acts (4:30). The *name* of Jesus unfolds the multiple events of Jesus: the person, the authority-power, the saving ministry, the death-resurrection-ascension, and the continual-eternal expansion of his saving ministry, which marks *the name of Jesus* as a criss-crossing where God and all sorts of persons come and intersect. Since the singular word ἴασιν refers back to the healing of the crippled beggar (3:16), the healing is the primary attribute primarily intended in 4:30,⁷⁹⁵ but again *the name* signifies the person, i.e. the saving authority-power of Jesus. By this name, the man is transferred from outside the temple to inside temple (cf. 3:2-10) and praised God (3:8). In this sense, not only does the name of Jesus evoke multiple events of Jesus and God, but also it is described as a criss-crossing between God, Jesus, and people to intersect.

4.6.2.2 Release from evil and unclean spirits.⁷⁹⁶ Since magicians in the Greco-Roman cults believed that human sickness and affliction were caused either by demons or by *magical* curses, they used *magical* techniques to effect cures,⁷⁹⁷ invoking the names of multiple gods in order to obtain their desired results.⁷⁹⁸ They believed that “the simple utterance of a name puts a spell on its owner and brings him

⁷⁹⁴NRSV translates ἐν τῷ ἰσῶ as “by Jesus.”

⁷⁹⁵Ziesler argues that the dispute about healing in Chapter 4 primarily becomes a dispute about teaching (Ziesler, *The name of Jesus*, p. 34). However, the central issue is not only about teaching, but also about healing. In fact, the major dispute is still the source of the authority and power for apostolic teaching and healing (words and actions).

⁷⁹⁶Cf. Graham Twelftree, *Jesus the Exorcist*, pp. 53-129; Eric Eve, *The Jewish Context of Jesus' Miracles*, pp. 330-339.

⁷⁹⁷Kee, p. 4.

⁷⁹⁸Unnik quotes A.M. J. Festugiere, *L'ideal religieux des Grecs et l'Evangile*, pp. 284-285.

under the power of the speaker.”⁷⁹⁹ For this reason, “If a man utters the name of a god and he demands or asks for something, it will be fulfilled as and because he speaks the name.”⁸⁰⁰ In the magical papyri, the magicians use a form of “magical” adjuration to command their gods. Hull has claimed that the expression “come out” [ἐξελεθε] is the usual form of address in exorcisms in the magical papyri.⁸⁰¹ However, Aune rejects his claim simply because ἐξελεθε is not common in *PGM*, and argues instead that the usual form of *magical* adjuration is ὀρκίζω.⁸⁰² He then claims that “Jesus’ use of the imperative mood in exorcisms is in fact a widely known and used form of adjuration in the ancient world.”⁸⁰³

However, Jesus and his disciples never use the words ὀρκίζω, προλάσσω, or the more emphatic ἐξορκίζω, which were the dominant forms of *magical* adjuration in the magical papyri. In fact, the word προλάσσω never occurs in the New Testament; interestingly, ἐξορκίζω is used only once in the New Testament, by the high priest. Matthew records him as saying, “I adjure you [Jesus], by the living God, that you tell us whether you are the Christ, the Son of God” (Matt. 26:63; NRSV translates the word ἐξορκίζω as “I put [you] under oath.”) Furthermore, the word ὀρκίζω is used only twice in the New Testament. The demonic force uses it against Jesus, saying, “I adjure you [Jesus] by God, do not torment me” (Mark 5:7). The Jewish exorcists also use it against evil spirits in Acts 19:13, saying, “We adjure you by Jesus whom Paul proclaims” (Acts 19:13). The purpose of the adjuration is to control supernatural powers in order to effect the exorcism. Put differently, as I have noted, it is to territorialize the invisible supernatural powers and bind them in a static place or restrict them to a particular agency in order to control them. But God is never subject to human orders. In fact, God has control over human life,⁸⁰⁴ and the wandering movements of God’s power cannot be so confined.

⁷⁹⁹Bietenhard, *TDNT*, Vol. V, p. 250.

⁸⁰⁰*Ibid.*, p. 251.

⁸⁰¹Hull, p. 68.

⁸⁰²Kee also notes that the regular terms for magical adjuration are ὀρκίζω, ἀπολάσσω, and the more emphatic ἐξορκίζω (p. 107).

⁸⁰³Aune, “Magic in Early Christianity”, pp. 1531-32; see p. 1532 n. 111 where Aune quotes Eitrem who contrasts the magical force of imperative which are repeated many times which is the simple imperative of Jesus (p. 32, n. 3).

⁸⁰⁴John Squires writes, “God is the primary actor throughout Luke-Acts, for the action of God extends throughout the whole span of history, from creation to final judgment. God directs the life of Jesus and the mission of the church, performing signs and wonders and enabling healings and exorcisms to take place” (*The Plan of God*, pp. 2-3).

4.6.2.2.1 Acts 16:18. In this episode, a certain slave-girl, who has a spirit of divination, testifies about Paul and his companions, saying, “These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation” (16:17). It appears that there is no harm done to Paul and his companions by her testimony. Naturally, Paul does not exorcise the spirit of divination. But when she keeps doing this for many days, Paul expels the spirit of divination because she begins to greatly annoy (διαπονηθεῖς) him. Thus, he says, “I command [παραγγέλλω]⁸⁰⁵ you in the name of Jesus Christ to come out of her!” At that very moment, it comes out of her. Note that the word ἐξέλθειν is a typical exorcism formula in Luke-Acts,⁸⁰⁶ and also that exorcism has to do with the authority-power of the person who speaks (Luke 4:36). In Luke 8:29, when Jesus commands the unclean spirit to come out of the man, it obeys him because it recognizes Jesus’ authority-power, by which it is expelled. That is, the phrase replaces the figure of Jesus, but both refer to the power that lies beyond, in God.

4.6.2.2.2 Acts 19:13. Here, some Jewish exorcists attempt to use “calling on the name of the Lord” as a *magical* formula, because to know and use the name of a god are to have a claim on the power of that god.⁸⁰⁷ Likewise, the seven sons of Sceva use such a formula. However, they fail to cast out the evil spirit, and are driven out of the house naked and wounded, because the man possessed by the evil spirit leaps up and overpowers them all because the evil spirit does not recognize their power-authority (19:15). The evil spirit says, “I know Jesus, and I know Paul, but who are you?” (19:15). As a result, *the name of the Lord Jesus* is magnified (19:17), and many who practiced *magic* bring out their *magical* books, worth fifty thousand pieces of silver, and burn them all (Acts 19:19).⁸⁰⁸ Thus the word of the Lord grows

⁸⁰⁵The word παραγγέλλω is used in the sense of issuing a direct order from an authoritative source, announcing, commanding, or ordering what must be done (see Lk 5:14; 8:29, 56; 9:21; Acts 1:4; 4:18; 5:28, 40; 10:42; 15:5; 16:18, 23; 17:30; 23:22; 23:30). Only twice, out of 15 times, is it used in relation to exorcism.

⁸⁰⁶Luke 4:35, 36, 41; 8:2, 29, 33; 11:14, 24; Acts 8:7; 16:18. The work ἐκβάλλειν is another exorcism formula (Luke 9:40, 49; 11:14, 15, 18, 19, 20; 13:32).

⁸⁰⁷TDNT, Vol. V, p. 250f.

⁸⁰⁸Paul Trebilco notes that the magicians’ books in 19:19 may have contained the famous Ephesian Letters and the sort of material preserved in the magical papyri, such as thaumaturgic formulae, incantations, hymns and prayers (Paul Trebilco, *The Book of Acts In Its First Century Setting*, Vol. 2, p. 314; cf. Oster, *Historical Commentary*, 61; Pseudo-Phocylides 149).

mightily and prevails (19:20). Furthermore, Luke notes that *the name of Jesus* cannot be used without faith and the Holy Spirit (cf. Acts 3:6, 16).⁸⁰⁹

4.6.3 In summary, just as in the Old Testament, the leaders of the church speak and act *in the name of Jesus* to validate their activity and to disclose the source of their authority-power. By using the phrase, the apostles distance their authority-power from that of men (5:29; cf. 4:19-20), of the chief priests (9:14; 26:10, 12), and, ultimately, of Satan (26:18; cf. Luke 4:6).⁸¹⁰ We see a nexus established between faith and salvation, and the name, the person, and the authority-power of Jesus. *The name of Jesus* itself signifies the person, the authority-power, the saving ministry, and the death-resurrection-ascension of Jesus, and functions as (1) a junction where times-spaces and all sorts of persons and events intersect simultaneously, as if there were no static difference between past, present and future and (2) the central *node* or *cornerstone* of the saving kingdom of God. At the same time, the phrase *in the name of Jesus* is understood as an authorization formula to validate the apostolic ministry, and as a distinctive mark to disclose the source of apostolic authority-power, and it unfolds the nomadic flows of Jesus' saving authority-power by which the kingdom of God is granted and proliferates. That is, the phrase signifies the continual expansion of Jesus' saving ministry, which is to preach the kingdom of God and to perform release from various forms of captivity and oppression. Consequently we need to reconsider what *the name of Jesus* and the phrase mean, seeing them as something *flowing, proliferating, and in motion*.

⁸⁰⁹Luke attempts to demonstrate the important connection between *the name of Jesus* and faith in him (see notes on Acts 3:6, 16).

⁸¹⁰It is interesting to note that Paul went to Damascus on the authority of the chief priests, to persecute those who called upon the name of the Lord Jesus Christ (Acts 26:12; cf. 9:14; 26:10). However, on the way to Damascus, Paul was called, and was sent to the Gentiles with the new authority of the Lord Jesus Christ (26:16-17; 9:11f.). After this Paul proclaimed that Jesus was the Son of God and the Christ (9:20, 22), and spoke out boldly *in the name of* the Lord Jesus (9:27-18). It appears that Luke tends to reject the authority and power of humans (particularly the chief priests) and of Satan (Acts 26:18; cf. Lk. 4:6), and recognizes only the authority and power of the Lord Jesus. Susan Garrett notes that Luke sees magical power or practice as satanic authority and power. As she puts it, "Luke regarded Satan as the authority behind all acts of magic" (S. R. Garrett, *The Demise of the Devil*, p. 66). Thus, Luke encourages his audiences to reject magical authority and power but to recognize and believe in the authority and power of the Lord Jesus.

4.7 Conclusion

The focus of this chapter has been to determine the precise meaning(s) of *the name of Jesus* and the phrase *in the name of Jesus* in relation to *salvation*. We have seen how Luke understood *magic*, and why Luke used *the name of Jesus* and the phrase *in the name of Jesus* in a way that suggested *magical* power and technique. The thrust of this discussion should make clear that Luke's view of *magic* is different from that of modern readers. I have illustrated that Luke does not make a phenomenological distinction between *miracles* and *magic*: although Luke distances himself from *magical* practices, he positively reports a number of *miracles* that look like *magic*. In fact, Luke recognizes the invisible powers of the supernatural and its operational spaces, and narrates supernatural insights attained by the invisible powers of supernatural to make his theological and Christological points. That is, by calling the name of Jesus, Luke unfolds the salvational activity of Jesus and the salvational work of God who raised Jesus from the dead and who made Jesus the Lord and Messiah.

Several conclusions need to be made: (1) Luke's soteriological formula is different from that of magicians: Luke only presents *one Lord* with *one name*, whereas the magicians invoke many gods in healings and exorcisms; (2) Luke describes *the name of Jesus*, that is, the authority-power of Jesus, as superior to that of the magicians and the authority-power of their gods; (3) the authority-power (*name*) of Jesus is not portrayed as like the binding/territorializing authority-power of Satan, but as the releasing authority-power of God, which is not static, but *flowing* and *in motion*. Thus for Luke, the issue is not *magical* practice itself, but the *evil* of attempting to confine and territorialize the authority-power of Jesus and its *nomadic* flows and movements that magic involves.

Why, then, did Luke use *the name of Jesus*? As we have noted, *the name of Jesus* (1) invokes the person, the authority-power, the saving ministry (preaching of the kingdom and that of release from various forms of captives and oppressions), and the death-resurrection-ascension of Jesus who became the Lord and Messiah is very much present and active through *his name*, (2) evokes the saving network (kingdom) of God initiated by Jesus from Galilee and Jerusalem, and (3) unfolds the continuous flows and movements of Jesus' saving authority-power by which the disciples preach the kingdom and release of sins from Jerusalem to the ends of earth.

Luke insists that the authority-power of Jesus Christ is superior to the power of Satan, and so the leaders of the church speak and act *in his name*. In fact, they employ it as their *authorization* formula to validate their ongoing activities, and as the distinctive mark of the source of their authority-power. This means that the phrase should be understood to refer to the eternal flows and movements of Jesus' saving authority-power, by which the kingdom established by Jesus proliferates. Note also that Luke presents anyone who does not obey those who speak and act *in the name of Jesus* as someone who disobeys the Lord Jesus, the Holy Spirit, and ultimately God. That is, Luke attempts to let his audience see that it is God, or the saving authority-power of God, who stands behind the figure and name of Jesus.

Therefore, we need to rethink *the name of Jesus* and the phrase *in the name of Jesus* as being in close connection to the saving authority-power of Jesus, and to the *nomadic* flows and movements of the kingdom brought by Jesus from Galilee to Jerusalem, and by his disciples from Jerusalem to the ends of the earth. As I have already illustrated, the fixed binary and hierarchical system of the temple is deterritorialized *by* the authority-power of Jesus, which creates the *relational* and *non-hierarchical* network (kingdom) of God. Just as the person and the saving authority-power of Jesus are presented as the central *node* to be connected to in Luke, so also the *name* of Jesus is presented as the *cornerstone* of God's saving network. That is, Luke represents *the name of Jesus*, which unfolds the *nomadic* flows and movements of the saving authority-power of Jesus, the Holy Spirit, and God, not as something territorializing or binding, but as something deterritorializing and releasing: something *in motion*. Likewise, Luke portrays the phrase as part of the eternal proliferations and flows of the kingdom established by Jesus.

Chapter Five:

A Vital Question: “What Must One Do To Be Saved? (Acts 16:30)

In the preceding chapters, I have consistently pointed out the important connection between *belief* and *salvation*. The primary aim of this chapter, then, is to understand *what one must do to be saved* from the temporal-spatial perspective of Luke-Acts. Within this broad area I will address the following questions: What is *belief*? What are the objects of *belief*? What is the meaning of believing *in Jesus* and its relationship to believing *in God*?

5.1 Introduction

It appears that the question raised by the jailer in Acts 16:30—*what must I do to be saved* (τί με δεῖ ποιεῖν ἵνα σωθῶ)⁸¹¹—represents an important question both for him and for *all* people. Throughout Luke-Acts, various people ask a similar or identical question in response to the message of John the Baptist, Jesus, and the disciples. Indeed, various people from different social classes respond to John the Baptist’s message by asking, “What shall we do?”⁸¹² Although the actual term *salvation* is missing in Luke 3:10, 12, and 14, the expression “What shall we do?” implies the idea of *salvation*.⁸¹³ Thus, the saving formula that occurs in these passages seems to be a tentative expression of the more developed formula in Luke 10:25 and 18:18, as well as the one in Acts 2:37 and 16:30. Likewise, many sorts of people ask Jesus how they can be saved. In Luke 10:25, for instance, a certain lawyer asks Jesus, “What must I do to inherit eternal life?” Again, this question is asked by a certain ruler in Luke 18:18⁸¹⁴, and the question reemerges in Acts 2:37, when the people turn to Peter and the other disciples and ask, “Brethren, what should we do?” And the question “What should we do?” seems equivalent to that found in Acts 16:30, “What must we do to be saved?”⁸¹⁵ Thus the question “What must I do to be saved?”

⁸¹¹Actually some authorities (*D al*) add ἵνα σωθῶμεν (Acts 16:30).

⁸¹²Luke 3:10, 12, and 14.

⁸¹³Fitzmyer understands the expression to mean a popular eagerness for salvation, *Luke*, p. 469.

⁸¹⁴Interestingly, the Lukan Jesus replaces the question of how to receive *eternal life* in Luke 18:18 with the question of how one can enter into the kingdom of God (cf. 18:24-27). Jesus said, “How hard it is for those who are wealthy to enter the kingdom of God” (18:24).

⁸¹⁵Cf. Luke 10:25; 18:18.

repeatedly surfaces in response to the messages presented by John the Baptist, Jesus, and the apostles throughout Luke-Acts. As Luke unfolds his narrative, various answers are given to the question, *what must one do to be saved?*

Marshall, for instance, provides a simple answer, by quoting Acts 16:31, where Paul said, “Believe in the Lord Jesus, and you will be saved, you and your household.”⁸¹⁶ However, Marshall does not unpack the saving formula *believe in the Lord Jesus*, and so the question remains, what does the expression *believe in the Lord Jesus* mean? Notice that there is no-such saving formula in Luke. In fact, Jesus never explicitly instructs his audience to believe *in him* in order to be saved. Although he attempted to develop his answer further,⁸¹⁷ Marshall still did not adequately demonstrate the nature of *faith*, or the relationship between *faith* and its multiple objects: Lord Jesus, God, and their agents (Acts 16:34). Nor does he explore how the idea of *believing in the Lord Jesus* relates to the various belief methods given in Luke-Acts. Moreover, he presents the phrase as if it is a static or fixed formula by which *salvation* is conveyed.

5.2 What is *faith/belief*?

5.2.1 Etymology

Jepsen states, “It is hardly possible to get a good understating of the Hebrew root *'mn* from related Semitic languages...[because] it has not been authenticated with certainty in Akkadian or in Ugaritic or Canaanite-Phoenician.”⁸¹⁸ Although Wehr translates the Arabic verb form of the Hebrew root *'mn* as “to be faithful, reliable, or to be secure” and the Arabic noun as “security, rest, peace, or reliability, faithfulness,” it is problematic to use the “original meaning” of the root from the Aramaic and Arabic languages, because from a literary standpoint the later form of the word is more appropriate.⁸¹⁹ Jepsen therefore claims that the best way to deduce an *original meaning* is not from Syriac or Arabic, but from Hebrew.⁸²⁰ For our purpose, therefore, we will probe how the Hebrew root, אמן, is used within the framework of the Old Testament, and draw primary understanding from it.

⁸¹⁶ Marshall, *Luke: Historian and Theologian*, p. 188, 215; W. C. van Unnik, Nov. T 4, 1960, p. 41ff., 53, following M. Dibelius, *Studies in the Acts of the Apostles*, pp. 133, 179f.

⁸¹⁷ Marshall, *Luke: Historian and Theologian*, pp. 188-215.

⁸¹⁸ Cf. *TDOT* vol. 1, p. 292.

⁸¹⁹ *TDOT* vol. 1, pp. 292-293.

⁸²⁰ *TDOT* vol. 1, p. 293.

5.2.2 The use of אמן in the Old Testament (Jewish Scriptures)

5.2.2.1 The application of the verb אמן

(a) The masculine form of the participle qal of the verb אמן denotes *nursing*,⁸²¹ *bringing up*,⁸²² and *fostering fathers*.⁸²³ The feminine form is usually translated as *nurse*.⁸²⁴ Also, it occurs in a passive-participle form to denote *those brought up* (Lam 4:5). The idea of *nurse* or *bringing up* implies a relational action (event) between the one who nurses and the one who is nursed. (b) The imperfect form of אמן (niph'al) denotes *being confirmed* or *being verified*, with reference to the words of people⁸²⁵ and God,⁸²⁶ and the testimonies of God.⁸²⁷ The participle of the verb אמן (niph'al) is usually translated as *faithful*, *reliable*, and *trustworthy*, in relation to people,⁸²⁸ but it is also applied to God, who is called *faithful*, because he keeps his covenant,⁸²⁹ and a *faithful witness* (Jer. 43:5). (c) Usually, the Hiph'il form of the verb אמן is translated as *to believe*, *to rely on*, *to have confidence in*, or *to trust in* God,⁸³⁰ God's words⁸³¹ and his wondrous works,⁸³² and also people⁸³³ and their words.⁸³⁴ With an infinitive,⁸³⁵ אמן clause,⁸³⁶ and absolute,⁸³⁷ *he'emin* is translated as *to believe something to be reliable or true*.⁸³⁸ So we can see that the verb אמן is used in close connection to people and to God as well as to their words, and it expresses a

⁸²¹Num 11:12; 2 Kings 10:1, 5.

⁸²²Esther 2:7.

⁸²³Isaiah 49:23.

⁸²⁴2 Sam 4:4; Ruth 4:16.

⁸²⁵Genesis 42:20.

⁸²⁶1 King 8:26; 2 Chr 1:9; 6:17; cf. Ps 19:7; 89:28.

⁸²⁷Ps 93:5 [in perfect form].

⁸²⁸Num 12:7 [Moses]; 1 Sam 2:35 [priest]; 3:30 [prophet]; 22:14; Neh 9:8 [Abram]; 13:13; Prov 11:13; 25:13 [messenger]; Ps 89:37 [witness]; Isa 8:2 [witness]; Job 12:20.

⁸²⁹Deut 7:9; Isa. 49:7.

⁸³⁰Gen 15:6; Ex 14:31; Num 14:11; 20:12; Deut 1:32; 9:23; 2 Kings 17:14; 2 Chr 20:20; Ps 78:22; Is 43:10; Jonah 3:5. The text in Ps 78:22 indicates that he who does not believe in God does not trust in his salvation. In other words, he who does not trust in God's salvation does not believe in God because he does not consider God as the source of salvation.

⁸³¹Ps 106:12; 119:66; Is 7:9. Note also that Isaiah 7:9 discloses a nexus between *faith* and *salvation*.

⁸³²Ps 78:32.

⁸³³Gen 45:26; Ex 4:1, 8, 31; 19:9; 1 Sam 27:12; 2 Chr 20:20; 32:15; Job 12:20; 39:12; Prov 26:25; Jer. 12:6; 47:14.

⁸³⁴1 Kings 10:7; 2 Chr 9:6; Isa 53:1.

⁸³⁵Job 15:22; Ps 27:13.

⁸³⁶Ex 4:5; Job 9:16; 39:12; Lam 4:12.

⁸³⁷Ex 4:31; Is 7:9 [the word/s of God]; 28:16 [cornerstone]; Hab 1:5 the word/s of God; Job 29:24; 39:24; Ps 116:10.

⁸³⁸BDB, p. 53.

spatializing action (relation) between object(s) and subject(s), which creates a *new* saving *space* between God and people and between the people themselves.

5.2.2.2 The application of the noun אמן. The noun, adverb, and adjective of אמן occur in the following forms: אָמֵן; אָמֵן; אָמוֹן; אָמוֹן; אָמֵן; אָמֵן; אָמוֹנָה; אָמֵנָה; אָמֵנָה; אָמֵנָה; אָמֵנָם; אָמֵן.⁸³⁹ However, the most common noun forms of the Hebrew word אמן are אָמֵן and אָמוֹנָה.

(a) אָמֵן occurs 127 times, and is linked to God and God's words, exposing the integral relationship between *faith in God* and *faith in God's words*. God is portrayed as *the true* or *faithful one*⁸⁴⁰ and the *true* witness (Jer 42:5). Also, God is presented as the one who keeps *truth* forever (Ps 146:6), who acts *in truth* (Neh 9:33; Ps 111:7, 8), who lives in *truth* and *justice* (Jer 10:10), who shows *truth* (2 Sam 2:6), and who guides in the way of *truth* (Gen 24:48). Because God guides in the *way of truth*, all the ways of God are presented as *truth* (Ps 25:10) and his judgments are known as *true* (Ps 19:9). God is *truth*, and so his words and laws are portrayed as *truth*.⁸⁴¹ Interestingly, any man of God speaks the word of God, and the word of God spoken by him is *true* (1 Kings 17:24), which exposes the nexus between God and God's agent(s). In contrast to the one who struck Israel (Is 10:20), therefore, the people are instructed to rely on the Lord God *in truth*, to serve him *in truth*,⁸⁴² to call upon him *in truth* (Ps 145:18), to speak his word *in truth* (Jer 23:28), and to walk before him *in truth*,⁸⁴³ because God gives life to the one who walks and acts *in truth* according to the statutes and ordinances of God (Ezek 18:9), which unfolds the link between the

⁸³⁹These various noun, adjectival, and adverbial forms of אמן occur in the following texts: אָמֵן: *faithfulness* (Is 25:1); אָמֵן: *truly, amen, so be it* (Num 5:22; Deut 25:17-26; 1 Kings 1:36; 1 Chr 16:36; Neh 5:13; 8:6; Ps 41:13; 72:19; 89:52; 106:48; Is 65:16; Jer 11:5; 28:6; אָמוֹן: *a master workman* (Pro 8:30); אָמוֹן: *faithful* (Ps 12:1; 31:23; Pro 13:17; 14:5; 20:6; Is 26:2; אָמֵן: *workman, artist* (Sol 7:2); אָמֵן: *faithful, trusting* (Deut 32:20); אָמוֹנָה: *firmness, fidelity, truth, faithfulness, steadiness* (Ex 17:12; Deut 32:4; 1 Sam 26:23; 2 Kings 12:16; 22:17; 1 Chr 9:22, 26, 31; 2 Chr 19:9; 31:12, 15; 34:12; Ps 33:4; 36:5; 40:10; 89:1; 98:3; 100:5; 119:30, 85; Pro 12:17, 22; 28:20; Is 11:5; 33:6; Jer 5:1, 31; Lam 3:23; Hosea 2:22; Hab 2:4; אָמֵנָה: *bringing up* (Est 2:20); אָמֵנָה: *indeed, truly* (Gen 20:12; Josh 7:20); אָמֵנָה: *firm, sure, certain* (Neh 10:1; 11:23); אָמֵנָם: *verily, really, indeed* (Gen 18:13; Num 22:37; Ruth 3:12; 1 Kings 8:27; 2 Kings 19:17; 2 Chr 6:18; Job 9:2; 12:2; 19:4-5; 34:12; 36:4; Ps 58:2; Is 37:18); אָמֵן: *truth, faithfulness, firmness* (Gen 24:27, 48; Ex 18:21; 34:6; Deut 13:15; 17:4; 22:20; 2 Sam 7:28; 1 Kings 10:6; Neh 7:2; 9:13, 33; Ps 19:9; 31:5; 40:10; 69:13; 119:142; Pro 29:14; Is 43:9; 10:20; Jer 10:10; Dan 10:21; Zec 8:8); See *BDB*, pp.52-54; in *TWOT* #116.

⁸⁴⁰Gen 24:27; Ex 34:6; 2 Chr 15:3; Ps 51:6; 108:4; 117:2; Jer 10:10; Dan 10:21; Zech 8:8.

⁸⁴¹2 Sam 7:28; Neh 9:13; Ps 119:43, 142, 151, 160; Is 43:9.

⁸⁴²Joshua 24:14; 1 Sam 12:24.

⁸⁴³1 Kings 2:4; cf. 3:6; 2 Kings 20:3; 2 Chr 31:20; Ps 86:11; Is 38:3.

*truth of God and God's salvation.*⁸⁴⁴ Note also that אֱמֶת can be applied to a man and his words. Those who fear God are portrayed as *men of truth*⁸⁴⁵ and their *truthfulness* is disclosed by testing their words (Gen 42:16). A *true* man is presented as one who acts *in truth*.⁸⁴⁶ In fact, man is instructed to speak the *truth*,⁸⁴⁷ to keep the *truth* or *faith* (πίστις),⁸⁴⁸ to judge the poor with *truth*,⁸⁴⁹ and to love *truth and peace*.⁸⁵⁰

(b) אֱמֶת is applied to God and his words and actions, portraying God as the one who is *faithful*.⁸⁵¹ That is, God's works are done *in faith* (Ps 33:4). The ordinances of God are known as the *faithful way* (Ps 119:30), and his commandments are known as *faithful*.⁸⁵² Note the link between God's *truthfulness/faithfulness* and *his salvation*, which refers to the same saving event(s) of God.⁸⁵³ The word אֱמֶת is also applied to man, referring to his *faithfulness*,⁸⁵⁴ and to the *gatekeepers (the temple servants)*, referring to theirs as an office of *trust*.⁸⁵⁵ Implicitly, the one who has *faith* is one who acts *in faith*,⁸⁵⁶ brings tithes *in faith*,⁸⁵⁷ and works *in faithfulness* (2 Chr 34:12). In fact, man is instructed to act *in truth*.⁸⁵⁸ The one who speaks *the truth* says what is right (Prov 12:17), and the one who acts *in truth* is God's delight (Prov 12:22). Noteworthy here is that a person who is *faithful* will abound with blessings (Prov 28:20). However, no *truth* is found in those who disobey the word of God and who do not accept correction (Jer 7:28).

In short, the various noun, adverbial, and adjectival forms of אֱמֶת have numerous different meanings. Interestingly, on the one hand the idea of *truth* parallels that of *faith/faithfulness*. On the other hand, there are noticeable differences between אֱמֶת and אֱמֶת: outside the books of Psalms, אֱמֶת is translated by πίστις and

⁸⁴⁴Cf. Ps 15:2; 25:5; 40:10; 69:13; 145:18.

⁸⁴⁵Exodus 18:21; Neh 7:2.

⁸⁴⁶Gen 47:29; Josh 2:14; Judges 9:15, 16, 19.

⁸⁴⁷1 Kings 22:16; 2 Chr 18:15; Pro 8:7; Zech 8:16.

⁸⁴⁸LXX Prov 3:3; Jer 9:4; 23:28.

⁸⁴⁹Pro 29:14.

⁸⁵⁰Zech 8:19.

⁸⁵¹Deut 32:4; Ps 40:10; 88:11; 89:1; 92:2; 100:5; Lam 3:23.

⁸⁵²Ps 119:85, 138.

⁸⁵³Ps 40:10; 98:3; Pro 12:17.

⁸⁵⁴1 Sam 26:23.

⁸⁵⁵1 Chr 9:22, 26.

⁸⁵⁶2 Kings 12:15; 22:7.

⁸⁵⁷2 Chr 31:12, 15, 18.

⁸⁵⁸LXX 2 Chr 19:9: ἀληθεια.

אֱמוּנָה is mostly translated by ἀλήθεια.⁸⁵⁹ Note also that the two words are used in close connection to God and God's words and actions, as well as to people and their words and actions, defining *faith*, or the act of *faith*, as a *relational action (event)*. Moreover, *faith* and *salvation* are presented as interrelated, not as separate entities.

5.2.3 The Hebrew root word אֱמָן and its various translations in LXX

5.2.3.1 LXX translates the verb form of אֱמָן into various Greek terms. (a) The qal participle of אֱמָן in both masculine and feminine forms, translates into the following words: θηλάζω, *nurse, nursing of a mother breast-feeding her child* (Num 11:12); τιθηνός, *nursing*;⁸⁶⁰ θρεπτός, *brought up* (Esther 2:7); τιθηνέω, *to bring up, nurse* (Lam 4:5). (b) The niph'al participle of the verb is usually translated as πιστός (*faithful*).⁸⁶¹ (c) Except Deut 1:32, 2 Chr 20:20, Judges 11:20,⁸⁶² and 2 Kings 17:14,⁸⁶³ the hiph'il of אֱמָן is translated as πιστεύω, *to believe, to trust*. What is to be noted here is that such Greek words are *spatializing words* or *relational actions* or *events*, which create a dynamic space between object(s) and subject(s).

5.2.3.2 LXX also translates the noun, adjectival, and adverbial forms of אֱמָן into various Greek terms. (a) אֱמָן is translated into γίνομαι (*so be it*),⁸⁶⁴ αμην and⁸⁶⁵ ἀληθινός, (*true*),⁸⁶⁶ and ἀληθῶς (*truly*).⁸⁶⁷ (b) LXX also translates אֱמָן into ἀλήθεια (*truth*)⁸⁶⁸ and πιστός (*faithful*).⁸⁶⁹ (c) אֱמָן is translated into πίστις (*faith*)⁸⁷⁰ and אֱמָן is translated as στηρίζω (*make firm*),⁸⁷¹ πιστός,⁸⁷² πίστις,⁸⁷³ ἀλήθεια,⁸⁷⁴ ἀξιόπιστος (*trustworthy*),⁸⁷⁵ and δικαιοσύνη.⁸⁷⁶ (d) אֱמָן is translated with δικαιοσύνη,⁸⁷⁷

⁸⁵⁹TDOT notes that "The OT says that the 'word' is 'emeth," but it never says that it is 'emunah, and rightly claims that "'emunah is not so much an abstract quality, 'reliability,' but a way of acting which grows out of inner stability, 'conscientiousness.'" TDOT, vol. 1, p. 317.

⁸⁶⁰2 Sam 4:4; 2 Kings 10:1, 5; Ruth 4:16; Is 49:23.

⁸⁶¹Num 12:7; Deut 7:9; 28:59; 1 Sam 2:35; 3:20; 22:14; Neh 9:8; Job 12:10; Ps 19:7; 111:7; Pro 11:13; 25:13; Is 8:2; 55:3; Jer 42:5; Hosea 11:12.

⁸⁶²ἐμπιστεύω: *to entrust*.

⁸⁶³σκληρύνω: *make stubborn*.

⁸⁶⁴Num 5:22; Deut 25:17-26; 1 Kings 1:36; Ps 41:13; 72:19; 89:52; 106:48; Jer 11:5.

⁸⁶⁵1 Chr 16:36; Neh 5:13; 8:6.

⁸⁶⁶Is 65:16.

⁸⁶⁷Jer 28:6.

⁸⁶⁸Ps 12:1; 31:23; Is 26:2.

⁸⁶⁹Pro 13:17; 14:5; 20:6.

⁸⁷⁰Deut 32:20.

⁸⁷¹Ex 17:12.

⁸⁷²Deut 32:4.

⁸⁷³1 Sam 26:23; 2 Kings 12:16; 22:17; 1 Chr 9:22, 26, 31; 2 Chr 31:15; 34:12; Ps 33:4; Pro 12:17, 22; Jer 5:1, 31; 7:28; 9:2; Lam 3:23; Hosea 2:22; Hab 2:4.

⁸⁷⁴2 Chr 19:9; Ps 40:10; 88:11; 89:1; 92:2; 96:13; 98:3; 100:5; 119:138; 143:1; Is 25:1.

⁸⁷⁵Ps 28:20.

δικαιος,⁸⁷⁸ πίστις,⁸⁷⁹ πιστός,⁸⁸⁰ ἀληθινός,⁸⁸¹ ἀληθής,⁸⁸² and ἀληθῶς,⁸⁸³ but mostly it is translated into ἀλήθεια (see above).

5.2.3.3 In short, LXX translates the various forms of the root pnh into a variety of Greek words. Also it has πιστεύω and πιστός for the niphil participle and the hiphil forms of the root pnh and the noun πίστις for pnh . These various Greek translations describe *faith*, or the act of *faith*, as a *spatializing action* or a *relational space* between objects and subjects exposing the *dynamic* movements of *faith*.

5.3 How is *faith* presented in the Old Testament?

In the Old Testament, as the application of the Hebrew term pnh above indicates, not only is the act of *faith* represented as a *relational action (event)* between God and God's people, but also as an act whereby God's people *believe in* the servants of God and *in* God, disclosing the operation of its *nomadic* flows and movements. This will be made clearer when we look at Exodus 3-4. At the burning bush, God calls Moses and sends him to Pharaoh to bring his people out of Egypt (3:1 ff.). However, Moses requests some sort of proof that God indeed has appeared and commissioned him. Acceding to his request, God reveals his *name* by declaring, "I am who I am" (3:14), and instructs Moses to say that he was indeed sent by God to the sons of Israel (3:15). Yet Moses says, "What if they will not believe me or listen to my voice, for they will say, 'The Lord did not appear to you'" (4:1).⁸⁸⁴ Thus, God gives him the power to perform signs (cf. 4:3-4, 6-7).⁸⁸⁵ In fact, God gives him a third sign (cf. 4:9), and tells him to perform it if they do not believe him after he has shown them the first two signs. Nevertheless, Moses complains about his lack of ability with words, and asks God to send someone else (4:13). In response, God promises Moses that his brother

⁸⁷⁶Is 11:5.

⁸⁷⁷Gen 24:49; Josh 24:14.

⁸⁷⁸Eze 18:8; Zec 7:9.

⁸⁷⁹Prov 3:3.

⁸⁸⁰Prov 14:25.

⁸⁸¹2 Sam 7:28; 1 Ki 10:6; 17:24; 22:16; 2 Chr 9:5; Jer 2:21.

⁸⁸²Neh 7:2.

⁸⁸³Deut 17:4.

⁸⁸⁴Durham notes that because Moses' status with his own people was questionable to begin with, because he had left Egypt under sentence of death, it is quite understandable that the people question whether or not to believe him. They need a strong basis in order to trust him. *Exodus*, p. 44.

⁸⁸⁵Clements writes, "An ordinary messenger would usually have been provided with some document or sign to confirm his authority to speak for the one who had sent him. Moses, as God's messenger, was now confirmed as such by being given three signs to perform. In significant contrast, when Jesus was asked for a sign to confirm his authority, he refused to give one of this nature (Mark 8:2)", *Exodus*, p. 27.

Aaron will come to meet him, and he promises that he will use Aaron's mouth to express Moses' teachings. In fact, God instructs Moses to put the words in Aaron's mouth, and reassures him that God will use the mouths of both Moses and Aaron. Furthermore, Moses is told that Aaron shall be as his mouth and Moses shall be as God to him (4:16). When all the words were spoken and all the signs were performed, the people believed and worshiped (4:31).

Several notes need to be made about this. First, *words* and *signs* are seen as the same events. The initial purpose of God's giving signs was to invite the people *to believe* in Moses' *words*, that God had indeed appeared and commissioned him (4:15). This act of *belief* ultimately leads people to *believe in God*, suggesting that *believing* in Moses and *believing* in God are not separate, but represent the same single reality. Also, notice the nexus between the words and signs of Moses and those of God. That is, the words and signs spoken and performed by Moses are presented as being also the words and signs of God, because they originate from God. As the subsequent narrative (Ex 7-14) reveals, though Moses performs signs and wonders against the Egyptians, the people recognize them as being God's signs and wonders (cf. Ex 14:31). Once again, as Ex 14:31 clearly indicates, the major function of the signs is to create *belief* in Moses, and thus in God: "When Israel saw the great power which the Lord had used against the Egyptians...they believed in the Lord and his servant Moses" (Ex 14:31).⁸⁸⁶ This demonstrates the *nomadic* movements of *faith in Moses* and *in God*.⁸⁸⁷ The act of *believing* in God's servant is understood as an act of *believing* in God himself.⁸⁸⁸

A similar conclusion can be reached in 2 Chr 20:20, where Jehoshaphat says, "Listen to me, O Judah and inhabitants of Jerusalem! Believe in the LORD your God and you will be established; believe his prophets and succeed." This text reveals the close connection between *belief* in God and in his prophets. Although the object of *belief* is not explicitly stated in 4:31, in the light of 4:1 and 4:30, its immediate object is Moses.⁸⁸⁹ Of course, the ultimate object of belief is God, since God is the source of the words and signs of Moses.⁸⁹⁰ It would be difficult to think that the people could

⁸⁸⁶See Hyatt, *Exodus*, p. 156; Cassuto, *Exodus*, p. 172.

⁸⁸⁷Cf. Wallis, Ian G, Wallis, *The faith of Jesus Christ in early Christian Traditions*, p. 12.

⁸⁸⁸Clements writes, "Faith in God, and in Moses as his servant, is the proper response to what has happened, which amounts to a revelation of God through his works." *Exodus*, p. 88.

⁸⁸⁹Clements notes that not only did the people believe Moses, but they also accepted him as a new leader. *Exodus*, p. 32.

⁸⁹⁰Durham notes that their *belief* is based upon the words and signs of God. *Exodus*, p. 59.

worship God without first *believing in him*.⁸⁹¹ Thus, the people *believe* in Moses and God (4:31), even when all the words and signs are spoken and performed by Moses.

In short, *belief* or the act of *believing in* Moses and *in* God unfolds in *dynamic* flows and movements, and is presented as a *relational event* between the one who speaks and the ones who listen, so that *belief* becomes something *flowing* and *in motion*. Moreover, what actuates the *dynamic* flows and movements of *faith* is the saving event(s) of God, articulated and performed by Moses, by which a relational space between God, Moses, and the people is created and moves.

5.4 How is *faith* presented in the New Testament?

Thomas Aquinas said, “Faith is the act of the intellect when it assents to divine truth under the influence of the will moved by God through grace.”⁸⁹² By intellectualizing the experience of God, he reduces the biblical emphasis on the personal experience of God. In his classic book, *Two Types of Faith*, Buber attempts to make a clear cut distinction between Christian πίστις (*to believe in something*, a relationship of acknowledgement) and Jewish אמונה (*fidelity*, a relationship of firm trust).⁸⁹³ The problem for Buber is that he oversimplifies the use of אמן and that of πίστις. As already noted, there is a no clear cut distinction between Christian πίστις and Jewish אמונה, but rather the two are interrelated and refer to the same *relational action* or *event* that takes place between the one who speaks and the ones who listen and act. Wallis notes that although it is difficult to distinguish between the two, אמן is viewed as *intellectual acceptance* and *personal trust*. He also notes that *faith* is described as a relational phenomenon demonstrated by a response to God.⁸⁹⁴

Bultmann provides a general study of the πίστις group in the New Testament.⁸⁹⁵ He primarily examines πιστεύω and πίστις in John and the Pauline letters to examine the Christian concept of *faith*. However, his analysis of Christian *faith* is limited to the post-resurrection phenomena. Jeremias rightly criticizes Bultmann by saying, “It is significant that R. Bultmann does not even raise the

⁸⁹¹In fact, Durham argues, “The Israelites bowed down and worshiped neither the messengers nor the message, but Yahweh.” *Exodus*, p. 59; cf. Cassuto, *Exodus*, p. 63. Note also that the idea of trust/belief in the Teachers of Righteous and in God is reflected in 1QpHab.

⁸⁹²*Summa Theologica* II.II.q2.a.9 quoted by Freedman, David Noel, ed., *The Anchor Bible Dictionary*, (New York: Doubleday) 1997, 1992.

⁸⁹³Buber, *Two Types of Faith*, pp. 7-12.

⁸⁹⁴Wallis, *The Faith of Jesus Christ in Early Christian Traditions*, p. 12

⁸⁹⁵See *TDNT*, 6:174-228.

question whether Jesus could have used the group of words, but begins immediately with the *kerygma* of the primitive church.”⁸⁹⁶ As a result, Bultmann ignores the writings of Luke, and fails to illustrate the precise meaning(s) of *faith* and the flows and movements of its multiple objects: Jesus’ disciples, and the words of God articulated by the disciples, by Jesus, and by God. Even though many scholars have undertaken a number of studies of *faith* in the Pauline letters,⁸⁹⁷ similar issues regarding the connection between *belief* and *salvation* in Luke-Acts have been neglected. To my knowledge, no adequate study has been done of the nature of *belief* in Luke-Acts, and of the nomadic flows and movements of its multiple objects; that is, the dynamic relationship between *believing in Jesus’ disciples, in the Lord Jesus, and in God*, which represents *faith* or *belief* as something *flowing, moving, and in motion*. In this chapter, therefore, I will address this neglected aspect of Lukan scholarship, and articulate the nature of belief and its relation to salvation from the spatial-temporal perspective of Luke-Acts.

5.5 Faith in Luke⁸⁹⁸

First I want to establish the nature of *faith* and its multiple objects by examining the πιστεύω and πίστις group, and then demonstrate the dynamic movements of *faith* or *belief*. As we shall see, this threefold theme is interwoven and presented as one singular event. In Luke, the word(s) of God, articulated by Jesus and God, are represented as the objects of *faith* by which people move and act. Since they occur in various texts and contexts, I will not treat them in a separate sub-section, but will point them out as we go through each πίστις group. We can then consider the link

⁸⁹⁶Jeremias, *New Testament Theology*, p. 160 n. 3.

⁸⁹⁷Hans-Werner Bartsch, “The Concept of Faith in Paul’s Letter to the Romans,” *Biblical Research* 13 (1968) 41-53; A. G. Herbert, “Faithfulness and Faith,” *Reformed Theological Review* 14 (1955) 33-40; G. Howard, “Notes and Observations on the ‘Faith of Christ,’” *HTR* 60 (1967) 459-465; “The Faith of Christ,” *ExpT* 85 (1974) 212-215; D. A. Campbell, “The Meaning of ΠΙΕΤΙΕ and ΝΟΜΟΕ in Paul,” *JBL* 111 (1992) 91-103; J. D. G. Dunn, “Once More, ΠΙΕΤΙΕ ΧΡΙΕΤΟΥ,” In *Pauline Theology, Volume IV: Looking Back, Pressing On*, edited by E. Elizabeth Johnson and David M. Hay, 61-81 (Atlanta: Scholars Press, 1997); R. B. Hays, *The Faith of Jesus Christ* (Chico, CA: Scholars Press, 1983); M. D. Hooker, “ΠΙΕΤΙΕ ΧΡΙΕΤΟΥ,” *NTS* 35 (1989) 321-342; I. G. Wallis, *The Faith of Jesus Christ in Early Christian Traditions* (SNTSMS 84; Cambridge: Cambridge University Press, 1995); S. K. Williams, “Again Pistis Christou,” *CBQ* 49 (1987) 431-447.

⁸⁹⁸In Luke, πιστεύειν occurs three times in relation to persons (Luke 8:50; 16:11; 20:5) denoting *to believe* or *to trust*. In Luke 16:11, Jesus instructs his disciples to act faithfully in regard to *worldly wealth* so that they will be entrusted with such wealth. The πιστεύειν used in this verse can be rendered *to entrust* (cf. Marshall, *Luke*, p. 623). Otherwise, it occurs 9 times and is used six times in connection with words (Luke 1:20, 45; 8:12, 13; 22:67; 24:25 [ἐν]), denoting *to accept* or *to rely on*. The risen Jesus criticizes those who hesitate *to believe* his prophetic words (Luke 24:25). In his gospel, Luke presents God as the one who speaks and acts through his messenger(s) (Luke 1:20, 45).

between *belief* and *salvation*, and I will demonstrate the link between *faith* in the words of God articulated by Jesus, and *in* God. In this section, therefore, I propose that we rethink *faith*, seeing it not as a static or fixed moment of action but as a *dynamic*, relational *event* taking place between object(s) and subject(s), which creates the dynamic space (kingdom) of God. Such a *relational event* reveals the *nomadic* flows of *faith* and *salvation*. That is, what triggers the dynamic motions of *faith* is the relational event that takes place between the saving event(s) preached and performed by Jesus, and peoples' positive response to his words. Thus we can understand *faith* to be a *relational event* or *reciprocal action* between a subject(s) and an object(s), and as something *flowing* and *in motion*.

5.5.1 *Faith as a relational event*

5.5.1.1 **Luke 1:26-38.** In this episode, Mary recognizes the word of the angel as trustworthy, as Gabriel articulates God's word concerning the birth or coming of Jesus. In contrast to Zechariah, who does not believe the word of Gabriel regarding the birth of John (cf. 1:18-20), Mary recognizes Gabriel's word (1:45) as being the word of God, and accepts it, saying, "Be it done to me according to your word" (1:38).

A couple of points need to be made about this. First, Mary's *acceptance* of Gabriel's words is described as an act of *belief*, and her *belief* is portrayed as a *responsive action* (event) to the word(s) of God articulated by Gabriel. The fact that her *belief* or *responsive action* revolves around the word of God articulated by Gabriel means that it is a *relational event*, which creates a *new* dynamic network between God, Gabriel, and Mary. Such a relational event is not pictured as hierarchical or binary, but non-hierarchical, mutual, and reciprocal. Interestingly, just as Mary recognizes the word of Gabriel as the word of God, so also Gabriel recognizes Mary's *autonomous power* to make her own decision, whether to accept or reject the words of God.⁸⁹⁹ Mary exercises her *autonomy* and accepts Gabriel's words as coming from God.⁹⁰⁰

Here, the act of *belief* is depicted as a *relational event* between the one who speaks and the one who hears. Note also that such a relational event discloses the

⁸⁹⁹As already noted, Gabriel's dialogue with Mary and Gabriel's wait for her answer support this point.

⁹⁰⁰As in the Old Testament, *belief* in the messenger of God signifies *belief* in God who sends the messenger. To put it differently: the word of Gabriel signifies the word of God.

active flows of *faith*, demonstrating that *faith* is something *in motion*, and an act by which the *new* relational network of God is established. Moreover, the act of Mary's *faith* prepares a *new* space for the birth of Jesus, as articulated by Gabriel (1:31-35). Thus, what activates the new saving network of God that will be revealed in Jesus is Mary's *responsive faith in Gabriel and in God*. The combination of God's initiating action and Mary's responsive action bring forth this soteriological event: that is the coming of Jesus through whom God will save.⁹⁰¹ Moreover, her act of *faith* is based upon the word of God, which depicts the word of God as a *door to salvation*, a door opened by the act of *faith*, and which opens on the *new* relational network of God.

5.5.1.2 Luke 8:11-15. In Luke 8:12,⁹⁰² Luke establishes the nexus between *belief* and *salvation* and explains the nature of them.⁹⁰³ In contrast to the non-relational words *have no root* and *fall away*,⁹⁰⁴ the word πιστεύουσιν in 8:13 is closely linked with *spatial* or *relational* terms (*hear, receive, hold fast, and bear fruit*) in 8:15, which create a dynamic space between the one who articulates the word of God and those who hear and act upon it. Such a *spatializing* action depicts *faith* as a *relational event*, an integration of *hearing* and *doing* the word of God. This *relational event* unfolds the nomadic flows and movements of *faith* and *salvation* - *hearing* the word → *accepting* it → *holding fast* → *bearing fruit* (8:15) - showing that *faith* is not merely a philosophical abstraction or an intellectual construct, but something to be followed and put into practice. *Faith* is a relational event, a combination of hearing and doing (8:21).⁹⁰⁵

Note also that such a relational event revolves around the word of God, making it the immediate object of *faith*.⁹⁰⁶ Moreover, just as the seed-word of God

⁹⁰¹Cf. Luke 1:45; 6:46-49; 8:8, 15, 21; 11:28.

⁹⁰²Luke has already established the link between belief and salvation (Luke 5:20; 7:50; cf. Luke 8:50; Acts 14:9; 15:11; 16:31).

⁹⁰³Fitzmyer, *Luke*, p. 235.

⁹⁰⁴Luke brings out the apostasy implied in Mark's term σκανδαλιζονται, "they are caused to stumble," in combination with ἀφίστανται, "they withdraw," which in the LXX is frequently used to imply falling away from God (BAGD, 126-27). Nolland, *Luke*, pp. 385-386.

⁹⁰⁵Fitzmyer, *Luke*, pp. 712-713.

⁹⁰⁶Marshall notes that the object of *faith* here is "faith in Jesus" (cf. 5:20 par. Mk. 2:5). He writes, "Physical healing and spiritual salvation are dependent upon faith in Jesus" (cf. Marshall, *Luke*, p. 325), but he does not clarify what he means by *faith in Jesus*. Bear in mind that the concept of *belief* in the Lord Jesus in relation to salvation (cf. Acts 16:30) is missing in this present text. Such a concept is a *post-resurrection phenomenon*. Note that Luke has already established the importance of the link between believing in the words of God and its outcome (Luke 1:45 and 20). Fitzmyer writes, "The parallel mention of 'faith' and 'salvation' fits in with his [Luke's] emphasis on 'the word of God,'" *Luke*, p. 713. Note also that the object of ἀκούω and δέχομαι in 8:13 is the word of God (cf. 8:12, 15); cf. Evan, *Luke*, p. 375.

(8:11) is closely linked to the kingdom of God (8:1, 10), so also the word about the kingdom of God refers to the saving event(s) already preached and performed by Jesus in 8:1-2, illustrating that everyone who *believes* in the word of God *is connected* to the saving network (kingdom) of God initiated by Jesus.⁹⁰⁷ Recall the fact that John the Baptist warns those who believe in the physical bloodline of Abraham in 3:8, where he states, “God is able from these stones to raise up children to Abraham” (cf. 1:51-53). Likewise, Jesus reveals that membership of God’s kingdom no longer depends on physical descent (i.e. a static blood line), but upon an act of *faith*, a relationship between the one who articulates the word of God and the ones who hear and act upon it. Through an act of belief, a person recognizes that the words spoken by Jesus are the words of God, and thereby finds the way to the invisible kingdom. The word of God is the immediate object of *faith*; faith itself revolves around the *word*, and is thus a responsive action by which the invisible kingdom of God (virtual reality) becomes visible (actual reality). The *word* is therefore the *entrance* to the kingdom of God.⁹⁰⁸ In other words, people find their way into the kingdom through the relational event of responding positively to the word(s) of God articulated by Jesus.

5.5.1.3 Summary. The act of *faith* is expressed as the relationship between *hearing* the word of God and *acting* upon it, so that *faith* can be defined as a *relational event* that takes place between the one who speaks the word of God and those who hear and act upon it, a process which creates the *new* space of God. This *responsive action* is based upon the word of God, which functions like a *door* to *salvation*. The word of God is presented as the immediate object of *faith*, and each person’s response revolves around the word of God, a relational event by which the invisible kingdom of God becomes visible. In this sense, each person finds a *way* to the kingdom through an act of *faith* in the words of God articulated by God’s messengers. Therefore, *faith*, or the act of belief, should not be understood as a static or fixed framework of action, but as a relational event that is *in motion*.

5.5.2 Faith in the nomadic flows and movements of salvation.⁹⁰⁹ I have consistently pointed out the link between *faith* and *salvation*, arguing that they should not be viewed as separate entities, but as the same saving event by which the *new*

⁹⁰⁷Cf. Luke 1:45; 6:46-49; 8:15; 11:28.

⁹⁰⁸Green, *Luke*, p. 330.

⁹⁰⁹Luke applies πίστις to soteriological events (5:20; 7:9, 50; 8:48; 17:19; 18:42).

network (kingdom) of God is established and moves. As we shall see, this link does not function as a fixed framework of motion, but as something that is *in motion*.

5.5.2.1 Luke 7:50. Unlike the paralytic and the centurion, the *sinful* woman comes to Jesus not for *physical*, but *spiritual* healing. When she comes to be released from her sins, and the social stigma attached to them,⁹¹⁰ Jesus grants her the word of salvation, saying “Your sins have been forgiven” (v. 48).⁹¹¹ Jesus’ word(s) are a direct response to this woman, who publicly acknowledges Jesus in vv. 37-38. Jesus describes her public action as an act of *love* (v. 47) and of *faith*. Thus Jesus says, “Your faith has saved you” (v. 50).⁹¹² This unfolds the link between *faith* and *salvation*. More importantly, Luke employs the phrase *your faith has saved you* (v. 50) for the first time, and so seems to use it to replace his earlier phrase *your sins have been forgiven* (7:48; cf. 5:20).⁹¹³ The phrase *your sins have been forgiven* thus parallels the expression *your faith has saved you*, and both now refer to the same soteriological event. In this sense, the so-called “divine passive” (ἀφέωνται)⁹¹⁴ should be viewed in the context of the dynamic flows of the saving event. Indeed, as Jesus releases her from her sins, the sinful woman, who was outside God’s salvation, becomes connected to the *new* saving network of God brought by Jesus. By focusing on her responsive action (*faith*), Luke urgently invites his audience to respond to Jesus, and describes the saving network (kingdom) of God as *open* and *ready* to be connected from any time-space. As the saving acts of God show, God wants to save *all* who desire to be saved through Jesus.

Note also that the woman’s responsive action (*faith*) is linked to the action of Jesus’ *determination* to save her. In the midst of a hostile and difficult situation,⁹¹⁵

⁹¹⁰See above.

⁹¹¹Of course, forgiveness of sins here is understood to mean salvation. See previous chapter for the precise link between forgiveness of sins and salvation..

⁹¹²In 8:43–48 the woman’s desire to make anonymous contact with Jesus is not faith until she declares herself. A strong connection between salvation and forgiveness is already established at 1:77, and these are in turn linked to the term “peace” in 1:79 (and see at 2:14). “Go in peace” is a common farewell formula in Judaism (e.g., Judg 18:6; 1 Sam 1:17; 18:6; 1 Kgs 22:17; Luke 8:48; Acts 16:36; Jas 2:16) which here takes on deeper significance in the context of the coming of eschatological salvation. The connotation of “peace” is more individual here than in 1:79; 2:14,” Nolland, *Luke*, p. 360. We will pick up this theme in the following sections.

⁹¹³See above.

⁹¹⁴Fitzmyer notes that ἀφέωνται is a “divine passive” which implies that God forgives (*Luke*, p. 687). Obviously it is God who releases sins. What is at issue here is: through whom is it granted, and how is it manifested? In 7:50, Jesus highlights the faith of the sinful woman by which her sins are released.

⁹¹⁵Luke 7:39, 49; cf. 5:21.

Jesus saves the *sinful* woman, who has positively responded to him,⁹¹⁶ by stating, “Your sins are forgiven” (7:48). As a result, two opposed (disconnected) spaces are created. On the one hand, a hostile environment (space) is established among the Pharisees, who ask, “Who is this man who even forgives sins?” (7:49; cf. 5:21) On the other hand, however, a *new* relational space between God, Jesus, and the *sinful* woman is created, expressing the *nomadic* movements of salvation. In short, as the phrase *your faith has saved you* indicates, *faith* and *salvation* are not separate entities, but they interact with one another as part of the same saving event by which people act and move. In contrast to the territorialized and closed system of the temple, the *new* saving network of God implemented by Jesus is described as *open* and *detrterritorialized* and can be accessed from any time-space.

5.5.2.2 Luke 8:48. Green argues that the woman’s real problem is religious and social, not *physical*.⁹¹⁷ But, as the larger context (vv. 43-44, 47) indicates, the primary issue here is still her *physical* sickness, which separates her from the social world of the temple. Put differently, as her religious-social status is regulated by her physical condition, the primary issue here is the healing of her physical body. Hence the purpose of her coming to and touching Jesus is to be released from her *physical* sickness, which is the same reason that many come to Jesus (cf. 5:15; 6:18).

The woman, who is hemorrhaging, is denoted by her acts of *faith*: coming to Jesus, touching Jesus, and publicly acknowledging Jesus. These multiple acts are represented as actual (visual) *faith events*, which unfold both the invisible and visible realms of *faith*.

Notice the following movements in the act of *faith*. First, the woman comes to Jesus because she believes that Jesus can heal her. That is, the visible act of her coming unfolds an inner (invisible) conviction. That is, an invisible act of *faith* is visualized as she comes and touches Jesus. Indeed, both her *private/hidden* (v. 44) and *public/visual* acts towards Jesus (v. 47) are portrayed as πίστις. When she comes to Jesus and secretly touches him, she is healed immediately,⁹¹⁸ demonstrating that

⁹¹⁶Luke 7:37-38, 44-46.

⁹¹⁷Green, *Luke*, p. 347 n. 103.

⁹¹⁸The aorist passive *ιάθη* (*was healed*) and the adverb *παραχρήμα* (*immediately*) illustrate that she was healed at the moment of her touching Jesus. Jesus’ words that the power has gone out of him (*δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ*), and the phrase “immediately her hemorrhage stopped” (*παραχρήμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς*) clearly point in this direction, and verse 47 confirms it. It is important to note that in his writings, Luke presents physical healing as a form of salvation (see chapter 3). In this regard, she experiences God’s salvation at the moment she touches Jesus. However, Green

she was connected to the *new* saving network of God at the moment of contact. Here, as elsewhere,⁹¹⁹ Luke makes a correlation between *touching* and *healing*⁹²⁰ as referring to the same soteriological event by which the *new* relational network of God – here, between God, Jesus, and the woman – is created.

Interestingly, a hidden act is then made visible when the woman publicly declares how she has experienced God's salvation.⁹²¹ In response to Jesus' call (v. 46), she comes out trembling, falls down before Jesus, and openly declares how she has experienced God's salvation, in the presence of *all* the people (v. 47). In response to her public testimony, Jesus says, "Daughter your faith has saved you; go in peace" (8:48). As the phrase "your faith has saved you" indicates, Luke interlinks faith and salvation as referring to the same soteriological event, and explores the idea that it is her *faith* - her responsive acts, both hidden and visible - that actuates the saving event by which the *new* relational space of God is established and proliferates.

At the same time, what empowers her to come to Jesus and touch him is her dynamic action(s) *upon* hearing the word about Jesus and his saving events. That is, her faith should not be understood as something static or fixed in time, but as something *in motion*. Thus, faith and salvation are not to be understood as separate entities, but as the same saving event of God, a dynamic, fluid event, here expressed as: hearing the word of God, leaving home, and coming to Jesus (outward expressions of inner conviction)⁹²² → touching Jesus → receiving physical healing → giving public testimony → receiving the word of salvation that presents *faith* and *salvation* as a dynamic saving event of God and as something *relational* and *in motion*. Note that *faith* and *salvation* begin with the word of God, depicting the spoken word of

argues that "though her physical problem may be cured, she is not yet healed," (*Luke*, p. 347) because her problem "is not physical but religious and social" (*Luke*, p. 347 n. 103). The problem with Green's argument is that he does not demonstrate the differences in usage between "cure" and "heal." And it appears that Green limits the use of the term "healing" to a religious-social context. In Luke-Acts, however, "healing" can be both physical and non-physical, and there is no clear distinction between *cure* (θεραπεύω) and *heal* (ἰάομαι). Furthermore, in his writings Luke does not seem to separate physical from religious and social sickness, rather he seems to present physical sickness *as* religious-social sickness. For Luke, they are interrelated (see above). Furthermore, there is no such thing as incomplete healing or incomplete salvation in Luke-Acts.

⁹¹⁹Luke 5:13; 6:19; 7:14, 39; 22:51.

⁹²⁰The word ἄπτω occurs 4 times in vv. 44-47.

⁹²¹"Schürmann, *Lukas*, p. 1:492, rightly notes that "faith is not the psychosomatic cause of healing, but only the subjective condition that opens one to the working of God's power". Cf. Nolland, *Luke*, p. 420.

⁹²²As noted earlier, her act of coming to Jesus discloses her inner conviction/trust in the news about the soteriological events that he preaches and performs. Her actions can also be viewed in terms of Willis' notion of intellectual acceptance, based on the fact that she must have heard about Jesus prior to her coming to him, as many others had.

God as a *door* to salvation, an *entrance* to the kingdom of God. Moreover, as opposed to the closed and territorialized network of the temple, the *new* saving network of God is depicted as *open* and *ready* to be connected from any points and persons, showing that everyone who wants to be connected to the *new* salvation brought by Jesus can be so connected (cf. Acts 2:21).

5.5.2.3. Luke 8:50. By inserting the words σωθήσεται in 8:50, Luke again makes clear the link between *belief* and *salvation*. As opposed to Mark's present verb πιστεύειν,⁹²³ Luke uses the aorist imperative πίστευσού⁹²⁴ emphasizing the continual active motions of *faith*. Interestingly, the interaction between Jairus' *faith* (vv. 40-42) and Jesus' *faithful action* or *determination* (vv. 49-56) results in a saving event, that is, raising the girl from the dead, exposing the fact that faith and salvation are not separate, but that they revolve around the same saving event. Just as Jairus' acts of coming to Jesus and falling at Jesus' feet (8:41)⁹²⁵ are described as outward expressions of Jairus' *faith*, so they are also presented as *relational actions* that create a dynamic space between God, Jesus, and Jairus.

Note also that this dynamic relational network does not fall apart when both protagonists are confronted with a difficult task. For example, when one of the synagogue officials says, "Your daughter is dead; do not trouble the teacher any longer" (Luke 8:50a), Jairus could easily have given up on his girl and turned away from Jesus. Instead, Jairus believes the word of Jesus when Jesus says, "Do not fear. Only believe, and she will be saved" (Luke 8:50). The promise of salvation seems to encourage Jairus to believe Jesus' words, a fact that defines *faith* as a *relational action* between hearing and doing. Similarly, Jesus who is asked to save Jairus' daughter from dying, is now presented as the one who actively seeks to save the girl from the dead, which exposes Jesus' *determination*. As 8:51 shows, neither Jesus nor Jairus disconnect from the other, but they remain in close connection. Interestingly, just as Jesus saves the paralytic when he sees the *faith* of his friends, here Jesus saves the girl from the dead because of her father's *faith*.

⁹²³Mark has the present verb "to believe" (πίστευε) with the force of "continue to believe" (5:36).

⁹²⁴Plummer notes, "Change of tense, 'Cease to fear; only make an act of faith' [Μὴ φοβοῦ, μόνον πίστευσον]. In Mk. 5:36 we have, 'only continue to believe.' In either case the meaning is, 'In the presence of this new difficulty let faith prevail, and all will be well.'" *Luke*, pp. 236-237.

⁹²⁵The act of falling at Jesus' feet is a sign of recognizing his authority, as well as a sign of submission to Jesus (cf. 5:12; 17:16). But it is difficult to think that he believes Jesus to be the Lord and Messiah (cf. Acts 2:30); rather, as verse 49 indicates, Jairus recognizes Jesus as a teacher through whom God brings healing for his daughter.

From this we can draw a couple of points. First, since Jairus' *coming* to Jesus and his *falling* at Jesus' feet (vv. 40-42) are described as *faithful actions*, Jairus' *faith* alone brings *salvation*. But what actuates Jairus' faithful acts in 8:41 is the saving event already preached and performed by Jesus, which depicts Jairus' *faith* as a *responsive action*. The relational nature of the act is developed further when Jesus and Jairus face a major obstacle, suggesting that the combination of Jairus' *faith* and Jesus' *determination* is what actually produces the soteriological event by which the *new* relational space of God, between God, Jesus, Jairus, the girl, and Jesus' audience, is created and proliferates.

5.5.2.4. Summary. As the phrase "your faith has saved you" indicates, *faith* and *salvation* are not isolated, but interact in expressing the same saving event of God, by which the *new* network of God, launched by Jesus, expands and moves. As noted, both the *faith* of a person (a responsive action) and the *determination* of God and Jesus actuate the salvational event of flows and movements. In relation to salvation, the idea of *faith* should not be understood as something static, fixed, or frozen, but as a *nomadic* event of flows and movements. Note also that, in contrast to the closed and territorialized network of the temple, the *new* network of God conveyed by Jesus is presented as open and ready to be connected from any distant point(s) and person(s).

5.5.3. Faith in the nomadic event of flows and motions. The following texts express this redefined idea of the relationship between faith and salvation most clearly, expressing it as a relational, fluid and proliferating system that can be accessed from any point.

5.5.3.1. Luke 5:20. Luke has already informed his readers that the purpose of the great multitudes *coming* to Jesus is *to hear* the word of God (cf. 5:1) and *to be healed* from their various sicknesses (5:15, 17; cf. 6:18).⁹²⁶ Likewise, the *coming* of the friends of the paralytic to Jesus is to get the paralytic healed. Interestingly, just as the act of hearing the *news* about Jesus, or the saving event(s) preached and performed by Jesus (cf. 4:14, 37, 44, 15), is what impels them *to depart* from their original location, *come* to Jesus, and *overcome* any obstacle (5:18-19),⁹²⁷ so the act of

⁹²⁶Luke seems to summarize the ministry of Jesus (4:31-5:14) by making a close correlation between the words of Jesus and healing (cf. 4:36).

⁹²⁷McCaughy notes that faith is not simply coming to Jesus for help, but also publicly expressing gratitude (*JTQ* 45 [1978] 180-82). But Nolland argues that this definition of faith is too

coming presumes prior acts of *hearing* and *departing*, revealing the *nomadic* flows of *faith*. For example, though the friends of the paralytic come to where Jesus was staying, they are unable to find *a way to Jesus* because of the crowd that blocks them from reaching Jesus (5:18).⁹²⁸ Now they have to make a decision: either go back to where they have come from, or find a *new way* to Jesus. As the subsequent story reveals, they choose the latter. By tearing the roof apart, they let the paralytic down from above.⁹²⁹ Their action reveals their firm and dynamic action, and their love for their outcast friend who has been cut off from the temple.

As the object of ἰδὼν shows, their *dynamic* or *determining action* is presented as *faith*. Here, the noun πίστις is used for the first time in Luke,⁹³⁰ and it implies the actions of *hearing, departing, coming, and determining*, and so demonstrates the *nomadic movements of faith* of the paralytic friends (5:18-19).⁹³¹ Thus, their *faith* is not static, but dynamic. Noteworthy here is that, just as the friends of the paralytic have to overcome their difficulties, so Jesus has to overcome an obstacle in the form of an objection to Jesus' behavior (5:21; cf. 19:7).⁹³² Responding to this hostile objection, Jesus claims that he has authority on earth to release *sins* and power to heal. He then releases the sins of the paralytic and heals his sickness. This shows Jesus' firmness to save those who have responded positively to his message.

A couple of observations need to be noted. The salvational event that takes place in 5:20 is an outcome of the interactions between the multiple actions (*faith*) of the friends and Jesus' *firm resolution* to save. This creates the *new* relational network of God, between God, Jesus, the friends of the paralytic, the paralytic, Jesus' audiences, and even Luke's wider audience. Ironically, the paralytic who was

narrow, saying, "Faith is seen when there is no break in the pattern of divine initiative and human response by means of which a restored relationship to God is established." Nolland, *Luke*, p. 360. Yet it is to be noted that a relationship with God may not be restored at the moment of one's coming to Jesus, but only when the one who comes and Jesus interact.

⁹²⁸Tannehill, *Luke*, pp. 112-113.

⁹²⁹Luke 5:19; cf. 19:3-4.

⁹³⁰Fitzmyer notes that πίστις here is used in the sense of confidence in the power manifested in Jesus, *Luke*, p. 582. Johnson also understands πίστις to mean "the basic positive response to the visitation of God." *Luke*, p. 93; see also Green, *Gospel of Luke*, p. 240. In Luke as a whole, Nolland states, "Faith, is attributed to those who act decisively on the basis of the conviction that God's help is to be found with Jesus and gratefully receive God's action through him" (*Luke*, p. 235).

⁹³¹Such *faith* includes one's intellectual or inner conviction in the *news* about Jesus, that is, the soteriological events preached and performed by Jesus. Wallis notes that most expressions of faith have their source in intellectual *belief*. For example, the friends of the paralytic must have had some prior understanding of why this endeavor was worthwhile (cf. 4:14, 37; 5:15). *The faith of Jesus Christ in early Christian Traditions*, p. 13. Jepsen notes, "'emunah seems more to emphasize one's own inner attitude and the conduct it produces" *TDOT*, 1:317.

⁹³²Tannehill, *Luke*, pp. 112-113.

disconnected from the temple is now connected to the kingdom of God brought by Jesus. Indeed, the immobile paralytic who was disconnected from the temple is *now* able to move *freely* and to return to his home. For this precise reason, the *free* or *saved* man, once released from his *sins* and *sickness*, now glorifies God (5:25). Moreover, as the linked expressions δοξάζων τὸν θεόν in 5:25 and ἐδόξαζον τὸν θεόν in 5:26 clearly indicate, the paralytic, his friends, and Jesus' audience *now* glorify God. This dynamic act suggests that they have seen and experienced God's salvation through Jesus.

Let us consider the multiple acts and flows of *faith* and *salvation*: the act of *hearing* the word about Jesus or his saving events → the act of *departing* from the *old* place of the paralytic → the act of *coming* to Jesus, the *new* space (kingdom) of God → the act of *overcoming* an obstacle → Jesus' *resolution* to save → the attainment (in terms of connection) of salvation (release of sins and sickness) → the act of glorifying God → the act of rising and returning home. This conclusion reveals that *faith* and *salvation* should be interpreted as a dynamic event *in motion*. Also, *faith* is composed of multiple actions and is represented as *relational*. Moreover, the *nomadic* flows of faith and salvation begin with the spoken word of God (5:1, 15) about Jesus, or the saving events preached and performed by Jesus (cf. 4:14, 37), which demonstrates that the word of God is the way to salvation, that is, the *entrance* to his kingdom.

5.5.3.2. Luke 7:9. As the text 7:2-10 shows, the intention behind the centurion's sending the Jewish elders to Jesus was for his slave to be healed (v. 3). When the Jewish elders ask Jesus to save the centurion's slave, Jesus sets out for the centurion's house (7:3-4). On his way there, however, the friends of the centurion come to him, saying, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But only speak the word, and let my servant be healed. For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it" (7:6b-8). In response, Jesus said, "I say to you, not even in Israel have I found such great faith" (7:9).

What does this story reveal? First, the word(s) of the centurion brought by the Jewish elders (vv. 3-5) and his friends (vv. 6-8) are viewed as the outward actions of the centurion signifying a *responsive* or *relational action (faith)* to God's word. Out of *all* possible choices and resources, the centurion makes a decisive choice, and turns

to Jesus when he hears about him and the salvational acts he preaches and performs. This exposes the fact that his actions revolve around the spoken word. As 7:7-8 shows, πίστις is linked to recognizing or accepting the words of Jesus as the authoritative words of salvation. That is, Luke presents the spoken or revealed words of Jesus as components of a *new way* to salvation,⁹³³ an *entrance* to the kingdom of God.

Also there is a close link between the words and deeds of the messengers of the centurion and those of the centurion himself.⁹³⁴ Jesus recognizes that the words spoken by the agents are those of the centurion, which demonstrates the link between the word(s) and the person. To put it differently, even though the centurion is physically absent, Jesus nevertheless recognizes his presence in the words spoken by his agents, and pronounces that he has not found such πίστις in all Israel *as if the centurion were there*.⁹³⁵ In other words, Luke links the words and the presence of the centurion together and pictures them as a same event.

Furthermore, just as the phrases *go...goes*, *come...comes*, and *do...does* (vv. 6b-8) are spatial actions, so *faith* is depicted as an integration of *hearing* and *doing*, defining it as a *relational action-event in motion*. As the connections between hearing the word about Jesus and of coming to him indicate, the spoken word of Jesus, and Jesus himself, are both presented as the immediate objects of *faith*. Moreover, these *nomadic* movements of *faith* are linked to the idea of *faith in God*, who is presented as the ultimate object of *faith*. We can draw the same point from 7:3-5, where the centurion may well be identified as a “God-fearing” Gentile, which discloses his act of *faith in God* (7:5).⁹³⁶ This is supported by 7:16, where Luke narrates that, not only did people *glorify God* (ἐδόξαζον τὸν θεὸν) as the direct result of the salvational events preached and performed by Jesus, but also that Jesus is seen

⁹³³Plummer notes, “Perhaps, ἄνθρωπος hints that Jesus is superhuman” *Luke*, p. 196.

⁹³⁴Johnson states, “In contrast to the case of the paralytic (5:17-19), the centurion’s faith is not left implicit in his deeds. It is made explicit by his message” *Luke*, p. 118. It appears, however, that Luke does not attempt to separate the *belief* of the centurion from his deeds and words expressed through his agents, but links the two together. Luke has already established the notion that *to believe* in an agent of God means *to believe* in God who sent him (cf. Lk 1:20, 45).

⁹³⁵Tannehill notes a willingness to trust Jesus’ authoritative word, even at a distance. It is also a faith which trusts that Jesus can and will bring healing in spite of the social and religious barrier which separates Jews and Gentiles, a barrier which the centurion recognizes and respects. This is faith, not only in Jesus as healer, but also in a saving power that leaps divisive walls. The centurion’s willingness to request Jesus’ help, in spite of a major barrier, relates him to other persons in Luke who come to Jesus and are commended for their faith because they go beyond accepted and polite behavior to obtain what Jesus can offer (see 5:19-20; 7:36-50; 8:43-48; 18:35-43), *Luke*, p. 115.

⁹³⁶Johnson, *Luke*, p. 117.

as a great prophet *through* whom God has acted and performed these mighty works:⁹³⁷ Jesus' salvational acts are equivalent to God's redemptive events of flows and movements.

From this, we determine several functions of the soteriological event(s) preached and performed by Jesus. (1) To confirm Jesus' words-works as the words-works of God. (2) To identify Jesus as a great prophet *through* whom God's salvational power operates.⁹³⁸ (3) To establish the *new* relational network of God, where God, Jesus, and all sorts of people interact.⁹³⁹ (4) To draw people to glorify God. Clearly, through Jesus' salvational events the *new* relational network (kingdom) of God, between God, Jesus, Jewish elders, the friends, the centurion, the slave, and Jesus' audience, is established and proliferates. In short, *faith* is composed of multiple acts of *hearing* and *doing*, which unfold the *nomadic* motions of faith *in* Jesus, in the word of God spoken by Jesus, and *in* God. Such a dynamic motion defines *faith* and *salvation* as *relational action-events in motion*.

Note also that the act of *faith* revolves around a spoken word. This establishes the fact that the spoken word is a *way* to salvation, an *entrance* to the kingdom of God. That is, the kingdom of God brought by Jesus is an *open* and *deterritorialized* network that can be connected from any point, or by people at any distance from Jesus, which indicates that the kingdom of God is everywhere and is nowhere. On the one hand, it is *nowhere* because it is *invisible*. On the other hand, however, it is *everywhere* because it can be accessed wherever the word(s) of God are articulated and preached. In this sense, Luke understands the spoken word of God as a *door*, an *entrance*, to the invisible kingdom of God that is *all* around and among people (everywhere). By *the power of faith*, the centurion recognizes the word spoken by Jesus as the word of God, and as a *door* to the invisible kingdom of God. That is, by *faith* or *the power of faith*, the *virtual* kingdom becomes the *actual* kingdom.

5.5.3.3. Luke 17:19. In this story, Jesus encounters the ten lepers on his way to Jerusalem (v. 14). Excluding Jesus' response to the request of the ten lepers (v. 14a) and that of the Samaritan (vv. 17-19), the narrative is divided into two major scenes: the story of the ten lepers (vv. 12-13, 14b) and that of the Samaritan (vv. 15-

⁹³⁷Luke has already described the ἐπισκέπτομαι as salvation (Lk 1:68; cf. Ex 4:31). See Nolland, *Luke*, p. 86; Marshall, *Luke*, p. 287.

⁹³⁸Johnson writes, "A Gentile soldier seeking help from an Israelite prophet reminds us of Naaman the Syrian general who sought help from Elisha (2 Kgs 5:1-14; cf. Luke 4:27)" *Luke*, p. 117.

⁹³⁹An act of glorifying God here may well be understood as an act of *trust* in God.

16). The first scene takes place *outside* the village⁹⁴⁰ and the latter occurs *inside* it. What divides them is the visible mark of leprosy (*dirt*).

Here is the first scene. When the ten lepers see Jesus, they say, “Jesus, Master, have mercy on us!” In response to their request, Jesus says, “Go and show yourselves to the priests.” On their way to the priests, they realize that they have been cleansed. It is worth noting that, in contrast to the scene in 5:12-14, Luke does not explicitly record Jesus’ healing words, “be cleansed” (cf. 5:13), or suggest that Jesus touches the lepers. Instead, Jesus simply commands them to go and show themselves to the priests. But because lepers are separated from the social world of the temple through the visible marks of God’s punishment, so they cannot just go and show themselves to the priests while still bearing these visible mark(s). Yet they recognize Jesus’ authoritative and salvational words, act, and move in response to Jesus’ words, demonstrating that *faith* is a multiple act of *hearing* and *doing*. On their way to the priests, they find themselves to be cleansed and healed.

Marshall classifies *the faith* of the nine (*coming* to Jesus and *obeying* him) as “incomplete faith”,⁹⁴¹ but what does he mean by *incomplete faith*? Marshall does not explain, and he downplays the fact that *all* ten lepers have experienced God’s salvation as the direct result of their *faithful* act. Even though Luke differentiates the nine from the Samaritan in the second scene, he does not present the *faith* of the nine as *incomplete faith*; rather, he presents *all* ten as people who have experienced God’s salvation.⁹⁴² As a result, the ten lepers, who were once disconnected from the temple, now experience God’s salvation through Jesus. Note also that this salvational event occurs *outside* the village, or in-between regions (v. 11), which defines the kingdom of God as *open*, *deterritorialized*, and *stretchable*. That is, the kingdom of God cannot be closed and territorialized by static regions or places.

The second scene is defined by how the Samaritan responds positively to Jesus, through whom he has been saved. Out of the ten lepers who experience God’s salvation through Jesus, only one of them returns to Jesus. On his return, the

⁹⁴⁰As Leviticus 13 and Number 5:2-3 instruct, a practice of separating leprous persons from others seems to have been widely practiced in the first century, and the term *πύρωθεν* (*at* or *from distance*) suggests this. Also, 2 Kings 7:3 illustrates that a general habitation for lepers is located outside the town. See Green, *Luke*, pp. 622, 625; Marshall, *Luke*, p. 650

⁹⁴¹Marshall, *Luke*, p. 652.

⁹⁴²The aorist passive *ἐκαθαρίσθησαν* clearly implies that they were cleaned.

Samaritan falls at Jesus' feet,⁹⁴³ gives thanks to him, and glorifies God, which depicts Jesus and God as the objects of his faith. At the precise moment of his public prostrations before Jesus, Jesus said, "Your faith has saved you" (v. 19). Here Luke again makes an explicit connection between *belief* and *salvation*, and precisely links the phrase with the second act of the Samaritan (vv. 15-16). The concept of salvation does not merely refer to his *physical* healing, but to something more:⁹⁴⁴ the Samaritan is now connected to Jesus, who has brought the kingdom of God,⁹⁴⁵ and the invisible kingdom of God is visualized when the Samaritan publicly articulates how God has saved him through Jesus. Thus the soteriological event(s) preached and performed by Jesus draw people to God and encourage them to glorify God,⁹⁴⁶ as well as establishing the relational space between God, Jesus, the Samaritan, and the audience. In this scene, then, Luke depicts a shift in the medium of salvation from the Jerusalem temple (a static place) to Jesus (motional space), whom Luke depicts as the salvational *node*, *way*, or *network* to be accessed.

In short, what brings *salvation* to the ten lepers is their *faith*. Here *faith* is expressed as composed of multiple acts of *hearing* and *doing*, signifying that it is a *relational action*, and an act of *faith* revolving around the words spoken about Jesus or his saving events. Jesus and God are presented as the objects of faith. Again the kingdom of God is pictured as *open*, and *ready* to be accessed from any point(s) or by any person(s). Notice that the Samaritan initially makes contact with the kingdom by his first act and the invisible kingdom of God is visualized by his second act. This twofold structure discloses the dynamic motions of the event: the act of *hearing* the word, *coming* to Jesus, *experiencing* salvation, and *glorifying* God. Again, then, *faith* and *salvation* are *relational*, and *in motion*. What inspires the flows of faith and salvation is *accepting* the message of Jesus, and thus the *word* of Jesus is the *door* to *salvation*, the *entrance* to the kingdom.

5.5.3.4. Luke 18:42. In the episode of the blind man in 18:35-43, Luke narrates how the blind man meets Jesus *by* the road (i.e. *beyond* the saving map),

⁹⁴³Johnson, *Luke*, p. 92. Green notes that the act of "falling at the feet" signifies reverence (cf. Josh 10:24; 1 Sam 25:24, 41), *Luke*, p. 625.

⁹⁴⁴So also C. Talbert, *Reading Luke*, p. 165 and Tannehill, *The Narrative Unity of Luke-Acts*, 1:119.

⁹⁴⁵Green notes that the Samaritan gains something more than physical healing, namely, insight into Jesus' role in the in-breaking kingdom. Green, *Luke*, p. 627.

⁹⁴⁶The phrase "glorifying God" in 17:15 clearly points in this direction (cf. Luke 5:25-26; 7:16; 13:13; 17:15; 18:43).

publicly expresses his strong desire to see, and regains his sight (salvation).⁹⁴⁷ This narrative contains the only instance where Luke places the two soteriological formulas, *receive your sight* and *your faith has saved you*,⁹⁴⁸ in the same verse. Previously, and particularly in stories about healing, Jesus pronounces the formula ἡ πίστις σου σέσωκέν σε after people are healed (8:48; 17:19) and released from their *sins* (7:48, 50). As opposed to Matthew 20:34 and Mark 10:52, however, here Luke has Jesus use the formula, ἡ πίστις σου σέσωκέν σε along with the healing command *receive your sight* (Ἀνάβλεψον). This establishes the nexus between *your sins are forgiven* and *your faith has saved you*, and links the two expressions to the same salvational event.⁹⁴⁹ Thus Luke again links *faith* and *salvation*⁹⁵⁰ and discloses its dynamic movements.⁹⁵¹

Nolland argues that the *faith* of the blind man does not relate to a Son-of-David-confession, but to his persistence in the midst of the crowd's resistance,⁹⁵² but in fact πίστις refers neither to a Son-of-David confession nor his persistence, but to the *nomadic* movements of the blind man's *faith*⁹⁵³ demonstrating that *faith* is *relational* and multiple event *in motion*. As the phrase *your faith has saved you* reveals, the blind man is depicted as the one who is connected to the kingdom of God brought by Jesus; Green argues that "For this man to be 'saved' affirms that he has

⁹⁴⁷As he sat by the road and begged, he heard a multitude going by. But when he heard that Jesus was passing by, he called Jesus for help. He said, "Jesus, Son of David, have mercy on me!" (v. 37). But the crowd prevented him from coming to Jesus. Yet he did not stop, but kept crying out all the more, "Son of David, have mercy on me!" (v. 38). Because of his undying request in the midst of the crowd's resistance (v. 39), Jesus finally noticed him and asked him what he wanted. When Jesus heard that he wanted to regain his sight, Jesus said, "Receive your sight; your faith has saved you" (v. 42). As a direct result of Jesus' miraculous work, the formerly blind man glorified God, and all the people praised God. As our task here is to examine the precise relationship between *belief* and *salvation*, and establish the object/s of belief, we will limit ourselves to those areas.

⁹⁴⁸This narrative also contains the actual account of healing of the blind (cf. 4:18; 7:22).

⁹⁴⁹As already noted, the phrase "your sins are forgiven" parallels the phrase "your faith has saved you" in signifying the soteriological event.

⁹⁵⁰Luke 7:50; 8:48; 17:19.

⁹⁵¹Marshall notes, "The healing is performed by divine power in response to human faith, Luke, p. 694.

⁹⁵²Nolland, *Luke*, p. 502.

⁹⁵³Green notes, "The faith of the blind man refers to both his openness to and expectation of divine benefaction through Jesus' agency and in his persistence in the fact of obstruction," *Luke*, p. 665. In contrast to Mark 10:47, the account in Luke 18:36-37 details the conversation between the blind man and bystanders and elaborates on how the blind man overcomes the hostile environment. What motivate him to overpower the hostile bystanders are his strong desire to be healed and his trust in Jesus. As the words: *Jesus, Son of David*, and *Lord* suggest, the blind man had already heard about Jesus, or the soteriological event(s) preached and performed by Jesus (cf. 4:14, 37; 5:15; 7:17).

entered the kingdom of God.”⁹⁵⁴ Moreover, the blind man is presented as a person through whom the invisible kingdom of God is visualized and expanded, as he publicly recognizes Jesus as the one through whom God saves. As a result, both the blind man and *all* people who are around him and Jesus glorify God,⁹⁵⁵ and thus the kingdom of God formed between God, Jesus, the blind man, and Jesus’ audience expands and proliferates through Jesus. Because this salvational event takes place *by* the road (*outside* the temple), an ‘in-between’ place, we see that kingdom of God brought by Jesus is *open* and *ready* to be accessed from any point.

This is the flow of events in the salvation of the blind man. The act of *hearing* the words about Jesus who was passing by → *calling* on Jesus, Son of David → *overcoming* an obstacle → *receiving* salvation (regaining sight) → *glorifying* God. The kingdom of God is a relational network, and *faith* is a *multiple, relational* and dynamic event, that is, something *becoming* and *in motion*.

5.5.3.5 Summary. Just as an act of *coming* to Jesus presumes an act of *hearing* and *departing*, so also *faith* involves multiple acts of *hearing* and *doing*, signifying that faith is a *relational action* that revolves around words spoken about Jesus or the soteriological events by which people act and move. Although Jesus and the word(s) of God that he speaks are depicted as the *immediate* objects of faith, and God is presented as the *ultimate* object of faith, they should not be viewed as separate entities, but as equivalent soteriological realities. Thus the idea of *faith in* Jesus and *in* God should be understood in terms of *faithful actions* in relation to Jesus and to God: *hearing* the word → *departing* → *coming* to Jesus or *calling* on Jesus → *overcoming* an obstacle → *acknowledging* Jesus’ willingness to save → *receiving* salvation → *glorifying* God → *returning* home to create the *new* relational space of God that is now *in motion*.

What motivates people to come to Jesus is that they accept and trust the word(s) spoken about Jesus, and so Jesus and the spoken words act like a *door* to salvation and an *entrance* to the kingdom of God. Thus, just as faith and salvation are presented as the same saving event, so they should be understood not as fixed or frozen moments, but as dynamic events that are *flowing, becoming* and *in motion*. As I have illustrated, the kingdom of God brought by Jesus is pictured as *open* and *ready*

⁹⁵⁴As Green rightly notes, “he has already gained ‘very much more in this age, and in the age to come eternal life’ (v. 30), *Luke*, p. 665.

⁹⁵⁵The act of glorifying God is viewed as an act of firm trust in God. Clearly Jesus’ miraculous work draws people to trust in and glorify God (cf. 2:20; 5:25, 26; 7:16; 13:13; 17:15).

to be accessed from any persons and points, showing that the kingdom of God is *everywhere* and *nowhere*. It is *nowhere* because it is *invisible*, and it is *everywhere* because people can connect to it wherever and whenever the word(s) of God is articulated. The spoken word of God is therefore a *door* to the invisible kingdom that moves *in, between, among,* and *all* around people, and Luke depicts Jesus as the central *node* of that *network* of salvation (Luke 20:17; Acts 4:11; cf. Ps. 118:22). In other words, Luke replaces the *old* way to salvation (the Jerusalem temple) with a *new* way to salvation (Jesus). It is *by faith,* and *the power of faith,* that a person recognizes that the spoken word of Jesus is the word of God, and so finds a *way* to the invisible kingdom of God. That is, *by faith* or *the power of faith,* the *virtual* kingdom becomes the *actual* kingdom of God.

5.6 Faith in Acts⁹⁵⁶

My intention here is not to analyze all the issues that surface from within the *faith* texts, but, just as I did with the third gospel, I will focus on πιστεύειν and the πίστις group. By examining them, we will consider the meaning of faith, its objects, and the link between *believing in* the words of God articulated by Jesus' disciples, *believing in* the Lord Jesus, and *believing in* the Lord God. Just as Luke links belief with salvation in his first volume,⁹⁵⁷ so also in Acts they refer to the same salvational event.⁹⁵⁸ Although Jesus is portrayed as a prophet in his gospel,⁹⁵⁹ Luke presents the risen Jesus as Lord and Christ (Messiah) in Acts,⁹⁶⁰ and describes Jesus' disciples as

⁹⁵⁶The word πιστεύειν occurs 35 times and it occurs in various forms: 17 times in participle form (2:44; 4:32; 5:14; 9:26; 10:43; 11:17, 21; 13:39; 15:5; 16:34; 18:27; 19:2, 18; 21:20, 25; 22:19; 24:14), 9 times in aorist form (4:4; 8:12, 13; 9:42; 13:12, 48; 17:12, 34; 18:8), only once in imperative aorist form (16:31), 3 times in present form (15:11; 26:27; 27:25), twice in infinitive form (14:1; 15:7), once in pluperfect form (14:23), and twice in subjunctive aorist form (13:41; 19:4). It is used in connection with word/s (Acts 4:4 [acc]; 13:48; 15:7; 24:14 [dat]), with a person (Acts 8:12 [dat]; 26:27 [dat]), with a work of God (Acts 13:41), with God (Acts 16:34 [dat]; 27:25 [dat]), and with the Lord Jesus (Acts 5:14 [dat]; 9:42 [ἐπι+acc]; 10:43 [εἰς+acc]; 11:17 [ἐπι+acc]; 14:23 [εἰς+acc]; 16:31 [ἐπι+acc]; 18:8 [dat]; 19:4 [εἰς+acc]; 22:19 [ἐπι+acc]). Bruce notes that "there is difference between dative πιστεύειν which means 'believe or trust (somebody or something) and πιστεύειν εἰς (*believe in*) and πιστεύειν ἐπὶ (*believe on*)" *Acts*, p. 168.

⁹⁵⁷Luke 7:50; 8:12, 48, 50; 17:19; 18:42.

⁹⁵⁸Acts 14:9; 15:11; 16:31.

⁹⁵⁹Cf. Luke 4:24; 7:16, 39; 13:33; 24:19.

⁹⁶⁰Cf. Acts 2:36. In fact, as Acts 2:21 indicates, Luke has replaced Lord God in the Old Testament with Lord Jesus in Acts. In Acts 2:21, the name of the Lord God in the Old Testament is applied to the Lord Jesus. Although "the name of the Lord" clearly refers to the Lord God in Joel 3:5 (LXX), in Acts 2:21 it refers to the risen Lord Jesus (cf. 2:22, 36). Barrett notes that the name of the Lord Jesus directly refers to Jesus the Nazarene (2:22), *Acts*, vol. 1, p. 139f. Peter declares, "Let all the house of Israel know for certain that God has made him both Lord and Christ [Messiah]" (2:36). Interestingly, the word ἐπικαλέω is used numerous throughout LXX, particularly by characters

sub-agents who speak and act *in the name of Jesus* to validate their salvational activity.⁹⁶¹ Luke portrays them as men of power and wonder workers for the Lord Jesus, who is the source of their authority and power, and as men through whom the salvation and kingdom of God expand and proliferate.

5.6.1 Faith in the soteriological events.

5.6.1.1 Acts 3:16. Here Peter and John use the phrase *in the name of Jesus* for the first time, and link *the name* with *faith* and *salvation*. In relation to salvation, scholars are divided over *whose faith* is displayed here.⁹⁶² Conzelmann argues that it is the *faith* of the lame man that is implied here,⁹⁶³ but Barrett argues that it does not refer to the *faith* of the sick, but to the *faith* of the performer (Peter), because the sick man does not exercise his *belief*, but only expects to receive money (3:5).⁹⁶⁴ Yet Bruce argues that the *faith* of the two apostles and that of the cripple are implied.⁹⁶⁵ Bruce's position seems to be the most likely interpretation. Clearly, as 3:6-8 shows, when Peter commands the lame man to walk, he stands up and walks, demonstrating that the lame man's action revolves around the words of God spoken by Peter. For Peter's part, *faith* is described as a complete trust in the Lord Jesus, who bestows on him the salvational power to heal when he calls on *the name of Jesus*.⁹⁶⁶ As for the lame man, *faith* is depicted as *hearing* the word spoken by Peter and *acting* upon it.

This means that the *faith* of Peter and that of the cripple are depicted as *relational actions* or *events*. More importantly, as the phrase *in the name of Jesus* used by Peter in the present text indicates, *the relational action* between Peter and the blind man is connected to *the name* and *the faith* that *comes through Jesus* (v. 16b),⁹⁶⁷ whom God glorified (v. 13) and raised from the dead (v. 15). This defines *the name* of Jesus and *faith* in him as comprising *the salvational power of Jesus* by which Peter

invoking the name of the Lord God to plead for salvation in the midst of suffering and dying (Ps. 17:3-7; 114:3-4; 117:5; Zech. 13:9). However, in Acts it is exclusively used with the name of the Lord Jesus (2:21; 7:59; 9:14, 21; 22:16). Luke portrays Jesus as the Lord and Savior who will save those who call his name (5:31; 7:59). In fact, Jesus becomes the Lord of all (10:36). See James Dunn, *Acts*, p. 29; R. F. O'Toole, *Activity of the Risen Jesus in Luke-Acts*, p. 487; E.M.B. Green, *the meaning of salvation*, p. 127. Against this, see Robert L. Mowery, *Lord, God, and Father: Theological Language in Luke-Acts*, pp. 82-101).

⁹⁶¹See chapter 4.

⁹⁶²Cf. Acts 14:9.

⁹⁶³Conzelmann, *Acts*, p. 28; Marshall, *Acts*, p. 92; Haenchen, *Acts*, p. 207.

⁹⁶⁴Barrett, *Acts*, p. 200.

⁹⁶⁵Bruce, *Acts*, p. 142.

⁹⁶⁶Barrett, *Acts*, p. 200; cf. Witherington III, *Acts*, p. 182.

⁹⁶⁷It is not clear whether δι' αὐτοῦ means "through him" (Jesus) or "through it" (i.e. the name of Jesus; cf. 10:43); it makes no practical difference. Bruce, *Acts*, p. 142.

and John preach and perform salvational events, and by which the kingdom (dynamic relational network) of God between God, Jesus, Peter and John, the lame man, and the audience moves and proliferates. In this light, the *faith* of Peter and that of the blind man are not separate, but interact and refer to the same saving event. Thus, *faith* should not be interpreted as a static framework of action or event (time and space), but as something *in motion*. In this context, therefore, *faith* and *salvation* should not be understood as separate entities, but as interconnected acts that refer to the same saving event, which reveals the nomadic flows of faith *expressed by* Peter and John *in Jesus* and *in God*, which depicts *faith* and *salvation* as *relational* and as something *in motion*.

5.6.1.2. Acts 14:9. The soteriological event performed by Paul at Lystra (14:8-18) seems to parallel the saving event performed by Peter at the Beautiful Gate (3:2-9). Here again Luke emphasizes the integration of *faith* and *salvation*.⁹⁶⁸ As he is preaching the gospel, Paul encounters a man who has never walked, because he was lame from his mother's womb (14:7-10). The lame man is listening to the words preached by Paul, and when Paul looks at him closely and sees him having *faith* or the *desire* to be saved (σωθῆναι), Paul says, "Stand upright on your feet" (14:10). At Paul's command, the lame man leaps up and walks. His action is described as *faith*; that is, a *responsive action* disclosing the relationship between *hearing* and *doing*. Conzelmann views the belief of the lame man as a "precondition" for his salvation.⁹⁶⁹ But the meaning of "precondition" here is unclear and vague. In the story no clear precondition is laid out. Although the lame man does not repent, nor is he baptized *in the name of Jesus*, he is saved nevertheless.

At first glance, the term πίστις can be viewed as something one possesses, as the word ἔχει implies.⁹⁷⁰ The same conclusion may be drawn about ἰδών, which refers to a visible expression. Note that Paul's behavior parallels that of Jesus in Luke 5:20, where Jesus releases the paralytic from sin and sickness when he "sees" the belief of the paralytic's friends. In contrast to Luke 5:20, however, there seems to be no visible act on the part of the sick man in 14:9. As the phrase οὗτος ἤκουσεν suggests, Luke links the act of *hearing* the word(s) spoken and commanded by Paul with the lame man's "strong desire" to be saved, and it is this which brings about

⁹⁶⁸Cf. *Beg*, vol. 4, p. 163.

⁹⁶⁹Conzelmann, *Acts*, p. 110.

⁹⁷⁰Cf. Mk 11:22; Lk 17:6; Acts 14:9; Rom 14:22; 1 Co 13:2.

salvation, rather than any specific act of repentance.⁹⁷¹ This means that the responsive action(s) of the lame man, - the integration of *hearing* and *wanting* to be saved (cf. 2:21) - revolves around the words spoken by Paul. In other words, salvation begins with the saving word of God, and it is the spoken word of God that acts as a *door* to salvation and an *entrance* to the invisible kingdom. Thus Paul states, in 14:14-27, that the purpose of his preaching the gospel to the people is to turn them to the living God (14:15) who opens *a door of faith, a door of salvation, an entrance of the kingdom of God* to the Gentiles (14:27).

5.6.2. Belief of believers and their saving event. Interestingly, in Acts the participle of πιστεύειν refers to *the believers*.⁹⁷² Luke presents *the believers* as those who are saved, and depicts their saving activity. As we shall see, Luke's use of the participle of πιστεύειν recalls those who are connected to the *new* saving network of God established by Jesus, and to its dynamic expansion.

5.6.2.1. Acts 2:44. The present participle πιστεύοντες in this text refers to *the believers* who are connected to the *new* saving network of God established by Jesus.⁹⁷³ As the phrase ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν in 2:41 clearly indicates, what triggers their belief in Jesus and encourages them to be baptized *in his name*⁹⁷⁴ is the word of God spoken by Peter.⁹⁷⁵ Here, the word of God is presented as the object of faith, and *faith* is described as a *relational action/event* composed of *hearing* (the word) and *doing* (baptism). As the idea of baptism *in the name of Jesus* clearly indicates, the purpose of the saving events – the coming of the Holy Spirit

⁹⁷¹Luke has already made the link between *hearing* and *belief* (Acts 4:4; 15:7; 18:8), but the texts in Luke 8:12-13 seem to indicate that an act of hearing or of accepting the word of God does not in itself bring/produce salvation. As Luke 8:50 clearly indicates, belief, or the power of belief, is required to actuate salvation. As Jesus says, "Only believe and she shall be saved." As the subsequent narrative reveals (8:54-55), Jairus believes the words of Jesus and so his daughter is saved. Also bear in mind that the Holy Spirit falls upon those *who hear the word* (ἀκούοντας τὸν λόγον) in Acts 10:44.

⁹⁷²As already noted, in Acts the participle of πιστεύειν occurs 17 times, mostly referring to *those who believe*, and is used as a term for *Christians* (cf. 4:31; 5:14; 11:21; 13:39); Barrett, *Acts*, p. 167. Indeed *Christians* are identified as *those who believe* (cf. 2:44; 4:32; 5:14; 10:43; 11:17; 13:39; 14:9; 15:7; 18:27).

⁹⁷³It appears that the phrase ἐπὶ τὸ αὐτό is linked to πιστεύοντες implying the existence of a community of believers. For a detailed discussion of ἐπὶ τὸ αὐτό, see Barrett, *Acts*, p. 167; Bruce, *The Acts of the Apostles*, p. 101; Ernst Haenchen, *Acts*, p. 192.

⁹⁷⁴The act of baptism here can be seen as an outer expression of one's *belief* in the Lord Jesus, as the use of *the name of Jesus* at baptism indicates. Cf. Dunn, *Baptism of the Holy Spirit*, pp. 90-102.

⁹⁷⁵The word of Peter (2:41) is about how God raised Jesus from the dead (2:32) and made him both Lord and Messiah (Acts 2:36) as the word οὖν in Acts 2:36 indicates. The phrase ἀποδέχομαι in 2:41 is used in the sense of *believing*. The Western text (D) has πιστεύσαντες instead of ἀποδεξάμενοι. The purpose of this change seems to be to maintain the nexus between *belief* and *baptism*, Foakes-Jackson and Lake, *Acts of the Apostles*, p. 27

(2:2-13) and the preaching of Peter (2:14-36) – is to draw people to believe in, or to be connected to, Jesus whom God made both Lord and Messiah (2:36).⁹⁷⁶ Note also that their *faith* is expressed as a way of devoting themselves to the teachings of the apostles, to living in fellowship, breaking bread, and prayer (2:41-42).

Furthermore, their daily practice of *faith* is demonstrated as they sell their property and distribute *all* their possessions to those who are in need (2:44-45). This echoes Jesus' answer to the question of a certain ruler, who asked Jesus "What must I do to inherit eternal life?" (Luke 18:18). Of course, such a question can be seen as articulating a search for the door to the kingdom of God (Luke 18:24). In response to the ruler's question, Jesus says, "Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me" (Luke 18:22; cf. 6:27-38; 12:33). When the ruler hears these words he is very sad, because he is very rich (18:23). Thus, Jesus said, "How hard it is for those who have wealth to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (18:24-25).

On the one hand, the word(s) of the kingdom of God preached by Jesus becomes good news to the poor (Luke 6:20; 4:18). On the other hand, the same words are seen as a stumbling block to the rich ruler (cf. Luke 2:34). Interestingly, *the believers* in Acts 2:46-47 gladly share their property with the needy, with a sincere heart, and praise God, demonstrating that they are those who *are saved* (2:47) and *connected* to the kingdom of God, and people through whom God's kingdom moves and proliferates. Thus, Luke's use of πιστεύοντες (*the believers*) in this present text exposes (1) those who are saved/connected to the *new* redemptive network of God set *in motion* by Jesus and (2) the *nomadic* motions of their saving activities. Also, as 2:47 clearly indicates,⁹⁷⁷ the relational network of God launched by Jesus proliferates and moves through the *nomadic* movements of God's saving events, as preached and performed by Jesus' disciples and actuated by *belief* in the word of God spoken by these disciples, showing that *faith* (a responsive action) revolves around the spoken word of God, which acts as an *entrance* to the kingdom

⁹⁷⁶Just as they repent and are baptized *in the name of Jesus*, so also they are released from sins and receive the Holy Spirit (2:38), suggesting that they are connected to the saving network of God established by Jesus.

⁹⁷⁷The phrase "the Lord added to their number those who were being saved" discloses the expansion (time-space) of the soteriological network of God brought by Jesus. Such an idea is clearly demonstrated in Acts 5:14, where Luke writes: "More than ever believers were added to the Lord [signifying the saving network of God brought by Jesus], great numbers of both men and women".

lies *all* around them. By the power of *faith*, a person will recognize that the words spoken by Peter are the words of God, and so see a *door* to the invisible kingdom.

5.6.2.2. Acts 4:32. As in 2:44, the phrase τοῦ δὲ πλήθους τῶν πιστευσάντων signifies *the community of believers*,⁹⁷⁸ recalling those people who are saved, i.e. connected to the *new* soteriological network of God laid down by Jesus and expressed through the dynamic movement of their saving events. Here again, the *word* of God is presented as the object of faith. As they do in Acts 2:44, people initially believe when they hear the word of God (4:4). Since the content of God's word here concerns the Lord Jesus whom God raised from dead, the Lord Jesus and God are presented as the objects of *faith*. This conclusion is confirmed in 4:33, where Luke reports that, "The apostles were giving witness to the resurrection of the Lord Jesus" (cf. 4:2). Bear in mind that it is God who made Jesus as the Lord and Messiah (cf. 2:36), who appointed Jesus to bless all people (3:18ff.), who glorified Jesus by raising him from the dead (3:13), and who exalted Jesus as a prince and a savior to grant forgiveness of sins (5:31).⁹⁷⁹ Luke constantly reminds his readers that it is God who performs miracles, wonders, and signs *through* Jesus (2:22), and that it is God who stands behind the resurrection of Jesus and grants Jesus' saving authority and power. This means that Jesus' saving events are subsumed within God's ultimate acts of redemption.

Note also that none of the community of the *believers* claim their property as their own, but they consider *all* things as common property (4:32); thus, the leaders of the community distribute property to the people according to need. As in the case with 2:42-47, the summary of 4:32-35 depicts the daily activities of the *new* saving network of God, and reveals that *the believers* and their saving events navigate the *new* saving network of God launched by Jesus.⁹⁸⁰ In short, the participle πιστεύοντες exposes the relationship between faith and salvation, and foregrounds the *new* saving network of God and its *nomadic* motions conveyed by Jesus' disciples. Just as God

⁹⁷⁸The word τοῦ πλήθους here denotes "the assembly" (cf. Johnson, *Acts*, p. 86) or "the congregation". Haenchen notes that the primary meaning of πλήθος is the "multitude" or "crowd," and the second basic meaning is "the congregation," *Acts*, p. 231

⁹⁷⁹Tannehill describes God as *the hidden actor* behind each state of Jesus' story. *Narrative Unity*, vol. 2, p. 36.

⁹⁸⁰Such saving activity echoes the words of Jesus. I have already noted that in Luke 18:22, Jesus tells the rich ruler, "Sell (πώλησον) all that you have and distribute (διάδος) to the poor" and he also tells the disciples, "Sell (πωλήσατε) your possession and give (δότε) alms (12:33).

extends his salvation to all *believers*, so these believers become the ones who bring the kingdom of God to the ends of the earth.

5.6.2.3. Acts 10:43. This text informs us that all the prophets testify that everyone who *believes in him* [Jesus] receives release of sins *through* (διὰ) his *name*.⁹⁸¹ Once again, the words of God spoken by the prophets, and the names and persons of Jesus and God are presented as the objects of *faith*. Because the *name* implies the *person* of Jesus,⁹⁸² Luke reiterates the link between *belief in Jesus* and *salvation*. Not only does *belief in Jesus* represent one's desire to be connected to the *new* saving network of God planted by Jesus, but Luke also presents the *name* of Jesus as the central *node* to be connected to, revealing that everyone who wants to be connected shall be connected by believing in and accepting Jesus (cf. 2:21). As already mentioned, the ultimate purpose of Luke's emphasis on believing in the *name*, or in the Lord Jesus himself, is to encourage his audience to have *faith in God* who stands behind the resurrection of Jesus. Note, as 10:38-42 indicates, it is God who (1) anointed Jesus with the Holy Spirit so that he could heal all who were oppressed by the devil (10:38); (2) raised Jesus from the dead (10:40); (3) appointed Jesus as Judge of the living and the dead (10:42).

Note also that Luke links faith with salvation (release of sin) in Acts 10:43, and he connects *faith* to *hearing* the word of God articulated by Peter and to salvation (the reception of the Holy Spirit) in 10:44, thus depicting *faith* as *a relational action*. Hence, the multiple objects of *faith* (the words of God articulated by Peter, faith in *Jesus* and *in God*) are not isolated, but they interact and refer to the same soteriological network of God set *in motion* by Jesus. In other words, as the locative word *in* indicates, the saving space of Jesus and God is not formed of two different realities, but occupies the same dynamic relational *space* of God where God, Jesus, and all sorts of people come and interact. Thus, the dynamic movements of *faith* in the words of Peter, Jesus, and God depict *faith* as *relational* and as something *in*

⁹⁸¹In Acts, πιστεύω occurs 3 times with εἰς (*believe in*, 10:43; 14:23; 19:4), 3 times with ἐπι (*believe on*, 9:42; 11:17; 16:31), and 7 times with the dative (5:14; 8:12; 16:34; 18:8; 24:14; 26:27; 27:25); cf. *TDNT* vol. 6, pp. 210-11. Bruce notes that with the dative, πιστεύω means *believe* or *trust* (somebody or something), as distinct from πιστεύω εἰς (*believe in*) and πιστεύω ἐπί (*believe on*), *Acts*, p. 168. The term τούτῳ can be translated as masculine (To *him* all the prophets bear witness...) as well as neuter (To *this* all the prophets bear witness...). Barrett takes the latter, because the prophets testified certain facts about Jesus not directly testified about Christ, *Acts*, p. 528; Haenchen, *Acts*, p. 193.

⁹⁸²As I have established previously, the *name* represents the *person* of the Lord Jesus and his *ruling* authority and power (cf. *the name of Jesus*).

motion. What triggers the soteriological event, by which the relational network of God moves and proliferates, is *faith*. By this *faith* or *the power of faith*, one recognizes or receives the word spoken by Jesus' disciples as the word(s) of God. *Faith* and *salvation* both revolve around the word of God, and so the spoken word is a way to salvation, an *entrance* to the kingdom of God.

5.6.3. Faith-in-the new saving network of God brought by Jesus. I have constantly illustrated the link between *faith* and the *new* soteriological network of God launched by Jesus. In fact, in Acts, *faith* is expressed as in terms of the Christian church (6:7; 13:8; cf. 14:22); thus, not only is the *faith* in 13:8 related to the word of God, but it also refers to the *new* saving network of God, i.e. the Church.⁹⁸³ In Acts 13:8-10, Luke narrates the story of Elymas, who attempts to disconnect the proconsul from the *new* soteriological network of God brought by Jesus (13:8). In 14:22, Luke explicitly makes a close link between *belief*, *suffering*, and *entering* the kingdom of God (cf. Luke 8:5-15, 21) as signifying the same soteriological event(s) by which the *new* relational network of God moves. As the phrase ἐμμένειν τῇ πίστει suggests,⁹⁸⁴ τῇ πίστει seems to refer to the *new* saving network of God established by Jesus.⁹⁸⁵ This will become clearer when we look at the following text.

Acts 6:7. Luke indicates that as the word about Jesus kept on spreading, the number of disciples increased and a great number of the priests *began to obey the faith* (ὑπήκουον τῇ πίστει). There are several possible interpretations of πίστις. Bruce links πίστις with εὐαγγέλιον (cf. 2 Th. 1:8).⁹⁸⁶ Barrett notes that, “πίστις here must be *fides quae*, the content of Christian belief and life.”⁹⁸⁷ Lake argues, “It seems to imply a use of πίστις as almost synonymous with ‘the Church.’”⁹⁸⁸ Although all of these interpretations are interrelated, weight should be given to the integration of faith, the *new* saving network of God, and the word of God, which keeps on spreading

⁹⁸³Bruce argues that the phrase, ἀπὸ τῆς πίστεως, means “from his faith”. He notes that it refers to “the subjective *fides qua creditur* rather than the objective *fides quae creditor*.” *Acts*, p. 297. But Lake states, “It seems more likely that *from the faith* is the right translation, rather than *from his belief*, which would imply a more technical and later meaning of πίστις” (*Beg.* IV, pp. 145-146; Barrett, *Acts*, p. 616). Though Lake argues that the phrase should be translated as *from the faith*, he does not suggest a precise reference. Johnson notes that, as in 6:7, *the faith* is equivalent to the Christian movement, *Acts*, p. 223.

⁹⁸⁴Note also that the phrase, ἐμμένειν τῇ πίστει, closely is connected to the phrase προσμένειν τῇ χάριτι τοῦ θεοῦ in 13:43, suggesting that τῇ πίστει implies strong confidence in God. Barrett notes that it implies confidence in the grace of God. *Acts*, p. 686.

⁹⁸⁵Conzelmann thinks it refers to Christianity. *Acts*, p. 112; cf. *Beg.*, vol. 4, pp. 167-8.

⁹⁸⁶Bruce, *Acts*, p. 185.

⁹⁸⁷Barrett, *Acts*, p. 317

⁹⁸⁸Lake, *Beg.* IV, p. 66.

to disclose the dynamic movement of *faith*, and the *new* dynamic network of God and God's word.

A couple of observations need to be made. Just as the content of God's word refers to the Lord Jesus (5:42), in whom people recently *believe* and *accept* and whom they *obey*,⁹⁸⁹ so also it refers to the *new* soteriological network of God planted by Jesus, and the expansion of this network. As Luke has already linked faith with salvation, the word of God, and the kingdom of God (cf. Luke 8:5-15, 21), the spreading of God's word parallels the dynamic expansion of God's kingdom, revealing the *new* dynamic network of God to be something *becoming* and *in motion*.⁹⁹⁰ Note that the use of the imperfect verbs (ἠῤῥαυεν, ἐπληθύνετο, and ὑπήκουον) imply *spatializing* and *relational actions*, revealing the dynamic flows of God's word and his *new* saving network.

5.6.4. Faith-in-the nomadic movements.

5.6.4.1. Acts 8:12. In this episode (8:4-13), Philip proclaims the word of God⁹⁹¹ (v. 4) concerning both the kingdom of God and the name of Jesus Christ (vv. 5, 12), and performs healings and exorcisms (vv. 4-8, 13) signifying the saving events that led the Samaritan to believe Philip (v. 12).⁹⁹² As we have seen, Luke represents *faith* as a consequence of *hearing* and *doing*, and here the Samaritan hears the word of God (hearing) and is baptized (doing) *in the name of* the Lord Jesus (8:12);⁹⁹³ *faith* is a *relational action* creating a *new* dynamic space between the speaker and the hearers. Here in Acts, for the first time, Luke links the proclamation of *the kingdom*

⁹⁸⁹The verb ὑπακούω (*obey*) derivates from ἀκούω, *hear*, (ἤρῃ, *hear*, is translated by LXX as ὑπακούω). Robertson notes that the objective genitive of the phrase εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ in 2 Co 10:5 should be translated as *to obey Christ*, *Word Pictures in the New Testament*, 4:253. Luke already has linked *belief* and *obedience* (Luke 8:8, 21, 25 and 17:6; cf. 2 Co 10:5).

⁹⁹⁰The phrase *the word of God kept on spreading* strengthens this point.

⁹⁹¹Some mss. have του θεου E t w vg^{cl} sy^p bo^{mss}.

⁹⁹²Barrett notes that the use of the dative τῷ Φιλίππῳ with the preacher is somewhat unusual, suggesting that the use of πιστεύειν with the dative of a divine person (cf. 16:34), or with ἐπί and the accusative of a divine person (cf. 9:42) makes no practical difference in relation to its use with Philip (*Acts*, p. 408). As Luke has already made a close link between *the word* (Acts 8:4) and *the person* (Acts 8:5), there is no practical difference between *belief* in the saving events preached and performed by Philip and *belief* in Philip. Bultmann says, "Faith in the *kerygma* is inseparable from faith in the person mediated thereby" by quoting Acts 14:23 ("They committed them to the Lord in whom they had believed") and the use of πιστεύειν ἐπι in Acts 9:42; 11:17; 16:31 and 22:19. R. Bultmann, *TDNT* VI, pp. 211f.

⁹⁹³See Dunn, *Baptism of the Holy Spirit*, pp. 63-68. I shall explore this precise connection and the meaning of baptism in the name of Jesus in the following section.

of God with the name of Jesus Christ (8:12),⁹⁹⁴ a link that foregrounds the *new* saving network of God brought by Jesus, and which revolves around the spoken word of God. Furthermore, Luke describes the Samaritans as *believers* those who are saved, i.e. connected to the *new* dynamic network of God launched by Jesus. Philip (or the word of God articulated by Philip), Jesus, and God are presented as the multiple objects of faith, which discloses the dynamic flow and movement of *faith*: in Philip → in the Lord Jesus → in God. *Faith* is thus a *relational action* and something *in motion*. The spoken word parallels the visible soteriological event, and both provide a *way* to the invisible kingdom of God, and comprise the gateway to the dynamic network of God planted by Jesus. What makes a person see this *entrance* is the power of *faith*, by which the *virtual* reality of the kingdom becomes the *actual* reality.

5.6.4.2. Acts 14:1, 23. Paul proclaims the word of God in Salamis (13:5), Paphos (13:12), and Pisidian Antioch (13:44, 46, 48, 49; cf. 13:26), and speaks the word of God in Iconium (14:1). As a result, a great multitude (both Jews and Greeks) believe (14:1).⁹⁹⁵ Since Paul and Barnabas move and act around the word of God, the object of *belief* in 14:1 refers to *the word of God* by which people act and move.⁹⁹⁶ Notice that in 14:22, Paul encourages the people to remain in the *faith* relative to the word of God. Interestingly, the phrase “remain in faith” (ἑμμένειν τῇ πίστει) exposes the dynamic movement of faith, and *the faith* here signifies the *new* soteriological network of God implanted by Jesus.⁹⁹⁷ As in 8:12, the content of God’s word(s) is the kingdom of God (13:22) and the Lord Jesus (14:23).⁹⁹⁸ As the phrase “to the Lord into whom” (τῷ κυρίῳ εἰς ὃν) indicates, the object of faith in 14:23 is the Lord Jesus himself, in whom the elders were commended and in whom they recently believed.⁹⁹⁹ Moreover, in the summary statement of their first overseas missionary journey in 14:27, Paul and Barnabas report what God has done with them, and how he has

⁹⁹⁴Here Luke links *the kingdom of God* with *the name of the Lord Jesus* in providing a general summary of Christian *belief* and *preaching* (cf. Acts 28:23), cf. Barrett, *Acts*, p. 408. The term βασιλείας denotes the complete ruling power of a king, and the term ὀνόματος represents the authority and power of the Lord Jesus, disclosing the interaction between the *ruling* power of God and that of Jesus. Barrett notes that the term ὀνόματος is the term for the active power of Jesus (*Acts*, p. 408).

⁹⁹⁵Haenchen notes that πιστεῦσαι in 14:1 is used with the meaning of *those who became Christians*, as it does in 13:12 (Haenchen, *Acts*, p. 419). Barrett notes that the aorist infinitive πιστεῦσαι here is rendered *those who had become believers* (*Acts*, p. 167).

⁹⁹⁶The phrase λαλῆσαι οὕτως seems to point in this direction (cf. Barrett, *Acts*, vol. 1, pp. 667-8).

⁹⁹⁷See below.

⁹⁹⁸See Foakes-Jackson, *Acts* vol. 4, p. 168.

⁹⁹⁹Cf. Witherington, *Acts*, p. 429.

opened a *door of faith* to the Gentiles. This indicates that the saving events preached and performed by Paul and the other disciples are viewed as God's redemptive events triggered by Jesus.¹⁰⁰⁰ This echoes 14:3 and points forward to 15:6-12.

By inserting this summary, Luke reminds his audience that it is the spoken word of God that opens a *door of faith*,¹⁰⁰¹ a way of salvation, or an entrance of the kingdom to the Gentiles (14:27) positioning the spoken word of God as a way or an entrance to the new saving network of God. Through *faith*, the Gentiles recognize the words spoken by Jesus' disciples to be the words of God, and thus they find an entrance to the invisible kingdom of God that moves *all* around them. In other words, by the power of their faith, the *virtual* reality of God's kingdom becomes *actual* reality. Bear in mind that Luke has already stated that such a dynamic movement of faith comes from Jesus (3:16), suggesting that the soteriological act of God is the direct result of the joint efforts of Jesus and those who respond to Jesus' message. Thus Jesus' disciples (or the words spoken by them), Jesus himself, and God are presented as the objects of faith. These multiple objects of faith should not be understood as separate entities, but as interconnected events that signify the same dynamic relational network.

5.6.4.3. Acts 16:31, 34. Interestingly, in 16:30 the jailor addresses Paul and Silas as *lords* (κύριοι), but they instruct him to *believe* in the *Lord Jesus* (κύριον Ἰησοῦν) instead.¹⁰⁰² As a direct answer to the question asked by the jailor, the text in 16:31 clearly displays what he and his household must do to be saved:¹⁰⁰³ by *believing* in the Lord Jesus, he will be saved. As he does elsewhere, Luke makes the connection between *belief* and *salvation*. The words πίστευσον (an imperative aorist) and σωθήσῃ (a future passive) clearly indicate that *believing* in the Lord Jesus will bring salvation in the future (cf. Acts 14:9). Marshall rightly notes that the phrase *believe on* [ἐπὶ] *the Lord Jesus* is a reflection of the early Christian confessional

¹⁰⁰⁰Ibid., p. 419. Squires claims, "the events of both volumes can be understood as 'all that God had done' (14:27, 15:4)," *The plan of God*, in *Witness to the Gospel*, p. 22.

¹⁰⁰¹Barrett proposes the meaning(s) πίστεως in three ways: a way in, leading to faith (objective genitive), where faith enters (subjective genitive), and a door (into salvation) consisting of faith (an appositional genitive). Barrett, *Acts*, p. 692.

¹⁰⁰²J. Green, *Witness to the Gospel*, p. 103.

¹⁰⁰³The inclusion of *your household* (οἰκός σου) recalls the story of Lydia (16:15) and of Cornelius (11:14). Johnson, *Acts*, p. 301.

statement:¹⁰⁰⁴ to believe on the Lord Jesus¹⁰⁰⁵ here is to believe Jesus to be the Lord and Christ whom God has raised from dead (cf. 2:36).¹⁰⁰⁶ This establishes a *new* relational space between God, Jesus, Jesus' disciples, and the Jailor. But what does it mean to believe?

I have repeatedly indicated that Luke expresses *faith* in many different ways. Yet the essential or basic meaning(s) of *faith* can be described as the integration of *hearing* and *doing*, seeing faith as *a responsive action, a relational event, or/and a dynamic movement*. Thus, *faith* should not be understood as a static or fixed moment - that is, the fixed statement of Jesus-Lord-Christ's confession - but as a dynamic event of flows and fluids. This will be clearer when we look at the nomadic movements of *faith* in the Lord Jesus and in God. The idea of *belief* in the Lord Jesus is closely related to *belief in God*, as the dative τῷ θεῷ clearly indicates. In fact, the one who believes the Lord Jesus (16:31) is now described as the one who believes God (16:34).¹⁰⁰⁷ The Jailor, who believes in God, shows his hospitality by serving food and rejoicing,¹⁰⁰⁸ and each act is dependent upon the others.¹⁰⁰⁹

By linking 16:31 and 16:34, Luke demonstrates that, for all intents and purposes, an act of *belief in the Lord Jesus* is equivalent to an act of *belief in God*,¹⁰¹⁰ and that both refer to the same dynamic space initiated by Jesus. Now, by believing in Jesus and in God, the Jailor and his whole household are connected to this *new* dynamic relational network, and thus *faith* here is represented as *a relational action/event* and as something *in motion*, disclosing the *dynamic movement of faith*.

¹⁰⁰⁴Cf. Rom 10:9; 1 Cor 12:3; Phil 2:11. The act of believing here requires trust in and commitment to Jesus as Lord (cf. 9:42; 11:17). Marshall, *Acts*, p. 273. As the phrase ἐπὶ τὸν κύριον Ἰησοῦν clearly indicates, the object of *belief* is the *Lord Jesus*.

¹⁰⁰⁵Some mass. C D E Ψ 0120 Ɔ sy sa add Χριστόν.

¹⁰⁰⁶Barrett, *Acts II*, p. 797.

¹⁰⁰⁷Cf. Dunn, *Acts*, p. 223; Johnson, *Acts*, p. 301; Bruce, *Acts*, p. 365.

¹⁰⁰⁸The verb ἀγαλλιάω is used by Luke for specifically religious responses to God's visitation (Luke 1:47; 10:21; Acts 2:26; compare LXX Pss 2:11; 5:11; 9:2; 15:9; 30:7; 118:162); cf. Johnson, *Acts*, p. 301.

¹⁰⁰⁹Johnson, *Acts*, p. 301; Barrett, *Acts*, p. 799. It appears that Luke has already implicitly portrayed God as the object of πιστεύειν in Acts 16:25, where Paul and Silas pray and sing hymns of praise to God (τὸν θεόν). At the same time, it is important to note that Paul and his companions are portrayed not only as those who proclaim the way of salvation, but also as servants of the Most High God. The message of salvation they proclaim seems to be validated by their behavior described in 16:25-29 (cf. 16:18). Interestingly, those who instruct the jailer to believe in the Lord Jesus are identified as servants of God, to whom they pray and give praise. Hence, it seems quite natural for Luke to describe the Jailor as someone who believes in God, and in whom he rejoices greatly (cf. Luke 1:47; 10:21; Acts 2:26). For Luke, the ultimate object of belief is God, who is the ultimate source of salvation.

¹⁰¹⁰The perfect active participle πεπιστευκώς, *having believed*, denotes permanent belief (cf. Robertson, *Robertson's word pictures*, 3:263).

What activates the *new* dynamic relational space between God, Jesus, Paul and Silas, the Jailer, and his family is the word of the Lord (God)¹⁰¹¹ spoken by Paul in 16:31-32, and again *the spoken word of God* becomes the *entrance* to the invisible kingdom of God. Note also that through the power of faith, the Jailer recognizes/accepts that the word(s) spoken by Paul and Silas are the word(s) of God, and so finds a door into the kingdom of God. By his *faith*, the *virtual* kingdom becomes the *actual* reality by which he moves and acts.

In Acts 26:27, the dynamic movement of *faith* is seen once more: in the words of God spoken by the Prophets (26:27)¹⁰¹² → in the Lord Jesus¹⁰¹³ → in God¹⁰¹⁴.

5.7 Conclusion

My primary goal in this chapter has been to understand *what one must do to be saved* from the perspective of Luke-Acts. I have examined this soteriological question in close connection with the query *how can one enter the kingdom of God?* I have examined the meaning(s) of *faith* and its *objects*, and its relationship to the *nomadic* flows and movements of *faith*: in Jesus' disciples and the words of God spoken by them, in the Lord Jesus, and in God. I have then proposed that we rethink *faith*, not as a hierarchical or the fixed moment(s) of action, but as a *relational* and *multiple event* and as something *in motion*. As we have seen, what activates the *nomadic* motions of *faith* is the inter-connection between the saving event(s) conveyed by Jesus and his disciples and the positive responses of the people. In this light, *faith* is presented as a *reciprocal action* that creates a *relational* space between a subject(s) and an object(s), which unfolds the endless flows of the relational network of God established by Jesus.

¹⁰¹¹Some mass. \aleph^* B pc have θεοῦ.

¹⁰¹²Not only does Paul's teaching parallel the words of the Prophets, but also Paul speaks and acts in the place of the Prophets. Of course, *to believe* (to hear and to act) the Prophets here means *to believe* in their words relating to the message that the Christ had to suffer and would be raised from the dead (26:23; cf. Luke 24:46).

¹⁰¹³Just as the purpose of Paul's question to King Agrippa is to challenge him *to believe* in the Lord Jesus, since the words of the Prophet were fulfilled in him (26:23; cf. Luke 24:46), so also King Agrippa could have believed in the Lord Jesus: if he *believed* in the Prophets, then he should have *believed* the Lord Jesus (cf. Haenchen, p. 689; Barrett, *Acts*, p. 1169).

¹⁰¹⁴As the content of 26:18 and 26:20 suggests, God is still presented as the ultimate object of *belief*. The verse 26:18 indicates that the purpose of Paul's mission is to turn people from the power of Satan (darkness) to the power of God (light). For this reason, not only does Paul instruct his audience *to repent and to return to God* (26:20), but also the acts of repentance and of returning to God are also acts of *belief* (cf. Acts 20:21). The phrase *performing deeds appropriate to repentance* in 26:20 also implies an outer expression of their *belief* and obedience to God (cf. Bruce, *Acts*, p. 503; Conzelmann, *Acts*, p. 211).

In Luke, although *faith* is expressed in many different ways, it must be viewed in close connection to the relationship between *hearing* the word(s) of God and *acting* upon it, emphasizing that *faith* is a *relational action* or *event* that unfolds in *nomadic* flows. These *nomadic* flows revolve around and are based upon the spoken words of God, which act as a *door* to *salvation* and an *entrance* to the kingdom of God. That is, the spoken word(s) of God is marked as a juncture where God and people interact. What makes a person find a *way* to salvation and to enter the kingdom is *faith*, i.e. a positive response to the words of God articulated by God's messengers. Note the *nomadic* movements of *faith*: *hearing* the word(s) about Jesus or his saving events → *departing* → *coming* to Jesus or *calling* on Jesus → *overcoming* an obstacle → Jesus displaying a willingness to save → *receiving* salvation → *glorifying* God → *returning* home. *Faith* and *salvation* are therefore *relational* and *in motion*.

Moreover, as the phrase *your faith has saved you* indicates, *faith* and *salvation* are not isolated, but interactive, and refer to the same soteriological event by which the *new* relational space of God, launched by Jesus, expands and moves via Jesus' disciples. In contrast to the closed and territorialized network of the temple, the *nomadic* network of God brought by Jesus is presented as *open*, *ready*, and *detrterritorialized*, something that can be connected to from any distant point(s) and person(s), suggesting that the kingdom of God is *everywhere* and is *nowhere*. It is *nowhere* because it is *invisible*, and it is *everywhere* because it can be connected to wherever the word(s) of God is articulated. Not only is the word of God a *door* to the invisible kingdom, it also moves *all* around people and is everywhere. Note also that it is *by faith* or *the power of faith* that a person recognizes that the word spoken by Jesus is the word of God, and so finds a *way* to the invisible kingdom of God. Put differently, *by faith* or *the power of faith*, the *virtual* kingdom becomes the *actual* kingdom of God. Thus *faith* should not be understood in terms of a static or fixed framework of action, but as a *nomadic* event that is *in motion*.

As in the gospel of Luke, in Acts *faith* is pictured as the integration of *hearing* and *doing*, and revolves around the spoken word of God, which acts as the *door* to salvation and an *entrance* to the kingdom of God. Again, *faith* and *salvation* are presented, not as separate entities, but as inter-related, referring to the same soteriological event by which the *new* saving network of God, launched by Jesus, moves and proliferates. In Acts, however, Luke explicitly links *faith* and *salvation* with *the name of Jesus*. Also *faith* is expressed in terms of *devoting* oneself, to the

teachings of the apostles, to fellowship, to the breaking of bread, to prayer (2:41-42), to selling property, and to distributing *all* possessions to those who are in need (2:44-45). In Acts, as in Luke, Jesus' disciples (or the words of God spoken by them), the Lord Jesus, and God are presented as the objects of faith. Just as in the rest of Luke-Acts, however, these multiple objects of faith should not be understood as separate, but as inter-connected.

Overall, then, faith should not be understood as a static or fixed moment of action, but as a dynamic flow and movement by which the *new* saving network of God, initiated by Jesus, expands and proliferates. The dynamic movement of faith is activated by the spoken word of God, which functions as a *door* to salvation, an *entrance* to the kingdom of God. By *faith* or by *the power of faith*, the *virtual* (invisible) kingdom becomes the *actual* (visible) kingdom.

Chapter Six

Conclusion

The primary purpose of this thesis has been to investigate Luke's soteriology *from* the geographical (spatial-temporal) perspective of Luke *within* the extant literature of Luke's salvational narrative world. Within this framework I have mainly made three proposals.

First, I have proposed that we rethink Luke's ideas of time and space. (1) They do not function as *either* time *or* space, but both time *and* space, and thus represent the same reality of event or action. (2) They should not be seen in terms of a static sequence that is absolute, linear, and binary, but as *relative* or *relational* and as something *in motion*. (3) They are not hierarchical or singular, but *heterogeneous* and *multiple*. Thus, I propose that we think of Luke's time-space not in terms of static boundaries or regional territories, signifying quantitative change, but in terms of *nomadic* flows and movements from one place to another, signifying qualitative change in type and kind.

In relation to this, I have also proposed that we rethink the idea of saving event(s), seeing them not in terms of static containers of moment(s) or inert frameworks of action(s), but as something *in motion*. Saving events unfold the *nomadic* flows and movements initiated by Jesus and expanded by Jesus' disciples, moving from Galilee (*outside*) to Jerusalem (*inside*), and from Jerusalem (*inside*) to the ends of the earth (*outside*). These saving event(s) do not have a static beginning or ending, but they occur in between and from outside. As the *nomadic* event of flows moves fluidly throughout multiple regions and connects to many other people in various places, it deterritorializes the fixed, binary, and hierarchical system of the Jerusalem temple, creates the *heterogeneous* and *relational* space of God, and establishes *multiple* access points to the *new* saving network of God that lie *in, in-between, among, around, and beyond* regions. This means that the kingdom of God brought by Jesus is presented as the *deterritorialized* and *opened* network of God that can be connected from multiple points and persons, and which behaves as something *becoming, flowing, and in motion*. In this sense, I have proposed that we think of *salvation* in terms of the *nomadic* flows and movements that unfold the multiple layers of release from various

fabrics of captivity and oppression – i.e., release from sins and various forms of physical-spiritual sicknesses, stigmas, and debts. *Salvation* is therefore a *nomadic* event of release and deterritorialization generated by the *eternal* saving authority-power of God, bestowed in Jesus and his disciples, and so we should rethink *saving event(s)* or *salvation* in the following ways. (1) Not in terms of a dichotomy between *physical* and *spiritual*, but as *both* physical *and* spiritual: both conditions applying to the same saving event. (2) Not as hierarchical or singular, but as *heterogeneous* and *multiple*. (3) Not as static moments, but as something *being-toward* and *in motion*, showing that the saving event(s) and its *nomadic* flows are pictured as being in a *constant state of movement*, signifying an endless *qualitative change* in type and kind.¹⁰¹⁵ That is, we must think of *salvation* or *the saving event(s)* as comprising *nomadic* movements from one sphere to another, unfolding the *eternal cyclical* authority-power of God demonstrated through Jesus and his disciples under the direct guidance of the saving authority-power of the Holy Spirit.

Furthermore, I have drawn such conclusions from an investigation of the basic questions asked at the beginning of this study: what is the precise meaning(s) of *the kingdom of God*? What is *release of sins*? What do *the name of Jesus* and the phrase *in the name of Jesus* signify? *What must one do to be saved*? Now, in this final chapter, I want to summarize the concluding remarks made at the end of each chapter.¹⁰¹⁶

Chapter One

- (1) As the principal soteriological terms and ideas employed by Luke, not only do *the kingdom of God* and *release of sins* lie at the heart of salvation, but also the acts of *faith* and of calling upon *the name of Jesus* function as the central responsive acts of human beings in receiving or connecting to the *new* saving

¹⁰¹⁵As I have noted, the nomadic flows and movements of this qualitative change are reflected in the cycle of Jesus' life (Christ's event): his birth, death, resurrection, ascension, and coming, and the work of the Holy Spirit. In the coming/birth narrative of Jesus, Luke discloses the *nomadic* flows of the qualitative change in type and kind: the coming of a seed/word (from God) inside Mary's womb → the departure of the infant Jesus from his mother's womb to the physical world (outside Mary's womb) → the child growing and becoming strong → the public message and mission of Jesus → Jesus' physical death (departure) → his resurrection (another life, that is, a glorious/spiritual/invisible life) → his ascension (return to God) → the coming of the Holy Spirit, that is, the spirit of Jesus, → the endless works of the saving events among people conveyed by Jesus' disciples under the direct guidance of the Holy Spirit. As I have noted, there is no static or fixed moment of beginning or ending, but a qualitative change in type and kind from one sphere to another, revealing the *nomadic* mobility of *life* that occurs and moves in-between, describing *life* or *salvation* as a constant state of movement(s).

¹⁰¹⁶There is no need to repeat the concluding remarks made at the end of each chapter.

network of God conveyed by Jesus. This fourfold theme constitutes the interactive saving event.

- (2) By separating and spatializing time into discrete and inert moments corresponding to the three epochs (Israel-Jesus-the early Church), Conzelmann has placed them in a static chronological sequence ($t_1, t_2, t_3, \dots, t_n$), seeing time as akin to space. For he views Luke's *historical time* as a static chronological sequence of singular time, and Luke's *spatial position* as the fixed framework of action(s).
- (3) However, I have proposed that we think of Luke's *geographical* (temporal-spatial) perspective not in terms of a dualistic separation of time and space (i.e. seeing them as opposite in kind and privileging time), but in terms of the integration of time-space. This shows that neither space nor time is subordinated to the other, but each interacts with the other. I have argued that Luke's spatial-temporal position is presented as *relational* and *multiple* and as something *flowing* and *in motion*.
- (4) In contrast to the fixed/static boundaries and territories that determine the local regions, and the quantitative changes proposed by modern scholars, Luke accentuates the idea that each saving event(s) and its *nomadic* flows and movements occur *in, in-between, among, around, and beyond* regions, signifying a qualitative change in type and kind. It is not merely that Luke's saving narratives are written onto the regions of Galilee, Samaria, Judea, and Jerusalem, transforming them into a meaningful text, but the nomadic flows and movements of Jesus' saving events prompts Luke's saving narrative in each site within the regions. This shows that the saving event(s) or salvation is pictured as *relational* and as something *becoming* and *in motion*.
- (5) In relation to salvation, the primary aim of Jesus' going up to Jerusalem (*inside*) from Galilee (*outside*) is to deterritorialize the static boundaries and territories defining *inside* and *outside* created by the temple authorities. Put differently, Jesus' going up to Jerusalem is to renew God's *old* network of the temple with the *new* one brought by Jesus.¹⁰¹⁷ This means that *inside* (the Jerusalem temple) becomes *outside* (desolate) and *outside* becomes *inside* (cf. Acts 17:6), and thus the role of the saving network is reversed. Note that this

¹⁰¹⁷See 1.2.1, 1.2.2, and 1.2.3.

phenomenon does not merely refer to role reversal, but also signifies that there is no *inside* or *outside* in the *new* saving network of God planted by Jesus, but a dynamic relationship between God and the people, and between the people.¹⁰¹⁸ That is, the *nomadic* event of flows and fluids deterritorializes the hierarchical and binary system of the temple, and creates (1) the *new* saving space of God *in, in-between, among, around, and beyond* regions, and (2) multiple access points to the *new* relational network of God, where God and people interact.

Chapter Two

- (1) I have proposed that we rethink the notion of the *body* of God's kingdom, the dynamic space of God, not as defined by the visible/static/immoveable structure of the temple, place-bound in Jerusalem, but as an *invisible, changeable, moveable, or/and stretchable* space that is no longer place-bound by the static conditions of space and place, here and there.
- (2) The *activity* of God's kingdom should not be viewed as a sedentary, motionless, or static framework of action(s), as is the case with the temple, but as something *becoming, flowing, and in motion* that moves *within, outside, and all* around people.¹⁰¹⁹
- (3) The *system* of God's kingdom is not presented as akin to the hierarchical, striated, linear, fixed, closed, and territorialized system of the temple, but as something *non-hierarchical, smooth, multiple, unfixed, opened, and deterritorialized*, signifying the *relational* and *multiple* network of God where God and people interact openly and freely, and where all sorts of people come and interact with one another regardless of their gender, or ethnic, social, and/or religious status or position(s).¹⁰²⁰ The three layers (the body, the activity, and the system) of God's kingdom are not discrete, but they interact

¹⁰¹⁸See 1.3.2.1.

¹⁰¹⁹I have illustrated that the primary function of the words *has come near, come, is coming, comes, and has come* do not refer to the fixed or static moment of the arrival of the kingdom, but they expose and accentuate *the nomadic flows* of God's kingdom describing the kingdom as *relational* and as something *becoming, flowing, and in motion*.

¹⁰²⁰By emphasizing the 'big ending' in the parable of *becoming*, modern scholars have treated the folded image of the seed/kingdom as insignificant, as if it represents *nonbeing* or *empty* time-space. However, the emphasis is not on the contrast between small beginnings and big endings, but on the nomadic movements of the seed/kingdom, that is, the *being-toward* or *becoming* of the folded seed/kingdom into multiple layers, signifying the relational network of God.

with one another and revolve around the *nomadic* flows of the soteriological event(s) that constitute the *new* saving network, and by which people act and move.

- (4) As opposed to the *old* network of the temple, therefore, the *new* space/network of God should not be place-bound in a static territory or controlled by human agency, but *deterritorialized*, *opened*, and *ready* to be connected or reconnected to by any person(s) and from any point(s) of distance.
- (5) The kingdom of God planted by Jesus is depicted as both *everywhere* (present) and *nowhere* (absent). It is *nowhere* because it is *invisible*. And it is *everywhere* (present) because it can be connected from wherever and whenever the word(s) of God is articulated and preached, establishing the spoken word of God as a *door* or an *entrance* to the invisible kingdom of God that moves *within*, *outside*, and *all* around people. This shows that, in contrast to the *old* network of the temple, which had a fixed and limited access to salvation, the kingdom of God - the *new* saving network of God - has multiple entrances and can be connected from any points and persons, and from in-between all points and regions.

Chapter Three

- (1) Not only were sickness and impurity viewed as the result of sins and as the extensive realities of sins, they were also considered *dirty* (something *out of place*), indicating that the sinners, the sick, and the outcasts were disconnected from the *old* network of the temple. Thus their social location was determined by the visible marks on their bodies. Thus, one of the central tasks of the temple authorities was to establish a clear definition of the boundaries in order to maintain their religious order-system-belief. They needed guidelines in order to control and monitor what went *in* and *out* of the temple, which shows that the power of the temple authorities was used to maintain a static territory, and, thus, the saving events of God.
- (2) To regulate the fixed territory of the temple, the temple authorities controlled
(1) the people and their daily activities and (2) God and God's saving event(s),

by controlling the space allocated to God and to people in the temple¹⁰²¹. This portrays the power of the temple authorities as *power-in/of-space* and as a *binding* and *territorializing* power.

- (3) Just as the saving events of Jesus and those of his disciples occurred *outside* the temple, so God's soteriological event must not be confined within a static territory nor controlled by human agency. Instead, the *new* relational space of God, where all sorts of people come and interact with God, should be *open* and *detrterritorialized* and not subject to control.
- (4) The theme of ἄφεσις to the poor, the blind, the captive, and the oppressed in 4:18 presumes ἄφεσις ἀμαρτιῶν, showing that the folded image of *sins* unfolds into the multi-layered structure of *sins, sicknesses, demonic possessions, social stigmas, and debts*. It evokes the frozen and dark place where *the outcasts* are territorialized and ruled by Satan and his power, describing them as those who are *outside* the *old* soteriological network. In contrast to the dark and motionless place, the *nomadic* movements of release unfold in multiple layers. That is, as opposed to the sedentary and motionless network of the temple, the *nomadic* flows and movements of the *releasing event* define the authority-power of Jesus as a *releasing* and *detrterritorializing* power-authority by which people are saved. The consequences of his power-authority are (a) to unfold the multiple layers of release – release from sins, the multiple fabrics of physical-spiritual related sickness, stigmas, and debts and (b) to describe the active event of release as a *transitional* or *detrterritorialized* event from within the motionless-confined-territorialized space of darkness, death, and Satan to the *new* space of light, life, and God.
- (5) Therefore, we must see *release of sins* not in terms of a static framework of motion, but in terms of the *nomadic* flows and movements of release that detrterritorialize the binary and hierarchical system of the temple and establish the *multiple* and *non-hierarchical* network of God – where God and people come and interact – as something that is *flowing* and *in motion*.

¹⁰²¹See Chapter 2.

Chapter Four

- (1) In Luke, *the person of Jesus* is presented as a central *node* of God's *new* saving network. Likewise, *the name of Jesus* is depicted as the central *node* to be attached to, embodied, and connected to. Moreover, in this chapter, I proposed that we consider *the name* to mean *the body, person, power-authority*, and *very essence* of Jesus, and see the phrase *in the name of Jesus* as the disciple's authorization formula for validating their saving activity and revealing that the source of their authority-power comes from Jesus.
- (2) However, some scholars argue that the name of Jesus and the phrase *in the name of Jesus* are to be understood within the framework of "magic." Yet I have argued that Luke does not make a phenomenological distinction between *magic* and *miracle*, as if they were opposed in type and kind. For Luke, the issue is not "magic" or its practice, but the "evil" intentions behind its acts, the illegitimate use of *the name of Jesus*, and the ultimate source of the authority-power by which it is performed.
- (3) For Luke, an "evil" or "magical" act involves the attempt to control and territorialize the authority-saving power of God, Jesus, and the Holy Spirit and constrict its *nomadic* flows and movement(s) within a static and fixed place and territory.
- (4) Luke explicitly determines that the authority and power of Jesus Christ is superior to the power of Satan. For this reason, the leaders of the church speak and act *in Jesus' name*. Moreover, they use Jesus' name as their "authorization" formula to validate their activities, and as the distinctive mark that reveals the source of their authority and power. Interestingly, Luke regards anyone who does not obey those who speak and act *in the name of Jesus* as disobeying the Lord Jesus and God.
- (5) As Luke links *the name* with the saving event(s) conveyed by Jesus, the purpose of Luke's use of *the name of Jesus* is (a) to evoke the *new* saving network of God brought by Jesus and its *nomadic* movements from Galilee to Jerusalem, (b) to remind us that *the Jesus* who died and was resurrected is very much present and active through *his name*, and (3) to unfold the *nomadic* mobility of the saving events extended by Jesus' disciples from Jerusalem to the ends of the earth. This determines the name of Jesus as the central node or

the cornerstone of God's saving network to be attached to, embodied, and connected to, and as something *in motion*.

- (6) That is, by using *the name of Jesus*, Luke constantly reminds his readers that the *new* saving network of God initiated by Jesus was still *in motion* and *in operation* in the early church, and continually being *expanded* by his disciples. Therefore, *the name of Jesus* and the phrase *in the name of Jesus* should be understood in close connection to the *nomadic* motions of the saving event(s) that unfold the saving authority-power of Jesus, the Holy Spirit, and God, by which people act and move.

Chapter Five

- (1) In this chapter I examined the soteriological question *what must one do to be saved?* in close connection to the question *how one can enter the kingdom of God?* Within this structure I focused on the meaning(s) of faith, its multiple objects, and its relation to the *nomadic* flows and movements of *faith in Jesus*, *in his disciples*, and *in God*. Though *faith* is expressed in various ways, the central meaning of *faith* involves the integration of *hearing* the word(s) of God and *acting* or *doing* what it asks, expressing a *dynamic*, *reciprocal*, and/or *relational* event between a subject(s) and an object(s), creating multiple times-spaces of God where God and God's people interact. I then suggest that we think of *faith*, not as a static moment of action(s), but as something *becoming*, *growing*, and *in motion*.
- (2) As the phrase *your faith has saved you* indicates, *faith* and *salvation* are not isolated, but interactive events (a) referring to the same saving event and (b) revolving around and based upon the spoken word(s) of God, establishing the spoken word(s) of God as a *door* to *salvation* and an *entrance* to the kingdom of God. What allows a person to find a *way* to salvation or an *entrance* to the kingdom is the *faith* of the person who positively responds to the word(s) of God articulated by God's messengers. That is, by *faith*, or *the power of faith*, a person recognizes the spoken word(s) of Jesus and of God and finds a *way* to the invisible kingdom of God. Put differently, *by faith* or *the power of faith*, the *virtual* kingdom becomes the *actual* kingdom of God.
- (3) Note the *nomadic* flows and movements of *faith* and *salvation*: *hearing* the word(s) about Jesus or his saving events → *departing* → *coming* to Jesus or

calling on Jesus → *overcoming* an obstacle → accepting Jesus' willingness to save → *receiving* salvation → *glorifying* God → *returning* home. This structure confirms that *faith* and *salvation* are *relational*, *growing* and *in motion*.

- (4) In Acts, and in contrast to his first volume, Luke links *faith* and *salvation* with *the name of Jesus*, describing *faith* in terms of *devoting* oneself, to the teachings of the apostles, to fellowship and the breaking of bread, to prayer (2:41-42), to selling one's own property, and to distributing *all* one's possessions to those who are in need (2:44-45). Thus the actions of faith are again something *in motion*.
- (5) Interestingly, in Acts, the present participle πιστεύοντες (a) refers to *the believers* who are connected to the *new* saving network of God established by Jesus, (b) reveals the daily saving activity of *the believers* who act and move in *the name of Jesus*, and (3) recalls the *new* saving network of God established by Jesus, and its nomadic flows expanded by Jesus' disciples.
- (6) In Acts, Jesus' disciples, the Lord Jesus, and God are presented as the multiple objects of faith. But these multi-objects of *faith* should not be understood as separate, but as interacting objects that refer to the same event of God and unfold the nomadic motions of the saving event(s).
- (7) Therefore, I proposed that we rethink *faith* and *salvation* not in terms of static or fixed moments of action(s), but as something *being-toward* and *in motion*. What activates the *nomadic* movements of *faith* and *salvation* are the spoken word(s) of God, which functions as a *door* to salvation and an *entrance* to the kingdom of God.

Bibliography

- Aalen, S. "'Reign' and 'House' in the Kingdom of God in the Gospels." *NTS* 8 (1961-1962): 215-240.
- Achtemeier, Paul J. "The Lucan Perspective on the Miracles of Jesus: A Preliminary Sketch." *JBL* 94 (1975): 547-562.
- Adams, Paul Channing. "A Reconsideration of Personal Boundaries in Space-Time." *Annals of the Association of American Geographers* 85 2 (1995): 267-285.
- Aland, Kurt. *Synopsis of the Four Gospel*. German Bible Society Stuttgart, 1972.
- Alexander, Phillip S. "Rabbinic Judaism and the New Testament." *ZNW* 74 (1983): 237-46.
- Alexander, Loveday. "Fact, Fiction and the Genre of Acts." *NTS* 44:3 (1998): 380-399.
- Allison Jr., D. C. "The Baptism of Jesus and a New Dead Sea Scroll." *BAR* 18.2 (1992): 58-60.
- Aune, David E. "Magic in Early Christianity," in Wolfgang Haase (ed), *Aufstieg und Niedergang der Römischen Welt*, Series II, Part 23, vol. 2, pp. 1507-1557. Berlin/New York: Walter de Gruyter, 1980.
- _____. "The Apocalypse of John and Graeco-Roman Revelatory Magic." *NTS* 33:4 (1987): 481-501.
- Bailey, Kenneth E. *Poet & Peasant and Through Peasant Eyes*. Grand Rapids: William B. Eerdmans, 1983.
- Baker, David. W. *The Flowering of Old Testament Theology: A Reader in Twentieth-Century Old Testament Theology, 1930-1990*. Indiana: Eisenbrauns, 1992.
- Bakhtin, M.M. "Forms of time and of the chronotope," in M. Holquist (ed) *The Dialogic Imagination: Four Essays by M.M. Bakhtin*, pp. 84-258. Austin: University of Texas Press, 1981.
- _____. *Rabelais and his World*. Bloomington: Indiana University Press, 1984.
- _____. *Problems of Dostoevsky's Poetics*. Edited and translated by C. Emerson. Minneapolis: University of Minnesota Press, 1984.

- _____. *Speech Genres and Other Late Essay*. Edited by C. Emerson and M. Holquist, translated by V. W. McGee. Austin: University of Texas Press, 1986.
- Baltzer, K. "The Meaning of the Temple in the Lukan Writings," *HTR* 58 (1965): 263-277.
- Barrett, C. K. *Acts: ICC*. 2 vols. Edinburgh: T&T Clark, 1994/1998.
- _____. *The New Testament Background*. New York: Harper, 1961.
- _____. *Luke the Historian in Recent Study*. London: Epworth, 1961.
- _____. "Salvation Proclaimed: Acts 4:8-12." *ExpTim* 94 (1982): 58-71.
- _____. "Attitudes toward the Temple in the Acts of the Apostles," in W. Horbury (ed) *Templum Amicitiae: Essays on the Second Temple presented to Ernst Bammel*, pp. 345-67. JSNTSS 48. Sheffield: JSOT Press, 1991.
- Bauckham, Richard. "The Son of Man: 'A Man in My Position' or 'Someone'?" *JSNT* 23 (1985): 23-33.
- Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed. Translated, revised, and augmented by William F. Arndt, F. Wibur Gingrich, and Frederick W. Danker. Chicago: University of Chicago Press, 1979.
- Beasley-Murray, G. R. *Jesus and the Kingdom of God*. Grand Rapids: Wm. B. Eerdmans Publishing Co, 1986.
- _____. *Baptism in the New Testament*. Grand Rapids: Eerdmans, 1994.
- Betz, Hans Dieter. *The Greek Magical Papyri in Translation, Including the Demotic Spells*. Chicago and London: The University of Chicago Press, 1986.
- Blaiklock, E. M. *The Acts of the Apostles*. London: Tyndale, 1959.
- Blunt, A. W. F. *The Acts of the Apostles*. Clarendon Bible, Oxford: Clarendon Press, 1922.
- Bock, Darrell L. *Proclamation from Prophecy and Pattern*. Sheffield: JSOT Press, 1987.
- _____. *Luke*. 2 vols. BECNT. Grand Rapids: Baker, 1994/96.
- Borg, Marcus. *Jesus in Contemporary Scholarship*. Valley Forge: Trinity Press International, 1994.
- _____. *Jesus A New Vision*. New York: HarperSanFrancisco, 1987.

- Boring, M. Eugene. *Hellenistic Commentary to the New Testament*. Nashville: Abingdon Press, 1995.
- _____. "The Kingdom of God in Mark." *20th-Century Interpretation* (1987): 131-145.
- Bovon, Francois. *Luke the Theologian: Thirty-three Years of Research (1950-1983)*. PTMS 12. Allison Park: Pickwick, 1987.
- _____. "Apocalyptic Traditions in the Lukan Special Material: Reading Luke 18:1-8." *HTR* 90:4 (1997): 383-391.
- _____. "Das Heil in den Schriften des Lukas," in *Lukas in neuer Sicht* (BTS 8), pp. 61-74. Neukirchen-Vluyn: Neukirchener, 1985.
- Brawley, Robert L. *Centering on God*. Louisville: Westminster/John Knox, 1990.
- Bright, John. *The Kingdom of God*. New York: Abingdon Press, 1946.
- Bromiley, Geoffrey W. *TDNT*. Grand Rapids: William B. Eerdmans Publishing Company, 1985.
- Brown, C. (Ed). *The New International Dictionary of New Testament Theology*. 3 vols. Exeter: Paternoster Press, 1975.
- Brown, R. E. *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospel of Matthew and Luke*. New York: Doubleday, 1993.
- _____. *The Death of the Messiah: A Commentary on the Passion Narrative in the Four Gospels*. 2 vols. New York: Doubleday, 1994.
- Bruce, F. F. *The Acts of the Apostles: The New International Commentary on the New Testament*. Grand Rapids: Eerdmans, 1989.
- Brown, Raymond E. *The Gospel According to John I-XII*. New York: Doubleday, 1966.
- _____. *The Death of the Messiah Vol. I*. New York: Doubleday, 1993.
- Buber, Martin. *Two Types of Faith*. Translated by P. Goldhawk. New York: Collier Books, 1986.
- Bultmann, Rudolf. *History of the Synoptic Tradition*. Translated by John Marsh. Peabody: Hendrickson Publishers, 1963.
- _____. *Theology of the New Testament*. 2 vols. New York: Charles Scribner's Sons, 1951, 1955.
- Burkett, Delbert. "The Nontitular Son of Man: A History and Critique." *NTS* 40

- (1994): 504-521.
- Cadbury, Henry J. *The Making of Luke-Acts*. New York: Macmillan, 1927.
- _____. *The Book of Acts in History*. London: Adam and Charles Black, 1955.
- Caird, G. B. *The Gospel of St. Luke*. Baltimore: Penguin, 1963.
- Carroll, J. T. *Response to the End of History: Eschatology and Situation in Luke-Acts*. Atlanta: Scholars, 1988.
- Casey, Maurice. "Method in our Madness, and Madness in their Methods. Some Approaches to the Son of Man Problem in Recent Scholarship." *JSNT* 42 (1991): 17-43.
- _____. "The Son of Man Problem." *ZNW* 67 (1976):147-65.
- _____. "General, Generic and Indefinite: The Use of the Term 'Son of Man' in Aramaic Sources and in the Teaching of Jesus." *JSNT* 29 (1987): 21-50.
- _____. "The Use of Term בר (א)נש(א) in the Aramaic Translations of the Hebrew Bible." *JSNT* 54 (1994): 87-118.
- _____. "Idiom and Translation: Some Aspects of the Son of Man Problem." *NTS* 41 (1995): 164-182.
- Cassidy, Richard J. *Political Issues in Luke-Acts*. Maryknoll: Orbis Books, 1983.
- Cassuto, U. *A Commentary on the Book of Exodus*. Jerusalem: the Hebrew University, 1967.
- Certeau, Michel de. *The Practice of Everyday Life*. London: University of California Press, LTD, 1988.
- Chance, J. Bradley. *Jerusalem, the Temple and the New Age in Luke-Acts*. Macon: Mercer University Press, 1988.
- Charlesworth, James H. *The Old Testament Pseudepigrapha*. 2 vols. New York: Doubleday, 1983 & 1985.
- Charette, B. "To Proclaim Liberty to the Captives." *NTS* 38 (1992): 290-297.
- Chilton, Bruce. "God in Strength": *Jesus' Announcement of the Kingdom*. Freistadt: F. Plochl, 1979.
- _____. "Jesus and the Repentance of E. P. Sanders." *TynB* 39 (1988): 1-18.
- Clark, A. C. *The Acts of the Apostles*. London: Oxford, 1933.

- Clements, Ronald E. *Exodus: The Cambridge Bible Commentary*. Cambridge: The University Press, 1972.
- Collins, Adela Yarbro. "The Origin of the Designation of Jesus as 'Son of Man,'" *HTR* 80 (4) (1987): 391-407.
- Collins, John J. *Apocalypticism in the Dead Sea Scrolls*. London: Routledge, 1997.
- Coleridge, Mark. *The Birth of the Lukan Narrative: Narrative as Christology in Luke 1-2*. Sheffield: Sheffield Academic Press, 1993.
- Conzelman, Hans. *The Theology of St. Luke*. New York: Harper, 1960.
- _____. *Acts of the Apostles*. Philadelphia: Fortress Press, 1987.
- _____. *An Outline of the Theology of the New Testament*. London: SCM Press Ltd., 1969.
- Countryman, L. William. *Dirt, Greed, and Sex*. Philadelphia: Fortress, 1990.
- Crang, Mike and Nigel Thrift. (Eds). *Thinking Space*. London: Routledge, 2000.
- Crang, Mike. "Urban morphology and the shaping of the transmissible city." *City*, Vol. 4. No. 3 (2000): 303-315.
- _____. "The city and topologies of Memory." *Environment and Planning D: Society and Space*, volume 19 (2001): 161-177.
- _____. "Rhythms of the city: temporalised space and motion," in J. May and N. Thrift (eds) *Timespace: Geographies of Temporality*, pp.187-207. London: Routledge, 2001.
- _____. "Time: Space", in Cloke, P. and R. Johnston (eds) *Spaces of Geographical Thought: Deconstructing Human Geography's Binaries*, pp.199-220. London: Sage, 2005.
- Creed, John Martin. *The Gospel According to St. Luke*. London: Macmillan Company, 1930.
- Crossan, John Dominic. *The Historical Jesus*. USA: Harper San Francisco, 1991.
- Cullmann, Oscar. *Salvation in History*. London: SCM Press, 1967.
- Dahl, Nils A. "A people for his name." *New Testament Studies* 4 (1957-1958): 319-327.
- _____. "The Story of Abraham in Luke-Acts," in L. E. Keck and J. L. Martyn (eds) *Studies in Luke-Acts*, pp. 139-158.
- Dalman, Gustaf. *The Words of Jesus*. Edinburgh: T. & T. Clark, 1902.

- Danker, Frederick W. *Jesus and the New Age: A Commentary on St. Luke's Gospel*. Revised edition. Philadelphia: Fortress, 1988.
- Darr, John A. *On Character Building*. Louisville: Westminster/John Knox, 1992.
- Davidson, Cynthia C. (Ed.) *Anytime*. Cambridge, MA: MIT Press, 1999.
- Davis, C. J. *The Name and Way of the Lord: Old Testament Themes, New Testament Christology*. Sheffield: Sheffield Academic Press, 1996.
- Deleuze, Gilles and Felix Guattari. *A Thousand Plateaus: Capitalism and Schizophrenia*. Translated by Brian Massumi. Minneapolis: University of Minnesota Press, 1987.
- Deleuze, Gilles. *Bergsonism*. Translated by Hugh Tomlinson. New York: Zone Books, 1991.
- Deissmann, Adolf. *Light from the Ancient East*. London: Hodder, 1927.
- _____. *Bible Studies*. Massachusetts: Hendrickson, 1988.
- Dffmer, M. *Das Heil Gottes: Studien zur Theologie des lukanische Doppelwerkes (BBB 51)*. Kffln-Bonn: Peter Hanstein, 1978.
- Dillon, R. and J. Fitzmyer. "Acts," in *The Jerome Biblical Commentary*, pp. 165-214.
- Dittenberger, W. (Ed.). *Sylloge Inscriptionum Graecarum*. 4 vols. 3rd ed. Leipzig: J. C. Hinrichs, 1915-1924.
- Donahue, J.R. "Recent Studies on the Term 'Son of Man' in the Gospels." *CBQ* 48 (1986): 484-98.
- Dodd, C. H. *The Parables of the Kingdom*. London: Fontana Books, 1961.
- Douglas, Mary T. *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London: Routledge & Kegan Paul, 1966.
- Drury, John. *Tradition & Design in Luke's Gospel*. London: Darton, Longman & Todd, 1976.
- Duling, Dennis C. "Binding and Loosing: Matthew 16:19; Matthew 18:18; John 20:23." *Forum* 3.4 (1987): 3-31.
- Dunn, James D.G. *Baptism in the Holy Spirit*. Naperville: Alec R. Allison Inc., 1970.
- _____. *The Theology of Paul the Apostle*. Edinburgh: T&T Clark, 1998.
- _____. *The Acts of the Apostles*. London: Epworth Press, 1996.

- _____. "Pharisees, Sinners, and Jesus," in J. Neusner (ed) *The Social World of Formative Christianity and Judaism*, pp. 264-89. Philadelphia: Fortress Press, 1988.
- _____. *The Christ & the Spirit: Vol. 1: Christology & Vol. 2: Pneumatology*. Grand Rapids: William B. Eerdmans Publishing Company, 1998.
- _____. *Jews and Christians: The Parting of the Ways A.D. 70 to 135*. Grand Rapids: William B. Eerdmans Publishing Company, 1992.
- _____. "Jesus and Holiness: The Challenge of Purity," in Stephen C. Barton (ed) *Holiness: Past and Present*, pp. 168-192. London/New York: T. & T. Clark, 2003.
- _____. *Jesus and the Spirit: A Study of the Religious and Charismatic Experienced of Jesus and the First Christians as Reflected in the New Testament*. London: SCM, 1975.
- _____. *Jesus Remembered: Christianity in the Making Volume 1*. Grand Rapids: William B. Eerdmans Publishing Company, 2003.
- Dupont, D. J. *The Salvation of the Gentiles: Essays on the Acts of the Apostles*. New York: Paulist, 1979.
- Durham, John I. *Exodus: WBC*. Texas: Word Book, 1987.
- Durken, D. (Ed). *Sin, Salvation and the Spirit*. Collegeville: Liturgical Press, 1979.
- Ellis, E. Earle. *The Gospel of Luke: New Century Bible*. Greenwood: Attic Press, 1974.
- _____. *Eschatology in Luke*. Philadelphia: Fortress, 1972.
- _____. "Present and Future Eschatology in Luke." *NTS* 12 (1965-1966): 27-41.
- Esles, Philip Francis. *Community and Gospel in Luke-Acts*. Cambridge: Cambridge University Press, 1987.
- Evans, C. F. *Saint Luke*. London: SCM Press, 1990.
- Evan-Pritchard, E. E. *Theories of Primitive Religion*. Oxford: Clarendon Press, 1965.
- Eve, Eric. *The Jewish Context of Jesus' Miracles*. Journal for the Study of the New Testament Supplement Series 231. London: Sheffield Academic Press, 2002.
- _____. *Exegetical Dictionary of the New Testament Vol. 2*. Michigan: Eerdmans, 1981.

- Fitzmyer, Joseph A. "The Contribution of Qumran Aramaic to the Study of the New Testament." *NTS* 20 (1974) 382-407.
- _____. *The Gospel According to Luke: The Anchor Bible*. New York: Doubleday, 1979.
- _____. *The Acts of the Apostles*. New York: Doubleday, 1998.
- _____. "Jewish Christianity in Acts in Light of the Qumran Scrolls," in Keck and Martyn (eds), pp. 233-57. London: SPCK, 1966.
- Flender, H. *St. Luke: Theologian of Redemptive History*. Philadelphia: Fortress, 1967.
- Fletcher-Louis, Chispin H. T. *Luke-Acts: Angels, Christology and Soteriology* (WUNT, 2:94). Tübingen: Mohr Siebeck, 1997.
- Foakes-Jackson, F. J. *The Acts of the Apostles*. London: Hodder and Stoughton, 1931.
- _____ and K. Lake. (Eds). *The Beginnings of Christianity*. 5 vols. London: Macmillan, 1920-33. *The Jewish, Gentile and Christian Backgrounds* (I, 1920); *Criticism* (II, 1922); *The Texts of Acts* (III, 1926); *English Translation and Commentary* (IV, 1933); *Additional Notes to the Commentary* (V, 1933).
- Fossum, Jarl E. *The Name of God and the Angel of the Lord*. Mohr: Tübingen, 1985.
- Francis, F. O. "Eschatology and History in Luke-Acts." *Concordia Theological Monthly* 29 (1958): 881-901.
- Franklin, Eric. *Christ the Lord: A Study in the Purpose and Theology of Luke-Acts*. London: SPCK, 1975.
- _____. "The Ascension and the Eschatology of Luke-Acts." *SJT* 23 (1970): 191-200.
- Frazer, James G. *The Golden Bough*. Finland: Wordsworth Reference, 1993.
- Funk, Robert W. *The Poetics of Biblical Narrative*. Sonoma: Polebridge Press, 1988.
- _____. *Honest to Jesus*. New York: HarperSanFrancisco, 1996.
- Gager, John G. "A New Translation of Ancient Greek and Demotic Papyri, Sometimes Called Magical." *Religion* 67 (1987): 80-86.
- Garrett, S. R. *The Demise of the Devil*. Minneapolis: Fortress Press, 1989.
- Gasque, W. *A History of the Criticism of the Acts of the Apostles*. 2nd ed. Peabody: Hendrickson, 1989.

- _____. "A Fruitful Field. Recent Study of the Acts of the Apostles." *Interpretation* 42 (1988): 117-31.
- Gaventa, B. R. *From Darkness to Light: Aspects of Conversion in the New Testament*. Philadelphia: Fortress Press, 1986.
- _____. *Acts: Abingdon New Testament Commentaries*. Nashville: Abingdon press, 2003.
- Geldenhuis, Norval. *Commentary on the Gospel of Luke*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977.
- Gill, David W.J. and Conrad Gempf. *The Book of Acts in Its First Century Setting*. Grand Rapids: Eerdmans, 1994.
- Gilles, K. "Salvation in Lucan Theology." *Reformed Theological Review* 42 (1983): 10-16, 45-49.
- Glöckner, Richard. *Die Verkündigung des Heils beim Evangelisten Lukas*. Mainz: Matthais-Grünewald, 1975.
- Godet, Frédéric Louis. *A Commentary on the Gospel of St. Luke*. 2 vols. 5th ed. Edinburgh: T. & T. Clark, 1875.
- Gooding, D. *According to Luke: A New Exposition of the Third Gospel*. Grand Rapids: Eerdmans, 1987.
- _____. *True to the Faith: A Fresh Approach to the Acts of the Apostles*. London: Hodder & Stoughton, 1990.
- Goulder, Michael D. *Luke: A New Paradigm*. 2 vols. JSNTSup 20. Sheffield: JSOT, 1989.
- Gouler, M. D. *Luke: A New Paradigm*. Sheffield: Sheffield Academic Press, 1994.
- Green, E. M. B. *The Meaning of Salvation*. London: Hodder and Stoughton, 1965.
- Green, Joel B. *The Gospel of Luke: NICNT*. Grand Rapids: William B. Eerdmans Publishing Company, 1997.
- _____, S. McKnight and I. H. Marshall. (Eds). *Dictionary of Jesus and the Gospels*. Downers Grove and Leicester: IVP, 1992.
- _____ and Michael C. McKeever. *Luke-Acts & New Testament Historiography*. Grand Rapids: Baker Books, 1994.
- _____ and M. Turner. (Eds). *Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology*. Grand Rapids: Eerdmans, 1994.

- _____. "Jesus and a Daughter of Abraham (Luke 13:10-17): Test Case for a Lukan Perspective on the Miracles of Jesus." *CBQ* 51 (1989): 643-54.
- _____. "The Message of Salvation' in Luke-Acts." *Ex Auditu* 5 (1989): 21-34.
- _____. "The Social Status of Mary in Luke 1,5-2,52: A Plea for Methodological Integration." *Bib* 73 (1992): 457-72.
- _____. "'Salvation to the End of the Earth' (Acts 13:47); God as Savior in the Acts of the Apostles," in Howard Marshall and David Peterson (eds) *Witness to the Gospel: The Book of Acts*, pp. 83-106. Grand Rapids: Wm. B. Eerdmans, 1998.
- _____. *The Theology of the Gospel of Luke*. NTT. Cambridge: Cambridge University, 1995.
- Gregory, D. "Lacan and geography: the production of space revisited," in G. Benko and U. Strohmayer (eds) *Space and Social Theory: Interpreting Modernity and Postmodernity*, pp.203-231. Oxford: Blackwell, 1997.
- Haenchen, E. *The Acts of the Apostles*. Philadelphia: Westminster Press, 1971.
- Hamm, D. "Sight to the Blind: Vision as Metaphor in Luke." *Bib* 67: 457-77, 1986.
- Hanson, R. P. C. *The Acts*. Oxford: Oxford University Press, 1967.
- Hare, D.R.A. *The Son of Man Tradition*. Minneapolis: Fortress Press, 1990.
- Hartman, L. "Into the Name of Jesus." *NTS* 20 (1974): 432-440.
- Harvey, D. *Justice, Nature and the Geography of Difference*. Oxford: Blackwell, 1996.
- Hatch, E., and H. A. Redpath. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*. 2 vols. Graz-Austria: Akademische Druck-U. Verlagsanstalt, 1954.
- Havelaar, Henriette. "Hellenistic Parallels to Acts 5.1-11 and the Problem of Conflicting Interpretations." *JSNT* 67 (1997): 63-82.
- Hayward, C. T. R. *The Jewish Temple: A Non-biblical Sourcebook*. London: Routledge, 1996.
- Heil, J. P. "Reader-Response and the Irony of Jesus before the Sanhedrin in Luke 22:66-71", *CBQ* 51.2 (1989): 271-284.
- Hemer, Colin J. *The Book of Acts in the Setting of Hellenistic History*. Winona Lake: Eisenbrauns, 1989.

- Hengel, M. *The Charismatic Leader and his Followers*. Edinburgh: T. & T. Clark, 1981.
- _____. *Between Jesus and Paul: Studies in the Earliest History of Christianity*. London: SCM Press, 1983.
- Herzog II, William R. *Jesus, Justice, and the Reign of God*. Louisville: Westminster John Knox Press, 2000.
- Hill, D. *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms*. Cambridge: Cambridge University Press, 1967.
- Hollyday, C. R. *The Acts*. New York: Harpers Bible Commentary, 1988-89.
- Horsley Richard A. *Jesus and the Spirit of Violence: Popular Jewish Resistance in Roman Palestine*. San Francisco: Harper & Row, 1987
- _____. *Jesus and Empire: The Kingdom of God and the New World Disorder*. Minneapolis: Fortress Press, 2003.
- Hull, J. H. E. *The Holy Spirit in the Acts of the Apostles*. London: Lutterworth, 1967.
- Hull, J. *Hellenistic Magic and the Synoptic Tradition*. London: SCM, 1974.
- Hultgren, Arland J. *The Parables of Jesus: A Commentary*. Grand Rapid, William E. Eerdmans Publish Company, 2000.
- _____. "Interpreting the Gospel of Luke." *Int* 30 (1976): 353-365.
- Hunter, A. M. *Interpreting the Parables*. London: SCM, 1960.
- _____. *The Works and Words of Jesus*. London: SCM, 1951.
- Hur, Ju. *A Dynamic Reading of the Holy Spirit in Luke-Acts*. Sheffield: Sheffield Academic Press Ltd., 2001.
- Hurtado, L. W. *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*. London: SCM Press, 1988.
- Hyatt, J. Philip. *Exodus: New Century Bible*. London: Oliphants, 1971.
- Isbell, Charles D. *Corpus of the Aramaic Incantation Bowls*. SBLDS, 17. Misoula: SBL and Scholars Press, 1975.
- Jensen, Paul. "Forgiveness and Atonement." *SJT* 46.2 (1993): 141-159.
- Jeremias, Joachim. *The Parables of Jesus*. Revised edition. New York: Scribner, 1963.
- _____. *Jerusalem in the Time of Jesus*. Philadelphia: Fortress, 1969.

- _____. *New Testament Theology Volume One*. London: SCM, 1971.
- Jervell, Jacob. *The Theology of the Acts of the Apostles*. Cambridge University Press, 1996.
- _____. *Luke and the People of God: A New Look at Luke-Acts*. Minneapolis: Augsburg, 1972.
- Johnson, Luke Timothy. *The Acts of the Apostles*. Collegeville: The Liturgical Press, 1992.
- _____. *The Gospel of Luke*. Collegeville: The Liturgical Press, 1991.
- _____. "The Social Dimensions of Soteria in Luke-Acts and Paul," in Eugene Lovering (ed), *SBLSP*, pp. 520-36. Atlanta: Scholars Press, 1993.
- Jones, Donald L. "The titles pais in Luke-Acts." *SBL Seminar Papers* 21 (1982): 217-226.
- _____. "The titles kyrios in Luke-Acts." *SBL V* 2 (1974): 85-101.
- _____. "Title Christos in Luke-Acts." *Catholic Biblical Quarterly* 32 (1970): 69-76.
- Jeremias, Joachim. *New Testament Theology: Volume One*. London: SCM Press, 1971.
- Käsemann, E. *Essays on New Testament Themes*. London: SCM Press, 1964.
- Keck, Leander E. *Who is Jesus?* University of South Carolina: Columbia, South Carolina, 2000.
- _____ and J. L. Martyn. (Eds). *Studies in Luke-Acts*. London: SPCK, 1968.
- Kee, Howard Clark. *Medicine, Miracle, and Magic in New Testament Times*. New York: Cambridge University, 1986.
- _____. *Miracle in the Early Christian World*. New Heaven: Yale University Press, 1983.
- _____. *To Every Nation under Heaven: The Acts of the Apostles*. Harriburg: Trinity Press International, 1997.
- Keegan, T. J. *Interpreting the Bible*. New York: Paulist Press, 1985.
- Kilgallen, John J. "A Proposal for Interpreting Luke 7, 36-50." *Biblica* 72:3 (1991): 305-330.
- _____. "The Importance of the Redactor in Luke 18, 9-14." *Biblica* 79 (1998): 69-75.

- _____. "The Function of Stephen's Speech (Acts 7, 2-53)." *Biblica* 70: 173-93.
- _____. "Forgiveness of Sins (Luke 7:36-50)." *NovT* 40:2 (1998): 105-116.
- Kingsbury, J. D. *Conflict in Luke: Jesus, Authorities, Disciples*. Minneapolis: Fortress Press, 1991.
- Kistemaker, S. J. *Exposition of the Acts of the Apostles*. Grand Rapids: Baker Book House, 1990.
- Kittel, G. *TDNT*. Vol. 1. Grand Rapid: Wm. B. Eerdmans, 1977.
- Koester, Helmut. *History, Culture, and Religion of the Hellenistic Age*. Vol. 1. Berlin: de Gruyter, 1982.
- Kordel, Gerhard. *Acts: Proclamation Commentaries*. Philadelphia: Fortress Press, 1981.
- Kosmala, Hans. "In My Name." *ASTI* 5 (1966-67): 87-109.
- Krodel, Gerhard. *Acts: Proclamation: Commentaries*. Philadelphia: Fortress Press, 1981.
- _____. *The Acts of the Apostles: Augsburg Commentaries*. Minneapolis: Minneapolis: Augsburg Publishing House, 1986.
- Kümmel, W. G. *Introduction to the New Testament*. Nashville: Abingdon, 1975.
- _____. *Promise and Fulfilment: The Eschatological Message of Jesus*. SBT 23. Naperville: Allenson, 1957.
- _____. "Current Theological Accusation against Luke." Translated by W. C. Robinson Jr. *Andover Newton Quarterly* 16 (1975): 131-145.
- Lampe, G. W. H. "Acts", in *Peake's Commentary on the Bible*, pp. 882-926.
- _____. "The Holy Spirit in the Writings of Saint Luke," in D. E. Nineham (ed) *Studies in the Gospel: Essays in Memory of R.H. Lightfoot*, pp. 159-200. Oxford: Blackwell, 1955.
- Latour, B. *Science in Action: How to Follow Scientists and Engineers through Society*. Cambridge, MA: Harvard University Press, 1987.
- _____. *The Pasteurization of France (with Irreduction)*. Cambridge, MA: Harvard University Press, 1988.
- _____. *We Have Never Been Modern*, Cambridge, MA: Harvard University Press, 1993.

- _____. "On recalling ANT" in J. Law and J. Hassard (eds) *Actor Network Theory and After*, pp. 15-25. Oxford: Blackwell, 1999.
- _____. "Trains of Thought: Piaget, Formalism, and the Fifth Dimension." *Common Knowledge* 6.3 (1997): 170-191.
- Lefebvre, H. *The Production of Space*, Oxford: Blackwell, 1991.
- Lindars, B. *Jesus, Son of Man*. London: SPCK, 1983.
- Louw, J. P. and E. A. Nida. *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: UBS, 1989.
- Luce, H. K. *The Gospel According to St. Luke*. London: Cambridge University, 1933.
- Ludemann, Gerd. *Early Christianity according to the Traditions in Acts*. London: SCM, 1989.
- Maddox, R. *The Purpose of Luke-Acts*. Gottingen: Vandenhoeck & Ruprecht, 1982.
- Malina, Bruce J. *The Social Gospel of Jesus: The Kingdom of God in Mediterranean Perspective*. Minneapolis: Fortress Press, 2001.
- _____. *Calling Jesus Names*. Sonoma: Polebridge Press, 1988.
- _____. *The New Testament World: Insights from Cultural Anthropology*. Louisville: Westminster John Knox Press, 2001.
- Malina, Bruce J. and Richard L. Rohrbaugh. *Social-Science Commentary on the Gospel of John*. Minneapolis: Fortress Press, 1998.
- Mánek, J. "The New Exodus in the Books of Luke," *NovT* 2 (1957) 8-23.
- Manson, T. W. *The Sayings of Jesus*. London: SCM Press, 1937.
- _____. *The Teaching of Jesus*. Cambridge: University Press, 1945.
- _____. *The Gospel of Luke*. London: Hodder and Stoughton, 1930.
- Marshall, I. H. "The Synoptic of Son of Man Sayings in Recent Discussion." *NTS* 12 (1965): 327-51.
- _____. "Preaching the Kingdom of God." *ExpTim* 89 (1977/78): 13-16.
- _____. "The Meaning of the Verb 'to Baptize.'" *EvQ* 45 (1973):130-140.
- _____. *Luke: Historian and Theologian*. Grand Rapids: The Paternoster Press, 1970.

- _____. *Commentary on Luke: New International Greek Testament Commentary*. Grand Rapids: Wm. B. Eerdmans, 1980.
- _____. *Acts*. Grand Rapids: Inter-Varsity Press, 1980.
- _____. *Witness to the Gospel: The Theology of Acts*. Grand Rapids: William B. Eerdmans Publishing Company, 1998.
- Martin, Dale B. *The Corinthian Body*. New Haven: Yale University Press, 1995.
- Martínez, Florentino García and Eibert J. C. Tigchelaar. *The Dead Sea Scrolls: Study Edition*. 2 vols. Grand Rapids: William B. Eerdmans Publishing Company, 1997, 1998.
- Massey, D. "Political and space/time." *New Left Review* 196 (1992): 65-84.
- _____. *Space, Place and Gender*. Cambridge: Polity Press, 1994.
- Mauss, Marcel. *A General Theory of Magic*. New York: Norton Press, 1972.
- May, Jon and Nigel Thrift. *Timespace: Geographies of temporality*. London/New York: Routledge, 2001.
- McCown, C. C. "The Geography of Luke's Central Section." *JBL* 57 (1938): 51-66.
- _____. "The Geography: Fiction, Fact, and Truth." *JBL* 60 (1941): 1-25.
- McLuhan, Marshall. *Understanding Media: The Extension of Man*. London: The MIT Press, 1994.
- Meier, John. *A Marginal Jews: Rethinking the Historical Jesus, Vol. 2: Mentor, Message, Miracles*. New York: Doubleday, 1994.
- Menzies, R.P. "Spirit and Power in Luke-Acts: A Response to Max Turner." *JSNT* 49 (1993): 11-20.
- Metzger, B. M. *A Textual Commentary on the Greek New Testament*. London: UBS, 1975.
- Meyer B. F. *Aims of Jesus*. London: SCM Press, 1979.
- Meyer, Marvin and Richard Smith. (Eds). *Ancient Christian Magic: Coptic Tests of Ritual Power*. San Francisco: Harper, 1994.
- Moessner, David P. *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative*. Minneapolis: Fortress Press, 1989.
- Moor, George Foot. *Judaism: In the First Centuries of the Christian ERA. The Age of the Tannaim*. Cambridge: Harvard University Press, 1966.

- Moule, C.F.D. "The Son of Man': Some of the Facts." *NTS* 41 (1995): 277-279.
- _____. *Forgiveness and Reconciliation*. London: SPCK, 1998.
- _____. "The Christology of Acts," in Keck and Martyn (eds), pp. 159-185. London: SPCK, 1966.
- _____. *An Idiom-Book of New Testament Greek*. Cambridge: University Press, 1953.
- Moulton, J. H., and W. F. Howard. *A Grammar of New Testament Greek*. 4 vols; vols. 3 and 4 by N. Turner. Edinburgh: Clark, 1906, 1929, 1963, 1976.
- Mowery, Robert L. "Lord, God and Father: Theological Language in Luke-Acts," in Eugene H. Lovering, Jr. (ed) *SBL 1995 Seminar Papers*, pp. 82-101. Atlanta: Scholars, 1995.
- Müller, M. "The Expression 'the Son of Man' as Used by Jesus." *ScTh* 38 (1984): 47-64.
- Munck, J. *The Acts of the Apostles: Anchor Bible*. Garden City: Doubleday, 1967.
- Navone, J. "The Journey Theme in Luke-Acts." *TBT* 58 (1972): 616-619.
- Neale, David A. *None but the Sinners: Religious Categories in the Gospel of Luke*. Sheffield: JSOT Press, 1991.
- Neil, William. *The Acts of the Apostles: New Century Bible*. London: Oliphants, 1973.
- Neusner, Jacob. *Religion, Science, and Magic*. Oxford: Oxford University Press, 1989.
- Neyrey, Jerome H. *The Social World of Luke-Acts*. Peabody: Hendrickson Publishers, Inc, 1991.
- _____. *Paul in Other Words: A Cultural Reading of His Letters*. Louisville: John Knox Press, 1990.
- Nock, A. D. "Paul and the Magus," in K. Lake and H. J. Cadbury (eds) *The Beginning of Christianity*, pp. 164-188. London: Macmillan, 1923.
- _____. "Greek Magical Papyri", republished in Z. Stewart (ed) *Arthur Darby Nock: Essays on Religion in the Ancient World*, pp. 176-194. Cambridge, MA: Harvard University Press, 1972.
- Nolland, John. *Luke: WBC*. Dallas: Word Books, 1989.

- Novak, M. "Next Babylon, soft Babylon: (trans) architecture is an algorithm to play." *Architectural Design*, 68 (1998): 21-27.
- O'Neill, J. C. "The Use of KYRIOS in the Books of Acts." *SJT* 8 (1955): 155-74.
- O'Toole, Robert F. "Activity of the risen Jesus in Luke-Acts." *Bib* 62 (1981): 471-498.
- _____. "Christian Baptism in Luke." *RevRel* 39 (1980): 855-66.
- _____. "εἰρήνη, and Underlying Theme in Acts 10,34-43." *Bib* 77 (1997): 461-76.
- _____. *The Unity of Luke's Theology: An Analysis of Luke-Acts*. Wilmington: Michael Glazier, 1984.
- _____. "You Did Not Lie to Us (Human Beings) but to God" (Acts,4c). *Biblica* 76.2 (1995): 182-209.
- Paige, S.H.T. *Powers of Evil: A Biblical Study of Satan & Demons*. Grand Rapids: Baker Book House, 1995.
- Parratt, J. K. "The Laying on of Hands in the New Testament." *ExpTime* 80 (1968): 210-214.
- Parsons, M. D. *The Departure of Jesus in Luke-Acts: The Ascension Narrative in Context*. Sheffield: JSOT Press, 1987.
- Parry, David T.N. "Release of the Captives-Reflection on Acts 12," in C.M. Tuckett (ed) *Luke's Literary Achievement Collected Essays*, pp. 156-164 (Sheffield: SAP, 1995).
- Penney, Douglas L. and Michael O. Wise. "By the power of Beelzebub an Aramaic Incantation Formula from Qumran" (4Q560). *JBL* 113/4 (1994): 627-650.
- Perrin, Norman. *The Kingdom of God in the Teaching of Jesus*. London: SCM, 1963.
- _____. *Jesus and the Language of the Kingdom: Symbol and Metaphor in the New Testament Interpretation*. Philadelphia: Fortress, 1976.
- Plummer, Alfred. *St. Luke: ICC*. Edinburgh: T. & T. Clark, 1922.
- Pilch, John J. *Healing in the New Testament*. Minneapolis: Fortress Press, 2000.
- Poorthuis, M.J.H.M. and J. Schwartz. *Purity and Holiness*. Boston: Brill, 2000.
- Porubcan, S. J. Stefan. *Sin in the Old Testament*. Roma: Herder, 1963.
- Powell, M. A. "Salvation in Luke-Acts," *Word and World* 12 (1992): 5-10.

- Preisendanz, Karl. (Ed). *Papyri Graecae Magicae*. Die Griechischen Zauberpapyri. 2 vols. Leipzig/Berlin: B. G. Teubner, 1928-1931.
- Rad, Gerhard Von. *Old Testament Theology*. Edinburgh: Oliver and Boyd, 1962.
- Rajchman, John. *Construction*. Massachusetts: The MIT Press, 1998.
- Rapske, B. *The Book of Acts in its First Century Setting. Vol. III: Paul in Roman Custody*. Grand Rapids: Eerdmans, 1994.
- Ravens, D.A.S. "The Setting of Luke's Account of the Anointing: Luke 7.2-8.3." *NTS* 34 (2) (1988): 282-292.
- Reiche, B. *The Roots of the Synoptic Gospels*. Philadelphia: Fortress Press, 1986.
- Richard, E. "Luke—Writer, Theologian, Historian: Research and Orientation of the 1970s." *BTB* 13 (1983): 3-15.
- Robertson, Archibald Thomas. *Word Pictures in the New Testament Volume 3*. Nashville: Sunday School Board of the Southern Baptist Convention, 1930.
- _____. *Word Pictures in the New Testament Volume 4*. New York: Harper, 1931.
- Robinson, W. C., Jr. "The Theological Context for Interpreting Luke's Travel Narrative (9:51 ff.)." *JBL* 79 (1960): 20-31.
- Rohde, Joachim. "Luke's Two Books," in Joachim Rohde (ed) *Rediscovering the Teaching of the Evangelists*, pp. 153-239. Philadelphia: Westminster, 1968.
- Roth, S. J. *The Blind, the Lame, and the Poor: Character Types in Luke-Acts*. Sheffield: Sheffield Academic Press, 1997.
- Sabourin, Leopold. *The Gospel According to St. Luke: Introduction and Commentary*. Bombay: St. Paul, 1984.
- Sanders, E. P. *Paul and Palestinian Judaism*. London: SCM Press, 1977.
- _____. *Jesus and Judaism*. London: SCM Press LTD, 1985.
- _____. *The Historical Figure of Jesus*. London: Penguin Books, 1993.
- _____. *Judaism: Practice and Belief 63 BCE-66CE*. London: SCM, 1992
- Sanders, J. A. "Isaiah in Luke," in Evans and Sanders (eds) *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, pp. 14-25. Minneapolis: Fortress Press, 1996.
- Schiffman, Lawrence H, and Michael D. Swartz. *Hebrew and Aramaic Incantation Texts from the Cairo Genizah: Selected Texts from Taylor-Schechter Box K1*.

- Semitic Texts and Studies, 1. Sheffield: JSOT Press, 1992.
- Schürer Emil. *The History of the Jewish People in the Age of Jesus Christ (175 B.C. – A.D. 135)*. 3 vols. Edinburgh: T & T Clark, 1973, 1979, 1986.
- Schütz, F. *Der leidende Christus: Die angefochtene Gemeinde und das Christuskerygma der lukanischen Schriften (BWANT 5/8)*. Stuttgart: Kohlhammer, 1969.
- Schürmann, H. *Lukas Das Lukasevangelium*. Vol. 1. HTKNT. Freiburg: Herder Verlag, 1969.
- Schweizer, Eduard. *The Good News According to Luke*. Atlanta: John Knox Press, 1973.
- Scott, James M. *Geography in Early Judaism and Christianity: The Book of Jubilees*. Cambridge: Cambridge University Press, 2002.
- _____. "Luke's Geographical Horizon," in Gill and Gempf (eds) *The Book of Acts: In Its First Century Setting*, vol. 2, pp. 483-544. Grand Rapids: William B. Eerdmans Publishing Company, 1994.
- Segal, Alan F. "Hellenistic Magic: Some Questions of Definition," in R. van der Broek and M. J. Vermaseren (eds) *Studies in Gnosticism and Hellenistic Religions*, pp. 349-375. Leiden: E. J. Brill, 1981.
- _____. *The Other Judaisms of Late Antiquity*. Atlanta: Scholars, 1987.
- Shelton, J. B. *Mighty in Word and Deed. The Role of the Holy Spirit in Luke-Acts*. Peabody, MA: Hendrickson, 1991.
- Shepard, W. *The Narrative Function of the Holy Spirit as Character in Luke-Acts*. Atlanta: Scholars, 1994.
- Slater, Thomas B. "One like a son of man in first-century CE Judaism." *NTS* 41 (1995): 183-198.
- Sloan, R. B. *The Favorable Year of the Lord: A Study of Jubiliary Theology in the Gospel of Luke*. Austin: Scholars Press, 1977.
- Smalley, S. S. "Spirit, Kingdom and Prayer in Luke-Acts." *NovT* 15 (1973): 59-71.
- Smith, Morton. *Clement of Alexandria and the Secret Gospel of Mark*. Cambridge, Mass.: Harvard University Press, 1973.
- _____. *Jesus the Magician*. New York: Harper and Row, 1978.
- _____. "The Jewish Elements in the Magical Papyri." *SBLSP* (1986): 455-462.
- Squires, John T. *The Plan of God in Luke-Acts*. Cambridge: the University of

Cambridge, 1993.

Stegemann, Hartmut. *The Library of Qumran: on the Essenes, Qumran, John the Baptist and Jesus*. Michigan: William B. Eerdmans Publishing Company, 1998.

Stendahl, K. *Paul among Jews and Gentiles and Other Essays*. Philadelphia: Fortress Press, 1976.

Sterling, G. E. *Historiography and Self-Definition: Josephus, Luke-Acts and Apologetic Historiography*. Leiden: E. J. Brill, 1992.

Stone, Michael E. *Jewish Writings of the Second Temple Period*. Philadelphia: Fortress Press, 1984.

Stonehouse, N. B. "Repentance, Baptism and the Gift of the Holy Spirit." *WTJ* 13 (1950): 1-18.

Strauss, M. L. *The Davidic Messiah in Luke-Acts: The Promise and its Fulfillment in Lukan Christology*. Sheffield: Sheffield Academic Press, 1995.

Stuckenbruck, Loren T. *Angel Veneration and Christology. A Study in Early Judaism and in the Christology of the Apocalypse of John*. WUNT, II/70. Tübingen: J. C. B. Mohr (Paul Siebeck).

Stuehnenberg, P. F. "The Study of Acts before the Reformation: A Bibliographic Introduction." *NovT* 29 (1987): 100-86.

Talbert, Charles H. *Reading Luke: A Literary and Theological Commentary on the Third Gospel*. New York: Crossroad, 1988.

_____. *Literary Patterns, Theological Themes, and the Genre of Luke-Acts*. Missoula: Scholars Press, 1974.

Tannehill, Robert C. *The Narrative Unity of Luke-Acts Vol. I & II: A Literary Interpretation*. Philadelphia: Fortress Press, 1986.

_____. "A Study in the Theology of Luke-Acts." *ATR* 43 (1961): 195-203.

_____. *Luke: ANTC*. Nashville: Abingdon, 1996.

Taussig, Hal. "The Lord's Prayer." *Forum* 4 (1988): 25-44.

Taylor, Vincent. *Behind the Third Gospel: A Study of the Proto-Luke Hypothesis*. Oxford: Clarendon Press, 1926.

_____. *Forgiveness and Reconciliation: A Study in New Testament Theology*. London: Macmillan and Co., 1941.

Telfer, William. *The Forgiveness of Sins*. London: SCM Press Ltd, 1959.

- Theissen, Gerd. *The Social Setting of Pauline Christianity*. Philadelphia: Fortress Press, 1982.
- _____ and Annette Merz. *The Historical Jesus: A Comprehensive Guide*. Trans. John Bowden. Minneapolis: Fortress, 1996.
- Thiselton, A. C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein*. Grand Rapids: Eerdmans, 1980.
- _____. *New Horizons in Hermeneutics*. Grand Rapids: Zondervan, 1992.
- Thomas, John Christopher. *The Devil, Disease and Deliverance: Origins of Illness in the New Testament Thought*. Sheffield: Sheffield Academic Press, 1998.
- Thornton, T. C. G. "To the End of the Earth: Acts 1:8." *ExpTim* 89 (1978): 374-75.
- Thrift, N. *Spatial Formations*. London: Sage, 1996.
- Tiede, David L. *Luke: Augsburg Commentary on the New Testament*. Minnesota: Augsburg Publishing House, 1988.
- Tigay, Jeffrey H. *Deuteronomy: The JPS Torah Commentary*. Philadelphia: JPS, 1996.
- Tinsley, E. J. *The Gospel according to Luke*. Cambridge: Cambridge University Press, 1965.
- Tödt H. E. *The Son of Man in the Synoptic Tradition*. London: SCM Press, 1965.
- Tromp, Johannes. "The Sinners and the Lawless in Psalm of Solomon 17." *NovTest* 35 (1993): 344-361.
- Tuckett, Christopher. (Ed.) *Luke's Literary Achievement Collected Essays*. Sheffield: SAP, 1995.
- _____. *Q and the History of Early Christianity*. Edinburgh: T&T Clark, 1996.
- Turner, Max. *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (JPT Monograph Series 9). Sheffield, SAP, 1996.
- _____. "The Spirit and the Power of Jesus' Miracles in the Lucan Conception." *NovT* 32.2 (1991): 124-152.
- _____. "The Spirit of Prophecy and the Power of Authoritative Preaching in Luke-Acts: A Question of Origins." *NTS* 38 (1991): 66-88.
- Twelftree, Graham H. "Demon, Devil, Satan," in Joel B. Green and Scot McKnight

- Dictionary of Jesus and the Gospels* (eds), pp. 163-72. Downers Grove and Leicester: IVP, 1992.
- _____. *Jesus the Exorcist*. Peabody: Hendrickson Publishers, 1993.
- _____. *Jesus: The Miracle Worker*. Downers Grove: InterVarsity Press, 1999.
- Tyson, J. B. *The Death of Jesus in Luke-Acts*. Columbia: University of South Carolina Press, 1986.
- _____. (Ed.) *Luke-Acts and the Jewish People: Eight Critical Perspectives*. Minneapolis: Augsburg, 1988.
- Urbach, Ephraim E. *The Sages: Their Concepts and Beliefs*. Massachusetts: Harvard University Press, 1975.
- van der Waal, C. "The Temple in the Gospel According to Luke." *Neotestamentica* 7 (1973): 44-59.
- van Unnik, W. C. "Luke-Acts, A Storm Center in Contemporary Scholarship", in Keck and Martyn *Studies in Luke-Acts* (eds), pp. 15-32. London: SPCK, 1966.
- _____. "The Book of Acts: the Confirmation of the Gospel." *NovT* 4 (1960-61): 26-59.
- _____. "With all those who call on the name of the Lord," in William C. Weinrich (ed) *The New Testament Age*, pp. 533-551. Macon: Mercer University, 1984.
- Vermes, G. *Jesus the Jew: A Historian's Reading of the Gospels*. Philadelphia: Fortress, 1973.
- _____. *The Dead Sea Scrolls in English*. London: Penguin, 1995.
- Wagner, G. *An Exegetical Bibliography of the New Testament: Volume 2: Luke and Acts*. Macon: Mercer University Press, 1983.
- Walker, W.O. "The Son of Man: Some Recent Developments." *CBQ* 45 (1983): 584-607.
- Wallis, Ian G. *The Faith of Jesus Christ in early Christian Traditions*. Cambridge: Cambridge University Press, 1995.
- Warrington, Keith. *Jesus the Healer: Paradigm or Unique Phenomenon?* Waynesboro: Paternoster, 2000.
- Weinert, F. D. "The Meaning of the Temple in Luke-Acts." *BTB* 11 (1981): 85-89.
- Whiston, William. *The Works of Josephus: New Updated Edition*, USA: Hendrickson Publishers, 1987.

Williams, C.S.C. *A Commentary on the Acts of the Apostles*. New York: Black/Harper, 1957.

Willimon, W. *The Acts: Interpretation*. Atlanta: John Knox Press, 1988.

Wilson, S. G. *The Gentiles and the Gentiles Mission in Luke-Acts*. Cambridge: Cambridge University Press, 1973.

_____. "Lucan Eschatology," *NTS* 15 (1970): 330-47.

Witherington III, Ben. *The Acts of the Apostles*. Grand Rapids: William B. Eerdmans Publishing Company, 1998.

Yamauchi, Edwin M. "Magic in the biblical world." *Tyndale* 34 (1983): 169-200.

Yonge, C. D. *The Works of Philo: New Updated Edition*. USA: Hendrickson Publishers, 1993.

Ziesler, J. A. "The name of Jesus in the Acts of the Apostles." *JSNT* 4 (1979): 28-41.

_____. "Luke and the Pharisees." *NTS* 25 (1979): 146-57.

Zwiep, A. W. *The Ascension of the Messiah in Lukan Christology*. Leiden: E. J. Brill.

