

SPIRIT AND KINGDOM IN LUKE-ACTS:
PROCLAMATION AS THE PRIMARY ROLE OF THE SPIRIT
IN RELATION TO THE KINGDOM OF GOD IN LUKE-ACTS

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1. Introduction

It is often argued that both Luke and Paul regard the presence of the Spirit as essentially the same as the presence of the kingdom of God. This is true for Paul, who understands the Spirit as the means by which all may participate in the blessings of the kingdom (that is, the Spirit is the totality of the blessings of the kingdom). However, does such an assessment accurately reflect the Lukan perspective? If not, how does the Spirit function in relation to the kingdom of God in Luke-Acts?

While few would deny that Luke makes a relationship between the Spirit and the kingdom of God, this relationship has not been fully developed among scholars. Nevertheless, an attempt to correlate the two in Luke's writings has been explored by both Dunn and Smalley. They have argued that Luke views the Spirit as the manifestation of the kingdom. Jesus experiences the kingdom of God through the presence of the Spirit in his earthly ministry. Likewise, the disciples do not taste the kingdom during Jesus' ministry but experience it at Pentecost through the gift of the Spirit. This leads both of them to conclude that there is "some form of equation between Spirit and kingdom,"¹ and "Luke's theological understanding, moreover, is such that he also views the activity of the Spirit among men and the arrival of the kingdom of God as aligned if not

¹ J. Dunn, *The Christ and the Spirit: Pneumatology* (Grand Rapids: Eerdmans, 1998), p. 138. Dunn further comments, "It is not so much a case of Where *Jesus* is there is the kingdom of God, as Where the *Spirit* is there is the kingdom." Emphasis is original.

synonymous. Where the Spirit is, there is the kingdom.”² However, the nature of the relationship between the two should be carefully questioned as follows: 1) Does the Spirit mediate the presence of the kingdom in Luke as Dunn (and Smalley) argues? and 2) If the activity of the Spirit is closely connected to the kingdom as Smalley maintains, what is Luke’s account of the specific or primary role (or activity) of the Spirit (which Smalley has failed to explain the significance of), in bringing the kingdom? The purpose of this article is to answer these two questions, particularly focusing on the latter.

2. The Spirit as the Presence of the Kingdom of God in Luke?

Dunn supports his thesis primarily from Luke 11:2; 12:31-32 (in relation to Luke 11:13); and Acts 1:3-8. I will examine each of these texts in turn, particularly focusing on 12:31-32 (and Luke 11:13).³ In addition to these texts, I will discuss Luke 11:20 since it refers directly to the coming of the kingdom with the reference to the finger of God.⁴

2.1 Luke 11:2

Dunn, while he admits its weak attestation, prefers the Lukan variant “let thy Holy Spirit come upon us and cleanse us” (ἐλθέτω τὸ πνεῦμα σου τὸ ἅγιον ἐφ’ ἡμᾶς καὶ καθαρισάτω ἡμᾶς) to “let thy kingdom come” (ἐλθέτω ἡ βασιλεία σου) as the possible original reading. Dunn, based on this reading, further argues that “the petition concerning the Spirit was an appropriate substitution for the petition concerning the kingdom, or vice-versa.”⁵

However, two considerations undermine Dunn’s argument: 1) The manuscript evidence for the variant is decisively weak: it is conserved in

² S. Smalley, “Spirit, Kingdom and Prayer in Luke-Acts,” *Novum Testamentum* 15 (1973), pp. 59-71 (64).

³ However, a comprehensive discussion of Acts 1:3-8 will be offered in what follows.

⁴ Although Dunn does not directly discuss Luke 11:20 in supporting his thesis, nonetheless, he argues elsewhere that the phrase “finger of God” is equivalent to “the Spirit of God.” This conclusion certainly supports Dunn’s argument to equate the Spirit with the kingdom. J. Dunn, *Jesus and Spirit* (Philadelphia: Westminster, 1975), pp. 46-49.

⁵ Dunn, *Pneumatology*, p. 138.

700 and 162, is supported by some Fathers such as Gregory-Nyssa and Maximus of Turin, and is mentioned by Tertullian. The two late minuscule manuscripts (700 [11th century] and 162 [12th century]) cannot be enough to overturn the whole of the unanimous witness of the Greek manuscripts.⁶ 2) As Metzger argues, in the light of the fact that the variant represents a liturgical adaptation of the original form of the Lord's prayer, "one cannot understand why, if it were original in the prayer, it should have been supplanted in the overwhelming majority of the witnesses by a concept originally much more Jewish in its piety."⁷ These two arguments cast considerable doubt upon Dunn's assertion that the variant could be original and, for this reason, Dunn's attempt to equate the Spirit and the kingdom in Luke 11:2 cannot be accepted.⁸

2.2 Luke 12:31-32 (Luke 11:13)

According to Dunn, Jesus in Luke 12:31-32 declares that the kingdom of God is the highest good that the disciples can seek and that it is God's pleasure to give it to them. In a similar manner, Dunn understands the gift of the Holy Spirit in Luke 11:13 as the highest good promised to those who ask (the disciples). Dunn then concludes that "the kingdom and the Spirit are alternative ways of speaking about the disciples' highest good."⁹ Thus, as the highest good in each text, the two are constituted as an equation. However, it is questionable whether Luke has such an intention in mind to equate the Spirit and the kingdom by connecting these two texts. Some points need to be considered.

1) With regard to Luke 11:13, the first thing that needs to be pointed out is Dunn's view that the Spirit is pictured as the disciples' highest good. While Matthew's parallel has "ἀγαθα" (Matt 7:11), Luke describes the gift as the πνεῦμα ἅγιον. Matthew's reading is regarded by most commentators as originating from Q.¹⁰ This argument is confirmed by the fact that "Matthew keeps close to his sources (Mark or Q) and *never*

⁶ I. H. Marshall, *The Gospel of Luke* (Grand Rapids: Eerdmans, 1978), p. 458.

⁷ B. M. Metzger, *A Textual Commentary of the Greek New Testament* (London: UBS, 1975), p. 156.

⁸ See also H. D. Betz, *The Sermon on the Mount*, Hermeneia (Minneapolis: Fortress, 1995), p. 392, "this petition (the coming of the Holy Spirit) appears to be a later substitution."

⁹ Dunn, *Pneumatology*, pp. 137-38.

¹⁰ E.g., E. Ellis; J. Fitzmyer; C. F. Evans; J. Nolland; R. P. Menzies and others.

in the passages examined *adds* references to the Holy Spirit. On the other hand Luke both *adds* such references, *and deletes them*.¹¹

Based on this fact that Luke's πνεῦμα ἅγιον is redactional, one may say that this is Luke's emphasis on the reference to the Spirit. However, while this is true¹² and Luke is more specific than Matthew about what the "good things" are, this should not be necessarily taken that Luke's redaction means that he understood the gift of the Spirit as the "highest good." This is merely because Luke does not say or connote the fact in the text. It would be reasonable to understand it as Luke's interpretation of one aspect of the "good gifts" the Father delights to give. As Luke widely states elsewhere, the Spirit is clearly characterized as the promised gift from God (Luke 24:49; Acts 1:4, 5, 8; 2:38; 8:20; 10:45; 11:17; 15:8), but it does not necessarily connote the highest good. Luke in 11:13¹³ highlights this one aspect of the "good gifts" of which Jesus spoke, particularly designating the gift that would be bestowed at Pentecost.

2) In regard to Luke 12:31-32, Dunn is right when he argues that the kingdom is the thing that the disciples should first seek as their highest good. However, although similar expressions can be found in the concepts of "asking/seeking" and "being given from the Father" in each text, Dunn's connection of this text with Luke 11:13 seems to be mistaken. It is because, as noted above, the gift of the Spirit in Luke 11:13 does not indicate the disciples' highest good.¹⁴

¹¹ C. S. Rodd, "Spirit and Finger," *Expository Times* 72 (1961), pp. 157-58 (158).

¹² The term "Holy Spirit" occurs a total of 26 times in Luke-Acts: 8 times in Luke's gospel and 18 times in Acts compared with 3 times in Matthew's gospel and only once in Mark's gospel.

¹³ A further point needs to be made in regard to Luke 11:13, if Dunn's overall thesis, "the presence of the Spirit means the presence of the kingdom," is right. The gift promised to the disciples in Luke 11:13 should be understood as an initiatory or soteriological gift. However, in view of the fact that the promise is made to those who have already experienced the kingdom, i.e., the disciples (cf. Luke 11:2, Father), Dunn's thesis is hard to sustain. R. P. Menzies, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts*, JSNTSup 54 (Sheffield: JSOT Press, 1991), p. 184 n. 3.

¹⁴ M. Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*, JPTSUP 9 (Sheffield: Sheffield Academic Press, 1996), p. 332 n. 39.

A substantial reason for rejecting Dunn's view (that is, his equation between the Spirit and the kingdom) should now be considered. Indeed, Dunn has a faulty assumption when he argues elsewhere that the kingdom of God is only a future reality to the disciples.¹⁵ In other words, Dunn argues that the disciples do not participate in the kingdom of God during Jesus' ministry and they only experience it at Pentecost due to their experience of the Spirit. The corollary of Dunn's sayings would clearly appear to be that the Spirit is the essential reason for the disciples' experience of the kingdom of God. However, while Dunn rightly notes that the disciples initially experience the Spirit at Pentecost, it is difficult to agree with his identifying of the manifestation of the Spirit at Pentecost with the disciples' inaugural experience of the kingdom of God, since the promise of the kingdom in Luke 12:31-32 is not directly related to Pentecost.¹⁶ In fact, there is abundant evidence that the disciples have experienced the kingdom, regardless of their experience of the Spirit, during Jesus' ministry as shown in Luke's gospel.¹⁷ This is clear by the fact that Luke characterizes the tasks of the disciples as both "kingdom-proclamation" and "kingdom-ministry" by Jesus sharing his path with them. For instance, Luke in 9:2 says that "Jesus sent them out to preach the kingdom of God" (Luke 9:2, 6; cf. Luke 10:9, 11). In 9:1 (cf. v. 6), Luke further shows that they are called to manifest the benefits of the kingdom through the power and authority displayed by Jesus (cf. 10:17-

¹⁵ J. D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (London: SCM, 1970), pp. 41-43; Dunn, *Pneumatology*, p. 140.

¹⁶ For the tense and the meaning of the kingdom in Luke 12:31, see below. As Turner, *Power*, p. 332 n. 39 suggests that the promise in Luke 12:31-32 "does not constitute a specific promise that 'the kingdom of God' would be 'given to them' at Pentecost (or at any other time)."

¹⁷ As generally has been noted, there is a considerable consensus among scholars that the kingdom of God is a present reality, particularly in the person of Jesus and his ministry. The evidence of this notion is sufficiently depicted by Luke in that those who have responded to and committed themselves to the kingdom of God in the present ministry of Jesus have foretasted the benefits of the future rule of God. Luke 5:1-11; 7:36-50; 8:1-3, 48; 9:21-27, 60; 10:1-20; 11:2, 14-22; 12:31-32; 13:10-17; 14:15-24; 15:1-32; 17:21; 19:1-10; 22:29 etc. See O. Merk, "Das Reich Gottes in den lukanischen Schriften," in *Jesus und Paulus*, eds. E. E. Ellis & E. Grässer (Göttingen: Vandenhoeck & Ruprecht, 1975), pp. 201-20 (216, 219); Turner, *Power*, pp. 319-33; I. H. Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1970), pp. 128-44.

19). Jesus' ministry is partly passed on to the disciples and the kingdom is proclaimed by them, who are *already* the tasters of the kingdom.¹⁸

Furthermore, in Luke 12:31-32, the expression "your Father" spoken by Jesus in v. 32 indicates the disciples' new relationship of sonship to God. In Luke 11:2, Jesus teaches the disciples to call God Father using the intimate form. The use of this intimate form encourages the disciples "into the same close relationship with the Father that he (Jesus) enjoyed."¹⁹ Hence, seeking the kingdom of their Father²⁰ is a privilege enjoyed by the disciples in a new relationship. The description that "giving the kingdom" is the Father's *pleasure* further denotes that the kingdom, while it will be consummated in the future, is available to the disciples at present by their seeking and pursuing it. This all suggests that the kingdom of God is not simply a future entity for them to experience only at Pentecost.

To sum up, the promise of the gift of the Spirit in Luke 11:13 is not concerned with the disciples' "highest good." The kingdom of God in Luke 12:31-32 as the highest good should not be connected with the saying of Jesus in Luke 11:13, and should not be confused with the gift of the Spirit at Pentecost.

2.3 Luke 11:20

Luke 11:20 reads: "But if it is by the finger of God (δακτύλῳ θεοῦ) that I cast out demons, then the kingdom of God has come upon you (ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ)." This text contains the reference to the kingdom of God and an ambiguous phrase "the finger of God."

It is often argued that since the phrase "finger of God" in Luke 11:20 designates the "Spirit" as the divine agent in Jesus, it can be said that the manifestation of the kingdom in Jesus' ministry means the presence of the Spirit. Indeed, there is a considerable debate among scholars about

¹⁸ Marshall, *Historian*, p. 134. This two-fold ministry, the preaching the kingdom and performing the signs of the reign of God, in Luke 9:1-2 is analogous to that of Jesus in Luke 9:11, "he (Jesus) welcomed them and spoke to them of the kingdom of God and cured those who had need of healing."

¹⁹ Marshall, *Luke*, p. 456.

²⁰ Bock argues that the present tense, ζητεῖτε denotes the disciples' habit, that is, "keep seeking his kingdom." D. Bock, *Luke 9:51-24:53* (Grand Rapids: Baker, 1996), p. 1164; J. Nolland, *Luke 9:21-18:34*, Word Biblical Commentary 35B (Dallas: Word, 1993), p. 693.

the meaning of the phrase δακτύλω θεοῦ.²¹ Matthew's version (12:28)²² is almost identical to that of Luke except that Matthew's πνεύματι θεοῦ is substituted for Luke's δακτύλω θεοῦ.²³ So, the question as to which version is the original of Q has been often debated. However, in relation to this, a more important question that needs to be considered for the present study is: If Matthew preserves the original reading (see below), what is Luke's reason for altering his source in spite of his interest in the Spirit (cf. Luke 11:13)? The following discussion will focus on this question.

While a number of observations support Luke's version as being original,²⁴ a more recent view lends weight to the view that Matthew's version is original. Nolland claims that "all the more recent studies that have focused attention on this matter conclude that Luke is the one who has altered the text."²⁵ The evidence is substantiated by the following.

1) Matthew in 12:28 appears to be following his source without changing the phrase "kingdom of God" while he regularly alters it to "kingdom of heaven," which is his favorite expression (e.g., Matt 4:17; 5:3; 8:11; 10:7; 11:11-12; 13:11, 31, 33; 19:14, 23, but with the exception of 19:24).²⁶

²¹ For the overall study of Luke 11:20, see E. J. Woods, *The "Finger of God" and Pneumatology in Luke-Acts*, JSNTSup 205 (Sheffield: Sheffield Academic Press, 2001).

²² "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."

²³ As Marshall *Luke*, p. 475 notes, since there is a close verbal agreement between the two verses, one must be a substitution for the other from his source.

²⁴ Some notable arguments are: 1) Since the πνεῦμα is Luke's favorite term, there is no reason to alter what already existed in his source; 2) It is argued that Matthew's alteration of the original source is to avoid an anthropomorphism. E.g., T. W. Manson, *The Teaching of Jesus* (Cambridge: Cambridge University Press, 1951), pp. 82-83; C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (London: SPCK, 1966), pp. 62-63; E. Ellis, *The Gospel of Luke*, New Century Bible (London: Marshall, Morgan & Scott, 1974), p. 165; Bock, *Luke 9:51-24:53*, p. 1079 n. 21. For the critique of the above views, see J. E. Yates, *The Spirit and the Kingdom* (London: SPCK, 1963), pp. 90-94; R. G. Hamerton-Kelly, "A Note on Matthew XII. 28 Par. Luke XI. 20," *New Testament Studies* 11 (1965), pp. 167-69.

²⁵ Nolland, *Luke 9:21-18:34*, p. 639.

²⁶ Dunn, *Jesus and Spirit*, p. 45.

2) Luke's redactional freedom can be applied in this case. As seen above, while Matthew usually follows his source with the reference from either Mark and/or Q, Luke not only inserts the term Spirit to his source (e.g., Luke 4:1, 14; 10:21; 11:13), but also deletes it (e.g., Luke 21:15=Mark 13:11; Luke 20:42=Mark 12:36).²⁷

3) Luke never uses the phrase the "Spirit of God" in his works, and Matthew is the only evangelist to use it (e.g., 3:16; 12:28).²⁸

4) In view of Matthew's interest in comparing Jesus and Moses rather than the Spirit, there is little reason for Matthew to alter the "finger of God" to the "Spirit of God."²⁹

5) Luke has changed the original word (Spirit of God) to the "finger of God" in order to avoid attributing the miracles and exorcisms to the Spirit.³⁰

6) Finally, while the above considerations seem to strongly support the view that Matthew preserves the original version,³¹ an important

²⁷ C. S. Rodd, "Spirit and Finger," *Expository Times* 72 (1961), pp. 157-58; Menzies, *Development*, p. 186.

²⁸ Rodd, "Spirit and Finger," p. 158; Woods, *Finger*, pp. 152, 158.

²⁹ Dunn, *Jesus and Spirit*, p. 45; Turner, *Power*, p. 257.

³⁰ E. Franklin, *Luke: Interpreter of Paul, Critic of Matthew*, JSNTSup 92 (Sheffield: Sheffield Academic Press, 1994), p. 300; R. P. Menzies, *Spirit and Power* (Grand Rapids: Zondervan, 2000), 149; E. Schweizer, "πνεῦμα," *TDNT*, vol. VI, pp. 407-08. C. F. Evans, *Saint the Luke* (London: SCM, 1990), p. 492, while is not sure which version is originally from Q, argues that Luke's use of the phrase, "finger of God," which goes back to Exod 8:19 and Deut 9:10, is to be seen by the fact that Luke in his writings tends to use OT terms such as the "power of the Lord" (Luke 5:17; 6:19) or the "hand of the Lord" (Acts 4:28-30; 13:11) in attributing healing or exorcism rather than the Spirit. On the other hand, on the basis of the closely related anthropomorphism the "hand of God" with the Spirit in *Targum Ezekiel*, Turner, *Power*, p. 258 identifies the "finger of God" with the Spirit of God in attributing miracles of healing and exorcism. However, this cannot be convincing since the phrase "hand of the Lord" used in each text of *Targum Ezekiel* (1:3; 3:14, 22; 8:1-3; 33:22; 37:1; 40:1) indicates "an overpowering experience of prophetic transportation, empowering, and divine revelation. Each of these ultimately relates to the prophetic task of proclamation" rather than to miracles performed on others. Woods, *Finger*, p. 256. Emphasis is original. Turner's identification of the two is also weakened by Evans' argument discussed above.

³¹ For further support for this view, see Yates, *Spirit and the Kingdom*, pp. 90-94; Hamerton-Kelly, "A Note," pp. 167-69; R. W. Wall, "The Finger of God":

implication can be made from this change, particularly in relation to the present study. That is, Luke 11:20 shows that for Luke the work of the Spirit is not described as the presence of the kingdom of God. Of course, it may be difficult to argue that Luke consciously alters his source from “Spirit” to “finger” for this reason. Nevertheless, the question may be asked: If the Lukan alteration is correct and even if the Spirit is Luke’s favorite term, then why does Luke alter his source? In addition, in relation to this question, we may consider the fact that when Luke refers to the kingdom of God along with the reference to the Spirit in the various contexts, he never substitutes the latter for any other expressions *except* Luke 11:20 (e.g., Luke 4:16f.; Acts 1:3-8; 8:12-15, 29-40; 19:1-8; 20:22-25; 28:23-31; cf. Luke 1:32-35; 11:1-13). Furthermore, the texts which link the Spirit to the reference to the kingdom in Luke-Acts (see references above) do not present the work (or presence) of the Spirit as the manifestation of the kingdom. Rather, as will be seen in detail in what follows, Luke’s connection between the two is carefully depicted: the role of the Spirit is primarily characterized as the means by which the kingdom is *proclaimed*, i.e., the Spirit inspires Jesus and his witness and thereby provides the context, i.e., the proclamation of the good news of the kingdom of God, for people to hear and enter into the kingdom. Luke 11:20 perhaps highlights that for Luke, proclamation is the primary manifestation of the Spirit’s inspiration.

If it is right that Luke’s redaction is motivated by his pneumatological concern, Luke 11:20 is a significant indication that for Luke the Spirit is related to the kingdom of God in a very narrow and specific way. Unlike Paul, Luke does not present the work of the Spirit as the manifestation of the kingdom of God. This is confirmed by the fact that, as seen above, the various aspects of the manifestation of the kingdom are not generally attributed to the work of the Spirit by Luke. Luke 11:20 most likely emphasizes this fact through the alteration of by the “Spirit of God” to by the “finger of God.” However, although the overall context of Luke 11:20 is clearly related to Lukan pneumatology in view of his redaction, it ultimately shows that the realization of the kingdom of God is essentially linked with the person of Jesus and his event rather than the work of the Spirit.³²

Deuteronomy 9:10 and Luke 11:20,” *New Testament Studies* 33 (1987), pp. 144-50; Nolland, *Luke 9:21-18:34*, pp. 639-40; Turner, *Power*, pp. 257-58.

³² Note Prieur’s critique about both Dunn and Smalley’s statement, “‘it is not so much a case of Where *Jesus* is there is the Kingdom, as Where the *Spirit* is there is the Kingdom’; eine These, die exegetisch nicht zu überzeugen vermag.” A. Prieur, *Die Verkündigung der Gottesherrschaft: Exegetische Studien zum*

3. The Spirit and the Proclamation of the Kingdom of God in Luke-Acts

While the theme of the kingdom of God is a vast subject in Luke-Acts, one of the distinctive uses of the kingdom of God terminology in Luke is in the description “to proclaim the kingdom of God” (expressed with its various verbs).³³ These expressions are used only by Luke among the other New Testament writers and occupies up to one quarter of the total references to the kingdom of God in Luke-Acts.³⁴ However, although this is widely pointed out, the nature of the activity of the Spirit behind the proclamation of the kingdom in Luke-Acts has not been fully discussed. Thus, returning to Smalley’s thesis indicated in our introduction, the primary role of the Spirit relating to the kingdom should be dealt with in this section.

3.1 The Spirit and Jesus’ Proclamation of the Kingdom of God (Luke 4:16-30, esp. vv. 18-19; cf. 42-44)

Compared with Matthew (4:12-17) and Mark (1:14-15), Luke’s version in the beginning of Jesus’ public ministry has two notable differences. First, all three gospels contain the reference to the kingdom of God in Jesus’ first public word,³⁵ but, while both Matthew and Mark emphasize the nearness of the kingdom of God, Luke is more concerned with what the kingdom of God consists of and he focuses on its

lukanischen Verständnis von βασιλεία τοῦ θεοῦ, WUNT 2.89 (Tübingen: Mohr, 1996), p. 176 n. 41. Note also Agua’s comment: “Where he (Jesus) arrives, arrives the Basileia.” A. D. Agua, “The Lukan Narrative of the ‘Evangelization of the Kingdom of God’: A Contribution to the Unity of Luke-Acts,” in *The Unity of Luke-Acts*, ed. J. Verheyden (Louvain: Louvain University Press, 1999), pp. 639-61 (653); Franklin, *Luke*, p. 300.

³³ E.g., with εὐαγγελίζεσθαι (Luke 4:43; 8:1; 16:16; Acts 8:12); with κηρύσσειν (Luke 8:1; 9:2; Acts 20:25; 28:31); with διαγγέλλειν (Luke 9:60); with λέγειν (Acts 1:3); with λαλεῖν (Luke 9:11). Weiser observes, “Er verwendet als einziger neutestamentlicher Schriftsteller den Ausdruck ‘das Reich Gottes verkünden.’” A. Weiser, “‘Reich Gottes’ in der Apostelgeschichte,” in *Der Treue Gottes trauen*, eds. C. Bussmann & W. Radl (Freiburg: Herder, 1992), pp. 127-35 (127).

³⁴ Merk, “Das Reich Gottes,” p. 204; Weiser, “Reich Gottes,” p. 127.

³⁵ For the discussion of the kingdom of God in Luke 4:18-19 (cf. 43), see below in what follows.

proclamation.³⁶ Second, it is only Luke that introduces the Spirit in the beginning of Jesus' public ministry in connection with the inaugural preaching at Nazareth.

After Luke's report of Jesus having returned to Galilee in the power of the Spirit (4:14), he announces that "the Spirit of the Lord is upon me because he has anointed me" (4:18). Just as Luke characterizes Jesus' anointing at his baptism in terms of his messianic task (Luke 3:22), here he also refers to the Spirit in Jesus' own first public recorded words to emphasize his task. The passage of Isa 61:1-2, the anointing by God and possession of the Spirit of the Lord, identifies the orator of the passage as Jesus who has been baptized not so long ago.³⁷ Thus, there is Luke's unique concern about the role of the Spirit in his narrative of Jesus' first public announcement (kingdom of God). What is then the nature of the relationship between the Spirit and the kingdom of God in this passage?

There is Luke's underlying motivation or theological purpose behind the passage, particularly in the Lukan alterations indicated in Luke 4:18-19. While a comprehensive examination of the Lukan alterations (from LXX) has been made elsewhere,³⁸ the critical issue for our concern is Luke's emphasis on a primarily verbal proclamation of the kingdom of God in connection with the Spirit. There appear three specific injunctions in an infinitival form as a result of the anointing of the Spirit in Luke 4:18-19.

1) To preach good news to the poor (εὐαγγελίσασθαι πτωχοῖς) (v. 18),

2) To proclaim release to captives and recovering of sight to the blind (κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν) (v. 18), and

3) To proclaim the acceptable year of the Lord (κηρύξαι ἐνιαυτὸν κυρίου δεκτόν) (v. 19).

There is the repetition of two key verbs (εὐαγγελίσασθαι and κηρύξαι) from the quotation in 4:18 and the replacement of καλέσαι (Isa

³⁶ Cf. Agua, "Kingdom of God," p. 650.

³⁷ J. Lieu, *The Gospel of Luke* (Peterborough: Epworth, 1997), p. 32.

³⁸ See particularly, Menzies, *Development*, pp. 166-74; Turner, *Power*, pp. 220-26; cf. M. Prior, *Jesus: The Liberator: Nazareth Liberation Theology (Luke 4:16-30)* (Sheffield: Sheffield Academic Press, 1995), pp. 149-62. There appear four crucial alterations which bear upon the reshaping of the passage: 1) The omission of the phrase *ἰάσασθαι τοὺς συντετριμμένους τῆ καρδίᾳ*, 2) The insertion of the phrase *ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει* which is Isa 58:6 (LXX), 3) The replacement of *καλέσαι* (LXX) with *κηρύξαι*, and 4) The omission of *καὶ ἡμέραν ἀνταποδόσεως* (LXX).

61:2 LXX) with κηρύξαι in 4:19. While the first two verbs clearly indicate the importance of a verbal proclamation as they stand, Luke's alteration of the latter verb (from καλέσαι to κηρύξαι) is worthy of noting. This replacement not only helps to substantiate the parallel with the verb εὐαγγελίσασθαι, but it has also an obvious link with the verb κηρύξαι in v. 18.³⁹ The alteration of the καλέσαι to κηρύξαι indicates Luke's deliberate intention to highlight the aspect of powerful proclamation inspired by the Spirit followed by the identical word κηρύξαι in v. 18.⁴⁰ This constitutes a clear case of Luke's emphasis on proclamation since Luke never uses καλέω in reference to preaching.⁴¹ This fits a Lukan pattern of the duplication of words in citations from the Old Testament.⁴² Hence, as the three infinitival phrases clearly suggest, there is a Lukan emphasis on proclamation in Luke 4:18-19. If so, what is the content of Jesus' proclamation in this passage, particularly in the two terms εὐαγγελίζομαι and κηρύσσω?

Throughout his writings, Luke has frequently used the phrase "kingdom of God" to convey a present reality reflected by expressions like "to preach good news or the kingdom of God."⁴³ For Luke, the terms εὐαγγελίζομαι (Luke 4:18, 43; 8:1; 9:6; 16:16; Acts 8:12; 11:20) and κηρύσσω (Luke 3:3; 4:18, 19, 44; 8:1, 39; 24:47; Acts 8:5; 9:20; 10:37, 42; 15:21; 19:13; 20:25; 28:31) are closely linked with both the kingdom of God and the person of Jesus as the object of witness.⁴⁴ Likewise, the terms εὐαγγελίζομαι and κηρύσσω are importantly connected to the kingdom of God in Luke 4:18-19: here the good news that Jesus proclaims is none other than his message of the kingdom of

³⁹ Woods, *Finger*, p. 221. For the meaning of the verbs εὐαγγελίζομαι and κηρύσσω, see below.

⁴⁰ So M. Rese, *Alttestamentliche Motive in der Christologie des Lukas* (Gütersloh: Gerd Mohn, 1969), p. 145; Menzies, *Development*, p. 173.

⁴¹ As will be seen below, while εὐαγγελίζομαι and κηρύσσω are interchangeably used by Luke in connection with the proclamation of the gospel, the kingdom of God, or Jesus, Luke uses καλέω to indicate naming (Luke 1:32, 76; 2:23; 6:46) or inviting people (Luke 7:39, etc.).

⁴² Menzies, *Development*, p. 173.

⁴³ Merk, "Reich Gottes," p. 204; Franklin, *Luke*, p. 268. Maddox notes that for Luke "'to proclaim the kingdom' means to announce its presence." R. Maddox, *The Purpose of Luke-Acts*, FRLANT 126 (Göttingen: Vandenhoeck & Ruprecht, 1982), p. 133.

⁴⁴ Merk, "Reich Gottes," p. 204.

God.⁴⁵ This good news is also identical with “the proclamation of the acceptable year of the Lord, that is, the coming of the kingdom.”⁴⁶ Spencer observes the concept of the kingdom of God in Luke 4:18-19: “In Luke’s eyes, apparently, bringing good news to the poor, proclaiming release to the captives, and so on elucidates what it means to preach the kingdom of God.”⁴⁷ This is evident in the recapitulation of Jesus’ ministry in Luke 4:43-44 where “the words εὐαγγελίσασθαι (“to preach good news”) and κηρύσσω (“to proclaim”) “give the kingdom its most important interpretation in the light of the *same* combination of words used in the Nazareth sermon at Luke 4:18-19.”⁴⁸ Furthermore, the word *kai*, (also, Luke 4:43) in the words of Jesus’ description of his divine mission (“I must proclaim the good news of the kingdom of God to the other cities *also*”) depicts Jesus’ primary task in the cities of Nazareth and Capernaum (Luke 4:16-41) as characterized by proclaiming the kingdom of God.⁴⁹

From this observation, there can be found a clear connection between the Spirit and the kingdom of God: the anointing of the Spirit is *primarily* related to the proclamation of the good news, i.e., the kingdom of God. The Spirit inspires Jesus to proclaim “good news” to the poor, the captives, the blind, and the oppressed by announcing the kingdom of God.⁵⁰ The connection between the Spirit and the kingdom of God is

⁴⁵ Maddox, *Purpose*, p. 133.

⁴⁶ R. Denova, *The Things Accomplished Among Us: Prophetic Tradition in the Scriptural Pattern of Luke-Acts*, JSNTSup 141 (Sheffield: Sheffield Academic Press, 1997), p. 134. See also Maddox, *Purpose*, p. 133. Cf. R. C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation, I* (Philadelphia: Fortress, 1986), p. 63 where he argues that the Lord’s acceptable year is closely linked with the reign of God.

⁴⁷ F. S. Spencer, *The Portrait of Philip in Acts*, JSNTSup 67 (Sheffield: JSOT Press, 1992), p. 39.

⁴⁸ Woods, *Finger*, p. 221. Emphasis is original. See also Maddox, *Purpose*, p. 133; Prieur, *Verkündigung*, pp. 172, 176, “in Kontext das εὐαγγελίσεισθαι von 4:43 auf das Jesajazitat in 4:18f. verweist” (172).

⁴⁹ Spencer, *Portrait*, p. 39; cf. Prieur, *Verkündigung*, p. 169. Indeed, Luke, in his gospel, continues to single out the proclamation of the kingdom of God as the major characteristic of Jesus’ ministry (e.g., Luke 8:1; 9:6, 11; 20:1, etc.).

⁵⁰ It might be argued that since the work of the Spirit (implied in Jesus’ ministry) includes liberation, and healings in the light of the whole context in Luke 4 (e.g., 4:38-41), the Spirit mediates the realization of the kingdom of God. However, the important question to note is that what is the *primary* role of the Spirit, in

clear: according to the Nazareth pericope, the former is the means by which the latter is proclaimed.

3.2 The Spirit and the Disciples' Commission to Proclaim the Kingdom of God (Acts 1:3-8)

While the relationship between the Spirit and the kingdom of God is undoubtedly linked in this passage, the question to be taken into account is how the connection appears: What is the nature of the relationship between the Spirit and the kingdom of God? As partly discussed in the earlier part, Is the Spirit equated with the kingdom of God as Dunn argues?

As the kingdom has been the main theme of his teaching and proclamation during his earthly life, the principal theme in the risen Jesus' instruction during forty days is the kingdom of God in v. 3. Here, the phrase "concerning the kingdom of God" (περὶ τῆς βασιλείας τοῦ θεοῦ) in Acts 1:3 is parallel with "concerning Jesus of Nazareth" (περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ) in Luke 24:19 by showing the thread of the two stages of the story.⁵¹ This explains that the meaning of "the things concerning the kingdom of God" in v. 3 has a Christological theme including Jesus' own role as the rejected and exalted Messiah expressed in Luke 24.⁵² The Christological event is now linked to the main subject (the kingdom) of the universal mission of the church. In vv. 4-5, it is certainly not by chance that Jesus at the same time gives instruction about waiting for the promise of the Father (v. 4) by specifying the promise as the Spirit anticipated by the Baptist (v. 5). Jesus' instructions on both the kingdom of God and the gift of the Spirit naturally explain the importance of the latter to the disciples in the new stage of the further extension of the reign of God which Jesus had initially taught and

connection with the kingdom of God in particular, in this text? Here, as seen above, Luke views the work of the Spirit as the empowering force which enables Jesus to proclaim the kingdom of God. This proclamation then provides for people to enter into and experience the realization of the kingdom. The logic is as follows: "Jesus proclaims the kingdom of God by the anointing of the Spirit. *As a result*, the kingdom of God is realized and available to people." For this reason, I am particularly emphasizing the word, "primarily."

⁵¹ Agua, "Kingdom of God," p. 655 argues that there is continuity between the third gospel and the book of Acts with respect to the kingdom.

⁵² Tannehill, *Narrative*, II, p. 13.

proclaimed in the earlier stage.⁵³ So, there appears a pattern, i.e., kingdom and Spirit expressed in vv. 3 and 4-5.

There is a further connection between the two in vv. 4-5 and 6: Jesus' instruction about the coming of the Spirit in vv. 4-5 gives rise to the disciples' question about the coming of the kingdom in v. 6. As generally recognized, both the coming of the Spirit and the restoration of the kingdom is of an eschatological character in nature, not only in this context, but also in the circles of Judaism.⁵⁴ This seemingly lies at the background of the disciples' question about the time of the restoration of the kingdom after Jesus' instruction of the coming of the Spirit (in vv. 4-8).⁵⁵ The disciples would have possibly understood the outpouring of the Spirit as an eschatological sign that the consummation of the kingdom was at hand.⁵⁶ Then, before his ascension, the whole conversation concludes in Jesus' final sayings encompassing all themes about the forthcoming descent of the Spirit and the (implied) concept of the kingdom in v. 8. Although the phrase "kingdom of God" is not explicitly referred to in this text, its theme is clearly implied by the following facts:

1) If we rightly take vv. 7-8 as the answer to the question of v. 6, the theme "kingdom of God" continues in vv. 7-8 issuing from v. 6. In v. 7, the concept of kingdom in Jesus' answer connotes the time of its consummation (implying the concept "already and not yet"). So, rather than the "when" of the kingdom of God, Jesus, in v. 8, continues to answer about "what" of the kingdom.⁵⁷

2) As noted above, in the view of the larger contexts of Acts, the proclamation of the kingdom of God and Jesus (and the Christological theme) are intimately connected. For instance, Philip's proclamation of

⁵³ Cf. Turner, *Power*, p. 295.

⁵⁴ As Longenecker argues, "In Jewish expectations, the restoration of Israel's fortunes would be marked by the revived activity of God's Spirit, which had been withheld since the last of the prophets." R. N. Longenecker, *The Acts of the Apostles* (Grand Rapids: Zondervan, 1981), p. 256.

⁵⁵ The disciples would have possibly understood the outpouring of the Spirit as an eschatological sign that the consummation of the kingdom was at hand. E. Haenchen, *The Acts of the Apostles: A Commentary* (Oxford: Blackwell, 1971), p. 143.

⁵⁶ Haenchen, *Acts*, p. 143.

⁵⁷ Cf. Dunn, *Pneumatology*, p. 137. In Jesus' answer in v. 8, there is an implication about what of the kingdom: "Do not concern yourselves about the when of the kingdom; but the what of the kingdom that which concerns you is that you shall receive power when the Spirit comes upon you."

the kingdom of God is along with his witness to Jesus' name (8:12). Paul's preaching of the kingdom also conjoins with that of the Lord Jesus Christ (28:31). A particular connection between the kingdom and the Christological theme appears in Acts 1:8 and 28:23. The meaning of "being witness to Jesus" in v. 8 is identical with "testifying (διαμαρτυρούμενος) to the kingdom of God" in Acts 28:23. As Agua argues,

This meaning of the verb διαμαρτύρεσθαι, "to bear witness" in favour of Jesus Christ in the light of the Scriptures, corresponds in Acts with μάρτυς, which has Jesus as its object in 1:8. Thus, the command of Acts 1:8 (ἔσεσθέ μου μάρτυρες) corresponds to the fulfillment in Acts 28:23 (διαμαρτυρούμενος τὴν βασιλείαν τοῦ θεοῦ).⁵⁸

For Luke, to be a witness of Jesus means to bear witness to the kingdom of God.

3) Finally, there is a possible parallelism between Acts 1:3-8 and Luke 4:16ff. Just as Jesus is empowered by the Spirit so that he becomes a proclaimer of the kingdom of God, the disciples in Acts 1:3-8, by the power of the Spirit, become the witness to the kingdom of God and Jesus.⁵⁹

So these lines of evidence safely suggest that the object of the disciples' proclamation in their witness in Acts 1:8 is the kingdom of God and Jesus. Hence, according to the text, the connection between the kingdom of God and the Spirit is an intrinsic one.

Dunn attempts to build the parallelism between vv. 3-4 (and vv. 6-8) by saying that "v. 4 (about Jesus' teaching on the Spirit) sums up Jesus' teaching of the forty days from a different angle" (than his teaching about the kingdom).⁶⁰ He then concludes, "At all events (including that of Acts 1:3-8), we are left with some form of equation between Spirit and Kingdom."⁶¹ However, at first sight, if the eschatological entity of the Spirit forms an equation with that of the kingdom, the teaching of Jesus would have faced a contradiction. For while Jesus said that the time of the kingdom remained outside the disciples' knowledge, he gave an idea of the time limit of the Spirit's coming as said in v. 5, "not many days

⁵⁸ Agua, "Kingdom of God," p. 657. (Cf. Acts 8:12; 28:31).

⁵⁹ Prieur, *Verkündigung*, p. 112 n. 119.

⁶⁰ Dunn, *Pneumatology*, p. 137.

⁶¹ Dunn, *Pneumatology*, p. 138.

from now.”⁶² If the disciples’ question is rightly prompted by Jesus’ teaching about the coming of the Spirit in vv. 4-5, there is no reason why Jesus would have contradicted himself about the timing of the two entities.

Luke’s point is rather that the promise of the Spirit in the prologue of Acts is represented as the source of prophetic empowerment for witness. This clearly appears in the summary of their conversation in Acts 1:8. Here the disciples’ question about the restoration of the kingdom to Israel is re-directed to a world-wide mission by the power of the Spirit. The endowment of the Spirit is the prelude to the disciples’ task which involves preaching the gospel to the ends of the earth. Hence the disciples (as Isaiah’s Spirit-empowered witnesses) will preach the gospel about Jesus and the kingdom of God by the power of the Spirit. They not only need to acknowledge the content of what they will proclaim, but also need to be empowered by the Spirit. This is the reason why Jesus gives them a special charge to wait in Jerusalem for the promise of the Spirit (vv. 4, 5, 8). The nature of the relationship is clear: the Spirit, the promise of the Father, is not constituted as an equality with or complement of the kingdom, but rather as the power by which the disciples will proclaim the kingdom (Acts 8:12; 14:22; 19:8; 20:25; 28:3, 31).

3.3 The Spirit and Philip’s Proclamation of the Kingdom of God (Acts 8:4-12; 26-40; cf. 6:5)

Philip’s main ministry portrayed in Acts 8 is proclamation (vv. 5, 12, 35, 40) and its object is the kingdom of God (and Jesus Christ). Luke uses the word *εὐαγγελίζομαι* five times in the story of Philip and this is the heaviest concentration in Acts.⁶³ This shows that for Luke the nature of Philip’s ministry is dominantly related to preaching.

⁶² J. A. McLean, “Did Jesus Correct the Disciples’ View of the Kingdom?,” *Bibliotheca Sacra* 151 (1994), pp. 215-27 (216).

⁶³ Spencer, *Portrait*, p. 37. Philip “proclaimed” (*ἐκήρυσσεν*) to them the Christ (v. 5); Philip “preached” (*εὐαγγελίζομένω*) good news about the kingdom of God and the name of Jesus Christ (v. 12); he “preached” (*εὐηγγελίσσατο*) the good news of Jesus (v. 35); and “preached” (*εὐηγγελίζετο*) the gospel to all the towns (v. 40). It is notable that the word “εὐαγγελίζομαι” is introduced (v. 4) and concluded (v. 40) in Acts 8 as an inclusion attributing Philip’s ministry to “preaching.” Cf. Prieur, *Verkündigung*, p. 154.

In Acts 8:12, Philip “preached (εὐαγγελιζομένῳ) good news about the kingdom of God (βασιλείας τοῦ θεοῦ) and the name of Jesus Christ (ὀνόματος Ἰησοῦ Χριστοῦ).”⁶⁴ Here the kingdom of God is for the first time explicitly proclaimed in Samaria by Philip after Jesus’ prediction in Acts 1:8. The kingdom of God as the content of the post-resurrection kerygma is now proclaimed in non-Israelite territory as the fulfillment of Acts 1:8.

Just as in the cases of Jesus and his disciples, Philip’s proclamation of the kingdom of God is also closely related to the empowerment of the Spirit. Although there is no explicit reference to the Spirit in relation to Philip’s proclamation of the kingdom, it can for the following reasons be safely assumed that Philip, in Samaria, is under the direction of the Spirit.

First of all, the fact that Philip’s ministry in Samaria is primarily described in prophetic terms is a clear sign that Philip (and his ministry) is empowered by the Spirit.⁶⁵ Along with his preaching ministry, Philip’s ministry is characterized by the performance of signs and great miracles (σημεῖα καὶ δυνάμεις μεγάλας, Acts 8:13). He exorcises “unclean spirits” and heals the “paralyzed” (Acts 8:7). Philip’s triumph in his “word and deed” ministry over Simon the magician in Acts 8:9-13 shows that Philip is a true prophet.⁶⁶ Here, the power (δύναμις) that Philip performs is a “clear sign of the work of the Spirit.”⁶⁷ This twofold prophetic ministry not only recalls Jesus’ Spirit-filled prophetic ministry in terms of his performance of signs and wonders (Luke 4:1, 14, 18, 33-39; Acts 2:22) and his verbal proclamation of the kingdom of God (Luke 4:18-19, 43-

⁶⁴ The sentence contains the two objects served by the same verb and this indicates that the kingdom of God proclaimed by Philip is inextricably linked with his witness to the name of Jesus Christ. Agua, “Kingdom of God,” p. 656; cf. Prieur, *Verkündigung*, p. 158. It is notable that as Schmidt notes, “The name and message of Jesus Christ, or Jesus Christ himself, are thus equated with the kingdom of God.” K. L. Schmidt, “βασιλεία,” *TDNT*, I, pp. 579-90 (589).

⁶⁵ W. H. Shepherd, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts* (Atlanta: Scholars, 1994), pp. 179-80; R. Stronstad, *The Prophethood of All Believers: A Study of Luke’s Charismatic Theology*, *JPTSup* 16 (Sheffield: Sheffield Academic Press, 1999), pp. 91-92.

⁶⁶ Shepherd, *Narrative Function*, p. 180. “The human conflict between the disciple (Philip) and the magician is indicative of the underlying cosmic conflict between the Spirit which empowers Philip and the demonic forces at work in magic.”

⁶⁷ Shepherd, *Narrative Function*, pp. 180-81; Tannehill, *Narrative*, II, p. 104.

44; cf. 8:1 and 16:16), but also those of the Spirit-inspired Stephen (Acts 6:8-15) and the apostles (Acts 2:43; 4:31; 5:12). Thus Philip, in the narrative, is represented as a true prophet who is empowered by the Spirit and this suggests that the direct cause behind Philip's proclamation of the kingdom of God is the power of the Spirit.⁶⁸

Second, in view of Philip's preaching mission to an Ethiopian in Acts 8:26-40, it is highly conceivable that the Spirit is the direct source of his preaching mission. From the narrative point of view, Philip's preaching mission to him is introduced and concluded by references to the Spirit (vv. 8:29, 39).⁶⁹ Having been led by the Spirit in Acts 8:29 (cf. v. 26), Philip discusses a scripture from the prophet Isaiah with the eunuch and then he preaches the good news of Jesus to him (εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν, v. 35).⁷⁰ Again in Acts 8:39-40, it is reported that the direct result of the Spirit's bringing of Philip to Azotus is his preaching the gospel (of the kingdom of God) to all the towns. Philip's proclamation of the gospel of Jesus to an Ethiopian would be characterized as a fulfillment of Jesus' prophecy (Acts 1:8) just as his proclamation of the kingdom of God in Samaria.⁷¹ If the Spirit is clearly represented as the source of Philip's proclamation of the gospel to an Ethiopian, it is highly possible to conclude that none other than the Spirit is a direct author of Philip's proclamation of the kingdom of God in Samaria.⁷²

To sum up, Philip's proclamation of the kingdom of God in Samaria is the same kind of preaching mission as that of Jesus and the disciples. As with the cases of Jesus (Luke 4:18-19, 43) and the disciples (Acts 1:3-8), the Spirit is the main source of Philip's proclamation of the kingdom of God.⁷³ The Spirit inspires and empowers him to proclaim the

⁶⁸ It is notable that Philip's mission here in Acts 8 is first narrated in Acts after his introduction in chapter 6 as being "full of the Spirit and wisdom" (Acts 6:3).

⁶⁹ Stronstad, *Prophethood*, p. 93.

⁷⁰ The content that Philip preached to the eunuch in Acts 8:35 is not different from that of his preaching in Samaria (Acts 8:12), i.e., the kingdom of God and Jesus Christ. See Prieur, *Verkündigung*, p. 158.

⁷¹ Shepherd, *Narrative Function*, p. 185.

⁷² Cf. Shepherd, *Narrative Function*, pp. 181-82 n. 92.

⁷³ Cf. V. C. Pfitzner, "'Pneumatic' Apostleship? Apostle and Spirit in the Acts of the Apostle," in *Wort in der Zeit: Festgabe für Karl Heinrich Rengstorf*, eds. W. Haubeck and M. Bachmann (Leiden: Brill, 1980), pp. 210-35 (219).

kingdom in Samaria and in this way this ministry of the Spirit ultimately makes it possible for Samaritans to taste and enter the kingdom of God.

3.4 The Spirit and Paul's Proclamation of the Kingdom of God (Acts 20:22-28; 19:1-8; 28:23-31)⁷⁴

According to the Acts record, five references to the kingdom of God out of eight are connected to Paul's testimony regarding it (Acts 14:22; 19:8; 20:25; 28:23, 31). Surprisingly, except for 14:22, all references to the kingdom of God are presented in the context of Paul's preaching ministry.

It is undeniable that throughout Acts Paul is remarkably depicted as a Spirit-filled prophet. We know this from Luke's abundant reports about Paul's experience of being filled with the Spirit (Acts 9:17; 13:9, 52) and being led by the Spirit (Acts 13:2, 4; 16:6-10; 19:21; 20:22; 21:4, 11). These are the essential foundations for Paul's "word and deed" mission. While Paul's Spirit-filled works are plainly reported in Acts,⁷⁵ it is notable that the result of his being filled with the Spirit is greatly linked with his inspired proclamation of the word as it was in the case of Philip (Acts 8). As pointed out earlier, Paul's inaugural Spirit-filled ministry is related to his proclamation about Jesus, the Son of God, and the Christ (Acts 9:20, 22, 27). His preaching in the synagogue at Pisidian Antioch is a prophetic exhortation under the Spirit's inspiration (Acts 13:9, 15-41).⁷⁶ The manner of Paul's (and Barnabas') Spirit-filled ministry is described as "speaking boldly" (Acts 14:3; cf. 13:47) along with their performance of signs and wonders.

Having in mind the fact that Paul's Spirit-inspired ministry is mainly related to his preaching-mission, it is notable that his proclamation of the kingdom of God is also (indirectly) related to the Spirit. The connection can be found in Acts 20:22-28; 19:1-8; and 28:23-31.

3.4.1 Acts 20:22-28

The section in Acts 20:22-28 records Paul's final words to the Ephesian elders summarizing his entire ministry in Ephesus. There are

⁷⁴ Although Luke does not demonstrate the role of the Spirit in Paul's proclamation of the kingdom of God as clearly as the cases of Jesus, the disciples, and Philip as has been discussed, he nonetheless seems to be consistent, though indirectly, in linking the two.

⁷⁵ Cf. Acts 13:9-11; 14:3, 8-10; 19:11-12; 20:9, etc.

⁷⁶ Stronstad, *Prophethood*, pp. 106, 110.

three references to the Spirit in this section and they are all from his own mouth (vv. 22, 23, 28).⁷⁷ Paul says that he is going “compelled by the Spirit” (or “bound in the Spirit” [δεδεμένος τῷ πνεύματι])⁷⁸ to Jerusalem (v. 22) and has been warned by the same Spirit of forthcoming trials and tribulations (v. 23). With this personal experience of the Spirit, Paul demonstrates his succeeding ministry as “testifying to the good news of God’s grace” (v. 24) and in the immediate context he reiterates his Ephesian ministry as “preaching the kingdom” (v. 25).⁷⁹

Lake and Cadbury attempt to make a distinction between “preaching the good news of God’s grace” and “preaching the kingdom.” They argue that the expression “the good news of God’s grace” is the Hellenized summary of the Christian message which “almost obliterates the Jewish nature of the original preaching of the kingdom, judgment and repentance.”⁸⁰ However, it is not Luke’s (or Paul’s) intention to distinguish between what is a Hellenistic expression and what is a Jewish expression in his proclamation. Although the exact expression of τοῦ εὐαγγελίου τῆς χάριτος τοῦ θεοῦ in Acts 20:24 never appears elsewhere in Acts or in Paul’s epistles, it is likely that the central content of Paul’s proclamation is the good news about God’s merciful action in redeeming people (cf. Acts 13:43). Likewise, the overall theme of his preaching in Ephesus is described as the good news about the present salvific rule of

⁷⁷ With those of Acts 19:1-6, this is the largest number of references to the Spirit related to Pauline material in Acts. See S. E. Porter, *The Paul of Acts: Essays in Literary Criticism, Rhetoric, and Theology*, WUNT 115 (Tübingen: Mohr, 1999), p. 87.

⁷⁸ While it is arguable whether the phrase “τῷ πνεύματι” refers to the human spirit or divine Spirit, most scholars take the latter as the meaning of the text in the light of the similar expression in Acts 19:21. The fact that the word “being bound or compelled” (δεδεμένος) denotes divine guidance further supports this. See Porter, *Paul*, p. 86; Shepherd, *Narrative Function*, p. 233; I. H. Marshall, *The Acts of the Apostles*, TNTC 5 (Grand Rapids: Eerdmans, 1992), p. 331; Tannehill, *Narrative*, II, p. 254; J. B. Polhill, *Acts* (Nashville: Broadman, 1992), p. 425; F. F. Bruce, *The Book of the Acts*, NICNT (Grand Rapids: Eerdmans, 1988), p. 390 n. 47.

⁷⁹ In Acts 20:17-38, Paul’s ministry is dominantly portrayed as speech (vv. 20, 21, 24, 25, 27) and the major content of his announcement is the “good news of God’s grace” (Acts 20:24) and the “kingdom” (v. 25). M. L. Soards, *The Speeches in Acts: Their Content, Context, and Concern* (Louisville: Westminster, 1994), p. 107.

⁸⁰ H. J. Cadbury and K. Lake, *The Beginnings of Christianity*, IV (London: Macmillan, 1933), p. 261.

God in Christ (Acts 19:8, 25). Certainly, Luke does not make any specific distinction between these two subjects in Paul's proclamation and they are synonymous in Luke's mind.⁸¹ Thus, there is no foundation for arguing that the idea of proclaiming God's grace obliterates proclaiming the kingdom.

Although the text itself does not directly describe the Spirit as the agent of Paul's preaching ministry, it can be understood that his proclamation is by the empowerment of the Spirit. Here the general role of the Spirit is characterized as personal guidance. The purpose of this guidance ultimately is missiological in the process of expanding the church, particularly here in Ephesus in Paul's third missionary journey.⁸² That Paul is described as "compelled by the Spirit" (v. 22) to go to Jerusalem indicates the Spirit's direction of mission. Indeed, in an earlier mission stage in Ephesus, it is said that Paul is to be led by the compulsion of the Spirit to Jerusalem, the next mission place (Acts 19:21, "Paul purposed in the Spirit to go to Jerusalem"). Furthermore, the warnings of the Spirit⁸³ are not merely of an informative character, but assure Paul that there will be divine guidance and protection in the trials and tribulations he is about to face.⁸⁴ So if the Spirit clearly initiates Paul's mission through his definite guidance (Acts 20:22), then his guidance runs throughout Paul's missionary activities including Jerusalem, and this role of the Spirit should be understood in the continuation of his missionary context. If this is so, then the source of Paul's proclamation of the "good news of God's grace," which refers to

⁸¹ R. Strelan, *Paul, Artemis, and the Jews in Ephesus* (Berlin: de Gruyter, 1996), p. 268. See Bruce's comments: "It is a fruitless task to try to make a distinction between 'proclaiming the kingdom' and 'proclaiming the good news of God's grace.'" *Acts*, p. 391.

⁸² Paul's extensive missionary activity is introduced in Acts 13:1-21:16 and the Spirit is represented as Paul's main agent for each of his mission plans: his mission is initiated by the Spirit (Acts 13:1-9); his mission plan is re-directed by the Spirit with a complementary vision and revelation (Acts 16:6-10); and as seen above, his mission is directly guided by the Spirit (19:2; 20:22-23). See Stronstad, *Prophethood*, pp. 104-09; J. M. Penney, *The Missionary Emphasis of Lukan Pneumatology*, JPTSup 12 (Sheffield: Sheffield Academic Press, 1997), pp. 115-16.

⁸³ Penney, *Missionary*, p. 116 argues that the warnings of the Spirit concerning Paul's suffering are examples of conventional prophecy and recall that of Jesus, the suffering servant as demonstrated in Luke's gospel.

⁸⁴ Polhill, *Acts*, p. 425.

the kingdom, can also be the work of the Spirit.⁸⁵ This claim can be further confirmed by Luke's portrayal of Paul throughout the book of Acts as a Spirit-filled and equipped man (9:17; 13:2, 4; 16:6-10; 19:21; 20:22; 21:4, 11) whose ministry is widely linked to his proclamation of the word (9:20, 22, 27; 13:9, 15-41; 14:3; cf. 13:47).

3.4.2 Acts 19:1-8

As observed above, Luke, when recapitulating Paul's Ephesian ministry, describes his overall task as proclaiming the kingdom (Acts 20:25). This statement clearly includes Luke's earlier statement in Acts 19:8 about Paul's early ministry of proclaiming the kingdom of God in Ephesus. But before narrating Paul's preaching ministry in the synagogue, Luke relates the story about the coming of the Spirit at Ephesus. From Luke's theological point of view, it is interesting to note why he reports Paul's approach to the Ephesian disciples with the theme of the Spirit before his preaching of the kingdom of God. While it is debatable as to whether Paul experiences the charismatic signs of the Spirit along with the Ephesian disciples (Acts 19:1-7), it is clearly possible to assume that Paul is to a great degree empowered by the Spirit from his clear involvement in bestowing the Spirit on them through the imposition of his hands.⁸⁶ Thus, it seems no accident that Paul's preaching of the kingdom in Acts 19:8 is closely connected with his experience of the Spirit along with the disciples' reception of the Spirit.⁸⁷ Directed and empowered by the Spirit, Paul is able to proclaim the kingdom of God.

3.4.3 Acts 28:23-31

This final section of Acts (28:23-31) contains two kingdom references (vv. 23, 31) and one reference to the Spirit (v. 25). While the former is described as the main subject of Paul's preaching ministry in Rome, the latter is portrayed as the source of Isaiah's prophetic message. Although the Spirit and the proclamation of the kingdom can be observed in the passage, each subject is referred to in a different context. For this reason, it would be an oversimplification for one to argue that the Spirit is the agent of Paul's proclamation of the kingdom of God from this one

⁸⁵ Cf. Shepherd, *Narrative Function*, p. 234.

⁸⁶ Note Johnson's comments, "This [Acts 19:1-7] is by far the most extended treatment of Paul's 'prophetic' powers to bestow the Spirit." L.T. Johnson, *The Acts of Apostles* (Collegeville: Liturgical, 1992), p. 343.

⁸⁷ Pfitzner, "'Pneumatic' Apostleship?," p. 219.

passage. The Spirit is here simply delineated as a prophetic character in inspiring the word of God.⁸⁸

But how does one discover the role of the Spirit in relation to Paul's kingdom-proclamation in Rome? From a narrative point of view, the scene of Paul's visit to Rome functions to reveal the accomplishment of the church's universal mission commanded from Jesus (Acts 1:8). Not surprisingly, Luke reports that the fulfillment of this mission has been guided by the Spirit. According to Acts 19:21, which sets the stage for the rest of Acts, Paul's decision to visit Macedonia (cf. 20:1), Achaia (cf. 20:2-3), Jerusalem (cf. 20:22-24; 21:4, 11-17), and Rome (28:14) was directed by the Spirit (ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι). In particular, Luke depicts Paul's visit to Rome and his bearing witness to the gospel there as God's plan and purpose: "I must (δεῖ) also see Rome" (Acts 19:21). By describing this essential ministry, Luke depicts the Spirit as causing Paul to visit Rome for his kingdom-preaching ministry. This implies that Paul's preaching ministry in Rome is still caused by the direction and empowerment of the Spirit.⁸⁹ Furthermore, as has been discussed, in the light of a similar feature indicated in the preceding displays of the Spirit's role in kingdom-preaching, the source of Paul's power to proclaim the kingdom of God in Rome is at least implicitly "the Spirit" as in the case of his Ephesian ministry. At this point, Pfitzner's comments are worth recalling:

[I]t is clear that the Spirit is with Paul and at work through him right to the end. The last verse of the book pictures the apostle 'preaching the kingdom of God...quite openly and unhindered' in Rome (28:31). Where the kingdom is being proclaimed there the Spirit is still at work.⁹⁰

In summary, Luke portrays Paul as a kingdom-preacher and describes the universal proclamation of the kingdom of God as being extensively carried out in the process of Paul's Gentile mission. Luke

⁸⁸ Shepherd, *Narrative Function*, pp. 242-43. Nonetheless, it is worth noting that this last mention of the kingdom of God is associated with the last mention of the Spirit just like the first mention of the former is introduced with the first mention of the latter at the very beginning of Acts.

⁸⁹ See J. Hur, *A Dynamic Reading of the Holy Spirit in Luke-Acts*, JSNTSup 211 (Sheffield: Sheffield Academic Press, 2001), pp. 267-68.

⁹⁰ Pfitzner, "'Pneumatic' Apostleship?," p. 219; similarly, Woods, *Finger*, p. 152.

also consistently, but indirectly, brings the Spirit in relation to Paul's kingdom-preaching ministry. In any event, the two subjects are closely connected in Paul, but one could hardly explain the relationship better than to say that the Spirit functions as the vital agent of Paul's preaching of the kingdom. As Penney argues, the role of Paul's prophetic ministry in the power of the Spirit lies with "the preaching of good news."⁹¹

4. Conclusion

The intention of this article has been to demonstrate how accurately Luke reflects the relationship between the Spirit and the kingdom of God. To make an equation of the Spirit with the kingdom has apparently oversimplified the true relationship between the two and does not exactly echo Luke's perspective. Luke does not regard the Spirit as the source of the manifestation of the kingdom of God or as the life of the kingdom in its entirety as in Paul. For Luke the primary role of the Spirit in relation to the kingdom of God is presented in qualified terms: principally as the power for the proclamation of the kingdom. The Spirit as an empowering force inspires people to proclaim the kingdom so that others have an opportunity to enter into it. This can be compared with the Pauline perspective which understands the Spirit as the source of the life of the kingdom in its entirety. Thus, Luke's portrayal of the nature of the relationship between the Spirit and the kingdom is consistent: the former is characterized as the cause by which the latter is proclaimed. Where the kingdom is being proclaimed there the Spirit is still at work.

⁹¹ Penney, *Missionary*, p. 116. See also Bruce, *Acts*, p. 390. "Paul's main concern was...preaching in the Spirit's power the good news of God's free grace in Christ."