

DAVID W. PAO

Acts and the Isaianic
New Exodus

Wissenschaftliche Untersuchungen

zum Neuen Testament 2. Reihe

130

Mohr Siebeck

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Herausgegeben von
Martin Hengel und Otfried Hofius

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Preface

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To my parents, Dr. and Mrs. John Pao, this book is dedicated. They have given me all of themselves. More importantly, they have provided me living examples of faithful “ministers of the word.”

David W. Pao

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Chapter 1

Introduction

1.1 Approaches to the Study of the Acts of the Apostles

More than thirty years after the statement was first made, many are still compelled to begin any study on a particular aspect of the Lukan writings with the quotation of Willem van Unnik who has depicted Luke-Acts as “one of the great storm centers of New Testament scholarship.”¹ While the literary unity of Luke-Acts has generally been maintained, the methodological explorations into the two halves of the Lukan writings have traveled different paths. Hans Conzelmann’s emphasis on the redactional approach has greatly influenced the study of Luke since the 1950s even though the limitations of this approach have frequently been voiced.² With the difficulties surrounding the source-critical issues of Acts, however, the exact methodological focus in the study of Acts remains an unsettled matter.

The different approaches to studying the two volumes of the Lukan writings can best be illustrated by the various ways the travel narratives in both Luke and Acts have been understood. The significance of the travel narratives in both Luke and Acts has long been recognized by scholars.³ In Luke, the author has transformed the travel report of Mark 10:1–52 into an extensive travel narrative (Luke 9:51–19:44) that occupies more than one third of the entire gospel. The explicit note at the beginning of the journey (9:51) is followed by recurring reminders of its destination (Luke 9:51, 53; 13:22, 33; 17:11; 18:31; 19:11, 28, 41). In Acts, the importance of traveling is even more apparent when apostolic journeys become the single most important organizing principle of its content. The journeys of Philip (Acts 8:4–40),

¹ Willem C. van Unnik, “Luke-Acts, a Storm Center in Contemporary Scholarship,” in Leander E. Keck and J. Louis Martyn, eds., *Studies in Luke-Acts* (Nashville: Abingdon, 1966) 16.

² See, for example, the discussion in Charles H. Talbert, “Luke-Acts,” in Eldon J. Epp and George W. MacRae, eds., *The New Testament and Its Modern Interpreters* (Philadelphia: Fortress, 1989) 311–12.

³ The most significant blocks of travel narrative are present in Luke 9:51–19:44; Acts 12:25–21:16; and 27:1–28:16.

Peter (Acts 9:32–11:18) and Paul (Acts 12:25–28:16) form the framework in which the story of Acts develops.

While a primarily redactional approach to the study of the travel narrative in Luke has produced numerous studies,⁴ a detailed study of the nature and purpose of the travel narrative within the structure and arguments of Acts is still lacking. Previous studies on the travel narrative in Acts have failed to explain how the journey motif is essential to the theological program of Acts. Studies by a number of scholars⁵ who understand the author of Acts primarily as a historian assume that traveling is emphasized in Acts because the apostles did travel in the middle of the first century. While concentrating on the historical background of such journeys, this approach isolates the travel narrative from other theological themes in Acts. Significant theological emphases such as the relationship between Jews and Gentiles are simply ignored; and the importance of the “word of God” as the subject of the journey(s) remains unnoticed. Furthermore, the designation of the early Christian community as “the Way” becomes a subject unrelated to the travel narrative in Acts.

For those who emphasize the theological contribution of Luke,⁶ the travel narrative in Acts is frequently considered to be a framework in which

⁴ The purpose of the travel narrative in Luke has been understood to be christological (e.g., Hans Conzelmann, *The Theology of St. Luke* [trans. Geoffrey Buswell; 2nd ed.; New York: Harper & Row, 1960]), ecclesiastical (e.g., Michi Miyoshi, *Der Anfang des Reiseberichts Lk 9,51–10,24: Eine redaktion-geschichtliche Untersuchung* [AnBib 60; Rome: Biblical Institute Press, 1974]), catechetical (e.g., David H. Gill, “Observations on the Lukan Travel Narrative and Some Related Passages,” *HTR* 63 [1970] 199–221), authentication of Christian witness (e.g., William C. Robinson, Jr., “The Theological Context for Interpreting Luke’s Travel Narrative [9:51ff.],” *JBL* 79 [1960] 20–31), or representation of the rejection by the Jews (e.g., Helmuth L. Egelkraut, *Jesus’ Mission to Jerusalem: A Redaction-Critical Study of the Travel Narrative in the Gospel of Luke, Lk. 9:51–19:48* [Frankfurt am Main/New York: Peter Lang, 1976]). More recently, David Moessner (*Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative* [Minneapolis: Fortress, 1989]) argues that Luke portrays Jesus, against the background of a Deuteronomistic view of history, as the prophet like Moses who is rejected by the wicked generation.

⁵ See, in particular, William M. Ramsay, *St. Paul the Traveller and the Roman Citizen* (London: Hodder & Stoughton, 1897) although he himself recognizes that his study does not aim at exhausting the meaning of the Lukan writings. Other studies that adopt primarily a historical approach without rejecting completely the theological one include Colin J. Hemer, *The Book of Acts in the Setting of Hellenistic History* (WUNT 49; Tübingen: Mohr Siebeck, 1989) and F. F. Bruce, *The Acts of the Apostles* (3rd ed.; Grand Rapids, MI: Eerdmans, 1990).

⁶ See Martin Dibelius, *Studies in the Acts of the Apostles* (ed. Heinrich Greeven; trans. Mary Ling; New York: Charles Scribner’s Sons, 1956); Ernst Haenchen, “Tradition und Komposition in der Apostelgeschichte,” *ZTK* 52 (1955) 205–25; and Conzelmann, *Theology of St. Luke*, 209–18.

theological ideas can be deposited. The travel narrative itself is, therefore, not considered worthy to be the focus of serious theological examination.

Recent studies on the travel narrative in Acts, as illustrated by the works of Richard Pervo⁷ and Loveday Alexander,⁸ have emphasized the literary affinities of Acts with the ancient Romance novels. While such works rightly emphasize the importance of the “journey plot” in ancient literature,⁹ they fail to appreciate the distinctiveness of the theological program of Acts and other major differences between Acts and Greco-Roman Romance novels.¹⁰ Most importantly, the function of Luke-Acts as the foundation story within the early Christian community needs to be emphasized.¹¹ The same isolation of the travel narrative from the wider theological emphases in Acts can be seen from Pervo’s conclusion concerning the travel narrative in Acts: “What we do find in Acts is good guys versus villains. Neither doctrinal issues nor community experience plays a major role.”¹² In short, one should question whether these attempts to identify the literary genre of Acts are sufficient to explain fully the purpose of its travel narrative.¹³

⁷ Richard J. Pervo, *Profit with Delight: The Literary Genre of the Acts of the Apostles* (Philadelphia: Fortress, 1987). This study is carried out under the quest for an identification of the genre of Acts.

⁸ Loveday C. A. Alexander, “‘In Journeying Often’: Voyaging in the Acts of the Apostles and in Greek Romance,” in Christopher M. Tuckett, ed., *Luke’s Literary Achievement* (Sheffield: Sheffield Academic Press, 1995) 17–49. See also Rosa Söder, *Die apokryphen Apostelgeschichten und die romanhafte Literatur der Antike* (Stuttgart: W. Kohlhammer Verlag, 1932).

⁹ See the discussion in Percy Adams, *Travel Literature and the Evolution of the Novel* (Lexington, KY: University Press of Kentucky, 1983) 148–50.

¹⁰ Bryan P. Reardon (*The Form of Greek Romance* [Princeton: Princeton University Press, 1991] 15–17) has listed the three generic characteristics of Greek Romance: 1. action: love at first sight, separation of couple and return of the hero; 2. character: beautiful hapless heroine and a handsome and often rather passive hero; and 3. situation: bourgeois idyll, “with a distinct air of social snobbery about it.” The differences between Acts and the Greek Romance are apparent.

¹¹ See Marianne Palmer Bonz (“The Best of Times, the Worst of Times: Luke-Acts and Epic Tradition” [Th.D. diss., Harvard Divinity School, 1996]) who, drawing on the literary affinities of Virgil’s *Aeneid* and Acts, argues that “Luke-Acts was composed as a foundational epic for the newly emerging Christian community, written to confer ancient Israel’s religious heritage definitively and exclusively upon the church, to affirm its identity as completely independent of contemporary Israel and its diasporan communities, and to legitimize and empower its missionary mandate, with its promise of salvation for all believers and its universalizing claim to represent the ultimate fulfillment of the true plan of God” (33).

¹² Pervo, *Profit with Delight*, 28.

¹³ Here, I am simply arguing that the ancient Romance novels alone are insufficient in providing the key to the understanding of the theological meaning embedded in the travel narrative.

The problems connected with the various approaches to the study of the travel narrative in Acts reflect the problems surrounding the study of Acts in general. The historical approach fails to account for the “historical” function of the text and the “historical” situation of the Lukan community. Those who champion the theological approach fail to reach a consensus as to ways the “theology” of the narrative of Acts can be extracted from both the form and the content of the work. Finally, those who emphasize the literary nature of the text place too much confidence in the literary genre as the key to unlocking the message of Acts. The failure of these approaches to provide a satisfying account of the connections between the “travel narrative” and the earlier chapters in Acts suggests the need for a different starting point in the examination of the narrative of Acts.

Without denying the role of early Christian traditions, form-critical concerns, and the literary models available to Luke in the articulation of his vision, I would emphasize another important pole upon which the Lukan story is constructed. In the Lukan writings, the importance of Scripture has long been recognized.¹⁴ In Acts alone, the author has explicitly quoted twenty passages from the Septuagint.¹⁵ These quotations should not simply be understood as isolated statements that bear no significance beyond their immediate contexts. Furthermore, the importance of Scripture is not limited to the numerous explicit quotations. In this study, I will argue that these scriptural statements point toward a wider story with which the narrative of Acts interacts. While such an interaction necessarily affects the “meaning” of both the scriptural story and the one that the author of Acts tries to construct, for the purpose of this study, I will concentrate on ways the scriptural story illuminates the narrative of Acts. In this sense, the scriptural story can best be understood as providing the hermeneutical framework within which the various individual units find their meaning. Although this study remains primarily a literary one, the theological claim that Luke could use Scripture in such a manner because of the possibility that scriptural promises did find their “fulfillment” in the early Christian movement is an

¹⁴ See the discussion in François Bovon, *Luke the Theologian: Thirty-Three Years of Research (1950–1983)* (trans. Ken McKinney; Allison Park, PA: Pickwick, 1987) 78–108.

¹⁵ These are Gen 15:13–14 (Acts 7:6–7); Gen 2:18 (Acts 3:25); Exod 3:12 (Acts 7:7); Exod 22:27 (Acts 23:5); Lev 23:29 with Deut 18:15–19 (Acts 3:23); Ps 2:1–2 (Acts 4:25–26); Ps 2:7 (Acts 13:33); Ps 16:8–11 with Ps 110:1 (Acts 2:25–28); Ps 69:25 (Acts 1:20); Ps 109:8 (Acts 1:20); Ps 118:22 (Acts 4:11); Isa 6:9–10 (Acts 28:26–27); Isa 49:6 (Acts 13:47); Isa 53:7–8 (Acts 8:32–33); Isa 55:3 (Acts 13:34); Isa 66:1–2 (Acts 7:49–50); Joel 2:28–32 (Acts 2:17–21); Amos 5:25–27 (Acts 7:42–43); Amos 9:11–12 (Acts 15:17); and Hab 1:5 (Acts 13:41).

important one and cannot be dismissed as irrelevant for this present exercise.¹⁶

More specifically, I will argue that the scriptural story which provides the hermeneutical framework for Acts is none other than the foundation story of Exodus as developed and transformed through the Isaianic corpus. The use of the Exodus tradition in Isaiah has long been recognized by scholars.¹⁷ In Isaiah, this story provides an identity for the exilic community during the rebuilding of the community of God's people. Similarly, in the development of the identity of the early Christian movement, the appropriation of ancient Israel's foundation story provides grounds for a claim by the early Christian community to be the true people of God in the face of other competing voices. I will argue that this scriptural story illuminates the meaning of both the early chapters of Acts and the travel narrative that occupies the second half of the story. A survey of past studies on the role of Scripture in the Lukan writings will provide a fitting context for pursuing this reading.

1.2 The Scriptural Story and the Narrative of Acts within the Context of Lukan Scholarship

In this section, I will first discuss the various studies that attempt to examine the role of the Scripture in the Lukan writings. After this general survey, I will examine previous attempts in detecting the Isaianic New Exodus behind Acts.

a. The "Use" of Scripture in the Lukan Writings

Several works provide the foundation upon which recent discussions of the function of Scripture in the Lukan writings stands. The early study by William K. L. Clarke¹⁸ establishes that the text behind the scriptural citations in the Lukan writings should be identified as the LXX^a text. In those instances where Luke deviates from the LXX, Clarke proffers stylistic variations by the

¹⁶ This reflects the theological location of the present writer as one who affirms that the Lukan program is not a construction without corresponding historical basis.

¹⁷ See, for example, Bernhard W. Anderson, "Exodus Typology in Second Isaiah," in B. W. Anderson and W. Harrelson, eds., *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg* (New York: Harper, 1962) 177–95; E. John Hamlin, "Deutero-Isaiah's Reinterpretation of the Exodus in the Babylonian Twilight," *Proceedings: Eastern Great Lakes and Midwest Biblical Societies* 11 (1991) 75–30; and Samuel E. Loewenstamm, *The Evolution of the Exodus Tradition* (trans. Baruch J. Schwartz; Jerusalem: Magnes Press, 1992). A detailed discussion will be provided in chapter two below.

¹⁸ William K. L. Clarke, "The Use of the Septuagint in Acts," in F. J. Foakes Jackson and Kirsopp Lake, eds., *The Beginnings of Christianity* (London: Macmillan, 1922) 2.1.66–105.

author and free quotation from memory as sufficient explanations. While many still follow Clarke's identification of the Lukan LXX text type, recent development in the history of the LXX has disclosed the complexity involved in the identification of relationships between various "versions" of the LXX.¹⁹ Furthermore, the fact that Clarke's study was produced before the 1950s is reflected in his lack of appreciation for the role of the author's theological conviction in the use of various scriptural citations.

The next study that needs to be mentioned is Traugott Holtz's *Untersuchungen über die alttestamentlichen Zitate bei Lukas*,²⁰ a study which provides a solid foundation for examining individual scriptural quotations in the Lukan writings. Like Clarke, Holtz also identifies the underlying text as the LXX^a text type, and he does not attribute variations to the theological creativity of the author and the concerns of the community. In an examination of the use of particular books in the LXX, Holtz identifies the Twelve Prophets, Isaiah, and Psalms as the most significant texts for the Lukan writings. Corresponding to this observation, Holtz also makes a strong claim that Luke does not possess the LXX text of the Pentateuch and that he shows no interest in the narratives of Genesis and Exodus. This conclusion reflects the basic methodological weakness in Holtz's study—he concentrates solely on explicit scriptural citations. Lukan interest in the story of Abraham, for example, has been emphasized by many after Holtz;²¹ and the importance of Moses and the Exodus tradition simply cannot be denied.²² François Bovon has also highlighted the important fact that *verbatim* citations do not necessarily reflect the degree of the author's familiarity of the quoted passage or book.²³ Finally, the same criticism that has been directed against Clarke

¹⁹ See, in particular, the recent discussion in Wayne Douglas Litke, "Luke's Knowledge of the Septuagint: A Study of the Citations in Luke-Acts" (Ph.D. diss., McMaster University, 1993) 21–24. Most significant is the probability that "Hebraicising" texts were available to Luke; and the divergence from the other versions of the LXX needs to be examined afresh. The question of Semitic influence has been raised in particular by Max Wilcox, *The Semitisms of Acts* (Oxford: Clarendon, 1965). The critique by Earl Richard ("The Old Testament in Acts: Wilcox's Semitisms in Retrospect," *CBQ* 42 [1980] 330–41) does not represent the end of the discussion. The issue of Semitic influence has now focused on issues such as the nature of Septuagintal Greek, the conceptual instead of linguistic influences in Acts, and, as mentioned above, the development of the different text types of the LXX.

²⁰ Traugott Holtz, *Untersuchungen über die alttestamentlichen Zitate bei Lukas* (TU 104; Berlin: Akademie-Verlag, 1968).

²¹ See, for example, Nils A. Dahl, "The Story of Abraham in Luke-Acts," in Leander E. Keck and J. Louis Martyn, eds., *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert* (Nashville: Abingdon, 1966) 139–59; and Joel B. Green, "The Problem of a Beginning: Israel's Scripture in Luke 1–2," *BBR* 4 (1994) 1–25.

²² This is also a major thesis of this study. See the discussion in the following section.

²³ Bovon, *Luke the Theologian*, 101.

applies here too, for Holtz can also be accused of underestimating the theological contribution of Luke.

In contrast to Holtz, Martin Rese's work on Lukan Christology highlights Luke's theological contributions.²⁴ Focusing on the function of individual citations, Rese has been able to situate the discussion within the wider program of Luke. Furthermore, Rese has also provided a categorization of the different uses of scriptural citations in Luke: hermeneutical, scriptural proof, types within the promise-fulfillment framework, and typological. Although Rese has been criticized for overemphasizing the editorial influence of Luke,²⁵ this work moves beyond the concern surrounding the mechanics of scriptural quotation into an exploration into the theological program of Acts.

These three studies have set the agenda for the discussion of the role of Scripture in the Lukan writings even though some of the conclusions they offer may not be acceptable to all. The topics that continue to dominate the discussion include: the text type behind the Lukan citations of Scripture, the particular Lukan interest in and focus on various portions of Scripture, the different functions of scriptural citations, and the importance and role of the Lukan hand behind such citations.

Two limitations of these studies, and those following similar paths, should however be noted. First, their strong emphasis on christological uses of scriptural citations tends to overshadow concerns for the ecclesiological function of the "evocation"²⁶ of scriptural traditions in the Lukan writings. While the significance of the question of the nature and identity of the early Christian community is clearly present throughout the narrative of Acts, many works that deal with the use of Scripture in Luke and Acts demonstrate an overly narrow preoccupation with christological issues. This is best represented in the work of Henry J. Cadbury who understands the Lukan use of Scripture as christological proofs;²⁷ and similar concerns are present in the work of Darrell Bock who ends his examination in Acts 13, the chapter where

²⁴ Martin Rese, *Alttestamentliche Motive in der Christologie des Lukas* (StNT 1; Gütersloh: Gütersloher Verlagshaus, 1969).

²⁵ The most sustained critique of this particular aspect of Rese's study is offered in Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lukan Old Testament Christology* (JSNTSup 12; Sheffield: Sheffield Academic Press, 1987).

²⁶ My use of the term "evocation" in this study aims at highlighting the fact that the scriptural traditions recalled in the use of certain key words may be more profound than the content explicitly noted in the scriptural quotations and allusions.

²⁷ See, for example, Henry J. Cadbury, *The Making of Luke-Acts* (New York: Macmillan, 1927) 303–5. This is followed by Paul Schubert ("The Structure and Significance of Luke 24," in W. Eltester, ed., *Neutestamentliche Studien für Rudolf Bultmann* [Berlin: Alfred Töpelmann, 1954] 165–88) who argues that "proof-from-prophecy theology is Luke's central theological idea throughout the two-volume work" (176).

“Luke’s OT christology stops.”²⁸ Rese’s own emphasis on the hermeneutical use of Scripture should not be forgotten.²⁹ Even Hans Conzelmann, who does not deny the apologetic function of Scripture, insists that as the Church becomes the heir of Israel, “Scripture belongs to the Church, for she is in possession of the correct interpretation.”³⁰ A study focusing on the ecclesiological function of scriptural citations in the Lukan writings still needs to be written.³¹

Second, the weight placed on explicit scriptural quotations has not been balanced by examinations of other modes of the “use” of Scripture. This has led to an emphasis on isolated quotations without an awareness of other possible patterns that might exist behind these quotations. As a result, the radical dichotomization of speech and narrative becomes evident. The relationship between the scriptural citations embedded in the Lukan speeches and the development of the narrative’s wider plot has frequently gone unnoticed.³² Recent works that attempt to search for a wider pattern behind individual scriptural citations and allusions have focused primarily on the first

²⁸ Bock, *Proclamation from Prophecy and Pattern*, 277. An underlying agenda of Bock’s study is to show that a Semitic origin should not be dismissed in either linguistic or conceptual form behind the numerous scriptural citations. Nevertheless, the value of Bock’s work cannot be dismissed. The detailed exegesis offered in this study as well as the emphasis on the theme of “proclamation from prophecy” instead of the characteristically apologetic theme of “proof from prophecy” deserve further discussion.

²⁹ See also Martin Rese, “Die Funktion der alttestamentlichen Zitate und Anspielungen in den Reden der Apostelgeschichte,” in Jacob Kremer, ed., *Les Actes des Apôtres: Traditions, rédaction théologie* (BETL 48; Leuven: Leuven University Press, 1979) 61–79.

³⁰ Conzelmann, *Theology of St. Luke*, 162.

³¹ John T. Carroll (“The Uses of Scriptures in Acts,” *SBLSP* 29 [1990] 522) rightly observes that the christological use of Scripture in Acts “stands in service of an even more crucial theological concern within the narrative, one that has to do with the question, Who are the people of God?” However, it should be further noted that ecclesiology originated from Christology, and one must not deny that Luke also has a unique interest in christological issues.

The particular understanding of proof-from-prophecy as the only paradigm within which the Scripture citations in Luke-Acts can be examined has been successfully refuted by Charles H. Talbert, “Promise and Fulfillment in Lukan Theology,” in Charles H. Talbert, ed., *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar* (New York: Crossroad, 1984) 91–103.

³² Interestingly, while the important work of C. H. Dodd (*According to the Scriptures: The Sub-Structure of New Testament Theology* [London: Nisbet, 1952]) has highlighted the importance of the context of individual citations, this work has also reinforced the understanding of these quotations as isolated ones that were circulated in certain early Christian circles. While clusters of quotations may have circulated among the churches, the possible use of some of these citations by the author of Luke-Acts together with other citations and allusions in forming the framework within which the narrative of Acts can be understood should prevent one from overemphasizing the citations as isolated statements.

volume of the Lukan writings. These works can be classified into three general categories.

The first group is best represented by John Drury who argues that at least certain portions of the narrative in Luke should be understood as midrash.³³ Drury's identification of midrash as narrative creation that relates historical traditions to texts is questionable. Most follow Earle Ellis in recognizing the presence of midrashic techniques in the gospel without accepting the generic identification for the gospel itself.³⁴ It should also be noted that in both the Lukan writings and the midrashic literature, the wider context of the source text is assumed.³⁵

Related to this approach is one that points to the liturgical function of the gospel text. Michael Goulder, for example, has argued that both Matthew and Luke are to be read as lectionaries for early Christian churches.³⁶ The lack of evidence for the existence of a lectionary behind the text and the failure to account for the narrative structure of the gospel are problems that proponents of this hypothesis cannot easily dismiss.

The third group is represented by those who argue for the presence of a scriptural pattern behind portions of the narrative of Luke and Acts. Notable examples include the works of Thomas Brodie who suggests that the narrative of Luke and Acts should be understood in light of the Elijah-Elisha cycle.³⁷ David Moessner, on the other hand, has argued that the journey narrative in

³³ John Drury, *Tradition and Design in Luke's Gospel: A Study in Early Christian Historiography* (Atlanta, GA: John Knox, 1976).

³⁴ See, in particular, the discussion in E. Earle Ellis, *The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research* (WUNT 54; Tübingen: Mohr Siebeck, 1991) 91–105. See also Craig A. Evans and James A. Sanders, *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (Minneapolis: Fortress, 1993) 1–13.

³⁵ In the case of midrash, however, the "wider context" can go beyond the immediate context as one part of the canon can be used to illuminate another. See, in particular, the discussion in James L. Kugel, "Two Introductions to Midrash," in Geoffrey H. Hartman and Sanford Budick, eds., *Midrash and Literature* (New Haven, CT: Yale University Press, 1985) 77–103.

³⁶ Michael D. Goulder, *The Evangelists' Calendar: A Lectionary Explanation of the Development of Scripture* (London: SPCK, 1978).

³⁷ See Thomas L. Brodie, "Towards Unraveling the Rhetorical Imitation of Sources in Acts: 2 Kgs 5 as One Component of Acts 8:9–40," *Bib* 67 (1986) 41–67; *Luke the Literary Interpreter: Luke-Acts as a Systematic Rewriting and Updating of the Elijah-Elisha Narrative* (Rome: Pontifical Univ. of Thomas Aquinas, 1987); "The Departure for Jerusalem (Luke 9:51–56) and a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kgs 1:1–2:6)," *Bib* 70 (1989) 96–109; and "Luke-Acts as an imitation and emulation of the Elijah-Elisha narrative," in Earl Richard, ed., *New Views on Luke and Acts* (Collegeville, MN: Liturgical Press, 1990) 78–85.

Luke needs to be read against the Exodus journey narrative of Deuteronomy.³⁸ This approach proves to be the most fruitful one when coming to examine the complex relationship between the Scripture of ancient Israel and the Lukan writings. While the importance of the Elijah-Elisha cycle and the Exodus story cannot be doubted, these studies fail to take into account the wider narrative of Acts. More importantly, these approaches ignore the significance of the numerous Isaianic citations and allusions at critical points in the Lukan narrative as well as the distinct Isaianic thematic emphases in the Lukan writings.

In this study, I will demonstrate that the narrative of Acts should primarily be read within the hermeneutical framework of the Isaianic New Exodus. This approach will both recognize the significance of the scriptural story behind the Lukan narrative and highlight the ecclesiological function of Scripture in the construction of the identity claim of the early Christian movement. To situate this study within several recent studies on the relationship between Isaiah and the Lukan writings, a brief discussion of this narrower field of studies is required.

b. Isaianic New Exodus and the Narrative of Acts

A number of recent studies highlight the importance of the Isaianic pattern behind the writings of Luke. A detailed examination of the narrative of Acts in light of the Isaianic New Exodus program is, however, still lacking.

Moving beyond the study of Holtz, some point out the distinctive significance of Isaiah in the Lukan writings. David Seccombe, for example, notes several aspects in which the Lukan interest in Isaiah is evident.³⁹ First, in addition to the many Isaianic allusions and quotations, Luke includes four lengthy quotations of Isaiah.⁴⁰ Second, the emphasis on Isaiah can be seen in Luke 3:4 and 4:17 where the book of Isaiah is explicitly mentioned.⁴¹ Most

³⁸ Moessner, *Lord of the Banquet*. Unlike the earlier work of Christopher F. Evans (“The Central Section of St. Luke’s Gospel,” in Dennis E. Nineham, ed., *Studies in the Gospels: Essays in Honor of R. H. Lightfoot* [Oxford: Basil Blackwell, 1955] 37–53), Moessner argues for thematic correspondence instead of strict verbal and structural parallelism. See also the work of Jindrich Mánek, “The New Exodus in the Books of Luke,” *NovT* 2 (1957) 8–23. Mánek has already suggested that the Lukan portrayal of the life of Jesus should be understood as a New Exodus event. Naturally, his analysis stops at the account of the ascension of Jesus in Acts 1.

³⁹ David P. Seccombe, “Luke and Isaiah,” *NTS* 27 (1981) 252–59.

⁴⁰ Luke 3:4–6 citing Isa 40:3–5; Luke 4:18–19 citing Isa 61:1–2; Acts 8:28–33 citing Isa 53:7–8; and Acts 28:25–27 citing Isa 6:9–10. Significantly three of these four passages are found at either the beginning or the end of the two volumes of the Lukan writings.

⁴¹ Luke 3:4a: ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου (“as it is written in the book of the words of the prophet Isaiah”); and 4:17a: καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου (“and the scroll of the prophet Isaiah was given to him”). In this study,

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