

The motivational dynamics of this beginning of Luke's vol.2, called "The Acts of the Apostles," is stark: creative tension between old/new, deposited experience of God [scriptural sanction] / direct experience of God ["Pentecost" as charismatic sanction], Jesus' prophecy/fulfilment, Christ-Event [Luke's vol.1, called "The Gospel of Luke"] / Spirit-Event [Acts of the Apostles]. Struck by this again as in devotions this a.m. [13Apr77] I was reading Ac.1f, I thought to do this thinksheet using "P-TIE-P," an "inductive Bible study" technique I learned from "The Biblical Seminary in NY" in 1937:

PERSONS: Jesus in the Spirit, as central to vol.2 as Jesus in the flesh is to vol. 1 ("all that Jesus did and taught" being the subject of "my first vol.," Ac.1.1). ...Peter (whose sec. begins at 1.15 and runs through chap.5)...the Eleven (1.13) and "about 120" disciples of Jesus (vs.15)...*"devout Jews [and proselytes] from every part of the world"* (2.5-12).

TIMES: The Pesac<sup>h</sup>Passover season following Jesus' death/resurrection/ascension; specifically (2.1), 50 days [= "Pentecost"] after Pesac<sup>h</sup>Passover.

IDEAS: (1) The convergence time for God's bringing the true prophets' prophecies to full fruition has come....(2) Therefore, the rabbinic association of scripture and the moment is most appropriate: not *Is this Jesus/Church Moment prophesied?* but only *Which scriptures illumine this End-Time Moment?* Earlier, the disciples asked their risen Lord (1.6), "Lord, is this the time when you are going to set up the kingdom again for Israel?" They experienced Jesus' resurrection as the resurrection of Jewish messianic ultimate Hope....(3) The specific scriptures commandeered involve (a) the case of Judas' betrayal (1.16-20, from Pss.); (b) the scriptural, as against chemical [drunk!], explanation of the Pentecostal glossolalia (Joel 2. 28-32); and (c) "David" as prophesying Jesus' resurrection (Ps.16.8-11) and ascension/enthronement (Ps.110.1)....(4) Jesus himself is seen, in the very structure of vol.2, to model prophecy/fulfilment: 1.8 is his prophecy-promise as both shifting attention from politics to Spirit and as outlining the geography of early Christian mission-witness-evangelism, and thus of vol.2 itself....(5) The mission is Jewish, fulfilling the Isaiah [esp.42 and 49 "a light to the nations"] vision of Israel's messianic vocation of persuasion of the world to "the glory of YHWH."....(6) The Jewish split over Jesus is here an agonizing reality, as it continues to be ever since. In Ac.1f one finds no doctrinal condemnation of "the Jews," but rather a rhetorical heightening of their complicity in the death of one of their own number, viz. Jesus. The one historical fact in the public domain, i.e. attested by secular sources, is that the Romans effected Jesus' death as a matter of policy, viz. the use of massive capital punishment to tranquilize the Near East. Jews being tough to tranquilize, Pilate killed scores, hundreds, a total of thousands of them to effectuate the Roman policy--certainly more than he'd have had to had he been a more competent administrator [Procurator, AD26-36]. Jewish authorities, sacred and secular, negotiated for space for themselves and their people, and had to make painful compromises in the squeeze between their easily inflammable folk and the easily provoked Romans. In this sense, Peter rightly says, with rhetorical heightening, "you ["Fellow Israelites"] had wicked men kill" Jesus (2.23; and even, an unfortunate and ill-fated exaggeration, vs.36: "Jesus whom you crucified").

EVENTS: (1) Resurrection and appearances, reviewed (1.1-5) and given shape toward the future (vv.6-8); (2) Ascension (vv.9, including prophecy of Return); (3) Peter as hermeneus, interpreter, explainer (a) of the betrayal, in context of upper-room prayermeeting--followed by election of Judas' successor (1.15-26), and (b) of "Pentecost," in event-context (2.1-36), followed by conversion of "about three thousand" and by communal lifestyle (vv.37-47).

PLACES: (1) Jerusalem: Olivet, upper room, temple.