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"FILLED WITH THE HOLY SPIRIT":
A REDACTIONAL MOTIF IN LUKE'S GOSPEL

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PREFACE

Especially during the last hundred years the church has become more aware of the work of the Holy Spirit. This interest has not only occurred in the holiness, pentecostal and charismatic movements, but in the church at large as well. Some have described this rediscovery as a "second great outpouring of the Holy Spirit" while others have spurned it as soulish emotionalism and ecstasy. Still others declare that the church has discovered nothing new and in a sense no new Pentecost has occurred; for to speak of the church at all one must speak of "two thousand years of Pentecost."

This renewed interest in the Holy Spirit has various exponents with even still more assessments of its value, meaning and direction. All engaged in discussing the Holy Spirit today from various theological stances use biblical language concerning the Holy Spirit. Often this usage does not adequately consider the varied contextual and redactional significance of these expressions.

This thesis analyzes one such phrase, "filled with/ full of the Holy Spirit," in Luke-Acts and points out the significance and limitations for the phrase in a Lucan context. When other redactional and traditional points are encountered in Luke-Acts they are analyzed as well. It is apparent that Luke uses fulness of the Spirit as part of his overall programme of presenting the mission of Jesus and its expansion in the witness of the church in terms of the Holy Spirit.

It is hoped that a clearer understanding of Luke's use of the concept will clarify the church's use of the phrase and reduce misunderstanding and division in the church over her greatest asset and very ground of being, the Holy Spirit.

The author is indebted to many people for prayerful support and aid while this thesis was being written. In particular I would like to thank my doctoral studies advisor and his wife, Dr. and Mrs. John Drane for expert guidance and Christian fellowship while my family and I have been in Scotland. I would also like to acknowledge the kind help of the Religious Studies Department of the University of Stirling. Special thanks are extended to the Builders Class of the First United Methodist Church (Tulsa, Oklahoma), the Jimmy Buskirk Evangelistic Foundation, Dr. R. G. Voight, Dr. Jerry Horner, Drs. James and Barbara Hewett, Mr. and Mrs. Earl Wescott, Rev. and Mrs. Grant H. Moore, and Mr. and Mrs. W. C. Shelton whose love and support made my post-graduate education in Scotland possible. I would also like to express gratitude to friends in the Christian community of Stirling University who helped with the proofreading, typing and spiritual support. Finally I thank my wife Sally without whose support of love, encouragement, companionship, typing and editing, this task would have been much harder. It is to her and the Holy Spirit I dedicate this work:

And chiefly thou, O Spirit, that dost prefer
Before all temples th'upright heart and pure
Instruct me, for thou know'st; thou from the first
Was present, and with mighty wings outspread
Dove like sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark
Illumine, what is low raise and support;
That to the highth of this great argument
I may assert Eternal Providence,
And justify the ways of God to men.

- Milton, Paradise Lost Book I

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INTRODUCTION

Throughout the history of the church the phrase, "filled with the Holy Spirit," has had different meanings to different movements. For some it marked the beginning of the Christian life; for others it was a more specialized experience of the Christian life. More recently the phrase has been associated with the holiness, pentecostal, and charismatic movements, usually to describe the cleansing or empowering of a believer already initiated into the church. This has led to a discussion over the last 250 years (which has not always been conducted in a spirit of love and humility) concerning the nature of the filling of the Holy Spirit and its cognate expressions, "sanctification," "baptism with/in the Holy Spirit," and "fire baptism."

Often the opponents and proponents of the "finished work" doctrine or that of the "second" or "third blessings" assumed a norm for conversion and life in the Spirit and then superimposed these structures on the scriptures. The results were that the debaters often talked past one another, and the sight of the poorly fitting garments into which they forced the texts irritated their antagonists to even greater activity. Arguing over the means of empowering believers, they wasted much energy which could have been spent actually equipping the church. The scriptures did not fit the

theological structures because they viewed the filling of the Holy Spirit from different perspectives. The specialized work of the Holy Spirit in Luke's uses of the phrase and the all-inclusive meaning of the command, "Be filled with the Spirit," in Ephesians serve to show that variations exist. Variations in the evangelists' understanding of the relationship of Jesus and the Spirit were also overlooked.

Previously, the theology of the filling of the Spirit was expressed using the N.T. evidence as a complete unit, thus somewhat disregarding the specialized uses of the phrase by the different writers. While it is valid to consult the whole of the canon when questions concerning the life of the church arise, the understanding of individual N.T. writers must be recognized as well. Few writing in this area to date have approached the question along redactional lines. Often the pneumatologies of the synoptics are lumped together, or the pneumatology of Luke-Acts or that of Paul is superimposed upon the other N.T. material. One recent scholar, George Montague, however, has recognized the complexity and composite nature of the pneumatology of scripture in his work, The Holy Spirit: The Growth of a Biblical Tradition.¹

The specialized use of pneumatology must be taken into account in formulating normative theology for the present church. Until this is done, the Holy Spirit who is the agent of the church's life and power will sadly continue to be a topic which occasions disunity and paralysis. This study attempts to identify a

¹(New York: Paulist Press, 1976).

specialized use of pneumatology which has on occasion been mistakenly thought to be a general function of the Holy Spirit in the Bible and in the church.

To discover Luke's understanding of the concept, "filled with the Holy Spirit," redactional tools must be employed. Redaction criticism will involve primarily a study of how the evangelist used his sources and what he thought was the significance of the passage in question. This will require, of course, studying how Luke treated material common to the other evangelists, what he said overtly about its significance, and how the passage in question fits into his general scheme. The study generally will assume that the two-source hypothesis or some modification of it is valid, especially that Matthew and Luke both used Mark and that they both used a common source referred to as Q. However, with the recent rise of interest in the Griesbach hypothesis, the ramifications of this study for Matthean priority source reconstruction will be occasionally noted. Regardless of the standing question of Matthean or Marcan priority, the study will often be valid under both source reconstructions, and therefore the symbol Q can most often be considered a label for the material exclusively common to both Matthew and Luke. Extensive comparisons and contrasts of the common material will be presented, and the observations of the study will be linked with the overall programme of Luke throughout his work.

The most valid and effective exercises of redaction criticism will be in the comparison and contrast of the varied uses of sources whose forms and history can be discovered with a reasonable amount of certainty, the

arrangement of the common material in the gospels, and the interrelating of these uses of sources into the generally recognized programme of Luke-Acts as a whole. It is hoped that these observations will demonstrate the specific functions of Luke's pneumatology. Beyond these three functions the discipline of redaction criticism operates on more subjective principles. Too often redactional conclusions have been based on "the assured results" of modern biblical criticism; yet recently the results are being considered more and more tentative. Two obvious areas which affect redactional studies are the reopening of the dating of the N.T. and questions still open in historical criticism. The distinctions concerning the age of the traditions, their shaping into forms serving the needs of the early church, and the use of these forms by the evangelist and his community for their needs are not always clear. It may well be that in Luke-Acts these distinctions are, at best, artificial especially between the second and third stages. To identify theological expressions as early or late and to state that therefore these concepts can or cannot be those of the evangelist and his community is not always easy; neither can such identifications be considered infallible. There is also a tendency to see a characteristic of the evangelist's community veiled in every reference to the traditions which tends to discredit the method as well. Daniel Harrington correctly notes, "The redactor himself may well have thought that the content of the tradition was the most important matter imaginable and that his own retouches were of minor

significance."² Therefore, in this study the observations on the editorial activity of the evangelist which can be compared and contrasted by the redaction evident in sources common to the gospels will be referred to in certain terms. Redaction in passages exclusive to Luke whose pre-redactional form is generally recognized (i.e. "L" and some material in Acts) will be expressed in terms of probability while other observations should be considered possibilities at best.

In this study several questions will be answered. What does Luke mean when he uses the phrase, "filled with the Holy Spirit"? Why does his pneumatology differ from that of other writers? In what ways does Luke's pneumatology relate to the pneumatology of other N.T. writers? How can Luke's observations concerning the work of the Holy Spirit shed light on present biblical research and speak to the present church's relationship to the Holy Spirit?

It will be shown that Luke understood the phrase, "filled with the Holy Spirit," to indicate that a person was specially endowed on a certain occasion to speak authoritatively or to perform wonders (more frequently the former). It was also used as part of the initiatory formulae of the gospel preachers and could indicate an experience contemporary with or subsequent to conversion. It was also used by Luke to express the character of some persons. Luke's use of the concept was indeed flexible. But the primary usage which he developed was the divine

²Daniel Harrington, Interpreting the New Testament : A Practical Guide, Vol. 1, New Testament Message : A Biblical-Theological Commentary, eds. Wilfrid Harrington and Donald Senior (Dublin: Veritas, 1979), p. 100.

empowering to witness to the salvation of God in inspired speech, and this use of the phrase influences and overshadows all other uses.

CHAPTER I

THE PNEUMATOLOGIES OF THE GOSPELS AND ACTS

To identify the pneumatology of Luke and to understand his intended meaning of "filled with the Holy Spirit," it will be necessary to note the presentations of the Holy Spirit's work in the other gospels. Then the theological intent of Luke can be seen more clearly by contrast. It will be necessary then to view the various pneumatologies in the gospels and Acts as separate theological systems before proceeding with comparisons and contrasts in specific texts in Luke.

Mark

In Mark the pneumatology includes the following:

1. Jesus was described as the Baptizer in the Holy Spirit to indicate that the ministry of Jesus was greater than the ministry of John. Mark or a later editor probably was aware of the phenomena attributed to the Holy Spirit in the church in the apostolic era if an early and valid tradition is behind the longer ending of Mark (16:17); however, he did not explicitly make this point, and it appears that the reference was mainly to show the superiority of the ministry of Jesus and not primarily to have the Holy Spirit empower Jesus at the baptism. Furthermore, the manifestations in 16:17 were not specifically ascribed to the Holy Spirit.

2. Jesus was to some degree subordinate to the Holy Spirit. After the baptism the Spirit thrust Jesus into a confrontation with the tempter (4:2).

3. The works of Jesus were the works of the Holy Spirit, for the person who spoke against exorcisms performed by Jesus was blaspheming against the Holy Spirit (Mk. 3:22-30). Implied in v. 30 was that in Jesus dwelled the Holy Spirit, but this is parenthetical.

4. Prophecy of old was uttered by means of the Holy Spirit, especially prophecies concerning Jesus (Mk. 12:35-36).

5. The Holy Spirit specially speaks through believers when they are confronted by the authorities (Mk. 13:11).

6. The blasphemy of the Holy Spirit saying connected to the Holy Spirit's leading Jesus to the scene of the temptation may indicate a special function of the Spirit, that is, the ability successfully to confront the devil, but this is at best implied. The material on the Holy Spirit in Mark is minimal compared to the other gospels. Mark's audience and objectives may not have required notations on the relationship of the Holy Spirit with Jesus and believers, but still by comparison with what Matthew, Luke, John, and Paul explicitly say about the Spirit, Mark is indeed impoverished, though functions of the Holy Spirit are implied in Mark.

Matthew

In Matthew, however, we find more material:

1. The Holy Spirit was the agent of Jesus' conception (1:8).

2. The baptism in the Holy Spirit and fire distinguished the ministry of Jesus from that of John the Baptist. Fire appears here to be a baptism of judgement. For Matthew, the reference to Jesus as the Baptizer was primarily used to warn the Pharisees and Sadducees that Jesus would execute justice in the immediate context; however, Matthew indicated here and elsewhere (28:18) that the baptism in the Holy Spirit and the baptism in fire were two separate baptisms. Two groups were addressed in the preaching of John the Baptist in Matthew: (1) the truly repentant and (2) the Pharisees and Sadducees. The fire was for the trees that did not bear fruit (vs. 8-10). The baptismal formula in 28:18 also supports the distinction.

3. As in Mark, the baptism scene identified Jesus as the one associated with the Holy Spirit and therefore as the great Baptizer. This provided a point for the Voice from heaven to identify and approve Jesus.

4. The Holy Spirit led Jesus (4:1).

5. The Holy Spirit (the Spirit of God) enabled Jesus to proclaim judgement and lead justice to victory. This was considered fulfilment of prophecy concerning Jesus' ability to heal and/or His overt avoidance of conflict with the Pharisees. The Spirit was seen to be greater at least in a hierarchical sense (12:15-21).

6. Jesus cast out demons and overpowered Satan by the Spirit of God (12:28).

7. The Spirit, the Holy Spirit, and the Spirit of God are synonymous (ch. 12).

8. To speak against the works of Jesus was to speak

against the Holy Spirit which was the capital sin (12:22-32).

9. As implied in Mark, performing exorcisms and confronting the devil were associated with the Holy Spirit and His power (12:28).

10. The prophets spoke by the Holy Spirit (22:43).

11. Baptisms were to occur in the name of the Father, the Son, and the Holy Spirit. All authority was given to Jesus. Apparently, previous to the resurrection, Jesus operated by the authority of the Holy Spirit. Jesus dispensed power (implied) to the disciples in the commission (28:18-20).

The material in Matthew is more detailed than that in Mark. This could well indicate an expansion of the Spirit traditions in the church. But this is not a necessary conclusion. To assume this, Marcan material would have to be identified as one of the most ancient sources available for Christian pneumatology in the extant texts. Mark's interest in Christology and the Passion may have minimized his interest in the relationship of the Spirit with Jesus and the church. The understanding of the work of the Holy Spirit common to Pauline and Johannine material and Luke and Matthew indicates a widespread and basic pneumatology that exceeds the content presented in Mark. Matthew's pneumatic material may be necessary to meet his objectives especially in the area of ecclesiology where the activity of the Holy Spirit would be most relevant. Matthew's material will be discussed more when we look at specific texts in Luke.

Luke

The material in Luke can be summarized as follows:

1. John the son of Zechariah was filled with the Holy Spirit from his mother's womb. He was therefore great before the Lord. He was filled with the Holy Spirit apparently in order to be enabled to perform the task of proclaiming the Kingdom and the gospel and to witness to the Messiah (1:15,17,41; 3:2).

2. The Holy Spirit was responsible for the conception of Jesus. Jesus was therefore holy. Because of the Holy Spirit's activity Jesus was called the Son of God (1:35). It can also be said that the Holy Spirit was the means whereby the Messiah came, and all the ministry of Jesus described in 1:32-33 could be ascribed to the agency of the Holy Spirit, at least initially (i.e. called the Son of the Most High, accession to the throne of David, the reign over the house of Jacob with a Kingdom that should have no end).

3. The Holy Spirit revealed things to mankind and enabled them to speak authoritatively in prophecy, both in forthtelling and foretelling. This often occurred when the author noted that the Holy Spirit came upon or filled people such as Elizabeth, Zechariah, Simeon, John, and even Jesus (1:15, 17, 41f., 67f.; 2:25ff; 3:2,22; 4:1,14,18).

4. The filling of the Holy Spirit or His abiding upon someone functioned in two ways. First, the filling might be seen as an abiding state as in the cases of John, Jesus, and possibly Simeon (1:15 with 1:41, and 3:2; 4:1, 14; 2:25ff.). Second Luke also used it to express a

specific endowment by the Holy Spirit for a specific occasion. This endowment was usually to enable the recipient to witness authoritatively concerning Jesus or the salvation-history, to properly interpret the scriptures, to speak of the nature of the Messiah's Kingdom, or to confront and defeat the enemies of the true Israel. This usage seems to be the dominant theme even in the passages where "fulness" as an abiding state may be inferred.

5. Though Jesus had a special relationship with the Holy Spirit as indicated in the annunciation to Mary, He received power from the Holy Spirit at His baptism to begin His ministry (4:1, 14, 18).

6. Jesus was associated with the Holy Spirit in John's prophecy about the Baptizer in the Holy Spirit (3:16).

7. In Luke the baptism in the Holy Spirit was not primarily a baptism of judgement but one of empowering (3:16 with Acts 2:3f.; note also lack of reference to vengeance and call to repentance in 4:18f.).

8. The Holy Spirit guided people from one place to another as in the case of Simeon in the temple and Jesus in the wilderness of temptation (2:27; 4:1). (This may be somewhat parallel to the account in Acts of Philip's supernatural transportation to Gaza, 8:39.)

9. According to Luke's introduction of Jesus' ministry in Galilee at the Nazareth synagogue, the Holy Spirit rested upon and anointed Jesus to proclaim fulfillment of scripture, to exegete authoritatively, to recount

the salvation-history of Israel, to release the captives of the evil one, to confront and defeat the devil, to heal, to preach the Good News, and to do wonders in general (4:14, 18f.).

10. Blasphemy against the Holy Spirit is failing to provide a witness to Jesus when the Holy Spirit provides the ability to do so (12:10-12).

11. Jesus gave the power of the Holy Spirit to His disciples (9:1 implied and 24:49). The source of the power to do wonders was ascribed to the Lord (5:17), to the name of Jesus (in Acts), and to the Holy Spirit (4:18f.). This overlapping continued in Acts.

12. The Holy Spirit, or at least the acts of the Holy Spirit, was seen as an event in the salvation-history. The Holy Spirit was the prime mover in the salvation-history, and to some extent the advent of the Holy Spirit is the fulfilment of the eschaton (3:16 with Acts 2:3ff.; 11:2 [variant]; Lk. 24:49 with Acts 1:6-8).

Although the work of the Holy Spirit and the ministry of Jesus sometimes overlapped in the book of Acts (as elsewhere), the Holy Spirit had an extensive work separate from the work of Christ. The works of the Holy Spirit, though varied, all served one primary function in Luke-Acts: to witness to the ministry of Jesus and facilitate the working of salvation in the church. I. H. Marshall is correct in identifying the central theme of the writing of Luke "as Jesus offers salvation to me" ¹ (Lk. 19:10; Acts 4:12). For Luke, however, ~~the~~

¹I. H. Marshall, Luke: Historian and Theologian (Exeter: Paternoster Press, 1970), p. 116 et passim.

the principal means by which this was revealed was by the acts of the Holy Spirit in and around the church (Acts 5:32). This primary task of witnessing to Jesus was served by nearly every function of the Holy Spirit in Acts.

Acts

The activity of the Holy Spirit as presented in Acts can be categorized as follows:

1. Jesus and the Spirit.

a. Jesus was empowered to give orders to His apostles by means of the Holy Spirit (1:2).

b. Jesus was anointed by God with the Holy Spirit and power at His baptism, enabling Him to do good, heal, and confront and overpower evil. Jesus, through whom peace is preached to all, who is Lord of all, who through His death and resurrection (implied) became Judge of all, and who made available forgiveness of sins to all, was anointed with the Holy Spirit and power which He, Jesus, dispensed to His disciples and followers (2:33; 10:36-38). The works He did were attestations which God performed through Him (2:22).

2. Scriptures and the Spirit. The Holy Spirit inspired and spoke through the writers of old (4:25; 28:25). The Holy Spirit or the state of being filled with the Holy Spirit apparently enabled proper interpretation of the scriptures. Being filled with the Holy Spirit is related to the recounting of salvation-history. (See sermons of Peter, Stephen-- 2:14; 4:8; 6:10ff.)

3. Believers and the Spirit.

a. The Holy Spirit guides and empowers the believer in a manner similar to the way He empowered Jesus (1:5, 8; 2:33, 38f.; 10:37f. et passim in Lk.-Acts).

b. The Holy Spirit speaks to believers (13:2; 20:23; 22:11; 28:25).

c. The Holy Spirit can miraculously transport people (8:39).

d. There is a relationship between signs, wonders, and healing, and the Holy Spirit (10:38; 5:32; 13:9-10); however, signs and wonders are also done in the name of Jesus (3:6; 4:7, 31).

e. The power received after the Holy Spirit comes upon the believer is primarily for witnessing of Jesus (2:4ff.; 4:8, 31; 6:5ff.; 9:17ff.; 13:9, 52; et passim).

f. Baptism of believers and reception of the Holy Spirit are closely associated, if not synonymous (2:38ff.; 8:39 variant; 19:2ff.).

g. The Spirit is the source of prophecy and discernment to the believers (2:17f.; 16:6; 13:9; 20:23, 10f.).

4. "Filled with the Holy Spirit."

a. The phrase was used in conjunction with the reception of the Holy Spirit as in 2:4ff. and 10:34ff. (In the last citation, though the phrase specifically is not used, the context identifies it as synonymous with the Acts 2:4ff. account).

b. The phrase was inserted when a special dispensation of the Spirit was manifested or when the

readers were to be reminded of the power behind the person who was speaking with authority (e.g. Acts 4:8, 31; 6:3, 5; 7:55; 13:9). In Luke's usage here it was probably the former. The proximity of the phrase to definitive statements, interpretation of scripture, acts of discernment, visions, and revelations indicates that Luke understood these utterances and perceptions to have come directly from the Holy Spirit; therefore, these acts proclaimed divine truths. Luke may well have been describing pneumatological utterances, pneumatological exegesis, and pneumatological perceptions.

In most of the sermons in Acts which were addressed to Jews and to the household of Cornelius, the speaker was often noted to be full of the Holy Spirit, or filled with the Holy Spirit, at the time he spoke. Furthermore, these speeches usually contained some form of recounting the salvation-history of the O.T. which consisted of the acts of God. By reconstructing the speeches in this manner, Luke was declaring that the Spirit who prompted the writers of old and attended the wonders of God in the O.T. was the same One who was speaking through the church. Luke made a conscious effort to link the events of the church with the events of God's redemption in the past. By the same Spirit who had inspired the prophets of old the church recognized these events both past and present to be parts of one and the same plan of God.

5. At times Luke treated the Holy Spirit as an "event" that attested to the validity of the claims of

Jesus and His church. Thus the advent of the Holy Spirit in the life of the church was seen to be an act of the salvation-history, and according to the sermon at Pentecost it was the culmination of the salvation-history.

Thus the Holy Spirit spoke to, guided, and edified the church as well as having spoken through the prophets of old. He also empowered the church, but here the work of the Spirit and the name of Jesus inexplicably converged and melded together as the source of power for believers in Acts. The Holy Spirit was not only a name for divinity but He was also an event--an act in the salvation-history. Manifestations of the Holy Spirit served as a witness to Jesus and the church. However, in Acts the most frequent function of the Holy Spirit was to witness of Jesus by empowering believers to speak authoritatively concerning Jesus. Inspired by the Holy Spirit, believers relate the salvation-history of old to Jesus, fulfil prophecy, correctly interpret scripture, and confront the powers of Satan. Thus the speeches (or references to speeches) in Acts were often prefaced with some comment on the relationship of the speaker with the Holy Spirit. This usually was an explanation that indicated the speaker was specially empowered to speak on that occasion (usually indicated by "filled" or "was filled with the Holy Spirit") or that the speaker was

full of the Holy Spirit in a continual sense or both.² This was not the exclusive use of "filled with" or "full of the Holy Spirit," but it was the dominant one (Acts 2:4ff.; 4:8, 31; 6:3, 5; 7:54f.; 11:24; 13:9; 19:6).

Apart from Acts 13:52 Luke reserved the verb, πίμπλημι, to express being filled with the Holy Spirit. He employed it to describe the act of filling apart from references to the Holy Spirit, but the dominant use was in reference to occasions when speaking and/or the Holy Spirit were mentioned. Apparently, this was a specialized use of πίμπλημι because Luke usually used πληρώω on occasions when being filled in order to speak was not the subject. Luke used the adjective, πλήρης, in a manner similar to his use of πίμπλημι. (See Appendix IV).

This special function of the Holy Spirit in Acts served the overall purpose of Acts. To be filled with

²Both of these meanings were used in Acts. Along with the other disciples at Pentecost, Peter was filled with the Holy Spirit; then he spoke. Later in Acts 4:8 he was filled with the Holy Spirit apparently to address the rulers and elders. It appears that initially when a person first spoke authoritatively in the account Luke showed that they were filled specifically for that purpose. Stephen was included with the other deacons as full of the Spirit as required in the selection process of v. 3. However, in the listing of the deacons in v. 5 Stephen was singled out from the others by the phrase, Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου. This note along with the association of his speaking in v. 10 with the Spirit prefaced his sermon before the council. Furthermore, Luke ended Stephen's speech with a special note of Stephen being full of the Holy Spirit at the point of his vision and his report of it. But Luke, after he had demonstrated that the speaker was filled with the Spirit, did not see the necessity of prefacing every utterance of the speaker with the phrase. He was content that the point had been made that he spoke with the authority that came from the Holy Spirit.

the Holy Spirit meant primarily to be a witness to Jesus and His works while secondarily it served the apologetic designs of Luke. Christianity was to be considered the true Judaism. The Spirit who caused the events of deliverance, who spoke through the prophets, was the same Spirit who empowered Jesus and who caused the apostles and disciples to proclaim the true salvation-history and work the wonders reported to Theophilus.

Johannine Parallels with Luke-Acts

John and Luke have some mutual affinities in the Spirit passages. Although it is not in the scope of this work to discuss Lucan and Johannine pneumatology so much as Luke's relation to the other synoptists, the following compendium of John's pneumatology demonstrates these similarities:

1. The Spirit descended on the One who baptizes in the Holy Spirit (1:15-34).

2. John 3:5 can be interpreted to mean that the Spirit is responsible for or is the sphere of the second birth. (It could also refer to spirit as the realm opposite flesh).

3. Jesus spoke the words of God because God gave the Spirit to Him without measure (3:34).

4. The ministry of Jesus and the Spirit overlapped (6:63; 14:17-18).

5. Jesus met the needs of the believers by giving them the Holy Spirit. This came about as a result of Jesus' glorification (7:37-38).

6. Only believers could receive the Paraclete, the

Spirit of truth (14:17).

7. The Holy Spirit was with believers and would be in them (14:17).

8. The Holy Spirit was sent in Jesus' name by the Father (14:26).

9. Jesus sent the Holy Spirit from the Father (15:26).

10. Paraclete, the Spirit of truth, and the Holy Spirit are synonymous (ch. 14-15).

11. The Holy Spirit would teach all things and remind the faithful of all Jesus said to them (14:26).

12. The Holy Spirit witnessed of Jesus (15:26).

13. It was better for believers that Jesus left and that the Holy Spirit came (16:7).

14. The Holy Spirit would convict the world concerning sin, righteousness, and judgement (16:8).

15. The Holy Spirit would guide the believers into all truth (16:13).

16. The Holy Spirit would glorify Jesus (16:14).

17. Jesus sent forth the apostles as He was sent--with the Spirit (20:21-22).

18. The reception of the Spirit was related to the authority given to the apostles to forgive and retain sins (20:22-23).

Just as Luke and John have not dissimilar understandings of the Father-Son relationship (Lk. 10:21-22), so also are there similarities concerning their understanding of the Holy Spirit. In John as in the synoptics the Spirit descended on the One who

baptizes in the Holy Spirit. Jesus spoke the words of God because God gave the Spirit to Him without measure. (This resembles the anointing of Jesus referred to in Acts 1:2 and 10:36-38). Both John and Luke blended, to a degree, the ministries of Jesus and the Holy Spirit. The reference to the rivers of living water was identified with the giving of the Holy Spirit. If the image was from Proverbs 18:4, it may be significant that the reference was to the words of man. In Acts the Holy Spirit often operated in the inspired speeches of the church. Furthermore, both John (in 7:38-39) and Luke had a temporal division between the pre-resurrection ministry of Jesus and the giving of the Holy Spirit. Here in John and also in Luke (11:12-13) the Holy Spirit was associated with meeting the needs of believers. There appears to be a parallel between John's statement that only believers can receive the Holy Spirit and Luke's use of "filled with the Holy Spirit" in the case of believers and "filled with wrath, envy, jealousy" in the case of the opponents of the church (e.g. Acts 5:17; 13:45; 19:28; parallels in Lk. 4:28; 6:11). (It is possible that Luke was not making a contrast here and that the latter filling was idiomatic, but Peter's statement to Ananias gives much support to the former understanding: "Why has Satan filled your heart to lie to the Holy Spirit?") The idea of being filled with the Spirit also has a parallel in John 14:17: the Holy Spirit "will be in you." John also includes the saying that the Holy Spirit would teach believers all things

(14:26). In the synoptics the Holy Spirit spoke through believers or instructed them what to say when confronted by the authorities. John and Luke both used διδάσκω in reference to the work of the Holy Spirit. The main function of the Holy Spirit being to witness of Jesus as explained in John 15:26 is also quite apparent in Luke-Acts. In Acts 2:33 the Holy Spirit was given at the exaltation of Jesus to be dispensed to believers while John stated that the Holy Spirit would glorify Jesus. The Holy Spirit's participation in the works of the believers was foretold both in Acts 1:8 and in John 20:21-23. Parallels to the relationship of the Spirit and the apostles' ability to remit or retain sins as prophesied in John sometimes appear to have been fulfilled in Acts in Peter's confrontation against Elymas the magician.

This comparison demonstrates that a basic pneumatology was shared by the synoptists and John, especially Luke and John. Both Luke's and John's pneumatologies were more extensive and were developed on distinct lines. The Holy Spirit in Luke primarily functioned as a witness to Jesus and as the source of power and understanding that enabled the believers to witness while in John the statements concerning the Spirit primarily occurred in passages explaining the interrelationships between the Father, the Son, and the Holy Spirit, and believers.

When compared with the epistolary material, especially the earlier works, one can see that much of

the Lucan and Johannine pneumatologies was part of the early church's understanding of the work of the Holy Spirit. Yet further applications of the tradition and new observations were made by Luke and John. Thus it may be difficult to date definitively parts of the pneumatology in Luke-Acts and in John.³

It is not surprising that the pneumatology in the gospel of Luke is very similar to that in Acts, but what is of more particular interest is that Luke adjusted the synoptic material to conform to the concepts of the Holy Spirit which he and his community had experienced. Thus the pneumatology of Acts was superimposed upon the Gospel of Luke. Fortunately Luke did not obliterate the pneumatology of the sources which he used. This was not necessary for him since he was really expanding, applying, and clarifying the traditions he had received. When compared and contrasted with the other synoptists, differences in pneumatology became apparent. In the following chapters analysis of the material in Luke with observations from the other gospels will demonstrate this.

³For an analysis of the pneumatology of the rest of the N.T. see Montague's The Holy Spirit: Growth of a Biblical Tradition, or Edward Schweizer, "Πνεῦμα," TDNT, VI, pp. 332-455.

CHAPTER II

LUKE'S USE OF THE BAPTIST MATERIAL

Part I:

General Considerations

A most important passage for understanding the work of the Holy Spirit in the ministry of John the Baptist, Jesus, and the early church is the preaching of John and the baptism of Jesus (Matt. 3:1-17; Mk. 1:1-11; Lk. 3:1-22). In a pneumatological inquiry the obvious points of interest in the Baptist material are John's prediction concerning the Baptizer in the Holy Spirit and the descent of the Spirit upon Jesus at His baptism. As an analysis of the evangelists' use of tradition will demonstrate, these passages, though significant, do not alone constitute the major points of the evangelists' pneumatology; for more was in the minds of Matthew, the final editor of Mark, and Luke than only the use of the Holy Spirit's descent upon Jesus as messianic affirmation. To identify the pneumatologies of the gospels, it is necessary to observe how the evangelists dealt with the Baptist tradition generally and how they presented the ministry of John and the baptism of Jesus in the passages at hand.

The Uses of the Baptist Material in the Other Gospels

Mark. Mark included the Baptist material in his Gospel primarily to make christological statements concerning Jesus. This function appears to be the earliest reason for the retention of the Baptist material with the Jesus traditions as is evident in its universal appearance in the four gospels

and in Acts and in its influence on the structure of the final form of the traditions.¹ Mark made this clear from the beginning of his book, "The beginning of the gospel of Jesus Christ, the Son of God" (1:1).² Mark, in effect, prefaced the ministry of John with this christological statement. This is the primary reason for Mark's recounting of the ministry of John and the baptism of Jesus by John in 1:1-11 and the exclusive Marcan motive for including the rest of the references to John (Mk. 6:14-32; 8:27-30; 11:27-32).

The preaching of John in Mark 1:1-11 serves (1) to identify the baptism for repentance as the preparation described in vs. 3-4, and (2) to identify Jesus as the Son of God. The former purpose is reduced to an observation made by Mark; the latter comprises the only direct quotation of John provided here,³ thus indicating that Mark was

¹ e.g. the ministry of John and the baptism of Jesus (Matt. 3:1-17; Mk. 1:1-11; Lk. 3:1-22), the questions of John's emissaries to Jesus (Matt. 11:2-19; Lk. 7:18-35), the death of John the Baptist (Matt. 14:1-2; Mk. 6:14-32; Lk. 9:7ff.), the Petrine confession (Matt. 16:13-16; Mk. 8:27-29; Lk. 9:18-20)*, the questioning of the chief priests, scribes and elders concerning the authority of Jesus (Matt. 21:23-27; Mk. 11:27-32; Lk. 20:1-8), John's baptism and preaching as the beginning of the gospel of Jesus (Mk. 1:1; Jn. 1:6ff.; Acts 1:22; 10:37; 13:24). *In John's Gospel John the Baptist is asked, "Are you Elijah?" As in the Petrine confession, he uses the question of Elijah's identity to proclaim who Jesus is (1:19-35). All of these passages provided occasions to elaborate on who Jesus is.

² ὁ υἱὸς θεοῦ should be included on the basis of strong textual attestation (N^a B D L W it yg. sy^p sa bo geo² arm Irien Or^{int} Aug) but N* Θ 28 sy^{hier} geo arm Iren Or, and Westcott-Hort text omit it. Its omission can be explained by homoioteleuton. Furthermore, Mark uses the Sonship of Jesus as a christological reference frequently. See Vincent Taylor, The Gospel According to Mark: The Greek Text, 2nd edition (London: Macmillan, 1966, p. 151).

³ The only other quotation of John which Mark employed was his denunciation of Herod, "It is not lawful for you to have your brother's wife" (6:18). The quotation, along with the account of John's death, was mentioned by Mark only because Herod mistook the works of Jesus for evidence that John had been resurrected. Mark wishes to show the pervasive impact of the miracles of Jesus in Palestine.

more interested in the latter. In the Marcan account we do not have John saying, "Repent, for the kingdom of heaven is at hand", as in Matthew (3:2). Only the messianically predictive words of his preaching are retained in Mark (1:7-8). For Mark the prediction, "I have baptized you in water; but he will baptize you with the Holy Spirit", was purely a christological statement, a way of identifying the recipient and subsequent dispenser of the Spirit as the Son of God. The previous context identified Him as the ὁ ἰσχυρότερος, the Greater One. Mark was interested in the office of Jesus in 1:8. Only in the longer ending of Mark is there explicit interest in the baptism that Jesus would pour out upon His church (16:17).⁴ That Mark's primary interest was in the office of Jesus is clear in the divine Voice of 1:11 which proclaimed Jesus as Son. (This was a frequent Marcan interest as seen in 1:1; 3:2; 5:7; 9:7; 14:61; 15:39).

Matthew. Matthew followed Mark's example in that he too used the Baptist traditions to make christological statements; however, with the Q tradition and his own theological programme he presented some interesting elaborations. As

⁴In the longer ending of Mark, the editor anticipated the history of the early church in that he enumerated phenomena which the believers performed as a result of Jesus pouring out the Holy Spirit as recorded in Acts. For him the prediction by John in chapter one served a dual purpose, Christology and pneumatology. While it would seem inevitable that Mark would have been aware of the futuristic significance of the prophecy, "He shall baptize you with the Holy Spirit", he was content to let it serve the basic Christian raison d'être of all the Baptist synoptic tradition, to proclaim who Jesus was--which was quite justifiable since, as his title makes clear, he was writing the ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ.

noted previously, in the gospels and Acts there was a common and frequent association of John the Baptist with occasions in which Jesus was identified as the Messiah. Matthew retained this theme in the preaching of John at the Jordan and in the baptism of Jesus by John (ch. 3). Furthermore, Christology was his primary motive in presenting the account of the death of John the Baptist (14:1-12), the Petrine confession (16:13-20), and the reference to John's baptism in Jesus' answer to the chief priests' and elders' question, "By what authority do you do these things, and who gave you this authority?" (21:23-27). Elsewhere Christology was one among other motives in presenting the Baptist material.

In the use of the Q account of the questions John's emissaries asked Jesus (11:1-19), Matthew noted that Jesus affirmed by His Works that He indeed was the Coming One, but later in the same passage Matthew used Jesus' words to clarify His relationship to John. Matthew alone in this passage noted that John the Baptist marked the end of an age, and explicitly identified him as the forerunner-Elijah.

This was also one of Matthew's motives in his presentation of John's preaching. Matthew expands the Christology in his presentation of the Q version of John's preaching and the material on the baptism of Jesus which is found only in his Gospel. Matthew directed the warnings of repentance and judgement of the Q source against the Pharisees and Sadducees. In this way the prediction concerning the Holy Spirit Baptizer served to identify Jesus not only as the Son but also as the Judge. The prediction served primarily to emphasize the qualitative difference between John and Jesus which was so important to Matthew. Sandwiched between the

prediction of the Holy Spirit Baptizer in 1:11 and the affirmation of His Sonship by the heavenly Voice in 1:17 is a layer of exclusively Matthean material (Jesus' request for baptism by John, John's reticence, and John's second disclaimer, 3:13ff.). Matthew placed the discussion between John and Jesus here to make the difference between them emphatically clear. Matthew considered it important to explain why Jesus found it necessary to submit to John's baptism of repentance and at the same time to maintain the superiority of the person and work of Jesus to John as well as His independence from him. The reason given was to fulfil righteousness. Fulfilment was a theme which Matthew placed before and after this event (e.g. 1:22; 2:15, 17, 23; 4:14).

It is clear that Matthew as well as Mark maintained the dominant christological interest which caused the initial Christian circulation and preservation of the Baptist tradition. Yet in his presentation of Christ Matthew found it necessary to amplify these earlier christological traditions by elaborating on Jesus' superiority pointing out His lack of need for "a baptism of repentance for forgiveness of sins". As an auxiliary to this, Matthew included the images of fruitfulness and judgement from Q not only as a diatribe against the enemies of Jesus and of the church who would capitalize quickly on any apparent subordination of Jesus to John or to any culpability on Jesus' part, but also as a positive affirmation of the ultimate goodness of the fruits of Jesus' ministry.

John. In John's Gospel the baptism for repentance was omitted altogether. John presented Baptist material distinctive to his Gospel, but he also maintained other concepts of the Baptist traditions common to synoptic gospels. Along with these he included the assertions that Jesus was the Lamb of God and that He existed before the Incarnation (1:29, 36; 1:15). As in the synoptics, the descent of the Dove and the precognition of the Holy Spirit Baptizer both identified Jesus as the Son of God. Though John presented a different version of the Baptist traditions, he maintained two common themes found in all of the synoptic sources: John was the precursor of Jesus, and the basal function of the Christian Baptist traditions was a christological one.⁵ In John's Gospel, John the Baptist primarily witnessed concerning Jesus and presented his own inferiority to Jesus. Again, the Baptist material served to answer the question of who Jesus was.

Luke's Motives for Presenting the Baptist Traditions

Like the other evangelists, Luke maintained the basal function of the Baptist material. Yet he also emphasized and elaborated upon some of the more nascent ramifications of John's ministry while minimizing the importance of his more obvious roles. In Luke the preaching of John (3:1-18),

⁵ Josephus reported that John's baptism was only for bodily purification, and his primary work was exhorting the people to live virtuous, righteous lives and to be pious towards God (Ant. xviii,5.2). See Taylor, The Gospel of Mark, pp. 157-158.

the baptism of Jesus (3:21f.), the Pharisees' question concerning fasting, (5:33ff.), the question of John's emissaries and Jesus' response (7:18-35), the parenthetical account of John's death (9:7ff.), the Petrine confession (9:17-30), and the question of the chief priests and scribes (20:1-8) all served to answer the question of who Jesus was, as they did elsewhere in the synoptics. Yet Luke's understanding of the way this purpose was carried out required a new emphasis on the work of the Holy Spirit in the Baptist material and a structuring of the Baptist traditions according to the pneumatology of the infancy narratives and the book of Acts. While Christology remained the raison d'être of the Baptist traditions, Luke proposed that the best way of understanding the Baptist attestation to Jesus was to recognize the medium in which the traditions were preserved i.e. the event to which the traditions themselves foretold and witnessed, the descent of the Holy Spirit on Jesus and His subsequent Spirit-baptism of the church. Luke presented Christology via pneumatology (a point in common with John's Gospel).

Presentation of witness to Jesus' messiahship. Luke pointed out that the Holy Spirit was the agent in the identification of Jesus as Messiah in the cases of the parents of John (1:15-17, 41, 67-79) and in John's own ministry (1:15; 3:2). In Luke even the characters in the Baptist material must be recognized as witnessing to the messiahship by the agency of the Holy Spirit. Luke's pneumatic indebtedness to primary sources in chapters one and two included Gabriel's poetic announcement of the birth

of John ("he will be filled with the Holy Spirit even from his mother's womb...and he will go before him in the spirit and power of Elijah", 1:15, 17) and the annunciation to Mary (1:26-38). Luke understood these statements along with the prophecy concerning the Holy Spirit Baptizer and the pneumatic affirmation of Jesus at His baptism to be parallel to the church's belief that only by the Holy Spirit can people identify Jesus as Messiah (cf. Acts 2:4, 14, 22, 35; 4:31, 33; 6:3, 5, 10; 7:55, 56; I Cor. 12:3; I Jn. 4:2). Elizabeth, Luke noted, "was filled with the Holy Spirit" when she recognized Mary's unborn child as the Lord and in response uttered her blessing on Mary and the unborn Jesus (1:42ff.). In the same way, Luke prefaced Zechariah's prophecy concerning Jesus and John with, "And his father Zechariah was filled with the Holy Spirit and prophesied saying," (1:67). As for John, he was the one who was filled with the Holy Spirit from his mother's womb, the one to whom the word of the Lord came, and therefore the one who proclaimed Jesus as the Baptizer in the Holy Spirit and fire (1:15; 3:2, 16, 17).

Luke recognized a pneumatic affirmation of Jesus the Messiah in the remaining Baptist passages as well. In the account of John's emissaries who asked Jesus if He were the Coming One, Jesus responded, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the good news preached to them" (7:22). Note that the passage in Isaiah 61 to which this saying refers is prefaced by the phrase, "The Spirit of the Lord is upon me". This was all the justification Luke

needed to frame the entire ministry of Jesus with this reference as was evident in his inclusion of this passage in the inauguration of Jesus' ministry at Nazareth (4:18-19). In chapters four and seven the activity of the Holy Spirit in the Baptist material also witnessed to Jesus' identity, and Luke amplified this through his own personal observations.

Definition of repentance. Luke emphasized the role of repentance in the Baptist material to a degree greater than his sources. Though both Mark and Q recorded John's ministry unto repentance, Q's emphasis was greater as seen in the lengthy account of the content of John's preaching. (In John's Gospel this role of the Baptist dropped out altogether). Luke alone included the explanation of repentance to the soldiers and tax collectors in John's repentance sermon in Q. Only Luke included the response of the people and the tax collectors and that of the Pharisees and lawyers in Jesus' laudatory exposition on John (Luke 7:24-35 contra Matt. 11:7-19). Those approving Jesus' explanation of John were those "having been baptized with the baptism of John" while those against were those "not having been baptized by him" (7:29, 30). In Luke 3 and in Acts the baptism of John was defined as a baptism of repentance (Lk. 3:3; Acts 13:24; 19:4). By placing this statement in chapter seven Luke further expounded upon the antithesis of the fruits of repentance and the fruits of evil found in John's sermon in chapter three; for in the context immediately following, the Pharisees and their associates were rebuked for rejecting John because he fasted and rejecting Jesus because He did not. The next pericope is that of the

penitent woman anointing the feet of Jesus in the house of Simon the Pharisee. Here again the fruits of repentance were contrasted with the deluded self-sufficiency of those who considered themselves the heirs of Abraham,

In another instance Luke presented a distinctive reference to John: "The law and the prophets were proclaimed until John; since then the good news of the kingdom of God is preached, and every one enters it violently" (16:16). Matthew included this saying (in a different form) in Jesus' eulogy of John (Matt. 11:12) to mark the end of an era and to identify John with the age of the prophets and with the great prophet Elijah himself. Luke, however, noted that Jesus made this historical reference in a diatribe against the Pharisees, "who were lovers of money" and who tried to "serve God and mammon" (16:13, 14).

But he said to them, "You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination in the sight of God. The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently, but it is easier for heaven and earth to pass away, than for one dot of the law to become void. Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery" (16:15-18).

The saying here was not used to identify John, but rather to acknowledge the time of grace dispensed to all who were receptive and yet to maintain the demands of morality in both ages. The adultery statement provided a specific example of the law's continued relevance.⁶ Again the

⁶This is the best interpretation of v.18. Attempts to view it as a spiritual parable do not explain the two ages containing the same moral qualities.

reference to John was a reference to repentance and its fruits and a warning against hypocrisy.

In the story of the rich man and Lazarus which immediately followed (16:19-31), Luke reintroduced the image of fiery judgement which John had earlier declared. Furthermore, in v.30 the focus of John's ministry was alluded to: "No, father Abraham; but if some one goes to them from the dead, they will repent". Yet the sad response of Abraham in v.31 was the same point Jesus made in vs. 15, 18: "He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead'." The good news of the Kingdom did not do away with morality. Repentance and entrance into the Kingdom required recognition of the validity of the morality proclaimed by the prophets and the initiates' offences against the spirit of that law.

Introduction of the Holy Spirit into the ministry of Jesus and the church. It would be correct to say that Luke was interested in defining the true nature of repentance, but this was not his only motive. Primarily, the preaching of John in chapter three and later references to John's ministry served to proclaim the Messiah's coming and to reveal the true character of the Messiah's Kingdom and ministry. Luke was not just interested in defining true repentance and exposing hypocrisy; rather he proclaimed that the "gospel of the Kingdom" was the cause of the fruits of repentance. Apparently, needs in Luke's community would have been served by an extended definition of repentance, and Luke's interest in effective repentance was

obvious (e.g. Lk. 6:43-45, good and bad trees; Acts 5:1-10, Ananias and Sapphira; Acts 8:9-24, Simon of Samaria). But primarily John's preaching as presented by Luke gave occasion for the people to wonder if John was Messiah, for him to deny that he was Messiah and to prophesy of the Coming One (who in the next context was identified as Jesus), and to reveal the moral and pneumatic character of Messiah's Kingdom. For only by the greater Baptizer baptizing in the Holy Spirit could the nature of the new age be realized by the initiates.

Since Luke presented the Christology of the Baptist material in pneumatological dress, it naturally followed that he would emphasize John's prophecy concerning the Baptizer in the Holy Spirit. For Mark, Matthew, and John the prophecy primarily had a christological significance; for Luke it had multifarious meanings. First, Luke acknowledged its main significance in the tradition: John predicted the coming of One who was greater than himself who would baptize in the Holy Spirit, and the Holy Spirit Baptizer was identified when the Holy Spirit in the form of a dove descended upon Jesus at the scene of His baptism by John (3:15-22). Yet Luke alone observed that John was only able to predict the coming of the Holy Spirit Baptizer by the Holy Spirit who filled him before he was born (1:15). This filling became obvious when the word of God came to him in the wilderness (3:2). Just as his parents and Simeon were able to speak authoritatively on the coming Savior by the power of the Holy Spirit, so John spoke of the Messiah by the means of the Holy Spirit. At this point Luke observed that in the events of John's prophecy and the descent of the Holy Spirit on Jesus, John and the Voice

from heaven announced more than Christology. As a result of the Holy Spirit's activity in the life of Jesus, He was able to perform the great acts of salvation as revealed in the following context (4:1, 14, 18; 5:17; 7:21-22), as predicted in the annunciation to Mary (1:35), and as summarized in the preaching of the early church recorded in Acts (Acts 10:38; 2:22). According to Luke the Holy Spirit enabled Jesus to speak authoritatively and work wonders.

Luke was not content to identify the power of the ministry of Jesus alone; for Jesus, the recipient of the Spirit, became the Baptizer in the Holy Spirit who pours forth the promise of the Spirit upon believers (Acts 2:33). Luke recognized that the baptism in the Holy Spirit not only served to identify Jesus as the Messiah and Son and to act as a means to judgement and purification, but it was also the source of power for the church to continue the witness to Jesus begun in the infancy narratives and in the ministry of John the Baptist, and to continue the work of Jesus Himself. The church continued to attest that Jesus was Messiah, to demonstrate the true nature of His Kingdom, and to speak authoritatively on scripture, in prophecy, in exorcism, and in teaching, and to proclaim and work the saving acts of God. Luke noted that Jesus Himself was the originator of this interpretation of John's pneumatological prophecy: "John baptized with water, but before many days you shall be baptized with the Holy Spirit....But you shall receive power when the Holy Spirit has come upon you; and you shall be my witness..." (Acts 1:5, 8a).

Such an interpretation is not surprising in the light of the historical and liturgical life of the early church as described by Luke and Paul (e.g. Rom. 14:17; 15:13, 16; I Cor. 2:13; 6:19; 12:4-11; II Cor. 6:3-6; 13:14; I Thess. 1:5, 6). What is surprising, however, is that this interpretation of the Spirit-baptism lay basically nascent in Matthew and Mark, and though the idea of the outpouring of the Holy Spirit was presented in John's Gospel (7:37-39), the evangelist employed the prophecy of John to identify Jesus as the Messiah and not to speak of the power of believers. But perhaps this is not so surprising since Matthew, Mark and John were writing primarily about the life of Jesus prior to His resurrection and therefore dutifully recorded the ramifications of John's prophecy for that period.

Luke, on the other hand, wrote an "account of the things accomplished among us" from the beginning to the establishment of the church in the Roman world. Since he wrote of the post-ascension life of Jesus in the church, he felt compelled to write the pre-ascension life of Jesus and His precursors in the terms of the experience of the post-ascension church.

We expect this more from Luke than from the other evangelists because Luke wrote his account of Jesus and the events of the early church as one work. Thus he saw a natural flow from John to Jesus to the church. The unifying thread between them was the activity of the Holy Spirit. Thus it follows that the experience of Jesus with the Holy Spirit would be described in terms parallel to the experience of the early church or vice versa,

Definition of the office of Elijah. Because Luke stressed the pneumatic aspects of the Baptist traditions, he minimized other aspects subliminally and/or deliberately. Two of these were the role of John as Elijah and as baptizer. Luke first made reference to Elijah in relation to John in 1:17; "And he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."

In relating John to the Elijah of Malachi 4:5-6, Luke underscored the repentance ministry of John. Each synoptic evangelist recognized John as functioning in some capacity in the office of the Elijah of the last days (Matt. 11:14; Mk. 1:2; Lk. 7:27) and of Isaiah 40:3ff. (Matt. 3:3; Mk. 1:3; Lk. 3:4). John the evangelist recorded John's denial of being Elijah but also his admission of being the Forerunner as described in Isaiah 40:3 (Jn. 1:21, 23). Matthew directly identified John as Elijah (11:13-14; 17:10-13). Mark, although he did not mention John by name, made it clear that he was the Elijah who was to come (Mk. 9:11-13). Only Luke associated John with the "spirit and power of Elijah" as he related him to Elijah's ministry of repentance to Israel. Only Luke among the synoptists excluded the description of John's clothing and appearance. This description has a parallel in II Kings 1:8 when Elijah's appearance is described in like terms. (A similar event is alluded to in reference to Jesus in Luke 9:53ff.; II Kings 1:10, 12). In the same context Elijah called fire down upon the soldiers of Amaziah in judgement of the king's apostasy. Luke may have included this passage to associate

John with judgement--a theme to which Luke was not averse in his record of John's preaching in chapter three. Perhaps Luke dropped the description because it would have associated John with the miraculous part of Elijah's ministry.

Luke's reticence to equate John with Elijah's total ministry. In the Q material which contained Jesus' eulogy of John the Baptist, Luke avoided Matthew's direct equation of John with Elijah (Lk. 7:24-28; Matt. 11:14). Instead Luke included the reference to the tax collectors who approved of Jesus' eulogy of John because they had accepted his baptism, while the Pharisees and lawyers had rejected it as they had not been baptized by him. Linked with the repentance of the tax collectors in chapter three, this clearly becomes a reference to the repentance ministry of John. Luke also avoided a direct association of John with Elijah in chapter seven.

Considering the record of John's denial of being Elijah in the Gospel of John, Luke's hesitation to declare overtly John Elijah, and the general confusion of the people and the disciples as to who Jesus really was, perhaps the gospel traditions saw both John and Jesus as somehow filling the various functions of the ancient Elijah. Note also that Luke recorded Jesus' direct comparison of His ministry to that of the miracles of Elijah (4:25-26) in the inaugural address at Nazareth. The disciples also made an indirect association of the ministry of Jesus and that of Elijah in Luke 9:54.

Dodd correctly notes that "for the evangelists the 'messenger' of Malachi iii.1 and the 'Elijah' of iv.5 are

identical and all three synoptics more or less explicitly identify the composite figure with John the Baptist."⁷

A. R. C. Leaney notes that Luke modified this tendency by associating John with the former role of Elijah and Jesus with the latter.

But Luke i.17 and i.76 contrast with Luke's usual presentation of this matter: in i.17 John is indeed closely associated with Elijah, though the 'spirit and power of Elijah' work in Jesus as well as in John (see on vii.16); and in i.76 the words, 'to make ready his ways', are apparently a reference to Mal. iii.1 and Is. xl. 3; the former passage certainly connecting with Elijah.

On the other hand, apart from these two passages (i.17 and i.76), Luke avoids the direct identification of John with Elijah by omitting the whole passage Mark ix.9-13 (cf. Matt. xvii.9-13), where the Lord apparently accepts the scribal teaching that 'Elijah must come first' and implies that John is Elijah who 'has come', Matt. xvii.13 making this quite explicit. 8

There are reasons for Luke's reticence to say explicitly that John equalled Elijah, and these become apparent in the pericope of Herod wondering at the reports of Jesus and/or His followers (Matt. 14:1-2; Mk. 6:14-16; Lk. 9:7-9). In Matthew and Mark Herod and/or the people mistook Jesus for John redivivus. How each writer presented the account indicated to what degree they saw John fulfilling the office of Elijah.

Matthew placed the pericope after Jesus' appearance in Nazareth. There the crowds were amazed at His teaching and His miraculous powers, which were limited since 13:58

⁷C. H. Dodd, According to the Scriptures, (London; Collins, 1965), p. 71.

⁸A. R. C. Leaney, A Commentary on the Gospel According to St. Luke: Black's New Testament Commentaries, ed. Henry Chadwick (London; Black, 1966), pp. 41-42.

states, "And he did not do many mighty works there, because of their unbelief". It was in the context of His wisdom and miracle-working power, albeit limited, that Matthew introduced Herod's failure to identify Jesus correctly.

Here Matthew found it necessary to make a distinction between John and Jesus. His intent is apparent; he was saying: "Contrary to widespread belief Jesus was a miracle worker on His own merit. This was His distinctive ministry and not John's; nor was the working of miracles contingent in any way upon John. Jesus was greater than John."

Two interpretations. The reason given for the mistake of thinking that John was working miracles, αὐτὸς ἠγάπηθη ἀπὸ τῶν νεκρῶν καὶ διὰ τούτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ (14:2), can have two interpretations. The most common is that Herod mistakenly believed that John worked miracles as a result of being raised from the dead. Prior to this assumed resurrection John performed no miracles (Jn. 10:41). But it is equally possible to read that "this one who is now working miracles is able to do so because he is John raised from the dead who formerly performed wonders". The τούτο could refer to the identification of Jesus the miracle worker with John the wonderworker and does not have to refer to the resurrection of John as the reason for John's supposed miracle ministry. Furthermore, how could John be identified with Elijah without some parallel for the miracles so characteristic of his ministry? Most of the O.T. prophets could be seen as having a ministry of repentance, but the distinctive characteristic of Elijah's call to repentance was the signs following his preaching.

Why should the latter-day Elijah be any different? The witnesses to Jesus' miracles certainly believed that the Elijah to come was to be a miracle worker, for Jesus' miracles were the reason why they suggested that He filled this office. Here in Matthew and in Mark 6:14, αὐτῷ referred to Jesus, not to John; so perhaps this is a direct comparison of the charismatic ministry of Jesus to that of John. If this is a correct understanding of the text, then two traditions existed: one that believed John did not work miracles, and one that believed that he did. Matthew and Mark would preserve the latter while Luke and John, the former.

Luke did not record that Herod mistook Jesus for the resurrected John but rather that he said, "John I beheaded; but who is this about whom I hear such things?" (9:9). From this reading it is possible to conclude that Luke, unlike the other synoptic writers, was consciously hesitant to link John with the miracle ministry of Elijah. But if even the more popular interpretation were correct, Luke's reticence to identify John explicitly with Elijah is an insight into his interest in identifying Jesus with Elijah instead as will become more obvious later.

Matthew omitted the record of the speculations of the people concerning Jesus (Matt. 14:1-2 contra Mk. 6:2). He was content to associate Herod with just one of the incorrect beliefs. Perhaps he especially avoided presenting Elijah as an erroneous choice because he had already identified John as Elijah and did not want to list Elijah as an incorrect candidate for one who was mistakenly assumed to be John the Baptist. Perhaps Matthew left

Elijah in the list of incorrect identifications of Jesus in Peter's confession because, although he had already identified John as Elijah, he was confident that Peter had the spiritual perception not to equate Jesus with Elijah.

Mark's version of this pericope differed from Matthew's at several points. First, the previous context for Mark was the sending out of the Twelve who preached repentance and performed wonders (6:7-13). Mark noted that before sending the Twelve out, Jesus gave them authority over unclean spirits, thus indicating the source of the events of which Herod heard. In Mark Herod marvels not only over the ministry of the Twelve, but over the ministry of Jesus as well, for even before the commissioning of the Twelve Mark included Jesus' Nazareth ministry in which the inhabitants noted His wisdom and His working of miracles, though rather incredulously. (Matthew placed the Nazareth ministry immediately before Herod's query; Luke, however, excluded the Nazareth ministry here). For Mark the φανερὸν of which Herod heard identified the works of the Twelve with the ministry of Jesus. This is obvious in 6:14: "King Herod heard of it; for Jesus' name had become known".

Mark presented the speculation that Jesus was John resurrected, not on the lips of Herod but on those of the people, and also included other popular identifications of the wonderworker. He presented the explanation that Jesus did miracles because He was really John raised from the dead. This, as in the case of Matthew, can have two interpretations: (1) that John was associated with miracles before his death, and (2) that John was able to do miracles as a result of his purported resurrection. Since John and

Elijah were separately listed here as possible identifications for Jesus, it could be that Mark's understanding was that it was rumoured that John did miracles as a result of his purported resurrection and not because he had had a miracle ministry, like that of Elijah, before his death.⁹ The possibility of this is somewhat lessened by Mark's later identification of John with Elijah which could support the interpretation that John's ministry prior to his execution was associated with miracles. Nevertheless, both Matthew and Mark present Herod as believing that John the Baptist, whether the one who baptized and preached or the one raised from the dead, was associated with miracles.

The miraculous ministry of Elijah filled by Jesus. For Luke this was not the case, for he modified this tradition.¹⁰ He began by emphasizing the power that both Jesus and His disciples displayed. Though the previous context in Luke, like that in Matthew and Mark, made reference to the miracles of Jesus, here they were the case of the demoniac of the Geresenes (8:26-39) and the healing of the daughter of Jairus and the woman with the chronic hemorrhage (8:41-56). In the immediate context of chapter nine Luke also presented the miraculous, but here he agreed with

⁹As is usually suggested citing John 10:41 which states that John could do no signs. See Taylor, Mark, p.309; Cranfield, Mark, p. 207; M'Neile, Matthew, p. 208; Robert H. Gundry, Matthew: A Commentary of His Literary and Theological Art (Grand Rapids: Eerdmans, 1982), pp. 285f.

¹⁰See Tim Schramm, Der Markus Stoff bei Lukas, pp. 128f., who demonstrates the redactional language Luke has superimposed upon the Marcan material.

Mark by presenting the ministry of the Twelve. In both accounts Jesus gave the disciples power over evil spirits as well as power to heal. Luke, however, emphasized the works done and minimized overt references to Jesus.

Previously Luke had identified the inevitable origin of these miraculous events--the Holy Spirit (4:14,18; 5:17; 7:18-22). The emphasis on the events (τὰ γινόμενα) and the initial de-emphasis of Jesus became clear when the opening lines of the pericope are contrasted:

Matthew: At that time Herod the tetrarch
heard about the fame of Jesus. (14:1)

Mark: King Herod heard of it; for
Jesus' name had become known. (4:14)

Luke: And Herod the tetrarch heard
of all that was done, (9:7)

For Matthew the previous context was about the works of Jesus, and thus he recorded that Herod heard the news of Jesus. For Mark the previous context was the mission of the Twelve, and he duly noted that Herod had heard of the activity of Jesus and His disciples since they were acting in His name and He had given them the authority to do mighty works. Luke, however, noted that Herod had heard of the events previously summarized. No immediate references would have been known to Luke via his source, Mark, and possibly Q. Luke was content to include the observation that Herod kept trying "to see him" (9:9). The reference to Jesus here is relegated to a pronoun the antecedent of which is somewhat removed (v.3).

This initial lack of explicit reference to Jesus served to emphasize the miraculous events. Luke was interested in revealing how Jesus (in ch. 8) and His disciples (in the context of 9:1-6) performed these wonders. He was not just saying who the wonderworker was. Luke underscored the fact that Jesus gave the disciples authority to heal and perform exorcisms having previously revealed from whom Jesus had received His power: the Holy Spirit (1:35; 4:1, 14, 18; 5:17; 7:18-22).

Ultimately, however, Luke's major interest emerged--the identity of Jesus¹¹ which he consistently pursued unlike his synoptic counterparts who used Herod's paranoic preoccupation with John as an occasion to explain John's martyrdom. Immediately following Luke's account of Herod's query (9:7-11) and that of the feeding of the five thousand (9:12-17) he recorded Peter's confession of Christ (9:18ff.). In keeping with the present context Luke's version of the confession described Jesus in terms of the power He had received as the Anointed One of God (Χριστός τοῦ Θεοῦ, subjective genitive, 9:18-20, in contrast to Mark's, "Thou art the Christ", and Matthew's, "Thou art the Christ, the Son of the living God," 16:16). Matthew's and Mark's Petrine confessions are much further removed from the pericope of Herod's questions and the ministry of the Twelve. Thus the proximity of Luke's Petrine confession

¹¹Vincent Taylor, The Formation of the Gospel Tradition (London; Macmillan, 1949) p. 147.

to our present context is significant. The Anointed One is the One empowered by God. This is as much a statement of pneumatology (i.e. an indication of the source of the wonders performed by both Jesus and His disciples at which the people and Herod marvelled) as it is a statement of Christology. For Matthew and Mark the reaction of Herod provided an immediate opportunity to relate the death of John and later to continue to present the ministry of Jesus after He had heard the sad news concerning his cousin, John. In Luke, however, the question which Luke placed on the lips of Herod, "Who is this about whom I hear such things?" is repeatedly raised and answered in the subsequent material.¹²

Luke's avoidance of associating John with the miraculous becomes apparent when the three accounts are contrasted. Matthew's Herod was not dependent upon the rumours of the people for his conclusion concerning the identity of the mystery miracle worker. He concluded on his own that this was the resurrected John. In Mark Herod concurred with the rumour among the people that John was risen. Luke's Herod, however, did not agree with any of the popular theories as to the wonderworker's identification and deliberately discounted the Baptist's resurrection as the explanation. Herod said, "John I beheaded; but who is this about whom I

¹² Joseph Fitzmyer, The Gospel According to Luke I-IX (Vol. 28 of the Anchor Bible, gen. eds. W. Albright and D. N. Freedman, (Garden City, N.Y.: Doubleday, 1981), p. 757.

hear such things?" (v.9a).¹³ In Luke's Gospel, Herod did not make a positive identification of the source of the preaching and miracles of the Twelve, but he discounted the candidacy of John. This was the point Luke was trying to make. Had Luke wished to associate John with a miracle ministry like Elijah's and thus expand the meaning of the angel Gabriel's prophecy to Zechariah that John would "go before him in the spirit and power of Elijah", then he missed a good opportunity to do so. In fact he deliberately modified the meaning of the phrase in Zechariah's prophecy by insisting that John be seen primarily as the one calling people to repent which was in keeping with the angel's message. Even in presenting rumours Luke was careful to avoid expanding the association of John's ministry with that of Elijah beyond calling for repentance. Jesus and His followers were associated with the hallmarks of Elijah's ministry.

¹³ It is possible to interpret this in the same manner as Matthew and Mark do, but Plummer is correct to note that this translation is most unnatural. Alfred Plummer, A Critical and Exegetical Commentary on The Gospel According to Luke: International Critical Commentary, eds. S. Driver, A. Plummer, C. Briggs, (Edinburgh: T and T Clark, 1901) p. 241. Note the rhetorical nature of the question and the adversative use of δέ. The implication from the question is that resurrection is unlikely. Herod's attempts to see Jesus were not motivated by fear as would be likely in Matthew's and Mark's account, but here as elsewhere his motivation was probably a malicious curiosity. In Luke the preaching of Jesus and His disciples probably concerned Herod as much as the miracles. I. H. Marshall drives the point home by presenting two options, "Has Luke simply edited Mk. to show the inadequacy of the popular statements, or did he have some other tradition which indicated that Herod's opinions vacillated?" The Gospel of Luke: A Commentary on the Greek Text, The New International Testament Commentary (Exeter, England: Paternoster Press, 1978), p. 357. If this hypothetical source were available to Luke, the fact still remains that he declined to use the Marcan version to show the inadequacy of the theories of why Jesus was associated with miracles by His own hand or by His followers.

Luke avoided the linking of John and Elijah again in the latter part of chapter nine. This time the detour was accomplished not by modification of tradition but by its omission. After the transfiguration Matthew and Mark included the disciples' question concerning the appearance of Elijah with Jesus and Jesus' prediction of His own resurrection, "Then why do the scribes say that first Elijah must come?" (Matt. 17:10; also Mk. 9:11). Jesus explained as follows:

"Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also must the Son of man suffer at their hands". Then the disciples understood that he was speaking to them of John the Baptist. (Matt. 17:11-13; see also Mk. 19:12-13).

Luke did not record this query of the disciples; however, he did include a substitute reference to Elijah in 9:52-56 which associates Elijah not with John but with Jesus.

Jesus supersedes the office of Elijah. The charismatic ministry of Elijah can be paralleled only by the ministry of the One anointed with the Holy Spirit, and as the rest of chapter nine shows, Elijah proved to be an inadequate category for Jesus. The feeding of the five thousand (Matt. 14:13-21; Mk. 6:32-44; Lk. 9:11-17) demonstrates how completely Jesus' ministry eclipsed Elijah's. Upon the occasion of the feeding of the five thousand, Matthew observed that Jesus had compassion on the people and began to heal them, but Mark omitted this. Luke preferred Matthew's (or Q's) account since it continued the previous questions concerning the healing ministry. Yet Luke wanted to concentrate on the feeding

passage because of the obvious parallel with the ministry of Elijah and his successor Elisha (I Kings 17:10-16; II Kings 4:1-7, 42-44). It is significant that Luke had earlier recorded in the inaugural address at Nazareth Jesus' comparison of His ministry to that of Elijah (4:25-27). The miracle to which Jesus alluded was the miraculous feeding of the widow of Zarephath and her son.¹⁴ For Luke the only antitype for Elijah's miracle ministry must be the ministry of the One performing wonders by the Holy Spirit. Yet Elijah as an office was too small to identify Jesus as the scope of the miraculous feeding and the following passage indicate.

After the feeding of the five thousand Matthew and Mark included the story of Jesus walking on the water, but Luke digressed and presented the confession of Peter instead (9:18ff.). The reason is apparent: again the question of Jesus' office was presented. Was He John the Baptist, Elijah, or one of the prophets? Previous to

¹⁴ Perhaps there was a conscious parallel between the raising at Nain of the widow's son by Jesus in 7:12-16 and Elijah's reviving at Zarephath of the son of the widow in I Kings 17:17-24. Note that Luke included the phrase contained in the I Kings account that the healer "gave the son back to his mother". See Leaney, A Commentary on Luke, pp. 141-142. Further note that in the following context (7:18-35) the messengers from John questioned Jesus concerning His identity as the Coming One, i.e. the office of Elijah. At this point Luke makes it clear that Jesus has assumed the office of Elijah. In Luke's account, Jesus' subsequent reference to John only emphasized the precursor aspect of John's role in the spirit of Elijah. Perhaps Luke had no difficulty in conceiving Elijah's ministry as shared by both John and Jesus because he knew that the same Spirit was at work in John (1:5), in Jesus (e.g. 1:35; 3:21-22; 4:1; 4:18; Acts 1:2; 10:38), and in Elijah himself.

Jesus' question, "Who do the people say that I am?" Luke had demonstrated that these categories did not fit Jesus. John was dismissed as a possibility in 9:9. The preaching, healings, and the feeding of the five thousand that followed demonstrated the inadequacy of the office of Elijah or the office of the prophet to explain how Jesus could do these things, although the parallels to Elijah and the prophetic office are obvious and not denied by Luke. Peter's answer was revelatory, "τὸν Χριστὸν τοῦ Θεοῦ" Only the Anointed One of God could perform such things. This pneumatic anointing was the reason for the wonders the news of which was spreading everywhere. Elijah-John was not responsible but One greater than Elijah through the activity of the Holy Spirit in His birth and ministry. The Anointed One of God (subjective genitive) was so because God himself declared Him to be so (3:21-22, and in the pericope following the confession, the transfiguration 9:28ff.). This became Luke's understanding of the office of Christ as well. "How God anointed (ἐχρίσεν) Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed of the devil, for God was with him" (Acts 10:38).¹⁵ Again, Luke resolved questions of Christology associated with the Baptist tradition by referring to pneumatology.

¹⁵Note that Luke emphasized "the Anointed of God" elsewhere as in the case in the Petrine confession. Matthew recorded Peter's words as, "You are the Christ, the Son of the living God". In Mark the words were, "You are the Christ". Luke preserved a tradition in between the two, "the Anointed (Χριστὸν) of God". His christological statements in Acts would give τοῦ Θεοῦ the force of a subjective genitive. This was for Luke an adequate explanation for the miracles that gave rise to the questions concerning the identity of Jesus.

After Peter's recognition of Jesus as τὸν Χριστὸν
τοῦ Θεοῦ Luke revealed the depth of Jesus' office
 in his sayings which immediately followed (9:21ff.) and
 in the transfiguration (Lk. 9:28-36). Jesus demonstrated
 the inadequacy of the offices of Elijah and "the prophet"
 when He explained to His disciples that He must be killed
 and later be resurrected. The resurrection was a topic
 which was discussed later by Moses, Jesus, and Elijah in
 the transfiguration, a fact that Luke only included. The
 presence of Moses and Elijah with Jesus in the transfigura-
 tion discussing His mission served to distinguish His
 works from theirs. When Peter suggested that three booths
 be erected for each of the great ones, only Luke noted
 explicitly that Peter was mistaken, "μὴ εἰδῶς ὃ λέγει".¹⁶

Luke wished to explain that the ministry of Jesus trans-
 cended all others due to His anointing. This was
 immediately confirmed by the divine Voice, and Peter was
 corrected, "This is My Son, My Chosen One; Listen to Him!"

Following the transfiguration Luke presented another
 allusion to Elijah's ministry but unlike the pattern in
 Matthew and Mark this reference did not equate John and
 Elijah. The disciples of Jesus, angry at the rejection
 they had received at the hands of Samaritan villagers,
 requested permission from Jesus to call fire down from

The confession was not viewed by Luke as an exhaustive christological
 statement. This is especially true if he knew the tradition contained
 in Matthew, for elsewhere Luke notes the Sonship of Jesus.

¹⁶ Mark recorded fear as the reason for Peter's suggestion, not
 misconception, οὐ γὰρ ἦδει τὴ ἀποκριθῆναι, ἐκφοβοῦ γὰρ ἐγένοντο.

heaven to destroy them. This alluded to Elijah calling fire down from heaven upon the soldiers of the idolatrous King Ahaziah (II Kings 1:10-12). This provided another occasion to show the qualitative superiority of the office Jesus held as contrasted with the mighty men of God who preceded Him.¹⁷

Luke ended chapter nine by reminding again his readers that Jesus declared that discipleship was not easy (vs. 57-62) as He had told His disciples after Peter's confession (vs. 21-27). After the transfiguration Luke noted, "When the days drew near for him to be received up, he set his face to go to Jerusalem". (v. 51). Surprisingly, in the midst of these references to the passion and resurrection Luke foresaw the ascension of Jesus. Since the exaltation of Jesus to the right hand of God allowed Jesus to pour out the Holy Spirit upon believers (Acts 2:33), then perhaps these warnings of suffering to the disciples indicated that they too would be anointed for suffering.

¹⁷ Another attempt was made in the same chapter to associate the ministry of Jesus with Elijah. Because of the rebuff Jesus received in a Samaritan village, the disciples requested permission from Him to call fire down from heaven upon the village. Some manuscripts add to the disciples' request to execute fiery retribution the words, ὡς καὶ Ἠλίας ἐποίησεν. Though it had wide use in the manuscripts the early ones do not include it. Metzger suggests that this is a gloss from another source written or oral. See Bruce M. Metzger, A Textual Commentary on the Greek New Testament (New York, Edinburgh, Amsterdam, Stuttgart: U.B.S., 1971), pp. 148-149. Yet without the direct reference, the allusion to Elijah is unmistakable; hence the scribal gloss. Also of interest is the reading, καὶ ἐπεὶ, οὐκ οἴδατε ποίου πνεύματος ἔστε, in v.55, but its presence is not found in earlier mss.. Jesus rebuked the disciples for their violent anger and possibly their prejudice. Perhaps He was not passing judgement on Elijah's ministry. But Luke made it clear that Jesus was too big to fit into the office of Elijah alone and that their ministries though similar were different qualitatively. This followed on the heels of the transfiguration. Here Jesus is associated with

Luke modified the relationship between John and Elijah as defined by the other synoptics in order to concentrate on John's role as a minister of repentance and to associate the charismatic ministry of Elijah with that of Jesus. Luke shows that the ministries of Jesus and Elijah are similar and demonstrates that the ministry of Jesus was just too big to be a mere extension of Elijah's ministry. The miracles of Jesus and His disciples originated from the Holy Spirit; therefore, Jesus, not John, was to be associated with the miracle ministry of Elijah. Jesus, not John, was expressly called the Anointed One. (See Appendix III).

John's role as baptizer minimized. Luke also minimized John's role as baptizer. He did this by emphasizing instead John's preaching which in Luke's Gospel consisted primarily of a call to repentance, identification of the Anointed One, and a prediction of the universal activity of the Holy Spirit. Most references to his preaching and baptism in Luke-Acts are concerned with repentance. In Luke's record of John's preaching and the baptism of Jesus, references to his activity as a baptizer gave way to a presentation of his preaching by conscious omissions of references to baptism, grammatical de-emphasis of others, and an emphasis of the moral and predictive content of John's preaching. John's baptism became more a message proclaimed than an act performed. These observations will be presented in detail when we view the preaching of John and the baptism of Jesus.

both Moses (or the prophet he predicted would come) and Elijah. Yet the text indicated that He not only filled their offices, He transcended them.

Yet here it will be necessary to review Luke's general presentation of baptism to demonstrate his overall understanding of the function of John's ministry. Generally the perspective in 3:3, "κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν", was Luke's understanding of John's ministry throughout his Luke-Acts. In chapter seven the tax collectors approved Jesus' eulogy of John because they had been baptized with the baptism of John while the Pharisees did not and thereby "rejected the purpose of God for themselves, not having been baptized by him" (vs. 29, 30). In chapter three Luke alone related that the tax collectors inquired into the true nature of repentance, but he did not explicitly note that they as a group were baptized. The significance of their baptism was that they had repented and thus accepted God's purpose for them. In Jesus' response to the chief priests', scribes', and elders' question about the authority behind His works, He asked, "Was the baptism of John from heaven or from men?" (20:1-8). No attempt was made to define the baptism of John in this pericope. Perhaps this was because Luke had previously made his point. (In Acts the relationship between John's baptism and repentance was reduced to a formula which Luke assumed the reader would understand). Perhaps Luke understood the reticence of the antagonists of Jesus to denounce John's baptism, (an incident recorded in all the synoptics), as an emphasis on John's ministry of preaching repentance. "But if we say, 'From men', all the people will stone us; for they are convinced that John was a prophet" (20:6).

Note also that the synoptic tradition did not record the following anticipation of Jesus' response to an affirmative answer to His question, "Then why were you not baptized by him?" but rather, "If we say 'From heaven', he will say, 'Why did you not believe him?'" (v.5).

John's baptism as metonymy for the message of repentance. In Acts Luke often reduced John's baptism to a metonymy for the message of repentance (10:37; 13:24; 18:25; 19:4-6). In this he highlighted primarily the effect of John's preaching and not his baptizing. In Acts, Luke also used the references to John and/or his baptism as proclaiming the coming of Jesus (13:25; 19:4), as the beginning of the Good News of Jesus (1:22; 10:37), and as part of the prophecy concerning the baptism of the Holy Spirit in variations of Luke 3:16, "I baptize you with water; but he who is mightier than I is coming...he will baptize you with the Holy Spirit and with fire" (Acts 1:5; 11:16). The metonymous use of John's baptism for his preaching of repentance is most obvious in 10:37 and 13:24. Note here that Luke recorded "the baptism which John preached" and "before his coming John had preached a baptism of repentance"; the emphasis is on the proclamation. In 18:25 John's teaching was mentioned in the reference to his baptism. Apollos "had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John". Apollos was using the ministry (baptism) of John to declare Jesus was the Christ (v. 28); hence he was more interested in John's

predictive ministry. Note also that the text does not say, as in 19:4 at the Ephesian Pentecost, that Apollos was baptized only with the baptism of John, but rather, "he knew (ἐπιστάμενος) only the baptism of John" (18:25c).

In the Ephesian Pentecost account Paul asked them, "Into what then were you baptized?" and they responded, "Into John's baptism" (v. 3); however, Paul (and Luke) was not interested in the act of baptism but in the resulting condition. For in the next verse he continued, "John baptized with the baptism of repentance", repentance being the first result, and the second being, "John telling the people to believe in the one who was to come after him, that is, Jesus" (i.e. messianic expectation). Their re-baptism was primarily to acknowledge Jesus as the Messiah and to enable them to receive the promise of the Spirit of which John foretold. So baptism here emphasized the condition of repentance which preceded recognition of the messiahship of Jesus and reception of the Holy Spirit. This dual result of the baptism of John, repentance and identification of Jesus as Messiah, also occurred in Paul's sermon to the synagogue at Antioch of Pisidia (13:24-25).

Though Luke recorded events prior to the baptism of John in his Gospel, he followed the Marcan tradition which identified the baptism of John as the beginning of the gospel. Luke also identified the beginning of the gospel as the activity of John in the sermon in Acts (10:37f. and 19:4ff.). Yet Luke had another reason as well for retaining the baptism of John as the beginning. The initiatory formulae in Acts for reception into the

church usually began with some reference to repentance. Luke saw repentance as defined by John's baptism as the beginning to life in the church for initiates. (This will be discussed further in the section on Luke 3.) Since John's proclamation of his baptism into repentance also pointed to Jesus as Messiah and as the Baptizer in the Holy Spirit, the early church absorbed the repentance baptism as proclaimed by John into their own rites of initiation. This is why the gospel of Jesus began with the baptism of John.

The references to the baptism of John in Acts 1:5 and 11:16 were parenthetical. They were only mentioned because the prediction of the Spirit-baptism was preserved in the antithetically parallel saying which contrasted John's water baptism and Jesus' Spirit-baptism. The references to John's baptism primarily served to symbolize John's preaching of repentance and to identify Jesus as the Messiah who baptized in the Holy Spirit. The emphasis was more on the moral and prophetic results of John's preaching and not on John's performing a religious rite of cleansing. Hence baptism became a metonymy for the content of John's preaching.

Analysis of John's titles in the Gospels and Acts. Perhaps Luke considered Jesus as the Baptizer and thus minimized John's role as baptizer.¹⁸ This may also be

¹⁸ One might ask, "If this is the case, then why does not Luke portray Jesus as actually baptizing people?" If baptism ἐν ὕδατι ἵδω is being emphasized, then one should expect a minimal amount of reference to Jesus baptizing people in water. The greater Baptizer

reflected in the titles given to John in the gospels.

These are as follows: Ἰωάννης, Ἰωάννην τὸν Ζαχαρίου υἱὸν,
Ἰωάννης ὁ βαπτίζων, Ἰωάννης ὁ βαπτιστής. Luke's prefer-
ence for specific references ^{to} in John may more clearly be
seen in the following charts:

is not to be frequently associated with the inferior baptism. This is why Luke does not mention Jesus as having been baptized by John. In fact, grammatically and thematically Jesus' own water baptism at the Jordan was an attendant temporal circumstance to the descent of the holy Dove upon Him.

Titles of John the Baptist in the Gospels and Acts

	Ἰωάννης	Ἰωάννης τὸν Ζαχαρίου υἱόν	Ἰωάννης ὁ Βαπτιστής	Ἰωάννης ὁ Βαπτιστῆν	Ἰωάννης and Ἰωάννης τὸν Ζαχαρίου υἱόν	Ἰωάννης ὁ Βαπτιστῆς and Ἰωάννης ὁ Βαπτιστῆν	All Titles
<u>Matthew</u>							
Number of references	16		7				23
Percentage of total	69.6		30.4				100
<u>Mark</u>							
Number of references	11		2*	3		5	16
Percentage of total	68.75		12.5	18.75		31	100
<u>Luke</u>							
Number of references	19	1	3**		20		23
Percentage of total	82.6	4.3	13		87		100
<u>John</u>							
Number of references	19***						19
Percentage of total	100						100
<u>Acts</u>							
Number of references	9						9
Percentage of total	100						100
<u>Luke and Acts</u>							
Number of references	28	1	3		29		32
Percentage of total	87.5	3.1	9.3		90.6		100

*In Mark 1:4 some manuscripts omit the definite article (ὁ), thus making Βαπτιστῆν parallel with the following participle, κηρῦσσων. This reading would make the force of Βαπτιστῆν less of a title and more of a description of John's acts. Yet it is included here since it is a strong candidate for the correct reading. Its omission in the ὁ Βαπτιστής - ὁ Βαπτιστῆν category would only reduce the figure to twenty-five percent.

** Luke 7:28 has a minor variant Ἰωάννου τοῦ Βαπτιστοῦ (A Θ φ al syr^p sa^{pt} bo^{pt}). Because of scanty references to it it is excluded from the statistics. Its presence is probably due to scribal emendation or assimilation to Matthew. Its inclusion, though unwarranted, would affect the ὁ Βαπτιστής category in Luke by an increase to 17%. The ὁ Βαπτιστής category in Luke and Acts would only be increased to 12.5%

*** John the evangelist avoided explicitly mentioning the baptism of Jesus by John nor did he use the title, ὁ Βαπτιστής; but he often referred to John in the act of baptizing (e.g. 1:25, 26, 28, 31, 33; 3:23; 4:1; 10:40).

A Contingency Table Showing the Use of "John" and "John
the Baptist" as Titles in Matthew and Mark in relation
to Luke-Acts

	Matthew and Mark	Difference	Luke- Acts	Difference	Total
John	27 (30.8)	-3.8	29 (25.2)	3.8	56
John the Baptist	12 (8.2)	+3.8	3 (6.8)	3.8	15
Totals	39		32		71

*Numbers in parentheses are the expected number. The other numbers are the observed datum.

When χ^2 test is conducted to determine the probability that the data ~~is~~^{are} or ~~is~~^{are} not due to random factors, the result is $\chi^2=4.83$ with a value of P at less than .05 at one degree of freedom. A score of 3.841 on the χ^2 test for one degree of freedom would mean that the data could only be ascribed to random facts only 5% of the time. The score 4.83 is greater and therefore indicates that the above data could only be accounted for by chance less than one time in twenty. The value of P is a measure in percent of the probability that the data are due to random factors. The χ^2 contingency test can only state what the probability of the data being due to random factors; it cannot prove intent. Style could also be a non-random factor along with the author's intent, the former probably being the case in John's Gospel (see Appendix I) while the latter is an influence in Luke. Appendix I will deal more with the arrangement and computation of this and other possible combinations.

These figures would indicate a preference in Luke for references to John without the ὁ βαπτιστής or ὁ βαπτίζων title. Yet in the instances where he used the ὁ βαπτιστής appellation he sometimes modified it by emphasizing the repentance ministry of John and the pneumatic ministry of Jesus. For example the reference to ὁ βαπτιστής in 7:20 was followed by a description of Jesus' ministry which alluded to John's Holy Spirit-inspired prediction concerning Jesus and His anointing by the Holy Spirit. Luke emphasized the witness of John's emissaries to the pneumatic activity of Jesus because this was a major reason for him including the account. This reference to ὁ βαπτιστής and the minor reading of τοῦ βαπτιστοῦ¹⁹ in v.28 are followed by a specific reference to John's ministry to the tax collectors (7:29-30) which was a call to repentance and a definition of repentance (3:14ff.).²⁰ The reference to

¹⁹ Α Θ ϕ α ι σ y^p s a^{pt} b o^{pt}.

²⁰ In 7:28 as in the preaching of John in chapter three both the audiences, "people" and tax collectors, give occasion for the repentance ministry of John. In contrast to Matthew 21:31b-32, Luke 7:28ff. does not mention harlots with the tax collectors or use the words, "belief" and "repentance". His groups of penitents are the people and tax collectors, and their penitence is described as "having been baptized with the baptism of John". Clearly, "baptism of John" is a metonymy for repentance. It is also significant that Matthew 21:31b-32 is a saying of Jesus while Luke's version is his own parenthetical comment. Luke's hand in transforming a traditional observation into his own special comment is evident. (Note use of λαός and βουλή here. See Joachim Jeremias. Die Sprache des Lukasevangeliums: Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums (Göttingen: Vandenhoeck & Ruprecht, 1980), p. 165. If the comment on the lowly repenting before the self-righteous was originally a logion of Jesus, then it would be typical of Luke to present it as a summary in his own hand yet preserving some traditional structure as will be discussed later. Although Luke is interested in references to women, he probably omits this one (if he is aware of it) because it does not fit the word pair found in his version of John's preaching.

ὁ βαπτιστής in the Petrine confession in Luke (9:19) highlighted the identification of Jesus as the Anointed One (Χριστός τοῦ Θεοῦ) which for Luke meant anointed by the Holy Spirit (4:18) (by showing Jesus was greater than John). Here Luke retained the traditional title because the identification of Jesus as the Christ overshadowed the reference to John. If these circumstances modified Luke's use of the title, ὁ βαπτιστής, his metonymous use of baptism and the de-emphasis of baptism as an action on John's part are greater than the statistics indicate.

It may be argued that references to the Holy Spirit baptism and repentance associated with John's ministry in Matthew and Mark would also reduce the force of their preference for the title ὁ βαπτιστής and ὁ βαπτίζων; however, it must also be noted that these associations occurred mainly in the presentations of the preaching and baptizing ministry of John. Matthew and Mark did then associate these titles with repentance and pneumatology, but they did not do so at the expense of minimizing other themes in the Baptist material (as is the case in Luke 3). Luke minimized the other functions of John's ministry which the other synoptics did not. He also carried the emphasis on repentance and pneumatology into the rest of the synoptic material on John while Matthew and Mark largely left this emphasis in chapters three and one respectively.

One could also argue that references to Ἰωάννης in Acts which occurs in context with references to baptism could be seen as an equivalent of Ἰωάννης ὁ βαπτιστής or Ἰωάννης ὁ βαπτίζων. It should also be noted that references to John's baptism in Acts are often a direct refer-

ence to his proclamation of repentance and thus represent a specialized use of the Baptist traditions (cf. 10:37f.; 13:24; 18:25 [teaching]; 19:1ff.). It is also significant that in Acts Luke avoided the titles, ὁ βαπτιστής and ὁ βαπτιστής, in preference to just Ἰωάννης when he was free of the influence of his synoptic sources.

Perhaps it would be helpful to observe how Luke and the other synoptics varied their use of titles for John. If Luke preferred one title above another, then perhaps he modified the sources available to him in some degree. The following chart shows the number of agreement and disagreements in the use of titles for John in parallel passages.

Data on Use of Titles or Names of John
in Parallel Synoptic Passages*

a.	Luke agrees with Matt. and Mk.	6
b.	Luke agrees with Matt. only	6**
c.	Luke agrees with Mk. only	1
d.	Luke disagrees with Matt. and Mk.	2
e.	Luke disagrees with Matt. only	3**
f.	Luke disagrees with Mk. only	0
g.	Luke's omissions in light of Matt. and Mk.	6
h.	Number of Luke's titular references to John in non-parallel material	5**
i.	Mark agrees with Matt. and Luke	6
j.	Mark agrees with Matt. only	6
k.	Mark agrees with Lk. only	1
l.	Mark disagrees with Matt. and Lk.	3
m.	Mark disagrees with Matt. only	1
n.	Mark disagrees with Lk.	0
o.	Mark's omissions in light of Matt. and Lk.	8
p.	Number of Mark's titular references to John in non-parallel material	2
q.	Matthew agrees with Mk. and Lk.	6
r.	Matthew agrees with Mk. only	6
s.	Matthew agrees with Lk. only	6**
t.	Matthew disagrees with Mk. and Lk.	1
u.	Matthew disagrees with Mk. only	1
v.	Matthew disagrees with Lk. only	3**
w.	Matthew's omissions in light of Mk. and Lk.	1
x.	Number of Matthew's titular references to John in non-parallel material	0

*Explanatory notes:

1. ὁ Βαπτιστής and ὁ Βαπτιστῆς are treated as the same title.
2. Instances are included in the tally where one gospel uses a name while another substitutes a pronoun in the same passage.
3. The parallel title of Matthew 11:12-13 and Luke 16:16 considered to be the result of Luke's omission of Ἰωάννου τοῦ Βαπτιστοῦ (v. 12) and the retention of Ἰωάννου (v. 13) in his effort to conflate vs. 12 and 13.
4. Matthew's explicit equating of John with Elijah (17:10-13) is considered parallel with the same implicit identification in Mark 4:12-13. Thus the former passage is included in item "m".
5. Though the reference to John teaching his disciples to pray prefaced Luke's account of the Lord's prayer, it is considered non-parallel material since in Matthew's account of the prayer the preface does not appear.
6. It is also observed that Luke's omissions could be seen as Matthew's inclusions. This would require Luke to have consistently the original Q text or Lucan priority.

**In the list above it is assumed that Matthew 21:32 is parallel to Luke 7:29f. If it is, however, parallel to Luke 3:12ff., then two more occurrences should be added to both items, "e", Luke disagrees with Matthew only, and "v", Matthew disagrees with Luke only. One occurrence should be deleted from item "c", Luke agrees with Matthew only, and "s", Matthew agrees with Luke only. Two occurrences should be deleted from item "h", Luke's non-parallel titular references.

χ^2 contingency tests were not included since so many of the expected numbers, i.e. the numbers calculated for the various cells, were too small to be used in the χ^2 formula since expected numbers should be at least five to make the squaring of the difference of the observed number and the expected number consistently indicative of random or non-random influence. For example, an expected number of one may have significance in light of the data but would not reveal itself as significant since the squaring of one or a number close to one affects the formula so little.

$$\chi^2 = \sum \frac{(o - e)^2}{e}$$

From ~~this~~^{these} data we learn several things. First, Luke had the most non-parallel titular references (5) and the greatest number of deliberate omissions (6) in light of the fact that Mark's omissions (8) can be explained by his ignorance of Q. In the omissions Luke avoided the title of John the Baptist common to Matthew 14:8 and Mark 6:24 and in his conflation of Matthew 11:12-13 (Lk. 16:16). He also

avoided the explicit equation of "John the Baptist" with Elijah in Matthew 1:12-13 and its implicit parallel in Mark 9:12-13. Furthermore, another probable omission not included in the above chart is the repetition of the request for the head of John the Baptist in Mark 6:25.

Of Luke's non-parallel appellations of John, only one of the five reflects John as the Baptist (Lk. 7:20). This one is probably due to Luke's faithfulness to Q. Though Matthew presented the same account in chapter eleven, he preferred to omit this verse completely since it was repetitious while Luke retained it. It could also be attributed to Luke's reconstruction of narrative into speeches. When Luke's avoidance of the Baptist title in the non-parallel references is coupled with this complete omission of it in the infancy narratives, the preaching of John and Jesus' baptism, and in all of Acts, the pattern appears more significant, especially in the infancy narratives and Acts since Luke was dependent upon sources other than ones common to the synoptists.²¹

Luke digressed from Matthew and/or Mark (5) almost as often as he followed suit (6), while Matthew agreed with both Mark and Luke evenly (6-6). In the use of titles Luke seldom agreed with Mark alone. Matthew digressed from Mark and Luke together only once. This would imply that Luke had a tendency to digress from the usual titles in the parallels.

²¹ Luke does have other references to John and baptism in Acts. In 1:22 "the baptism of John" refers only to the beginning of the gospel, a traditional concept. In 1:5 and 11:16 "John baptizing" appears only as the antitheses of the Holy Spirit baptism which appeared in the traditional material as a couplet. In 13:25 and 19:1ff. John's ministry is seen as a proclaimer of Jesus' messiahship. Baptism is not mentioned in the former and in the latter the teaching of John (ie. repentance and Jesus' messiahship) is emphasized.

In the above material common to Matthew and Luke, most disagreements were over the use of the title, ὁ βαπτιστής (Lk. 3:2, Matt. 3:1; Lk. 7:28, Matt. 11:11; Lk. 16:16, Matt. 11:12; Lk. 9:7, Matt. 14:2).²² Surprisingly, the exceptions to this tendency were Luke 7:33, Ἰωάννης ὁ βαπτιστής, and Matthew 11:18, Ἰωάννης. The retention of the title, "John the Baptist", by Luke was probably due to its presence in Q and its omission in Matthew due to stylistic variation or a different version of the Q material. Luke preferred Ἰωάννης υἱὸς Ζαχαρίου (3:2) over Mark's Ἰωάννης ὁ βαπτιστῆς (1:4)²³ and Ἰωάννης in 9:7

²²Gundry asserts that Matthew changed Mark's βαπτιστῆς to βαπτιστής because Matthew wished to emphasize the preaching of the Baptist at the expense of his baptizing. This is not demonstrated in the context of chapter three. In fact, several aspects of John's baptizing are emphasized. Furthermore, in the instances where Gundry notes Matthean use of ὁ βαπτιστής the preaching of John is there only by implication if it is there at all (11:11, 12; 14:2, 8; 16:14; 17:13). Such an aversion is easier demonstrated in Luke's works. Gundry, Matthew, p.42. A better explanation for the title for John found in Matthew is presented by Beare; "the Baptist" is the "nickname" the public would later apply to John since baptism was the distinctive sign of his ministry. Francis Wright Beare, The Gospel According to Matthew: A Commentary (Oxford: Blackwell, 1981), pp. 87f. See also A. H. M'Neile who observes that Matthew assumes that his audience knows who John is; thus he introduces John with the title ὁ βαπτιστής, as does Josephus (Ant. XVIII v.2) The Gospel of Matthew (London: Macmillan, 1915), p. 24.

²³It could be argued that the reading in Mark 1:4, ὁ βαπτιστῆς, might be replaced with the anarthrous βαπτιστῆς making it parallel with the following participle, κηρύσσων. This alternative reading does not affect our observation here; for here (3:2) Luke retains Mark's κηρύσσων βαπτιστῆς μετανοίας εἰς ἄφεσιν ἁμαρτιῶν but replaces βαπτιστῆς with "John, Zechariah's son".

against Ἰωάννης ὁ Βαπτιστής in Mark 6:14. Thus we may say that Luke tended to avoid using the title of the Baptist for John. Even if the evidence of the synoptic use of titles for John contained in the two charts above were cast aside, the tendency to minimize John's role as baptizer is still evident in the contrasting ways the synoptics presented the Baptist tradition.

By comparing and contrasting these presentations of the Baptist material three major motives for presenting the tradition concerning John emerged in Luke. First, Luke wanted to present witnesses to attest that Jesus was the Messiah. The Baptist material fits well into Luke's recurring theme of witness. Second, Luke used the Baptist traditions to define repentance. This was necessary because the church had absorbed the baptism of John unto repentance into their own theology and initiatory rites. John's exposition on repentance and Luke's subsequent references to it revealed the ethical and universal nature of the Kingdom of God which was so necessary for a proper understanding of the ministry of Jesus. Third, Luke wished to emphasize the Holy Spirit in the ministry of Jesus and of the church. Here the Baptist traditions admirably served both purposes by providing opportunity to emphasize the anointing of Jesus by the Holy Spirit at the beginning of His ministry and the future anointing of the church as revealed in John's water-Spirit prophecy.

It is no coincidence that these major interests in the Baptist traditions parallel the preaching material in Acts. It is because repentance, witness to Jesus, and reception of the Holy Spirit are so important to the kerygmatic programme in Acts that Luke emphasized these aspects of John's

ministry at the expense of the themes of John baptizing Jesus, John as Elijah, the death of John, and John's act of baptizing in general. These basic kerygmatic elements govern references to John in Acts as well. It was these significant parallels between the experience of the early church and the preaching programme of John that motivated Luke to superimpose the experience of the post-ascension church upon the structure of the Baptist material. (This will be described in detail in the following section on Luke 3).

Part II:

The Preaching of John, Son of Zechariah

Raison d'être of the Baptist Material in Luke

The preaching of John and the baptism of Jesus are the centre-point upon which all the Baptist material hinges. They give the Baptist traditions their Christian raison d'être. The identification of Jesus as the Christ, the preaching of repentance revealing the character of the Kingdom of the Anointed One, and the Spirit who anointed the Messiah and later His followers are major themes in Luke 3 and in the preaching and baptizing ministry of John in the other gospels. Subsequent references to John are also justified by one or more of these themes. The records of John and his parents in the infancy narratives stand side by side with the accounts of the advent of Jesus. Luke presented them as a witness to the coming of the Anointed One whom John clearly served. In fact, the infancy narratives both culminate in and are corroborated by the adult ministry of John. The questions of John's emissaries to Jesus also provide a witness to the wonders which they had both seen and heard. John's disciples witnessed the fulfilment of John's prediction of the great spiritual Messiah. This theme is further developed by Luke in the inaugural address of Jesus in the synagogue at Nazareth (4:21). The speculations concerning the identity of Jesus by the court of Herod and the people

who thought that perhaps Jesus was John revived also gave occasion to identify Jesus as the Anointed One. The power behind John's ministry was the same power behind Jesus (Lk. 20:1-8), and Luke made it clear that the Holy Spirit was that power. The imprisonment and death of John was quite parenthetical. John's arrest immediately followed his Holy Spirit-inspired preaching and Holy Spirit prophecy concerning Jesus. It is as though Luke was using the imprisonment to remove John from the scene since he had already fulfilled his major functions which were to witness to Jesus, and to predict that the Messiah would have the power of the Holy Spirit. The allusions to John found later in Luke are mere echoes of his raison d'être as outlined in chapter three of Luke. The common link to all of the Baptist material in Luke is obvious: the witness of the Holy Spirit through John about the Holy Spirit and those upon whom He rests.

Since the Baptist traditions constitute "the beginning of the gospel of Jesus Christ, Son of God," it is not surprising to find among them Christian reflection and catechetical elaboration. In Luke the preaching of John and anointing of Jesus not only define the role of the Baptist traditions, but also provide the Lucan outline for the pneumatic experience of Jesus and His ministry and the formula for the experience and ministry of the church.

Without Luke 3 Luke-Acts makes little sense. Only within the shadow of the prediction of the Holy Spirit baptism can one understand how the witnesses of the child Jesus could speak with authority of His ministry in a day when prophecy was considered primarily an era of past

revelation. Only in the context of John's prediction of the coming of the Holy Spirit in relation to Jesus' ministry can His triumphant power over the temptations of the devil be understood. This is the reason for the temptations being closely linked to the Baptist traditions in the sources used by the synoptists. The inaugural address of Jesus' ministry further defined the programme whereby the Anointed One of the Holy Spirit would complete His task. In Luke all miracles, all authoritative statements and prophecies must be understood in the fulfilment of John's pneumatic prophecy in the ministry and exaltation of Jesus. Thus Luke 3 is crucial for an understanding of the Baptist, Jesus, and early ecclesiastical traditions.

An Introduction to John's Preaching and Subsequent Events in the Synoptic Gospels

The tasks assigned to the Baptist material in the synoptics in general are the same for the preaching of John and the baptism of Jesus. These functions of the Baptist material are evident from the beginning of the synoptic presentations; hence, the introductions provided for the ministry of John by the synoptists disclose their aims, as is evident in the following synoptic chart:

Mark 1

Matthew 3

Luke 3

¹In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and

Mark 1

¹The beginning of the gospel of Jesus Christ, the Son of God.

²As it is written in Isaiah the prophet, "Behold I send my messenger before thy face, who shall prepare thy way;

³the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight--

⁴John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

⁵And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins.

⁶Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey.

Matthew 3

¹In those days came John the Baptist, preaching in the wilderness of Judea,

²"Repent, for the kingdom of heaven is at hand."

³For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness:

Prepare the way of the Lord, make his paths straight."

⁴Now John wore a garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey.

⁵Then went out to him Jerusalem and all Judea and all the region about the Jordan,

⁶and they were baptized by him in the river Jordan, confessing their sins.

Luke 3

Lysanias tetrarch of Abilene,

²in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness;

³and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins.

⁴As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight.

⁵Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth;

⁶and all flesh shall see the salvation of God."

Interests in Mark. Mark began his book with the

ministry of John because it was considered to be the initial point in the early church's proclamation of Jesus (Acts 10:37;

1:22) and because the account of John's preaching and baptizing gave an opportunity for an immediate verification of the assertion in v. 1. It is often assumed that v. 1 was

meant as the title to the Gospel.²⁴ Furthermore, a major reason for Mark's writing was to demonstrate that Jesus was the Christ, the Son of God.²⁵ Thus because of his messianic preoccupation Mark quickly demonstrated who Jesus was by including the messianic prophecy of John and the attestation of Jesus' Sonship by the divine Voice in 1:7, 8, 11. John's ministry gave Mark an opportunity to say who Jesus was, the greater Baptizer and the Son of God.

In doing so, Mark saw John operating as Elijah (1:6; 9:11-13) who would come before the Messiah to prepare His way (1:2-3), which was how the synoptists interpreted Malachi 3:1f. and Isaiah 42:1-6. The preparatory work of John included preaching a baptism of forgiveness, baptizing the penitent, presenting a messianic prophecy, and providing the opportunity for a supernatural sign to identify Jesus as Messiah. Preaching and baptizing were John's major activities in Mark's mind.

Two variants with strong attestation summarize these two activities well. The usual reading of 1:4 is "ἔγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βαπτίσματα εἰς ἄφεσιν ἁμαρτιῶν" (K L Δ geo' cor),²⁶ however, the two strong

²⁴See V. Taylor, The Gospel of Mark, p. 152.

²⁵υἱοῦ θεοῦ is omitted by \aleph^a H 28 sy^{hier} geo' arm Iren Or, and by the Westcott-Hort text, but it is included by \aleph^{corr} B D L W it vs sy^{pe} hi 5a bo geo² arm Iren. Or.^{int} Aug. Furthermore, Taylor notes that its omission can be explained by homoioteleuton and that its use is common (pp. 152, 120f.). "Son of God" was a common appellation used by Mark for Jesus. See Mark 1:1, 11; 3:11; 5:7; 9:7; 13:32; 14:61; 15:39.

²⁶Metzger, explaining the text selection of the editorial committee of the U.B.S. Greek New Testament, notes the frequent synoptic reference to John as the Baptist and thus concludes that "it is easier to account for the addition than for the deletion of the definite article before βαπτίζων. The omission of καὶ in a few Alexandrian witnesses is the result of taking ὁ βαπτίζων as a title." (Metzger, A Textual Commentary, p. 73). Contra Taylor. But even he, though insisting on the omission of καὶ, the inclusion of ὁ and the reading of ὁ βαπτίζων as a noun, noted that ὁ βαπτίζων carried more emphasis on the action of baptism than does ὁ βαπτιστής (p. 154).

alternate readings are "ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων" (A^wλφpl) and "ἐν τῇ ἐρήμῳ βαπτίζων καὶ κηρύσσων" (D Θ pc lat sy^P). Both alternatives omit the definite article (ὁ), thus making βαπτίζων parallel to the following participle, κηρύσσων. The presence of καὶ in the usual reading seems rather awkward and superfluous since the first participle is interpreted as titular and thus substantive while the second participle is descriptive. The function of καὶ in the two alternate readings is quite clear. It is a coordinate conjunction connecting two participles which describe John's actions--baptizing and preaching. With καὶ in the first reading, ἐγένετο and κηρύσσων appear to be somewhat parallel. This was clearly not intended by the author since ἐγένετο has basically an introductory or prefatory function. Furthermore, ἐγένετο and κηρύσσων would be parallel only in that they both describe action. Functionally they are different because one is a verb and the other is a participle. If the articular use of βαπτίζων is maintained, then what other explanation is available apart from a superfluous use of καὶ or a residual Semitic influence? But these explanations are unnecessary since the presence of καὶ has clear justification in the alternative text as a connective between the two parallel participles. To connect ἐγένετο with κηρύσσων: (1) is grammatically awkward, (2) ignores the periphrastic construction of ἐγένετο with the two participles, and (3) interrupts the uses of καὶ which Mark used to connect to ἐγένετο the other actions of John and the people presented in vs. 5-7 which occur as verbs in the imperfect tense (ἐξέπορεύετο, ἐβαπτίζοντο, ἦν

ἐνδεδυμένος, and ἐκῆρυσσεν λέγων). Hence it can be concluded that the inclusion of the article which results in the reading of ἡ βαπτισμῶν as a title is a later scribal addition due to familiarity with the synoptic practice of using βαπτισμῶν or βαπτιστῆς as a title elsewhere.

The two alternate readings better fit John's activity which Mark described in the immediate context. Mark quite openly described John's baptism of the people and Jesus without any note of hesitation or grammatical de-emphasis. In fact, Mark used the baptismal activity of John to give occasion for his main interest, the predictive preaching of John which identified Jesus as Messiah. The preaching of John was preserved mainly to say who Jesus was. Regardless of what Mark's emphasis was or which reading is preferred in v. 4, baptism and preaching were the major concerns in Mark's account (vs.5-7).

Interests in Matthew. Matthew followed Mark in that he wished to identify Jesus as the Son in the Baptist material, but two other questions also arose in Matthew's mind when confronted with John's ministry: Why did Jesus find it necessary to submit to John's baptism, and how did the Pharisees and Sadducees misunderstand John's ministry and later Jesus'? Matthew saw the primary function of the descent of the Holy Spirit upon Jesus as messianic identification. He was not interested in emphasizing divine empowering as was Luke nor did he wish to imply, as Mark apparently did, that Jesus became the Son as a result of His spiritual experience at the baptism. In Mark and Luke the affirmation of Sonship was addressed to Jesus (σὺ); in Matthew the whole world was addressed, "οὗτός ἐστιν ὁ"

υἱὸς μου." In retaining this reading Matthew took the basal function of the Baptist traditions, messianic identification, a step further. Οὕτως creates an apologetic or even polemic tone. It is apparent in the baptism of Jesus that Matthew primarily wished to affirm the fact of Jesus' previous Sonship since his infancy account earlier announced Jesus as the Saviour and Immanuel by right of His conception by the Holy Spirit. Allan rightly poses the question for Matthew, "How could one who was begotten of the Holy Spirit (1²⁰) receive the Holy Spirit at baptism?"²⁷ So Matthew saw Jesus' association with the concept of Sonship existing earlier than the baptism. John's reticence to baptize Jesus before the public announcement by the divine Voice implied that John knew something of the magnitude of Jesus' office beforehand. Furthermore, Matthew used the prophecy of the Holy Spirit Baptizer exclusively as a messianic indicator which associated Jesus with the Holy Spirit in His baptism and in the quotation of Isaiah 42:1ff. in Matthew 12:18-21. Matthew made no explicit reference to Jesus' baptizing His followers in the Holy Spirit as Luke did.

Matthew preserved much of Mark's description such as the identification of John as the forerunner of the Messiah, the eschatological Elijah, the baptizer of the penitent and the prophet of the Holy Spirit Baptizer. At the same time Matthew was compelled to explain how Jesus who was greater than John came to be baptized under a programme of repentance by him. This is the reason commonly cited for

²⁷Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel According to Matthew, The International Critical Commentary, eds. S. R. Driver, A. Plummer, C. A. Briggs (Edinburgh: T. & T. Clark, 1912), 3rd edition, p. 28.

Matthew's omission of Mark's and Luke's description of the message of John, "βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν".²⁸

He did not wish to associate the baptism of John with a repentance baptism for forgiveness of sins. Matthew made it clear that John's call to repent and to confess sins was to the people and not to Jesus. The precondition which Matthew noted for John's baptism was that the initiate must be one who confessed his sins (ἐξομολογούμενοι). It is because of this requirement that John demurred at Jesus' request for baptism, for John did not consider Jesus in need of confession of sins and repentance.²⁹ Jesus submitted to baptism to fulfil righteousness, fulfilment being a frequent Matthean interest. In his attempt to explain why Jesus insisted on baptism at the hands of John and his effort to emphasize the greater, worthier role of Jesus as opposed to John, Matthew expanded Mark's use of the Baptist tradition to make statements of Christology.

Yet Matthew also preserved the Q account of the preaching of John to further another frequent interest of his, the misunderstanding and perversity of the Pharisees and Sadducees.³⁰ He presented the message of John as, "Repent, confess, and be baptized." He alone noted that Pharisees were seeking the baptism without submitting to

²⁸Perhaps it should also be noted that Matthew saw forgiveness of sins as primarily the work of Jesus. ("For he shall save his people from their sins"[1:21]). See Beare, Matthew, p. 88. Gundry, p. 43.

²⁹"His words 'I have need to be baptized of you' are probably not meant to suggest that he sees in Jesus the one who is to baptize with the Holy Spirit, but rather that Jesus is better qualified than he to administer a baptism of repentance" (Beare, Matthew, p. 98).

³⁰Gundry thinks Matthew inserted a reference here to single them out as "particular objects of John's rebuke" and to make a parallel to the ministry of Jesus which Matthew sees as actively opposed to the Pharisees and Sadducees. "Matthew inserts πολλους ...both to compensate for his omission of the crowds and to emphasize the role of

the first two conditions. Apart from the explanation of who Jesus was, this was the major thrust of the preaching of John for Matthew.

Interests of Luke compared and contrasted with other synoptists. Luke also followed much of the synoptic understanding of the Baptist traditions; yet his special interests and his exclusive Baptist material expanded their meaning and significance. As noted in Luke's general use of the Baptist material, he emphasized the preaching of John and minimized his role as a baptizer. John's preaching functioned here as it did in the other gospels to point to Jesus as Messiah and, as in Matthew, to define repentance which Luke viewed as an insight into the practical nature of the Messiah's Kingdom. John's baptizing was played down because Jesus' role as the Holy Spirit Baptizer dominated Luke-Acts.

Pharisees and Sadducees as antagonists," Matthew, p. 46. This is probably not the case. It would be better to recognize "the crowds" as a result of Luke's tendency to generalize the identification of audiences. Furthermore, πολλούς cannot remotely be said to refer to the crowds in Matthew 3:7. (See the present author's analysis of the parallel structure in Q which follows.) Beare correctly observes that Pharisees and Sadducees stood in the common source, "'Spawn of vipers!' It must be admitted that this vicious epithet is more likely to have been spat out at leaders than at the whole audience.... the religious leaders are accused of poisoning the people committed to their charge." Matthew, p. 93. Supporting Matthew's reading is also E. Earle Ellis, The Gospel of Luke in New Bible Commentary, eds. R. Clements and M. Black (London: Marshall, Morgan & Scott, 1974), p. 89. K. H. Rengstorff, Das Evangelium nach Lukas in Das N.T. Deutsch Nues Göttinger Bibelwerk, ed. Paul Althaus (Göttingen: Vandenhoeck & Ruprecht, 1952), p. 55. Supporting Luke's reading as original see J. M. Creed, The Gospel According to St. Luke (London: Macmillan, 1930), p. 51 who also notes that ὄχλοι is characteristic of Luke as well. Heinz Schürmann, Das Lukasevangelium Erster Teil Kommentar zu Kap. 1, 1-9, 50 (Freiburg: Herder, 1969), p. 163. Marshall, Luke, p. 139. Schürmann suggests that only one group was mentioned in Q in chapter three. He notes that ἄσους in Q (7:29f.). Luke 7:29f. also includes a reference to Pharisees as well as tax collectors. Several groups were probably mentioned in Q in chapter three and the unrepentant were at least noted as Pharisees. Perhaps Matthew is responsible for the addition of Sadducees.

The use of Isaiah 40:3-5 in the synoptics. This becomes obvious when the uses of the prophecy of Isaiah 40:3ff. are identified. After Mark identified Jesus as the Christ, the Son of God (1:1), he immediately quoted Malachi 3:1 concerning the messenger of the Lord and further described the role of the messenger by quoting Isaiah 40:3, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight" (1:3). Mark then identified John as the messenger in v. 4. The manner in which Mark saw John fulfilling the role of the precursor preparing the way was in his baptizing and preaching a baptism of repentance for the forgiveness of sins. Mark immediately noted these works of John after quoting the two prophecies. It is in these acts, baptizing and preaching, that John completed the work mentioned by Isaiah.

After noting that John the Baptist preached, "Repent, for the kingdom of heaven is at hand" (3:1, 2), Matthew declared that the preaching of repentance fulfilled the prophecy of Isaiah 40:3 (v. 3).³¹ Having quoted from Isaiah, the Evangelist noted John's Elijah-like habits and pointed out that John was baptizing people after they

³¹Gundry thinks that Matthew himself is responsible for interpreting the Isaiah quotation in terms of John's preaching. Matthew, p. 44. This emphasis on preaching in Matthew is not as significant as it first appears. Both Mark and Luke preface the O.T. quotation with "preaching a baptism of repentance for the forgiveness of sins." In Mark baptism is something proclaimed as well as something performed. It is from Q that Matthew gets the emphasis of preaching here and in the verses that follow. The call in v. 2, "Repent for the kingdom of heaven is at hand," may well be from Q with Luke omitting it preferring Mark's preface for the O.T. citation. This emphasis on preaching in Matthew reflects more the sentiments of Q than Matthean redaction. Matthew is not emphasizing preaching at the expense of baptism. Baptism is still very much on Matthew's mind as reflected in vs. 6 and 16. In the exclusively Matthean account of John hesitating to baptize Jesus, baptism is the question that caused Matthew to include it. (See previous footnote.)

confessed their sins. These two observations were not intended as a direct fulfilment of the prophecy, although they could be considered so by inference. Matthew accepted the traditional identification of John with Elijah.

Baptizing the penitent was part of John's programme of repentance in all of the synoptic accounts. Matthew saw John's call to repentance in the shadow of the new Kingdom as the primary fulfilment of the prophecy. It is in this role that the Baptist is the messenger. Matthew identified the crying of the voice in the wilderness with John's call to repentance (v. 3). The dress and diet of John were separated from John's call of repentance by Matthew's note of transition contained in the words, "αὐτὸς δὲ ὁ Ἰωάννης ..." (v. 4) which he used to continue the progress of his account.

The next passage (vs. 7-10) is the diatribe against the Pharisees and Sadducees. In this passage Matthew revealed the reason for his understanding of the fulfilment of Isaiah 40:3 in terms of John's call for repentance. He was interested in the Baptist's ministry as a polemic against the Jews who felt they had no need for repentance. By defining repentance as the message of the voice in the wilderness, Matthew could also begin an apologetic against critics of the gospel who would readily point out that Jesus submitted to a repentance baptism. Matthew would readily agree that John's baptism was a means unto repentance, but he also quickly proclaimed that John demurred at Jesus' request presumably because his baptism was for those in need of repentance.

Luke used the quotation differently. Like Matthew, he saw the repentance ministry of John as the fulfilment of

the Isaiah passage, but John's call for repentance was not presented as a direct quote from John. Luke instead expressed repentance in the Marcan structure, "κηρύσσω βαπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν." The call for repentance, in Luke, served not as a diatribe against non-believing Jews, but as a call for universal repentance. In Luke the prophecy was fulfilled when the word of the Lord came to John, Zechariah's son, who came "preaching a baptism of repentance for the forgiveness of sins."

Luke included more of Isaiah's prophecy than the other synoptists did. He was not just elaborating on the preparation (i.e. "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth," v. 5). He was anxious to include what immediately followed, "And all flesh shall see the salvation of God" (v. 6). The latter statement alluded to John's prophecy concerning Jesus as Messiah (3:15-17) and to Zechariah's prophecy concerning the salvation of Israel which was to be Jesus (1:68-75) and served the recurring theme of universal salvation of Luke-Acts. It also served as an adequate preface of the account of John's preaching in keeping with the prophecy of Zechariah (1:76-79):

"...And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins, through the tender mercy of our God, when the day shall dawn upon us from on high to give light to those who sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

In his account Luke recorded the audience of John's sermons as people in general and not specifically those coming from Jerusalem and Judea as in Mark or a particular sect, as

in Matthew. For Luke the preaching of John, as he recorded it, fulfilled the words of Isaiah's prophecy. The prophecy was followed by, "Ἐλέγεν οὖν..." (v. 7), and the following statement summarized the preaching, "Πολλά μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο..." (v. 18). These two comments are connected by several repetitions of οὖν which, though having a local function, are dependent upon the previous statement containing οὖν for its meaning (3:7, 8, 9, 10, 18). οὖν is present in the material common to Luke and Matthew here (Matt. 3: 8, 10), but its use in Luke 3:10 is in exclusively Lucan material (perhaps from Q) and in the redactional preface and summary provided in vs. 3 and 18. Luke's hand is evident in both verses.³² Thus, the whole account of John's ministry of repentance and prediction of both a messianic and pneumatological nature was seen as a fulfilment of the Isaiah passage.³³

Luke was also interested in recording John's pneumatically inspired statements concerning Jesus and the nature of the Kingdom. Much of this special emphasis of Luke arose as a result of his interest in the

³²See Jeremias, Die Sprache, pp. 104, 110, who sees the first οὖν (v. 7) as part of the common tradition, but the second one (v. 18) is identified as part of a Lucan summary. Jeremias notes Luke's hand is at work in v. 7 with the reference to "the crowds". For v. 18 as Lucan see also Bo Reicke, "Die Verkündigung des Täufers nach Lukas," in Jesus in der Verkündigung der Kirche in series Studien zum Neuen Testament und seiner Umwelt, ed. A. Fuchs (Freistadt: Druck, Plöchl, 1976), p. 60. For the Lucan character of ἔλεγεν used to introduce statements (6:20; 9:23; 10:2; 12:54; 13:6; 14: 7, 12; 16:1; 18:1) and the redactional nature of μὲν οὖν (27 times in Acts) and ἕτερος in v. 18, see Marshall, Luke, pp. 138, 149. See also Plummer, Luke, pp. 88, 96.

³³Says Plummer, "This section gives us the burden of his preaching (ἔλεγεν imperf.) in accordance (οὖν) with the character which has just been indicated." Luke, p. 88.

pneumatology of the early church and the activities of his own community.

Emphasis of John's preaching--de-emphasis of his baptizing. The Lucan emphasis on John's preaching is obvious when the length of the sermon and the minimizing of John's baptizing is contrasted with Matthew and Mark. References to his baptismal ministry are dwarfed by the examples of his preaching and the predictions concerning Jesus. Luke failed to mention altogether that it was John who baptized Jesus, and the reference to Jesus' baptism is grammatically de-emphasized. References to the baptism appear to be parenthetical since they are relegated to a subordinate role grammatically and thematically. In 3:7 βαπτισθῆναι was used to identify the multitudes hearing the proclamation of John, ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ. In v. 12, though the reference to baptism was not grammatically subordinate, ἦλθον δὲ καὶ τελῶνας βαπτισθῆναι introduced the occasion for the main point, the questions to John concerning righteousness. This minimizing of the baptism and emphasis of the proclamation concerning Jesus may explain Luke's retaining of the Marcan phrase of Mark 1:4, κηρύσσων βαπτισμα μετανόιας εἰς ἄφεσιν ἁμαρτιῶν, in Luke 3:3. Here Luke also omitted the present participle, βαπτίζων, which Mark made parallel to κηρύσσων, while Luke included Mark's following prepositional phrase, ἐν τῇ ἐρήμῳ.

It is also obvious that Luke was more interested in the preaching of John since he retains the geographical note that John preached in all the area around the Jordan. In Matthew the preaching occurred in the desert of Judea (v. 1)

while the venue for the baptisms of John³⁴ at the river Jordan. Mark noted that John baptized and preached in the desert (v. 4) and baptized in the river Jordan. Luke apparently took the geographical metonymy representing the people in Matthew ("πάσα ἡ περίχωρος τοῦ Ἰορδάνου", v. 5) as the area of John's preaching and conflated the phrase with the synoptic venue for John's baptizing.³⁴ Thus the place of John's baptizing, the Jordan River, became for Luke the epicentre of John's earthshaking proclamations ("εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων") after the word of God came to him in the wilderness. Thus all geographical references in Luke noted where John preached but omitted where he baptized.

Unlike Matthew and Mark, Luke did not include an account of the further baptismal activities of John after the account of his preaching.³⁵ Instead, he summarized John's activities as follows, "So, with many other exhortations, he preached the good news to the people" (v. 18). He saw this as the main and nearly the final function of John;³⁶ for immediately after this kerygmatic

³⁴Or Luke was following a tradition held in common with John's Gospel (Jn. 1:28), but the former is probably correct. "The use of περίχωρος betrays the presence of Q material (cf. Mt 3:5 where the word admittedly has a different sense by metonymy). But v. 3b is verbally identical with Mk 1:4b and may well have been influenced by it, although Mk /Q overlap is possible." I. H. Marshall, Luke, p. 135.

³⁵John the evangelist had a similar note after recording John's preaching: "This took place in Bethany beyond the Jordan where John was baptizing" (Jn. 1:28).

³⁶Plummer observes, "ἅπαντα καλῶν εὐηγγελίζετο...
ἐλεγχόμενος". These words give the three chief functions of the Baptist: to exhort all, to preach good tidings to the penitent, to reprove the impenitent." Luke, p. 96. (Note also the absence of any reference to baptism in this Lucan summary).

summary Luke noted John's imprisonment as a result of his proclamation of repentance directed at Herod. Only then was Luke content to follow the other synoptists in recording subsequent baptisms of the people and particularly Jesus' baptism both of which were grammatically de-emphasized. It is interesting that Luke had John, the baptizer of Jesus, thrown into prison before recording the baptism itself!

"Word" statistics. Luke's interest in John's speaking ministry is further corroborated by the number of times he referred to speaking in contrast with the other synoptists. The following charts demonstrate this:

Number of References to John the Baptist Speaking in the Synoptic Gospels

	<u>Instances in Gospel</u>	<u>No. common with Mk.</u>	<u>No. common with Matt.</u>	<u>Matt. only</u>	<u>Luke only</u>
Mark	3	-	0	--	--
Matthew	5	2	--	1	--
Luke	10	3	2	--	5
Total	18				

(From Mk. 1:1-12; Matt. 3:1-17; Lk. 3:1-22)

Results of an χ^2 Contingency Test based on the Number of References to John the Baptist Speaking in the Synoptic Gospels

	<u>Observed Occurrences</u>	<u>Expected Occurrences*</u>	<u>Difference</u>
Mark	3	6	-3
Matthew	5	6	-1
Luke	10	6	+4
Total	18	18	

$\chi^2 = 7.2$ at 2 degrees of freedom

Value of P = .04**

* Occurrences expected if evenly distributed.

** In empirical sciences a value of .05 or less is considered a good indication that the data are the result of non-random influences. In other words, the observed occurrences at $\chi^2 = 7.2$ at 2 d.f. have one chance out of 25 of occurring randomly.

All of the references peculiar to Luke are contained in connective statements provided by the narrator or in generalized statements concerning John's preaching. The common material consists of narrative which varies in style and actual quotations. Three possibilities exist for the source of these narrative references: (1) the references are part of the Q material, (2) they are merely Lucan style, and (3) they are conscious Lucan insertions for effect. It is doubtful that the references to speaking were part of the Q material since Matthew appears to have more faithfully preserved the logic and flow of the Q baptismal material than Luke (which will be demonstrated when we look at the baptism of Jesus). The third option is the best explanation since the whole passage is framed and interlaced with the references to speaking beginning with the "word of God" coming to John in the wilderness to the conclusion: "So, with many other exhortations, he preached good news to the people." The constant reference to speaking appears to be a deliberate attempt to give examples of "the word of God" which introduces the sayings of John. Ascribing the phenomenon to Q cannot explain Luke's interest in it elsewhere.³⁷

Links with infancy narratives. It has already been noted often that Luke minimized John's role as baptizer and generally avoided the titles, ὁ βαπτιστής and ὁ βαπτίζων.³⁸

³⁷It could be argued that the statistics for Mark have little meaning since the quantity of space provided for John's ministry is limited. However, this observation, though possibly valid, does not nullify the point; for even in Mark, the emphasis is on the baptism as well as the preaching of John the baptizer.

³⁸Perhaps Luke's begrudging preference for the more innocuous ὁ βαπτιστής was a conscious avoidance of Mark's occasional use of the title, ὁ βαπτίζων, which placed more emphasis on the baptizing

This is nowhere clearer than in Luke's introduction where John is described not as Ἰωάννης ὁ βαπτίζων as in Mark³⁹ or as Ἰωάννης ὁ βαπτιστής as in Matthew, but as Ἰωάννην τὸν Ζαχαρίου υἱόν. The presence of υἱόν is probably due to Semitic influence since the genitive usually indicated Sonship in Greek⁴⁰ (e.g. Δαυὶδ τὸν τοῦ Ἰησοῦ, Acts 13:22 and Lk. 3:23-38). Yet the attributive position of Ζαχαρίου is unusual, for the normal pattern would be as in the following: Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου (Lk. 5:10), υἱὲ Δαυίδ (18:38, 39; 20:41), υἱὸς Ἀβραάμ (19:9), υἱὸς ὑψίστου (1:32), υἱὸς Θεοῦ and ὁ υἱὸς τοῦ ἀνθρώπου (9:44) et passim. Genitive of relationship clearly is the meaning of Ζαχαρίου; however, its attributive position emphasizes the quality of the son--the son of Zechariah. Luke underscored that this was the son of Zechariah, the one over whom Zechariah prophesied. Thus the different title for John was not just to avoid a reference to baptism. The emphasis of the attributive position of Ζαχαρίου focuses John's ministry in the terms of Zechariah's prophecy and links John's messianic statements with the messianic concepts contained in the infancy narrative.

activity of John. Ὁ βαπτιστής would be more in line with the use of baptism as a metonymy for the message of repentance. But it is more probable that ὁ βαπτιστής was included because Luke's source used it and he was not always inclined to edit it out.

³⁹This reading, of course, assumes that the definite article was in the original reading, and βαπτίζων was thus a title and not just a participle denoting action in a parallel construction with κηρυσσων (1:4). If the definite article was not in the original, then Ἰωάννης was Mark's intended title and Luke has made a conscious elaboration of it. (Ἰωάννην τὸν Ζαχαρίου υἱόν alludes to his infancy material.)

⁴⁰F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, translated and revised by Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 89.

The prophecy of Zechariah (1:67-79) spoke of two men--the Messiah and the one who would prepare the way for the Messiah. John clearly could not be the Messiah since Zechariah noted that the horn of salvation had been raised up in the house of David. There is no reference to a Messiah ben Levi. Zechariah made it clear that John was the one who would go before the Lord to prepare His way, i.e. to give knowledge of the salvation by the forgiveness of sins prior to the advent of the Kingdom of God, to give light to those in darkness and in the shadow of death, and to guide the faithful in the way of peace (vs. 76-79). Zechariah recognized that the salvation-history of old anticipated the advent of the ministries of John and Jesus as its own fulfilment. Zechariah's inspired prophecy promised salvation and deliverance through the Messiah ben David who would enable Israel to serve God without fear in holiness and righteousness (vs. 74-75). John, the announcer of the Messiah, would turn the hearts of the disobedient to wisdom and thus prepare a people for the Lord through repentance (v. 17). John was primarily seen as a prophet of the Most High who, like the prophets of old, called for a return to God and His ways and also announced the coming of God's Kingdom.

Thus John's ministry and the prophecy of his father are inseparable. John spoke when the word of God (3:2) came to him in the desert by the same means his father uttered prophecy concerning himself and the Anointed One, by being filled with the Holy Spirit (1:67). Having been filled with the Holy Spirit in his mother's womb (1:15), John himself was empowered for his mission by the Holy

Spirit. He fulfilled his father's prophecy by himself prophesying by the Holy Spirit concerning the forgiveness of sins, the nature of the coming Kingdom, and the announcement of the arrival of the Saviour Messiah. John was seen by his father not as a baptizer, but as a prophet of the culmination of the salvation-history. It was in this light that Luke viewed the ministry of "John, the Zechariah son." For him the primary work of John was inspired speaking.

Since the prophecy of Zechariah and the account of John's birth are part of Luke's infancy narrative of Jesus, it would follow that he saw the messiahship of Jesus in pneumatic terms: "And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God'" (1:35). Luke saw the activity of the Holy Spirit not only as the means of messiahship but also as the badge of messiahship (Lk. 4:18; Acts 10:38). The Messiah is the bearer of the Spirit and the agent of the Spirit. Both before and after His birth, Messiah must be seen in the light of the activity of the Holy Spirit, who not only witnessed to His advent but empowered Him as well.⁴¹ In Luke, then, John spoke by aid of the Holy Spirit concerning the Messiah who by the work of the Holy Spirit was the Son of God. The Messiah would

⁴¹John the evangelist identified the Messiah in terms similar to Luke. In John's Gospel the Baptist stated that the descent of the Holy Spirit was primarily a sign to him that Jesus was the Christ. Both John and Luke were more explicit in defining Jesus' messiahship in terms of the Holy Spirit than were the other gospel writers. For Luke the activity of the Holy Spirit was not only a witness to the fact that Jesus was Messiah but also was the means of His messiahship.

be identified by His association with the mighty acts of the Holy Spirit. John prophesied that the followers of the Messiah would conduct themselves in the righteous character of His Kingdom and witness of Him by the power of the Holy Spirit with which the Anointed One would baptize them.

The Function of John's Sermons in the Synoptic Gospels

This theme of Luke also influenced his presentation of the Baptist's sermon material contained in Q and in the prophecy concerning the Baptizer in the Holy Spirit the latter of which is common to the synoptic gospels and Acts in some form. Comparing and contrasting the synoptic records of John's sermons may prove helpful.

Matt. 3:7-10

⁷But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸Bear fruit that befits repentance, ⁹and do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

Mark

Luke 3:7-9

⁷He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. ⁹Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

Luke 3:10-14

¹⁰And the multitudes asked him, "What then shall we do?" ¹¹And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." ¹²Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" ¹³And he said to them, "Collect no more than is appointed you." ¹⁴Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages."

Matt. 3:11-12

¹¹"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

Mark 1:7-8

⁷And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. ⁸I have baptized you with water; but he will baptize you with the Holy Spirit."

Luke 3:15-18

¹⁵As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, ¹⁶John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. ¹⁷His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire." ¹⁸So, with many other exhortations, he preached good news to the people.

The function of the sermons in Matthew, Mark, and John.

As noted previously, the function of the sermon material in Mark 1 was primarily to give an occasion to substantiate Mark's christological assertion in 1:1, "the gospel of Jesus Christ, the Son of God." He wished to present the prophecy of the Holy Spirit Baptizer who would supersede John and its christological fulfilment at Jesus' baptism with the attestation provided by the divine Voice, "Thou art my beloved Son; with Thee I am well pleased"(1:10). Perhaps this motive would explain the scarcity of material on the ministry of John in Mark in contrast to the other gospels. It also would explain why half of the Baptist traditions

presented by Mark deals with messianic identification. Mark's motive for presenting the material is simple and straightforward: to present one christological statement.

For Matthew, the sermons of John served both christological and polemic purposes. Like Mark, he presented Jesus as the Son of God (16:16) who was the Holy Spirit Baptizer (3:11). He too saw the fulfilment of John's pneumatic prophecy about Jesus in the descent of the Dove accompanied by the divine announcement of his Sonship. But Matthew saw a new use of the Baptist traditions, defending Jesus' supremacy over John, he attacked His Jewish opponents who would have been quick to point out the calumny against Him in submitting to a baptism of repentance for forgiveness of sins at the hands of John. That Matthew's reaction was both an apologetic and polemic one is apparent in his lengthy explanation of why Jesus submitted to baptism and what the condition of that baptism was, not to mention his editorial activity in the selection and omission of words and concepts. He successfully explained Jesus' submission to John and would have approved of Chrysostom's observation, "μετὰ τῶν δούλων ὁ δεσπότης, μετὰ τῶν ὑπευθύνων ὁ κριτῆς
έρχεται βαπτισθόμενος," and his belief that the humiliation of the Incarnation necessitated the submission to baptism, not that the Redeemer was in need of redemption.⁴² Not content with apology, Matthew used the same material that opponents could have used against the Christians and attacked their position noting that John himself accused the Jewish leaders for their unrepentance.

⁴²Chrysostom, Homilies on the Gospel of St. Matthew, xii.

Matthew might well have asked, "How could they understand the ministry of John in relation to Jesus in their unrepentant, unbelieving state?"

In Matthew's presentation of John's ministry, he left certain questions on pneumatology unanswered. In fact, he created questions. In recording both the conception of Jesus by the Holy Spirit (1:20) and the descent of the Spirit at His baptism (3:16f.), Matthew obscured what exactly had happened at Jesus' baptism. Was this an empowering of Jesus by the Holy Spirit? Was this the point when Jesus received His messianic authority as suggested by Mark? If so, what was the relationship of Jesus and the Holy Spirit before the baptism, especially at the point of conception? Furthermore, Matthew did not mention the significance of the prediction of the Holy Spirit baptism for either the church or the repentant audience of John. As in Mark, this prophecy was used primarily to identify Jesus as the Messiah. Matthew raised more questions on pneumatology simply because in his use of the Baptist material the pneumatological interest was peripheral.

In John's Gospel, the references to the Holy Spirit in the Baptist material exclusively serve to define Christology. This is surprising since John developed a highly refined pneumatology explaining not only the relationship of Father, Son, and Holy Spirit but also the relationship of the Holy Spirit and the believer. Yet he did not develop this latter point in the Baptist material. John declared Jesus to be the pre-existent One (1:15), the Lamb of God (1:35), and the Son of God (1:34). The descent of the Spirit upon Jesus identified him as the Son of God. Interestingly,

John broke the antithetical parallelism of the prediction of the Holy Spirit Baptizer in 1:26-27, "'I baptize you with water; but among you stands one whom you do not know, even he who comes after me, the thong of whose sandal I am not worthy to untie.'" Here the truncated prophecy identified Jesus as greater than John.

According to the fourth evangelist, the remainder of the prophecy was spoken by John the next day! Even then it was not to make so much a pneumatological statement as a christological one, "'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God" (1:33b-34). Regardless what forms of the prophecy John the Evangelist was acquainted with, he did not make the obvious application of the prophecy for believers whose relationship with the Holy Spirit so interested him. Even John's reference to the Spirit being given without measure, possibly related to the Baptist material, was linked with the relationship of the Father and the Son (3:34-35). John's purpose for including the Baptist material was solely to bear witness to the deity and messiahship of Jesus (5:32-36).

A reconstruction of Q. Luke also was interested in the christological significance of the Baptist traditions, and like the fourth evangelist he made christological statements by associating the ministry of Jesus with the Holy Spirit. Yet Luke also made some significant observations about the Holy Spirit's relationship with believers in the preaching of John, the son of Zechariah.

First, a summary of the elements of the Baptist

sermons in Luke might prove helpful. The difference between Luke's presentation of the sermons and the other gospel writers' stands out in the beginning when Luke omitted the ascetic and bizarre habits of John. Instead he immediately launched into the sermons themselves where, contrary to Matthew, he noted that John habitually addressed the crowds as γεννηματα ἑλδωνων, preferring to generalize the specific account of John spewing out denunciations against the Pharisees and Sadducees. Luke also employed a chain of conjunctions (οὐν) which linked the points of the sermon to the prophecy of Isaiah which was fulfilled when the word of the Lord came to John, as previously noted. Next, and most obvious, Luke inserted an account of the people asking John what action they should take in response to his warning. In this Luke provided examples of specific fruits of repentance. Luke alone maintained that John predicted the coming of the Messiah when the people began enquiring if he were the Christ (v.15). Though the question was not directed to John explicitly as it was in v. 10, Luke presented it as a question which John felt compelled to answer (ἀπεκρίνατο λέγων). Luke reconstructed the Holy Spirit Baptizer prediction in such a way that he revealed a dependence upon both Mark and Q, retaining the humble disclaimer of John (v. 16) as recorded in Mark and preferring Q's version of ἐν πνεύματι ἀγίῳ καὶ περὶ over Mark's ἐν πνεύματι ἀγίῳ. Finally, he noted that John preached many other sermons to the people and ushered John off the scene by recording his conflict with Herod and subsequent arrest. The questions that

naturally arise are: what was the structure and content of Luke's sources, what were Luke's reasons for handling the common material as he did, and why did he make adjustments in the material?

Audience. We have already noted Luke's emphasis on preaching and on the specialization of John's role as Elijah in contrast to Mark's and Q's. This would account for Luke launching immediately into the sermons of John and his omission of the description of the Elijah-like life-style of John contained both in Matthew and Mark.

Of interest as well are the audiences to whom John's call for repentance was directed--the Pharisees and Sadducees in Matthew and the multitudes in Luke. Why did Matthew present a specific account directed to a specific audience while Luke saw the same material as the habitual pattern of John's preaching? Both records are not mutually exclusive; both could have valid pedigrees in the Baptist traditions. However, only one probably stood in Q.

Neither historicity nor the antiquity of one account over another is relevant to the question. If the probable form of the sermon can be established in Q,⁴³ the digression of Matthew or Luke from Q should reveal much of the author's intent. Even if digression from a norm cannot be conclusively proven, as is usually the case in material exclusive to Matthew and Luke, similar motives can be seen in other places in Matthew and Luke without solely depending on one hypothetical reconstruction of Q to reveal

⁴³Since the possibility exists that different versions of Q were used by Matthew and Luke and since reconstructions of Q cannot be conclusively accepted due to the hypothetical nature of the document, we note that preferences for the Lucan or Matthean account as the original text of Q are probable at best.

their redactional activities. If exclusively Matthean or Lucan themes in our passage can be isolated elsewhere, then they can aid in determining how much the evangelist adjusted Q to suit his needs. Even with this check the "exercise" of rebuilding Q is hazardous since conclusions about the evangelists' dominant interests can predetermine the outcome of source reconstruction. Furthermore, if the evangelist had a particular interest why could not Q also have that interest and even be the origin of the evangelists' interest as well? Thus the previous statistical studies must be tempered with an analysis of the structure, common themes and vocabulary of the parallel passage in question. When Matthean and Lucan accounts have contrasting points, they sometimes have an arbitrating passage in Mark or John, but this is not the case in the passage at hand. Our task thus demands that the text of Q be reconstructed as much as possible.

Matthew identified two distinct groups in the passage, the penitent candidates for baptism (vs. 5-6) and the unrepentant Pharisees and Sadducees who accompanied the penitent to the baptism (v. 7). The former confessed their condition as sinners; the latter assumed that they were children of Abraham (v. 9). Matthew maintained this antithetical parallelism throughout his account of the preaching of John, the baptism of Jesus, and the temptation. Luke broke with this parallel structure on at least three occasions: his not identifying the enemies of Jesus as a distinct group (v. 7), his intrusion of the genealogy between the attestation of Sonship by the divine Voice and the temptation (vs. 23-38), and the rearrangement

of the order of the temptations of Jesus in chapter four.

It is apparent that Luke was aware of the association of the Pharisees with the account of the baptism of repentance preached by John. After Luke recorded Jesus' response to the deputation of John and Jesus' subsequent eulogy about John in chapter seven, he alone noted that "the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him" (v. 30). It is also significant that immediately before this notation of the Pharisees' rejection of John's ministry Luke placed the observation that the people and tax collectors approved the eulogy concerning John and "justified God having been baptized with the baptism of John" (v. 29). Thus Luke preserved the account of the Pharisees' and lawyers' rejection of John's message in an antithetical couplet whose other component was the acceptance of the people in general and of the tax collectors in particular to whom John's sermons had been addressed. The tax collectors were one of the groups to whom John gave specific instructions on the nature of repentance in chapter three. Luke who apparently was aware of the antithetical parallel of the account chose to use the parallel couplet later in recording the reactions to Jesus' assessment of John's work.⁴⁴

Luke saw the content of John's sermons as a summary of what he habitually preached to the people in general. "So, with many other exhortations, he preached good news to the people" (v. 18). The use of ἔλεγε demonstrates

⁴⁴Schürmann also sees these groups as part of Q in chapters three and seven. Das Lukasevangelium, p. 169.

that Luke was using a specific example to represent the generalized tenor of John's preaching; therefore, he was not interested in the original context of the diatribe, "Γεννήματα ἑχιδνῶν." ⁴⁵ ἔλεγεν οὖν also shows that he employed the Baptist tradition to demonstrate the main theme of John's ministry which was not baptism but the announcement of the salvation of all flesh (which was also Luke's central interest in the Isaiah prophecy). Godet is correct that the use of the imperfect, ἔλεγεν, instead of Matthew's aorist, εἶπεν, denoted "a topic on which John ordinarily expatiated to his hearers" (or so Luke assumed). Thus Luke assumed that John spoke the reproachful address "to successive broods of serpents coming forth alive from the body of their dam."⁴⁶ I. H. Marshall suggests that Luke used the imperfect to introduce statements of great length, and thus the imperfect had no function as an indicator of habitual action.⁴⁷ Granted, Luke did use the imperfect to introduce speeches which context shows to be intended for one occasion as in the case of the sermon on the plain (6:20) where Luke's ἔλεγεν is equivalent to Matthew's ἐδίδασκειν λέγων (Matt. 5:2). Even Thucydides did, on occasion, preface his speeches with the imperfect, and it is correct to note this specialized use of the imperfect;⁴⁸ however, context demands that this function of

⁴⁵The Pharisees are addressed by this title both by John and Jesus in Matthew 3:7; 12:34; 23:33. In each, the title is used in relating a specific instance. Perhaps Q is the origin of this reproachful epithet.

⁴⁶F. Godet, A Commentary on the Gospel of St. Luke, trans. E. W. Shalders (Edinburgh: T. & T. Clark, 1879), I, p. 175.

⁴⁷Marshall, The Gospel of Luke, p. 138.

⁴⁸The interchange of ἔλεγεν (-οι) and εἶπεν (-αυ, -ου) in F. Blass and A. Debrunner, A Greek Grammar, p. 170.

the imperfect be abandoned in favour of the more common meaning of habitual action. Marshall also notes that Luke used the singular of ὄχλος more than the plural and that sometimes they were used synonymously (e.g. 5:1, 3; 8:40, 42). He concludes, "The plural, therefore, cannot be pressed to refer to successive groups of hearers. For Luke λαός (3:15) is similar in meaning to ὄχλος, and indicates that the crowds consist of God's people to whom the offer of salvation is being made."⁴⁹ While it is correct that the audience of John in Luke's understanding was one group, those who were penitent, the force of εὐηγγελίζετο in the summary statement of v. 18 demands the meaning of habitual action here. (Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν .) Note also that the audience of John's habitual proclamation of the good news was the singular τὸν λαόν (v. 18). This sermon then was intended as an example of the usual practice of John.

The καὶ here is a coordinate conjunction connecting πολλὰ and ἕτερα and not a connective linking vs. 17, 18. This emphasizes the frequency and the variation of John's sermons. But regardless of the reading of καὶ here the inferential conjunction οὖν identifies this verse as a summary of what preceded. Οὖν stands between πολλὰ and its conjunction καὶ because of the post-positive tendency of οὖν, thus veiling the function of coordinating two adjectives that καὶ fulfils.

Even in v. 15 continual action is implied in the use

⁴⁹Marshall, The Gospel of Luke, p. 138.

of a present participle to show the people's speculations as to the possibility that John was the Christ (Προσδοκῶντες, διαλογιζομένων). This does not necessarily serve just to indicate the time when John responded but could indicate that these speculations were a continual process, especially in light of the nature of διαλογίζω. John's response to their messianic expectations, ἀπεκρίνατο λέγων (v. 16), could be an instance of the interchangeability of ἔλεγεν and εἶπεν. The ἀποκριθεὶς of v. 11 in response to the present participles, ἐπηρώτων and λέγοντες, could also be explained in like manner; but given the Semitic-like structure of ἀπεκρίνατο λέγων and ἀποκριθεὶς ... ἔλεγεν, the aorist may well be a result of Luke's retention of the style and temporal setting of his source. This observation is congruent with the overall Semitic poetic structure of the sermons of John in Q.⁵⁰ Notice also the presence of the imperfect when the people or crowds in general are addressed (ἔλεγεν, v. 7; ἀποκριθεὶς δὲ ἔλεγεν, v. 11; εὐηγγελίζετο, v. 18; the force of the present participle in v. 16, ἀπεκρίνατο λέγων, should be considered as well), while the aorist was used when John spoke to specific groups (εἶπεν, vs. 13, 14). Luke apparently made a distinction between what he considered generalized statements of John and statements given on more specific occasions.

Regardless whether Luke had one or more occasions in mind for the sermons of John, the fact remains that he mentioned only one general group who heard the sermons (the tax collectors and soldiers being a subgroup of the penitent, τοῖς ἐκπορευομένοις ὄχλοις βαπτισθήναι), while Matthew

⁵⁰Matthew Black, An Aramaic Approach to the Gospels and Acts (Oxford: Oxford University Press, 1967), pp. 144-145.

noted the presence of two antithetical groups at the baptism of John. Which reflects the text of Q? Marshall notes that scholarship is divided over the question; however, he opts for Lucan originality:

Matthew has "many of the Pharisees and Sadducees..." While it may be argued that Luke was forced to generalise here before offering advice to particular groups of people in vs. 10-14 (an argument which loses force if the latter verses are also from Q), it is more important that elsewhere Matthew appears to have introduced the same identification (Mt. 16:1, 6, 11f.); he will have thought that the unrepentant were more likely to be found in these two groups of people.

It is not readily apparent why the argument for Matthean originality loses force in the verses following Luke 3:10-14, unless Luke's switch from generalized statements to statements to specific groups and then back to an address to the group at large cannot be seen as a process naturally arising out of Luke's adaptation of a text from Q. Furthermore, when one realizes that Matthew used 1:11-12 (i.e. the greatness of Jesus as the Baptizer in the Holy Spirit and fire) as primarily a pronouncement of judgement and not only the preservation of believers, then these verses stand in complete harmony both with the audiences to whom they are addressed, the Pharisees and Sadducees and the penitent. Separate groups set aside for judgement and preservation best fit the imagery of the winnowing shovel. The two groups mentioned by Matthew, the penitent and the enemies of righteousness, best fit the imagery of the grain

⁵¹Marshall, The Gospel of Luke, p. 139. Marshall lists the following for originality of Matthew: Rengstorf, 55; Ellis, 89. He lists for the originality of Luke: Creed, 51; Schürmann, I 163; Hoffmann, 16f.; Schulz, 366. While Creed opts for Luke, he also concedes that the frequent use of ὄχλοι in place of the Pharisees used in Matthew is characteristic of Luke. John Martin Creed, The Gospel According to St. Luke (London: Macmillan, 1930), p. 51.

and chaff. Matthew presented a dual understanding of the baptism in the Holy Spirit. He maintained both the baptism of fire and of empowering, assuming he was not unaware of the tradition preserving the commission of believers in 28:19 or a rudimentary knowledge of the events in the early church. But Matthew primarily emphasized the judgemental character of the Spirit baptism.

Granted Matthew continued mentioning Pharisees in association with Sadducees while Mark and Luke did not place the two groups together in the parallel passages, but this does not necessarily mean that this audience was Matthew's invention serving his polemic interest. Even Luke who tended to omit references to Pharisees mentioned them in parallel with Matthew 16:6 (Lk. 12:1). Mark identified the objects of Jesus' denunciation as the Pharisees and Herod (8:15), which brings up an interesting point. All of the synoptics grouped the enemies of Jesus together often mentioning groups different than their synoptic parallel did. For example, Matthew 23:2 has scribes and Pharisees, Mark 12:37 has scribes, Luke 20:45 has scribes, and the Lucan parallel to the following denunciation (Lk. 11:46; Matt. 23:4) directed the rebuke to the lawyers. Perhaps "lawyers" was a generic term used by Luke. (Compare Matthew 23:13 and Luke 11:52.) In the apparently duplicated passages in Matthew 16:1ff. and 12:38ff., Matthew addressed the same material to the Sadducees and Pharisees on one hand and the scribes and Pharisees on the other. So the enemies of Jesus were not always addressed with the same title even in identical material. Luke was not completely averse to associating

the Pharisees and Sadducees together as enemies of the gospel (Acts 23:7), and while the two groups are a favourite identification of the enemies of Jesus for Matthew, this confederation must take second chair to his more frequent references to the scribes and Pharisees (Pharisees and scribes nine occurrences; Pharisees and Sadducees five; and Pharisees alone thirteen).

Creed has noted that Luke preferred ὄχλος to a more specific identification of the audience in Matthew's parallels (Lk. 11:15, Matt. 12:24; Lk. 11:29, Matt. 12:38, 39; Lk. 12:54, Matt. 16:1).⁵² Upon examination of the parallels in Mark, the present author thinks it more likely that Luke innovated the changes. The following comparisons may be helpful:

Matt. 12:24 Pharisees
 Mk. 3:22 Scribes
 Lk. 11:14-15 Crowds
 Jn. 10:20 Group not specified

Matt. 12:38 Pharisees
 Mk. 8:11 Pharisees
 Lk. 11:29 Crowds

Matt. 15:1-9 Pharisees and scribes
 Mk. 7:2 Pharisees and scribes
 Lk. 11:37 A Pharisee

Matt. 16:1 Pharisees
 Mk. 8:11 Pharisees
 Lk. 12:54 Multitudes or if 11:37 is parallel then Pharisees
 Jn. 6:30 Multitudes

* Matt. 16:6ff. Pharisees and Sadducees
 Mk. 8:15 Pharisees and Herod
 Lk. 12:1 Pharisees

Matt. 22:15-16 Pharisees and Herodians
 Mk. 22:13 Pharisees and Herodians
 Lk. 20:19-20 Scribes and chief priests

Matt. 22:23 Sadducees
 Mk. 12:18 Sadducees
 Lk. 20:27 Sadducees

* Matthew 16:11-12 have Pharisees and Sadducees with no synoptic parallel, but this serves merely as a dénouement for the pericope.

⁵²Creed, Luke, p. 51.

Matt. 22:34 Pharisees with parenthetical reference to previous activity of the Sadducees. The two are not treated as one audience. A lawyer specifically speaks.

Mk. 12:28 One of the scribes

Lk. 10:25 A lawyer

Matt. 22:41 Pharisees

Mk. 12:35 Scribes

Lk. 20:39-41 Scribes

Matt. 23:2 Scribes and Pharisees

Mk. 12:38 Scribes

Lk. 20:46 Scribes

Lk. 11:46 Lawyers

Lk. 11:52 Lawyers

Matt. 26:6 Simon the leper

Mk. 14:3 Simon the leper

Lk. 7:36 A Pharisee

Assuming that Luke and Mark were not dependent upon Matthew as a source but that Matthew and Luke were aware of Mark's identification of groups, then the tendency to change the names of audiences, especially to generalize them, was more Luke's practice than Matthew's. This does not deny the probability that Matthew preferred one identification of antagonists to others or that he was inclined to lambast the Pharisees. It does, however, demonstrate that different opponents were presented in the synoptic parallels and that it can be soundly argued that Luke made changes in the passages in question. Both Matthew and Luke apparently adjusted the identification of the audiences and antagonists of Jesus. In John's sermon it is more likely that Luke digressed from Q as preserved by Matthew.

When the audience is changed from Pharisees and Sadducees to the ὄχλοι, then several difficulties arise in the first part of John's sermon (Matt. 3:7-10; Lk. 3:7-9). First, the rhetorical question, "Who warned you to flee from the wrath to come?" loses much of its force. Luke answered this question in v. 3: John himself extensively

announced his baptism of repentance. Why should he then register surprise at their coming? At the hands of Luke the question lost its rhetorical quality. In Matthew the sting of the question remained potent. Matthew also noted John's preaching prior to his baptismal activity when the audience was the populace in general (v. 2). But in his singling out of the Pharisees and Sadducees for rebuke the impact of his question was, "Certainly I didn't warn you, you who see no need of repentance." Thus A. B. Bruce notes, "The implied thought is that it is not possible" (i.e. baptism unto repentance for the unrepentant) "who encouraged you to expect deliverance?"⁵³ "Both τίς and οὐκ are emphatic, and the tone is one of ironical surprise," as W. C. Allan^e notes.⁵⁴ The Pharisees and Sadducees as the audience of the question would best explain this. Second, the reference to the illusion that being children of Abraham secured righteousness makes more sense if it is an assumption that the Pharisees and Sadducees make. Granted, this would be an assumption any Jewish crowd could make, but in Luke it is not clear that the crowds who had already responded to John's preaching of repentance and had come to him to be baptized (v. 7) in a baptism already defined in terms of repentance (v. 3) were trusting in their heritage. (This certainly seems unlikely for the tax collectors.) Matthew's account makes trusting in a Jewish genealogy as salvific more clearly the error of the Pharisees and Sadducees and not that of the people who "were baptized...confessing their sins" (5:6). Because of his call to repent, the people were coming to

⁵³A. B. Bruce, The Expositor's Greek Testament I: The Synoptic Gospels, Vol. I, ed. W. R. Nicoll (London: Hodder and Stoughton, 1897), p. 82.⁵⁴Allen, St. Matthew, p. 24.

John to be baptized as they confessed their sins. Matthew and Mark retained the confession of sins while Luke did not mention it. Apparently the Pharisees and Sadducees did not submit to confession of sins; for if they had, hiding behind their pedigree would not have been necessary. Perhaps they viewed John's baptism as a ritual cleansing of the body as Josephus' account of John's baptism purports (Ant. xviii.5.2) or as a ritual cleansing as practiced at Qumran. Matthew's account of the false confession of the Pharisees and Sadducees as children of Abraham provided an antithesis to the true confession of the penitents as sinners. If the Pharisees and Sadducees were singled out from among the people at large, then "the presence of the people would add force to the rebuke."⁵⁵

Antithetical parallelism. The two groups of Matthew fit well into the overall picture when we view the antithetical parallel themes of the following material. The themes are either good/bad or lesser/greater.

The repentant (implied
3:5-6)

The confessed sinners
(3:6)

Snakes (3:7)

Stones (3:9)

Fruitful trees (implied
3:8, καρπὸν ἁγίου)

John's baptism (3:12)

John the servant (3:11)

John submits to Jesus'
will (3:14-15)

John reiterates his
lowliness (3:14)

The validity of the
baptism of John
dependent on Jesus
(3:11-12)

Unrepentant (3:7-10)

Those who say, "We have Abraham
as our father" as false
security (3:9)

The true children of Abraham (3:8)

Children (3:9)

Unfruitful trees (3:10)

Jesus' baptism (3:11)

Jesus the Lord (3:11)

Jesus' will fulfilled
(3:14-15)

Jesus is served by John in
baptism (3:14-15)

Baptism of Jesus has divine
attestation (3:16-17)

⁵⁵A. H. M'Neile, The Gospel According to St. Matthew (London: Macmillan, 1915), p. 26.

Satan questions Jesus'
 Sonship (4:3, 6)
 Satan, the unsuccessful
 briber (4:8-11)

Divine Voice attests Jesus'
 Sonship (3:17)
 Jesus the victor (4:8-11)

The question arises as to the origin of the parallel themes and the parallel structure. Since Luke apparently inserted non-parallel material which broke the antithetical progression, the Third Gospel probably does not reflect the original construction of Q. Luke's frequent assimilations of Marcan material within Q seen here in 3:3, 16 and elsewhere, and his frequent editorial asides demonstrate that he was inclined to include new material at points where he felt Q needed elaboration or where the insertion was topically relevant regardless of the original structure or themes of Q.

Though Matthew was most faithful to the Q account of John's preaching, the First Gospel probably does not wholly constitute the Q record as might be assumed in our passage or is assumed in the general application of the Griesbach hypothesis. First, the account probably is older than Matthew and would of necessity be so if Streeters' reconstruction of the gospel origins or a variation of that hypothesis is correct. The Semitic flavour of the Greek common to Matthew and Luke here and the Semitic structure of the syntax⁵⁶ probably indicates a source earlier than Matthew and Luke, even though the Jewish character of Matthew's Gospel is so obvious. This is especially true when instances of probable translation Greek are found in his Gospel.⁵⁷ Second, if the numerous antithetical themes

⁵⁶Black, Aramaic Approach, pp. 144-145 et passim.

⁵⁷Ibid., pp. 197-208, 274-276.

of our passage and its Semitic parallel structure reflect the original structure of Q, then it may be that Matthew has not completely recorded all of the Baptist material before him. The Pharisees and Sadducees do have an antithetical counterpart in the general group of penitents; but if Luke's specific subgroups of the penitent were originally in Q, then there are two specifically identified groups on each side of the thesis-antithesis: Pharisees and Sadducees contra tax collectors and soldiers. (Note that Luke placed the Pharisees antithetically to the tax collectors in 7:29-30.) The best possible source for the phenomena would be in Q or various recensions of Q.⁵⁸

Luke's interpretation of the parallelism. Why Luke preferred to view the audience of John's speeches as one group of initiates will become clearer when we look at other Lucan interruptions of the flow of Q's parallel structures and the structures he superimposed upon the sermons. The next break occurs in 3:10-14. Here only Luke recorded John's general instructions to the crowds in answer to their question, "τί οὖν ποιήσωμεν," arising from his warning. Here as well John gave specific instructions to the tax collectors and soldiers concerning the true fruits of repentance.⁵⁹ Why did Luke make this

⁵⁸T. W. Manson thinks 3:10-14 is from "L". The Sayings of Jesus (London: S. C. M., 1949), pp. 253f. Heinz Schürmann however thinks this is a part of Q Matthew omitted: "3, 10-14 ist Keine Bildung des Luk, sondern freilich von Luk stark redigiertes--Traditionsgut." Das Lukasevangelium, p. 169. If Schürmann is correct, then the parallelism already evident would be completed in Q.

⁵⁹Though Luke alone among the synoptics recorded the crowds' ethical inquiries of John, the incident cannot be seen solely as an invention of Luke for this occasion. Josephus observed that Herod feared John: "πάντα γὰρ ἐψέταν συμβουλή τῆ ἐκείνου πράξοντες" (Ant. xviii 5:2). Herod thought that the people seeking John's ethical instructions might openly revolt against him at John's suggestion.

aside from the parallelism that Matthew continued into the wheat-chaff imagery and the water and Spirit/fire baptisms? At this point, i.e. after the call for the fruits of repentance, he found it appropriate to define the nature of repentance further.

Why Luke was so interested in this explanation cannot be ascertained completely since no one single reason can be isolated. Certainly he saw this offer of salvation to the lower castes of society as a beginning of the fulfilment of v. 6, "And all flesh shall see the salvation of God." His habitual interest in outcasts and the disenfranchised would assure that this tradition be preserved. Yet his interest in universalism and sociological reform were not his only concerns served by the words of John to the penitents' questions. Luke was keen to observe the true nature of repentance among the true seekers so that John might provide an hortatory example for his readers. In the material exclusive to Luke there are numerous instances where he showed interest in the nature of repentance (e.g. in the material exclusive to Luke, the parable of the two sons, 15:11-30; the haughty Pharisee and penitent publican, 18:9-14; the ^{un}penitent and penitent thieves on the crosses, 23:39-43; the death of Ananias and Sapphira, Acts 5:1ff; the rebuke of Simon the magician, Acts 8:13, 18-24). Perhaps Luke saw a need in the church of his day for complete, irrevocable repentance.

This cannot be the only reason. The prophecy of Zechariah concerning Jesus whom his son John would proclaim provides a probable motive for the inclusion of John's answer to the question, "What shall we do?" A primary

function of the Messiah in Zecharian's "Benedictus" was to enable beneficiaries of God's oath to Abraham (1:73) to serve God without fear "in holiness and righteousness all our days" (1:75). Only because of the deliverance of Israel by the Saviour whom John proclaimed could the true children of Abraham serve Him in holiness and righteousness and begin doing so by breaking with sinful practices. The Messiah would bring salvation by the forgiveness of sins (1:77). Thus John's fulfilment of his father's prophecy required him to proclaim the coming Messiah and the nature of His Kingdom, holiness and righteousness, for which the people must be prepared (3:4). John heralds the means of righteousness as well as the demands of righteousness.

After John revealed the transformed nature of the Kingdom, the people began wondering if he were the master of this domain which he so boldly proclaimed. This is also another interruption of the parallel structure since Matthew and Mark did not present John's statement concerning the Holy Spirit Baptizer in response to the messianic queries of the people. For them, the prophecy was part of John's sermon, and for Matthew in particular it was part of an uninterrupted flow of antithetical parallelism. Though his reasons for this preface are not quite clear, it can be said that it did delay Luke's return to the antithetical structure.⁶⁰

Another break occurred when Luke introduced the

⁶⁰Perhaps the queries of the people could be seen as a natural division of the call for repentance from the prediction of the Baptizer in the Holy Spirit. The similar theme of judgement in the axe against the tree and the chaff being burned by fire is also widely separated and disjointed.

genealogy of Jesus and His age at the beginning of His ministry between the divine Voice declaring Jesus to be the Son of God (3:22) and the tempter questioning His Sonship (4:3ff.). The lengthy break of the parallel structure was further compounded by Luke noting that "Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil" (4:1-2). Here the emphasis is on the guidance of the Spirit and the preface to the temptation. This further separated the thesis from the antithesis. In Matthew the Spirit led Him into the wilderness specifically to be tempted by the devil. In the account of the temptation itself, Matthew maintained the declaration of Sonship and the tempter's questioning of it as follows:

3:17	"This is my beloved Son..."
4:3	"If you are the Son of God..."
4:6	"If you are the Son of God..."
4:9	"All these I will give you, if you will fall down and worship me."

Luke interrupted the flow by sandwiching the following between the statements on Sonship:

3:22	"You are my beloved Son..."
3:23-38	Age of Jesus and His genealogy concluded by "son of Adam, the son of God"
4:3	"If you are the Son of God..."
4:7	"If you, then, will worship me, it shall all be yours."
4:9	"If you are the Son of God..."

If the original Q presentation of John's preaching, Jesus' baptism, and the temptation was largely dependent upon Semitic parallelism for structure, then Luke certainly did not maintain it completely intact. It would appear that Luke's version is further removed from the original Q than is Matthew's account. It will become apparent later why Luke presented the sermons of John as he did.

The baptism with the Holy Spirit and fire logion.

The next part of the Baptist sermons to be viewed is John's prediction of the coming of the Holy Spirit Baptizer.

Matt. 3

Mark 1

Luke 3

11 "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire.
12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

7 And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie.
8 I have baptized you with water; but he will baptize you with the Holy Spirit."

16 John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire.
17 His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire."

In Mark the prophecy was set in antithetical parallel structure while Luke and Matthew supplied a synthetic parallel structure but retained the antithetical theme. At this point the antithetical parallelism is an antithesis of quality and not one of the contrast of good and evil. When the prophecy is divided into four lines as below, lines 2 and 3 supply more information on line 1 and then conclude in the final line with the antithesis to the opening statement, as in Matthew:

1. I baptize you with water for repentance,
2. but he who is coming after me is mightier than I,
3. whose sandals I am unworthy to carry,
4. he will baptize you with the Holy Spirit and with fire.

Luke retained John's disclaimer as contained in Mark (1:7) for lines 2 and 3, and did not include the phrase, "for repentance." Luke's preference for the disclaimer in

Mark also has its parallel in the Gospel of John. Luke's avoidance of "for repentance," if he was aware of its presence, demonstrates that he wished to link repentance with John's preaching and not with his baptizing. A reference to repentance at this point would have interfered with the structure that he had superimposed upon the Baptist material.

Now what was the significance of the "Holy Spirit and fire" for the synoptics? The absence of καὶ πῦρ in the logion in Mark and its presence in Matthew and Luke where it is associated with the image of the winnowing of wheat by wind and the destruction of the chaff by fire has suggested several interesting reconstructions of the original words of the Baptist and their meaning. Some scholars try to reconcile the Q accounts with Mark by regarding the Holy Spirit baptism as a purifying experience as well as a gracious gift poured out upon penitent believers.⁶¹ Mark is seen as original, and the insertion of the word fire "probably is a Christian pesher-ing to the Pentecostal fulfilment"⁶² or just purification⁶³ or both.

More often others suggest that the wind and fire in the winnowing images of Q had a parallel reference in the logion of the Spirit Baptizer. Hence wind (πνεύμα) and fire were images of destruction in the original saying,

⁶¹A. Plummer, A Critical Commentary on Luke, p. 95. E. E. Ellis, New Century Bible: The Gospel of Luke, eds. H. H. Rowley, M. Black (London: Oliphants, 1974), p.90. John P. Kealy, Luke's Gospel Today (Denville, N.J.: Dimension Books, 1979), p. 165.

⁶²Ellis, The Gospel of Luke, p. 90.

⁶³Plummer, A Critical Commentary on Luke, p. 95.

and Christian re-interpretation identified πνεῦμα not with destruction but with the gift of the τὸ πνεῦμα τὸ ἅγιον which the early church experienced. Wind and fire would be the older form of the saying if Q proved to be closer to John's words. However, if Mark is close to the original, then the simple water-fire antithesis would be closer to the earliest form.⁶⁴

Others suggest that baptism in the Holy Spirit and fire actually referred to two baptisms, penal fire for the unrepentant and the purifying Holy Spirit for the believers. This is held to be the original meaning of John's words or the Christian meaning they had acquired by Christian editing at the time the gospels were written. Leaney sums up this view well: "John half promises, half warns that 'one mightier' than he will baptize with the Holy Spirit and with fire",⁶⁵ though he correctly notes that Luke minimized the latter, violent aspect of the Spirit baptism.⁶⁶ Ellis cannot see two baptisms here since he takes ὑμῶν to be a reference to the penitent and not to the people persisting in evil.⁶⁷ This is correct in Luke, but is not necessarily the case in Matthew. Dunn observes:

⁶⁴Taylor, The Gospel of Mark, p. 157.

⁶⁵Leaney, A Commentary on Luke, p. 40. See also B. S. Easton, The Gospel According to Luke (Edinburgh: T & T. Clark, 1926), p. 40. R. E. Brown, New Testament Essays (1965), pp. 135f.. C. E.B. Cranfield, St. Mark (Cambridge: Univ. Press, 1959), p. 51.

⁶⁶Leaney, A Commentary on Luke, p. 41.

⁶⁷Ellis, The Gospel of Luke, p. 90. Ellis does note, however, that the fire image, though largely present because of the experience at Pentecost, is pregnant with meaning and linked with v. 17 can refer to latter judgement in gehenna. He sees this possible due to Luke's dual concept of fulfilment, prophecy fulfilled but yet to be consummated.

In Q the characteristic note of John's preaching is imminent judgment and wrath (Matt. 3.7, 10, 12; Luke 3:7, 9, 17). "Fire" is a prominent word (its threefold repetition in Matt. 3.10-12 is particularly striking), and standing on either side of the baptism logion it signifies the fire of punitive destruction. The 'baptism with...fire' therefore cannot be solely gracious, and must at least include an act of judgment and destruction.⁶⁸

Thus, for Matthew the experience is one both of good news and of judgement; Dunn, however, does not conclude that there are two baptisms. The υμεις referred to the people, both to the penitent and the unrepentent. "The most probable interpretation is that Spirit-and-fire together describe the one purgative act of messianic judgement which both repentent and unrepentent would experience, the former as a blessing, the latter as destruction."⁶⁹ If the presentation of John in the synoptic gospels contains a reasonable reflection of the work of the Baptist, then it is probable that John's prophecy concerning the Coming One both contained judgement and good news.⁷⁰ Mark used the Baptist tradition to substantiate the title of his work, "The good news of Jesus Christ, Son of God," and Luke noted that

⁶⁸ James D. G. Dunn, Baptism in the Holy Spirit (London: S. C. M., 1970), p. 10.

⁶⁹ Ibid., p. 11.

⁷⁰ Which is explicit in Q and implicit in Mark's presentation of the repentance ministry of John the Baptist. The element of fire-judgement disappears completely from the Fourth Gospel's version of the Holy Spirit baptism logion. Given the specialized function of the logion (Christology) exclusive of other uses, it appears that John contains a later and highly refined expression of the Marcan logion. The antithetical parallelism of water and spirit is maintained thematically, but its structure as a close knit strophe is not respected. John frittered the original four lines and scattered them throughout his narrative (1:26-31). Surprisingly John the evangelist, with all his emphasis on the relationship of believers and the Holy Spirit (e.g. 7:38; chs. 14-16; 20:22), elected not to use the baptism in the Holy Spirit logion to predict the believers' reception of the Holy Spirit.

John preached the good news to the people (3:18).⁷¹

But what primarily concerns us here is not what form the original logion had; neither is it how the early church interpreted it after harmonizing the gospels nor how it should be understood in light of present Christian movements. It is, rather, to ascertain how the individual evangelists understood the saying and how they employed it in their theologies. Dunn is correct in noting Q's emphasis of judgement in the Baptist material especially in Matthew. For Matthew the audience of John's prediction of the Holy Spirit and fire baptism was both the people confessing their sins and seeking a genuine spiritual regenerating experience in the baptism act and the Pharisees and Sadducees. The latter were singled out for a special lesson in true repentance and judgement. Thus one would expect two baptisms or two separate results from the same spiritual visitation. However, in Matthew two baptisms may be the case or the baptism of the Holy Spirit and fire is exclusively one of judgement. (The latter is unlikely due to the two audiences in Matthew.) Elsewhere Matthew made it clear that he understood the logion as referring to two baptisms or experiences (Matt. 28:19). In Q the dominant theme may well have been that Jesus would be the Baptizer in judgement. Matthew, though he recognized the two baptisms, appeared to be emphasizing the judgement part at the expense of the other, especially since he addressed the diatribe against those who were antagonistic toward Jesus and meticulously maintained the original parallelism of the good and evil images. He

⁷¹Ibid., p. 9.

was aware, however, that the baptism in the Holy Spirit was part of the gospel as seen in the great commission in 28:19-20. There the baptism in fire is omitted, and clearly the baptism mentioned in that passage is not one of judgement.

The logion in Mark served neither to predict judgement nor to promise blessing but to predict that the Messiah's ministry would be associated with the Holy Spirit. Thus Mark provided the proper context to relate the descent of the Holy Spirit upon Jesus at the baptism and the divine attestation of Jesus' Sonship.⁷²

Luke, like Matthew, exceeded Mark's use of the logion but also perceived its meaning differently than Matthew. Luke retained Mark's understanding by prefacing John's prophecy with the queries concerning his relationship to the Christ (v. 15). From there he expanded the understanding of the saying. In Luke the audience was the apparently penitent crowd while in Matthew it was the penitent and the unrepentant. Accordingly, Luke did not have two baptisms or two antithetical experiences in mind in his concepts of the Holy Spirit and fire. This would explain why he spatially separated the trees and fire images (v. 9) from the baptism of fire (v. 16) and the following images of the wheat and chaff (v. 17 contrasted with a combined unit in Matt. 3:10-12!) Verse 17 in referring to judgement seems out of place since the people have responded to John's call for repentance in

⁷²The Griesbach hypothesis would view Mark's logion as a distillation of the Baptist traditions in Matthew whose product served an exclusive christological function.

vs. 10-14; yet Luke left it to follow the Holy Spirit Baptizer logion because he did not explicitly mention the baptism of the people until v. 21. The result of his effort to emphasize John's preaching of repentance, the de-emphasis of his baptism and the avoidance of a specific antagonistic group, is not without incongruity. Luke had only one baptism in mind for his singular audience. The dominant theme of the Holy Spirit and fire was divine empowering and cleansing. The links between the Pentecost phenomena of Acts 2 and the prediction of its occurrence cannot be severed. This is not to deny double or even triple entendre in Luke's understanding or in the intent of the author of Q. In mentioning the fire Luke could well have referred to the "illuminating, kindling, and purifying power of the grace given by the Messiah's baptism" as predicted by the messenger of the Lord in Malachi 3:2 concerning the "day of His Coming,"⁷³ without excluding the association of the Holy Spirit and fire with the frequent Pentecostal phenomena of Acts. So too this association can be held while not completely jettisoning the implication of coming judgement. Thus Ellis observes:

The reference to Pentecost is coupled to the destructive Gehenna fire of 17. This is one of several passages in which Luke couples the present and future manifestations of the Kingdom.... The first purges and redeems; the last judgement will destroy. That fire, like that in Mk. 9:43 and Isa. 34:10, refers to "a fierce fire which cannot be extinguished rather than to an endless fire which will never go out" (Plummer).⁷⁴

⁷³Plummer, A Critical Commentary on Luke, p. 95.

⁷⁴Ellis, The Gospel of Luke, p. 91.

The preceding and subsequent expositions on the activity of the Holy Spirit demonstrate that for Luke πυρ⁴ was pregnant with meaning, and Luke understood it to mean more than it was expressly presented as in Q. But the main mental association was the divine empowering which Luke saw so important in the subsequent ministry of Jesus and the later work of the church.⁷⁵ This is also true in light of the audience addressed. For Luke was not recording John's prediction for the benefit of John's Jewish audience alone but also for Luke's audience, the πάντα σαρξ⁵ of v. 6 who included the outcasts and Gentiles of all of Luke-Acts. For Luke the future tense, "He will baptize you with the Holy Spirit and with fire," became most significant here. Not only did he work the metaphors of John's preaching forward onto the church era but he also superimposed the experience of the early church upon the early gospel traditions.

Luke's adjustment of Mark and Q. Luke's adjustment of Mark and Q raises some interesting implications. As noted in the section on the use of the Baptist traditions by gospel writers, Luke emphasized the preaching of John and minimized his role as a baptizer. Marshall noted this as well, "For Luke he is essentially a prophet. Nevertheless the content of John's preaching is his βάπτισμα (7:29; 12:50; 20:4; Acts 1:22 et al.), so that what he proclaimed was the significance of his baptism and the need to submit to it."⁷⁶

⁷⁵Here Luke's understanding of the function of fire seems to be a nascent tendency which attained its full expression in Justin's Dialogue with Trypho. In his account of the baptism of Jesus the descent of the Dove was accompanied by fire falling on the water, LXX iii.

⁷⁶Marshall, The Gospel of Luke, p. 135.

Granted, Luke was mainly interested in the prophetic and kerygmatic aspect of John's ministry; however, his interest was primarily in the context of John's preaching as it related to Zechariah's prophecies concerning Jesus and the prophecy of John himself concerning the One coming after him. The preaching of a baptism of repentance unto forgiveness of sins was immediately put into the context of Isaiah 40:3 in the following verses. John's prophecy concerning the greater Baptizer was occasioned by the questions of who the Messiah was to be. This provided John an opportunity to identify Jesus as the Messiah and as the One associated with the Holy Spirit.

A specialized Christology. Only Luke among the synoptists built the springboard of narration provided in v. 15, "All men questioned in their hearts concerning John, whether perhaps he were the Christ." The Lucan influence on vs. 15-16a is strong. Note the use of προσδοκάω (in Lk.-Acts, ten out of fifteen times in all of the N.T.) and the characteristic πᾶς in both verses. Luke also used "the people" with προσδοκάω in 1:21. Jeremias also notes these and other redactional characteristics in v. 15.⁷⁷ This is the primary reason for the prophecy of John. Here Luke and John the evangelist had a similar understanding of the logion. John also prefaced the saying with a question which it could only answer christologically (John 1:19ff.). Mark also saw the logion's primary message as a christological one. Luke had a specialized concept of Christology which he expressed in pneumatological terms. The Messiah will be the Baptizer in the Holy Spirit, the same Holy Spirit

⁷⁷Die Sprache, p. 109. See also Plummer, Luke, pp. 93f.

that empowered Him in His ministry (Lk. 4:8; Acts 2:33; 10:37-38). Each of the references which Marshall cites as referring to the baptism of Jesus is contextually related to questions of who Jesus was. The answers to each were that He was the Messiah, the One upon whom the Holy Spirit rests, and/or pneumatic attestations of His messiahship.

John's preaching emphasized. John's ministry was essentially complete when he had finished proclaiming by means of the Holy Spirit the prophecy of the Spirit's association with Jesus. The Holy Spirit Baptizer prophecy as a christological indicator was fulfilled at Jesus' baptism. Pneumatologically, it was fulfilled as Jesus worked His ministry by means of the Holy Spirit. The Spirit who enabled John to speak was to be the same Spirit who enabled Jesus to speak authoritatively (4:18). John's prophecy, inspired by his filling with the Holy Spirit, received its ultimate fulfilment in the Holy Spirit being poured upon the followers of Jesus as a result of His ascension and glorification (Acts 2:33). By means of the baptism of the Holy Spirit, the believers were empowered with the same authority that Jesus had. This is why Luke so summarily swept John off the stage and into prison before he had a chance to baptize Jesus. He had run his course when he predicted the pneumatological Christ. The sermons of John were not only presented to relate the content of his preaching but to provide an opportunity to identify Jesus as the pneumatic Messiah and to reveal the nature of His Kingdom.

Marshall is correct in identifying the βάπτισμα as a metonymy for the essence of John's preaching; thus his rite of baptism became grammatically and thematically parenthetical.⁷⁸ It provided an identification for the crowds (i.e. the ones coming to be baptized) and served in a temporal clause to note the time of the descent of the Holy Spirit on Jesus. Primarily for Luke the βάπτισμα was a statement of the nature of true repentance which revealed the nature of the Messiah's Kingdom; hence the diversion in vs. 10-14. The succession of οὖν linking the sermon material with the messianic annunciation in vs. 4-6 showed the function of the preaching of John: to proclaim the Messiah and to reveal the true character of His reign and ministry.

Audience--penitent believers. Luke presented the penitent believers as the audience of John's sermons because he wished to demonstrate the significance of the prediction of the Holy Spirit and fire baptism for the believers of the pre- and post-ascension community, especially the latter. Since he had the experience of the early church in mind and the experience of his community as well, it is not surprising that he would place emphasis on the prophecy in light of this

⁷⁸As we noted in detail in the passage on Luke's use of the Baptist traditions. An interesting reading of the crowds coming out to be baptized does not present the purpose of coming to John as βάπτισθῆναι ὑπ' αὐτοῦ as it usually stands in texts but rather βάπτισθῆναι ἐνώπιον αὐτοῦ (D, it). ὑπ' αὐτοῦ could be accounted for by textual assimilation to Matthew and Mark where John is described as the agent of baptism. The reading, "to be baptized before him," may indicate the sheer logistical impossibility of John baptizing "all of Judea and Jerusalem," a work in which John's disciples would serve not unlike the disciples of Jesus. It may also indicate a conscious avoidance of direct references to John's baptizing. This reading is further substantiated by a reading of only βάπτισθῆναι in Sy^{SP} and nothing in Sy^C (i.e. no reference to baptizing).

experience. The experiences and theology of the early church and Luke's church (or his ideal of the church) can account for his adjustment of the Baptist material in Q and in Mark.

The reordering of the material appears to have a parallel structure in the initiatory formulae of the early church as recorded in Acts. Schürmann suggests that vs. 7-9 and 10-14 reflect an early Christian "pre-baptismal catechism." He sees this instruction as Palestinian.⁷⁹ Notice that Luke had the audience of John the Baptist ask the same question which the audience of Peter's Pentecostal address asked when confronted with their sin, "What should we do?" (Lk. 3:10-14; Acts 2:37ff.). The answers are similar yet different. Both answers call for repentance, the former stressing the fruits of repentance and the latter a general call for repentance. Both are calling for repentance, John in his word of rebuke in vs. 7-9 and Peter in response to the inquiry, τί ποιήσωμεν? (v. 38). Both identify the purpose of the baptism as εἰς ἄφεσιν τῶν ἁμαρτιῶν (3:4; Acts 2:38). The latter is more specific, for the baptism was to be ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ.

It is apparent that Luke made the similarities of the baptisms of John and Jesus known. He had no problems with this since he recognized that both ministries were in the mainstream of the salvation-history and since he believed that the early church absorbed, largely intact, the baptism of John unto repentance into their rites. Luke did not place the ministries of John and Jesus into separate epochs

⁷⁹Schürmann, Das Lukasevangelium, pp. 181ff.

in terms of the effectiveness of repentance and in the common power of their ministry, the Holy Spirit.

Luke also made the differences clear as well. The baptism of the church, though similar to John's in intent and character, was much greater because it was the baptism of and by Jesus and in His name. The baptism of Jesus is a baptism of the Holy Spirit and fire and not just in water, a symbol of repentance.

Luke noted that the respective answers of John and Peter varied appropriately. He used the breakdown in the parallel between the water baptism and the Holy Spirit baptism to define repentance in practical terms and to show the similarities between John's preaching and Jesus'. Perhaps John's practical examples of repentance as a lifestyle were recorded to deal with the specific needs of Luke's community. But Luke was not content to leave the ministry of the Baptist nor his baptism in the pre-Spirit age.⁸⁰ For in the next breath he brought in the reference to Jesus as the source of the superior baptism. Is it that the structure Luke used to order John's sermon was the initiatory formula in Peter's response to the question, "What shall be do?"

John--preacher rather than baptizer. Luke mentioned repentance first contrary to Matthew and Mark, in harmony with the church's baptismal formula, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). Mark first presented the Malachi and Isaiah prophecies followed by the announcement of the coming of John who was (1) baptizing in the wilderness and

⁸⁰Marshall correctly asserts that John belongs to both ages. The Gospel of Luke, p. 132, and Luke: Historian and Theologian (Exeter: Paternoster, 1970), pp. 145-147.

(2) preaching a baptism of repentance. Matthew started with the coming of John on to the scene. He was described as (1) the "Baptist" (2) who preached in the wilderness and (3) who said, "Repent, for the kingdom of heaven is near." Luke simply noted that the word came to John, son of Zechariah, in the desert and that he came to the area around Jordan preaching repentance. He immediately defined that "word" as proclamation of a baptism of repentance. He made no immediate reference to John baptizing or to the location of his baptizing. Neither did he refer to the location of his preaching in a statement separate from the essence of his message as did Matthew, but he only parenthetically noted the location of the oration.⁸¹ He noted the area in which John arrived; but this was not separate from the announcement of his preaching, as he was preaching as he came (ἦλθεν... κηρύσσων). Thus Luke left no gap between the word of the Lord coming to John and his proclaiming it. Preaching repentance was the first thing on Luke's mind in the work of John. In Luke it is this work of John that was first seen as the proclamation of the Isaiah prophecy (vs. 4-6) and next the identification of the Messiah as the agent of the Holy Spirit. This is in keeping with the role Zechariah set out for John (1:76f.). He then proceeded to define repentance further in his warning and rebuke to the crowds (vs. 7-9) and in his

⁸¹In the more specific geographical references concerning John's ministry (ἐν τῷ Ἰορδάνῃ ποταμῷ) in Matthew and Mark, the activity of John is baptism (Matt. 3:6; Mk. 1:5). Their location for his preaching was somewhat vague, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας and ἐν τῇ ἐρήμῳ respectively. Luke's reference to the περίχωρον τοῦ Ἰορδάνου referred to the preaching of a baptism of repentance. The location of the act of baptism is not explicitly mentioned but can only be deduced by inference.

answers to the people's questions concerning repentance. At this point Luke ceased to mention repentance. Perhaps it is significant that the first part of Matthew's Holy Spirit Baptizer logion reads, "Ἐγὼ μὲν ὑμᾶς βαπτίσω
ἐν ὕδατι εἰς μετάνοιαν" (v. 11) while in most manuscripts Luke's account reads, "Ἐγὼ μὲν ὕδατι βαπτίσω ὑμᾶς," with no reference to repentance. The last passage on repentance is separated by v. 15. in which the messianic speculations are recorded. Thus it appears that Luke presented John's repentance and was through with it before the logion of the two types of baptism, water and Spirit.

Only in this logion did Luke deliberately present the baptizing activity of John: "I on the one hand in water baptize you... (v. 16)" Both Matthew and Mark recorded that John was baptizing in the Jordan River (Matt. 3:6; Mk. 1:5). Both of these references occur before the Holy Spirit logion. Luke did not elect to include this earlier reference to John's baptizing. The only Lucan references to baptism prior to the logion are the metaphorical use of βάπτισμα (in v. 3) for John's message of repentance and in his identification of the crowds in v. 7. βαπτισθήναι ὑπ' αὐτοῦ is a parenthetical note identifying the audience of John's sermons, and it is not without significant variant readings (see note 78). The reading as it stands merely recorded the intent of the crowds; it did not overtly say, as did v. 16, that John baptized.

The question naturally arises here, "Why did Luke arrange the material in this manner?" Matthew and Mark switched from the themes repentance-confession and baptism

several times (in Matthew-- ὁ βαπτίστης, v. 1; μετανοῦτε, v. 2; ἐβαπτίζοντο, v. 6; ἐξομολογούμενοι, v. 6; τὸ βάπτισμα αὐτοῦ, v. 7; καρπὸν ἄξιον τῆς μετανοίας, v. 8); in Mark-- βαπτίζω, v. 4; βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, v. 4; ἐβαπτίζοντο, v. 5; ἐξομολογούμενοι τὰς ἁμαρτίας, v. 5; ἐβάπτισα, v. 8). Luke did not. The next element in his presentation gives a clue to the answer.

John--prophet of Holy Spirit Baptizer. Finally, Luke presented the promise of the Holy Spirit baptism. In the following passages concerning the ministry of Jesus and in the precursor-Pentecost of the infancy narratives, Luke demonstrated that he was not just interested in presenting an opportunity for the christological attestation at the baptism of Jesus. He was intently interested in the results of that superior baptism in the life and ministry of Jesus, in His pre-ministerial heralds, and in the early church. Luke even saw Jesus using John's prediction not to announce His messiahship but to promise the disciples power: "That John on the one hand baptized in water, but in the Holy Spirit you shall be baptized not after many days hence" (Acts 1:5).

Parallels with initiatory formulae on Acts. The structured parallels between the initiatory formulae in Peter's Pentecost sermon and John's sermon are striking.

Acts 2:38

Luke 3

Repent...

Preaching a baptism of repentance (v. 3)

Fruits worthy of repentance (v. 8)

Be baptized every one of you in the name of Jesus Christ...

Baptism of water (v. 16)

Baptism by the greater One (v. 16)

And you shall receive the gift of the Holy Spirit.

Baptism in the Holy Spirit and fire (v. 16)

Luke emphasized the baptismal activity of Jesus at the expense of John's baptism. Like Peter, John proclaimed repentance. Luke also saw the audience of this proclamation as believers and emphasized part of the Q record of John's sermon accordingly. He then superimposed the basic structure of the initiatory formulae in Acts (see Appendix II) on his presentation of John to make the relevance of the words of John clearer to the post-ascension church, who were Luke's readers. Regardless of the nature of the relationship between Peter's answer to the crowds' questions and John's answers to τί ποιήσωμεν? or to the other conversion and baptismal accounts in Acts, the fact remains that Luke minimized the rite of baptism by John, son of Zechariah, and emphasized his call for repentance and its nature, the greater baptism of Jesus, and the work of the Holy Spirit in the ministry of Jesus and in His followers.

The sermons of John in Luke provided John with an occasion to speak authoritatively about the coming Christ, the nature of His Kingdom, and the pneumatic quality of both. The preaching of John was seen as a direct fulfilment of the Holy Spirit-inspired utterance of his father, Zechariah. He (John) to whom the word of the Lord came spoke that word of good news because he was filled with the Holy Spirit from his mother's womb. This pattern of association with the Holy Spirit or direct reference to being filled with the Holy Spirit with those uttering inspired messages or prophecies prefaced John's ministry in the infancy narrative characters of Mary, Elizabeth, Zechariah, and Simeon.

The two primary interests in the sermons were repentance,

and the coming Messiah. These topics were viewed in a pneumatological light, for the way of repentance revealed the character of His Kingdom, that believers "might serve him without fear, in holiness and righteousness before him all their days" (1:74-75). This service was contingent upon the spiritual baptism of Jesus. The Messiah who already was called the Son of God because of His special relationship with the Holy Spirit (1:35) demonstrated the power of the Holy Spirit which came upon Him at His baptism and enabled Him to work miracles, speak authoritatively, and fulfil His course. The descent of the Holy Spirit upon Jesus was the point to which Luke was pressing in the Baptist material in chapter three. Jesus would dispense that which He had received upon the disciples at His ascension (Acts 2:37) and thus fulfil John's prophecy concerning the baptism in the Holy Spirit and fire. Therefore the baptism of Jesus was to be emphasized and the baptizing of John minimized. Jesus was the Baptizer. After His baptism Jesus would demonstrate the power of the baptism in the Holy Spirit like John and the witnesses of the Holy Spirit in the infancy narratives by speaking authoritatively and by working wonders.

Throughout his work Luke was anxious to point out that the followers of Jesus, after His ascension and their subsequent Spirit baptism, performed the works that Jesus had done and especially that they spoke with divine authority as He had done because of the filling with the Holy Spirit. This major emphasis in Luke-Acts influenced Luke's presentation of John's sermons. Luke emphasized the penitents as the audience of the sermon and therefore

saw the speech and subsequent prophecy addressed to Christian believers. Since the audience was not both the penitent and the unrepentant as in Matthew but true seekers of salvation, Luke related the message of John to the church. This probably accounts for the modification of audiences in Luke from the Q text, as better preserved in this case in Matthew. Luke recognized that the baptism of repentance as proclaimed by John was absorbed in toto by the infant church into their preaching and rites of initiation. In relating John's message of repentance and his prediction of the baptism in the Holy Spirit, Luke took the liberty of superimposing an early church initiatory formula upon the Baptist material as far as its order and emphasis were concerned. He felt justified in doing this because of the references to repentance, baptism and the promise of the Holy Spirit. In his Pentecostal address Peter referred to the gift of the Holy Spirit as "the promise." Jesus, just prior to His ascension, reiterated the promise of the Holy Spirit and identified John as the one who uttered the prophecy in that particular form. Along with the baptism of Jesus, the message of John contained the basic pneumatology which Luke saw developing more fully in the ministry of Jesus and His witnesses. The pneumatic prophecy of John gave order and clarification to the work of the Holy Spirit in Jesus and the church. Luke, therefore, had no problem superimposing the order of the new upon the old.

In presenting the preaching of John, son of Zechariah, Luke made the following points: (1) John was empowered by the Holy Spirit to speak. (2) John proclaimed the

messiahship of Jesus on the basis of His anointing at the Jordan. (3) John's ministry was described in terms of a call for repentance, a definition of repentance, and a messianic prophecy. The repentance theme and John's speaking ministry were emphasized at the expense of baptism. (4) The Holy Spirit as the messianic badge of Jesus also promises the church the same power that Jesus had. All of these interests have parallels in the presentation and content of the preaching of the early church which Luke has superimposed upon his gospel material.

CHAPTER III

THE DESCENT OF THE HOLY SPIRIT

AT JESUS' BAPTISM

In all of the gospels, the baptismal experience of Jesus at the Jordan confirmed Him as the One who fulfilled the messianic prophecy of John. In the Gospels of Matthew, Mark, and John, the descent of the Dove and the accompanying divine Voice confirmed that Jesus was the One greater than John, the One who was the Son of God. Luke affirmed the same identification for Jesus in his version of John's prophecy and its fulfillment, but he also wished to demonstrate further the significance of John's prophecy in the work of Jesus and among those whom Jesus in turn would anoint. Luke associated the Holy Spirit with Jesus for reasons other than messianic and divine identification. The divine acts of Jesus which followed the baptism were a result of the work of the Holy Spirit in Him. In comparing and contrasting the synoptic accounts, Luke's primary motives become obvious.

Matt. 3:13-17

¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him.
¹⁴John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"

Mk. 1:9-11

⁹In those days Jesus came from Nazareth of Galilee

Lk. 3:21-22

²¹Now when all the people were baptized,

15But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented. 16And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; 17and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

and was baptized by John in the Jordan.

10And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; 11and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased." 22and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

General Considerations

Before analyzing Luke's motives for the account of Jesus' baptism two general points must be regarded: the titles for the Holy Spirit and the original content of the message of the divine Voice.

Terms for the Holy Spirit. Taylor considered Mark's "the Spirit" (τὸ πνεῦμα) as an obvious Christian title since the Jewish understanding of the term, רוּחַ, would have been wind or daemon at this time.¹ (The πνεῦμα τοῦ θεοῦ and τὸ πνεῦμα τὸ ἄγιον of Matthew and Luke are more Jewish in flavour.) "But if the vocabulary is Christian the ideas are Jewish."² Furthermore, Mark had just used πνεῦμα ἄγιον in John's prophecy and elsewhere (1:8; 3:28; 12:36; 13:11); thus no question arose in his use of τὸ πνεῦμα alone. Matthew used τὸ πνεῦμα τοῦ θεοῦ which is more in keeping with

¹Taylor, The Gospel of Mark, p. 160. The possibility of this reading being an abbreviation of τὸ πνεῦμα τοῦ θεοῦ could be taken to indicate that Mark was dependent upon Matthew which would explain this curiously abbreviated title.

²Ibid. in citing G. Dalman, The Words of Jesus (Edinburgh: T. & T. Clark, 1909), p. 203.

the O.T. use while Luke's phrase would be more usual in the mouth of a Jew of the period.³ Matthew's earlier use of πνεῦμα ἁγίου (v. 11) and his synonymous use of πνεῦμα Θεοῦ, τὸ πνεῦμα, and τὸ πνεῦμα τὸ ἅγιον in 12:25-32 indicate that he was not presenting any idea significantly different in the use of the term than what is found in the other synoptics. Perhaps Luke made the name for the Holy Spirit here identical to the title given in the prophecy of John in order to identify the Spirit of John's prophecy and the Spirit at Jesus' baptism with one another. But Luke's title here has an equal chance with Matthew's reading for being the original phrase in Q.

Variants for the message of the divine Voice. The variant readings of the statement of the divine Voice, however, have more critical overtones than the use of titles for the Holy Spirit. The more accepted reading is "σὺ εἶ
ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα"⁴ (Lk. 3:22; see Ps. 2:7 and Isa. 42:1), while the Western text reads, "υἱός μου εἶ σὺ,
ἔγω σήμερον γενένηκα σέ" (Ps. 2:7). This Western reading was used by Christian writers during the first three centuries but appears in only one Greek N.T. text, Codex Bezae Cantabrigiensis, of the fifth and sixth centuries. This text may have been from a non-Marcian source or it could have been from Luke's own hand.⁵ Its primacy is

³M'Neile, St. Matthew, p. 31, citing Dalman, p. 203.

⁴Matthew, contra Mark and Luke, has οὗτος ἐστίν. This is a result of an assimilation to the divine address in the transfiguration (M'Neile, St. Matthew, p. 32) or to make it clear the address was a public one (Allen, St. Matthew, p. 29; A. B. Bruce, Synoptic, p. 87; Creed, Luke, p. 55; et al.) or οὗτος is a "later development of the tradition...which indicates a sense of the need to explain how Jesus came to submit to baptism" (Taylor, The Gospel of Mark, p. 159).

⁵Leaney, A Commentary on Luke, pp. 110-111.

argued because of "its appropriateness,"⁶ because several of the Fathers did not see any heretical tendency in it⁷ or because it was later considered heretical and therefore assimilation of the Marcan reading into Luke would be inevitable to counteract the adoptionistic Christology which the church came to oppose.⁸ Luke also referred to Jesus with the full text of Psalm 2:7 in Acts 13:33 without hesitation.⁹

Apart from the weight of the great majority of Greek texts which support the former reading, "in you I am well pleased," the expression "this day I have begotten you," is probably the secondary reading.¹⁰ Marshall lists the main reasons for rejection of the second reading:

1. It is supported by only one Greek MS, and that an erratic one. Its other support is mainly western.
2. There are parallel examples of assimilation of the Alexandrian text to the LXX in the western text (see Acts 7:37, 13:33 [Ps. 2:8]); J. Jeremias TDNT V, 701 n. 349).
3. Elsewhere in the N.T. Ps. 2:7 has been quoted without causing dogmatic offence to later scribes (Acts 13:33).
4. There is no obvious reason why Luke should have followed the variant reading rather than the Marcan text. There is no suggestion of an act of begetting, and the stress for Luke is on the fact that Jesus (οὗ emphatic) is here identified as the promised One.¹¹

If assimilation was the reason for the elimination of the supposed non-Markan reading, then one would expect evidence of Lucan assimilation to Matthew's text, which is usually the case. Creed points out, "If the ordinary

⁶Ibid.

⁷Ibid., p. 111.

⁸As noted in Marshall, The Gospel of Luke, p. 154.

⁹Creed, Luke, p. 58.

¹⁰Metzger, A Textual Commentary, p. 136.

¹¹Marshall, The Gospel of Luke, p. 155.

reading is due to assimilation, assimilation to Mt. (οὗτος ἐστὶ) rather than to Mk. (σὺ εἶ) might have been expected."¹² Furthermore, in the Gospel of the Ebionites, in which it might be expected to find adoptionistic sympathies, the reading is, "'You are my beloved Son, in you I am well pleased' : and again: 'this day have I begotten you.'" The fact that this document gave both readings in the order which juxtaposed Psalm 2:7a with Isaiah 42:1, with Psalm 2:7b following them speaks of the strength of the preferred reading.¹³ Speaking on the "begotten" reading and its hypothetical pedigree, Taylor says:

In this case the primitive tradition was an adoption-formula which Mark modified in consequence of the Pauline belief that Jesus was the pre-Existent Son. But, not only is this view extremely speculative, it also fails to account for the striking and original combination of ideas in 1:11. Here the idea of the Messianic Son is combined with that of the Servant, and while it is possible that this fusion was effected earlier in certain circles, it is to be traced to the mind and experience of Jesus rather than the Evangelist.¹⁴

If Luke's record of the divine Voice originally read, "This day have I begotten you," and he took it to mean that the baptism of Jesus was the moment when He became Messiah,

¹²Creed, Luke, p. 58.

¹³It could be argued that Justin gave only the secondary text, Tryphon lxxxviii. But the question remains why the Ebionite document presented both readings in that particular order. Furthermore, in the Ebionite gospel, a voice from heaven answered John's question, "Who are you, Lord?" by repeating, "This is my beloved Son, in whom I am well pleased." The repetition included the variation of the third person singular which is the form of the proclamation in Matthew's Gospel preferred by the Ebionites. The inclusion of both the second and third person in two separate accounts can best be explained by the third person version of the saying being in the Matthean text which was used by the Ebionite writer.

¹⁴Taylor, The Gospel of Mark, p. 162.

then the reading would fit in well with our observations. Jesus was enabled to perform all His works because the Holy Spirit came upon Him at a particular point in time. At first sight it would seem congruent with his pneumatologically-defined Christology. All of Jesus' acts, sermons, and His divine office would have been due to His pneumatic empowering at the Jordan. Past and future acts of the Holy Spirit and the work of Jesus Himself would be dwarfed by this eschatologically consummative act. The act of salvation would not have been the cross, empty tomb and ascension but the descent of the Dove.¹⁵ Jesus would have then become Messiah at that point solely on the basis of the descent of the Holy Spirit. This would unquestionably have been the meaning in Mark's account if he had the "begotten" reading coupled with the belief that the Holy Spirit came into (εἰς) Jesus (pace Taylor). Then Mark's audience could only assume some sort of adoptionist Christology unless his readers knew (and Mark knew that they knew) of the accounts of the birth of Jesus which he omitted.

If Luke did have adoptionism in mind, it is equally curious and more telling that he did not describe the Holy Spirit as coming into (εἰς) Jesus in accordance with Mark, a source that we know he used. He, with Matthew, recorded that the Spirit came upon Him (ἐπ' αὐτόν). Since εἰς embodies a concept which would have been more inclined to support the adoptionist reading, it is unlikely that Luke

¹⁵It was at the crucifixion that the adoptionist "Spirit of Christ" left the man Jesus in the Docetic Christology. This was possible because for the Docetics the work of the "Spirit of Christ" had been accomplished before the unfortunate demise of the man Jesus.

had at his disposal this alternative in the tradition or that he did not approve of it.

It is also of interest that Luke did not utilize Isaiah 42:1ff. as did Matthew in 12:18-21: "Behold, my Servant whom I have chosen; my beloved in whom my soul is well-pleased; I will put My Spirit upon him and he shall proclaim justice to the Gentiles...." Luke used a similar Isaianic passage in 4:18ff., "The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor" (Isa. 61:1). Perhaps Luke avoided this testimonium (if he were aware of it) because he did not wish to express a causal relationship between the anointing of the Holy Spirit and the offices of the Servant, the Beloved, and even the Son.¹⁶ This brings to mind the suggestion that Luke may have been designed as an anti-docetic polemic.¹⁷

It has been suggested that the reference to the "begetting" saying would not necessarily mean that the gospel writer held to an adoptionist Christology. The experience of Jesus at the baptism would then have been

¹⁶The translation of the message of the divine Voice, ὁ υἱὸς μου ὁ ἀγαπητός, as two separate titles does not affect the questions at hand. Bacon suggested that the original words of the voice were only, "You are my Son" (American Journal of Theology, 1905, pp. 451-73). The implication that varied emendations were added to the phrase would have significance in redactional studies but the abbreviated reading proposed has no textual support. Neither does Bacon's assumption that messiahship could not have been in the mind of Jesus at the time of His baptism help his suggestion since it would a priori dismiss the rest of the reading. This view would also require that messiahship be divorced from Sonship.

¹⁷C. H. Talbert, "An Anti-Gnostic Tendency in Lucan Christology," New Testament Studies, XIV (1968-69), pp. 259-271.

seen in terms of the coronation of the monarch who functions as the son of the god. The language of begetting then was meant to be figurative; the allusion to the coronation of the king and its accompanying metaphorical language was just that, an allusion not a comparison with direct parallels for all of its characteristics. But regardless of the original intent, adoptionist conclusions would have been inevitably drawn early in the development of the tradition if the secondary reading was correct.

As tempting as it might be to accept the adoptionist reading as original in Luke since his Christology was so dependent upon his pneumatology, it is improbable that Luke would have included such a variant so near to the account of the conception of Jesus by the Holy Spirit in the infancy narratives. Perhaps this variant could have stood in proto-Luke, but the dependence of Luke on one or both gospels (Mark and Q) in the hypothetical proto-document renders such speculation unlikely. Only a conscious omission of the phrase, "This day have I begotten you," and its early replacement with, "In you I am well pleased," in the formative history of the tradition could explain the reading here (if Luke had before him Mark and the Q tradition as we know it). This would create a more difficult problem in that the unique combination of the two concepts, "Thou art my Son" and "in Thee I am well pleased," supplanting the reading, "This day have I begotten Thee," would be hard to explain. Since the phrase, "This day have I begotten you," occurs elsewhere in the N.T., the best explanation for its absence here is

that the gospel writers and the early tradition did not wish to include the concept at this point.¹⁸

Relationship between baptism and the descent of the Holy Spirit. The Holy Spirit empowered witnesses in the infancy narrative to speak. The ascended Jesus, who Himself had been endowed with the Holy Spirit, poured out the Holy Spirit upon believers who witnessed to Him in the church era (Acts 2:33ff.). Thus Luke must be seen as a theologian who realized that the Holy Spirit worked in Jesus' ministry analogous to and practically identical with the work of the Spirit in the lives of His followers. The baptism of Jesus then had inescapable meaning for the early church and her experience with the Holy Spirit. The anointing of Jesus at the Jordan and His subsequent ministry became a paradigm for the believers. Yet Luke also insisted on the uniqueness of Jesus' relationship with the Father, His redemptive work in the passion-resurrection, and His supreme position with God as the Anointer with the Holy Spirit after His ascension. Luke may not have always clearly delineated between the roles of the Holy Spirit and Jesus, but he certainly made it clear that in principle the experiences of believers with the Holy Spirit could not be seen as exactly equivalent to Jesus' relationship with the Spirit. But Luke did note often when the similarities of the relationship of Jesus and the Spirit paralleled that of the believers and the Spirit. In fact, the similarities are observed more often than the differences. Luke held

¹⁸It is of interest that the Ebionites who held an adoptionistic Christology found it necessary in the Ebionite Gospel to utilize the saying, generally viewed as not lending itself to an adoptionistic Christology, to support their theology.

the two in a dynamic tension, not omitting one or the other though he did emphasize the similarities of the work of the Holy Spirit in the ministry of Jesus and the Spirit's work in believers. The experience of Jesus at the Jordan, Luke maintained, did not constitute His becoming Son of God (cf. 1:35), but it did mark the point when Jesus was overtly empowered to perform mighty deeds (chapter IV et passim).

Descent of Holy Spirit Emphasized--Baptism Minimized

Absence of John at the baptism. The primary function of the account of Jesus' baptism in Luke was to announce the divine empowering of Jesus. This would explain the phenomenon of Luke's minimizing John's baptismal role which we have discussed in Chapter II. It is indeed strange that Luke who was so meticulous in details elsewhere would omit such an obvious fact that John was the agent of Jesus' baptism. That Luke was aware of this fact is obvious since Mark contained it and since Q probably mentioned it as well. It is even implied in Luke by the temporal phrase, "τῷ βαπτισθῆναι ἅπαντα τὸν λαόν," in v. 21 coupled with the previous context. Yet Luke recorded the imprisonment of John before the account of Jesus' baptism. Matthew and Mark included the imprisonment much later when Herod began inquiring about the activities of Jesus and/or His disciples (Matt. 14:3,4; Mk. 6:11-18). This detailed account of Herod's sacrifice of John as a political expedient is conspicuously absent in Luke's account of Herod's inquiries. The observation is inescapable: Luke had John thrown into prison (3:17-18)

before he presented the baptism of Jesus presumably by John. Why did Luke do this?

As noted in the section on Luke's understanding of the Baptist traditions in general, Luke did not wish to associate John with the mighty works of the Holy Spirit that Jesus would perform. John fulfilled the office of Elijah primarily as a preacher of repentance and as the prophetic herald of Jesus. Jesus Himself would fulfil the miraculous element of the office. The imprisonment of John then served as a means of removing John from the scene. In Luke's Gospel, John completed his primary theological and literary functions by preaching and defining repentance and proclaiming Jesus as the One who would baptize in the Holy Spirit. The aorist of βαπτισθη̅ναι in v. 21 indicates that John's ministry ended with the baptism of the people in Luke's presentation.¹⁹ The baptism of Jesus was not one of John's primary functions here as it was for Mark or Matthew. Furthermore, Jesus was the primary Baptizer in the mind of the writer of Luke-Acts. John as a baptizer, at this point, became an attendant circumstance to the empowering of Jesus and His church by the Holy Spirit.

Grammatical de-emphasis of Jesus' baptism. Not only was John's role as baptizer minimized, but Jesus' baptism was seen as an attendant circumstance; for it was both grammatically and thematically de-emphasized. Matthew and Mark made it clear that Jesus was baptized by John. Mark says that Jesus "ἐβαπτίσθη... ὑπὸ Ἰωάννου" (v. 9).

¹⁹ Marshall, The Gospel of Luke, pp. 150, 152.

Matthew makes it clear by noting the purpose of Jesus coming to John (τοῦ βαπτισθῆναι ὑπ' αὐτοῦ v. 13), that John permitted it (v. 15), and that after Jesus was baptized the Spirit of God came upon Him.²⁰ The Gospel of John completely fails to mention the baptism of Jesus, while Luke treats Jesus' baptism as a notation of the time when the Holy Spirit descended upon Jesus (καὶ Ἰησοῦ βαπτισθέντος, genitive absolute, v. 21). Jesus' baptism was also considered one of many, part of the same event; for the reference to Jesus' baptism was preceded by "Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν."²¹ Luke returned to the grammatical subjects of the sentence only when he recorded that the heavens opened, the Holy Spirit descended, and the divine Voice spoke (ἀνεψυχθῆναι τοῦ οὐρανοῦ, καταβῆναι τὸ πνεῦμα τὸ ἅγιον, and φωνῆν ἐξ οὐρανοῦ γενέσθαι). For Luke then the event (ἔγένετο) was the descent of the Spirit and the divine attestation of Jesus' Sonship. The baptisms of both the

²⁰ Both Matthew and Luke place the reference to the act of Jesus' baptism as a temporal phrase (βαπτισθεὶς δὲ ὁ Ἰησοῦς ..., Matt. 3:16; καὶ Ἰησοῦ βαπτισθέντος, Lk. 3:21) before the descent of the Holy Spirit upon Jesus. This may indicate that Q carried more emphasis on the descent of the Holy Spirit than did Mark.

²¹ Luke alone noted the presence of both Jesus and the baptized penitents at the descent of the Holy Spirit. This probably served two functions. First, the people were witnesses to the divine visitation. This would fit in well with Luke's frequent witness motif, "that which you see and hear," which is often associated with the works of the Holy Spirit. Luke's use of σύ instead of οὗτος for the divine address does not demand that Jesus alone was aware of the supernatural events at the Jordan. The omission of John from the baptismal scene may be a conscious effort to say that the people, the baptized penitents, are witnesses of the Holy Spirit, not just John. If the people were witnesses of the divine events at the Jordan, then the reference to their presence can best be explained. They were there to see the Dove in bodily form and to hear the divine Voice. Second, Luke noted their presence to associate the baptized believers with the power of the Holy Spirit which he expressly did in the preaching of Acts.

crowds and Jesus were merely attendant circumstances. Thus Jesus' baptism as an event distinct from the descent of the Spirit was minimized. True, the baptism was for Luke a separate event; but grammatically it was summarily dispensed with. Luke was not describing baptism and anointing as two parallel events, although they are related as is evident in the baptismal formulae in Acts.

The question again arises: why did Luke minimize baptism, in this case, the baptism of Jesus? Clearly it was because the baptism was not Luke's interest; for him the descent of the Holy Spirit was more important.

Empowering or Divine Attestation?

Luke, like the other evangelists, saw the descent of the Dove as a messianic badge, but he also saw the event as the divine empowering of Jesus. Immediately after the divine announcement of Jesus' Sonship Luke presented a genealogy which concluded that Jesus was the son of Adam, the Son of God. Two of the temptations of Jesus in chapter four were prefaced with Satan's query, "If you are the Son of God..." But antiphonal to the echoes of the Voice declaring Jesus to be the Son of God are Luke's frequent and overt declarations that after the descent of the Dove Jesus was full of the Holy Spirit and empowered to do mighty things (4:1, 14, 18). Divine empowering continued to be a frequent and explicit interest of Luke.

A baptism in the Holy Spirit for Jesus? Of all the gospel writers, Luke insisted most strongly that both divine empowering and divine attestation were the results of Jesus' experience at the Jordan. But the question

remains as to how similar or dissimilar Jesus' pneumatic experience was with the baptism of the believers in the Holy Spirit.

Although it is impossible to equate the experience of Jesus at the baptism at the Jordan with the baptism of believers in the Holy Spirit,²² similarities do exist which would justify viewing the experience of Jesus and the baptism of His followers in the same light. It is true that the Dove replaced the fire in Jesus' case and that the believers were not declared the Son of God at their baptism (cf. Acts 2:3-4). But as a dispensation of divine power the two experiences are congruent if not equal. In this aspect the difference would be quantitative and not qualitative, for the same Holy Spirit is the agent of both anointings. Jesus saw His experience in terms of anointing (χρίω) in 4:18, and Luke noted in Acts that Jesus poured out (ἐκχέω) the same Spirit upon the believers. These terms should be seen as synonymous if not interchangeable.²³ James Dunn observes:

²²Marshall, The Gospel of Luke, p. 150.

²³In the LXX ἐπιχέω is used to describe the acts of anointing and in context is used interchangeably with χρίω (e.g. Ex. 29:7; Lev. 8:12; 21:10; I Sam. 10:1f). Ἐπιχέω can be used to describe pouring in general like the Hebrew word it translates (פָּשַׁף); but both ἐπιχέω and פָּשַׁף consistently are used to describe the act of anointing (חָפַשׂוּ and נָחַשׂוּ). Being familiar with the LXX, Luke would also note the association of the act of anointing with the activity of the Holy Spirit which came upon (ἐπί) the one anointed (I Sam. 10:6, 10; 16:13). In Acts Luke did not use ἐπιχέω to describe the Holy Spirit being poured upon people but rather employed ἐκχέω (2:17, 18, 33; 10:45). It is apparent that the intention of Luke here is basically the same as the use of ἐπιχέω in the LXX. Luke uses ἐπί in context with ἐκχέω in 2:17, 18; 10:45; and also 2:33 since it refers back to the previous context with ἐπί in 2:3. Luke may prefer ἐκχέω instead of ἐπιχέω since the former is used in the prophecy of Joel which serves as the backbone for Peter's Pentecost address. Another possible reason for the preference of ἐκχέω may be that he was

We may legitimately speak of the descent of the Spirit on Jesus at Jordan as a baptism in the Spirit; and we certainly cannot deny that it was this anointing with the Spirit which equipped Jesus with power and authority for his mission to follow (Acts 10:38).²⁴

Epochs in Luke. But Dunn says that it is incorrect to identify the experience of Jesus with that of believers since the experience of Jesus has primary significance as a "pivotal point" in salvation-history and not as divine empowering. For Dunn, the experience of Jesus at the Jordan²⁵ is the "beginning, albeit in a restricted sense, of the End-time; the messianic age of the new covenant"

aware that the uses of ἐπιχέω in I Samuel were royal anointings. At this point Luke wished to distinguish between the royal anointing of Jesus, the Son and the Christ of God (Lk. 9:20) and the Holy Spirit coming upon His followers. In this restricted sense only Jesus can be anointed; hence Luke only explicitly said that Jesus was anointed (ἐχρίσεν). His followers are not expressly described as anointed (i.e. using χρίω or χρίσμαι occurring only in reference to believers; II Cor. 1:22 and 1 Jn. 2:20, 27). The royal significance is reserved for Jesus, but Luke readily appropriated the rest of the parallels to express the relationship of believers and the Holy Spirit. Another more apparent reason for Luke's use of ἐκχέω for believers experiencing the Holy Spirit is that the verb would emphasize the acts of God/Jesus pouring out the Holy Spirit rather than underscoring the result of the outpouring. (Luke often uses "filled/full of the Holy Spirit" to emphasize results). The verb is particularly suited to describe the event of Pentecost. The Holy Spirit was poured out without restriction as a container being emptied. The believers who previously had limited access to the Holy Spirit are filled. The Kingdom as the advent of the Holy Spirit was consummated. This was as much of an Act of God as an experience of believers. Any explanation of Luke's preference for ἐκχέω over ἐπιχέω must be presented with caution in light of the increased frequency of use of prepositional prefixes with verbs and their interchangeability in Hellenistic Greek. Yet superfluous use of prepositional prefixes is not the explanation here; for the presence of ἐκχέω in the quotation of Joel and the absence of specific references to anointing of believers appears to have tempered Luke's use of the term. It is also apparent that Luke saw the terms as at least congruent if not equal since he uses ἐπί in context with ἐκχέω. Because he prefaced ἐπί with χέω, the image of anointing is inescapable when viewing the relationship of believers and the Holy Spirit.

²⁴Dunn, Baptism in the Holy Spirit, p. 24.

²⁵Dunn avoids referring to the event as the baptism of Jesus since he wishes to avoid a causal relationship between the water-baptism of Jesus and the descent of the Holy Spirit. Ibid., pp. 32-33. With the possible exception of Matthew, the gospels all make it clear that Jesus' baptism by John is not the primary interest and thus the baptism cannot be seen as the term to express the complete significance of the divine acts at the Jordan.

(p. 24). Since it is considered the beginning of a new age, it is considered a pivot point upon which "the whole of salvation-history swings round into a new course"

(p. 24).

Here in the experience of Jesus at the Jordan the new covenant began. Therefore, Luke considered John a definite part of the old epoch of the law and prophets. Dunn cites Luke 16:16 and Acts 10:37 as evidence of John's exclusive role in the previous age. Because of this "Luke relates the close of the Baptist's ministry before turning to his encounter with Jesus" (p. 25). Dunn then does not find it surprising that John's preaching is futuristic and that Jesus' preaching contains a tone of realized eschatology. John's work is of the old and is therefore of the "spirit and power of Elijah" (1:17). The post-Pentecostal works are of the "Spirit of Jesus" (Acts 16:7) (p. 26). It follows then that "the first two chapters are entirely OT in character and even in thought and phraseology; OT ritual and piety is prominent throughout and the Spirit is pre-eminently the Spirit of prophecy" (p. 31).

The question arises, is this Luke's understanding of the experience of Jesus at the Jordan? Does Luke understand the anointing of Jesus to be the pivotal point in salvation-history? Granted, Dunn is summarizing the evidence of the four gospels to address contemporary questions of pneumatology; but he, like Conzelmann, relies on Lucan passages to declare John part of the old age and Jesus anointed by the Spirit part of the new age. It is true that Luke recognized high points in the continuing salvation-history, but it is impossible to say definitively when one age in Luke's account begins and the other ends.

They often overlap and blend together. It is for this reason that the anointing of Jesus with the Holy Spirit at the Jordan cannot be considered the definitive point for the inauguration of the new age.

Dunn calls it the new covenant (p. 25 et passim). The use of this phrase demonstrates the ambiguity of the termination and initiation of the old and new ages. Certainly the beginning of the new covenant should be closer to the Lord's Supper, the passion, resurrection and ascension. Only when Jesus had endured this "baptism" (12:50) was the covenant established. The ascension played a key role in bringing in the eschaton; for as a result of it Jesus poured out the Holy Spirit (Acts 2:33) which was to occur in the last days (Acts 2:17). Surprisingly Luke does not mention the crucifixion in 9:51: "When the days drew near for him to be received up, he set his face to go to Jerusalem."

Luke then did not give us a clearly stated "D-day" for the new age but endeavoured to continue the account of salvation-history by recording the coming of Jesus and the outpouring of His Spirit. Dunn does note that the events of the Jordan only initiated the eschaton "in a restricted sense" (p. 24). But if it was in a restricted sense the initiation of the new covenant, it is puzzling that the empowering of Jesus at the Jordan is restricted from the parallels of the empowering of His followers.

It is true that John must, in some sense, be considered part of the old age as is seen in Luke 16:16 and Acts 10:37, as Dunn observes. The latter passage does not necessarily refer to two mutually exclusive ages in using

the phrase in reference to the Baptist, "μετὰ τὸ βάπτισμα
ὁ ἐκήρυξεν: Ἰωάννης ." Conzelmann sees a connection between
the ἀρχεσσαι of 10:37 and ἀρχή in Mark 1:1 and concludes
that Luke was aware of the tradition that the good news of
Jesus began with John as a forerunner.²⁶ The material
that Luke used in 10:37 did not, according to Conzelmann,
divide John so cleanly from the era of Jesus.

In the pre-Lucan tradition John is understood from
the standpoint of the dawn of the new eschatological age.
He is more than a prophet, he is the forerunner, he is
Elijah. Here Mark and Matthew use traditions which
Luke himself has preserved for us so it is all the more
striking that Luke's own pronouncements point in
another direction.... In the tradition John the Baptist
stands on the dividing line between the old and the new
epoch. He not only announces the imminent Kingdom of
God, but is himself a sign of its arrival.... This is
implied by the position which Mark gives him at the
opening of the Gospel.²⁷

Conzelmann suggests that Luke adjusted the tradition
so that John belonged to the earlier of the two epochs.
"John no longer marks the arrival of the new eon, but the
division between two epochs in the one continuous story,
such as described in Luke xvi, 16."²⁸ So even Conzelmann,
who believed Luke saw John as exclusively part of the old
era, suspected that Acts 10:37 did not reflect this
sentiment. He also had to acknowledge that John's
preaching of repentance somehow slipped into the new
epoch.²⁹

Luke 16:16 does, on the face of it, associate John
with the old epoch (especially in light of 7:28); but it
remains to be seen if this was a mutually exclusive

²⁶Hans Conzelmann, The Theology of St. Luke, trans.
Geoffrey Buswell (New York: Harper and Row, 1961), p. 22.

²⁷Ibid.

²⁸Ibid., p. 23.

²⁹Ibid.

association. "The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently." "Until" (ἕως) does not necessarily include John in the old age without access to the other; neither must it express the sense of a punctiliar transition as its use in Matthew 13:30 with the word "harvest" (C, W, θ) would demonstrate.

In the remaining two instances of ἕως in Luke-Acts the word is not used to separate two events. In fact, they both occur in passages that describe the time for events as overlapping (Acts 10:30, see esp. NASV; and Acts 20:7ff.). "Since then" (ἀπὸ τότε) does not exclude John from the new age. The uses of ἀπὸ are not always ablative, denoting separation.³⁰ Again, the transition must not always be viewed as punctiliar. Concerning the use of τότε, Blass and Debrunner note:

The use of τότε as a connective particle to introduce a subsequent event, but not one taking place at a definite time ('thereupon,' not 'at that time'), is unclassical; it is particularly characteristic of Mt, but is also found in Lk (especially Acts).³¹

They immediately continue by noting that ἀπὸ τότε is one of several "equivalent circumstantial formulae." They see it introducing a "subsequent event," but the question of timing is not clearly defined.³² Therefore, the meaning of the verse does not exclude John from activity in the new age. The "subsequent event" could be viewed as a result of the former one. Perhaps if Luke intended to exclude John from

³⁰B. A. G., pp. 86-87.

³¹B. D. §459, 2, p. 240.

³²B. D. §459, 3, p. 240.

the new he would have used the combination of ἀπὸ-μέχρι which would set off an era as a separate unit (Acts 10:30; Rom. 5:14).³³

Jeremias identifies elements in v. 16 as traditional in character, and ἀπὸ τότε is identified as traditional as well.³⁴ He considers the meaning of ἀπὸ τότε to be "afterwards" or "next" (darauf). He apparently bases this on his opinion of the meaning of the context³⁵ and may be influenced by the Matthean version. Perhaps τότε here should also carry the more classical meaning that Jeremias identifies for the thirty-five remaining uses of it in Luke-Acts,³⁶ "then, in those days, at that time." Luke may have appended τότε to the ἀπὸ he found in Q (Matt. 11:12).

The identification of v. 16 as traditional raises several possibilities. First, the intent of the passage may well be from Luke's source and not be his own. If this traditional meaning excluded John from the new era, then this would not be the first time that Luke presented a traditional chronology that he modified elsewhere. Second, if he was aware of the version in Matthew, then he either created or substituted another version. (Of course two different versions of Q might have existed, and Luke might have been familiar with only one.) Matthew's reading could indicate that John was of the old era. If Luke was

³³B. A. G., p. 86.

³⁴"the law", "ἀπὸ τότε", "the Kingdom of God is preached are identified as traditional". Die Sprache, p. 259.

³⁵Ibid.

³⁶Ibid.

aware of it and understood it as such, then he may have opted for his version since in it John could be seen as part of the new era. Admittedly all of these possibilities are rather speculative for both Matthew and Luke, but Luke could well have intended the passage to mean that John initiated the preaching of the good news, and the meaning would be similar to the Matthean parallel, as understood by Bauer-Arnt-Gingrich, that all the prophets and the law were "up to the time of John"³⁷ (εἰς Ἰωάννου). This would be in keeping with the associations of John with the good news and salvation in 1:77 and 3:18. (pace Conzelmann who maintains that contextually εὐαγγελίζεσθαι means preaching in these verses).³⁸ Therefore, it is difficult to separate comprehensively Jesus and John into two ages on the basis of Luke 16:16, and then assume that Jesus' anointing was the inauguration of the new age (Dunn), or that the address at the Nazareth synagogue was the new beginning (Conzelmann). The activity of John and Jesus elsewhere in Luke make such an interpretation unlikely.

Other elements in the immediate context also mitigate against it. In the Matthean parallel the reference to the prophets and the law prophesying until John (Matt. 11:13) is linked with the promise that though none then born of women were greater than John the Baptist, the least in the Kingdom was greater than he (v. 11). Luke separated these two; the former he placed in 16:16, the latter in 7:28. Luke's account of the latter noted that "no one of those born of women is greater than John, but the least in

³⁷B. A. G., p. 335.

³⁸Conzelmann, The Theology of St. Luke, p. 23.

the Kingdom of God is greater than he is" (translation mine). His account of the saying is axiomatic with the use of the present, and thus this fact would not be changed in the future. Both statements co-exist. Matthew, however, noted that none had yet arisen born of a woman (οὐκ ἐγγήγετο ἐν γεννητοῖς γυναικῶν, note the perfect tense) that was greater than John. Matthew appears to have temporally separated John from the Kingdom age more than Luke purportedly did. This is confirmed by Matthew's contextual linkage of this saying with the notation of the end of the era of the prophets with John (11:13f.). Luke used the version that John was greater but that the Kingdom-of-God people would be even greater to identify the penitent believers with the Kingdom (7:29). Matthew used it to make an observation concerning the ages.

This obviously challenges Conzelmann's suggestion that Matthew and Mark saw John as the beginning of the gospel and thus as less of a separate age and that Luke superimposed the ages on the traditions. The tendency to speak of separate times for John and the Kingdom in Matthew 11:11-13 has parallels in the antithetical parallelism of the water-baptism and Spirit-baptism sayings of John (Matthew 3:11; Mark 1:8). Matthew also apparently saw two epochs, one for the herald and one for Jesus who would save Israel from its sins (1:21); for in his account of John's ministry he omitted the reference to forgiveness of sins (Matt. 3:2; Mk. 1:4; Lk. 1:3). These instances imply epochal distinctions between John and Jesus. Implicit in the account of the imprisoned John's questions to Jesus in Q is a temporal division between John and Jesus.

John's emissaries ask, "Are you the one who is coming or do we look for someone else?" By recording this Matthew preserved a statement contradictory to the idea that John was the initiation of the eschaton. Here the forerunner as the initiator of the new age is minimized, and Jesus is considered the Coming One. (If this ambivalence was present in Luke's sources, one can see how he was forced to the conclusion that John and Jesus shared the office of the New Elijah). The Petrine confession, common to the synoptic tradition, groups John with the prophets of old and distinctively sets Jesus apart from all of them. Thus it is not so easy to maintain that Mark and Q placed John "on the dividing line between the old and new epoch."³⁹ In fact, a dynamic tension must be maintained to some degree in all of the gospels. Perhaps it is fair to say that Q tended to place John in a separate epoch more than Mark did.⁴⁰ Yet even Mark, though he identified the beginning of the gospel with John, maintains a temporal distinction between John's prediction and Jesus' fulfilment of it in his preaching (Mk. 1:15).

Luke also preserved material that would mitigate¹⁺ against the concept of John as the division between the two epochs. Conzelmann is comfortable with the presence of the purported old tradition chronology since he maintains that Luke's omissions and additions to these reveal his true motives.⁴¹

³⁹Ibid., p. 22.

⁴⁰If Mark was inclined to emphasize the continuity of John in the new epoch and Q emphasized the distinctiveness of the eras of John and Jesus, Luke could be seen as their mediator creating a blend of both.

⁴¹Conzelmann, The Theology of St. Luke, p. 22.

But the question arises, "Why did Luke allow this material to stand often unedited?" Luke recognized John's baptism as acceptable for forgiveness of sins (3:3). He largely incorporated the baptism of John into his accounts of the early church preaching⁴² and felt free to superimpose Christian structures on the Baptist traditions (see Chapter II). This could hardly be the redactional activity of a writer who saw the works of Jesus and John in two different epochs. Jesus continued John's preaching of repentance as Conzelmann noted. But it is to miss the point to say that "it is only through the proclamation of the Kingdom that John's preaching, and only through the Spirit that John's baptism, are raised to a level appropriate to the new epoch."⁴³ He assumes that John's denial of being Messiah precluded him from the new age⁴⁴ and that the Holy Spirit is associated with the new epoch.

Only by disallowing the infancy narratives as genuinely Lucan can Conzelmann divorce John and his work from the new age. Luke saw John's coming as the beginning of the age of the good news of salvation (Acts 10:37; 1:22; Lk. 1:77-78;

⁴²It may be argued that the Ephesian Pentecost of Acts 19 recorded Paul's rejection of John's baptism, but this is not the case. Paul made available to the Ephesians the Spirit-baptism of Jesus which complemented their Baptist experience. The re-baptism was not for repentance unto the forgiveness of sins but to acknowledge Jesus as the Baptizer in the Holy Spirit. If Luke intended otherwise, he would have contradicted the Petrine initiatory formula of Acts 2 which he already has superimposed upon the Baptist traditions of Luke 3. At the Samaritan Pentecost (Acts 8) the baptism of John was probably assumed in the baptism in Jesus' name. Note that the baptism was not presented in terms of repentance but as an acknowledgement of Jesus as the Christ on the basis of the miraculous acts performed by Philip.

⁴³Conzelmann, The Theology of St. Luke, p. 23.

⁴⁴Ibid.

3:18). If Dunn is correct that the gospels generally considered John's preaching as futuristic, then it is most surprising that Luke recorded John's practical definitions for repentance in the sample sermon of chapter three.

Furthermore, the initiation of the new covenant becomes less of a point in time and more of an era in itself with poorly defined perimeters when the activity of the Holy Spirit, the hallmark of the new age, is seen so prevalent in the infancy narratives. It is inadequate to relegate John's filling with the Holy Spirit in his mother's womb (1:15) and his subsequent inspired statements in chapter three to the "spirit of Elijah" and then conclude that John and the other prophetic speakers in chapter one and two were operating as O.T. prophets.⁴⁵ First of all, the role of Elijah is shared by John and Jesus in Luke's estimation, as we have previously observed. This sharing cannot be seen as Luke's attempt to view Jesus as the fulfilment of the eschatological forerunner and herald belonging to Elijah's office because it is not a case of usurpation of John's role but an association of the miraculous aspects of Elijah's ministry with Jesus.⁴⁶

It cannot be ignored that John was filled with the Holy Spirit and therefore spoke authoritatively in his ministry, just as Jesus and His followers did. The other inspired speakers and witnesses in the infancy narratives could not have spoken in the office of Elijah. They too must be seen

⁴⁵Dunn, The Baptism in the Holy Spirit, p. 26.

⁴⁶Perhaps this is also due to a pneumatological analogy between Elijah calling fire down from heaven at Mt. Carmel and Jesus baptizing the people in the Holy Spirit and fire at Pentecost when He poured out the Holy Spirit from heaven.

as speaking, as Luke noted in his commentary, full of Holy Spirit or when the Holy Spirit came upon them. It is not adequate to relegate the speaking of John, Zechariah, Simeon, and Elizabeth to the O.T. era.⁴⁷

The O.T. allusions in the infancy narratives do not demand an O.T. epoch. (Even the so-called epoch of the church began with references to the O.T.) If this were so then Jesus' inaugural address, since it is a reading from the prophecy of Isaiah, should be seen in terms of the old age. The use of πλήθημι here is significant; it cannot be viewed as just OT prophecy. The Lucan stamp is too indelible for its use in the infancy narratives to be divorced from the rest of Luke-Acts. The infancy narratives are correctly called a "little Pentecost." How else could one explain the increased activity of prophecy in an age when it was generally assumed to have terminated hundreds of years earlier? Luke's understanding of the salvation-history, as reflected in the sermons in Acts, saw the flow of that history as continuous. The works of John, Jesus, and His church were in its mainstream. Luke would not consider the prophetic work of the Holy Spirit as a priori part of the old epoch.⁴⁸ In fact, the work of the

⁴⁷Dunn, Baptism in the Holy Spirit, p. 31, and F. F. Bruce, "The Holy Spirit in the Acts of the Apostles," Interpretation, XXVII (April 1973), pp. 166-183, 167.

⁴⁸Dunn unsuccessfully attempts to dispose of P. S. Minear's criticism of Conzelmann's epochs in which Minear noted that the prophecy of the infancy narratives were hard to divorce from Jesus and His age. Minear argues that "the mood, resonance, and thrust of the birth narratives are such as to discourage the neat assignment of John and Jesus to separate epochs." "Luke's Use of the Birth Stories," Studies in Luke-Acts: Essays in Honor of Paul Schubert (Nashville, Tenn.: Abingdon Press, 1966), p. 123. Dunn argues that in the infancy narratives speakers primarily function as prophets. Therefore, they must be considered part of the O.T. epoch since the Spirit in the narratives "is pre-eminently the Spirit of prophecy" (Baptism in the Holy Spirit, pp. 31-32).

Holy Spirit as presented in both of Luke's volumes is primarily geared to inspired speaking. Speaking is the dominant activity of the Holy Spirit in Jesus' ministry and in the believers' witness. Even in the accounts of healings and exorcisms this is the case.

P. S. Minear notes that we are not dealing with "separate and specific Old Testament predictions" when we look at the prophecies of the infancy narratives, but rather "we are dealing with an outburst of the gift of prophecy, in which each interpreter of the Scriptures is himself a prophet for his own day, and for the church of Luke's day."⁴⁹ He expresses Luke's comprehensive understanding of the salvation-history:

In Luke, all the prophetic figures are servants of the same word, glad recipients of the same promise, linked together into one community by the same Spirit, giving testimonies to a single divine action. The individual prophets, who appear seriatim have a close kinship to one another as do those whose tongues were touched at Pentecost. All speak of the same salvation. It is God's fulfilment of his promise to which they all point. And they do more than to point to the fact of fulfilment, they illustrate the communal response evoked by faith, hope, endurance, joy, expectation, exultation. Luke does not argue that the event of consummation is vindicated by its correspondence to specific predictions; rather, he joins in the full spectrum of response to the Good News, with the resurgence of the prophetic gift as one of the phenomena of the new age.⁵⁰

Pneumatologically speaking, the ages are blurred and overlap. This is due to Luke's imposition of his pneumatology on the traditions he received. He tried to maintain the epochal distinctions in their various forms in Mark and in Q, but he had to abandon the divisions at points or at least broaden them to accommodate his pneumatological

⁴⁹Minear, "Luke's Use of the Birth Stories," p.119.

⁵⁰Ibid., pp. 119-120.

observations. For Luke the Holy Spirit's work was the common thread of the total salvation-history. If Luke emphasized one particular age it can only be seen as the age of the fulness of the Holy Spirit. All other epochs and events must serve this goal of history and must be viewed as subunits of the whole. This is why Luke found it necessary to express the coming of the age of the Spirit in terms of the Holy Spirit. Thus it is impossible to assign the arrival of the Holy Spirit and the commencement of the new age to one specific point in time in Luke's Gospel, especially the anointing of Jesus at the Jordan. To do so is to strain several delicate points.

For example, since Dunn believes that the anointing of Jesus was the initiation of the new age, he finds it necessary to consider the birth of Jesus as part of the old covenant. At the Jordan Jesus was initiated into the new age.⁵¹ In Luke's Gospel we see the Holy Spirit not only at work in the witnesses to Jesus in the first three chapters but also in the very birth of Jesus Himself. How can His conception by the Holy Spirit not be considered a part of the new age? His conception by the Holy Spirit coupled with His anointing with the same not only ~~mitigates~~^{mitigates} against adoptionistic Christology but it also discourages breaking up the complete act of salvation into separate mutually exclusive epochs.⁵² To separate the advent of the

⁵¹Dunn, Baptism in the Holy Spirit, p. 31.

⁵²Dunn does not present an adoptionistic Christology, but he does say that this is not the central issue. "It is not so much that Jesus became what he was not before, but that history became what it was not before; and Jesus as the one who effects these changes of history from within history, is himself affected by them" (Baptism in the Holy Spirit, p. 29). Jesus could well have been affected by the Holy Spirit's working history and indeed was, but this in no way demands that He could not have been affected by the Spirit's acts before His anointing at the Jordan.

Incarnation Himself from the new age appears totally arbitrary. The empowering of Jesus is a beginning, but it cannot be divorced from His birth. Dunn notes:

There is a sense in which Jesus is Messiah and Son of God from his birth (1.35, 43, 76; 2.11, 26, 49); but there is also a sense in which he only becomes Messiah and Son at Jordan since he does not in fact become the Anointed One (Messiah) till then (Is. 61.1-2; Luke 4.18; Acts 10.38) and only then does the heavenly voice hail him as Son; just as there is a sense in which he does not become Messiah and Son till his resurrection and ascension (Acts 2.36; 13.33).⁵³

Jesus was considered the Son of God both on the merit of His being conceived by the Holy Spirit and on the basis of His future anointing at the Jordan (1:35). It can also be argued that the divine Voice only announced what was already a fact, the Sonship and messiahship of Jesus.⁵⁴ The anointing should be seen then as a subunit of the new age whose beginning preceded the anointing at an unpredetermined time. G. E. Ladd's observations concerning the eschaton having come but not yet fulfilled⁵⁵ fits Luke's scheme well. The Kingdom came before Jesus' anointing in the events of the infancy narratives, especially the Incarnation. Its fulfilment seems to have come in instalments with the final act to occur in the Parousia. Thus the anointing of Jesus, the resurrection, ascension and the outpouring of the Holy Spirit upon believers all in their own right can be seen as an eschatological fulfilment.

Jesus' experience at the Jordan should be considered a subsection of the new age as should the birth and the ascension. In this structure Dunn's observation concerning the various fulfilments of Jesus' Sonship would fit well

⁵³ Ibid., p. 28.

⁵⁴ Marshall, The Gospel of Luke, p. 155. E. Lohmeyer, Das Evangelium des Markus (Göttingen: 1959), p. 23.

⁵⁵ George Eldon Ladd, The Presence of the Future (London: SPCK, 1974) pp. 114ff.

as would the following observation, "At each new phase of salvation-history Jesus enters upon a new and fuller phase of his messiahship and sonship."⁵⁶

The "change in history" cannot be narrowed down in Luke's Gospel to one event in the life of Jesus but occurred in the whole Event, the Incarnation, in His announced arrival, conception, empowering, death, resurrection, and ascension. Luke's comprehensive view of salvation-history minimized such divisions as is evident in his presentation of the salvation-history in the speeches in Acts. To superimpose exacting divisions upon Luke's work is to make the same mistake as Conzelmann. The divisions are there, but they do not progress in well-defined steps. But of Conzelmann's three divisions (the old epoch, the Jesus epoch, and the church epoch), the first two were not Luke's construction. He inherited them from his sources and chafed at the segmented chronology superimposed upon him. He was so interested in the third epoch that he structured the other two in terms of the life of the church. Thus, sometimes, if not often, Luke saw the epochs not as separate voices but as one voice steadily increasing in volume. We should not be surprised that the overlaps occur in a writer's work which saw the eschaton as realized in the community yet which also recorded the apocalyptic appearing of God which would transform the cosmos.

Minear criticized a similar chronological structure which Conzelmann constructed as a result of rejecting

⁵⁶Dunn, Baptism in the Holy Spirit, p. 29.

a priori the Lucan character of the infancy narratives.⁵⁷

By ignoring the eschatological, soteriological, and pneumatological themes in chapters one and two and common to the rest of Luke-Acts, Conzelmann was able to divorce John the Baptist from the new age and make the beginning of the new the day, the σήμερον, which Jesus read about in Isaiah 61:1 and declared fulfilled at Nazareth. In contrast Minear correctly noted that a decisive shift in history occurred when God honoured His promises and the prayers of His people by sending the Saviour.

This decision is announced by Gabriel's message and by the powerful actions of the Holy Spirit. Gabriel and the angels are the first messengers who tell the good tidings (Conzelmann admits the Lucan character of εὐαγγελίζεσθαι but insists upon its "non-eschatological" content [pp. 23, nil; 40, 222-23]).⁵⁸

This would demand that John be seen as part of the new age which in some manner commenced before Jesus' inaugural address at the Nazareth synagogue. Minear also pointed out the typological correspondence between Jesus and John which Conzelmann acknowledges to be present in the infancy material.⁵⁹ This comparison of John in no way denigrates him; rather the honourable title of "prophet of the Most High" is conferred upon him (1:76). "The work of both men is seen as essential to the fulfilment of the promise as ground for the joy of redemption."⁶⁰ Thus the two cannot be separated. If Conzelmann's interpretation of Luke 16:16 was correct, then it seems strange that Luke allowed the high estimation of John in the infancy narrative to stand. Minear remarks:

⁵⁷Conzelmann, The Theology of St. Luke, p. 118.

⁵⁸Minear, "Luke's Use of the Birth Stories," p. 122.

⁵⁹Conzelmann, The Theology of St. Luke, p. 24.

⁶⁰Minear, "Luke's Use of the Birth Stories," p. 122.

In passage after passage Conzelmann interprets Luke's omissions and additions to Mark as part of a conscious intention on the redactor's part to diminish the role of John, so that he will no longer mark "the arrival of the new aeon" (p. 22-23).⁶¹

Conzelmann is correct in noting that after the infancy narratives explicit references to John as Elijah diminish,⁶² but implicitly the office as forerunner is still John's. Luke did not diminish or ignore John's role after the infancy narratives. Instead he more strictly defined John's role not to note the end of John's age but to present Jesus as the One empowered to do the wondrous works of the Holy Spirit and to emphasize His role as the Baptizer in the Holy Spirit. If Jesus' announcement of His anointing with the Holy Spirit at Nazareth was the point at which the new era began, then one would expect little or no association of John the Baptist and the other characters in 1:5-3:18 with the Holy Spirit. But we have exactly the opposite, and these references to the activity of the Holy Spirit carry the Lucan stamp which is so prevalent in the rest of Luke-Acts.

The empowering of Jesus and His followers. It therefore seems unlikely that there is an unbridgeable chasm between John and Jesus which would hinder viewing the experiences of the pre-baptismal witness to Jesus and the experiences of the post-ascension church as parallel to Jesus' anointing of power at the Jordan. Minear is correct in observing,

⁶¹Ibid., p. 123.

⁶²Note that Luke followed Mark and Q in quoting Isaiah 40 which was understood to be a reference to Elijah in his sources. Furthermore, in his eulogy of John in chapter seven he included Malachi 3:1 which would readily be associated with Elijah. So the references diminish, but neither disappear nor contradict the associations of John with Elijah in later passages.

"Surely the whole sequence of events from the conception of John to the arrival of Paul in Rome belongs within the orbit of Luke's testimony to the ways in which God is pouring out his Spirit 'on all flesh.'"⁶³

But even if Dunn is correct and the anointing at the Jordan primarily functioned as the initiation of an era, the parallels between Jesus' empowering by the Holy Spirit and the believers' endowment with power cannot be ignored or minimized. According to Luke, Jesus saw the finished role of his "baptism" (i.e. his death, resurrection, and ascension, 12:50) not in the empowering at the Jordan but in the ascension. Jesus' ministry culminated in the ascension which enabled Jesus to pour out the Holy Spirit on His followers (Acts 2:33).

The Divine Voice

In keeping with his general programme, Luke emphasized the divine empowering of Jesus in relation to the divine announcement of His Sonship at the descent of the Dove. This aspect of Jesus' experience at His baptism is at best only an implicit observation in the other gospels. In Mark the Voice affirmed the divine Sonship of Jesus in keeping with the title of his Gospel (1:1). The Baptist's prophecy concerning the Baptizer in the Holy Spirit is underdeveloped in Mark with its ramifications for the church largely ignored except for the observations contained in the longer ending (16:17-18) and possibly in 3:22. The prophecy served to associate Jesus with the Holy Spirit whose visitation at His baptism occasioned the filial

⁶³ Minear, "Luke's Use of the Birth Stories," p. 120.

announcement of the divine Voice.

Matthew followed the pattern of Mark by acknowledging that the events surrounding the baptism of Jesus primarily served to affirm that Jesus was the Son of God. The prophecy predicting the coming of the Baptizer in the Spirit in Matthew also linked Jesus with the descent of the Spirit of God and the divine Voice which followed. For Matthew the Voice not only emphasized the Sonship of Jesus, but it also reiterated His supremacy over John's office which concerned Matthew greatly.

The Q tradition presented a different concept for the opening of the heavens. Mark used σχιζομένους (were torn or split) while Matthew used ἠνεύχθησαν (were opened). Ἄνοιγω is often used to describe acts of divine revelation.⁶⁴

Confirmation of John's prophecy. As already seen Luke did maintain the traditional understanding of the baptism of Jesus in that he used it to proclaim Jesus as the Son of God. He also noted in the event the divine empowering of Jesus. This is probably Luke's observation and not Q's owing to his frequent references to the empowering of Jesus subsequent to His baptism which were exclusive to

⁶⁴ Concerning the use of ἄνοιγω, Marshall states, "The opening of the heavens is an indication that divine revelation is about to take place." Luke, p. 152. C. H. Peisker and C. Brown note Luke's special use of ἄνοιγω in expressing the revelation of truth (3:21; 4:17; 11:9-13; 12:36; 13:25). "The references in Lk. suggest that the time to open and the authority to open ultimately rest with God." They also note a use of ἀνοίγω parallel to the use in 3:21 in Peter's vision of the clean and unclean beasts. "The fact that heaven is opened in order to let down the sheet (Acts 10:11) signifies the divine origin and authority of the vision." "Open," The New International Dictionary of New Testament Theology, ed. Colin Brown (Exeter: Paternoster, 1976), Vol. II, pp. 726-727. The use of ἄνοιγω in relation to apocalyptic revelations is in keeping with O.T. usage. (See Marshall.)

Luke.⁶⁵ Unlike the other gospel writers, Luke did not consider the identification of the Son of God as the only function of John's prediction of the Holy Spirit Baptizer (Matt. 3:11, 16-17; Mk. 1:8, 10-11; Jn. 1:33-34). For Luke the prophecy of the Baptizer in the Holy Spirit did identify Jesus as the Anointed One; but in identifying Him as such the prophecy was primarily understood in terms of empowering which he portrayed as the manner in which Jesus Himself used the prophecy (Acts 1:4-5, 8; 11:16ff). Here the spiritual experiences of Jesus and His followers are congruent. The title, ὁ Χρῆστος, is more than just a Greek equivalent of Messiah. Luke emphasized what probably was the earliest Christian significance ascribed to John's prophecy while his sources (Mark and probably Q) saw it as a means of associating Jesus with the Holy Spirit and thus with the announcement of His divine Sonship which

⁶⁵Luke's hand is boldly present in his account of the baptism of Jesus. The use of ἐν with the articular infinitive is typically Lucan as Plummer noted in his list of such uses (p. 98) (many of which are preceded by ἐγένετο.) The exegetical uses of ἐγένετο which Plummer recognizes as being Semitic in character were used by Luke more frequently than any other gospel writer. But Plummer also noted that Luke also adjusted the constructions used with ἐγένετο to fit classical structures as well, as in the case with 3:21-22 (A Critical Commentary on Luke, p. 45). Several of these uses occur in exclusively Lucan material, and it also appears that Luke adjusted his sources to fit into this structure as is apparent in the text at hand. Notice Matthew and Mark have φωνὴ ἐκ τῶν οὐρανῶν (3:17 and 1:11 respectively) while Luke's Gospel has φωνὴν ἐξ οὐρανοῦ γενέσθαι. (Also contrast the synoptic parallels with 5:1; 9:33.) The grammatical de-emphasis of the baptism of Jesus was Luke's work which makes the equal parallel structure of the descent of the Holy Spirit and the divine Voice more striking (Ἐγένετο δὲ ... ἀνεωυθέησαι τὸν οὐρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον ... καὶ φωνὴν ... γενέσθαι). Jeremias also notes that this construction is Lucan since it occurs 22 times in Luke-Acts and only once in Matthew and once in Mark. Die Sprache, p. 113. Note also the characteristically Lucan ἅπας. References to prayer in Jesus' ministry are inserted by Luke. The singular of ὁ οὐρανός is probably Luke's correction of the more Semitic "heavens" with which he was confronted in Mark and Q.

accompanied the Dove's descent. It is probable, therefore, that both uses of the phrase were in Luke's mind as he wrote about the baptism of Jesus.

Messiah associated with the Holy Spirit. Luke minimized the baptism of Jesus while the descent of the Holy Spirit and the attestation of His Sonship were grammatically emphasized. Luke saw both empowering and Sonship as significant statements about Jesus and His ministry. In the following context the empowering of Jesus and His Sonship are dominant themes. In the temptation account and in one specific and one general account of exorcism (4:33-35, 41), the empowering of Jesus and attestation of His Sonship are mutually supportive. Even the forces of evil implicitly and explicitly acknowledged His divine Sonship as a result of His power. This expressed His Sonship in terms of the Holy Spirit's activity (4:1, 14, 18; 5:17).

Relationship between the Holy Spirit and Sonship. It is then not surprising that Luke made his references to the descent of the Holy Spirit upon Jesus and the divine announcement of Sonship grammatically parallel and equal to one another. The Sonship of Jesus is due to the Holy Spirit: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God" (1:35). The attestation of His Sonship and messiahship in the resurrection is also accompanied by the Holy Spirit (Acts 2:32-36 with 13:33). The signs and power of the Holy Spirit were necessary indicators of Sonship since the Holy Spirit was the basal reason for Jesus being the Son of God.

Luke then was quick to point out the power of the Most High attending Jesus' identification as the Son. The heavens opened not just for the divine Voice to speak but for the Holy Spirit to descend as a witness to the truth then spoken. Divine empowering and divine Sonship are mutually supportive. Luke, however, emphasized the work of the Holy Spirit to such an extent that even the offices which Jesus filled are described in terms of pneumatic empowering.

The use of ἀνοίγω in Luke's account is significant. It is used in reference to divine revelations especially in Luke.⁶⁶ He maintained the Sonship motif in the baptism of Jesus. Thus Luke followed Q's use of ἀνοίγω against Mark's σφίζω because he saw the event as divine revelation and not just an apocalyptic sign in the heavens. He saw the former concept consistent with his frequent observation that divine revelations are accompanied by the divine presence of the Holy Spirit.

The empowering of Jesus. The empowering of Jesus by the Holy Spirit occupied much of Luke's interest in the following material. Concurrent with the allusions to His Sonship stand references to His filling with the Holy Spirit. The essence of the ministry of Jesus was expressed for Luke in Acts 10:38: "Jesus of Nazareth, how God anointed him with the Holy Spirit and power, and he went about doing good, and healing all who were oppressed by the devil; for God was with him." The power of the Holy Spirit was the primary expression of Christology for Luke.

⁶⁶See note 64.

The results of the descent of the Holy Spirit upon Jesus at the Jordan are voiced as "full of the Holy Spirit" (4:1) and "in the power of the Spirit" (4:14). These culminate in a commentary on the lips of Jesus himself at the inauguration of His ministry at Nazareth:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (4:18).

Luke chose to begin the account of Jesus' public ministry with a well constructed comment on the empowering of Jesus by the Holy Spirit. The choice was clearly his own. The special use of πικπλημι is characteristic of Luke's comments on material from various sources. Mark introduced the ministry of Jesus with a quote: "The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the gospel" (1:14). Matthew observed that Jesus began His ministry in the north which fulfilled prophecy and opened the account of the ministry with a quote from Jesus also, "Repent, for the Kingdom of God is at hand" (4:17). This means that one or possibly two of Luke's sources presented him with an option other than the one he chose with which to recount the beginning of Jesus' public ministry.

The preaching of repentance was encapsulated in the preaching of John in Luke; so it is not surprising that Luke opted for another account of the beginning of Jesus' ministry. But his motive was not an aversion to associating Jesus with a repentance ministry. Luke noted that Jesus came back to Galilee (the venue of His public ministry) in the power of the Spirit (4:14). This observation refers to 4:1 and to the anointing of Jesus in

3:21-22. The linkage between His anointing by the Holy Spirit and Jesus' inaugural address provided by Luke's own commentary on the fulness of the Holy Spirit in Jesus is obvious. The address at Nazareth must be seen as a commentary on the descent of the Dove and the divine attestation of Sonship.⁶⁷ The empowering of Jesus to proclaim freedom and to release the oppressed is directly related to His experience at the Jordan. The inaugural address of Jesus further defines the means whereby the One anointed of the Holy Spirit would complete His task. The reading from Isaiah at Nazareth and the summary of Jesus' ministry in Acts 10:38 serve as introduction and capstone of what occurs in the ministry of Jesus.

The divine power in action in Jesus' ministry occupied the rest of Luke's Gospel. This power was expressed most often in the speaking ministry of Jesus. Divine power to speak authoritatively is the primary thread woven in the fabric of Luke-Acts. Luke appropriated selected pneumatological statements from the Baptist traditions accompanied by his own commentary to describe the ministry of Jesus and the ministry of those who witnessed about Him. The common thread is the fulness of the Holy Spirit and His power which is commonly expressed in inspired speaking. Luke's

⁶⁷ If it is noted that Luke is anxious to connect the reading of Isaiah 61:1-2 in the synagogue at Nazareth with the anointing, then the digressions from the itinerary and chronology shared by Matthew and Mark and the apparent confusion of the order of Jesus' itinerary in Luke 4 are more understandable. Luke avoided the position and structure of the Nazareth ministry in the other synoptics because he wished to emphasize the pneumatic statement associated with the Nazareth ministry at the beginning of Jesus' ministry. The confusion over the location of the beginning of Jesus' ministry in chapter four may be clarified by understanding that the imperfect tense of Ἰεσοῦ in v. 15 denoted much travel in Galilee by Jesus. But the order of the chronology of the visits to Nazareth and Capernaum were not so important to Luke. He saw the address to the Nazareth synagogue as the thematic highlight of the initiation of the ministry.

observations concerning the function of the Baptist material and the significance of the Holy Spirit in the anointing of Jesus provide an outline for the experience and ministry of the church. Without Luke 3 and 4, Luke-Acts would make little sense. Without the pneumatology therein Luke would hardly be justified in viewing the church's experience of the Holy Spirit as so congruent to the experience of Jesus with the Spirit or in superimposing the pneumatological experience and terminology of the church as commentary upon the synoptic accounts of Jesus' ministry.

CHAPTER IV

THE INAUGURATION OF THE MINISTRY OF JESUS

PART I:

THE GENERALIZED STATEMENTS OF JESUS' MINISTRY

(LUKE 4:14-15)

Objectives for Examining Luke's Introduction to the Galilean Ministry of Jesus and his Presentation of the Ministry at Nazareth

In the previous chapter we noted that Luke's general introduction to the ministry of Jesus (4:14-15) including the address to the synagogue at Nazareth (4:16-21) is contingent upon and clarifies the pneumatological statements found in chapter three and in the temptation account in the first part of chapter four. Luke 4:14-30 will be analyzed to demonstrate that (1) Luke is primarily interested in recording the empowering of Jesus, (2) this empowering enabled Jesus to speak authoritatively and to heal, but the emphasis is primarily on the former, (3) power to speak is in harmony with the following context, (4) the presentation of the beginning of Jesus' ministry as recorded in Luke sets the programme for the rest of His ministry and serves as a paradigm for the activities of the church. It will be necessary to exegete the related passages in the gospels, especially those in Luke. Analysis of the use of words, themes and style will be necessary, and identification of traditional and redactional elements will be most instructive. Then the passages must be

compared and contrasted to determine further evidence of a redactional motif. The passage in Luke will be related to the previous context and to the later context to demonstrate the programmatic character of 4:14-30 for the rest of Luke-Acts.

The Temptation Account

Between the preaching of John the Baptist and the pneumatic anointing of Jesus at the baptism on the one side and the ministry of Jesus on the other stands the temptation account. The temptation provides a marvellously relevant context for Luke 4:14-30, revealing the means whereby Jesus fulfilled a part of the scripture read in the Nazareth synagogue: Jesus was pneumatically empowered to defeat the Oppressive Captor of humanity. Luke, however, retains the temptation in the position between the baptism account and 4:14-30 primarily because it is attached so firmly to the baptism in the synoptic tradition where in Q it provides a three-part antiphonal response to the declaration of Jesus' Sonship at the Jordan. Luke is anxious to get on with the description of Jesus' anointing and its results as is obvious in his curtly dispensing with John the Baptist before his baptism of Jesus (Lk. 3:18-20 contrasted with explicit references to John baptizing Jesus in Mk. 1:9, Matt. 3:13-15). The anointing and its subsequent results in the public ministry of Jesus are what really matter to Luke. He retains the genealogy and temptation account as a unit with the baptism, but he reveals his primary interest by preceding and following both passages with references to the presence and activity of the Holy Spirit (3:22; 4:1, two references

here, one redactional and one traditional; 4:14). The similar structure and content of 4:1a and 4:14a set off the temptation account as a parenthesis with Luke repeating himself to inform the reader that he has returned to the main point.

The temptation will be dealt with in more detail later when the passages related to speaking and the Holy Spirit are discussed. At this point, however, it is relevant to our passage to note that Luke breaks the parallel structure of the Son of God theme in Matthew's account by placing last the temptation to perform a wondrous sign, jumping off the pinnacle of the Temple unscathed, which is the second temptation in Matthew. This order places the temptation to perform a sign in juxtaposition with the beginning of the ministry of Jesus which is dominated by the Nazareth incident and the people's desire for miraculous proof of His ministry.

The Generalized Summary of Jesus' Ministry

Absence of repentance in Luke. In the previous section it is noted that Luke encapsulates the message of judgement and repentance in the preaching of John, and that affects his selection of an introductory formula for the ministry of Jesus. Luke remains faithful to this ordering of the gospel message throughout Luke 4:14-30 and throughout his Doppelwerk. John's preaching of a baptism of repentance was largely absorbed intact into the preaching of the church; thus in his Gospel Luke maintained the division between the message of John and that of Jesus which the church had constructed in her preaching formulae, as recorded in Acts. It is

significant that repentance and judgement are conspicuously absent in Luke 4:14-30. The presence of a repentance message on the lips of Jesus in Matthew's and Mark's introduction of Jesus' public ministry reveal by contrast Luke's overriding interest. Its absence here is most striking.

Matt. 4:12-17

¹²Now when he heard that John had been arrested, he withdrew into Galilee; ¹³and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali; ¹⁴that what was spoken by the prophet Isaiah might be fulfilled: ¹⁵"The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles--¹⁶the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." ¹⁷From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

Mk. 1:14-15

¹⁴Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, ¹⁵and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

Lk. 4:14-15

¹⁴And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. ¹⁵And he taught in their synagogues, being glorified by all.

In Luke 3 John the Baptist forcibly and extensively presents a programme of repentance. All three synoptic evangelists write of this aspect of John's work, but only Matthew and Mark explicitly describe the ministries of John and Jesus in parallel terms of repentance. It is indeed surprising that in introducing the ministry of Jesus, Luke does not follow suit especially since in

chapter five he includes οὐκ ἔληλυθα καλεῖσαι δίκαιους
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν (v.32). Here Luke is either minimizing Jesus' repentance message or emphasizing the activity of the Holy Spirit in Jesus' ministry or both. Given (1) the tendency in Luke-Acts to reduce John's baptism to a metonymy for repentance, (2) Luke's emphasis ofⁿ John's repentance message, (3) the church's absorption of the Baptist programme of repentance into her message in Acts, and (4) the curious absence of the repentance message in the initiation of Jesus' ministry, it would appear that both motives for its absence here are possible.

Jesus and repentance elsewhere in Luke. Luke is not averse to associating the ministry of Jesus with repentance. In fact, at first sight the twelve instances of μετανοέω and μετάνοια associated with Jesus which follow Luke's presentation of John appear to deny that Luke is minimizing the repentance ministry (μετανοέω 10:13; 11:32; 13: 3, 5; 15:7, 10; 16:30; 17:3, 4; μετάνοια 5:32; 15:7; 24:47). Perhaps ten instances would be a more accurate enumeration since 15: 7, 10 is one unit as is 17:3, 4. But an analysis of these passages shows that the quantity does not demand that this possible activity be rejected. Only one of these explicitly says that Jesus' ministry was to call for repentance, yet nowhere in Luke does Jesus use the imperative (μετανοήσατε) in addressing a crowd or an individual nor does He call for people to bring forth fruits of repentance as does John the Baptist. Although the concepts are present in 13:3ff., it is not a call for repentance but a statement of the

universal sinfulness of man. (See Appendix III, note 21.) Including 5:32¹ there are three passages which have parallels in Matthew and Mark. That Luke includes these does not affect the hypothesis. Elsewhere he includes material from his sources which is not relevant to his main interests. Three examples will serve to demonstrate this tendency. Luke's minimizing of John's role as baptizer does not demand that he omit every reference to John and βαπτίζω in his sources (e.g. 7:29-30; Acts 1:5; 19:3). But as demonstrated in the previous section he does consciously and consistently avoid such associations. Luke's interest in the ascension does not prevent him from including traditional passages which maintained that Jerusalem as Jesus' destination was to be the place of His passion (13:33; 18:31-32) and his own observation that it was to be the place of the ascension of Jesus, an event that Jesus anticipated on the way to Jerusalem (9:51). Luke includes parallel passages, one of which deals with a particular interest of his and one which did not (e.g. the Holy Spirit giving words appropriate for an occasion or Jesus providing those words-- 12:12; 21:15).

There are two passages as well with parallels in

¹ The UBS text omits εἰς μετανόαν in the Matthean and Marcan parallels (Mt. 9:13; Mk. 2:17), but C, ϕ , bo^{pt} ascribe the phrase both to Matt. and Mk. with a, c, r¹, (vg), sa^{pt}, including it in Mk., and c, g¹, syr^s, sa bo^{pt} , including it in Matt. The antiquity of the variant cannot be ignored, and one must consider the strong possibility that it stood at least in Q. Although it could be argued that it was a scribal addition in Matt. and Mk., it is surprising that there is a lack of witnesses who omit the phrase in Lk. It could then be suggested that its absence in Matt. as seen in B, K, D, W, lat, sy^p, bo^{pt} is due to scribal assimilation of Matthew's text to Mark's. Even if the UBS text is accepted, and meaning is implicit in the first two gospels, and if Luke emended the text, it is probably more for clarification than for redactional effect.

Matthew (three if 5:32 is included) in which Luke includes μετανοέω or μετάνοια in contrast to his synoptic counterpart (15:7; 17:3-4; with Matt. 18:12ff., 15ff.). This does not automatically lead to the conclusion that Luke is consciously constructing a parallel between the ministry of repentance of the Baptist and the ministry of Jesus. The theme in the two instances is not a call for repentance so much as a justification of ministering to the outcasts (5:32; 15:7, which reflects the tone of the Nazareth incident in ch. 4). In 17:3-4 the context is not that of calling to the unconverted but exhorting the community to be forgiving. Passages addressed to the Pharisees in Luke (as in 5:32 and 15:7) are often not so antagonistic against them when compared to the other gospels. It is almost as though Luke has the church itself in mind as the audience rather than the enemies of Jesus in chapter fifteen. Luke is not overtly trying to present the ministry of Jesus as a call to repentance, but he uses material that originally proclaimed this or implied it to make it clear that outcasts were to be accepted without reservation into God's Kingdom and granted salvation.

Granted the style and vocabulary around these incidents of repentance have been identified as Lucan; however, it is not necessary to assume that the idea or even word of repentance always was a Lucan insertion. Concerning 15:7, Marshall observes, "The last phrase is Lucan (cf. 5:31f.), and may have been inspired by the presence of the participle μετανόουντες."² He also says of 17:3-4 that Luke rather

²Marshall, Luke, p. 602, although Marshall continues to say, "The motif of repentance is Lucan and does not spring directly from the parabolic situation." Jeremias says that ἐκκαλεῖσθε οὐτὼς αὐτῶν Χριστῶν ἔχουσιν μετάνοιαν is redactional: "Die Vokabeln dieses

than Matthew has "the original form with two parallel sayings, the second of which goes beyond the first and makes the whole saying more forceful...."³ The passage in 15:1-7 also has a strong parallelism in theme and in structure. In contrast, Matthew does not mention the two antithetical groups--Pharisees-scribes and sinners⁴--nor does he continue the parallel structure throughout but rounds off the parable with the saying, "So it is not the will of my Father who is in heaven that one of these little ones should perish" (v. 14). The context in Luke does not include references to children but to sinners, and accordingly Luke does not include v. 14 of Matthew. It could be argued that there are two different recensions of Q and that the change is not the work of the evangelists here since the contexts and the way the material has been adjusted to the context are so different in Matthew and Luke. It is possible, however, that Matthew was fitting this passage to a thematic grouping (on children) which he

Relativsatzes hatte Lukas bereits 5,31f. gebraucht." Die Sprache des Lukasevangeliums (Göttingen: Vandenhoeck and Ruprecht, 1980), p. 246.

³Marshall, Luke, p. 642. Jeremias notes traditional elements here (Die Sprache, p. 262).

⁴Jeremias suggests that the occasion for the parable is constructed by Luke. He compares 15:1f. with 5:29ff. where Luke has several elements strikingly different to Mark. Die Sprache, pp. 243, 244, and "Tradition und Redaktion in Lukas 15," ZNW, 62 (1971), pp. 172-189. W. Farmer, however, suggests that vs. 1-2 are basically pre-Lucan. "Notes on a Literary and Form-Critical Analysis of Some of the Synoptic Material peculiar to Luke," NTS, 8, (1961-62), pp. 301-316. Marshall suggests that the parable was not originally addressed to the Pharisees because of its agricultural flavour and because it is directed to the audience as something in which they would normally be engaged. But is this not to assume that the Pharisees did not engage in work outside of the study and application of the law? Certainly members of the Pharisaic organization working at a secular trade would be more in keeping with the situation of their later rabbinic successors. Marshall, Luke, pp. 598-99.

often did. Luke's account maintains the parallelism from first to last.

Pharisees-scribes	Sinners
Ninety-nine sheep	One lost sheep
Rejoicing on earth	Rejoicing in heaven
Ninety-nine righteous	One sinner

We have seen parallelism elsewhere in the Q material which Luke apparently ignored and restructured (e.g. the presentation of the ministry of John the Baptist); so it is surprising that Luke maintains this antithesis here and in 7:29-30 since he avoids it in chapter three.

The absence of repentance in the introduction to Jesus' ministry and the relation of repentance to early church preaching formulae. Even if these references to repentance are indeed to some degree present because of Lucan selection and/or Lucan creation, the overt association of Jesus' ministry with a call to repentance is probably not his motivation. Luke consistently reveals that much of his first volume exists to show the origins of the proclamation of the church in the gospel material. The formulae of the preaching of the church consistently provide structure for Luke's Gospel. Though Luke shows that repentance-baptism for forgiveness of sins, as proclaimed by the church, had its origins in the gospel traditions concerning John, he allows Jesus to allude to it although parenthetically in context. Luke is interested in the nature of repentance and is anxious for his reader to be so instructed (3:10-14). He therefore allows these references to repentance on the lips of Jesus to stand and may even have inserted parenthetical elaborations to clarify the nature of repentance, judgement and forgiveness of sins. This is because Luke is more interested in

presenting the origins of the proclamation of the church⁵ than giving his readers a complete sampling of the ministries of John and Jesus.

The preaching and initiatory formulae of the church appear to be of overriding interest in both of Luke's volumes. In the last reference to repentance in Luke's Gospel the structure of the formulae appears again. Only Luke presents these words at the end of Jesus' earthly ministry:

Thus it is written that the Christ should suffer and on the third day rise from the dead and that repentance and forgiveness of sins should be preached in his name to all nations beginning from Jerusalem. You are witnesses of these things. And behold I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high (24:46-49).

Luke retains this version in spite of the fact that he presents a different set of last words for Jesus in Acts 1. The reference to repentance here is clearly associated with the witness of the church in preaching, and the essential elements of that proclamation are present here (see Appendix II).⁶

⁵In Luke's preface (Lk. 1:1) he is interested in presenting "the things accomplished among us" (ἐν ἡμῖν πραχθέντων). This appears to be a reference to the experiences of the church. The reference to eyewitnesses and ὑπάρεται γενόμενοι τοῦ λόγου in v. 2 is obviously a reference to the church's witness to Jesus which primarily occurred in the form of preaching in Acts.

⁶Jeremias identifies much of the terminology in this directive to the disciples as predominantly Lucan and clearly redactional (Die Sprache, pp. 321-22). Marshall agrees: "...the wording reflects to a considerable extent the style of the Evangelist" (Luke, p. 903). There appears also a common basis in the tradition to validate the essence of the farewell addresses presented by each Evangelist (Ibid.). Taylor, Passion, p. 114, contra Bultmann, History of the Synoptic Tradition, p. 310. Jeremias notes some traditional elements in the passage as well (Die Sprache, pp. 321-22).

Options provided by Luke's sources. Whether the thesis that Luke consciously avoided associating the ministry of Jesus with a call for repentance is accepted or not, we still are left with the stark contrast of the descriptions of the initiation of Jesus' ministry in Matthew and Mark as opposed to Luke. In Luke repentance is absent, but spiritual anointing is repetitively emphasized. Even if the above thesis for repentance is not accepted, we are still left with the obvious corollary: Luke omitted the references to a call for repentance in chapter four because he was anxious to elaborate on the significance of the descent of the Dove at the Jordan.

In Mark and Q as represented by Matthew, Luke was presented with two major options: either to present Jesus' ministry as a call to repentance (as in Matthew and Mark) or to note the prophetic-geographic significance of Jesus beginning His ministry in Galilee (if Matthew reflects Q). He refuses both and instead continues the anointing theme, elaborating on it in his own words and utilizing it as a framework for the entire ministry of Jesus and for the church as well. Regardless of the origin of the Nazareth account in Luke, be it Lucan creativity or an exclusively Lucan source or Q, the frequency of the theme of anointing and empowering in his own summaries and narration of the events from 3:20 to 4:30 makes it clear that Luke's presentation of the ministry of Jesus in the power of the Spirit in v. 14 was obviously of his own design to serve his own purposes.

The relation of pneumatology and teaching in Luke's introduction to Jesus' ministry in Galilee. The resulting

product is of interest to our thesis, for the statement of pneumatic empowering is juxtaposed with the reference to the teaching ministry of Jesus. Luke's verses (14-15), contrary to Matthew and Mark, serve not only as a summary statement of the beginning of Jesus' ministry but also as a subtitle for the events which follow.⁷ Luke takes the tradition out of the form of a Jesus logion and incorporates it into his own narration and assessment of the beginning. Also significant is the deletion of a reference to the imprisonment of John the Baptist as the catalyst of Jesus' ministry.⁸ Luke is aware of the association of John's work with the beginning of Jesus' (Acts 10:37-38); yet it is absent in the introduction of Jesus' ministry and in 3:21-22. A. R. C. Leaney explains the omission as follows:

Luke, in contrast to Mark i.14, makes no mention of John the Baptist here because he has already told the story of John and completed it at iii.20. This enables him to represent all the more clearly the guiding influence of Jesus as the Holy Spirit, rather than the need to continue John's work.⁹

Although Luke prefers his own introduction to the ministry of Jesus over the others, he is nevertheless influenced by them. Luke also has the ministry of Jesus begin in Galilee, and preaching is the focus of its commencement. He is clearly aware of the presentation common to Matthew and Mark, aware enough to avoid any reference to a continuation of John's work, but this is not

⁷K. L. Schmidt, Der Rahmen der Geschichte Jesu, (Berlin: 1919) pp. 37f.. Conzelmann, Theology of St. Luke, p. 30. Schürmann, Lukasevangelium, p. 221.

⁸The Gospel of John also overtly presents the Baptist as providing an occasion for Jesus to begin, yes, even pushing Him into His mission. One almost expects Jesus to say to His cousin in the fourth Gospel, "My hour is not yet come."

⁹Leaney, A Commentary on Luke, p. 117.

completely "due to Luke's freely rewriting Mark 1:14-15."¹⁰ Neither is Leaney correct to suggest that an analysis of the vocabulary demonstrates this.¹¹ Granted we shall find much of Luke's own hand in these verses, but analysis of this summary and its following context will lead one to conclude that more than Lucan rewriting of Mark is responsible for their composition. Traditional elements embedded in characteristically Lucan statements suggest that another source is being utilized in the Third Gospel.¹²

Analysis of Luke 4:14-15

Exegesis. Because identification of the potentially traditional and redactional elements in vs. 14-15 would prove helpful, an analysis of the summary will be made here.

14 καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξήλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.

^{ca} ὑπέστρεψεν is identified both by Jeremias and Schürmann as redactional with the latter suggesting that it is possibly

¹⁰ Ibid., pp. 50-51. Also Bultmann, History of the Synoptic Tradition, pp. 361, 368. Conzelmann, Theology of St. Luke, pp. 29-30, 31n.¹ Schürmann disagrees, Lukasevangelium, p. 223, as does Jeremias, Die Sprache, p. 119.

¹¹ Leaney, Luke, p. 51.

¹² Schürmann says, "4:14f. cannot be taken as a Lucan redaction of Mark 1:14-15, because it has so many irregularities which do not easily lend themselves to commentary, it also cannot be taken as an independent transitional and introductory creation of Luke himself. Luke has read--together with Matthew--the whole, or part, of a variant of Mark 1:14f., 21-28, 32-39 (6:1-6), which formed the continuation of the Überlieferungsvariante which were previously demonstrated in relation to Luke 3:3-17 and Mark 1:1-13 (21-22)" (Lukasevangelium, p. 223). Generally Jeremias sees vs. 14-15 as redactional in character with some definite non-Marcian traditional elements underlying (Die Sprache, p. 119f.). Schürmann's overall assessment of vs. 14-16 is that they are basically traditional but are reordered by Luke (Lukasevangelium, pp. 222-24).

a part of an old variant Capernaum report.¹³ Of the 35 times ὑποστρέφω occurs in the N.T., 32 appear in Luke-Acts. Luke prefers it here over Mark's ἐργάζομαι while the Matthean word preference, ἀναχωρέω, occurs in his Gospel over twice for every occurrence elsewhere in the N.T. Luke may have selected ὑποστρέφω here since he previously presented more details of the Nazareth sojourn than any other evangelist.

The phrase, "in the power of the Spirit," is identified as traditional by Jeremias and Schürmann. The latter says that the phrase along with other word pairs (πνεῦμα / δύναμις; ἐξουσία / δύναμις; δύναμις / δόξα) are "vorlukanisches Formelgut." He notes that the pairings occur in Paul and Josephus as well as in Luke.¹⁴ Schürmann considers it traditional as well,¹⁵ but adds that its use has a Lucan touch.¹⁶ Schürmann is correct since the word pairs are readily assimilated into Luke's programme (especially pairings with πνεῦμα) and become stock expressions of particular interest to him. Here the δύναμις is identified as teaching. This leads Schürmann to suggest that there is an earlier document underlying Luke which described the miraculous works of Jesus resulting from δύναμις. Schürmann notes that Luke was aware of the association of δύναμις with miracles.¹⁷ It is then

¹³ Jeremias, Die Sprache, pp. 63, 118. Schürmann, Lukasevangelium, p. 224. Also Marshall, Luke, p. 176.

¹⁴ Jeremias, Die Sprache, pp. 38, 119.

¹⁵ Schürmann, Lukasevangelium, p. 224.

¹⁶ Ibid., p. 222

¹⁷ Ibid., pp. 222-24. The presence of δύναμις here does not necessarily stem from its use later in Luke in association with miracles. Previously the word pair occurred without reference to miracles (1:17), and δύναμις alone does not always accompany the idea of miracles albeit the association is frequent in Luke. It would be equally valid to consider the presence of ἐν τῇ δυνάμει τοῦ πνεύματος as a transitional reminder of the Holy Spirit in 3:22 and or 4:1 as the result of the successful conflict over the Enemy in the desert.

significant that Luke through his re-ordering of the tradition in this summary has not explicitly expressed the relationship of δύναμις with healing and miracles. Perhaps he is deliberately associating δύναμις with teaching to emphasize the words of the anointed Jesus as the manifestation of this Spirit-power. The context provided by the temptation and the Nazareth synagogue reading support this suggestion. Luke has deliberately reduced the fame of Jesus and all the wonders it entailed to one source, anointed words. Schürmann also notes this emphasis:

Einleitend muß noch betont werden, wie sehr das "Lehren" in diesem Abschnitt (vgl. VV 15. 18f. 21.24ff. 31f. 43.44) im Vordergrund steht. Jesu Machttaten (4.33ff. 38.41) sind selbst ein Wortgeschehen; sie werden angeführt, damit sein λόγος als ein solcher ἐν ἐξουσίᾳ (4, 32) deutlich werde. ☉ Jesus "kommt" am Anfang vornehmlich im Wort.¹⁸

The interpretation of the complete phrase, ἐν τῇ δυνάμει τοῦ πνεύματος, presents several options. It could be taken to mean that Jesus returned to Galilee by means of the power of the Spirit. The text does not appear to intend the reader to assume that Jesus returned via some means of miraculous motivation, so it seems that the phrase stands here for some other reason. Gerhard Delling holds that 4:14 should be interpreted, like 4:1, to mean simply that "the moving of Jesus to Galilee (v. 14) was 'fully' under the direction of the Holy Spirit" and thus the πλήρης πνεύματος ἁγίου in 4:1 cannot be taken to indicate that a "special endowment with the Holy Spirit" for a special purpose (as in

¹⁸Ibid., p. 221.

the case of Stephen in Acts 7:55) is intended.¹⁹ But the question must be asked, "Why is it necessary to mention the 'source' of Jesus' direction here?" Delling recognizes this need and looks to the following context for the answer.²⁰ If the phrase is classified as locative of sphere, it must then be qualified. In enumerating Luke's references to persons in the Spirit, Albrecht Oepke lists Luke 4:14 with 4:32, 36, and Acts 17:22 (ἐν ἐκστάσει).²¹ In these three references the use of the dative denotes the means whereby something miraculous was done. In 4:32, 36, δύναμις and ἐξουσία are the means whereby Jesus' teaching effects such wonders. Given the temptation account as the context for 4:1 and 4:16-37 for 4:14, it would appear that the authoritative and effectual speaking of Jesus (διδάχη) is a result of ἐν τῇ δυνάμει τοῦ πνεύματος. This use of the phrase here lends support to Schürmann's suggestion that a

¹⁹"ἐν τῷ πνεύματι," TDNT, II, p. 285. Fitzmyer maintains that Luke intends some meaning of the Holy Spirit leading Jesus into His home country. He notes that both phrases "in the power of the Spirit" (v.14) and "in the Spirit" (4:1) use ἐν with an intransitive verb. He does however recognize that Luke intends more meaning for the phrase than just divine direction in journeys; hence he translates it as "armed with the power of the Spirit." Luke I-IX, pp. 521, 523. The reference to Jesus being led by the Spirit into the wilderness is essentially an idea which Luke received from Mark, although Luke does feel compelled to modify the force of the action of the Holy Spirit ("driven" in Mk. 1:12; "led" in Lk. 4:1). With this traditional idea present in Luke's temptation account the presence of "full of the Holy Spirit" as an indicator of divine direction alone seems rather superfluous. It would rather make more sense to view, "full of the Holy Spirit" in 4:1 as Luke's observation of the state Jesus was in while being tempted (περιχθόμενος) by the devil. The reference to the power of the Spirit here in 4:14 should not then be seen as simple direction from one geographical point to another but rather it contains potential meanings as full as the entire ministry of Jesus. If divine direction is intended here it is overwhelmed by the meaning provided in both the preceding and following context, i.e. divine empowering for authoritative speaking.

²⁰Ibid., p. 285 n.13: "V. 14 underlines the fact that the ensuing word of Jesus is in the power of the pneuma."

²¹"ἐν," TDNT, II, pp. 540-41. In this way the phrase approaches the use of the instrumental (ἐν πνεύματι) in Paul (e.g.

pre-Lucan source which noted the miraculous wonders done by Jesus underlies v. 14 and that for Luke the teaching of Jesus, anointed speech, usually effects these wonders. So, "in the power of the Spirit" in 4:14 must be seen as having both a potential and kinetic meaning as Walter Grundmann notes in reference to Luke 4:14 and 4:36: "On the basis of the miraculous beginning of His existence Jesus is equipped with special power and is the Bearer of power. Luke portrays him as such...."²²

The geographic location of the commencement, Galilee, is traditional as attested in all the synoptics. It is affirmed not only by the summary logia in Matthew and Mark but also in the synoptic itinerary of Jesus. The other geographic information appears to be Luke's description. καθ' ὅλου/ὅλης + substantive of place occurs only in Luke-Acts and should be considered redactional.²³ Schürmann suggests that Capernaum was the locus of the περίχωρος in an earlier account which Luke rearranged.²⁴ We have seen previously how Luke adjusted the use of περίχωρος in one of his sources (3:3). Jeremias thinks Luke took the term from the LXX but specifically acquired the phrase in relation to Galilee from Mark 1:28 (τὴν περίχωρον τῆς Γαλιλαίας) which he superimposed upon the Marcan material (8:37 diff. Mk. 5:17). He also used it in Acts 14:6. In Luke 4:14 and

Rom. 14:17; 8:15; I Cor. 6:11; 12:9, 13).

²²"Δύναμις, Δύναμις," TDNT, VI, p. 285. Grundmann notes elsewhere that in Luke, unlike Mark, δύναμις is not limited to the miracles, i.e. healing, exorcisms, etc. It is also associated with the Holy Spirit and His guidance in teaching and interpreting scripture. Lukas, p. 118.

²³Jeremias, Die Sprache, p. 118.

²⁴Ibid.

7:7 the word appears in passages whose "context is redactionally coloured."²⁵ Schürmann acknowledges the influence of Mark 1:28 on Luke's reconstruction but still maintains his suggestion that περίχωρος belongs with Capernaum.²⁶

Jeremias acknowledges the Aramaic character of φήμη ἐξῆλθεν, but he insists that this has become a Lucan stylistic expression. He identifies this phrase with ἐξεπορεύετο ἡχος of 4:37, διήρχετο ... ὁ λόγος of 5:15, and ἐξῆλθεν ὁ λόγος in 7:17. All four of these passages (including 4:14) are followed with περὶ αὐτοῦ which occurs only in Luke (contra Mk. 1:28; Matt. 9:26; Jn. 21:23). He concludes that since the expressions are followed by the Lucan περὶ αὐτοῦ, the expressions are clearly part of Luke's domain.²⁷ Luke does superimpose διήρχετο ὁ λόγος upon the Marcan material (Lk. 5:15 contra Mk. 1:45, διαφήμιζεν τὸν λόγον); but the exact form of ἔργομαι varies (once Luke even has ἐκπορεύομαι) as does the word for news. It could be argued that this is due to stylistic variation on the part of Luke, but in light of its use elsewhere in the gospels one cannot be completely sure that Luke has taken over the expression. Acts sheds little or no light on the situation.

It is perhaps significant that φήμη only occurs here and in Matt. 9:26. Luke uses other substantives as

²⁵Schürmann, Lukasevangelium, p. 223 n.16.

²⁶Ibid., p. 223.

²⁷Jeremias, Die Sprache, pp. 118-19.

objects of ἔρχομαι elsewhere. Schürmann maintains that Matthew and Luke have been utilizing an Überlieferungsvariante instead of Mark beginning with the Baptist material in chapter three of both gospels. If this is the case, then it is not surprising to find a word here that may have been the contribution of Q. Schürmann also sees the presence of φήμη as significant. For him it indicates that v. 14b was the end of an account about powerful wonders which was parallel to Mark 1:21-28 and Luke 4:31-37. Since φήμη also appears in an almost identical phrase in Matthew 9:26 which serves as a summary for the end of a miracle account, he suggests a similar pedigree for v. 14b.²⁸ Even if it could be comfortably accepted that the phrase has become Lucan stock, one must consider the possibility that it also stood in Luke's Überlieferungsvariante as well.²⁹ The fact that it has Aramaic flavour³⁰ and that the only two uses of φήμη occur here and in Matthew supports the possibility that Luke found the expression in Q. One can say, however, that περὶ αὐτοῦ is a Lucan addition.

¹⁵ καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν
δοξαζόμενος ὑπὸ πάντων.

The presence of καί in v. 15 and also in the rest of chapter four has generated some discussion. B. Violet suggests that the high frequency of καί as a Satzverbindung

²⁸ Schürmann, Lukasevangelium, p. 224.

²⁹ Ibid.

³⁰ Black, Aramaic Approach, p. 136. ܩܘܠܐ in Vayyikra Rabba, 27. "Thy name...be published in the world." Black also cites a Syriac expression closely parallel to Mk. 1:28 (ܐܘܢܐܠܟܐ... ܗܝ ܐܘܢܐ).

reveals a Semitic background.³¹ καί occurs 22 times in 4:14-30 (18 times as a coordinate conjunction between sentences). Bruce Chilton advises caution on such an identification noting that it is "chancy" to identify material on the basis of καί frequency alone in Luke (e.g. the relative absence of καί in the prologue). The frequency of καί in 4:16-21 "does not indicate that the passage is of directly Semitic origin. It does indicate that it is either of such origin, or a product of Semitizing style."³² The presence of elements identified as traditional and Semitic in the following verses seems to support the former option.

Jeremias suggests that αὐτός in reference to Jesus is taking on a christological significance for Luke and is probably correct.³³

Ἐν ταῖς συναγωγαῖς αὐτῶν betrays its non-Lucan character in several ways. First, αὐτῶν indicates that a split has occurred between the Christians and the Jewish community. This had for the most part occurred before Luke wrote and was probably a primary reason for writing his Doppelwerk to justify Christianity receiving the status of "religio licita." The phrase with αὐτῶν/ὑμῶν is found

³¹B. Violet, "Zum rechten Verständnis der Nazareth perikope, Lk. 4, 16-30," ZNW, 37 (1938), pp. 251-71, 259. Jeremias says that the frequent use of καί as a "Satzverbindung" reveals our passage "als vorlukanische Überlieferung" (Die Sprache, p. 119). Conzelmann briefly notes the possibility of an Aramaic source in a reference to Violet (Theology of St. Luke, p. 36).

³²Bruce D. Chilton, God in Strength: Jesus' Announcement of the Kingdom in the series, Studien Zum Neuen Testament und Seiner Umwelt, Serie B, Band 1, ed. Albert Fuchs, (Freistadt: Verlag F. Plöchl, 1979), pp. 127-28. Chilton notes that καί is frequently seen in the shorter synagogue accounts in Acts and may be due to accommodation of style to fit the occasion.

³³Jeremias, Die Sprache, pp. 37, 119.

five times in Matthew, twice in Mark and only once here in Luke. He generally avoids the possessive pronoun, and twice he removes it from Marcan material (Mk. 1:23, 39 contra Lk. 4:33, 44). It does not appear in Acts at all. Jeremias concludes, "Lukas nicht selbst formuliert, sondern der Tradition folgt."³⁴ Second, Schürmann observes that the antecedent of αὐτῶν is not explicitly defined and that it betrays an earlier source,³⁵ again believed by him to be the old Capernaum account.

The presence of ἐδίδασκεν here is probably due to Luke's source rather than his own creativity although he presents teaching as a general category for the activities of Jesus in his own summaries (4:15, 31; 5:17; 19:47; 21:37; 23:5). Since Luke thinks of Jesus' ministry in terms of teaching, he is inclined here to follow the source containing διδάσκω rather than the one containing the general repentance logion as preserved in Matthew and Mark. In his Gospel the only times Luke uses ἐδίδασκεν are here and in 5:3 where it is accompanied with a participle (καθίσας) which is considered to be a typical Lucan construction;³⁶ yet this use of the imperfect of διδάσκω does not reflect the manner in which Luke utilized the verb on his own elsewhere. It is notable that both of these uses of the imperfect appear in passages where Luke is following a tradition separate from the ones opted for in Matthew and Mark. The distinctive character of the

³⁴Ibid.

³⁵Schürmann, Lukasevangelium, p. 228. Marshall also acknowledges this as a possibility (Luke, p. 177).

³⁶Plummer, Luke, p. lxxii.

source appears through Luke's utilization of it here when contrasted with his usage of διδάσκω elsewhere. These passages reflect Lucan independence when they are compared with synoptic parallels and when the grammatical style is considered. When Luke is summarizing the activities of Jesus or when he is recording the specific events, he usually employs the periphrastic construction, ἦν διδάσκων (4:31; 5:17; 13:10; 19:47; 21:37), or another compound verb structure is employed (ἔγένετο... διδάσκειν, 6:6; διεπορεύετο διδάσκων, 13:22). Luke inserts such structures into the Marcan material at 5:17; 6:6; 19:47; and contra Matthew in 13:22. It could be argued that ἔδιδασκεν in 4:14 and 5:3 is due merely to stylistic variation, but the frequency of ἦν διδάσκων elsewhere and its imposition upon Marcan material takes much strength away from such a suggestion. Luke finds our periphrastic expression only in Mark (1:22), but even there he adjusts the phrase's use to fit his standard use of it. The expression is found only once in Matthew. ἦν διδάσκων then is clearly a Lucan expression.³⁷ The use of the imperfect in 4:15 is probably traditional.

We have already noted the non-Lucan presence of the phrase, "in their synagogues." Elsewhere when Luke refers to Jesus' teaching in synagogues, he omits αὐτῶν, and the verb he uses is ἦν διδάσκων (4:31; 13:10) or a compound verb (6:6, ἔγένετο... διδάσκειν). When he speaks of Jesus teaching in the temple, a similar situation to the

³⁷Jeremias comes to the same conclusion when discussing Lk.13:10. Luke found it in Mk. 1:22. Jeremias is impressed that after noting the three instances when Luke superimposed ἦν διδάσκων on Marcan material, the remaining instance is in "eine Perikopeinleitung mit lukanisch gefarbenen Kontext" (Die Sprache, p. 228).

synagogue, he also uses ἡν διδάσκων (19:47; 21:37).³⁸

So ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν was found by Luke in a non-Marcian source probably as an unbroken unit and was not his own invention; it is characteristically non-Lucan.

Luke usually uses δοξάζω to ascribe glory to God, but here and in Acts 3:13 he utilizes it to glorify Jesus.³⁹ Δοξάζω and δόξα are both used to describe various states: honour (Lk. 14:10), resplendent clothing (Lk. 11:29; Matt. 6:29), greatness of kingdoms (Lk. 4:6; Matt. 4:8), a visible brilliance in the transfiguration (Lk. 9:31-32), and the glory of the Lord around the shepherds (Lk. 2:9). Primarily the word is employed to ascribe glory to God in the N.T. In these uses Luke is often following his sources. Luke's penchant for presenting glorification of God in response to acts of salvation is generally acknowledged.⁴⁰ Sometimes Luke presents a traditional utterance of praise to God (e.g. 2:14; 19:38); other times he along with the other synoptists preserves references to giving glory in sayings ascribed to Jesus (Lk. 9:26; Mk. 8:38; Matt. 16:27; and Lk. 21:27; Mk. 13:26; Matt. 24:30), and he also follows

³⁸In 20:1 Luke uses διδάσκοντος alone to denote the time an event occurred ("while he was teaching in the temple"). Matthew employs this participle to denote time as well.

³⁹Schürmann says, "Der allgemeine Lobpreis Jesus steht hier sehr betont, denn ein δοξάζεσθαι wird in NT (in dieser Bedeutung) nur hier von Jesus ausgesagt-es ist sonst Gott reserviert" (Lukasevangelium, p. 223). It is true that various meanings for δόξα and δοξάζω do occur, but this meaning also appears in Acts 3:13 in reference to Jesus and in Rom. 8:30 in relation to men. Nor is it correct to say that δοξάζω is "elsewhere reserved for God" (cf. Acts 3:13; 13:48; Rom. 8:30; 11:13; 18:7; II Thess. 3:1; I Pet. 1:8). In spite of this point Schürmann is correct to note Lucan activity in the use of the term here.

⁴⁰e.g. Plummer, Luke, p. xlvi; F. Marshall, Gospel of Luke (London: Gill, 1921), p. 9; et al..

generalized summaries which note that the crowds gave praise in the synoptic tradition (Lk. 5:26; Mk. 2:12; Matt. 9:8). In Luke's own narrative summaries we consistently find Luke recording praise being given to God. This usually occurs in material which appears in neither Matthew or Mark (2:20; 7:16; 13:13; 17:15). He also superimposes upon Marcan material a statement that God was glorified (Lk. 5:25 contra Matt. 9:1-7 and Mk. 2:1-2; Lk. 18:43 contra Matt. 20:29-34 and Mk. 10:46-52; Lk. 23:47 contra Matt. 27:54 and Mk. 15:39).⁴¹

Luke also has statements ascribing glory to Jesus apart from the narrative summary in 4:15. In Simeon's speech the infant Jesus is called the glory of Israel (2:32). He preserves the synoptic logia of the Son of man coming in glory (9:26 as in Matt. 16:27 and Mk. 8:38; and 21:27 as in Matt. 24:30 and Mk. 13:26). In 9:26 Luke adjusts the Marcan material to read, "The Son of man...when he comes in his glory and the glory of the Father and of the holy angels." Mark reads, "The Son of man...when he comes in the glory of his Father with the holy angels." Matthew follows Mark, "The Son of man is to come with his angels in the glory of his Father." Here the glory of the Son of man is unmistakably a Lucan interest. Only Luke describes the luminescence of the transfiguration of Moses, Elijah, and Jesus as glory (Lk. 9:31f. contra Matt. 17:2ff. and

⁴¹In the material exclusive to Luke there is one digression from the verb, δοξάζω, and that is in 17:18 (δοῦναι δόξαν τῷ θεῷ). It is significant that this variation occurs in a Jesus logion and not in the Lucan narrative summary. Luke in all probability is following his source in using this verb construction. Moreover, this follows on the heels of a narrative summary in which δοξάζων τὸν θεόν appears.

Mk. 9:2ff.). In v. 32 Luke states that the disciples saw "his glory and the two men who stood with him." Clearly Luke is emphasizing the glorification of Jesus. In the cleansing of the ten lepers, Luke also associates the glorification of God (δοξάζω) with the act of the leper giving thanks to Jesus (Lk. 17:15-18). Δοξάζω in our passage then probably is due to Lucan redaction. Schürmann notes that Luke places this remark here in anticipation of 4:22, 32, 36f. (42). Luke views praise and acceptance as "ein Phänomen des 'Anfangs'" which was repeated in the beginning of the early church (Acts 2:47).⁴² Marshall adds that in addition to Schürmann's suggestion, Luke inserts the reference to glorification of Jesus to reduce the force of the rejection of Jesus at Nazareth.⁴³

Identification of traditional and redactional elements.

As a result of the analysis of Luke 4:14-15 the following elements can be identified, with a reasonable degree of certainty, as traditional, redactional, or traditional phrases which have been completely assimilated into the Lucan programme.

14 καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος
εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς
περιχώρου περὶ αὐτοῦ 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς
συναγωγαῖς αὐτῶν, δοξάζομενος ὑπὸ πάντων.

Redaction _ _ _ _ _

Tradition _____

Traditional wording which has been appropriated to convey
 Lucan meaning _____

We have noted the redactional quality of ἐν τῇ δυνάμει
τοῦ πνεύματος as it stands in our passage and its traditional

⁴²Schürmann, Lukasevangelium, p. 223.

⁴³Marshall, Luke, p. 177.

roots. Luke elsewhere associates δύναμις with miracles, but here he links it with Jesus' teaching. As a link between the temptation account and the inaugural address of Jesus at Nazareth, the summary statement of vs. 14-15 infers that the authoritative and effectual speaking of Jesus results from the power of the Spirit which was conferred on Him at His baptism.⁴⁴ This is Luke's intention.

Luke also employs other traditional elements to emphasize the speaking ministry of Jesus. He does this by the selection and arrangement of various traditional phrases and by redactional additions. He follows the usual pattern of the presentation of the gospel by informing his readers that Galilee was the beginning point; yet he finds it necessary to modify it by noting that the news of Jesus spread throughout the whole surrounding area. In this Luke consciously associates the progression of the ministry of Jesus with the church's ever-expanding proclamation of the good news which becomes programmatic in Acts.⁴⁵ Luke explains the manner in which he sees the spreading of the fame of Jesus by appending to the geographical statement the traditional phrase, ἔδιδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν. By doing so Luke sees the διδασχῆ of Jesus as the general activity which has become newsworthy. The fact that Jesus' teaching is being emphasized here is also obvious in Luke's insertion of his christological αὐτός as the subject of the

⁴⁴Schürmann, Lukasevangelium, p. 222.

⁴⁵This association of the speaking ministry of Jesus to that of the church's witness concerning Him is also continued in the Nazareth pericope which follows. See Chilton, God in Strength, pp. 134-35, 156 et passim. Here and in the following context, Luke notes the similarity of the teaching of Jesus and the proclamation of the church in that the locus of both is often the synagogue.

traditional ἐδίδασκεν . . . αὐτῶν. Jesus receives the adulation not only of the people but also of the author who approves of Jesus' didactic method of ministry when he appends δοξάζόμενος ὑπὸ πάντων to the summary.

The question of influence of sources in Lk. 4:14-15.

Schürmann lists the phrases which Luke utilizes or the ones by which he is influenced in Mark and in the source common with Matthew. If it can be assumed that Matthew preserves much of the original context for the phrases in the common source, Q (and this is probable since the context for these phrases reflects the common synoptic ground when compared to the parallels in Mark), then what Luke avoids in the contexts of Mark and Q also supports the observation that the speaking ministry of Jesus is being emphasized at the expense of the other details. Even if the reconstruction of Q along Matthean lines is contested, one still must consider Luke's avoidance of the Marcan material; and thus the comparison and contrast of the occurrences of the traditional phrases found in vs. 14-15 with those in the synoptic parallels are valid. Schürmann's suggestions are:

4, 14a (vgl. Mk. 1, 14; Komb. Mt. 4, 12).

4, 14b (= Mt. 9, 26; vgl. Mk. 1, 28 = Lk. 4, 37 = Mt. 4, 24a).

4, 15 (vgl. Komb. Mt. 13, 54; vgl. Mk. 1, 39 = Lk. 4, 44 = Mt. 4, 23a).⁴⁶

In v. 14a Luke omits the reference to John the Baptist's incarceration and the reference to preaching and the Kingdom-repentance-belief logion of Jesus which follows in Mark 1:15. Luke includes the geographical note that Jesus' official

⁴⁶Schürmann, Lukasevangelium, p. 222, and "'Bericht vom Anfang.' Ein Rekonstruktionsversuch auf Grund von Lk 4, 14-16," Traditionsgeschichtliche Untersuchungen zu der synoptischen Evangelien (Düsseldorf: Patmos, 1968), pp. 69-80.

ministry occurs in Galilee.

The parallels to v. 14b have contexts which indicate that Jesus' fame was caused at least in part by miraculous deeds. The association of teaching with authority and miracles in Mark 1:27f. may be the source from which he appropriates and develops the idea that the teaching of Jesus is a Wortgeschehen which effects wonders. Luke preserves the association of teaching and miracles when he includes Mark's record of the exclamation of the people at the Capernaum exorcism (4:36f.). Luke more clearly identifies the source of the power of the exorcism with the speaking ministry of Jesus: Mark reads, "τί ἐστίν τοῦτο," (1:27) while Luke has, "τίς ὁ λόγος οὗτος" (4:36). This is followed with the reference to the ἀκοή/ἦχος going throughout the land. Luke uses Mark's Capernaum account, and there includes the reference to the news of Jesus spreading; but in 4:14b the reference to the fame (φῆμη) of Jesus is not accompanied by a reference to miracles. In Matthew 4:24 and 9:26 the fame of Jesus (ἀκοή, φῆμη) spreads as a result of miraculous deeds which are not explicitly said to be effected through the teaching of Jesus although Matthew does not deny that teaching/preaching is a source of Jesus' fame (4:23).⁴⁷ Luke uses φῆμη to refer to teaching alone in 4:14-15.

Luke's account as distinct from Matthew and Mark. The parallels to v. 15 support the pattern observed in the

⁴⁷The presence of φῆμη in the material common to Matthew and Luke lends support to Schürmann's suggestion that Luke is using an old variant tradition summary of the events at Capernaum in his generalized summary of the initial part of Jesus' ministry. It occurs only in Matt. 9:26 and Lk. 4:14 out of the whole N.T.

parallels to v. 14. In Matthew's Nazareth rejection pericope he records that Jesus was teaching in their synagogue, and as a result the people were astonished and said, "Where did this man get this wisdom and these mighty works?" Matthew is either maintaining a causal association between teaching and miracles or else using teaching as a generic label for the ministry of Jesus. The latter is probably correct (1) since wisdom and mighty works are preserved as separate categories, (2) since the context in Mark from which Matthew acquires the rejection account is preceded by accounts of miracles, and (3) since Matthew maintains explicit references to working of wonders in Nazareth (albeit few of them). (Luke's Nazareth story omits any reference to a restriction upon Jesus' power to perform miracles due to the lack of faith among the home folk, nor is there any reference to actual healings at all.) Mark's Nazareth account (6:1-6) is preceded by accounts of miracles (between which Matthew wedges a series of parallels). In Mark's record Jesus begins teaching, and the people are astonished by His wisdom and "mighty works wrought by his hands." Mark maintains two distinct categories: wisdom, presumably evidenced by Jesus' teaching, and mighty works performed by the hands of Jesus. Here Mark does not maintain miracles in an explicit causal relationship with teaching. Perhaps Matthew inserts ἔσθη in the Marcan material to bring out the causal relationship implied in Mark 1:27. In Matthew and Mark the teaching in the synagogue is the occasion for the audience to acknowledge the wisdom and wonderworking of Jesus.

Speaking and Spirit-anointing: the relation of 4:14-15 with the Lucan programme. In Luke's summary only the teaching is praised; miracles are at best only subliminally in Luke's mind. He wishes to present them later in a different setting. Teaching/preaching and miracles appear in both Matthew's and Mark's summaries (Mk. 13:39; Matt. 4:23). Luke emphasizes the teaching and delays the references to miracles wrought by Jesus. For Luke miracles frequently come as a result of Jesus' speaking ministry, but here His speaking ministry is being acknowledged and praised. In the traditional material at Luke's disposal in Mark and probably in Q, he finds Jesus' teaching and wonderworking in the original contexts. In this passage he avoids the latter, and in the following Nazareth pericope (4:16-30) references to Jesus performing miracles are parenthetical. Luke avoids the association of teaching and miracles here though elsewhere he not only groups them together but suggests a causal relationship.

Luke emphasizes that Jesus came "in the power of the Spirit" to speak. After His anointing at the Jordan, He was full of the Holy Spirit and was thus empowered to speak effectively against the devil. In the summary in 4:14-15 He teaches so effectively that His fame spreads. The pattern continues in the sermon at the synagogue at Nazareth which serves as a programmatic elaboration of 4:14-15.

CHAPTER V
THE INAUGURATION OF THE MINISTRY OF JESUS
PART II
THE MINISTRY AT NAZARETH
(LUKE 4:16-30)

A Continuation of the Generalized Statement in 4:14-15

The summary of the beginning of Jesus' ministry is followed by the Nazareth sermon which provides a specific example of the message of Jesus and proves to be programmatic of His work. In this sense the reading of Isaiah 61 at the Nazareth synagogue is a summary of the rest of Luke's Doppelwerk. It must be examined since the ministry of Jesus is viewed as emanating from inspired speaking. In our presentation of the Nazareth sermon it will be necessary, first, to discuss the suggested sources for Luke's account which digresses so significantly in form, content and position from the Nazareth rejection pericope of Matthew 13:54-58 and Mark 6:1-6. The ramifications of the source reconstructions on the study will be assessed, and a decision on the correct reconstruction will be presented. Next, we will investigate the possible reasons for the omission of the Marcan and Matthean rejection. Then, an exegesis of the passage will be undertaken in which redactional and traditional elements will be identified. Finally, Luke's contribution will be assessed in comparison

and contrast with Matthew and Mark and in light of the overall Lucan programme.

¹⁶And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; ¹⁷and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, ¹⁸"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹to proclaim the acceptable year of the Lord." ²⁰And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. ²¹And he began to say to them, "Today this scripture has been fulfilled in your hearing." ²²And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, "Is not this Joseph's son?" ²³And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.'" ²⁴And he said, "Truly, I say to you, no prophet is acceptable in his own country. ²⁵But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; ²⁶and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. ²⁷And there were many lepers in Israel in the time of the prophet Elisha; and none of them was cleansed, but only Naaman the Syrian." ²⁸When they heard this, all in the synagogue were filled with wrath. ²⁹And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. ³⁰But passing through the midst of them he went away. --Luke 4:16-30

The Question of Sources

The possible explanations for Luke's variant of the Nazareth rejection are varied: (1) a Lucan transformation of the Marcan account, (2) Q, (3) a special Lucan source. Of course, other solutions would be combinations of any or all three, and usually some modification is suggested for

each of the options especially in light of the fact that Luke probably was aware of the Marcan account. To attribute the variations on the theme of the rejection to Lucan creativity has proved attractive. Bultmann, Creed, Dibelius, Leaney and others¹ hold to the first option although modifications are made as in Leaney's evaluation where he considers vs. 16-22a, 23a, 25-30 as possibly having been derived from a non-Marcan tradition;² but the essence of Luke's account, whether created by him or a predecessor, comes from Mark.³

The main reasons for considering the passage a work of Lucan creativity are (1) Luke records the contents of Jesus' speech while Matthew and Mark do not, (2) the theme of the speech fits in with Luke's programme, (3) the parenthetical reference to Capernaum without an explicit antecedent implies a reverse in chronology (v. 23),⁴ (4) there is an apparent

¹Rudolf Bultmann, The History of the Synoptic Tradition, trans. John Marsh (Oxford: Blackwell, 1972), pp. 31, 32, 122, 363. Martin Dibelius, From Tradition to Gospel, trans. Bertram Lee Woolf (London: James Clark, 1971), p. 110f.. "The whole narrative, however, is by no means new as a legend, but is only filled out by Luke or some older narrator. The traits of Mark's narrative still constitute the skeleton, viz. the amazement, the offence, and the saying about the despised prophet" (Ibid., p. 110). Creed too modifies the assessment that there are non-Marcan sources but that the influence of the Marcan version can still be traced (Luke, p. 64). Leaney, Luke, p. 50f. Conzelmann, Theology of St. Luke, pp. 31-33. For a survey of opinions see Hugh Anderson, "Broadening Horizons: The Rejection at Nazareth Pericope of Luke 4:16-30 in Light of Recent Critical Trends," Interpretation, XVIII, No. 3 (July 1964), pp. 259-275.

²Leaney, Luke, p. 54.

³"It seems reasonable to conclude that Luke wrote his version of the rejection at Nazareth as a substitute for Mark vi.1-6, which he omitted" (Ibid., p. 51).

⁴Conzelmann assumes that since the appearance of the place-name, Capernaum, seems out of chronological order, Luke was using Mark since in the Second Gospel Capernaum comes after the introduction of Jesus' ministry and before the events in Nazareth (Theology of St. Luke, p. 33). But the other source could have reflected the same ordering of events as in Mark (i.e. introduction, Capernaum, Nazareth) with the Nazareth event occurring sooner but still in proper succession, a succession

contradiction between the crowd's praise of Jesus and their animosity toward Him (vs. 22f., 28),⁵ (5) the universalistic tone of the references to the Gentiles which dominates Luke's attention later (vs. 25-27) and its parallels to the mission of the church seem strange at this early period in Jesus' ministry, (6) the result of Jesus' visit in Matthew and Mark is rejection and limited effectiveness while in Luke it results in attempted murder on the part of the crowd.

While it must be admitted that some elaboration and addition occur in the Lucan account,⁶ the objections to an alternate^{it} tradition as the source are not unassailable. All of the synoptic versions note that Jesus taught in Nazareth. Only Luke gives an account of what was said, but Jesus "must have said something, and it is not unlikely that Mark has omitted details, as he often does."⁷ Luke's interest in pneumatology is obvious before and after our passage, but this does not necessarily demand that Luke created the speech of Jesus which declared His spiritual anointing. The presence of the pneumatic reading may have

which Luke did not observe in his haste to have Jesus affirm His own anointing with the Spirit. We have earlier noted Luke's ignoring synoptic chronology in his summary removal of John from the scene in 3:18-20 before he could baptize Jesus at the Jordan (3:21f.). Luke's untidiness there was also due to his haste to note the anointing of Jesus with the Spirit.

⁵Leaney observes, "It is not too much to say that Luke, in his desire to combine the narrative of a triumphant visit with a rejection, has given us an impossible story..." (Luke, p. 52).

⁶Such as vs. 25-27 which could be added by Luke from another tradition. The reference to Capernaum in v.23 probably does indicate a break in chronology, but this does not necessarily mean the break is due to appropriation of Marcan material. It may well mean that another tradition was reordered as Schürmann suggests for v. 14b (Lukasevangelium, p. 223).

⁷Marshall, Luke, p. 180.

indeed attracted Luke to the non-Markan variant.⁸ The shortlived approval of the crowd and then its animosity do not necessarily have to be viewed as awkward. In fact, Luke offers more by way of explanation for the change than do either Matthew or Mark. Jesus deliberately antagonized the people with His refusal to perform miracles and His allusion to Gentiles as favoured people. Furthermore, θαυμάζω and μαρτυρέω do not necessarily indicate crowd approval but indeed could mean the opposite.⁹

Jeremias suggests that there is no essential change in the attitude of the audience. Following Violet's suggestion for a pejorative reading for μαρτυρέω and θαυμάζω, he proposes that the people were offended that Jesus left out the reference to "the day of vengeance" in Isaiah 61:2.¹⁰ This would explain their displeasure turning into blind rage after Jesus pronounced rebuke on His hometown with the citations of miracles performed for Gentiles; but it appears strange for several reasons that omission of the reference to the "day of vengeance" would cause discomfort in the general attitude of His audience. First, the

⁸Even Dibelius shys away from this proposal: "But in this case the author of Luke did not possess the author's freedom which, in Acts, helped him in the composition of the speeches. He dare not put such a 'speech' into the mouth of Jesus" (Tradition, p. 111). If Luke is dependent on a tradition for the Isaiah citation in v. 18f., then it is easier to explain the composite nature of the quotation which is so uncharacteristic of Luke. Leaney, Luke, p. 53. Chilton, God in Strength, pp. 143-147.

⁹cf. B. Violet, "Zum Verständnis der Nazareth Pericope, Lc 4, 16-30," ZNW, 37 (1938), pp. 251-71. Félix Gils, Jésus Prophète d'Après les Évangiles Synoptiques (Louvain: Université de Louvain Institut Orientaliste, 1957), pp. 18ff. Marshall, Luke, pp. 185f. J. Jeremias, Jesus' Promise to the Nations (London: SPCK, 1958, pp. 44f.

¹⁰J. Jeremias, Jesus' Promise to the Nations, p. 44ff.

rabbinic tradition of reading in the synagogue allowed for such stopping points. Second, proclaiming liberty and jubilee is little reason for offence. Similar promises stand in the prophetic writings without references to retribution against the Gentile oppressors of Israel and were accepted, for the most part, by the Jewish community. Third, it cannot be automatically assumed that the audience would object to Jesus stopping in His reading of the citation prior to the vengeance reference. We find in the rabbinic tradition, as well as in the prophets, both predictions of retribution against the Gentiles and salvation offered to the Gentiles through the illumination of Israel. Jeremias is correct to maintain that there is no break at vs. 22-23,¹¹ but the more probable reason for the ambivalent attitude of the crowd is their hesitation to accept the "hometown boy" as a prophet. Luke reveals that this is the import of the question in v. 22, "Is this not Joseph's son?" by quoting the proverb, "Physician, heal yourself," in v. 23.¹² They could not quite accept Him, though they acknowledged the good of His words, and they wished to see more evidence to substantiate His claims though they were disinclined to accept Him. The absence of an explicit reference to the crowds taking offence at Jesus before He antagonizes them in vs. 25-27 may be due to the influence of Mark's version on Luke or his source. It is assumed that offence was taken under the influence of the Marcan story. It must be pointed out, however, that this is not necessarily the case; many of

¹¹See Marshall, Luke, p. 180.

¹²Pace Anderson, "Rejection at Nazareth," p. 268.

the "problems" in our passage exist mainly when Mark is used as the measuring stick. The Lucan passage need not be supplemented by Mark for clarification; it makes sense on its own.

Although the passage indeed possesses some Lucan characteristics, there are many items which appear to have a traditional colouring, some of them having affinities and parallels in passages which have been ascribed to Q. The incidents^{eg} of non-Lucan terminology make it more probable that Luke is primarily dependent upon a non-Marcian tradition as will be demonstrated in the exegetical section.¹³

Fortunately for our investigation, neither a source reconstruction relying heavily on Mark nor a non-Marcian Traditionsvariante would significantly affect our observations of the Lucan handling of the inaugural address at Nazareth. In either case Luke would be responsible for the final product either by his conscious selection of one tradition over the other or by his literary creativity, and it must have been significant for his programme to engage

¹³The explanation that Luke has conflated two different Nazareth visits is not impressive. H. K. Luce, The Gospel According to St. Luke: Cambridge Greek Testament (Cambridge: Cambridge University Press, 1933), p. 121. M.-J. Lagrange, Évangile selon St. Luc: Études Bibliques (Paris: 1941), pp. 146-48. John P. Kealy, Luke's Gospel Today (Denville, N.J.: Dimension Books, 1979), p. 185. The presence of an apparent break between 4:22a and 4:22b "where acceptance and rejection of Jesus stand in uneasy juxtaposition" (to use Marshall's words in Luke, p. 179) is cited as evidence of the two visits. But the possible pejorative meanings of θυμάω and μαρτυρέω and the presence of both approval and rejection to some degree in all of the accounts weaken the suggestion. But even if it is accepted, our observations will not be affected since Luke's creativity and/or his preference would be responsible for the passage. Schürmann, Marshall, and Chilton consider Luke's source to be essentially non-Marcian and a parallel to the Marcian account, not a conflation.

in either activity.¹⁴ As is often the case in Luke, source reconstruction does not hinder our discernment of Lucan intent. Nevertheless, an analysis of the nature of the source Luke used and how he modified it will prove instructive.

Possible Motivations for Omission of Mark's Nazareth Account

Assuming Luke has opted for one Nazareth account over another and has not conflated two separate visits, one must investigate the place where the Marcan account is missing in Luke to see if he has motives for omitting it there as well as including its counterpart at the beginning of Jesus' ministry. This exercise, however, yields little fruit since Luke removes the Nazareth rejection pericope out of the Marcan outline which he is following and puts nothing in its place. The order in Mark is (1) the raising of Jairus' daughter and the healing of the woman with the issue of blood (5:21-43), (2) rejection at Nazareth (6:1-6a), and (3) the mission of the Twelve (6:6b-13). Luke juxtaposes pericopes 1 and 3 with only ἔ as an effort at transition between the two (Lk. 8:40-56; 9:1-6). He even omits the transition that Mark provided for the mission of the Twelve,

¹⁴Marshall, Luke: Historian and Theologian, p. 119. Conzelmann notes that if 4:16-30 is a "free adaption by Luke of Mark's version," then "we should possess not only a striking illustration of his own theological outlook, but also of the degree to which he has modified his sources." On the other side of the coin he notes, "Even if Luke has replaced Mark's account by a variant from another tradition, the fact remains that he was familiar with it. Why does he not adhere to Mark's course of events?...the question remains as to why he did so" (Theology of St. Luke, p. 32). We may not ascertain exactly how Luke modified his sources, but some source reconstruction here does not obscure his pneumatological-theological outlook.

"and he went about among the villages teaching," thus pulling together the loose ends and sewing up the incision so neatly that little evidence is left of the Nazareth event or of any intended separation between two distinct events. Only the lack of transition could reveal editorial activity since its absence leaves a tightness in the fabric of the text which is uncharacteristic of transitional-minded Luke. Without Matthew and Mark it would be passed over largely unnoticed. It is therefore doubtful that the absence of the rejection pericope in Luke's Marcan block is significant. The main significance of its absence is in its presence elsewhere in 4:16-30. (Since Luke saw fit to exclude the Marcan rejection pericope completely, it seems reasonable to assume that the account in 4:16-30 is to be considered the same visit that Matthew and Mark describe.)

Despite this obvious indication that the significance of Luke's version lies primarily in chapter four, several cautious and very tentative observations can be made on Luke's omission of the Nazareth rejection story from the general Marcan scheme. It seems that Mark's rejection pericope appears in a series of instances in which he wishes to demonstrate the various ways the gospel can be received, understood or misunderstood. These appear to be elaborations on the parable of the sower which, along with the explanation of that parable and the rationale of parables in general, takes up so much of Mark 4. These elaborations on the theme of the good and bad "soils" include the following as well as others:

1. Jesus' rebuke of the disciples for not understanding the parable (4:13)

2. The levels of understanding parables (4:33f.)
3. The disciples' lack of faith during the storm (4:40)
4. The Gerasenes asking Jesus to leave their country (5:15-17)
5. The healing of the woman with the issue of blood (5:25-34)
6. The rejection at Nazareth (6:1-6a)
7. The successful mission of the Twelve (6:6b-13)
8. Herod's openness to John's ministry which is shortlived (6:14-28, especially v. 20)
9. The fear and misunderstanding of the disciples when Jesus appeared walking on the water in the storm (6:45-52, especially vs. 50-52)
10. The traditions of the Pharisees and scribes who honoured God with their lips but their hearts were far from Him (7:1-3)
11. Another rebuke to the disciples and an exposition on the heart of man (7:14-23)
12. The Syrophoenician woman's faith (7:25-30)
13. The Pharisees demand a sign (8:11-12)
14. The leaven of the Pharisees and another rebuke to the disciples for lack of spiritual insight (8:17-21)
15. Peter's correct confession of Christ and Jesus' rebuke to Peter for the subsequent misunderstanding (8:27-33)
16. Peter's misunderstanding of the transfiguration (9:5ff.)
17. The rebuke of the disciples for not being able to heal the possessed boy (9:17-19)
18. The disciples misunderstand about the passion (9:32)
19. Jesus' acceptance of the exorcist who used His name to cast out demons and the rebuke of the disciples (9:38ff.)
20. The Pharisees' hardness of heart (10:5f.)
21. The rich young ruler (10:17-31)
22. The self-seeking of James and John (10:35-45)
23. The faith of Bartimaeus (10:46f.)

Luke includes many of these passages, but he appears to minimize some of the more negative elements (e.g. the rebuke of the disciples in the storm, Lk. 8:22-25 contra Mk. 4:36ff.; the indignation of Jesus over the disciples refusing the children access to Him, Lk. 18:15-17 contra Mk. 10:13-16; the surprise of Jesus when He learns the disciples do not understand the parable of the sower, Luke 8:9ff. contra Mk. 4:10-13). Many of the rebukes directed to the disciples and Pharisees and scribes disappear such

as the "Get thee behind me, Satan" response to Peter, and numbers 9-14 in the above list which are left out in Luke's "Great Omission." Of course, this playing down of negative points probably does not completely explain the Great Omission; however, this pattern of minimizing is clear in Luke. A possible reason for his omitting the Nazareth rejection pericope in the Marcan block is that he does not wish to portray Jesus as being unable to perform miracles and he wishes to minimize the rejection of Jesus by the Nazareth community by emphasizing His refusal to deal with them on their own terms. Admittedly, the murder attempt in Luke's version does weaken the latter of the two observations; but one can see that Luke replaces a statement of failure with a programmatic announcement of Jesus' ministry. In Luke, Jesus is not controlled by the lack of faith and the rejection of the people. Even the rejection by the hometown is part of the greater programme. Any reason for the pericope's absence at the end of Luke 8, however, must remain at best secondary to the reasons for the inclusion of its parallel in Luke 4.

Analysis of the Ministry at Nazareth in the Synoptic Gospels

In the synoptic gospels we find three different applications of the Nazareth rejection pericope. As mentioned earlier, Mark apparently includes the event as one of his many examples of how the gospel was received which corresponds to the various soils in the parable of the sower. Mark is interested in noting how the proclamation of the gospel will be received.¹⁵ Matthew

¹⁵C. E. B. Cranfield, The Gospel According to St. Mark in the series Cambridge Greek Testament Commentary, ed. C. F. D. Moule

keeps the pericope near the parable of the sower as well. He omits the record of Jesus stilling the sea, the deliverance of the Gerasene demoniac, the account of the healing of the woman with the issue of blood, and the raising of Jairus' daughter. In their places he inserts more parables on the theme of the Kingdom with the rejection pericope following this block of teaching material (ch. 13). Mark's references to the Kingdom in the explanation of the parables (4:10ff.), in the parable of the seed (4:26ff.), and in the parable of the mustard seed (10.30ff.) give a precedent to Matthew upon which he elaborates and to which he adds the other parables. But Matthew's insight into the parable of the sower is coloured by his interest in the Kingdom of heaven, and he considers the parable as a comment on the nature of the Kingdom. Mark, in the explanation of the parable, calls the seed the word (4:14), while in Matthew it is the "word of the kingdom" (13:19). This fits in with the frequent references to the Kingdom prior to the rejection at Nazareth (13:11, 19, 24, 31, 33, 41, 44, 45, 47, 52). The rejection story immediately follows and appears to emphasize the universal dichotomy expounded in the parable group, the division between those inside the Kingdom and those outside. Luke, however, omits Mark's version and replaces it with another account of Jesus ministering at Nazareth. As we will see in the analysis of Luke 4:16-30, Luke employs the rejection story

Cambridge: Cambridge University Press, 1959), p. 151. "The parable indicates the situation of the hearers in the face of the message of the kingdom of God and challenges them to hear the message aright. It is a parable about hearing the word of God" (ibid.).

to introduce the ministry of Jesus and to comment on the significance of His baptism.

Chart of synoptic parallels. The versions of the pericope have many similarities and some significant differences. A comparison will point these out.

Matt. 13: 53-58	Mk. 6:1-6a	Lk. 4:16-30
53 ³ Parables finished	No reference to parables	No reference to parables
No reference to disciples	¹ Disciples with Jesus	Disciples apparently not yet chosen, therefore not mentioned
His own country	His own country	¹⁶ Nazareth
Sabbath, synagogue	Sabbath, synagogue	Sabbath, synagogue
_____	_____	¹⁷ ff. Isaiah 61:1f. read. ²¹ "Today this Scripture is fulfilled..."
Amazement (<u>ἔσκανδαλίζοντο</u>)	Amazement (<u>ἔσκανδαλίζοντο</u>)	²² Spoke well of Him or perhaps neutral or negative response (<u>μαρτυρέω</u> and <u>θαυμάζω</u>)
54 ⁴ Wisdom and powers	² Wisdom and mighty works	Gracious words -- no works mentioned until Jesus' rebuff
55 ⁵ Rejection because of humble background	³ Rejection because of humble background	Rejection because of humble background and/or deliberate antagonism (rejection somewhat minimized until Jesus antagonizes the crowd)
Son of carpenter, son of Mary	The carpenter, son of Mary	Son of Joseph
56 ⁶ Brothers and sisters	Brothers and sisters	_____
57 ⁷ "They took offence at him"	"They took offence at him"	²³ Offence implicit in Jesus' response "Physician, heal thyself"
_____	_____	Capernaum mentioned
Prophet without honour...	⁴ Prophet without honour...	²⁴ Prophet without honour...
58 ⁸ "Not many mighty works" explicitly stated. No faith;	⁵ "No mighty works except a few healings"--causal	No references to incapacities. It is not that He

therefore, not
many mighty works

relationship between
lack of faith and
lack of miracles
implicit
"And he wondered
at their unbelief"

could not but
rather that He
would not.

25 - 27⁷ Elijah, Elisha,
and the miracles
to the Gentiles

28-30⁰ Murder attempt

Basic questions. Regardless of which source reconstruction of Luke 4:16-30 is preferred, it is apparent that a basic outline of the Nazareth ministry governed the synoptic tradition. It seems probable that before Luke received the variant tradition, it had a structure similar to the Marcan account. The bare essential facts of the story of Jesus and the gospel message were shaping the products of the evangelists into similar patterns. Exactly what governed the expression of the facts or how the evangelists maintained striking similarities is open to debate, but what is significant to our study is that Luke consciously chose to digress from Mark. Both the questions, "what" and "how", do to a degree concern us; however, the overriding question relevant to our thesis is "why does Luke prefer one source over another?" The essential answers to this question will not elude us regardless of what source theory is accepted.

The variant tradition in Luke: exegesis and word study.

An analysis of the Lucan passage with particular attention to the traditional or redactional character of words and phrases follows.

16 καὶ ἦλθεν εἰς Ναζαρέθ, οὗ ἦν τεθραμμένος, καὶ
εἰσῆλθεν κατὰ τὸ εἶωθός αὐτῷ ἐν τῇ ἡμέρᾳ τῶν
σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

ἦλθεν. Some attempts have been made to identify it as having a special use in Luke. Schürmann considers the use of ἔρχομαι here as having more function than just indicating that Jesus moved from one place to another. "ἦλθεν muß in Zusammenhang mit der v18 and v43 erwähnten 'Sendung' gelesen werden." For Nazareth the absolute "coming" of Jesus occurs in their synagogue as foretold by John, son of Zechariah, in 3:16. Schürmann also notes that the encapsulated summary of John's ministry in Acts 13:25 is an announcement of the coming of Jesus. Schürmann explains that the coming of Jesus is not identified explicitly as the coming predicted by John because the idea of the coming in v. 16 is in the background since the emphasis is on the fulfilment of the word of the One who is sent.¹⁶

Chilton disagrees, "This exegesis seems rather strained, since we are asked to see subsequent material as the qualifying context of the term. Only a univocal, Lucan use of ἦλθεν could justify such a procedure."¹⁷ He points out that Luke does not consistently use ἔρχομαι for the epiphany of Jesus and on one occasion avoids it (Lk. 4:43, ἀποστέλλω, contra Mk. 1:38, ἐξέρχομαι). The use of the aorist in Luke, like its use in Mark, is primarily associated with physical movement, especially when it is accompanied by εἰς. Chilton concludes, "It seems quite clear that ἦλθεν εἰς is a Lucan narrative phrase which should not be pressed for theological implications."¹⁸ In all fairness, it must be pointed out that not all of Schürmann's case rests on

¹⁶Schürmann, Lukasevangelium, p. 227.

¹⁷Chilton, God in Strength, p. 128.

¹⁸Ibid.

"subsequent material" (cf. 3:16). Nevertheless, Chilton's reservations are weighty, and at face value ἤλθεν εἰς does indicate simple physical movement. Given the context of the phrase and the programmatic nature of the Isaiah reading in vs. 18f.; the event, if not Luke's introduction to it, has eschatological meaning, and such meaning for ἔρχομαι is not outside Luke's programme. In any case the term appears to be Lucan in usage, but the significance of its presence here must be cautiously considered due to its non-specialized use elsewhere in Luke.

There is little disagreement that the origin of the place name, Ναζαρέθ, is traditional. Its peculiar spelling occurs only here and in Matthew 4:13 and probably indicates a common non-Marcian source.¹⁹ Luke usually writes Ναζαρέθ as he does in Acts 10:38 which is parallel to the programmatic statement of 4:18f. So the origin of Ναζαρέθ is a "vorlukanischer Tradition."²⁰ Jeremias maintains that the form, Ναζαρέθ, came by word of mouth.²¹ This follows a similar suggestion by Schürmann that the entire pericope was preserved by oral tradition but was apparently received by Matthew and Luke in a common written form which Schürmann proposes to be Q.²² Marshall suggests that the reference to Nazara before the Capernaum sojourn in Matthew 4:13 may indicate that a tradition

¹⁹Schürmann, Lukasevangelium, pp. 227-28. Jeremias, Die Sprache, p. 120. Creed notes the common orthography here but says it is the only evidence that points to a common source. He continues to think that it is easier to suppose that Luke has appropriated the Marcan version to construct his own (Luke, p. 65). Leaney has no reference to Nazara (Luke, pp. 50-54, 118).

²⁰Jeremias, Die Sprache, p. 120.

²¹Ibid.

²²Ibid. Schürmann, Lukasevangelium, pp. 227-28. The Aramaic nature of Ναζαρέθ presumably is the reason for the suggestion that it was preserved in oral tradition.

describing the pre-Capernaum ministry of Jesus stands behind our passage.²³ If this is true and Luke was aware of it, then the influence of the Marcan outline of the life of Jesus on Luke's passage is evident since an allusion to previous activity in Capernaum stands in v. 23.

Jeremias, Marshall, and Chilton note Luke's frequent use of οὐ instead of the more customary use of οὔτου in the N.T. Luke writes the latter word only five times in his Gospel and only twice in Acts. Of the nine instances of οὔτου which he receives from Mark, he rejects eight and retains only one (Lk. 22:11 = Mk. 14:14b). The rest of the instances of οὔτου are derived from a "Logienüberlieferung" common to Matthew and Luke.²⁴ Chilton observes that Luke along with Paul uses οὐ more frequently than do the other gospel writers. Luke and Paul "seem most comfortable in the use of Koine, and given these statistics, it seems probable that the term is used in 4, 16 by Luke himself by way of explaining that Ναζαρέτ was Jesus' hometown."²⁵ It seems safe to assume that οὐ is a distinctive part of Lucan diction.

The reading, ἦν τετραμμήενος, is generally preferred over the variant, ἦν ἀνατετραμμήενος,²⁶ but it is not clear which reading should be accepted. Schürmann believes that τρέφω is the correct reading. Had Luke been left to his own devices, he would have written what he did elsewhere in Acts 7:20, 21; 22:3.²⁷ This is a rather circular argument when one considers that Luke used τρέφω in 12:24 and 23:29 and in Acts 12:20 in addition to our passage.

²³ Marshall, Luke, p. 181.

²⁴ Jeremias, Die Sprache, pp. 119-20. Marshall, Luke, p. 181.

²⁵ Chilton, God in Strength, p. 129.

²⁶ B, A pm; ἀνα-W, 9,0102, Eus. Cyr.

²⁷ Schürmann, Lukasevangelium, p. 228.

All but one of the τρέφω passages have no parallel in the other gospels. Luke 12:24 and Matthew 6:26 both have the verb; but Matthew 4:13, if it can be considered a parallel to 4:16, does not have it. Only Luke has the passage, "Blessed are the breasts which never nursed" (23:29, NASV). Finally, Acts 12:20 is in a section created by Luke's narration and is clearly in his provenance. It is true that the other use in Matthew (25:37) occurs in an exclusively Matthean section, and τρέφω may reflect the vocabulary of the material common to Matthew and Luke. But the use of τρέφω in Acts prevents us from quickly assuming this. Thus it would be hard to determine what Luke's preference was. Perhaps it would be better to attribute the variation to Lucan style since in Koine usage we often find the substitution of simple for compound verb forms and vice versa. The periphrastic nature of the phrase appears quite Lucan. The use of the periphrastic, εἶμι + the past participle, is often Lucan²⁸ and justifies ascribing at least some degree of credit to Luke for the wording here.

B. S. Easton argues that since the explanation that "Nazara" was the home of Jesus appears so closely to references to Nazareth in 2:39, 51, it must be seen as part

²⁸The use of the periphrastic with the perfect occurs ten times in Matthew, six times in Mark, 24 times in Luke, and 21 times in Acts. Eight times Luke superimposes the structure on the Marcan material. (Jeremias, Die Sprache, pp. 24, 120). K. L. Schmidt views the periphrastic use of ἀνατρέφω with οὐ in the variant as Luke's own. "οὐ ἔνι ἀνατρέφω ist ein Bemerkung begründender Art seitens des Schriftstellers." Der Rahmen der Geschichte Jesu, p. 39, n.².

of a traditional unit.²⁹ This assumes that Luke would have been averse to repeating the information. This explicit notice that Nazareth was the place of Jesus' upbringing is quite necessary in the passage since the objection to His ministry is based upon familiarity and, more importantly, since Luke makes a contrast between Capernaum and Nazareth and Gentiles and Jews. If the Proto-Luke theory is accepted, then any implications in Easton's suggestion that the observation is not Lucan would be weakened since chapters one and two would have been appended to the Gospel. This is what Chilton thinks, "In the boy Jesus stories, Nazareth is not specified as the place of Jesus' τροφή; it is only mentioned in the course of the tale." But the inference is obvious from 2:39, 51, and the force of this objection is not strong. Nevertheless, the weight of evidence falls slightly to the opinion that Luke is responsible for the phrase.³⁰

The pedigree of εἰσῆλθεν cannot be determined since it is frequently used in the N.T. Caution must be observed here as in the case of ἦλθεν.³¹

Two possible interpretations for "as was his custom" are usually presented. First, it is assumed that Jesus habitually attended synagogue from His youth.³² The

²⁹B. S. Easton, The Gospel according to St. Luke: A Critical and Exegetical Commentary (Edinburgh: T. & T. Clark, 1926), p. 50.

³⁰Chilton and Jeremias contra Schürmann.

³¹Chilton, God in Strength, pp. 128, 132.

³²"We see hereby what was the practice of Jesus whilst still a youth at Nazareth before his baptism." J. A. Bengel, Gnomon of the New Testament, trans. A. R. Fausset (Edinburgh: T. & T. Clark, 1858), II, p. 51. Godet, Luke, I, pp. 232f.. F. W. Farrar, The Gospel According to St. Luke in Greek (Cambridge: Cambridge University Press, 1884), p. 149. Plummer, Luke, p. 118.

relationship of the phrases, "where he was brought up" and "as was his custom," is viewed as causal to some extent. Plummer represents the position well:

The addition of 'where he had been brought up' explains what follows. It had been 'His custom' during His early life in Nazareth to attend the synagogue every sabbath. It is best to confine κατὰ τὸ εἰωθὸς to the clause in which it is embedded, and not carry it on to ἀνέστη ἀναγνῶσαι . . .³³

Second, the synagogues are seen as the usual place in which He began His ministry in each city or village.³⁴ The parallel to the missionary practice of going first to the synagogue as described in Acts is often noted. The same phrase is used to describe Paul's missionary method of going first to the synagogue in Acts 17:2. In both passages, entry into a synagogue is being described,³⁵ and this fits in well with the general programme of Jesus' ministry (cf. Matt. 4:23; 9:35; 12:9; 13:54; Mk. 1:21, 39; 3:1; 6:2; Lk. 4:15, 44; 6:6; 13:10; Jn. 6:59; 18:20) and that of the church in Acts (cf. 9:20; 13:5, 14f., 42; 14:1; 17:1, 2, 10, 17; 18:4, 19f.; 26; 19:8; 24:12). The references to the ministry to the Gentiles in the sermon which followed the Isaiah reading (vs. 25-27) give support to the suggestion that Luke is making a conscious parallel between the preaching methods of Jesus and those of the early church.

³³Plummer, Luke, p. 118. He also contemplates the possibility that the habitual action is the act of reading in the synagogue, but he prefers to see it as a reference to his upbringing. He precludes the possibility that the phrase refers to what follows, "In no case must the sermon be included in the custom."

³⁴A. B. Bruce, Expositor's Greek New Testament, I, p. 489. K. L. Schmidt, Rahmen, p. 39. Schürmann, Lukasevangelium, p. 227, n. 45. Ellis, Luke, p. 97. Chilton, God in Strength, pp. 132f.. Jeremias, Die Sprache, p. 120.

³⁵Chilton, God in Strength, p. 132.

Because τὸ εἰσθός αὐτῷ only occurs in our passage and in Acts 17:2, Jeremias pronounces the phrase to be Lucan.³⁶ He also notes that a similar expression, κατὰ τὸ ἔθος, has a similar pedigree. Outside of John 19:40 and Hebrews 10:25, it occurs only in Luke-Acts, and in one instance the phrase is superimposed upon the Marcan material (cf. Lk. 22:39 with Mk. 14:26). So Jeremias concludes that both phrases are Lucan, and of εἰσθός he says, "Der Apg-Beleg zeigt, daß das substantivierte Part. perf. τὸ εἰσθός lukanisch ist."³⁷ This second interpretation is in all probability the better of the two in light of the fact that preaching in synagogues is presented as programmatic of Jesus' ministry in the immediate context (4:15) and elsewhere. Luke's frequent use of the ἔθος word family and its use in Acts 17:2 to describe Paul's missionary programme in relation to the synagogue lead to the conclusion that the preaching of Jesus is what is being noted in the use of the phrase. This conclusion is certainly reinforced by the Gentile ministry alluded to in Jesus' address. The presence and intent of κατὰ τὸ εἰσθός in our passage is Lucan and does not owe its existence to tradition. Chilton takes the identification of Lucan redactional activity here a step further:

On the evidence of a very careful orchestration by which the closest parallel in the Lukan corpus to Jesus' teaching (4, 15) in the Palestinian synagogue, is Paul's confuting (17, 2) in the Thessalonian synagogue, the entire phrase εἰσῆλθεν κατὰ τὸ εἰσθός αὐτῷ . . . εἰς τὴν συναγωγὴν should be ascribed to Lk.³⁸

The reference to the synagogue then is due to Lucan

³⁶ Jeremias, Die Sprache, p. 120.

³⁷ Ibid., pp. 29, 120. See also Chilton, God in Strength, p. 132.

³⁸ Chilton, God in Strength, pp. 132-33.

redaction according to Chilton. Luke has singular and plural references to the Sabbath when apparently the context indicates that the singular is meant. He notes that every plural use of Sabbath in Luke-Acts appears in a context which includes synagogue gatherings. He says:

This suggests that Lk. uses the plural when he refers to the sabbath as the habitual occasion (κατὰ τὸ εἰωθὸς) of synagogue meeting and the singular when he thinks of the sabbath as a more specific occasion (e.g. Lk 23, 54. 56; Acts 13, 42. 44). The use of the present phrase in Lk 4, 16, then is very much in accord with the pattern of Lukan diction as a whole.³⁹

As attractive as this suggestion is, it poses some problems. Chilton notes one exception to the pattern, 6:2, where the Pharisees ask, "Why are you doing what is not lawful to do on the sabbath?" Luke retains the plural form (τοῖς σάββασι) which he receives from Mark (2:23). In 6:6 Luke refers to a specific Sabbath when Jesus entered a synagogue. Sabbath is in the singular here (ἐν ἑτέρῳ σαββάτῳ). In the same context, however, Luke records the generalized statement of Jesus, "I ask you, is it lawful on the sabbath to do good or to do harm, to save life or destroy it?" (6:9). Here the singular is used for Sabbath (τῷ σαββάτῳ), and the statement of Jesus is axiomatic and does not appear to refer only to one specific Sabbath but is applicable to all Sabbaths in general. Furthermore, Luke changes the reference here from the plural as he finds it in Mark 3:4. This is not a use of the singular to indicate a specific event. It also does not consider the singular meaning of ἐν and ἐν τῇ ἡμέρᾳ in some references to the Sabbath.

³⁹Ibid., p. 133.

Jeremias observes that the temporal ἐν is missing in the expressions in Acts 13:14 and 16:13. He identifies the structures without the temporal ἐν in Acts as Lucan style. The phrases with ἐν ([ἐν] τῇ ἡμέρᾳ τῶν σαββάτων / τοῦ σαββάτου) are pre-Lucan, a Septuagintal expression which occurs in the N.T. only in Luke's Doppelwerk.⁴⁰ Both the singular and plural have a singular meaning which Jeremias attributes to the Aramaic "emphaticus singularis."⁴¹ In Greek the plural would have been confusing, so Luke upon finding τὰ σαββάτα in Mark three times changes it to a singular (Lk. 6:1 contra Mk. 2:23; Lk. 6:7 contra Mk. 3:2; Lk. 6:9 contra Mk. 3:4). He lets the plural stand twice because the habitual or axiomatic nature of the context does not create confusion for his readers (Lk. 4:31 with Mk. 1:21; Lk. 6:2 with Mk. 2:24). Since Luke allows the form to stand, he has no problem with the meaning. Moreover, Jeremias says that Luke feels that τῇ ἡμέρᾳ clearly indicates a singular meaning. For Jeremias, the pedigree of the phrase is not Lucan but pre-Lucan; yet Luke frequently appropriates it in his own compositions. "Ἡ ἡμέρα τῶν σαββάτων (der Sabbath) ist eine traditionelle Wendung (Septuagintalismus), die Lukas übernahm."⁴²

Jeremias' explanation is more acceptable; it seems probable that the plural expression is a Septuagintal phrase which Luke appropriates. But this by no means negates the first conclusion that Chilton draws because Luke certainly has appropriated the expression. If we note

⁴⁰Jeremias, Die Sprache, p. 120. B.A.G. notes Septuagintal use of the plural of Sabbath for singular meaning, p. 746.

⁴¹B. A. G., p. 746. Also Marshall, Luke, p. 181. B.D. 141³.

⁴²Jeremias, Die Sprache, p. 121.

the redactional character of the complete phrase, εἰσῆλθεν
κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν
συναγωγὴν, it cannot refer to synagogue attendance as an
 average worshipper alone but to habitual teaching in the
 synagogues which was the practice of the church expressed
 in identical terms. "κατὰ τὸ εἰωθὸς αὐτῷ is not so much
 a biographical as a heilsgeschichtlich category...and is
 paradigmatic for Lk's readers."⁴³

The established context (4:14-15) is teaching. The
 light shed on our passage by the parallels in Acts makes
 one thing clear: Jesus specifically came to Nazareth to
 speak as did Paul when he went into the synagogue.
 Proclamation here, as in the Acts material, is the primary
 concern of Luke. The Sabbath provides the event; the
 synagogue provides the podium. Inspired speaking, not a
 lack of miracles, not a lack of faith, not rejection, is
 the raison d'être for our passage standing in the beginning
 of Jesus' ministry in Luke. The phrase, καὶ ἀνέστη
ἀναγνῶναι, will be considered with v. 17 since it is part
 of the description of the synagogue service. This
 description of the synagogue service has stirred up
 disagreement over its origin. Many possible explanations
 exist. It could be (1) an accurate reflection of the
 synagogue service in the first century,⁴⁴ (2) an imposition

⁴³Chilton, God in Strength, p. 135.

⁴⁴K. H. Rengstorf, Das Evangelium nach Lukas: N.T.D., 3
 Göttingen: Vandenhoeck & Ruprecht, 1952), p. 67. A. Schlatter,
Das Evangelium des Lukas (Stuttgart: 1960), pp. 224-26. Schürmann,
Lukasevangelium, p. 234, n. 85. M. McNamara agrees that it may be
 an accurate first-century order of synagogue worship but is not
 assured that the rabbinical prescriptions for worship were completely
 observed. The various sections of the order may not have been
 sharply distinguished. The New Testament and the Palestinian Targum
to the Pentateuch: Analecta Biblica, 27 (Rome: Bib. Inst. Press, 1966),
 p. 43.

of Hellenistic synagogue worship on the Palestinian setting,⁴⁵ (3) Luke's having left out some parts of the order of synagogue worship in order to tell his story.⁴⁶

Schürmann accepts A. Schlatter's suggestion that Luke's account reflects a Palestinian service, but he does note that "Immerhin kann auch Luk Kenntnis eines hellenistischen Synagogengottesdienstes zugetraut werden; vgl. Apg 13,14ff."⁴⁷ Chilton follows up this reservation: "This raises the suspicion that Lk is not transmitting a tradition steeped in the Palestinian ethos, but that he simply describes the scene in terms familiar to him from the Diaspora synagogue."⁴⁸ He further cites Gerhardsson who stresses that the

Scripture reading (κλήση, ἀνάγνωσις) was a well-defined holy rite.... Scripture reading was thus a distinct entity, sharply distinguished from explanatory translation (διεξήγησις) and the expository or practically applied sermon (ψαλμοὶ ἠψαλμοί), which also had its place in worship. Scripture reading did not, then, merely form a basis for instructional translation and preaching, but had its own intrinsic value.⁴⁹

From this Chilton concludes, "This description of Jesus' action may be held not to take cognizance of this distinction but to emanate from a Christian milieu in which reading and homiletics were less sharply distinguished."⁵⁰ He also observes, as does Gerhardsson, that it could be noted that the act of rerolling the scroll and sitting down

⁴⁵Chilton, God in Strength, pp. 136, 142f..

⁴⁶Birger Gerhardsson, Memory and Manuscript: Oral and Written Transmission in Rabbinic Judaism and Early Christianity of Acta Seminarii Neotestamentici Upsaliensis XXII (Copenhagen: Lund, 1961), pp. 68f., 232.

⁴⁷Schürmann, Lukasevangelium, p. 234, n. 85.

⁴⁸Chilton, God In Strength, p. 136.

⁴⁹Gerhardsson, Memory, pp. 67f.

⁵⁰Chilton, God in Strength, pp. 136-37.

may also act as a division between the reading and the sermon in keeping with later rabbinical prescription.⁵¹

It must be recognized that Luke is not interested in presenting a detailed order of worship. The use of ἀναγνώσει here may not be intended to be an equivalent of the term, קריאה. The major interest in the קריאה is the Torah.⁵² Of course, other writings could be read, but the emphasis here is on a prophetic passage. Luke is certainly aware of the Torah reading in the synagogues. We read in Acts 13:15 that Paul and company were invited to speak "after the reading of the law and the prophets." The emphasis also is on the act of reading, not reading as an integral part of the order of worship. Clearly Luke is not concerned about what usually happened in a synagogue but what happened on that day in the synagogue which is so relevant to his writing--so relevant that he omits Mark's version in favour of another and produces a chronological hiccup in relation to Capernaum. We are not given enough information to reconstruct completely, either the Hellenistic or the Palestinian service in the first century. Thus we cannot be sure if the people are amazed that Jesus sat down to teach or if the amazement is due solely to His announcement that the scripture had been fulfilled.⁵³ Regardless of the order of worship, Luke's redactional activity becomes apparent. Although using a genuine tradition, Luke is telling this story in his own words to suit his own programme. Whether Luke is superimposing a

⁵¹Chilton, God in Strength, p. 137. Gerhardsson, Memory, p. 68.

⁵²Gerhardsson, Memory, p. 226 n.².

⁵³Gerhardsson does refer to a rabbinical teaching that the person reading cannot be the same person presenting the targum (Memory, p. 68).

Hellenistic or Christian synagogue service on our passage or whether he is emphasizing common points in different liturgies, the results are the same. The inspired reading, speaking, and interpreting activity of Jesus and the apostles stand in the foreground.

Ἀνίστημι occurs 64 times in Luke-Acts, but it appears to have a special use in the five times it is used when a person begins to address an audience (Acts 1:15; 5:34; 11:28; 13:16; 15:7). One instance occurs in a synagogue (13:16) and one when a prophecy is given (11:28). This leads Chilton to conclude that one might expect Luke to use the term here.⁵⁴ Elsewhere Luke uses ἀναγινώσκω when recording a Sabbath reading (Acts 13:27; 15:21). Thus the phrase, ἄνεστη ἀναγνῶναι, is probably Lucan.⁵⁵ Standing to read would be seen as a normal part of a synagogue service, and it does not indicate that Jesus surprised the synagogue worshippers by acting spontaneously.⁵⁶

The handing over of the scroll (ἔπεδόθη αὐτῷ βιβλίον) has some interesting affinities with Lucan usage elsewhere. Ἐπίδωμι occurs in Luke-Acts eight times out of a total of ten in the N.T. with the remaining two instances being in one passage in Matthew (7:9, 10). There is, of course, little evidence in our literature outside of Luke-Acts that the word or cognate is used in this fashion. The

⁵⁴Chilton, God in Strength, p. 137.

⁵⁵Ibid.

⁵⁶Ibid., and Gerhardsson, Memory, p. 226, contra W. Grundmann, Das Evangelium nach Lukas in Theologischer Handkommentar zum Neuen Testament III (Berlin: Evangelische Verlagsanstalt, 1971), p. 120. Schürmann, Lukasevangelium, p. 227. Schürmann assumes too much, when observing that in the case of Paul in Acts 13:15 the officials of the synagogue invited him to speak while in Luke 4 there is no reference to permission being given to Jesus to speak, to conclude that "Jesus wird hier aber...betont in Eigeninitiative geschildert" (Lukasevangelium, p. 227). This reads too much into the passage.

word had a general usage in the Koine to denote the delivery of such things as a scorpion, stone, snake, bread, oftentimes a letter, and a book in our context.⁵⁷ The delivery of correspondence is close to the action in the Nazareth synagogue. This leads Chilton in his exhaustive treatment of 4:16-21 to propose, in spite of the lack of specific parallels outside of Luke-Acts for comparison, that the use of ἐπιδίδωμι is Lucan.

The fact that only Lk among N.T. writers uses the term in this manner, and its demonstrable association with Hellenistic diction, make the redactional pedigree of the term likely. The author of the third Gospel is here describing Jesus' behaviour in a way which picks up diction familiar to his hearers.⁵⁸

There is one passage in the N.T., however, which is identical to the situation in Luke 4:17. In chapter ten of his Apocalypse, John sees an angel holding a small scroll (βιβλαρίδιον, vs. 2, 9, 10; βιβλίον in v. 8). He is instructed to take the book from the angel (v. 8). Prudently he requests the angel to give (δοῦναι) the book to him (v. 9). Here the compound cognate does not occur, but instead δίδωμι appears. When referring to the transfer of small, mundane items from one person to another it seems that Luke uses ἐπιδίδωμι when left to his own devices.⁵⁹ A notable exception is transactions of money; δίδωμι is used here. Often times when Luke is confronted

⁵⁷B. A. G., p. 292.

⁵⁸Chilton, God in Strength, p. 139.

⁵⁹Sometimes Luke retains εἰδωμι in reference to these items in the L material (e.g. Lk. 11:7-9). Again he may be following his source. ἐπιδίδωμι is used by Luke in this sense every time except one. This reference is in Acts 27:15 when the ship "surrendered" to the wind. This use of the word which occurs in other literature (B. A. G., p. 292) is usually expressed by Luke with παρὰδίδωμι.

with δίδωμι in his sources for transference of small, mundane items he retains it (e.g. Lk. 11:3; Matt. 6:11; Lk. 19:12-27; Matt. 25:14-30). While this observation can only be tentatively offered, it adds to the collective force of the other observations. As in our passage, ἐπεδίδωμι is also linked with ἀναγιγνώσκω in Acts 15:30 in a context very similar to our own and similar to its usage in Koine in general. These observations linked with the nearly exclusive, consistent use of the term in the Doppelwerk lead to the conclusion that Luke is probably responsible for ἐπεδίδωμι in v. 17.

The use of βιβλίον here has generated some interest since elsewhere Luke uses βιβλος. Luke employs the latter five times in his Doppelwerk while it occurs in the N.T. a total of ten times. Of the 34 uses of βιβλίον in the N.T., only three occur in Luke and all of these in our passage (vs. 17, 20). It must be noted that 23 of these appear in the Apocalypse of John; and if this number is subtracted, a total of only eleven is left. Nevertheless, it remains significant that Luke uses the word only here. In 3:4 Luke introduces the Book of Isaiah with βιβλος only to use βιβλίον here. Some scholars suggest that this may be due to Luke's source.⁶⁰ βιβλίον is only used for scripture here and in Galatians 3:10 and Hebrews 9:19; 10:7.⁶¹ Violet suggests that the anarthrous use here of βιβλίον τοῦ προφῆτου was due to a dependence upon an Aramaic source

⁶⁰ Marshall, Luke, p. 182. Jeremias, Die Sprache, p. 121. Schürmann, Lukasevangelium, p. 233. Violet, "Verständis," p. 260.

⁶¹ Jeremias, Die Sprache, p. 121.

which used βιβλία in a stative construct.⁶² The second occurrence of βιβλίων in v. 17 is accompanied by an article as it is in v. 20. Jeremias takes this to indicate the use of a pre-Lucan tradition because Luke's preference for βιβλος elsewhere is always anarthrous except in Acts 19:19 when Luke specifically notes that a certain group of magic books owned by magic practitioners were burnt.⁶³

Chilton argues against attempts to identify βιβλίων as traditional in flavour. Citing J. Moulton, he says that the lack of the article is acceptable Greek:

...the art. will not normally be used when a person or object is first introduced, or when only an undefined part of a group or class is referred to, or when a person or object is thought of only predicatively (and therefore not individually and definitely).⁶⁴

Chilton suggests that in the light of the anarthrous βιβλίων in v. 17 and the subsequent instances of its use with the article again in vs. 17 and 20, it could be thought that Luke consciously and deliberately omitted the article from the first reference. Chilton therefore asserts that the anarthrous uses of βιβλος (which do not occur in groups as is the case of βιβλίων in our passage) exist as they do because they are the first and last use of the word in that section.⁶⁵ Of course, the Acts 19:19 passage would be an

⁶²Violet, "Verständis," p. 260. Schürmann cites Violet's observation as well. Schürmann's observation that Luke used the plural, βιβλία, in reference to the O.T. scriptures is not relevant here. In the introductory formulae for scripture quotations βιβλος appears in the singular, and in one instance Luke writes ἐν βιβλίῳ τῶν προφητῶν (Lukasevangelium, p. 233).

⁶³Jeremias, Die Sprache, p. 121.

⁶⁴J. H. Moulton and Nigel Turner, A Grammar of New Testament Greek: Syntax (III) (Edinburgh: T. & T. Clark, 1963), p. 173, in Chilton, God in Strength, p. 139.

⁶⁵Ibid.

exception. This is a pattern observed elsewhere in Luke (e.g. 22:17, 20), but is not always consistent.

It should be noted that the first reference to βιβλίον in v. 17, as well as all but one use of βιβλος, stands in an introductory formula for a quotation from O.T. scripture. At first, Luke is interested in giving us the scripture reference for the following reading; next he is interested in the actual, physical scroll. Thus it follows that he uses the common anarthrous βιβλίον / βιβλος in the scripture formulae, and when he concentrates his attention on the specific object itself he uses the articular reference.⁶⁶ When Luke speaks of the magic books burned in Acts 19:19 he also uses the article. (There is only one instance of βιβλος in 19:19, and it is articular.) The articular and anarthrous use of the word does not demand that we ascribe the βιβλίον in our passage to Lucan redaction. In the first instance, he is merely following the formula which is common to Jewish and Christian literature. In the second and third, he is merely describing a specific book, an exercise which not unnaturally might require an article, regardless of the author. One could perhaps ascribe the articular uses to Luke, but this would be very tenuous especially in light of the exceptional nature of Acts 19:19. It seems most strange that Luke, if he wished to vary his style by incorporating cognate spellings into his work, would have done so only at one point. Another explanation is desirable. Given the rare use of βιβλίον for O.T.

⁶⁶It is true that the "book of the prophet Isaiah" (without the article) was "handed over" to Jesus, but its primary function here is as a statement of source, an annotation.

scripture, Luke's preference for βιβλος to express the same, and the character of scriptural introductory formulae, it is better to assume that βιβλίον is the word Luke has found in his non-Markan source for the Nazareth address.

Chilton suggests that since both of the Isaiah citations concerning John the Baptist (3:4) and Jesus here in 4:18f. have similar introductions, one using βιβλος and one βιβλίον, and since the structures are parallel, Luke is responsible for both of the introductions which preface the O.T. quotations.⁶⁷ Since the parallel is a conscious assertion by Luke, Chilton suggests that the similar wording for the introduction of the citations is also the result of Luke's redactional activity. In spite of this argument, the variation is puzzling. Certainly we would not ascribe the orthography of Nazara to Lucan stylistic variation, so why must we ascribe βιβλίον to it? Given the John-Jesus parallel as outlined by Talbert and the similar if not identical preface to the quotations from Isaiah at 3:4, we must agree that Luke is indeed in firm control of the helm of the passage here. But this does not mean that he is responsible for βιβλίον here; as he often does, Luke appropriates traditional wording and weaves his purpose and pattern through the traditional material. This will be supported in the analysis of the elements in the remainder of v. 17.

ἀναπτύσσειν, to unroll, occurs only once in the N.T.-- here in Luke. This hapax legomenon may be due to Luke's

⁶⁷As noted by C. H. Talbert, Literary Patterns, Theological Themes and the Genre of Luke-Acts (Missoula:Scholars, 1974), p. 45.

hand, but it is hard to say definitely since this is the only instance of a description of unrolling a scroll. The reading, ἀνοίξας, is probably due to the textual scribe's familiarity with the codices who substituted it "as an explanatory substitution for ἀναπτύσσειν."⁶⁸ The significance of ἀναπτύσσειν here may only be determined by the cumulative effect of the hapax legomena in our passage and the frequency of items which definitively bear the Lucan stamp.

The presence of εὐρίσκω in the text (εὐροῦ τὸν τόπον) offers little insight into the origins of the passage. At first sight, the opposite seems the case, with about 80 instances of εὐρίσκω in Luke-Acts⁶⁹ (46 in the Gospel) as opposed to 26 in Matthew and 10 in Mark. Luke is responsible for approximately 46 per cent of the uses of the word in the N.T. Schlatter suggests a Semitic parallel for the phrase not unlike the rabbinic use of סִפְרוֹ for a specific reference in scripture.⁷⁰ Bauer, however, lists instances in Xenophon, Philo, and Josephus which use τοῦτος as a passage in a book,⁷¹ bringing into doubt any suggestion that the expression has an exclusively Semitic provenance. Luke also has a parallel use of εὐρίσκω in Acts 17:23 in the account of Paul finding an altar with the inscription, "To an unknown god." In light of this passage in Acts and the

⁶⁸ Metzger, Textual Commentary, p. 137. (ἀνοίξας in B. A. L. W., ἀναπτύξας N D*ελζ pl latt)

⁶⁹ Approximation is indicated since this represents a total as listed in Moulton and Geden's Concordance where different texts and marginal readings are included.

⁷⁰ Schlatter, Lukas, p. 226.

⁷¹ B. A. G., p. 830.

material surrounding the phrase here which he considers redactional, Chilton counts it as probable that εὐρέν τὸν τόπου "is a point of redaction."⁷² The frequent use of εὐρίσκω may indeed be significant, but no crucial conclusion should be based on the identification of this passage alone. In spite of Luke's frequent use of εὐρίσκω, it should be noted that it is frequently used in the N.T. and therefore cannot be seen as the exclusive property of Luke. In light of the possible Semitic parallel and the traditional material in the passage, it would be possible to ascribe the phrase to tradition as well. Either option must be held tentatively.

The phrase, "where it is written" (οὐ̂ ἦν γεγραμμένον), poses similar problems. We cannot be absolutely certain of its origin, but there is some evidence of Lucan influence here. Jeremias and Chilton consider οὐ̂ to be Lucan as it was in v. 16.⁷³ Out of 25 instances in the N.T. where οὐ̂ is used as an adverb of place, fourteen are in Luke-Acts. Only Luke retains the more popular όπου seven times. It should not be automatically assumed, however, that οὐ̂ here is Lucan only because of its proximity to the characteristically Lucan use of the word in v. 16. In v. 17 stands the only case of οὐ̂ being used to indicate a scripture passage. βιβλῶν τοῦ προφήτου Ησαίου οὐ̂ ἦν γεγραμμένον may be a traditional scripture citation formula-- or at least parts of it may be so. Only a close examination of the whole phrase will reveal the probable character of οὐ̂.

⁷²Chilton, God in Strength, p. 141.

⁷³Jeremias, Die Sprache, p. 121. Chilton, God in Strength, p. 140.

ἦν γεγραμμένον, being a periphrastic construction with a perfect participle, appears quite Lucan in style. Chilton considers it part of a series which Turner identifies as "the flowing style" of circumstantial participles culminating in v. 20 which Luke handles so well.⁷⁴ Chilton groups ἀγαπύξας, ἦν γεγραμμένον, πτύξας, and ἡπόδους together as examples of Luke's flowing use of participles in our passage. Jeremias takes a different approach. In spite of Luke's attraction to the periphrastic, an attraction which causes him to change his Marcan material frequently to include it, he never uses this construction in the Doppelwerk outside of our passage. Thus he considers it vor-lukanisch.⁷⁵ Elsewhere Luke does have opportunities to use it, but does not (e.g. 2:23; 3:4; 4:4,8, 10; 7:27; 10:26; 19:46; 24:46; Acts 1:20; 7:42; 13:33; 15:15; 19:19).

Chilton, as we have noticed, argues that Luke is responsible for ἦν γεγραμμένον. He suggests that Luke takes it from 20:17 where γεγραμμένον and ἔστιν are found together. This suggestion overlooks an important point. In our passage we have an attributive/substantive use of γεγραμμένον (τε οὖν τὸ γεγραμμένον τούτο ...). This is not a periphrastic construction; the presence of the article and the demonstrative pronoun should be noted. Luke does use the participle elsewhere, but in each of these instances the structure is attributive/substantive with an article and not a periphrastic construction (Acts

⁷⁴J. H. Moulton and Nigel Turner, Grammar III, p. 158. Chilton, God in Strength, p. 141.

⁷⁵Jeremias, Die Sprache, pp. 24, 121.

13:29; 24:14). When the character of the passage in which τεχραμμένον stands, is noted, the Lucan influence seems strong. In Luke 18:31; 20:17; and 21:22; the perfect participle is inserted into the synoptic material; it also stands in passages which are recorded only by Luke (22:37; 24:44). In each of these instances the participle has a substantive/attributive use, not a periphrastic one. But there are passages preserved only by Luke where he could have used the periphrastic construction, ἢν τεχραμμένον, but instead uses τέχραπται. In three of these passages containing τέχραπται, Luke also includes the attributive/substantive τεχραμμένον in the context. If τεχραμμένον is preferred by Luke, then it seems strange that he does not continue the use in passages where he is not under the influence of his synoptic sources (e.g. Lk. 24:44 and 24:46; Acts 13:29 and 13:33; 23:5 and 24:14). It could be argued that this is due to his stylistic variation, but there is no way of establishing this. It is equally possible that the variations in the non-Marcian and non-synoptic passages are due to Luke's source and not to his style. (Although Luke uses τεχραμμένον more often than the other evangelists, Matthew uses it for the writing on the cross while Mark employs the perfect participle of ἐπιγράψω. Surprisingly, Luke avoids the perfect participle and instead employs the substantive, ἐπιγράφη [Matt. 27:37; Mk. 15:26; Lk. 23:38].)

Luke probably has acquired ἢν τεχραμμένον in 4:17 from his source behind the alternative Nazareth account; for the questions remain, "Why did Luke prefer τέχραπται in Acts where there is no synoptic influence?" and "Why does τέχραπται consistently occur in verbal uses while τεχραμμένον

is usually found to be functioning substantively or attributively?" Except for 4:17 Luke uses ἔχραπται as the verb expressing the fact that scriptures were written and are still in force. He avoids using the periphrasis in this situation. (Look at ἔχραμμένον as attrib./subst. in Lk. 18:31; 20:17; 21:22; 22:37; 24:44; Acts 13:29; 24:14; ἔχραπται in Lk. 2:23; 3:4; 4:4, 8, 10; 7:27; 10:26; 19:46; 24:46; Acts 1:20; 7:42; 13:33; 15:15; 23:5.) The perfect participle, ἔχραμμένον, occurs as a genuine periphrastic construction only in 4:17. The formula Luke generally prefers for introducing scriptures in both Luke and Acts usually consists of ἔχραπται + ἐν with a reference to the work cited. Sometimes this is preceded by καθώς or ὡς; in others ἔχραπται stands alone.⁷⁶ Luke may have found a scripture citation in his source consisting roughly of the following parts: βιβλῶν τοῦ προφήτου ἁγίου [οὗ] [ἦν] ἔχραμμένον. Luke then would weave these elements into his account retaining the scripture reference and at the same time transforming it into an act common to the synagogue services. In this scenario ἄρεσται / ἀναγνώσει, ἐπέεσθῃ, ἀναπτύξας, and εὐράν would be Luke's expansion of the reference to the scripture reading with ἀναπτύξας inserted in the middle of the traditional material. Luke probably supplies οὗ and perhaps inserts ἦν to make the periphrastic construction. This suggestion respects the trend of the redactional and traditional identifications made thus far. Perhaps it would be better to ascribe the

⁷⁶Luke also employs (1) λέγω + a reference to the source (Lk. 20:42; Acts 2:25, 34; 3:22; 7:37, 48; 13:35), (2) the articular perfect passive participle, ῥέω, τὸ εἰρημμένον + the reference to the citation, and (3) little or no preface at all, the citation having been woven into the account (e.g. Lk. 8:10; 18:20; 19:38; and in Stephen's speech in Acts 7).

compound verb to tradition while recognizing that neither solution is totally satisfying.

The elements which we have so far identified in vs. 16 and 17 are as follows:

16 καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τετραμμένος,
καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν
σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

17 καὶ εἶπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ησαίου, καὶ
ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον.

Redactional -----

Traditional _____

Possibly redactional _____

The basic elements of the story are seen as traditional. What happened (i.e. the ascription of Isaiah 61:1-2 to Jesus), where it happened, and when it happened are in Luke's source. Luke elaborates the basic points, explaining that Nazara was where Jesus was raised, Jesus' custom was preaching in synagogues, He stood up to read, He took the scroll and unrolled it and found the desired text. This appears to be typical Lucan narration (e.g. Lk. 4:40-41 and parallels; Lk. 3:22 and parallels; Lk. 6:1, 8, 11 and parallels).

The reading of Isaiah 61:1-2 at the Nazareth synagogue becomes crucial for our understanding of the baptism of Jesus and His "Spirit-filled" ministry. It is a programmatic statement for not only Jesus but also the work of the church. This passage along with its parallel summary in Acts 10:37f., the baptism prediction in 3:16f., and its fulfilment in Acts 1:5, 8; 2:4ff. is the heartbeat for the redactional raison d'être of Luke.

18 Πνεῦμα Κυρίου ἐπ' ἐμέ ;

οὐ εἵνεκεν ἔχρισέν με

εὐαγγελίσασθαι πτωχοῖς ,

ἀπεσταλκέν με κηρύξαι αἰχμαλώτοις ἀφέσει ,

καὶ τυφλοῖς ἀνάβλεψεν ,

ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει ,

19 κηρύξαι ἐνἑαυτὸν Κυρίου δεκτόν .

One of the more striking critical aspects of the citation is that it is a generally faithful wording of Isaiah 61:1-2a in the LXX up to ἀπέσταλκέν με where the passage omits ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν .⁷⁷ Why is a reference to "healing the brokenhearted" omitted when healings and the eradication of human tragedy are a frequent and even programmatic interest in Luke? Close on the heels of this omission is a curious insertion from Isaiah 58:6, "ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει ." Is Luke responsible for these emendations of the text? Various reasons for these textual "irregularities" have been suggested.

Plummer says Luke is responsible for both the insertion and the omission: "The quotation is given by the Evangelist somewhat freely from LXX, probably from memory and under the influence of other passages of Scripture."⁷⁸ Hence the omission is said to be due to a free quotation while the strange insertion is perhaps due to a "slip of memory."⁷⁹ While Plummer is correct that the omission

⁷⁷Its omission is the better reading. It is omitted by B. D. L: N⁷ Orig. and Eus. to name a few. Testimonies for its inclusion are found in A Θ flpm f (vg) 0102 sy^p bo^{pt} Ir (Hipp). It is easier to explain the omission as being original rather than explain its insertion later.

⁷⁸Plummer, Luke, pp. 120f.

⁷⁹Ibid., p. 121.

of the phrase should be seen as the best reading, he probably is wrong to ascribe the insertion to a lapse in Luke's memory. Generally Luke handles O.T. quotations carefully.

When variants are checked in the Masoretic Text and the LXX we find no such omission. Suggestions of O.T. textual variants are quite hypothetical, and there is no evidence to support this.⁸⁰ Chilton suggests a source for the unusual form of the citation which is independent of the LXX and Luke. He notes the Old Syriac's omission of the phrase, "to heal the brokenhearted," along with some variations in pronouns in the citation (such as me and thee) which cannot be explained by assimilations to the LXX or Luke.⁸¹ The variation of the pronoun from "me" to "thee" has no parallel in either the LXX or Luke; so it is possible that the omission, like the pronoun variation, is independent of the LXX and later texts of Luke. Generally, the O.S. does not have a tendency to creatively rearrange the O.T. material contrary to the LXX. Chilton, therefore, concludes, "Insofar as this does not accord with the evidenced tendency towards conformity with the LXX in the early Church, we are left to suppose that the OS has preserved a pre-Lukan account of Jesus." He considers this tradition to be "quite primitive."⁸²

Another possibility is that Luke is responsible for the omission. R. Morganthaler thinks Luke constructed the

⁸⁰ contra T. Holtz, Untersuchungen über die alttestamentlichen Zitate bei Lukas in Texte und Untersuchungen zur Geschichte der altchristlichen Literature 104 (Berlin: Akademie-Verlag, 1968), p. 40.

⁸¹ Chilton, God in Strength, pp. 165-172.

⁸² Ibid., p. 172.

citation. Assuming that the quotation was given a tripartite structure (ἐμέ-με-με, κηρύξαι-ἀποστείλαι-κηρύξαι), Luke has consciously omitted ἰάσασθαι τοὺς συντετριμμένους τῆς καρδίας and added ἀποστείλαι τετραυμένους ἐν ἁφέσει.⁸³

But this depends on one particular structure when others are possible (e.g. UBS text). Chilton contests this suggestion and asks if Luke elsewhere treated O.T. texts in such a free manner. He notes along with Zahn that differences in Luke's citations and the LXX can be seen as "simple transmission variants, explanatory notes and/or the result of applying the passage to Christian prophecy."⁸⁴ Luke cannot be held responsible for all variations seen in the quotations (e.g. αὐτοῦ in 3:4 which is in Mark's and Matthew's parallels as well). These variations are minor considering the omission of "to heal the brokenhearted" and the insertion of Isaiah 58:6. Chilton sets his mind at rest,

Lk. was not in the habit of treating scriptural quotations in a manner which would explain the present state of 4,18.19. One can say not only probably but with a degree of certainty that this passage is a product neither of Lk's memory nor of his theology. It is a traditional formation.⁸⁵

Schürmann agrees that the loose formation of this quotation is uncharacteristic of Luke but maintains that

⁸³Robert Morgenthaler, Die lukanische Geschichtsschreibung als Zeugnis: Gestalt und Gehalt der Kunst des Lukas in Abhandlungen zur Theologie des Alten und Nuen Testaments (Zurich: Zwingli-Verlag, 1949), I, pp. 84-5. See also Zahn, Lukasevangelium, p. 236.

⁸⁴Chilton, God in Strength, pp. 145-46 (e.g. in 3:4 τὰς τρίβους τοῦ θεοῦ ἡμῶν in the LXX becomes τὰς τρίβους αὐτοῦ, πάντα τὰ σκολία becomes τὰ σκολία. Luke follows A, Q, X*, C in the LXX εἰς ἕξοδος λέϊας instead of εἰς πεδία.) Zahn cites Luke 3:4-6; Acts 2:17-21; 28:26f. as similar examples of an "einigermaßen frei gestaltete Citat" (p. 236) although he notes that in comparison to the other examples our passage is much more difficult (Lukasevangelium, p. 236 n. 23.) Chilton thinks the differences observed in 4:18-19 are too great to be the result of the same evangelist's hand.

⁸⁵Chilton, God in Strength, p. 147.

the phrase, "to heal the brokenhearted," stood in Luke's source for the Nazareth pericope.⁸⁶

The insertion of Isaiah 58:6 has been attributed to Luke as an accepted rabbinic practice of "skipping" from one passage to another;⁸⁷ but as Plummer notes, "That might explain the omission of a few verses, but not the going back three chapters."⁸⁸ Chilton also notes the rabbinic practice "which allowed for abbreviation by skipping forward," and cites the inclusion of ὄψεται πάντα σὰρξ τὸ σωτήριον τοῦ Θεοῦ (3:4f.) from the LXX Isaiah 40:5b which in effect omits 40:5a, καὶ ὀφθήσεται ἡ δόξα κυρίου. But he along with Holtz considers this a completely different case from the "backward jump," which is required to put Isaiah 58:6 in 61:1f..⁸⁹ It is doubtful that Luke engages in such free-handed attempts at reconstructing the O.T.

Some scholars such as Schürmann, Grundmann, Bo Reicke, and Marshall suggest the possibility that the phrase, "to heal the brokenhearted," originally stood in Luke's citation.⁹⁰ If the phrase was omitted during textual transmission or if Luke himself omitted it from his Nazara source, one must ask, first, what significance it has for Luke and, second, why he avoids it. If Luke has allowed

⁸⁶Schürmann, Lukasevangelium, p. 229 n. 58.

⁸⁷Plummer, Luke, pp. 121-22, citing Lightfoot.

⁸⁸Plummer, Luke, p. 122.

⁸⁹Chilton, God in Strength, p. 145. Holtz, Untersuchungen, p. 41.

⁹⁰Schürmann, Lukasevangelium, p. 229 n.58. Grundmann, Das Evangelium nach Lukas, p. 118. Godet, Luke, p. 234. Bo Reicke, "Jesus in Nazareth--Lk 4, 14-30," Das Wort und Die Wörter (Stuttgart: 1973), pp. 47-55. Reicke suggests that the phrase stood here thus giving the quotation four couplets. We have seen that many possible reconstructions of the stichoi render such suggestions tentative at best. Marshall, Luke, p. 182. Marshall is cautious about definitively placing the phrase in or out of the original Lucan text. He notes that it is easier to explain the insertion by textual editing than to explain its omission; nevertheless, he goes on to explore the possible ramifications if it stood in the original text (pp. 182-83).

it to stand, it is probably due to the interests, albeit parenthetical, in healing in 4:23ff. If he consciously has omitted it, several possible motives arise.

1. Luke wished to emphasize Jesus' conquest of evil and release to the captives. This is reinforced by the exorcism at Capernaum which immediately follows the Nazareth account. It would account for the subject matter of the insertion from Isaiah 58:6.
2. Luke may have deemed the mention of the recovery of sight to the blind a sufficient reference to healings (if τυφλοῖς ἀνάβλεψεν is to be taken literally and not taken to mean "enlightenment").
3. Luke wished to reserve ἰαομαι for references to physical healings.⁹¹ At best Luke mentions healings here only in the course of explaining the ministry of Jesus which extended grace beyond even the boundaries of His Israel let alone His home city.
4. Luke wished to concentrate on the speaking ministry of Jesus here and therefore played down the healing aspect.

At first glance, all four reasons could be considered together, but several factors work against this. First, if Luke wished to emphasize speaking at the expense of healing, one would have to assume that the "recovery of sight to the blind" is a figurative expression; and since the phrase, "to heal the brokenhearted," is figurative as well, one must wonder why it is excluded while "recovery of the sight to the blind" was retained. We know that Luke was not averse to omitting passages by skipping forward as is the case in Luke 3:6. Had he wished to avoid references to healing, he could have omitted "recovery of sight to the blind" by this method of skipping forward in the reading of Isaiah. Another view is to be preferred: the verbal authority with which Jesus was endowed enabled Him to heal and to exorcize the demons

⁹¹Marshall, Luke, pp. 182f.

by His words (4:32, 33ff., esp. 36, 39).⁹² The verbal authority over evil is an interest here for Luke and is supported by the previous context of Jesus' victory over the temptation of the devil and in the following context of the exorcism at Capernaum, both of which occur as a result of Jesus speaking with authority. The speaking with authority is the main interest in the reading of the Isaiah text. Luke probably feels that the phrases, "to heal the brokenhearted" and "recovery of the sight to the blind," are obviously figurative in usage and in their Isaianic context; thus he does not think that they detract from the main theme of speaking with the authority of the Holy Spirit. If anything, they amplify Luke's message of the authority of the Spirit-inspired word.

As attractive as the speculations of why Luke omitted "to heal the brokenhearted" may be, they must not be pursued too far, for the evidence favours the conclusion that the phrase was missing from Luke's source. Attempts to attribute its absence to the redactional activity of Luke fall short when one realizes that the same Isaianic passage was used by Jesus in the Q material (7:22f.) to assert His messiahship in relation to healings. Fortunately, regardless of the verdict pronounced on the traditional or redactional structure of the passage, Luke's emphasis on the Spirit-inspired words of Jesus stands out.

An analysis of the citation apart from the programme

⁹²Of course, means were employed to perform healings other than words such as laying on of hands (e.g. 4:40) and other means of coming into physical contact with Jesus (8:44). The relationship between the verbal authority of Jesus and healings will be discussed later.

of Luke-Acts is, of course, quite limited since its source is ultimately the LXX. Nevertheless, it is important to note several details in relation to the traditional character of the passage and how these details fit into Luke's plan. Naturally πνεῦμα κυρίου is traditional since it comes from the LXX itself. Furthermore, Jeremias notes that the genitive κυρίου with an anarthrous substantive is "biblical" usage.⁹³ If Luke were left to his own resources, he probably would have used τὸ πνεῦμα or πνεῦμα ἄγιου or ἄγιου πνεύμα or some similar variation (sometimes accompanied by articles, e.g. Lk. 2:27; 10:21; Acts 4:31; et passim).

Ἐχρίσέν με, though manifestly a traditional element coming from the LXX, has generated interest in light of the Lucan Christology. The anointing is primarily a prophetic one.⁹⁴ Marshall states, "In Lk. the point is not the identification of the speaker as a messianic figure, but rather that the functions of this OT figure are now fulfilled in Jesus who has been anointed with the Spirit for this purpose."⁹⁵ This fits in well with Jesus' self-identification as a prophet in 4:23 and the overall programme of Luke.⁹⁶ Schürmann thinks that Luke's source saw the activity of Jesus here essentially as prophetic but believes

⁹³Jeremias, Die Sprache, pp. 31, 32, 122. We also find κυρίου embedded in traditional material in Luke 1:11 (ἄγγελος κυρίου).

⁹⁴Gils, Jésus Prophète, p. 12. Marshall, Luke: Historian and Theologian, pp. 125f.

⁹⁵Marshall, Luke, p. 183.

⁹⁶Gils, Jésus Prophète. "Luc seul nous rapporte une scène détaillée où Notre-Seigneur se trouve explicitement acclamé comme prophète par la foule" (p. 43). Gils goes on to cite in detail the evidence of Luke's redactional interest in Jesus' prophetic office. Luke notes the prophetic nature of Jesus' work in 4:23; 7:16; 13:33; 24:19-21.

that a royal messianic anointing is Luke's understanding.⁹⁷ F. F. Bruce suggests that here we may have the earliest interpretation of the Isaianic Servant.⁹⁸ "While it is not usually reckoned among the Servant Songs proper," the oracle "breathes the same sentiments and almost certainly was intended by its author to express the mind and mission of the Servant of the Songs."⁹⁹ He goes on from there to observe the Lucan significance of the reading as revealed in the previous context provided by the baptism of Jesus: "the anointing is equated with the descent of the Spirit on Jesus at His baptism."¹⁰⁰ Not only does this identify the anointing of Jesus with empowering but it also links it with the divine appellation provided at the baptism, "Thou art my Son; in thee I am well pleased." If the proclamation evoked in the minds of the audience the concept of Sonship as described in Psalm 2:7, then the reading of Isaiah 61 at Nazareth should be considered the programme of the messianic mission.¹⁰¹

The christological intent of v. 18 must not be severely limited by any particular theme here. Luke typically weaves several themes together, allowing Jesus to be seen as prophet, Anointed One, and Son. We have already noted how Luke grouped the concepts of Sonship, anointing, and empowering from 3:18 to 4:30 especially in

⁹⁷Schürmann, *Lukasevangelium*, p. 229 and n. 59.

⁹⁸F. F. Bruce, This is That: The New Testament Development of Some Old Testament Themes (Exeter: Paternoster, 1968), p. 90.

⁹⁹Ibid., p. 84.

¹⁰⁰Ibid., p. 85, and others (e.g. Bengel, *Gnomen*, p. 52; Creed, *Luke*, pp. 66f.; Leaney, *Luke*, p. 119; Conzelmann, *Theology of St. Luke*, p. 172).

¹⁰¹Bruce, This is That, p. 85. Bengel, *Gnomen*, p. 52. Plummer, *Luke*, p. 121. Conzelmann, Theology of St. Luke, p. 172.

the temptation account when Sonship and power to confound the devil are paired. That Luke intends to signify a broader Christology with references to anointing is obvious by his inclusion of the genealogy in 3:23-28 which breaks the natural flow from the baptism to temptation which is maintained in both Matthew and Mark. The Christology that Luke presents then is a composite one probably representing the understanding of the community which he serves. Thus Marshall is correct: "Ultimately, the concepts of eschatological prophet and the Messiah merge."¹⁰² The anointing for Luke carries both royal and prophetic implications, but in our immediate passage the latter is emphasized. It is of interest that the historical precedents for the pneumatic anointing include Saul who prophesied as a prophet and in association with prophets (I Sam. 10:1, 6, 10, 11) and with David upon whom the Spirit descended at his royal anointing (I Sam. 16:13-14). Luke brilliantly weaves the royal anointing of 3:22 into the prophetic anointing emphasized in our passage which is accentuated by references to the prophetic office (v. 24) and the allusion to Elijah and Elisha (vs. 23-27). Luke's Christology is basically expressed in terms of pneumatology.

The almost exclusive use of χρίω for the anointing of Jesus in the N.T. (here and in Acts 4:27; 10:38; Heb. 1:9) is significant.¹⁰³ Jeremias correctly identifies the expression as "der christologischen Formelsprache."¹⁰⁴ Of course, this is true; Luke especially underscores the

¹⁰²Marshall, Luke: Historian and Theologian, p. 125.

¹⁰³Only II Cor. 1:21-22 applies βαπτίζω to Christians in reference to reception of the Holy Spirit.

¹⁰⁴Jeremias, Die Sprache, p. 122.

pneumatic significance of the title, ὁ Χριστός.¹⁰⁵ It must not be construed to mean, however, that a programmatic parallel for the church is precluded or that Luke is solely interested in making a christological statement. He is equally interested in declaring how Jesus was able to minister and by what authority He spoke. As noted earlier, though Luke never uses χρίω in reference to believers, he does use χέω to denote the pouring out of the Holy Spirit on believers which parallels the O.T. anointings and the Spirit-anointing of believers in I Cor. 1:21-22.¹⁰⁶ The anointing of Jesus must be seen as somewhat different here since special phrases and terms are reserved for descriptions of Him and since ὁ Χριστός has an exclusive meaning, but the obvious parallels to the church's pneumatic experiences must not be denied.¹⁰⁷ To deny the presence of a programmatic parallel here because Luke uses χρίω exclusively of Jesus would be as untenable as denying that the apostles performed miracles in "the power of the Spirit" because Luke applies the phrase only to Jesus.¹⁰⁸

¹⁰⁵In the Petrine confession Luke goes beyond Mark's "σὺ εἶ ὁ Χριστός" to record Peter's words as "τὸν Χριστὸν τοῦ Θεοῦ" (subjective genitive). He is content with this appellation and avoids longer composite messianic titles as found in Matthew, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος or the phrase in John 6:69 as preserved by p66 and b0p^t, ὁ Χριστός, ὁ ἅγιος τοῦ Θεοῦ.

¹⁰⁶See chapter three, footnote 23.

¹⁰⁷Conzelmann, Theology of St. Luke, p. 180. C. K. Barrett, The Holy Spirit and the Gospel Tradition (London: SPCK, 1966), p. 101.

¹⁰⁸Barrett, after noting the exclusive use of ἐν τῇ δυνάμει τοῦ πνεύματος to describe the authority behind the works of Jesus, precludes any attempt to exclude the believers from the same power. "It is important to observe that Luke describes Jesus in the same terms as the apostles, whom he portrays as inspired teachers and miracle-workers" (Ibid., p. 101).

When the ministries of Jesus and the apostles are compared, it may be significant that Jesus is described as One who is sent (ἀπέσταλκεν). The Spirit-anointed Promised One is sent to preach. This preaching brings about freedom from the oppression of evil, spiritual enlightenment, and--in a later context--healing. The apostles, in like manner, proclaim the effective message when the Sent One, anointed of the Holy Spirit, in turn pours out the same Spirit on the ones He commissions (Acts 22:33). Their commission from Jesus like His commission from God is basically to preach (Lk. 24:47; Acts 1:8).¹⁰⁹ Luke was probably attracted to this alternative rather than to the Marcan rejection-at-Nazareth pericope not only because it described Jesus' ministry as Spirit-directed but also because it saw the work of Jesus as proclaiming inspired and effectual words. The apostleship of Jesus is inherent in the description of the Messiah as the "Coming One" (3:15), but its presentation and expansion were influenced in no small degree by the mission of the early

¹⁰⁹The commissioning of the Twelve in Lk. 9:2 has preaching and healing included. Here we also find ἀποστέλλω and the infinitive of κηρύσσω. Luke is dependent upon Mark for this account who mentions power over unclean spirits. Preaching is not mentioned in the commission itself in Mk. but appears in the summary of the apostles' mission: "They...preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them" (6:12-13). Matthew follows Mark's wording to a great degree; but he, like Luke, specifically includes preaching in the commission (10:7). Luke summarizes Mark's account of the commission and the results of the mission by recording that Jesus sent them to preach and to heal. In his interest in preaching he inserts it into his account of the commission of the Twelve. He does this by extracting ἀποστέλλω from the statement that Jesus sent them out two by two (which he saves for the commissioning of the Seventy) and appending to ἀποστέλλω the two infinitives, κηρύσσειν and ἰάσθαι. In Mark κηρύσσω is mentioned last; in Luke it is mentioned first. The speaking and healing ministry is emphasized in the work of the Seventy in 10:9. Luke amends Mark's account to give preaching equal status with healing in the commission itself. In the programmatic commission for the church in Luke 24 and Acts 1, however, proclamation is emphasized.

church. In the LXX ἀπέσταλκέν με is separated from κηρύξαι by the phrase, "to heal the brokenhearted," but in our passage they are juxtaposed. Ἀπέσταλκεν κηρύξαι is clearly how Luke sees the work of the church.

The replacement of καλέσαι in the LXX with the second κηρύξαι in our passage is probably due to Lucan activity. Granted κηρύσσω cannot be seen as being exclusively Lucan domain, but Luke's emphasis on the speaking ministry here fits in well with the change of verb. The insertion of Isaiah 56:8 also causes the first use of ἀποστέλλω to be duplicated. Luke makes similar adjustments in other O.T. citations. For example, in the quotation of Joel 3:1-5 (LXX) in Acts 2:17-21, he replaces μετὰ ταῦτα with ἐν ταῖς ἐσχάταις ἡμέραις. The latter phrase is brought forward from Joel 3:2, thus making it occur twice in Acts 17 and 18. This parallel structure imposed on the text is not unlike that of κηρύξαι - κηρύξαι in Luke 4:18-19. In Acts 2:17-18 Luke also repeats καὶ προφητεύσουσιν twice while in Joel it occurs only once.¹¹⁰ In the quotation of Habakkuk 1:5 in Acts 13:41, ἔργον is repeated twice while in the LXX it is used only once. Luke does this here for clarification, but it nevertheless demonstrates that he is disposed to changing the text in order to create parallel structures. A similar repetition of σοῦ occurs in Luke 7:27 replacing a single use of μου in Malachi 3:1. Since it is possible that the change was already made in Luke's source, one cannot conclusively prove that Luke was responsible; however, it does fit his pattern of handling O.T. citations

¹¹⁰The repetitive καὶ προφητεύσουσιν is omitted in D, it p57, Tertullian, "Rebaptism Priscillian." This is probably due to assimilation to the LXX and Hebrew O.T. or accidental omission. Most texts, some of them early, include it. See Metzger, Textual Commentary, pp. 297f.

elsewhere. Jeremias also notes that Luke is responsible for the verb change but suggests that Luke is avoiding the Semitic structure of καλέσαι ἐν αὐτῶν.¹¹¹ This is possibly his motivation; but we have seen that his adjustment of citations in other, similar circumstances was not in avoidance of Semitic expressions. The verb קָרָא is translated by κηρύσσω in the LXX as well as καλέω, but Luke repeats κηρύσσω perhaps because it is more acceptable Greek for proclamation. Luke faithfully restricts the use of καλέω either to note the names of people and places or to mention a superior in the act of summoning an inferior. Luke's motivation here is not so much avoidance of Semiticism as it is a presentation of the sermon of Jesus at Nazareth.

Luke is attracted to this version of the Nazareth pericope because the speaking ministry of Jesus receives emphasis and because the source of the proclamation is identified as the Spirit of the Lord. The reading of Isaiah 61:1-2 suggests a pneumatic-based Christology which fits in well with the overall programme of Luke-Acts. The commission of the Servant directly parallels Luke's presentation of the work of the early church which is dominated by proclamation of the gospel. Though the citation is essentially traditional, Luke's substitution of καλέω with κηρύσσω indicates his interest in the kerygmatic work of Jesus and the church. If Luke was responsible for the substitution of "to heal the brokenhearted" with "to set free the downtrodden," then he was underplaying references to healings at this point and amplifying the

¹¹¹Jeremias, Die Sprache, p. 122.

proclamation of freedom to the captives by inserting the Isaiah 56 passage as a parallel to it. This twin use of ἀποστρέλλω may be an effort to parallel the ministry of Jesus with that of the apostles. If Luke was not responsible for these changes, then he may well have been attracted to this version of the ministry at Nazareth because it focused so heavily on the authority of the words of Jesus throughout the account.

20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπερέτῃ
ἐκάθισεν καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
ἀτενίζοντες αὐτῷ.

As previously noted, τὸ βιβλίον is traditional, not Lucan.

Chilton continues to identify synagogue terms, such as ὑπερέτῃ and the use of καθίζω for the position used to preach, as evidence of Luke's attempt to present "an environment with which a church missionary would have been familiar." Thus Luke is describing the work of Jesus in terms of the mission of the early church. Luke sees Jesus as "the heilsgeschichtliche cornerstone of a mission theology."¹¹²

The anarthrous πάντως is used without a preposition to indicate its relationship to the passage. Having no explicit antecedent, it signifies genuine totality and is not merely a generalized statement (cf. 3:3). This usage of πᾶς is unclassical Greek.¹¹³ Moule notes the strangeness of the anarthrous use of the plural here and in v. 28.¹¹⁴

¹¹²Chilton, God in Strength, pp. 147-48.

¹¹³B. D. C. 275. Moulton and Turner, Grammar III, p. 200.

¹¹⁴C. F. D. Moule, Idiom Book of the New Testament, p. 109.

Chilton concurs with Moule and suggests that since both examples fall in the same pericope and since Luke does not employ the construction elsewhere in similar situations (e.g. 4:36 and 5:26), the use of τις τινος here is probably to be attributed to tradition.

Ἀτενίζω is a Lucan preference word¹¹⁵ occurring twelve times in Luke-Acts out of a total of fourteen times in the N.T. (two occurrences in II Cor.). Ten instances of it occur in Acts which underscores its Lucan quality. Jeremias agrees and adds that "Form von εἰναι mit Part. praes. zur Umschreibung des Imperfekts ist lucanisch."¹¹⁶ Plummer, however, thinks that the Hebraistic character of 4:20 "need hardly be doubted;"¹¹⁷ but it is necessary to consider the periphrastic construction as having been totally assimilated by Luke regardless of its origin. Furthermore, Luke's use of accumulated circumstantial participles in such a flowing manner is considered to be "good Greek."¹¹⁸ Luke superimposes εἰναι with the present participle upon the Marcan material no less than twelve times.¹¹⁹ Jeremias points out that the word, ἀτενίζω, "connected with dative of person (occurring with the customary εἰς τινος) is characteristic of Luke: Lk. 4, 20; 22, 56/Acts 3, 12; 10, 4; 14, 9; 23, 1."¹²⁰

ὁς ὁρθολογός. Schürmann suggests that perhaps "die seelische Funktion dem Glied" indicates a Palestinian

¹¹⁵F. W. Farrar, The Gospel According to Luke (Cambridge: Cambridge University Press, 1885), p. 103. Plummer, Luke, p. lix. Easton, Luke, p. 52. Lagrange, Luc, p. 139. Klostermann, Luke, p. 63. Moulton and Milligan, Vocabulary, p. 89. Chilton, God in Strength, p. 149. Jeremias, Die Sprache, p. 122.

¹¹⁶Jeremias, Die Sprache, p. 122.

¹¹⁷Plummer, Luke, p. li.

¹¹⁸Moulton and Turner, Grammar III, p. 158.

¹¹⁹Jeremias, Die Sprache, p. 43.

¹²⁰Ibid., p. 122.

source.¹²¹ Conzelmann, however, observes that it is Luke in 10:23 (contra Matt. 13:16f.) who identifies the "seeing and hearing" as only what they heard in v. 21 (Jesus rejoicing in the Holy Spirit).¹²² The seeing is perception, not sight. Chilton suggests this is similar to our passage where the "eyes" in v. 20 "hear" the fulfilment of scripture (v. 21). He concludes that Luke has superimposed this "see and hear" theme on our passage.¹²³ But this conclusion is hazardous at best since the seeing and hearing motif is present in Q (e.g. Matt. 11:4; Lk. 7:22). Although Luke appropriates the theme of seeing and hearing as is evident by its use in Acts (e.g. 2:33; 4:20; 8:6; 10:39), one cannot be certain that the same theme did not appear in Luke's source since it is quite possible and even probable that Q was the source for the passage in Luke 4. The origin of οἱ ὀφθαλμοί can only be tentatively identified at best.

Chilton considers the repetition of ἐν τῇ συναγωγῇ as curious since Luke usually avoids this sort of redundancy. In the exorcism account in 4:31, Luke omits the first reference to the Capernaum synagogue contained in Mark. Chilton is probably correct in considering the repetition to be indicative of a source behind Luke's account.¹²⁴ Given the presence of both Lucan and traditional elements, it is safe to assume that in v. 20 Luke has reworded a traditional account using his own vocabulary. The "seeing

¹²¹Schürmann, Lukasevangelium, p. 234.

¹²²Conzelmann, Theology of St. Luke, p. 105 n 3.

¹²³Chilton, God in Strength, p. 149.

¹²⁴Ibid., p. 149f.

and hearing" witness motif of vs. 20-21 may be Luke's own design, but more probably stood in his source and was another reason that the variant tradition was so attractive to him.

21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
πεπληρώται ἡ γραφή αὕτη ἐν τοῖς ὠσίν υμῶν.

The use of ἀρχομαι + λέγειν has generated much discussion in regard to its origin and its function in v. 21. If the words following the construction are to be taken as a summary of the sermon and not the beginning of the address itself, then perhaps it should be considered as a case of "Semitic redundant usage."¹²⁵ Plummer argues that "ἤρξατο is not pleonastic: it points to the solemnity of the moment when his words broke the silence of universal expectation."¹²⁶ It could be argued as well that, in using the compound verb, Luke was emphasizing the words with which Jesus began His ministry. Schürmann thinks that this is the case and that the reason for this emphasis is that "ἤρξατο λέγειν...ist beladen mit der luk ἀρχή-Theologie."¹²⁷ This instance of ἀρχομαι is linked with the one in v. 16. In v. 18 Jesus says that He is sent to proclaim. Schürmann considers the proclamation theme in v. 21 as the beginning of Jesus' mission. Luke presents the ministry of Jesus in a similar manner in Acts 10:36-37 which declares that God sent the preaching of peace through Jesus and that His ministry began in Galilee. "Apg 10, 37 ἀρξάμενος weist auf Lk 4, 21

¹²⁵ Marshall, Luke, p. 184f.

¹²⁶ Plummer, Luke, p. 123. B. Reicke, "Jesus in Nazareth--Lk 4, 14-30" in Das Wort und die Wörter, eds. H. Balz and Schulz (Stuttgart: 1973), p. 49. Marshall, Luke, p. 185: "Surely what follows is the arresting opening of a sermon, so that the use of the verb is justified."

¹²⁷ Schürmann, Lukasevangelium, p. 231.

ἤρξατο zurück."¹²⁸ Schürmann holds that the "coming" in v. 16 anticipated the "words of grace" that were predicted in the Isaiah reading and that were apparently delivered in v. 22. Thus the initial point of Jesus' ministry is being emphasized: "in dem 'Heute', da Jesus da ist und mit seinem Lehren 'beginnt' (ἤρξατο λέγειν)."¹²⁹

Jeremias identifies ἤρξατο as traditional and pre-Lucan. Ἀρχομαι (middle) plus the infinitive is frequently found in Luke's Gospel (Lk. 25 times; Matt. 12 times; Mark 25 times; John 1 time); yet Jeremias believes these statistics can be misleading: "In Wahrheit liebt Lukas diese semitischere Wendung nicht."¹³⁰ In the Marcan material Luke retains it two or three times while he omits it ten times. Thus Jeremias is hesitant to consider the phrase a favoured expression of Luke.¹³¹

On the face of it, it would be easier to argue for Matthew's avoidance of the construction due to the lower number of instances of ἄρχω, but Matthew uses ἀρχομαι + infinitive often and in passages in which he is not dependent upon Mark.¹³² The "avoidances" in Matthew may be explained

¹²⁸Ibid., p. 231 n69.

¹²⁹Ibid., p. 232. Marshall also thinks that in using ἤρξατο, "Luke wishes to stress that these are the opening words of Jesus' public ministry," although he does not necessarily ascribe to Schürmann's ἀρχή-Theologie scheme.

¹³⁰Jeremias, Die Sprache, p. 122.

¹³¹Ibid., p. 105 n. 4.

¹³²W. C. Allan, Commentary on Mark, as cited in J. H. Moulton and W. F. Howard, A Grammar of New Testament Greek II: Accidence and Word-Formation with an Appendix on Semitisms in the New Testament (Edinburgh: T. & T. Clark, 1929), p. 455. He notes that Matthew avoids all but six of the constructions in his Marcan material. Mark's frequent use is probably due to translation from Aramaic, and Matthew's "avoidance" of it is due to his recognition that the origin was Aramaic and not Greek.

by stylistic variation and by other factors such as omission of a whole verse which is probably not due to an aversion to our construction. In fact, both Matthew and Luke were inclined in some degree, to use it. Obviously, it was in both their major sources, but they utilized it as well when not dependent on these sources. This is especially true of Luke. Twice he superimposes ἤρξατο λέγειν upon Marcan material (11:29; 12:1). He also has ἀρχομαι + παρατείσθαι in Q contra Matthew (e.g. 14:18). If Luke disliked the use of ἀρχομαι + infinitive, it is most surprising that he included it in both halves of Acts in passages which are definitely Lucan in provenance (1:1, 22; 2:4; 18:26; 24:2; 27:35). If one still insists that Luke did not like the construction, then one must make special exception for ἀρχομαι + infinitive for speaking as does Plummer, when he maintains that ἤρξατο . . . λέγειν in our passage denotes a pause before an answer is given.¹³³

W. C. Allen suggests that Mark found the compound verb in an Aramaic source which used ܐܘܪܘܨܐ as an auxiliary verb.¹³⁴ Luke's use, however, is influenced by other factors: (1) Aramaised Greek in Luke's sources and (2) that "began to say" was a naturally Greek phrase on its own. Moulton and Howard add a third influence: "Its comparative frequency in the LXX may have inclined Luke to its use."¹³⁵

J. W. Hunkin cites several instances of parallels of

¹³³Plummer, Luke, p. 123. Plummer lists our passage as well as 7:24; 12:1; 14:18 as examples of this. Perhaps 11:29 should also be cited.

¹³⁴As cited in Moulton and Howard, Grammar II, p. 455. Moulton and Howard point out that it cannot be called a Hebraism. It is frequently found in LXX, but "it has no fixed Hebrew original" (p. 455).

¹³⁵Ibid.

ἀρχομαι with the infinitive in Xenophon and Aristophanes and therefore concludes that the uses of the construction are not necessarily of an Aramaic origin in Matthew and Luke although he concedes that in the latter the usage in some of the speeches of Jesus is due to an Aramaic influence.¹³⁶ Hunkin notes that of the pleonastic uses of ἀρχομαι, ten are followed by an infinitive verb for speaking. Eight of these are λέγειν (3:8; 4:21; 7:24; 11:29; 12:1; 13:26; 20:9; 23:30).¹³⁷ Chilton suggests that if we take away from Hunkin's eight examples with λέγειν the two with parallels (7:24, Matt. 11:7; 20:9, Mk. 12:1), then "we are left with six instances in which a specifically Lucan pattern may be detectable."¹³⁸ In 13:26 and 23:30 τότε appears in context and appears to emphasize why ἀρχομαι is being used; that is, to relate what a speaker said at a particular time. This is similar to the context for other instances (4:21; 11:29; 12:1). This leads Chilton to conclude: "Here the verbs are used to indicate what Jesus says at a specific juncture. This diction appears to be Lucan: not only is it consistent and frequent, but Lk sometimes uses it when Mk and Mt do not."¹³⁹ Not unlike Plummer, Chilton concludes that the function of ἀρχομαι ... λέγειν is a temporal emphasis, but he does not see a gap between a previous event and the speaker's response. The

¹³⁶J. W. Hunkin, "'Pleonastic' ἀρχομαι in the New Testament," Journal Theological Studies, XXV (1923-24), pp. 390-402.

¹³⁷Ibid., p. 391.

¹³⁸Chilton, God in Strength, p. 151.

¹³⁹Ibid., pp. 151-52.

emphasis is on that particular time because of the significance of what was said. The construction is used by Luke to stress the speaking ministry of Jesus and the results it works.

If Luke is responsible for ἔρχεται ... λέγειν, then it is not at all surprising that we find πρός here after the verb of speaking. This is typical of Luke: "After verbs of speaking, answering, and the like he very often has πρός and the accusative instead of the simple dative."¹⁴⁰ This adds strength to the suggestion that "to begin to speak" here has Lucan significance.

Since Conzelmann's Die Mitte Der Zeit, σημερινον has generated much discussion. He argues that Luke, by recording Jesus' statement of fulfilment of the promise at Nazareth, saw salvation "as a thing of the past" while Paul saw it as a present reality (II Cor. 6:2).¹⁴¹ The coming of salvation belongs to the "Middle Time" which has the era of the activity of Jesus prior to the time of the church.

The divisions into which redemptive history falls prove that this 'today' does not extend into the present in which the author lives, but is thought of as a time in the past. What is meant is not an eschatological fulfilment already being realized in the word, however much that may have been the original meaning of the passage, but the manifestation of salvation--real, unrestricted and effective--in a period strictly defined as to its beginning and end, and which now belongs to the past; but through the operation of the Spirit and the record it possesses of the period, the Church still enjoys its blessings.¹⁴²

¹⁴⁰Plummer, Luke, p. lxii. See also Lagrange, Luc, p. cxii; Schlatter, Luke, p. 228; Jeremias, Die Sprache, p. 122; Cilton, God in Strength, p. 153.

¹⁴¹Conzelmann, Theology of St. Luke, p. 36.

¹⁴²Ibid., p. 195.

Conzelmann is correct in saying that the Spirit is a means, if not the means, whereby the benefits of salvation are realized; but the Spirit must be seen as the instrument of both the inauguration of salvation and the on-going realization of salvation. When one acknowledges the transcendent activity of the Spirit in salvation, even in its initiation, then distinct eras do not appear so distinct. We have already seen that the detailed activity of the Holy Spirit in Luke 1 and 2 proves to be the undoing of the "ages" as presented by Conzelmann.¹⁴³

Conzelmann considers Luke 4:21 as a classic example of Luke's understanding that the "today" of salvation is in the past.¹⁴⁴ This can only be considered as such when the tripartite reconstruction of salvation-history is superimposed upon the text. Luke's use of σήμερον elsewhere does not fit the suggested pattern.¹⁴⁵ Jeremias points out the absence of σήμερον in Luke 11:3 and retorts, "Mit eschatologischen Beiklang zur Bezeichnung der Gegenwart des Heils findet sich abgesehen vom Vaterunser (Mt 6, 11)." He considers the word to be traditional.¹⁴⁶

Regardless of its origin, however, σήμερον does not consistently have the salvific-temporal significance in Luke that Conzelmann would require. Luke presents several meanings for the word. If "today" denotes the beginning

¹⁴³P. S. Minear, Luke's Use of the Birth Stories, pp. 111-130, and in our chapter on the baptism of Jesus.

¹⁴⁴Conzelmann, Theology of St. Luke, p. 187, n.¹.

¹⁴⁵Neither do the uses elsewhere support Conzelmann's suggestion that the sayings of Jesus spoken privately have "occasional meaning" and His public statements are "permanently" valid (Ibid, pp. 186f. n.¹).

¹⁴⁶Jeremias, Die Sprache, pp. 81, 123.

of the salvation-ministry, then how does it correspond to Luke's retention of Paul's proclamation in Acts 13:33f. that the resurrection of Jesus fulfilled Psalm 2:7, "You are my son; today I have begotten you"? The promise to the church (Acts 13:32f.) is fulfilled in the resurrection of Jesus, not just in the proclamation at Nazareth. In Luke 2:11 "today" is identified with the advent of salvation on the day of the birth of Jesus. In 5:26, a passage in which Luke clearly is responsible for the inclusion of "today" (contra Mk. 2:12 and Matt. 9:8), the crowds witness healings on a particular day which is not on the Nazareth Sabbath.

Perhaps it is significant that Luke is fond of using σῶζω for healings. Given his all-inclusive understanding of salvation, Luke sees the events in 5:17, which include healing and forgiveness of sins, as a visitation of salvation. The visit of Jesus to Zacchaeus on a particular day (σήμερον) was also a salvific event wrought by Jesus: "Today salvation has come to this house.... For the Son of man came to seek and to save the lost" (19:9a, 10). (See also v. 5.) The promise to the penitent thief on the cross proclaimed a day of salvation as well (23:43). The advent of salvation cannot be limited to only one day or only one era in light of Acts 4:9-12; 13:32ff.; 26:28-29; and perhaps 27:33ff. The day of salvation is not limited to the time of Jesus but is also a present reality in the era of the church in Luke's mind.¹⁴⁷ The time of salvation is

¹⁴⁷Schürmann argues along similar lines: "Christuszeit, Zeit der Kirche und die künftige Vollendungszeit sind für Luk zusammen 'Erfüllungszeit'.... Die Zeit der Kirche mit ihrer Verkündigung (vgl. Apg³, 25f) gehört für Luk noch mit hinein in die verheißenen ἡμέραι αὐτά (Apg 3, 24....Die πεπληροφόρημένα πράγματα bleiben

not in the past for Luke. Although our account uses the past tense, it should be noted that all of the narrative is in the past, and thus the tense is not significant. Luke is writing a record of past events.¹⁴⁸

Although Luke employs a specialized salvific meaning for σήμερον throughout his work (without excluding other meanings for the word), he probably does not invent it. It is more likely to be traditional. All of the instances of this specialized use occur in logia or speeches both in Luke and Acts and may indicate his dependence upon his sources. Jeremias points out that a similar use of "today" as salvific occurs in the LXX citations of Psalms 2:7 and 94:7 in Hebrews (1:5; 3:7, 13, 15; 4:7; 5:5).¹⁴⁹ Schürmann finds a similar vein in Paul in II Cor. 6:2, "Behold, now is the acceptable time; behold, now is the day of salvation," and concludes that the eschatological "today" is "der urchristlichen Paränese."¹⁵⁰

When noting the structure of our passage as compared with other passages where "today" is found on the lips of Jesus, Chilton finds the word at the beginning of the statement. Thus he suggests: "The unvarying repetition of this asseverative introduction is not characteristic of Lk: it is far more suggestive of a tradition which transmitted

auch in der "Zeit der Kirche" eschatologisch gegenwärtig 'ἐν ἡμῖν' bzw. im Wort ekklesiologisch repräsentierbar 'ἡμῖν', wie uns o. zu Lk 1, 1f deutlich wurde." Lukasevangelium, p. 233.

¹⁴⁸Rengstorff, Luke, p. 68. Chilton, God in Strength, p. 154. Schürmann, Lukasevangelium, p. 233: "Es ist eine halbe und darum sehr irreführende Wahrheit wenn man meint, Luk verstünde das σήμερον V. 21 nur 'historisch' als einen vergangen Tag der Geschichte."

¹⁴⁹Jeremias, Die Sprache, p. 81.

¹⁵⁰Schürmann, Lukasevangelium, p. 233 n.78.

the sayings of Jesus in this fashion."¹⁵¹ This is not the case, however; for in six of the nine cases of Jesus saying the word, "today," σήμερον does not come at the very beginning of the logia (12:28; 13:32, 33; 19:5; 22:34, 61). Only in our passage in 19:9, and in 23:43 is this true.¹⁵² If this is what constitutes σήμερον at the beginning of statements, then the pattern in Acts is similar,¹⁵³ and the term should not be attributed to tradition on the grounds of placement alone. In both Luke and Acts the placement is varied. Neither do the passages which deal with "salvific time" reveal a consistent pattern in word placement.

The salvific significance of σήμερον is clearly a Lucan interest among the gospel writers. Chilton suggests two parallels for it in Luke: 22:34, 61 for Mk. 14:30 and 12:28 for Matt. 6:30.¹⁵⁴ The former exhibits the opposite of salvation while the latter can only be considered obliquely relevant to "today" as a salvific concept, especially in Matthew; since he does not present the concept elsewhere (and indeed does not present it in 6:30).

¹⁵¹Chilton, God in Strength, p. 154.

¹⁵²The figures are eighth from the first in a verse of 21 words in 12:28; thirteenth out of 19 words attributed to Jesus in 13:32; fourth in 13:33; fourth out of 12 words in 19:5; sixth out of 12 words attributed to Jesus in 22:34; fourth out of 7 words in 22:61. (In 5:26 where the crowds, not Jesus, speak of "today" as an event of salvation, it occurs last.)

¹⁵³The placement of σήμερον in Acts: If τὰς ἡμέρας ταύτας is to be considered a parallel to "today," then we note the expression falls in the middle of a monologue of Peter following a scripture quotation which interrupts the earlier part of the speech in 3:24-26; the eighth word from the beginning in an address attributed to Peter in 4:9; sixth in a citation of Psalm 2:7 consisting of 8 words in 13:33; in the middle to latter part of a lengthy oration in 19:40; in the middle of Paul's lengthy farewell address to the Ephesians (20:26); thirty-fourth word in an oration consisting of 18 verses; third from the last word in Paul's defence before Felix consisting of 11 verses (24:21); fifteenth word in Paul's defence before Agrippa covering 22 verses (26:2); second word of a speech of 28 words (27:33).

¹⁵⁴Chilton, God in Strength, pp. 153-54.

Jeremias correctly observes that of passages in Luke with "today" in a salvation context (2:11; 4:21; 5:26; 19:5, 9; 23:43), five out of six are in the non-Marcian material. He thus concludes that in light of this fact and the presence of "today" in this same context elsewhere, the usage is pre-Lucan.¹⁵⁵

It could be argued, however, that the high incidence of the expression being inserted into non-Marcian material indicates a high probability that Luke was responsible for the phrase, and its existence elsewhere demonstrates that Luke superimposed a current theological concept onto the gospel material. This use of σήμερον is only explicit in Luke. When the one parallel to our passage that Jeremias cites (5:26) is examined, we see that Luke superimposed σήμερον upon his source to describe a salvific event which included healings and forgiveness of sins. "Today" is absent in Matthew and Mark (Matt. 9:8; Mk. 2:12). The remaining five have no parallel in either Matthew or Mark. The parenetic nature of the expression in Paul, Hebrews, and Acts shows that Luke may well have superimposed the "today" of salvation common in early Christian preaching upon the gospel records. This follows Luke's tendency to write the early church kerygma and theology into his Gospel which we have previously observed. The presence of σήμερον in our passage cannot be definitively proven to be due to Luke in 4:21; it may well have been in Luke's source--a tradition that may have even shaped early Christian parenesis. If it did stand in his source, then Luke was attracted to that source instead of to the Marcian version

¹⁵⁵ Jeremias, Die Sprache, p. 81.

by the expression's presence, since he had incorporated into his work the concept of a "today" of salvation in both the Gospel and Acts. Thus the ramifications for our study are the same regardless if σήμερον is traditional or has an exclusively Lucan provenance: in presenting this version of the ministry at Nazareth Luke describes the "today" of salvation primarily in terms of the Spirit-inspired speaking of Jesus. Luke has in mind the total ministry of the Holy Spirit in both the work of Jesus and in the parallel work of the church. The "today" of salvation is no more to be excluded from the Spirit-inspired work of the church than the church is to be excluded from the anointing which Jesus experienced. For Luke the advent of the Holy Spirit is as much the advent of salvation as was the work of Jesus. Jesus was the means whereby the saving event of the power of the Holy Spirit was made available to the church (e.g. Acts 2:33; 13:33ff.).

Fulfilment (πεπλήρωται) is most probably traditional. Its frequent use for fulfilment of scripture and in the words of Jesus in the N.T. allows little alternative.¹⁵⁶ In Luke 8:10 he omits it from the Marcan material.¹⁵⁷ In light of this omission and Mark's frequent usage of the term for scripture, Chilton questions Conzelmann's statement about Luke's intent: "...his whole mind is set on fulfilment (of scripture)."¹⁵⁸ Luke is following his source here. The

¹⁵⁶Jeremias declares it to be traditional. It occurs 74 times "in Worten Jesu;" 15 are in Marcan material, 59 in non-Markan material of which 29 are from Q (Ibid., pp. 122-23).

¹⁵⁷Jeremias, Die Sprache, p. 123. Chilton, God in Strength, p. 155.

¹⁵⁸Conzelmann, Theology of St. Luke, p. 195; Chilton, God in Strength, p. 155.

sense of the perfect here is not to be taken in the sense of a past event but has a present meaning. "The perfect with certain verbs has wholly the sense of a present (as in classical). This is the case with... πεπλήρωται in Lk 4, 21."¹⁵⁹ The fulfilment for that moment is being emphasized. Marshall observes that "the phraseology is close to Mk 1:15, but whereas the stress there is on the imminence of the kingdom, here it is on the coming of Jesus himself."¹⁶⁰ Jesus is the expression, the fulfilment of the Kingdom in His words and His acts, all of which are empowered by the Holy Spirit.

Ἐπίσημη. Chilton cautiously suggests that the singular use indicates a traditional background. Luke uses the plural most, and ἡ ἐπίσημη + demonstrative adjective is unusual occurring only here and in Mk. 12:10 and Acts 8:35.¹⁶¹

The expression, ἐν τοῖς ὠσίν ὑμῶν, has a Semitic ring and is probably therefore traditional.¹⁶² Chilton notes that in his references to ears Luke usually uses the prepositions, εἰς or πρός. The Semitic use of ἐν, as Violet identifies it,¹⁶³ must not therefore be Lucan. Although Luke received the phrase, "in your ears," from his source, he is keen to identify it with the witness motif that he often presents as "that which you see and hear." Thus Luke inserts the reference to the eyes in v. 20 to portray the

¹⁵⁹B. D. § 341.

¹⁶⁰Marshall, Luke, p. 185.

¹⁶¹Chilton, God in Strength, p. 155.

¹⁶²Leaney, Luke, p. 119. Schürmann, Lukasevangelium, p. 234. Schlatter, Marcus und Lukas, p. 225.

¹⁶³Violet, "Verständis," p. 261 n.20.

members of the Nazareth synagogue as witnesses (μαρτυρέω, v. 22) of the ministry of Jesus.¹⁶⁴

In v. 21 Luke is responsible for inserting ἡρξάτο δὲ λέγειν πρὸς αὐτοὺς into an account which noted the fulfilment of scripture in the ears of the audience. "Today" may have stood in Luke's source, but it provides expression for a major concern of Luke, the advent of salvation, which is present here and elsewhere. If "today" is to be considered traditional, it must be labelled "traditional wording with special Lucan meaning." Luke has presented the fulfilment of the Isaiah 61 reading in the form of an inspired statement of Jesus.

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς
λόγοις τῆς χάριτος τοῖς ἐκπορευμένοις ἐκ τοῦ στόματος αὐτοῦ
καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

The use of μαρτυρέω and θαυμάζω has provoked much discussion. If they are understood in a positive sense and therefore indicate approbation of the synagogue audience, then the following verses appear somewhat disjointed since Jesus reacts negatively to their response and since the antagonism of the audience grows. This has led some scholars to suggest that Luke has combined two separate units in our passage with the break between the two occurring at the middle or at the end of v. 22. For some this break is due solely to Luke's adjustment of the Marcan Nazareth

¹⁶⁴Chilton, God in Strength, p. 234. Schlatter, however, sees εἰς ἐφέλαμον πάντων as Semitic as well due to the use of the genitive plural here (Marcus und Lukas, p. 225). Both concepts could well have confronted Luke in his source here. He found "seeing and hearing" as the witness motif in Q (7:22). Given the Lucan character of ἀτενίσω in 4:20 Luke is probably responsible for viewing it as a witness motif. We see that he elaborated the "seeing and hearing" saying he received in Q, for he took pains to make it clear that the messengers from John the Baptist were physically present to witness healings and miracles at "that same hour" (7:20-21 contra Matt. 11:2-9).

account,¹⁶⁵ while for others the break is a genuine one and indicates the jettisoning of his special source at this point and reverting back to the Marcan account at least for the purposes of a general outline of the events.¹⁶⁶

Others, however, do not consider the "awkwardness" of the audience's reception of Jesus as significant enough to warrant a break in the story,¹⁶⁷ and still others see no break at all.¹⁶⁸ If "witness" and "amazement" carry a neutral or negative meaning, then the awkwardness is minimized. θαυμάζω can connote both positive and negative meanings in the LXX and in the N.T.¹⁶⁹ G. Betram sees our passage as an example of a negative use parallel to the verb's use in Acts 4:13.¹⁷⁰ Plummer also sees θαυμάζω here in less than a positive light; it "expresses amazement rather than admiration." He considers the reaction of the audience in the Stephen story of Acts as parallel to the Nazareth synagogue account: "they did not believe the teaching which so startled and impressed them any more than those whose attention was riveted on Stephen, before he began to address them were disposed to accept his teaching."¹⁷¹ In Acts the uses of θαυμάζω to

¹⁶⁵Bultmann, History of the Synoptic Tradition, pp. 31, 122, 134. Dibelius, From Tradition to Gospel, p. 110.

¹⁶⁶Lagrange, Luc, pp. 146-48. H. K. Luce, The Gospel According to St. Luke, p. 121. Leaney, Luke, p. 54. Leaney does not include v. 22b in his identification of non-Markan tradition.

¹⁶⁷Schürmann, Lukasevangelium, p. 235. The source Luke used was already influenced by Mark. Also, Marshall, Luke, p. 180.

¹⁶⁸Jeremias, Promise, p. 44.

¹⁶⁹Georg Betram, "θαυμάζω," TDNT, III, pp. 34f. for LXX, 38f. for Luke, and p. 40 for Acts. Both meanings occur in Acts, but the negative element seems to be the dominant meaning.

¹⁷⁰Ibid., p. 40.

¹⁷¹Plummer, Luke, p. 124.

indicate a negative, fearful or ambivalent response outnumber the positive uses (2:7; 4:13; 7:31; 13:41; contra 3:12).¹⁷² This indicates that Luke was not averse to using the negative elsewhere and that the presence of the word here may be due to Luke himself. Jeremias observes that θαυμάζω with ἐπί (dat.) is only found in the N.T. in Luke's Doppelwerk. Luke uses it in Acts 3:12 and inserts it into his Marcan material twice (9:43 contra Mk. 9:30; 20:26 contra Mk. 12:17). He concludes that Lk. 2:33 and 4:22 also originated "aus seiner Feder."¹⁷³ Thus in all probability Luke is responsible for the assessment of the crowd's response to Jesus.¹⁷⁴

Μαρτυρέω can also mean, of course, to witness against. Luke usually uses the positive meaning; thus Marshall suggests that "while Lucan usage favours the former translation (i.e. positive), there are signs that the present narrative is dependent upon a source, in which case Luke may have taken over an unusual meaning of the word."¹⁷⁵ Luke does use the noun cognate of the word in a negative sense (Acts 6:13), and elsewhere ambivalent, hostile audiences are described in terms of the "witness" or "seeing-hearing" motif which is clearly a Lucan theme (e.g. 6:6-11; 10:13ff.; Acts 2:7-13, 33; 4:16). Since the seeing and hearing theme is present here as well (v. 21), it would seem better to ascribe μαρτυρέω to Lucan influence. This is in keeping

¹⁷²Betram lists one more positive use (2:7), "θαυμάζω," p. 40.

¹⁷³Jeremias, Die Sprache, pp. 96, 123.

¹⁷⁴Perhaps it would also be helpful to point out that in the Nazareth incident in Matt. and Mark, ἐκπλήσσω is used instead of θαυμάζω.

¹⁷⁵Marshall, Luke, p. 185.

with its parallel member, θαυμάζω, which was also determined to be Lucan.

If the meanings of "witnessed" and "amazed" are to be understood as positive, a hiatus in the story need not necessarily be assumed. An offense recorded in all three synoptic gospels is that the people of Nazareth consider Jesus' pedigree not worthy of His growing fame. The presence of the question, "Is this not Joseph's son?" could well explain the reticence of the crowd. Thus regardless whether a positive or negative interpretation of the words is accepted, the account as recorded by Luke can be viewed as a single unit.

The expression, "words of grace," has generated much discussion. Some take the expression to mean gracious, pleasing words; the manner of the delivery, not the content, is being praised.

Es bezieht sich aber nicht so sehr auf den Inhalt seiner Predigt, als auf die Anmut seines Vortrags; denn λόγος τῆς χάριτος sind nicht Worte, welche Gottes Gnade verkündigen (A G 20, 24.32), sondern liebliche Rede.¹⁷⁶

It could also refer to the "matter of Jesus' preaching --its description of the works of divine grace-- rather than the impression received by His hearers."¹⁷⁷ Double entendre may well be the intent of the author here,¹⁷⁸ and certainly the element of God's grace must be acknowledged

¹⁷⁶Zahn, Lukas, p. 239. Bengel describes the meaning as "a sweetness or weighty impressiveness" peculiar to the discourses of Jesus which had a quality of "becomingness" (Gnomēn, p. 54). Plummer, Luke, pp. 124f., "winning words." See also Creed, Luke, p. 67.

¹⁷⁷Godet, Luke, I, p. 236. Also Marshall, Luke, p. 186: "words filled with divine grace (Acts 14:3; 20:24, 32)."

¹⁷⁸Flender, Luke Theologian, pp. 153f. and Conzelmann, TDNT, IX p. 392 n.153.

in light of the reading of Isaiah 61:1f. and the extension of grace to the Gentiles in vs. 25-27. The catch phrase would not be wasted on the reading audience of Luke's Doppelwerk. Double entendre is certainly in keeping with the divine ring which resonates in the following phrase, τοῖς ἐκπορευόμενοις ἐκ τοῦ στόματος αὐτοῦ . (Deut. 8:3).

The character of the phrase has been described as Hebraic-Semitic or as Hellenistic. Jeremias considers χάρις here to be traditional. In acknowledging Luke's dominance in using the word among the synoptics, he declares it to be "a preferred expression of Lucan redaction;" but Jeremias advises caution lest all cases of χάρις in Luke-Acts be declared redactional. He cites an anarthrous use contrasted with a double articular use for a similar phrase (Lk. 2:40, χάρις Θεοῦ ; Acts 11:23; 13:43; 14:28; 15:11, 40; 20:24, ἡ χάρις τοῦ Θεοῦ [τοῦ κυρίου]). This difference is caused by Semitisms according to Jeremias. So also in our passage where he notes, "Lk Ev 4,22 hat den Plural τοῖς λόγοις τῆς χάριτος dagegen Apg. 14,3; 20,32 (τῷ λόγῳ τῆς χάριτος αὐτοῦ) den Singular mit Personal pronomem."¹⁷⁹ This too he understands to be a signal that the differences are due to different origins. He also argues that the various meanings of χάρις group themselves either in the Gospel or in Acts. He concludes:

Es darf jedoch nicht übersehen werden, daß Lukas im Evangelium vorgeprägte judenchristliche Formulierungen aufgreift, in der Apostelgeschichte dagegen die ihm selbst geläufige frühchristlich-hellenistische Terminologie bestimmend sein läßt.¹⁸⁰

¹⁷⁹Jeremias, Die Sprache, pp. 49-50. Plummer also sees a Hebrew influence in 4:22 (Luke, p. 124).

¹⁸⁰Jeremias, Die Sprache, p. 50.

While this is true to a degree (certainly grace as a gift or unmerited favour from God predominantly occurs in Acts), there are some significant digressions. The occurrences in Acts 2:47 and 7:46 sound Semitic as do Luke 1:30 and 2:52. If Luke allowed such uses to stand in Acts, is it unreasonable to assume that he included "früh-christlich-hellenistische Terminologie" in his Gospel? If the salvific connotation of grace is recognized as Lucan because of its presence in Acts, then the context provided by the Isaiah reading in vs. 18f. provides the same meaning for χάρις here.

Luke includes Greek meanings and uses of the word in his Gospel. The use of "what credit (χάρις) is that to you" in 6:32, 33, 34 and perhaps here is not necessarily Semitic. ἔτι δε + χάρις occurs in Greek as well (e.g. Xenophon, Hæiro IX I). Furthermore, anarthrous uses of nouns are not a foolproof way of determining Semitic usage. Although the LXX often translates anarthrous χάρις from the Hebrew יָה (e.g. Esther 2:11, 17; Zech. 4:7; 12:10; Ps. 84:12; Gen. 39:21; Ex. 3:21; 33:12, 13), the anarthrous χάρις also stands in Greek (Herod. 6:41; 7:120; Eur. Or 237, and many others).

The use of articles in the expression here in chapter four is parallel to Lucan use in Acts. The difference in number is not as significant as Jeremias assumes. Luke does use the singular in Acts 14:3 and 20:24, 32, but in their contexts the phrase refers to the general message of the good news. Here, however, the crowds are marvelling at specific words spoken on a specific occasion. The plural here is not necessarily traditional. Demosthenes also uses the plural of our expression (τῶν λόγων χάρις),

Demos. IV 38). The phrase here stands in narrative which has the stamp of Lucan commentary as do the narrative statements which have the articular use of χάρις and its modifiers (Acts 11:23; 13:43; 14:3; 15:40). It is perhaps better to identify τοὺς λόγους τῆς χάριτος with Lucan redactional activity.¹⁸¹

Granted, one cannot assume that Luke always would use a form of χάρις with the article when not dependent upon a source. (Such a distinction would be as artificial as insisting that all anarthrous uses of χάρις are Semitic and all articular uses of it are Greek in style. In classical Greek anarthrous uses emphasizing quality or embedded in idiom are frequent as are also instances of the substantive with an article.) It is, however, noteworthy that many of the anarthrous uses of χάρις fall in Semitic or Semitic-like expressions. Luke 1:30 uses the LXX assimilation of יְהוָה נָשָׂא which is translated, εὐρίσκω + χάρις (see also Acts 7:46). Similar passages but without εὐρίσκω include 2:40, 52; Acts 2:47.¹⁸² Verses 10 and 46

¹⁸¹This would fit in better with Luke's apparent omission of ἐκ πορευομένων διὰ στόματος Θεοῦ in the temptation account (cf. 4:4 contra Matt. 4:4) and the sudden appearance of the phrase in 4:22 in the form of ἐκπορευόμενος ἐκ τοῦ στόματος αὐτοῦ. The divine quality of the words of Jesus is a point which Luke wishes to make.

¹⁸²In 2:40 the phrase, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτῷ, has a parallel in LXX Zech. 12:10, ἐκγέω ἐπὶ τὸν εἰκὼν Δαβὶδ καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλὴμ πνεῦμα χάριτος καὶ ἀκτινῶν. The expression in Luke 2:52, χάριτι παρὰ Θεοῦ καὶ ἀνθρώπων, is similar to the concept in LXX in Ex. 33:16, εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. παρὰ is probably not due to Greek influence. One would expect to see πρὸς in that case (e.g. Plut. Demosth. 7. Probably Greek influence caused πρὸς to stand in Acts 2:47 as well). Acts 4:33 has χάρις τε καὶ δόξα which seems to be Greek in character (Hdt. 6:41; 7:120), but ἐπὶ πάντας αὐτούς resembles Zech. 12:10. In Acts 2:47, the use of ἔρχεν αἰὼν + πρὸς resembles Plutarch's description of Demosthenes' first attempts at oratory: ἀπὸ τοῦ οὐρανοῦ πρὸς τὸν οὐρανόν (Plut. Demosth. 7). This narrative summary reveals the Greek of Luke's pen as does the narrative summary in Luke 4:22.

in Acts 7 are an O.T. quotation and an O.T. allusion respectively, the latter of which retains the Hebrew idiom, יָדָאֲרָה. The anarthrous uses of χάρις generally fall in the first parts of both Luke and Acts where it is generally agreed that to some degree Luke is under the influence of a Semitic source (Torrey, Black, Wilcox, et al.). The anarthrous χάρις appears in Acts 24:27 and 25:3, 9, but two of these (24:27; 25:9) are part of the Greek idiom which employs a metaphorical use of κατατίθημι + χάρις. "To lay up a store of favour" is clearly Greek and does not owe its expression to Semitic origins (e.g. Hdt. 6:41; Thuc. I.33). Κατατίθημι is also used with other attributes such as glory (Hdt. 7:220; 9:78; Thuc. IV.87). This anarthrous use seems to be the Greek equivalent to the Hebrew, יָדָאֲרָה. Luke has another passage which has a similar import (6:32-34). Χάρις is used for "what credit is that to you?" in reference to loving one's friends only (ποῖα ὑμῖν χάρις ἐστὶ ?). The Greek idiom, κατατίθημι + χάρις, would have worked nicely here. This distinguishes two types of expressions for the same meaning. One cannot be sure whether this expression in 6:32-34 is Lucan or not. He prefers κατατίθημι in Acts. The parallel in Matthew does not help much either (μισθὸν and περισσὸν + πολίῳ). It may indicate, however, that Luke superimposed χάρις on the Q version. The anarthrous use here in chapter six does not violate Greek usage, since ἔχω is also used with χάρις in similar situations (Eur. Hec. 830; Thuc. 8:87). Xenophon uses the same expression when he advises rulers about pleasing or displeasing their subjects (πάνυ δὲ χάριτων εἶναι, Hiero IX 1 and in IX 2, δὲ χάριτων γίνεσθαι). This use is nearly identical to the context of Luke 6, and the use of εἶναι + χάρις is in keeping

with Greek usage.

It may also be suggested that χάρις in 6:32-34 is also functioning as "eine Vorzugswendung der lukanischen Redaktion." But its character cannot be definitively discerned. Our passage, 4:22a, however, is probably Lucan. The increased use of the definite article is due to early Christian interest in χάρις not only as a quality or in its idiomatic uses but also, and increasingly so, in the use of ἡ χάρις as a specific subject-object of their faith expressed by the Greek-speaking churches. This specialized use of the grace is probably intended in 4:22 when one considers the programmatic character of the passage not only for Jesus but also for the church's Gentile outreach. The "words of grace" may be an expression for "good speaking ability" as in the case of Demosthenes.¹⁸³ If this is the intent, then the expression must be considered to express double entendre as well. The words of grace clearly carry the import of the gospel itself here (vs. 18-19).

The words of grace are described as "coming out of his mouth." This phrase is similar to the expression in Deut. 8:3 LXX (ἐκπορεύμενον διὰ στόματος Θεοῦ) which is in Jesus' response to Satan in the temptation in Matthew (4:4) but is curiously absent in Luke's version (4:4).¹⁸⁴ Its inclusion is regarded by some to suggest that Luke believed that the words of Jesus at Nazareth brought life and salvation.¹⁸⁵

¹⁸³ It is of interest to note that Demosthenes' expression is identical to Luke's in 4:22 except that the former omits the definite article with χάρις.

¹⁸⁴ The longer reading occurs in some MSS; however, the short reading has good and early witnesses to its originality. The longer readings are attempts to make Luke conform to the wording in Matthew or the LXX. See Metzger, Textual Commentary, p. 37.

¹⁸⁵ Schürmann, Lukasevangelium, pp. 234f. Marshall, Luke, p. 186.

From this Marshall conjectures that "the point may be that Jesus' words were purely gracious; he omitted reference to the vengeance of God..." (i.e. the absence of the Isaianic reference to vengeance omitted by Luke's citation in v. 19).¹⁸⁶ We have already seen that Luke does not emphasize the "baptism of fire" as judgement in chapter three. The emphasis on the gracious salvation of the last days at the expense of judgement appears to be a Lucan theme in presenting the ministry of Jesus. In noting the phrase's absence in Luke's temptation account, its presence in the Nazareth visit, and its striking similarity to Deuteronomy 8:3, Leaney considers Luke's assertion here to be that the words of Jesus are "the very word of God coming out of the mouth of Jesus himself."¹⁸⁷

It is true that the words of Jesus are essentially salvific up to this point and that these words are seen by Luke as divine in nature, but this may be more than merely a christological assertion. It is possible because of Luke's understanding of pneumatology and his view of the ministry of Jesus, both of which are influenced by the experiential pneumatology of the early church as described in Acts, that Luke consciously omits the longer reading in the temptation account reserving it for use in our present passage. In doing so he wishes to show that (1) there are similarities between the ministry of Jesus and that of the early church and (2) the authority of Jesus' speaking is from the Holy Spirit and not just from the authority of His Sonship. The speaking via the Holy Spirit is being

¹⁸⁶ Ibid.

¹⁸⁷ Leaney, Luke, p. 119.

underscored, and this is why Luke in his own adaptation of the phrase elects to define the words of Jesus as divine words. Unlike Matthew, Luke is not content to use the phrase to affirm the validity of the Torah, but he wishes to acknowledge the authority of Spirit-inspired utterance. Luke elects to make the assertion not at the temptation where Jesus "full of the Holy Spirit" speaks authoritatively against the devil but at the Nazareth synagogue when the Holy Spirit is upon Him in His first public address. Luke's major intent for the use of the phrases, "filled with the Holy Spirit" and "the Holy Spirit upon [someone]", is divine enabling for divine proclamation to man. Confrontation of the enemy is a close second. Luke is keen to identify the Spirit-inspired words of Jesus with the good news and not with condemnation or rebuke against His enemies. The absence of the "day of vengeance" is significant. The words coming out of His mouth are the Spirit-directed words of salvation. Only after the audience apparently rejects His ministry on the basis of His pedigree does He speak sternly to them. The words previous to this point are described in Luke's own commentary as divine words.

"Son of Joseph" probably is pre-Lucan. Jeremias considers it traditional wording because of the "artikellose Genitiveverbindung" (υἱὸς Ἰωσήφ).¹⁸⁸ Earlier we noted that Luke uses the Greek genitive without explicit reference to υἱὸς in 3:4 and in the genealogy (3:23-38) to express Sonship. Mark says Jesus is a carpenter and makes no mention of Joseph in 6:3. This leads Schürmann to suggest that Luke's

¹⁸⁸Jeremias, Die Sprache, p. 123. See also Marshall who contrasts it with the articular ὁ υἱὸς Ἰωσήφ in John 6:42 (Luke, p. 186).

version may be older since Mark's "Son of Mary" may be the result of the church formula influenced by the virgin birth.¹⁸⁹

καὶ ἔλεγον is non-Lucan. Luke only has it three times in his Gospel (4:22; 6:5; 23:42) and only once in Acts (9:21). When he finds it in his Marcan material he frequently avoids it. He usually prefers ἔλεγεν δέ or εἶπεν (-ον, αν).¹⁹⁰ Thus the structure of v. 22 appears to be Lucan redaction in the first three-quarters and traditional in the last quarter of the verse.

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς
λόγοις τῆς χάριτος — — — — — τοῖς ἐκπορευομένῳ ἐκ τοῦ
στόματος αὐτοῦ. καὶ ἔλεγον, οὐχ οὗτος ἐστὶν ὁ υἱὸς
Ἰωσήφ;

Redactional — — — — —

Traditional _____

Lucan appropriation of traditional material _____

In his preference for the non-Markan version of the Nazareth visit and especially in the structure of his own commentary in v. 22, Luke chooses to present the programmatic inauguration of Jesus' ministry in terms of inspired speaking. This follows the common role casting of both preacher and audience in Luke-Acts. The speaker is inspired by the Holy Spirit, and the audience is a witness to the activity of the Holy Spirit.

¹⁸⁹Schürmann, Lukasevangelium, p. 236. Marshall implies that Mark has the original appellation since "son of Mary" may be an insult. "Such a strong rejection of Jesus is needed to account for the force of this reply" (Luke, p. 186). But for the point at hand it need only be noted that the expression, son of Joseph, is non-Lucan.

¹⁹⁰Jeremias, Die Sprache, p. 123.

The following verses also confirm Luke's interest in the inspired speaking of Jesus. Miracles are mentioned in His discourse, but as actual events they are absent in contrast to Matthew and Mark where they are only scarce due to' faithless environment (Matt. 13:58; Mk. 6:5). In Luke Jesus begins His Spirit-filled ministry by speaking only and consciously refusing to express it in terms of healings or the workings of wonders. Luke chooses this variation of the Nazareth visit over the Marcan one because of the emphasis on speaking and also because miracles are not presented until his point is made. Luke is not averse to the association of the work of the Holy Spirit with miracles. The links between δύναμις, ἐξουσία, and the Holy Spirit are obvious,¹⁹¹ but nevertheless the association is a deduction that the reader has to make. It is not an overt association on the same scale as authoritative speaking and divine filling. E. Schweizer also makes this observation:

Luke adopts the typically Jewish idea that the Spirit is the Spirit of prophecy. This may be seen in Lk 4:23-27, where the miraculous signs mentioned in the quotation in v. 18 are specifically rejected as manifestations of the Spirit and only authoritative preaching is regarded as a fulfilment of the prophecy. Though the miracles are important for Luke, they are never ascribed to the Spirit.... Though Luke can use δύναμις and πνεῦμα almost as synonymous, the distinction between them is clear at this point. This did not mean that Luke did not regard the witness effected by the Spirit as miraculous. This is certainly true when it takes the form of speaking in tongues.... In particular, however, the preaching of the disciples is ascribed to the Spirit. This is a divine miracle. ... ἡ προφητεία is for Luke quite central as the work of the Spirit.¹⁹²

¹⁹¹C. K. Barrett, The Holy Spirit and the Gospel Tradition (London: SPCK, 1966), pp. 69-103.

¹⁹²E. Schweizer, "πνεῦμα," TDNT, VI, p. 407. See also G. W. H. Lampe. The Spirit is "the Spirit of prophecy." Lampe, however, does not necessarily hold a distinction between the "mighty works" and speaking as expressly described as coming from the Spirit, but he does note that the works are attendant to the preaching. The Holy Spirit "clothes" them (believers) with power for the preaching

23 καὶ εἶπεν πρὸς αὐτοὺς, πάντως ἐρεῖτέ μοι τὴν
 παραβολὴν ταύτην. Ἰατρὲ θεράπευσον ἑαυτοὺς. ὅσα
 ἤκούσαμεν γενόμενα εἰς τῆς Καφαρναοὺμ ποιήσαν καὶ
 ὧδε ἐν τῇ πατρίδι σου.

The structure of καὶ εἶπεν, although it occurs 35 times in Luke, is probably due to tradition. It occurs only twice in Acts (in Matt. 9 times, in Mk. 3). Usually Luke preferred δὲ εἶπεν (Lk. 59 times, Acts 15 times). Thirteen times it is superimposed upon the Marcan material. Thus καὶ εἶπεν is probably due to Luke coming across the sentence starter in his sources as are his appropriation of the three instances in the Marcan material (Lk. 8:45; 20:34; 21:29).¹⁹³ The distinctive expression, καὶ εἶπεν, reveals the independent source Luke is using which he often adjusts to his liking as is evident in the use of πρὸς immediately following the sentence starter and in the change to δὲ εἶπεν in the following verse (24).

εἶπεν with πρὸς, however, is decidedly Lucan as we have previously noted. It occurs 100 times in Luke and 49 times in Acts. Of the former, 29 times are due to Lucan changes in the Marcan material. (No occurrences in Matt. or Mk., 14 in John, 6 in Heb.)¹⁹⁴ Nigel Turner notes that it is rare in classical Greek where it is usually used in poetry for emphasis. It is composed in Luke in a "free Jewish Greek," and it occurs throughout Luke-Acts (and in Acts II.

mission and for the mighty works which are to be performed by them as they were by Jesus during his earthly life and which will attest the preaching by visible 'signs' (Acts 4:16, 22; 8:6, 18)" "The Holy Spirit in the Writings of St. Luke," Studies in the Gospels: Essays in Memory of R. H. Lightfoot, ed. D. E. Nineham (Oxford: Blackwell, 1955), p. 193.

¹⁹³Jeremias, Die Sprache, pp. 33, 39, 125.

¹⁹⁴Ibid., p. 33.

as well). The use of πρὸς with a verb of speaking is then probably due to Lucan appropriation of biblical dialect.¹⁹⁵

Jeremias considers πάντως to be Lucan. It occurs only in the N.T. (5 times in Paul and 3 times in Luke-Acts).¹⁹⁶ This observation is supported by Luke's preference for expressions based on πᾶς.

The expression, λέγειν / εἶπεν παραβολήν, occurs only in Mark 12:12 outside of Luke. In the third Gospel it is found in his Marcan material four times and ten times in non-Markan material. Jeremias identifies λέγω τὴν παραβολὴν ταύτην as redactional noting its presence in 4:23; 12:41; 13:6; 15:3; 18:9; 20:9 (contra Mk. 12:1), 19 (contra Mk. 12:12).¹⁹⁷ Marshall concurs that ἡ παραβολὴ αὕτη is a Lucan phrase.¹⁹⁸ Although παραβολή used for a proverb or short saying may have a rabbinical, Palestinian pedigree,¹⁹⁹ Luke has completely absorbed it into his usage. He often employs it to introduce a saying of Jesus or here to introduce an apothegm in the minds of Jesus' opponents.

Ὅσα ἠκούσαμεν γενόμενα is probably a Lucan expression. "Luke readily writes ἀκούω with predicate participle: 2 times in the Gospel, 13 times in Acts."²⁰⁰

Ὡς is probably traditional occurring fairly evenly in

¹⁹⁵J. H. Moulton and Nigel Turner, Grammar IV: Style, p. 54. See also Plummer, Luke, p. lxii.

¹⁹⁶Jeremias, Die Sprache, p. 124.

¹⁹⁷Ibid.

¹⁹⁸Marshall, Luke, p. 187.

¹⁹⁹F. Hauck, "Παραβολή," TDNT, V, p. 750.

²⁰⁰Jeremias, Die Sprache, p. 124.

Luke (11 times in non-Markan material). It occurs only twice in the same passage in Acts where Luke seems to prefer ἐνθα (10:18; 16:28; 17:6; 25:17, 24, and also in Lk. 24:41). Luke utilizes the word only when his sources offer it.²⁰¹

The use of εἰς instead of ἐν for indicating locations is not Hebraic but has parallels in Homer, classical and frequently in Hellenistic Greek.²⁰² Plummer contends that it is doubtful that the two prepositions, ἐν and εἰς, are interchangeable and argues that Luke is referring to the things done to Capernaum.²⁰³ If this were Luke's intent, then it would seem probable that he would have included εἰς also in his reference to the home country of Jesus. The presence of ἐν in the phrase, ἐν τῇ πατρίδι σου, dictates the meaning of the previous εἰς. The overwhelming majority of the substitution of εἰς for ἐν occurs in Luke-Acts (Lk. 6 times, Acts 19 times, Matt. 2 times, Mk. 5 times, one time each in John, II Cor., Eph., Heb., I Pet.).²⁰⁴ It must, therefore, be considered a preferred expression of Luke.

This is the second time that Luke has alluded to a public ministry of Jesus prior to the Nazareth visit (here and in 4:14-15). The fact that the reference to Capernaum here is so unmistakably Lucan may well indicate that the chronology that confronts us in the third Gospel is not from Luke's alternate source, which is so manifestly present, but is from his own plan. He purposely allows the alternative

²⁰¹Ibid., p. 125.

²⁰²Oepke, "Eἰς," TDNT, III, pp. 433f. See also Marshall, Luke, p. 187.

²⁰³Plummer, Luke, p. 127.

²⁰⁴Jeremias, Die Sprache, pp. 59, 125.

version of the Nazareth event to precede the Capernaum sojourn to make a point: that the Spirit-anointing mentioned in his source was the primary factor in the beginning of Jesus' ministry of which Luke views speaking as the most important aspect.

In v. 23 Jesus begins to explain why He refuses to perform miracles at Nazareth contrary to the Marcan account which stresses His inability to do many miracles there. We see Luke's own hand is very active in the verse. Luke himself is actively shaping the alternate tradition to emphasize the speaking ministry of Jesus and at least delaying the accounts of the wonderworking aspects of Jesus' ministry. Luke wishes to see the speaking of Jesus as the primary result of His anointing. Luke allows the wonders to be recorded later to confirm the words of Jesus and His announcement of the arrival of the Kingdom, which parallels his understanding of the early church's view of the function of miracle (e.g. Acts 4:16, 22; 8:6, 13) and which was probably widely held as is evident in the signs mentioned in the longer ending of Mark (16:15-17). Luke is probably responsible for a greater part of the verse as we now have it:

23 καὶ εἶπεν πρὸς αὐτοὺς , πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην . Ἰατρέ, θεράπευσον σεαυτὸν .
ὅσα ἠκούσαμεν γεγόμενα εἰς τὴν Καφαρναούμ πύθσαν καὶ ᾤδε ἐν τῇ πατρίδι σου.

Traditional _____

Redactional - - - - -

In v. 24 Jesus continues His defence not by performing miracles to silence the crowd's objections but in continuing His discourse by announcing that the synagogue's reaction was

to be expected: "Truly I say to you that no prophet is honoured in his own country." This seems to contrast His reaction recorded in Mark: "And he wondered at their unbelief" (6:6). Luke allows the adage to follow the anticipated objections of the hometown people to the absence of miracles in Nazareth. In Mark the saying is spoken in response to the rejection of Jesus' family standing. That Luke is responsible for the placement of the saying here is strengthened by the Lucan character of the connective sentence starter, εἰπὲν δὲ, (contra καὶ εἰπὲν in Mk. 6:5). While it is true that Luke may not be dependent upon Mark for the saying as the presence of ἀμὴν (contra Mk.'s ὅτι) and the existence of the Johannine version of the apothegm demonstrate,²⁰⁵ it should again be pointed out that Luke's preference for one version over the other has similar results as a free Lucan editing of Mark.

Marshall points out that Luke used δεκτός for "acceptance" here and in Acts 10:35 in keeping with the word's use in the quotation of LXX Isaiah 61:2 in 4:19. This is contrary to Mark's and Matthew's ἄριστος and John's τεμὴν. It may well be that δεκτός is a Lucan insertion.²⁰⁶

We probably have at least two separate traditions which contained the saying: Mark and the tradition represented by Luke and the Gospel of Thomas Logion 31f. It seems improbable that Luke would have inserted ἀμὴν here when he avoids the word in the Marcan material and elsewhere (ἀλλήθως in 9:27 contra Mk. 9:1, in 12:44 contra Matt. 24:47, in 21:3

²⁰⁵ Marshall, Luke, p. 188.

²⁰⁶ Ibid. Turner notes that periphrasis with verbal adjectives occurs here and in Acts 11:17; 28:22. Moulton and Turner, Grammar III: Syntax, p. 89.

contra Mk. 12:43; χαρ in 22:18 contra Mk. 14:25; vac in 11:51 contra Matt. 23:36; omitted altogether with no parallel word in 10:12 contra Matt. 10:15; and in 10:24 contra Matt. 13:17).²⁰⁷ It seems equally uncertain that

the difference in word order and vocabulary between Mark and Luke are due to Luke's free editing. "Weder inhaltliche noch formel-sprachliche Motive können für die Abwandlung auf seiten des Lk geltend gemacht werden."²⁰⁸

Both the Gospel of Thomas and Luke speak of the prophet as acceptable (σεκτός), and both record Jesus refusing to do miracles. We are faced with two separate streams of tradition, one followed by Mark and the other by Luke.²⁰⁹

Luke is not responsible for the variant tradition except perhaps for the selection of the word, σεκτός, and its standing in periphrasis with ἐστίν.

24 εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
σεκτός ἐστίν ἐν τῇ πατρίδι αὐτοῦ.

Traditional _____

Redactional - - - - -

Lucan vocabulary imposed on tradition... =====

Verses 25-27 contain many traditional elements but the positioning of the Elijah-Elisha allusions here and indeed the existence of these specific references in the synoptic tradition at all are probably due to Luke. Luke especially

²⁰⁷H. J. Cadbury, The Style and Literary Method of Luke (Cambridge, Mass.: Harvard, 1920), p. 157. See also Jeremias, Die Sprache, p. 105 and Marshall, Luke, pp. 187f.

²⁰⁸T. Schramm, Der Markus-Stoff Bei Lukas: Eine Literarkritische und Redaktionsgeschichtliche Untersuchung (Cambridge: University Press, 1971), p. 37 n.2.

²⁰⁹Schramm says that Thomas influenced Luke (Ibid.). Marshall argues that Luke was the origin of the variant tradition for Thomas (Luke, p. 188).

would have an interest in the allusions to Elijah (see Appendix III). We are led to suspect in the very beginning of v. 27 that Luke is responsible for vs. 25-27 being in juxtaposition with v. 24. The preface to the words of Jesus in v. 25, ἐπ' ἀληθείας δεῖ λέγω ὑμῖν, follows right on the heels of ἀμὴν λέγω ὑμῖν, in v. 24. Luke prefers the use of the ἀληθείας word group over ἀμὴν here and elsewhere as noted in v. 24. He avoids ἀμὴν by substituting other words, also previously observed. He uses ἐπ' ἀληθείας as a Greek formula for "in accordance with the truth"²¹⁰ in passages where he is not merely avoiding ἀμὴν (Lk. 22:59; Acts 4:27; 10:34). Thus it is obviously a preferred Lucan expression. Luke probably substitutes the phrase for ἀμὴν in his source. If Luke's source contained both vs. 24-25, it seems somewhat strained to treat the sayings as separate by prefacing them with ἀμὴν and ἐπ' ἀληθείας respectively. This may mean that Luke is responsible for the two verses lying side by side.²¹¹ The switch from ἀμὴν to ἐπ' ἀληθείας is characteristic of Luke's style in that he tends to vary expressions,²¹² but an earlier source underlies it.²¹³

²¹⁰Bultmann, "Ἀληθεία," TDNT, I, p. 237.

²¹¹Marshall, Luke, p. 189. Schürmann does not think that Luke was responsible for the insertion of vs. 25ff. The traditions also had an interest in the universal appeal of the gospel. The double entendre, i.e. refusal to do miracles and allusion to a Gentile ministry, is suggested to Luke by his source (Lukasevangelium, p. 239). He sees vs. 23-27 as an essential unit (p. 238).

²¹²H. J. Cadbury, "Four Features of Lucan Style," Studies in Luke-Acts, eds. L. Keck and J. Martyn (Nashville: Abingdon Press, 1966), p. 94. Joseph Fitzmyer thinks that there may be an Aramaic parallel in the Qumran material (1Qap Gen 2:5 אֱמִינֵן) to ἐπ' ἀληθείας in Luke 4:25. A Wandering Aramean: Collected Aramaic Essays (Missoula: Scholars Press, 1979), pp. 98f. This seems unlikely since Luke replaces ἀμὴν in the Mark material with ἐπ' ἀληθείας but it must be admitted that such an Aramaic expression in his source may have induced Luke to use his favoured Greek expression (if his source was not in Greek).

²¹³Schürmann, Lukasevangelium, p. 238. Jeremias, Die Sprache, pp. 124-25. Marshall, Luke, p. 189. J. C. O'Neill, "The Six Amen Sayings of Jesus," JTS, 10 (1959), pp. 1-9.

Apart from the adjustment of the initial phrase, Luke preserves the saying much as he received it. Jeremias considers the general structure of vs. 25 and 26 to be non-Lucan. He identifies πολλὰ χῆραι... καὶ... ἐπέμφθη as a "koñzessiv-parataktisch Konstruktion." Of eight such constructions involving parataxis which were in Mark, Luke changes six while retaining two. In Acts such structures are found only twice and are identified as pre-Lucan Semitisms (7:53; 23:3). Thus Luke generally avoids such grammatical parataxis which has a logical hypotactic meaning.²¹⁴ The use of καὶ as a connector between the sentences resembles the Semitic use of !²¹⁵ and may indicate a non-Lucan source for its presence here.

The phrase, "in the days of Elijah," is one which has similar parallels throughout the third Gospel. Luke readily utilizes ἐν for temporal expressions (100 times). Jeremias considers it, nevertheless, to be generally traditional in character. Of the 29 times Luke inherits it from Mark, he changes it ten times (5:34f.; 6:1, 7; 8:5, 22; 18:30a.b.; 20:33; 21:23).²¹⁶ This leaves 74 instances in non-Marcian material which cannot be conclusively identified as Lucan or otherwise; therefore, this suggestion can only be held tentatively at best. Granted Jeremias is probably correct in identifying many of these non-Marcian occurrences as traditional (e.g. "in the day of the Sabbath"), but he also considers 39 to be resulting from Luke's own hand. Furthermore, some of his judgements are close ones. For example,

²¹⁴ Jeremias, Die Sprache, p. 64.

²¹⁵ B. D. § 458.

²¹⁶ Jeremias, Die Sprache, pp. 15f.

he identifies ἐν τῇ ἡμέρᾳ ταύτῃ as traditional, but he considers ἐν ταῖς ἡμέραις ταύταις redactional.²¹⁷ No final judgement should be attempted.

ὅτε is seldom used in the N.T. to denote time. When Luke finds it in Mark at 14:12 he replaces it with [ἐν] ἡ.²¹⁸ This is probably a form Luke found in his source.

Jeremias identifies "the heavens were closed" as a passivum divinum which occurs in the sayings of Jesus often. Although he readily employs the passiva divina, he also eliminates them from the Marcan material on three occasions.²¹⁹ The character of the specific phrase, "to close the heaven," parallels the traditional concept of a door or sluice gate of heaven which appears in Test. Levi 5:1, III Mac. 6:18, and Rev. 4:1; 11:6.²²⁰ The expression cannot be considered to have a Lucan provenance, and its flavour is traditional.

The three and a half years has a parallel use in the Revelation of St. John and in Daniel. This leads Schürmann to suggest that it has an apocalyptic meaning symbolic of persecution and distress and was inserted here by Luke.²²¹ (The duration of the famine is three years in I Kings 18:1.) Jeremias, however, contends that its meaning is not

²¹⁷Ibid., p. 16.

²¹⁸Ibid., p. 126.

²¹⁹Lk. 8:10; 21:15, 19. Ibid., pp. 126, and Jeremias, "καίς", TDNT, III, p. 745.

²²⁰Jeremias, "θύρα", TDNT, III, p. 199. The windows of heaven also allow water from the heavenly ocean to fall upon the earth (Gen. 7:11; 8:2; Deut. 28:12).

²²¹Schürmann, Lukasevangelium, p. 238, n.122. See also E. F. F. Bishop, "Three and a Half Years," [Luke 4:25 - James 5:17], "Exp. T.", 61 (1949/50), pp. 126-27.

apocalyptic but symbolic for a long time.²²² Given that the number is found in James' allusion to the famine (5:17), a traditional identification is to be preferred in place of the suggestion that it is Luke's apocalyptic assertion.

The masculine gender of λιμὸς μέγας differs with Luke's preference for the non-Attic feminine in 15:14 and Acts 11:28,²²³ and may reveal the underlying stratum of tradition.

"All the earth" may be due to Luke's penchant for hyperbole which is in keeping with Luke 3:3 and his frequent use of πᾶς elsewhere.

Apart from Luke's preferred substitution for ἀμήν at the beginning of the verse and possibly the use of πᾶσαν at the end, the verse largely appears to be traditional and is taken from a variant-tradition rather than originating from Luke's own re-creation of history. The presence of "I say to you," though traditional, continues Luke's emphasis of the speaking ministry of Jesus. It would appear that at Jesus' word miracles either come or are withheld; this is clearly the locus for divine attestations, the inspired words of Jesus.

Verse 26 has a composition similar to that of v. 25. It is the completion of the parataxis started in v. 25, and Jeremias, as previously noted, sees ἐπιμύθη as passivum divinum. It also contains the name of Elijah again and some traditional, non-Lucan elements. The use of εὐμήν here

²²²Jeremias, "Ἠλείας," TDNT, II, p. 934.

²²³Moulton and Howard, Grammar II: Accidence, p. 123. Jeremias, Die Sprache, p. 126. Marshall, Luke, p. 139.

is generally considered to be adversative and not exceptive. This unusual meaning has led some to consider a non-Greek influence here. Wellhausen considers it due to an Aramaic usage. ܐܘܪܝܢ contained both adversative and exceptive meanings.²²⁴ Rosenthal lists the use of ܐܘܪܝܢ in Daniel 3:28; 6:7, 13 as examples of the meaning, "except," although ܐܘܪܝܢ as a conjunction usually means "but."²²⁵ The structure of these passages is similar to Luke 4:25f. ("rather than serve and worship any god except their own God," Dan. 3:28; and not make a petition "to any god or man" "except to you," Dan. 6:7).

Black, citing Levy, provides another alternative: ܐܘܪܝܢ as ἀλλά represents an Aramaic borrowing of a Greek word which Black considers as the better explanation. This alternative conclusion, however, would also require a Semitic vehicle for the expression as received by Luke.²²⁶ Black observes a similar use in Mark 4:22 where the meaning, "except," is carried by both ἐὰν μή and ἀλλά. These occur in parallel clauses in a saying of Jesus; "the simplest explanation is that we have to do with a piece of translation Greek reflecting Aramaic idiom, and this may also apply to other instances of usage."²²⁷ From this Black concludes, "What appears to have happened in the Gospels is that a translation from Aramaic,

²²⁴J. Wellhausen, Einleitung in die drei ersten Evangelien (Berlin: 1911), pp. 16f., 24.

²²⁵Franz Rosenthal, A Grammar of Biblical Aramaic (Wiesbaden: Harrassowitz, 1961), § 85.

²²⁶See also Moulton and Howard, Grammar II: Accidence, p. 468: "possibly Aramaic influence." Moulton and Turner, Grammar III: Syntax, p. 330: ἐὰν μή = except "a confusion which may be traceable to Aramaic influence." Marshall, Luke, p. 189. Jeremias, Die Sprache, 127.

²²⁷Black, Aramaic Approach, p. 114.

confronted with ܢܘܘܢܐ, which could be either ἀλλά or ܢܘܘܢܐ = ܥܝܡܗ, mistranslated ܢܘܘܢܐ = ܥܝܡܗ by ἀλλά (and vice versa)."²²⁸ He considers the meaning of ܥܝܡܗ in 4:26 to be adversative. This is correct since the widow of Zarephath was considered outside of the first group of widows mentioned, the windows of Israel.

Not all are satisfied with the Aramaic explanation; the odd use of ܥܝܡܗ could be considered as Greek.²²⁹ Parallels exist in Aristoph. Eq. 186; Lysistr. 943; Thesm. 898. Moulton in his German edition of the Prolegomena of his Grammar voiced this possibility when, in considering the use of ἀλλά at Soph. O.T. 1331, he noted that Aramaic idiom may have influenced the employing of a similar Greek usage to express an Aramaic locution.²³⁰ The Greek parallels are infrequent, and "it is doubtful if it can be regarded as vernacular usage."²³¹ Matthew 21:4 provides a parallel in the N.T., and Galatians 2:16 (ܥܝܡܗ) and Revelation 21:27 (ܥܝܡܗ) are similar. These parallels could be employed to argue for a Greek use or the presence of a Semitic Greek. Marshall discounts Revelation 21:27 and the ܥܝܡܗ of Galatians 1:19 as ambiguous.²³² Blass and Debrunner cite Luke 4:26, 27

²²⁸ Ibid.

²²⁹ Creed, Luke, p. 68f.

²³⁰ Heidelberg, 1911, p. 269, n.¹, cited in Black, Aramaic Approach, p. 113.

²³¹ Black, Aramaic Approach, p. 114.

²³² Marshall, Luke, p. 189.

along with Genesis 1:7, 1 Corinthians 7:17, and Acta Barn 20, as examples of εἰ μὴ for ἀλλά. They seem to accept the Aramaic pedigree, but they are cautious in expressing it: "The interchange of εἰ μὴ and ἀλλά is abetted by Aram., in the Gospels at any rate since both are represented by ܐܝܢܐ."²³³

The idiom is probably Aramaic and not Luke's own expression. Jeremias provides the final arbitration. Luke found this expression seven times in Mark, appropriating it only four times.²³⁴ Two of these four were modified to conform to Greek usage by the addition of μόνος²³⁵ which occurs in Acts 11:19 as well. Six instances of this use of εἰ μὴ are found in the non-Marcian material. Three have Matthean parallels²³⁶ and are viewed as pre-Lucan. The remaining three are in 4:26, 27 and 17:18, and Luke follows the tradition only with reservation.²³⁷ The conclusion is obvious when it is observed that Luke used it ten times in the Gospel, but in Acts where he is less dependent on sources he employs it only once (11:19). Even then he is compelled to modify it. Luke found the expression in his source for 4:25ff.

The expression, γυναικα χήραν, only occurs in the N.T. here. Luke uses "widow" twelve times in Luke-Acts, and only here does it appear in the expression, "widow woman."

²³³B.D. § 448.8.

²³⁴Mk. 5:37 (Lk. 8:51); Mk. 10:18 (Lk. 18:19); Mk 2:7 (Lk. 5:21); Mk. 2:26 (Lk. 6:4); Mk. 6:8; 9:8f.

²³⁵Lk. 5:21; 6:4.

²³⁶Lk. 10:22 twice (Matt. 11:27 twice); Lk. 11:29 (Matt. 12:39).

²³⁷Jeremias, Die Sprache, p. 127.

The phrase, "widow woman," also occurs in the parallel in I Kings 17:9 and elsewhere in the O.T., i.e.

יְתוּמָה וְאַלְמָנָה in Masoretic Text and χέρη χήρα in LXX (II Sam. 14:5; I Kings 11:26; 17:9; also IV Macc. 4:10). The expression also appears in Greek literature as well in Il. 2:289; 6:432; Lys. 2:71. It could be argued that Luke appropriated the expression from the LXX version of the widow of Zarephath, but it should be noted that 4:25-26 is not a word-for-word citation but an allusion to the event. It might also be suggested that Luke's use of the phrase, like that of the O.T. and non-biblical Greek, varies with a preference for χήρα alone; but variation of style here is doubtful in light of Luke's consistent preference for χήρα elsewhere where Semitic idiom would have been most appropriate (e.g. Lk. 12:1 et passim). The rare use of "widow woman" in Greek literature largely rules out that influence. The expression most probably stood in Luke's source for 4:25-27.

Verse 27 continues the parataxis and is part of the traditional structure. Verse 28, "all those hearing this in the synagogue were filled with anger," is a result of Luke's attempt to conclude the account. πάντες here is characteristically Lucan.²³⁸ "Filled with wrath" is Lucan, reflecting his penchant to employ πέμπλημι. The passive use of πέμπλημι with the genitive following is a common Lucan structure. It may stand here to provide a contrast

²³⁸Strack-Billerbeck (II, p.156) suggest that "all the land" refers to Israel since this is the frequent use of γῆ in rabbinic literature. The context of the original story, however, requires a broader meaning for γῆ than just Israel. Stählin notes that in the Messianic promises in Judaism the word "land" equals the whole earth and therefore concludes that the broader meaning was intended in Lk. 4:25.

to the Spirit-filled activity of Jesus.

The topic of vs. 25-27 elaborates on Luke's understanding of the office of Elijah. John the Baptist, as we have seen, was the Forerunner-Elijah. Luke receives and retains this tradition. Luke also perhaps subscribes to the idea of the Messiah-Elijah which Jesus fulfils. This division of labour apparently poses no problems for Luke. His pneumatology allows for such a scheme. John, like Elijah, is inspired by God to call Israel back to Him. John, like the typical O.T. prophet, primarily calls for repentance. Since this requires inspired speaking Luke allows the phrase, "spirit and power of Elijah" (1:17), to remain in the infancy narrative description of John's birth and describes the preaching of the Baptist in traditionally prophetic terms, e.g. "the word of the Lord came to John" (3:4). The expression, "spirit and power of Elijah," most probably carried more meaning in the early tradition than Luke allows--especially when one views how ἐξουσία and δύναμις are associated with miracles in the basic synoptic gospel tradition.²³⁹

The messianic ministry of Jesus is described in terms of Elijah's work. Therefore, Jesus does not only provide an inspired witness to the nature of the Kingdom and its demand for repentance; He actually effects the inauguration of the era of salvation. Thus Jesus is associated with the miracles of Elijah and John is not. Jesus also speaks inspired words and provides an anointed witness of His own anointing which commences the era of salvific acts (4:20). The reference to Elisha provides a preview

²³⁹Barrett, Holy Spirit and Gospel Tradition, pp.69-93.

of the work of Jesus as continued by the anointed church. Elisha continues his work by means of the same Spirit who empowered Elijah. The Holy Spirit of Jesus continues the work through the earthly successors of Jesus. Verses 25-27 provide a conscious allusion not only to the old era of Elijah the Tishbite and company, but also to the future era of the ever expanding Gentile mission of the church.

The division of labour between John and Jesus not only fits Luke's view of the omnipresent Holy Spirit in all ages (which confuses the eras of the gospel chronology that he received in the traditions) but it also reflects the conversion formulae of repentance for forgiveness of sins and the filling with the Holy Spirit. Here the repentance message of John, of necessity Spirit-inspired, and the Holy Spirit baptism of Jesus which effects authoritative speaking accompanied by affirming signs and wonders correspond to the early church's initiatory formulae (see Appendix II).

The visit to Nazareth is completed by vs. 29-30 which contain several Lucan elements. Although Luke used the intransitive ἀνίστημι 64 times in Luke-Acts as opposed to six times in Matthew and sixteen times in Mark, the redundant use of ἀναστάντες ἐξέβηλον is pre-Lucan in origin. He is fond of the participle, ἀράστας (using it 36 times) but he generally avoids the pleonastic use of it as here and elsewhere where the participle with an infinitive is employed.²⁴⁰ He is not above using it; he superimposes it upon the Marcan material at 4:38; 5:25; 6:8. Luke was exposed to such usage in Mark, and he does

²⁴⁰e.g. Lk. 4:38; 5:25; 6:8; 17:19; 22:46; Acts 9:11; 10:13, 20; 11:7; 22:10, 16.

employ it in a "Semitizing style." Moulton and Howard identify the redundant use of ἀναστῆναι with a verb of motion as Semitic here in 4:29.²⁴¹ Jeremias, however, identifies it as "eine lukanische Vorzugswendung."²⁴²

Its ultimate origin no doubt is Semitic, but we cannot be sure if Luke found the expression in his source or if he superimposed the Semitic structure on 4:29 as he did elsewhere. It is equally possible that Luke is responsible for it here. Ultimately final judgement must be withheld on the redactional character of the phrase, "and they rose up and put him out of the city."

Jeremias correctly identifies ὥστε + infinitive as Lucan. It occurs in Matthew 10:1; 27:1 and in Luke 4:29; 20:20. In Luke's latter use of it, he superimposes it upon Mark's text (12:13). This is in keeping with his avoidance of ὥστε.²⁴³ This is characteristic of the trend in literature following the N.T. until the Byzantine period which used ὥστε with an infinitive of purpose, thereby extending the life of the infinitive in the evolving Greek language.²⁴⁴

We have previously identified αὐτὸς δὲ as a term Luke appropriated from Mark to which he applies a christological meaning. Luke's hand is active in the closing of the Nazareth visit.

By Luke's choice of the variant account of the Nazareth visit over the Marcan one, he emphasizes the Spirit-inspired speaking of Jesus as the first public act of His adult ministry and as programmatic for the rest of His work

²⁴¹Moulton and Howard, Grammar II: Accidence, p. 453.

²⁴²Jeremias, Die Sprache, pp. 55, 127.

²⁴³Ibid., pp. 127-28.

²⁴⁴Moulton and Howard, Grammar II: Accidence, pp. 135-36.

and that of His followers. By choosing this variant tradition Luke emphasizes the speaking of Jesus at the expense of His miracles. In the Marcan account Jesus does a few miracles at Nazareth, hampered by unbelief. In Luke's account, Jesus refuses to give miraculous attestations to His word at that moment. Teaching and wonders are the topic of wonder in the synagogue in Mark. In Luke the words of grace are the reason for amazement. We consistently see that by Luke's appropriation of tradition and his redactional adjustment and additions to the same, he emphasizes the speaking ministry of Jesus. This ministry is directly attributable to the Spirit that was on Him (v. 18) as a result of His anointing with the Holy Spirit at the Jordan. In 4:1 and 14 we see that this inspired condition is described as fulness. Luke sees the inspired speaking here and elsewhere as paradigmatic for the authoritative witness for the church.

In keeping with the structure of the early preaching in Acts, Luke defers the association of the ministry of Jesus with repentance, which is the substance of Mark's inaugural address of Jesus, since this is viewed as one of John the Baptist's distinctive contributions to the theology of the early church. He also omits the imminence of the "Kingdom of God" replacing it with the realized eschatology expressed in the activity of the Holy Spirit in the church. Montague correctly observes that in his introduction of the ministry of Jesus:

Luke omits Jesus' initial preaching of repentance because "the Kingdom of heaven is at hand" (Mk 1:15; Mt. 4:17). In Luke this apocalyptic message is left to the Baptist, and the view of the imminent rule of God gives way to the proclamation of present salvation. The Spirit of God on Jesus means the time of salvation

has actually begun. The Kingdom "is in your midst" (Lk. 17:21). "Today this scripture has been fulfilled in your hearing (4:21)...The Spirit of the Lord upon Jesus replaces the theme of the imminent coming of the kingdom."²⁴⁵

For Luke the advent of the Holy Spirit to proclaim the realized presence of the Kingdom of God is the programmatic message of Jesus. The delay of the Parousia in Luke serves to emphasize the role of the Holy Spirit in the "world-mission" of the church.²⁴⁶ Here the advent of the Holy Spirit in the ministry of Jesus is intended to be paradigmatic for the church. Luke's selectivity in presenting the nature of Jesus' ministry, the Kingdom, the specialized eschatology and the reference to ministries to the Gentiles demonstrates that the experience of Jesus with the Holy Spirit is very much applicable to the experience of Christians with that same Spirit. Tiede states that the two are inseparable in the work of Luke-Acts: "the reign of God has come and is being deployed by his anointed prophet-king. His 'destiny' or, more properly, his mission is inextricably bound up with the "destiny" or, better the calling of the people."²⁴⁷

²⁴⁵George T. Montague, The Holy Spirit: Growth of a Biblical Tradition, p. 263f.

²⁴⁶Ibid, p. 264.

²⁴⁷David L. Tiede, Prophecy and History in Luke-Acts (Philadelphia; Fortress, 1980), p.55.

CHAPTER VI

ANOINTED TO PERFORM WONDERS AND TO SPEAK

Anointed to Perform Wonders

In the fulfilment of the words of Jesus at Nazareth we see Jesus empowered to perform wonders and to speak authoritatively.¹ Luke does not promote his special interest in Spirit-inspired speaking at the expense of the miracle ministries of Jesus and the early church. To do so would violate Luke's all-inclusive view of salvation as expressed in 4.18f. and elsewhere (cf. Lk. 1:71; 6:9; 7:36-50; 8:36, 48, 50; 9:56 variant; 17:11-19; 19:1-10; Acts 4:9; 13:26; 16:30 et passim). Even though Luke delays making explicit references to Jesus performing miracles both before and after the Nazareth ministry,² this does not mean that he is minimizing the association of the miraculous and the power of the Holy Spirit. The volume of such references in the Gospel and in Acts immediately dispels such a suggestion. In fact, sometimes the working of wonders and authoritative speaking cannot be easily separated, and Luke often sees the latter as a cause of the former as do other gospel

¹For the dual purpose of anointing of Jesus in relation to the present church's vocation see P. S. Minear, To Heal and to Reveal: Prophetic Vocation According to Luke (New York: Seabury, 1976).

²In 4:23 Jesus does mention miracles in anticipating the thoughts of His audience, but this is parenthetical and has no antecedent. As we demonstrated in chapter five this reference to miracles is in Luke's sources which he has used to emphasize speaking by the authority of the Holy Spirit. The speaking effects the miracles.

writers. Luke maintains both speaking and wonderworking in relation to the power of the Holy Spirit. The relationship between the power of the Holy Spirit and healing is largely implicit while the relationship between authoritative speaking and the Spirit is explicit.³ After the reference to healings in 4:18 (if they are to be taken literally), the power of the Holy Spirit is usually mentioned in relation to authoritative speaking. Nevertheless the miracles as well as inspired speaking should be considered as programmatic in Luke's writing since healings and wonders are referred to in Jesus' Nazareth proclamation even though explicit references to miracles performed at Nazareth are avoided.

The relationship of inspired speaking and wonderworking. Both inspired speaking and wonderworking should be seen as miraculous and therefore effected by the power of the Holy Spirit, but Luke's emphasis on speaking under the influence of the Holy Spirit seems to have asserted a causative relationship between authoritative speaking and the working of miracles.⁴ All of the gospels contain

³See chapter five notes 238 and 239.

⁴e.g. Luke 5:1ff., 18-25; 7:1, 12; 8:22, 28; 10:17; Acts 9:40; 13:11; 14:10; 16:18. In Luke 7:14 it is assumed that Jesus touched the coffin of the son of the widow of Nain not to transfer reviving power to the corpse but to stop the bearers of the coffin (contra Bauer, BAG, p. 102^c2b). The words of Jesus are what effect the miracle. At first sight the association of ἅπτω with healing seems unavoidable here when one notes that Luke uses it for touching in instances of healing and blessing in 5:13; 6:19; 8:44-47; 18:15; 22:51. In doing so he is utilizing the synoptic vocabulary. In ten instances Mark uses the word, and every use is in relation to healing or blessing. Matthew follows suit using ἅπτω in the same context in seven out of eight instances. Luke uses it in this context five times following Mark. Elsewhere he uses ἅπτω differently or prefers another expression. In 8:16 and 11:33 in the Gospel and in Acts 28:2 (the only use of ἅπτω in Acts) it refers to lighting a lamp or fire. In Luke's version of the anointing of Jesus by the sinner woman at Bethany he alone describes the woman's act as "touching" (ἅπτω) the feet of Jesus. In his digression from Mark he does not use the term in the context of healing. In the non-Markan material in 14:4 Luke describes a healing

accounts in which Jesus performs wonders by word of mouth, so this cannot be seen as an exclusively Lucan interest. Given the volume of miracles effected by word of mouth in all the synoptics, Luke's attraction to such accounts does not appear obvious at first; however, some phenomena which parallel a theory of Lucan affinity for miracle accounts should be noted. After Jesus announces His divine anointing at the Nazareth synagogue He enters the synagogue at Capernaum and exorcizes a demoniac there (Lk. 4:31-37). Like Mark's account (Mk. 1:21-28), Luke's Gospel records that Jesus performed the exorcism by rebuking the unclean spirit and demanding that it leave the victim. In both accounts this is done verbally. In Mark the witnesses ascribe the authority with which Jesus exorcizes to His teaching which preceded the exorcism.⁵ In Luke the authority is associated with His λόγος (4:32, 36). Thus Mark's τί ἐστίν τούτο (Mk. 1:27) becomes τίς ὁ λόγος οὗτος in Luke. In Mark

in which Jesus took hold of the man with dropsy and healed him. He did not use ἄπτω to describe the action but ἐπιλαμβάνω. Elsewhere where Luke describes healings which are effected by touching with the more Lucan phrase, ἐπιτίθημι τὰς χεῖρας (13:13; see also Acts 9:12, 17; 28:8; and probably Acts 5:12 as well; "Now many signs and wonders were done among the people by the hands of the apostles"). Thus it is not surprising that Luke in this bit of non-Markan material does not use the term ἄπτω, as a means to effect a miracle.

Furthermore it should also be noted that the act of seizing the bier and therefore stopping the funeral procession is temporally separated from the words which Jesus uttered thus causing the resurrection of the young man. "And as he came up he grasped the coffin and the bearers stood still, And he said, 'Young man, I say to you, arise.'" (7:14, trans. mine). Thus the effective agent is the words of Jesus, not the act of touching the coffin. Whether 7:14 is seen as a miracle effected by the touch or not, the interrelationship of inspired speaking and miracles is an association Luke likes and indeed cultivates.

⁵Note that ἐνθός introduces the exorcism and makes it temporally separate from Mark's summary of Jesus' teaching in Capernaum. The exorcism coming immediately after the teaching of Jesus with authority (vs. 21-22) gives occasion to confirm that His teaching was authoritative (1:27). In Luke the exorcism is presented as more of the teaching event, i.e. the speaking, than it is in Mark.

the crowd marvels at the event of the exorcism and its association with the previous reference to teaching, while in Luke the crowd verbalizes amazement by marvelling at the word which contains authority and power. Only Luke includes δύναμις with ἐξουσία here. This associates the word of Jesus with the authority and enabling to perform miracles. While it could be suggested that ὁ λόγος does not refer to actual words but to the event itself in v.36, it must be linked to ὁ λόγος αὐτοῦ in v.32 which must be seen not as an event but as the words of Jesus. In v.32 the word is "in authority" and this authority is further explained by the exorcism account. In Luke the word has the authority (4:32) while in Mark it is Jesus who has the authority (v.22). Both accounts present a miracle wrought by the speaking of Jesus, but it is significant that Luke presents this first miracle of Jesus as one effected by inspired speaking and as the beginning of the fulfilment of the Spirit-filled programme which Jesus announced at the Nazareth synagogue.

Following Mark's outline Luke next includes the healing of Peter's mother-in-law. In this the second miracle which Luke presents, he emphasizes the ability of Jesus' words to work wonders. In making this emphasis he consciously digresses from a synoptic tradition maintained by Mark and Matthew. Both of these evangelists note that Jesus healed the woman by touching her (Matt. 8:15; Mk. 1:31). Luke, apparently of his own volition or in deference to another tradition no longer available to us, records the healing in this manner, "And he stood over her and rebuked (ἐπετίμησεν) the fever, and it left her" (Lk. 4:39a).

A similar instance soon follows in 5:1ff. in Luke's special material. In the miracle of the catch of fish, Peter after making his protests known to Jesus accedes to His request to let down the nets. The wording of Peter's response is interesting, "... But at your word (ῥήματι) I will let down the nets". In this exclusively Lucan material the word of Jesus is specially accentuated as the means of the miracle. In the raising of the son of the widow of Nain (again from one of Luke's non-Markan sources), the word of Jesus appears to be the agent of the miracle (see note 3). The cleansing of the ten lepers (17:11-19), another miracle found only in Luke, is performed as the recipients of the healing act upon the words of Jesus. Here Jesus does not touch the lepers to heal them, which is an action recorded in the Marcan tradition (Mk. 1:40; Lk. 5:12).

Similarly, in Luke's reconstruction of the arraignment of Peter and John before Annas, Caiaphas and company in Acts 4:1-23, he indicates that there is a cause-and-effect relationship between authoritative speaking and miracles. The rulers and elders do not forbid the apostles to perform miracles, but they charge them "not to speak or teach at all in the name of Jesus" (4:18). Verses 16 and 17 show that the rulers believe that the healing of the lame man was caused by speaking in the name of Jesus. This is their presupposition when they address the question to the apostles, "By what power or in what name have you done this?" (4:7) and this is what Peter assumes when he responds in v.8. Although the healing in question is wrought by both authoritative

speaking (in the name of Jesus) and by touching (3:6ff.), the chief factor responsible for the miracle is the invocation of the name of Jesus (3:16; 4:10, 31) and the proclamation of the witness to Jesus by Peter and John under the direction of the Holy Spirit (4:8, 20).

It therefore appears that this relationship between speaking with authority and power and performing miracles is an idea that Luke indeed likes and which is normative in his two-volume work. In Acts the working of wonders is associated with the activity of the Holy Spirit, but usually the Holy Spirit is associated with inspired speaking which may or may not effect miracles on any given occasion. In chapters three and four miracles are associated with the name of Jesus while Luke notes inspired speaking is associated with being filled with the Holy Spirit (2:4; 4:8, 31).

Luke is not consciously trying to avoid accounts which record miraculous events wrought by means other than speaking. He is comfortable with the diversity of means which synoptic tradition offers, as is obvious in the miracle accounts exclusive to Luke where the means are varied (5:4-11, word; 7:11-17, word; 13:11-17, word and laying on of hands; 14:1-6, touching; 17:11-19, word, obedience, faith; 22:50f., touching).⁶ Luke inserts references to touching to heal into the Marcan material as well (e.g. 4:40) and omits the words

⁶ Such a list from Luke's special material does not necessarily reveal his preferences; it may reflect the influence of another source. It does, however, show that Luke was not averse to recording several means of performing acts of healing.

which cause the healing of the epileptic boy (Lk. 9:42 contra Mk. 9:25). Thus Luke is not limited by his interest in the cause-and-effect relationship between speaking and miracles.

Analysis of the means of working miracles in the gospels. When general and specific references to miracles in the gospels are catalogued the following results are obtained:

HEALINGS, EXORCISMS AND MIRACLES IN THE GOSPELS
AND ACTS AND THE MEANS WHEREBY THEY ARE WROUGHT.*

	A Word	B Act	C Word & Act	D Act of faith on part of recipient	E Means un- specified	F Word & act of faith or word & obedience
Matthew (Mt.)	5	3	3	3	8	4
Mark (Mk.)	5	3	7	4	1	1
Luke (L.)	11	3	4	5	7	2
Acts (A.)	6	2	4	-	1	-
Luke-Acts (L:A.)	17	5	8	2	7	2
John (J.)	4	1	2	2	-	-

*Including all references to miracles both general and specific. Excluding acts of God not apparently wrought by men or through men (e.g. Peter's release from prison, Acts 12:5-17, although a case may be made for the saints' prayers, v.5, as the causative agent).

Numbers are too small in cells and in overall population for a χ^2 contingency test to provide any significant statement on the odds that this information in relation to the synoptic gospels and Acts is due to design or chance.⁷

⁷Although, the χ^2 contingency test could not prove significance, some patterns did emerge. When the test was applied to Columns A and B and the following sets of rows: Mt. Mk. L., Mt. Mk. A., and Mt. Mk. L:A., the score for a combined Luke-Acts was slightly higher than Luke alone. When Column A and Columns B and D were tested for the same sets of rows the scores went up in the following manner:

It is apparent that Luke in both the Gospel and Acts reveals a preference for describing the word of mouth as the means whereby a miracle is wrought. Just how much Luke is aware of it and how significant it is in relation to his overall programme certainly is open to debate. Nevertheless it must be noted that the relationship of inspired speaking and miracles as found in Luke-Acts parallels Luke's interest in the effectiveness of speech uttered under the direction of the Holy Spirit.

It is perhaps significant that Luke associates laying on of hands with healing as well (Lk. 4:40; 13:13; Acts 9:12, 17; 14:3; 19:11f.; 28:8 and perhaps 5:12). Of course he is dependent upon Mark (5:23; 6:2; 7:32; 8:23; and perhaps 16:18) and probably upon the practice of the church at large for the concept of the laying on of hands for healing, but Luke also associates the laying on of hands with the Holy Spirit (Acts 8:17ff.; 13:3f.; 19:6). The activity of the Holy Spirit so often linked with inspired speaking is also responsible for healing. This is implicit in Luke-Acts. The invocation of the

Mt. Mk. L.	=	ΣX^2	of	.90
Mt. Mk. L.-A.	=	ΣX^2	of	1.93
Mt. Mk. A	=	ΣX^2	of	2.39

(Yates' correction for continuity has been applied. All scores at 3° freedom).

The increase in the last item was due to the small number of instances of Columns B and D in Acts. Was Luke here where free from synoptic constraints avoiding these types of presentation of miracles? Only a timid and tentative yes can be offered on the basis of the X^2 contingency test. (Although statistics for the fourth Gospel appear, John was not analyzed with the synoptics here because of the small numbers given and because presentations of miracles are limited in John to his "signs". Concentrated attention was given to Columns A, B and D because the frequency of word and act as means of miracles is of interest and because the high fluctuation of numbers in Column E detracted from the comparison of word/act. The reason for this fluctuation in E (Mt. & L. contra Mk. and A.) is to a degree due to summary statements referring to miracles in Matthew and Luke.)

name of Jesus causes healing while the state of being filled with the Holy Spirit is responsible for inspired speaking. This rather neat division of labour overlaps at points as is evident in Acts 4:29-31. The name is responsible for healings (v.30) when "they were all filled with the Holy Spirit and spoke the word of God with boldness" (παρρησία, v.31). Concurrent with the believers speaking the word with boldness (παρρησία) in v.29, Luke notes that God's "hand" effects miracles through their speaking the "name" in v.30. Here Holy Spirit-inspired speaking is associated with the working of miracles. Also present is the image of a hand extended to heal and to perform signs and wonders. Framed with the reference to speaking in vs. 29 and 31, the reference to miracles in v.30 demonstrates that the inspired word is causatively related to the working of miracles.

Anointed to Speak: The Infancy Narratives

Even if the relationship between inspired speaking and miracles is ignored, Luke's profuse and deliberate association of the Holy Spirit and inspired speaking show that for him these associations have a special significance. We have analyzed the filling with the Holy Spirit and inspired speaking in the ministry of John, the son of Zechariah, and in Jesus' baptism and in the inauguration of His ministry at Nazareth. We have seen that the former two are programmatic for Luke's understanding of the rest of Jesus' ministry and paradigmatic for the activities of the early church. It will now be necessary to examine the remaining passages that link the activity of the Holy Spirit with inspired speaking.

Luke begins the association at the very beginning of the Gospel in describing the births of John and Jesus and presenting the responses to the advent of salvation by Mary, Elizabeth, Zechariah, Simeon, and Anna. John, son of Zechariah, was filled with the Holy Spirit from his mother's womb. This statement stands in the middle of traditional material,⁸ but πέμπλημι, especially with πνεῦμα ἁγίου, is a Lucan preference word (Lk. 13 times; Acts 10 times; with πνεῦμα ἁγίου Lk. 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9). Πέμπλημι followed by various words in the genitive is characteristic of Luke.

⁸It is not in the purview of this paper to give an exhaustive analysis of the traditional structure of the entire infancy narratives. Some scholars hold that much of the first two chapters are translations from a Semitic source. E.g. Plummer, Luke, pp.3-80; Dibelius, "Jungfrauensohn und Krippenkind. Untersuchungen zur Geburtsgeschichte Jesu im Lukas-Evangelium," in Botschaft und Geschichte: Gesammelte Aufsätze von Martin Dibelius (Tübingen: Mohr, 1953; orig. 1932), I, pp. 1-78; Torrey, The Four Gospels: A New Translation; cf. Burney, The Poetry of Our Lord (Oxford: 1925). Others, however, suggest that Luke provides a semitizing style in his attempt to present the infancy accounts in a manner akin to the O.T. E.g. H. J. Cadbury, The Making of Luke-Acts (London: SPCK, 1958); Nigel Turner, "The Relation of Luke I and II to Hebraic Sources and to the Rest of Luke-Acts," NTS, 2 (1955-56), pp. 100-109; M. D. Goulet and M. L. Sanderson, "St. Luke's Genesis," JTS, 8 (1957), pp. 12-30. René Laurentin, Structure et Théologie de Luc I-II (Paris: Librairie Lecoffre, 1957); Paul Winter, "Some Observations on the Language in the Birth and Infancy Stories of the Third Gospel," NTS, I (1954-55), pp. 111-121, and (by Winter) "On Luke and Lucan Sources," ZNW, 47 (1956), pp. 217-242, in response to N. Turner's criticism of "Observations," NTS, II (1955-56), pp.100-109. Winter's citing of parallels between Lk. 7:16-17 and Lk. 1:64, 65, 67, 76a, 78b, leads him to the suggestion that a source is responsible for one of the passages and that Luke did not create two similar accounts. This coupled with his observation that Luke usually reserved the title "Lord" for Jesus while in the infancy narratives it is almost exclusively used for God speaks of the probability that a source is behind much of chapters one and two. See his "On Luke and his Sources," p. 230, n.24, and "Observations," p. 113.

The infancy narratives owe much of their structure to Luke himself, and a healthy list of Lucan expressions and preference words can be acquired out of chapters one and two. (See Minear, Luke's Use of the Birth Stories, pp. 113-115, and Jeremias, Die Sprache, pp. 15-103). Nevertheless, quite a number of expressions stand in these

"Filled with the Holy Spirit" is definitely a Lucan expression. This is undoubtedly true when it appears

chapters for which Luke did not have a fondness when one notes his sparing use or avoidance of them in the Marcan material (Jeremias *passim*). It seems that a composite view is most appropriate. Luke superimposes an overall parallel structure onto the accounts and works them into his general programme as is evident in his sections of commentary connecting traditional elements. Furthermore, Lucan words appear in both the narration and in the speeches. Generally, Jeremias sees a higher proportion of redactional elements in the narration and a higher degree of traditional elements in the speeches and hymns, but both elements are in each category. Luke is responsible for the structure and composition of chapters one and two, but he is dependent upon sources as well -- (Minear, Luke's Use of the Birth Stories, p. 130; Raymond E. Brown, "The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke (New York: Macmillan, 1977), pp. 241, n¹⁹, 246ff.) -- which not only provide him with material but also influence the structure of the passage to some extent. Matthew Black analyzes the choices offered to us rather well. "The choice appears to lie between a theory of Hebrew or Aramaic sources translated or found in Greek translations by Luke, or of simple Lucan composition in Semitic Greek, owing much, if not everything, to the LXX. That Luke can write an excellent 'pastiche of Septuagintal Greek' (Dodd), and the obvious indebtedness of the Lucan hymns to the LXX, appear to favour the second hypothesis. On the other hand, it is difficult to believe that a Greek writer, who can compose the rhythmic Attic prose of the Preface and the idiomatic and quite un-Semitic Hellenistic Greek of the second half of Acts, should adopt the Biblical Greek pasticcio in certain parts of his two-volume work, except for reasons such as the source-hypothesis supplies; and there is no doubt that Luke is dependent on sources elsewhere. The two views need not be incompatible; the LXX may have been the only 'aid' the Greek-translator-author(s) had for their work of translation." (Black, Aramaic Approach, pp. 151-152).

Jeremias identifies several traditional elements in the immediate context of "filled with the Spirit" in 1:15. Although ἐνώπιον occurs 22 times in Luke's Gospel and 13 times in Acts and never occurs in the other synoptics, its presence here is not due solely to redaction. Jeremias following Winter notes that κύριος here refers to יהוה and not to Jesus. Luke usually reserves the title for Jesus. The title refers to Jesus 37 times in Luke while it occurs only 11 times in reference to God. Nine of these are citations from the LXX; one is in a speech (Lk. 10:21) and one is a "coined" expression (Winter, "Observations," p. 113; Jeremias, Die Sprache, pp. 23f. A similar pattern is seen in Acts, *ibid*). In light of this it seems most unlikely that the usage is a result of imitating the LXX (contra Turner, "Relation"). ἐνώπιον κυρίου occurs only here and in 1:76. It is not a Lucan expression (Die Sprache, p. 36). Luke generally avoids οὐ μή as well. In Acts it only occurs in LXX citations. In the Gospel he inserts it into two places in the Marcan material and removes it from the same once. These occur in logia. This leads Jeremias to conclude, "alle οὐ μή --Logien aus der Tradition geschöpft," (Die Sprache, p. 36). The phrase, "from his mother's womb," is considered traditional as well (Plummer, Luke, p. lxi; Jeremias, Die Sprache, p. 36).

in Luke's own commentary on events, but here it occurs in a speech containing many elements which can be identified as traditional. The phrase here may not be a Lucan insertion; its presence may reveal the origin of the phrase which Luke so often employed in his own observations. Luke's use of this phrase centres mainly around the infancy narratives and his account of the early church in Acts. Both the infancy narratives and the first half of the book of Acts contain links to the early Palestinian church both in content and in language. In the immediate text isolated from the rest of Luke-Acts, "filled with the Holy Spirit" may be seen as a contrast to the negative influence of wine and strong drink⁹ which is reflected elsewhere in the literature of the early church (Acts 2:15-17; Eph. 5:18). Luke may not object to the antithetical comparison, but he is attracted to the phrase mainly because it coincides so well with his general programme. The parallelism in vs. 15 and 17 has the structure of a traditional saying which Luke has appropriated largely intact (see 3:7-9, 17; 3:16; 4:1-13). It is possible that our expression originates from the wealth of material from the Palestinian community which Luke apparently utilized and which influenced his thinking. This, however, is beyond incontrovertible proof since Luke could have reconstructed speeches in his own words. Some suggest that Luke is responsible for the odd Greek since he sometimes uses a semitizing style, but it hardly seems likely that semitizing style alone accounts for the numerous semitisms in chapters one and two.

⁹Bengel, Gnomēn, p. 12; Godet, Luke, p. 78; Plummer, Luke, p. 14; Creed, p. 10; Leaney, Luke, p. 38; Ellis, Luke, p. 70.

According to Zechariah's prophecy (also as a result of being filled with the Holy Spirit) and according to Luke's account of John's ministry (3:1-18) John's filling with the Holy Spirit was for the purpose of enabling him to prepare the way of the Lord, to bring knowledge of salvation by forgiveness of sins (1:76-77). Both of these tasks were accomplished by John's preaching which was a result of being filled with the Holy Spirit (1:17; 3:4). John functioned in the spirit and power of Elijah (1:17) in the sense of inspired proclamation, not in performing miracles (see Chapter III).¹⁰

¹⁰By allowing the reference to John in relation to Elijah to stand in 1:17, "Luke is voicing a Synoptic theme in his infancy narrative" (Brown, The Birth of the Messiah, p. 276), but Luke is not responsible for the insertion of the phrase, "in the spirit and power of Elijah." The phrase connotes the whole range of Elijah's ministry and not just his call for repentance or his office of Forerunner alone. The phrase may owe its existence to a tradition which saw John as the Elijah-Messiah figure or which saw that the parallels of John with Elijah included wonderworking. The association of πνεῦμα and δύναμις with miracles is frequent in Luke-Acts, e.g. 4:46; 5:17; 6:19; 8:46; 9:1ff; 10:13; 19; Acts 1:8; 2:22; 3:12f.; 8:13; 10:38; 19:11, a pattern also in Mark, with δύναμις and miracle, e.g. 5:30; 6:2, 5, 14; 9:39. (See C. K. Barret, The Holy Spirit and the Gospel Tradition, pp. 75ff.) Luke avoids the association of miracles with John the Baptist in Luke 7:7-9 contra Matthew 14:1-2 and Mark 6:14-16 although the association is identified in Matthew and Mark as a mistaken belief of the crowd. We have already noted the absence of associations between John with the Holy Spirit in the synoptic tradition and in Luke-Acts (Lk. 3:16 and parallels and Acts 19:1ff.). In all probability Luke would not have used this word pair to describe John's ministry. He is content to let the phrase stand because he views John as fulfilling Elijah's office in that he speaks authoritatively under the direction of the Holy Spirit in his call to repentance which is the synoptic view of the Forerunner's ministry. Luke usually reserves for Jesus any allusions to Elijah and the working of miracles. Since Luke is able to weave the John of the infancy into his presentation of John's preaching, he is content to let the phrase stand. (See appendix on "John the Forerunner, Jesus the New Elijah".) Jeremias also sees the expression as traditional, "Die artikellosen Genitivverbindungen sind vorlukanisch." This and similar word pairs are traditional (Die Sprache, pp. 19f., 38). There are therefore especially linguistic and theological grounds for considering this reference to Elijah's spirit and power as a tradition Luke drew from an earlier source (contra Brown, The Birth of the Messiah, p. 279).

The birth of Jesus is also associated with the Holy Spirit (1:35). Here the Holy Spirit is the agent not only of His birth but also of His holiness, messiahship and Sonship. It may also be significant that after the angel announces that Mary would be overshadowed by the Holy Spirit (1:35), she is later inspired to speak the Magnificat (1:46-55). From the point of the annunciation onwards, Mary is under the influence of the Holy Spirit until she delivers the holy Child. It is true the Holy Spirit is given here as the reason that Jesus will be called holy, but it probably has a meaning of double entendre for Luke. Given the parallel structure of Mary's words and those of Zechariah, Elizabeth, and Simeon, all of whom spoke under the direction of the Holy Spirit, it is perhaps significant that the same verb here in 1:35 (ἐπέρχομαι) is used to describe the predicted Pentecost events in Acts 1:8. In both instances power is mentioned. Luke is probably responsible for the parallels here between the application of divine power in the case of Mary and that of the disciples. The verb ἐπέρχομαι occurs seven times in Luke-Acts and only twice elsewhere (Eph. 2:7; James 5:1). Its presence on the lips of the angel may be due to Luke's conscious attempts to create parallels between the infancy narrative and the post-Pentecost church.¹¹ It might be argued that Mary is not mentioned

¹¹The word may be Lucan, but the concept's origin is from the O.T. (e.g. I Sam. 16:13 and Isa. 32:15 LXX. Both use ἐπέρχομαι, and the concept is used throughout the O.T. as noted in Chapter III). As in the case of the phrase, "filled with the Holy Spirit," the presence of ἐπέρχομαι here may indicate Luke's Christian source for its use in relation to the Holy Spirit.

as "filled with the Holy Spirit" or that the result of the Holy Spirit coming on her specifically effected divinely inspired speech in the infancy account because Luke reserves that observation until Pentecost when she is filled with the Holy Spirit. If this is the case, however, one must ask, "How is it that Mary, 'the mother of the Lord,' is seen as less under the influence and guidance of the Holy Spirit than Zechariah, Elizabeth or Simeon?" Luke has clearly ignored the so-called "epoch" of the Holy Spirit and the church when he describes the experience of these four in terms of the post-Pentecost church. In the case of Mary, the very locus of divine creativity and the ultimate expression of the Holy Spirit is within her.¹² But even if one insists that Mary's filling with the Holy Spirit be exclusively joined with the Pentecost event, the observation is still correct that "filled with the Holy Spirit" primarily indicates that divine empowering to speak is Luke's preferred meaning for the phrase.

After being greeted by Mary, Elizabeth is filled with the Holy Spirit and proclaims what the Holy Spirit has revealed to Mary concerning Jesus. This fulfils the angel's prediction that Mary would receive confirmation that her Child is conceived of the Holy Spirit

¹²"It sounds as if the small circle around Mary have already experienced Pentecost! How explain this [sic]? Clearly the infancy narrative which originated out of post-Pentecostal meditation on the earliest beginnings, is meant to be in some way both the Gospel and Acts in foreshadowing and anticipation. The result is not only a prologue to the Christology of the gospel but a prologue to the ecclesiology of Acts." G. Montague, The Holy Spirit: Growth of a Biblical Tradition, p. 268.

(1:36) from Elizabeth and her baby. The Holy Spirit provides the word of confirmation that the same Spirit is responsible for the conception. John who has been previously identified as having been filled with the Holy Spirit confirms his mother's recognition of the Lord (1:39-45). Here the benediction Mary receives from Elizabeth is inspired by the Holy Spirit and is a confirmation of the angelic blessing. This observation is in Luke's own commentary on the events and is characteristic of his pneumatological observations elsewhere.

Zechariah's benediction and prophecy are also prefaced with the observation that he was filled with the Holy Spirit (1:67). This preface to the prophecy is inserted after v.64 which already notes that "he spoke, blessing God." Unless v.67 has a specific meaning then, it is quite superfluous as a mere preface to Zechariah's prophecy.

Simeon also speaks by direction of the Holy Spirit. He had a continual relationship with the Holy Spirit; the phrase, καὶ πνεῦμα ᾧ ἔχου ἐπ' αὐτόν, does not occur immediately before his blessing and prophecy in 2:29 but in the description of his character in 2:25. The Holy Spirit revealed to him that he would see the Lord's Christ before he died. The same Spirit led him into the temple presumably to pronounce the benediction and prophecy concerning Jesus. This fits Luke's pattern; elsewhere he notes that a speaker was filled with the Holy Spirit or the Holy Spirit was upon a person before

he/she spoke. This presence of the Holy Spirit can be in both an iterative or durative sense (e.g. Lk. 4:1; 4:18; Acts 2:4, 14; 4:8, 31; 6:3, 5, 10; 7:55ff.; 9:17; 10:44ff.; 11:14ff.; 19:2ff.).¹³ Anna, the prophetess, arrives to confirm what Zechariah has already said. Luke found her title as prophetess and her devotion in fasting and prayers as an adequate explanation of the source of her affirmation of Simeon's proclamation of Jesus' messiahship.

It is not adequate merely to ascribe the activities of Mary, Elizabeth, Zechariah, John, Simeon, and Anna to O.T. prophecy. Only Anna and John are explicitly identified as prophets (1:76; 2:36) although Luke does describe Zechariah's utterance in 1:67-79 as "prophesying" (1:67). The language Luke uses to describe these anointed utterances closely parallels the language he uses later in his Gospel to describe Jesus' ministry and in Acts to describe the inspired speeches of the church. If this activity was to be associated only with O.T. prophecy, then it is indeed strange that during the ministry of Jesus the apostles and disciples were not presented as functioning in this manner when they spoke authoritatively or performed wonders. This designation, "filled with the Holy Spirit," is reserved for the words of the apostles and disciples only after the outpouring of the Spirit at

¹³Both "filled with the Holy Spirit" and the Spirit coming upon someone are O.T. expressions; however, the latter is more frequent than the former. Luke uses fulness in relation to the Spirit much more frequently than it is used in the O.T. The concept, "filled with Holy Spirit," usually is not in the O.T. (Sir. 48:12 exception). "The Spirit of the Lord" or Spirit plus an attribute occurs in the O.T.

Pentecost. Furthermore, Jesus' predictions show that only then are they granted this power (Lk. 24:49; Acts 1:8).

It must be asked why John the Baptist is associated with the Holy Spirit in the infancy narrative while elsewhere he and his ministry are not (Lk. 3:16; Acts 19:2-3). This could mean that behind the phrase, "filled with the Holy Spirit while yet in his mother's womb," stands a pre-Christian Baptist source.¹⁴ Whether the association of John with the Holy Spirit was traditional or redactional, Luke is still responsible for its presence in his work. We must ask, "Why did he allow such an apparent contradiction to stand? Is it that the phrase 'filled with the Holy Spirit' can only be associated with John's ministry as a prophet?" If this were Luke's intention, he could have employed a simple preface to the words of John himself like he used in chapter three: "The word

¹⁴Winter, "Observations." Though Luke may have found the phrase in various sources, he uses it to serve his overall objectives so effectively that it appears to be Lucan coinage. Luke may well have prefaced the traditional reference to "the spirit and power of Elijah" with "filled with the Holy Spirit" to make it clear that this aspect of Elijah's ministry is only inspired speaking! The place of the filling, "in his mother's womb," may be mentioned to link the Spirit-filled John with his pre-natal witness to the Messiah (1:41-45) which his mother, also under the direction of the Holy Spirit, interprets for him. If Luke added the phrase "filled with the Holy Spirit" then the traditional structure might have been as follows: ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίη ὅτι ναζαράϊος θεοῦ ἔσται τὸ παιδάριον ἀπὸ (ἐκ) τῆς γαστροῦ (καλίας *) μητρὸς αὐτοῦ and most of vs. 16 and 17. (Reconstructed with v.15 and Judg.13:4, 7. *Luke prefers καλία [10 times in Lk-Acts] over γαστήρ [twice in Lk-Acts]). This would fit in well to the other allusions to the Nazārite vow (Song of Hanna) already here. This reconstruction, of course, must be a tentative suggestion; for Luke may have indeed found the idea of John filled with the Holy Spirit in the traditional material. See Jeremias for traditional and redactional character of vs.15-17 in Die Sprache, pp. 35-38.

of God came to John the son of Zechariah in the wilderness." The reference to the Holy Spirit in relation to John is somewhat remote in context to his actual preaching ministry, and Luke himself is responsible for the only linkage between the two events. He relates John the preacher to the events of the infancy narratives (i.e. his perpetual relationship with the Holy Spirit and his father's Spirit-inspired prophecy) by prefacing the preaching of John with the appellation, "son of Zechariah" (the title is absent in Mark and Matthew), and by reminding the reader that John is empowered by the Holy Spirit to speak, "the word of God came upon John" (trans. mine).

If Luke is not responsible for the phrase which stands in the angel's annunciation of the birth of John, "filled with the Holy Spirit, even from his mother's womb," then he allows it to stand there and includes it in his Gospel because it means more than that John is a prophet. He retains it in 1:15 because the connection he provides between John's filling and his preaching emphasizes authoritative speaking and because he sees the activity of the Holy Spirit in the infancy narratives as a precursor to the activity of the Spirit in the ministries of Jesus and the post-Pentecost church. Luke is not threatened by the association of John with the Holy Spirit in such a superlative sense, since he sees the same Spirit as the origin for the ministry not only of the church but also of Jesus and even of His advent into this world as the Son of God.

It is not adequate to make a distinction here between the Holy Spirit of prophecy, the Spirit, and the "Spirit of Jesus" given at Pentecost.¹⁵ These titles overlap in their functions and to a certain degree are synonymous. The Spirit of Jesus is the same Holy Spirit that empowered the characters in Luke 1-2, Jesus himself and the church.¹⁶ Neither is it adequate to make a distinction between the Holy Spirit of prophecy and the Holy Spirit with whom the disciples were baptized in Acts. The Holy Spirit apparently "baptized" Jesus at His water baptism. In any event Jesus was not deficient in things concerning the Holy Spirit; and if Jesus could be full of the Holy Spirit in the complete sense of that term, then why should one assume that the term has a different application in relation to John? John is not just a prophet because of his being filled with the Holy Spirit; he is more than a prophet (Lk. 7:28). For Luke, John, son of Zechariah, is part of the great advent of the Holy Spirit which ushers in the Messiah and His Kingdom, an advent which culminates in and is attested by the event of Pentecost. The work of the Holy Spirit at Pentecost is not qualitatively different to His activity in humanity prior to Pentecost in His work in the time covered by the Gospels or in the O.T.

¹⁵contra Brown, The Birth of the Messiah, pp. 274f.

¹⁶Πνεῦμα τοῦ Ἰησοῦ should not be seen as a genitive of apposition, nor exclusively genitive possession. Jesus is associated with the Holy Spirit in this construct because for Luke Jesus was brought into the world via the Holy Spirit (1:35). The Spirit anointed and empowered Jesus (3:21f; 4:18; Acts 10:37f), and Jesus poured out this same Spirit upon His followers (Acts 2:33). Thus Spirit of Jesus and the Holy Spirit in Luke's mind are synonymous.

If one insists that a difference must be maintained between John and the church in relationship to the Holy Spirit, then it must be seen as a quantitative one and not a qualitative one in Luke's works. Luke allows this very strong association of John and the Holy Spirit (an association not unlike the experience of Jesus himself) to stand in his account in spite of the apparent contradictions between this John-Holy Spirit association and the apparent absence of it in Luke 3:15 and Acts 19:1ff. He does this because the pervasive import of "full of the Holy Spirit, even from his mother's womb" accords so closely with the experience of Jesus and that of the church. The use of the phrase, "full of the Holy Spirit," in the infancy narrative cannot be seen as limited to prophecy only. Most of the occasions for its presence in Luke 1-2 are due to Luke's own commentary on events. Elsewhere in the Gospel and in Acts the phrase cannot be limited only to prophetic utterance; it refers to various operations of the Holy Spirit.¹⁷ If Luke wished the pneumatic events in chapters one and two to be considered somewhat distinct from the Holy Spirit in the rest of his work, perhaps he would not have expressed himself using

¹⁷The reference to Jesus being "full of the Holy Spirit" in 4:1 prefaces the temptation account where Jesus speaks effectively against the devil's suggestion. In 4:16 He comes "in the power of the Spirit" to proclaim the nature of His ministry by interpreting Isa. 61:1f. in terms of His work. Acts 4:8ff. is not only proclamation but also authoritative speaking against the enemies of Jesus. In Acts 13:9ff. Paul is filled with the Holy Spirit to speak authoritatively against the evil magician, Elymas, and to effect a curse upon him. The phrase is also used to denote the character of individuals (Acts 6:3, 5; 11:25). "Full of the Holy Spirit" and "filled with the Holy Spirit" are used interchangeably. See appendix on "Full of the Holy Spirit and filled with the Holy Spirit."

the phrase, "filled with the Holy Spirit". That Luke emphasizes anointed speaking when he uses the phrase is true, but he does not see its use here in Luke 1-2 as qualitatively different from its use elsewhere.

If a difference between the experience of the characters in the infancy narrative and that of the church must be maintained, in the interest of our discussion it should be noted that Luke allowed inspired speaking to be the emphasis when he retained and inserted the concepts of "filled with the Holy Spirit" and the Holy Spirit coming upon someone. But the presence of these concepts, especially the former, carry ^{its} more significance than just inspired speaking in the infancy narratives; the presence of these Lucan pneumatological observations here is part of his general programme of imposing early church structures found in Acts upon the gospel material.

Clearly Luke has anticipated Pentecost with this "little Pentecost" presented in the infancy narratives and in the preaching of John, the son of Zechariah. Luke has confused the epochs that the gospel and kerygmatic traditions presented him (Mk. 1:1ff.; Matt. 11:11-12; Lk. 16:16; Acts 10:37f.). Luke is not responsible for such clear-cut divisions for he obviously violates them here. Here as elsewhere he has superimposed the structure of the early church pneumatology upon the synoptic material. This results in some temporal contradictions. John whose ministry is not normally associated with the Holy Spirit (Matt. 3:11; Mk. 1:8; Lk. 3:16; Acts 1:5; 19:2ff.) is seen in Luke's birth stories as "filled with the Holy

Spirit." Luke is comfortable with this because he is not so much interested in defining epochs as in identifying the work of the Holy Spirit in terms of the church.¹⁸ This contradiction is due to the fact that Luke is viewing John in hindsight. He is doing theology backwards in that he sees John and the other participants in the infancy narrative as speaking by means of the Holy Spirit.¹⁹

The precursors to the apostles and disciples speak by the inspiration of the Holy Spirit while before Pentecost the apostles who preach and perform wonders do not explicitly do these things by the Holy Spirit -- at least not in Luke's commentary on the events. The focus of the Holy Spirit's work in the ministries of the apostles and disciples is Pentecost and afterwards.

¹⁸Perhaps this is why Luke presents a different view from Matthew's, "For all of the prophets and the law prophesied until John" (Matt. 11:13). The context in Matthew clearly places John in the O.T. era. Luke's version is more obscure when delineating eras; it can be seen as associating John with the new era of the "gospel of the Kingdom." See Chapter III.

¹⁹The general consensus among scholars is that Luke's Gospel originally began at chapter three and that chapters one and two were added as a preface to the earlier work. H. J. Cadbury, The Making of Luke-Acts (London: SPCK, rev. 1958), pp. 204-9. G. Erdmann, Die Vorgeschichten des Lukas-und Mätthaus-Evangeliums und Vergils vierte Ekloge (FRLANT 47: Göttingen: Vandenhoeck, 1932). Streeter, The Four Gospels, p. 209. V. Taylor, Behind the Third Gospel: A Study of the Proto-Luke Hypothesis (Oxford: Clarendon, 1926), pp. 165f. et al. Raymond Brown also observes the affinities the infancy narrative has for Acts in relation to its nature as a later preface to the gospel. "If Luke composed the infancy narrative last of all (and thus after Acts) and if he intended a certain parallelism between the two transitional sections (Lk. 1-2; Acts 1-2), it is not surprising that in many ways the infancy narrative is closer in spirit to the stories in Acts than to the gospel material which Luke took from Mark and Q" (The Birth of the Messiah, p. 243).

Perhaps Luke considers himself authorized by the Holy Spirit to make these observations. Most of them are his own commentary on the infancy accounts, and all of the references to the Holy Spirit owe their existence therein to Luke's pneumatology. The references to inspired speaking and the Holy Spirit in 1:1-3:18 are in anticipation of the inspired speaking of Jesus, the Anointed One, and the Spirit which He pours out upon His followers as a result of His ascension. Luke finds it necessary to describe the witnesses of the Lord's birth not only in terms analogous to the prophets of old but also in the same terms which express the birth of the church and the witness she bears to her Lord.

CHAPTER VII

THE HOLY SPIRIT AND INSPIRED SPEAKING:

(LUKE 11:14ff. 12:10-12)

The Beelzebul Controversy (Luke 11:14ff.).

The unique order of events in Luke. One of the more outstanding references to the Holy Spirit in relation to inspired speaking is Luke's version of the saying of the blasphemy against the Holy Spirit which is associated with hypocrisy and avoidance of witnessing directed by the Holy Spirit (12:10). This relationship becomes all the more apparent when the context for the blasphemy saying is observed in Matthew and Mark where it is linked to the Beelzebul controversy. In Luke's presentation of the Beelzebul question the blasphemy saying is absent; he instead presents it in a context of a warning against hypocrisy and an exhortation to fearless witness (12:1-12). Its absence in the first place and its presence in the second, contrary to Matthew and Mark, is indeed surprising. The blasphemy saying linked with the Beelzebul controversy makes a very strong statement about the work of the Holy Spirit. Why Luke avoided this association is indeed an important question.

Sources. In order to answer this question the manner in which the synoptists handle the two pericopae must be investigated. The question cannot easily be laid aside

by suggesting that Matthew is following Mark's order of presentation and Luke reflects the format found in Q; for Luke no doubt is aware of both Mark and Q and has made a conscious selection of one version over another. There is also reason to suspect that Luke has reordered Q to suit his purposes, and thus Matthew at some points reflects the order and wording of Q. Fortunately for our study a definitive solution to questions of sources is not a prerequisite for the answer to our original question. The presence of both pericopae in Mark saves the detection of redactional activity from being mired in a reconstruction of Q which, without the Marcan arbiter, often entails the rather circular activity of considering Matthew's reading over Luke's and vice versa, possible overlaps between Mark and Q,¹ special sources and/or different recensions of Q. The primary critical, but rather safe, assumption is that Luke is aware of Mark.²

¹Which is to some extent true in our passage. See Barret, Holy Spirit in the Gospel Tradition, pp. 60f.

²There are, of course, some scholars following Griesbach's suggestion that Mark as a source for Luke is not a safe assumption, e.g. William R. Farmer, The Synoptic Problem: A Critical Analysis (Dillsboro, N.C.: Western North Carolina Press (1976). Bernard Orchard and Thomas R.W. Longstaff, eds., J.J. Griesbach Synoptic and Text-Critical Studies 1776 - 1976, Society for N.T. Studies Monograph (Cambridge: Cambridge Press, 1978). Bernard Orchard, Matthew, Luke and Mark: The Griesbach Solution to the Synoptic Question, Vol. 1 (Manchester: Koinonia, 1976). Some Griesbachians suggest that the two-source theory has been seriously challenged with Matthean priority gaining popularity. But much of present scholarship remains unconvinced as Fitzmyer's recent article on the sources of Luke suggests. Joseph A. Fitzmyer, "The Priority of Mark and the 'Q' Source in Luke," To Advance the Gospel: New Testament Studies (New York: Crossroad, 1981), pp. 3-40. Some scholars have completely despaired of solutions to the source problems and suggest that redactional studies avoid making conclusions on the basis of Marcan priority of any particular source theory. Thus Talbert declared, "Employing Mark as a control today is about as compelling

(If one insists that Luke is directly dependent upon Matthew or both Matthew and Mark, the digressions from his source[s] are more obviously redactional in character.) A reconstruction of Q nevertheless can shed light on Luke's interests.

Reasons for investigating the Beelzebul passage in Luke. An investigation must be made not only of the immediate context of Luke's blasphemy saying (ch. 12) but also of his version of the passage which contains the

as using Colossians and Second Thessalonians to describe Paul's Theology," Charles H. Talbert, "Shifting Sands: The Recent Study of the Gospel of Luke," Interpretation, 30 (1976), pp. 381-95, 393. A kindred view is expressed by Tyson. Observing that both the Griesbach and two-source hypotheses use the same data as evidence of proof, he concludes, "We, therefore, stand at a time at which it must be said that we have no dependable knowledge about the sources of Luke." Alternatively, he suggests "a holistic approach" on the basis for redaction studies. Joseph B. Tyson, "Source Criticism of the Gospel of Luke," Perspectives on Luke-Acts, ed. Charles H. Talbert (Edinburgh: T & T Clark, 1978), pp. 24-39, 36, 39. Such an approach is employed by Talbert in Literary Patterns Theological Themes and the Genre of Luke-Acts, Society of Bib. Lit. Monograph No. 20. (Missoula, Mont.: Scholars, 1974).

Indeed no definitive solution to the synoptic source question appears in sight, and redactional observations should not be based on a particular source theory alone. The present author has observed redactional tendencies in the overall work of Luke-Acts, but this does not demand that the evidence that source criticism offers to a redactional analysis should be ignored, especially when the two-document solution still appears to be the best if not the perfect solution. Fortunately, our observations concerning Luke's use of the blasphemy of the Holy Spirit saying are valid regardless if the Farrar hypothesis or Griesbach's hypothesis or the two-source hypothesis is accepted. If these observations are true in the two-source system, then they are certainly true in the other two. The only theory that would preclude much of source criticism commenting on our passage is Lindsey's Lucan priority theory. In this case only general tendencies and more hypothetical sources could shed light on redactional questions. Lindsey's suggestions, though innovative, are not convincing and are generally unacceptable. Robert L. Lindsey, "A New Approach to the Synoptic Gospels, 'A modified Two-Document Theory of the Synoptic Dependence and Interdependence'," *NovT*, 6(1963), pp. 239-63. For a recent critique of Lindsey's work see Tyson's "Source Criticism of the Gospel of Luke,"

blasphemy saying in the other synoptists (i.e. the Beelzebul controversy, Matt. 12:22ff.; Mk. 3:22ff.; Lk. 11:14ff.). This is necessary for two reasons. First, the gap which Luke makes in the Matthean and Marcan order by moving the statement to chapter twelve or by preferring one traditional order over another must be investigated. Luke's presentation of the Beelzebul controversy without the blasphemy saying must be studied in order to discover what motive, if any, Luke has for its omission. Second, how Luke handles the passage in which the blasphemy saying is absent aids a reconstruction of Q and may shed light on how he handled his sources in presenting the blasphemy saying in chapter twelve.

The order of presentation in the synoptic gospels.

The synoptic gospels present the passages in question in the following orders:

Matthew	Mark	Luke
12:22ff. The occasion: an exorcism performed by Jesus.	No specific occasion given for the accusation.	11:14 The occasion: an exorcism performed by Jesus.
12:24 The accusers: Pharisees.	3:22 The accusers: Scribes from Jerusalem.	11:15 The accusers: Not specifically identified (<u>τινῶν ἐξ αὐτῶν</u>).
12:24 The accusation: "It is only by Beelzebul, the prince of demons, that this man casts out demons."	3:22 The accusation: "He is possessed by Beelzebul, and by the prince of demons he casts the demons."	11:15 The accusation: "He casts out demons by Beelzebul the prince of demons."

Matthew

12:25 The condition of Jesus' response: "Knowing their thoughts, he said to them."

12:25-26 The response: "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand?"

12:27-28 Jesus' question and conclusion: "And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."

12:29 The question continued: "Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house."

Mark

3:23 The condition of Jesus' response: "And he called them to him, and said to them in parables."

3:23-26 The response: "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand, and if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end."

3:26 No question or conclusion presented.

3:27 The example of the strong man: "But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house."

Luke

11:16-17 The condition of Jesus' response: "while others, to test him, sought from him a sign from heaven. But he, knowing their thoughts, said to them."

11:17-18 The response: "Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand?"

11:18-20 Jesus' question and conclusion: "For you say that I cast out demons by Beelzebul. And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you."

11:21-22 The example of the strong man: "When a strong man, fully armed, guards his own palace, his goods are in peace; but when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted, and divides his spoil."

Matthew

12:30 "He who is not with me is against me, and he who does not gather with me scatters."

12:31-32 Blasphemy against the Holy Spirit.

12:33 Good and bad fruit/trees, (Parallels in Matt. 7:16-20 and Lk. 6:43).

12:34-35 "Brood of vipers," speaking good or evil, out of the treasure of the heart. (Parallel in Lk. 6:44-45).

12:36-37 Judgement for careless words spoken.

12:38-42 The sign of Jonah:

38 Scribes and Pharisees ask for a sign.

39 "An evil and adulterous generation seeks for a sign."

39 Sign of Jonah.

40 "Three days and three nights.

41 The men of Nineveh repented and will condemn this generation. Someone greater than Jonah is here.

42 The queen of the South will condemn this generation. "Behold something greater than Solomon is here."

Mark

3:28 No with me/ against me gathering/scattering statement. Instead the blasphemy saying follows.

3:28-30 Blasphemy against the Holy Spirit.

3:31-34 Absent in Mark. Instead family of Jesus arrives looking for Him. "Whoever does the will of God is my brother, and sister, and mother." (In 4:1ff. follows the parable of the sower).

8:11-12 Pharisees ask for a sign, but Jesus says no sign shall be given to this generation. No reference to sign of Jonah or to the queen of the South.

Luke

11:23 "He who is not with me is against me, and he who does not gather with me scatters."

11:24-26 The return of the evil spirit pericope. Luke reserves the blasphemy statement until later.

11:27-28 Woman blesses the mother of Jesus. Jesus responds, "Blessed rather are those who hear the word of God and keep it!" (Luke is aware of Mk. but uses it in 8:19-21).

11:29-32 The sign of Jonah: Luke already has identified those trying to test Jesus as "others" in v.16.

29 "This generation is an evil generation; it seeks a sign."

30 Sign of Jonah.

30 No mention of three days and three nights.

31 The queen of the South will condemn this generation, "Behold, something greater than Solomon is here."

Matthew	Mark	Luke
12:43-45 The return of the evil spirit.		11:33-35 Lamp, eyes, darkness and light. (Parallels in Matt. 5:15; 6:22-23.)
12:46-50 Family of Jesus looking for Him. "Here are my mother and brothers! For whoever does the will of my Father in heaven is my brother and sister, and mother."	8:13ff. "Beware of the leaven of the Pharisees and the leaven of Herod."	11:37-54 Discourses against the Pharisees and lawyers. 12:1 "Beware of the leaven of the Pharisees, which is hypocrisy."
13:1ff. Parable of the sower.	4:21-25 Lamp/bushel; the hidden to be revealed. "Take heed what you hear."	12:2-9 Admonition against hypocrisy and exhortation to fearless confession.
	or	
	8:16-22 Misunderstanding of disciples and healing of the blind man of Bethsaida.	12:10 Blasphemy against the Holy Spirit.

Until more evidence is found, no definitive solution to the source question can be presently acquired; it is impossible to say whether Matthew or Luke is expanding or summarizing the Q account. Furthermore, the possibility of an overlap between the Q and Marcan material at any given point obscures attempts to identify conflation of Marcan material with Q. Matthew and Luke have common accounts which both apparently expand and abbreviate. The options of editorial creativity or an accurate reflection of Q are never entirely resolved; nevertheless, some tendencies do occur in our passage and may suggest a possible solution. Luke tends to have more abbreviated passages while the corresponding points in Mark and

Matthew are longer. The contents in Matthew cannot be completely accounted for by conflation of Q and Mark by the first evangelist (e.g. Lk. 11:14 with Matt. 12:22-23; Lk. 11:17-18 with Matt. 12:25-26 and Mk. 3:23-26; Lk. 11:16, 29-32 with Matt. 12:38-42; Lk. 11:24-26 with Matt. 12:43-45; Lk. 12:10 with Matt. 12:31-32 and Mk. 3:28-30). An exception to Luke's apparent penchant for abbreviation is the strong man saying in which he presents a longer and different presentation containing a military tone (Lk. 11:21-23 with Matt. 12:29-30 and Mk. 3:27). This is due either to Lucan elaboration or else is a reflection of Q material.³ Given Luke's tendency to abbreviate, the latter is probably correct.⁴

³For arguments for Lucan elaboration see: E. Klostermann, Das Lukasevangelium Handkommentar zum NT (Tübingen: Mohr Paul [Siebeck], 1929), pp. 125ff. S. Légasse, "L'homme fort de Luc 11: 21-22," Novem Testamentum, V (1962) pp. 5-9. Barnabas Lindars, New Testament Apologetic (London: SCM, 1961), pp. 84f. Dieter Lührmann, Die Redaktion der Logienquelle (Neukirchen: 1969), p. 33. For Luke's strong man saying as a part of Q see H. Schurmann, Der Paschamalbericht (Münster: 1953), p. 2. Marshall, Luke, pp. 476f.

⁴The military terms in Luke's strong man passage (καθελίξω, ἐπέρχομαι, νικάω, πανοπλία, σκήλον) are more in keeping with the tone of the term, "laid waste", in v. 17, often used in describing military actions (ἐρημόω). When cities, houses or men were "laid waste" (ἐρημόω), the agents of the destruction were usually armies or brigands. Ἐρημόω is frequently used in Greek writing and sometimes in biblical literature for destruction caused by armies or other powers. (e.g. Thuc. I.23, III.58; Hdt. I.164; Philo, Decal. 152; Jos. Bell. II.279, Ant. XI.24. Bib. Lit.: Neh. 2:3; Sir. 21:4; Rev. 17:16; 18:19). It can also mean "abandon" or "make bereft of" but in context here the meaning must be "made desolate." A close parallel for this saying occurs in Sirach 21:4, "Terror and violence will lay waste (ἐρημώσουσι) riches; thus the house of the proud will be laid waste" (ἐρημωθήσεται). Matthew and Luke both used, "Every kingdom divided against itself is laid waste" (ἐρημοῦται), while Mark has "that kingdom cannot stand" (ἴσθημι). Ἐρημόω along with the other terms disposed to military usage found in Luke are probably from Q. The infrequency of the terms in Luke and the N.T. or the infrequency of this type of usage, as in the case of ἐπέρχομαι, suggests that a source lies behind their presence here and that they are not the

Matthew's longer version may be due, in part, to elaboration on his part and by conflation with Mark; but given the common source with Luke and Luke's apparent summaries, there are probably a significant number of genuine Q elements in so-called Matthean elaborations.

The presence of Q. The presence of a source common to Matthew and Luke exclusive of Mark is quite obvious here. Matthew and Luke record that the occasion for Jesus' enemies' blasphemous accusation was an exorcism while Mark does not mention a specific occasion for the accusation (Matt. 12:21, Lk. 11:14 contra Mk. 3:33 although the previous context in Mark refers to exorcisms, 3:11, 15). The identifications of the calumniators suggest a multiplicity of sources: Pharisees in Matthew 12:24, scribes from Jerusalem in Mark 3:22, and a vague description of a hostile faction of the people present at the exorcism (τινὲς ἐξ αὐτῶν) in Luke 11:15. Only Matthew and Luke mention the prescience of Jesus in responding to their accusations. "Knowing their thoughts, he said to them" (Matt. 12:25; Lk. 11:17). In the Q material the accusation is less

result of Luke's creativity. (Ἐρημώω only once in Luke out of five times in N.T.) Ἐπέρχομαι used for attack only occurs here in Luke although elsewhere he uses the term for impending judgement and literally for something coming upon someone or meaning "arrival", (1:35; 21:26; Acts 1:8; 8:24; 13:40; only occurs elsewhere in Eph. 2:7 and in Jas. 5:1, the latter of which might be taken as an attack but must be seen as figurative.) Μετέω, although frequent in N.T. (28 times), occurs only here in Luke. Ἐπιπέσει only here in Luke and twice in Ephesians. καθοπλήξω and σκόλον are both hapax legomena. These words are also accompanied by others with rare Lucan appearances: διανόημα hapax legomenon, ἄβάνω (1 in Lk., 7 in N.T.); ἑυλή (2 in Lk., 12 in N.T.); ἑπών (2 in Lk., 3 in N.T.); ὑπερβύσσος (2 in Lk., once in Acts, once in John). ὑπερβύσσος occurs 8 times in Luke out of 14 total times in N.T. Luke never uses it in Acts. Here Luke has retained Q while Matthew has used Mark's account utilising some Q vocabulary.

straightforward. In Mark the wording of the accusation itself contains a parallel structure while in Matthew and Luke the two components, "Beelzebul" and "prince of demons", appear in apposition (Mk. 3:22 contra Matt. 12:24 and Lk. 11:15). Mark also has no equivalent for the counter-question Jesus utters, "And if I cast out demons by Beelzebul, by whom do your sons cast them out?" (Matt. 12:27 and Lk. 11:19). Finally, the frequent agreement in vocabulary in Matthew and Luke against Mark suggests a common source exclusive of Mark.

The content and order of Q and Lucan emendation.

If a common non-Markan source between Matthew and Luke can be assumed, then evidence of Lucan emendation of the text may reveal redactional motives. At first sight, it is obvious that Matthew has conflated Mark and Q. From this, however, one cannot conclude that Matthew has digressed from the order and substance of the Q material and that Luke has preserved it in its more pristine form. Several possible adjustments of Q by Luke emerge in the text. In Luke 11:14-25 the antithetical structure seen in Matthew 12:23-24 (i.e. Son of David/prince of demons) is absent. Only Luke records a negative reference to royalty, Βεελζέβουλ ἄρχοντι τῶν διαμονίων. This parallelism is absent in Mark's version as well. Is it that Luke here prefers Mark over Q as reflected in Matthew? It could be argued that Luke is closer to the Q version here; a version paralleled by a second use of the accusation in Matthew 9:32-34, "He casts out demons by the prince of demons". If this is the case, then

Luke apparently had conflated Mark and Q since he includes the name Beelzebul, unless Matthew deleted the name in chapter nine.

It is even less certain to attribute the Matthew 9:32-34 version to Q and its companion, Matthew 12:22ff, to the influence of Mark. Again in chapter twelve another use of a doublet arises; Matthew's version of the "sign of Jonah" in 12:38-42 has an abbreviated parallel in 16:1-4. It is obvious that the longer versions of "the sign" contained in Matthew 12:38-42 and Luke 11:16, 29-32, reflect the Q material. Matthew's shortened form in chapter sixteen parallels Mark's brief account that Jesus refused to give a sign to His enemies upon request (Mk. 8:11-12). (Mark has no reference to Jonah; Matthew mentions the sign of Jonah in both accounts which is probably due to Matthean conflation.) Here the shortened form is influenced more by Mark than by Q. Perhaps it is safer to assume that in Matthew 12:22 and 9:32-34 the shorter account owes its existence to Matthew's use of Mark's phrase, ἐκ τῶ ἔργοντι τῶν δεσμονίων ἐκβάλλει τὰ δαιμόνια (Mk. 3:22), and does not stand because Matthew had only the Q version in mind when he placed the shorter version in chapter nine.⁵

Parallelism and abbreviations. Luke is aware of the parallel structure in Q as presented by Matthew but is not disposed to maintain it. He mentions both the

⁵Marshall argues otherwise, Luke, p. 472.

people in general and the calumniators, groups mentioned in Matthew, but presents only the words of the latter. The marvelling of the people preserved as a quotation in Matthew and Mark is only noted in Luke's narration with no record of the manner in which they expressed their amazement. It is easier to suggest Luke's deletion of the parallelism than Matthew's imaginative insertion of it.⁶ Matthew's dialectical parallel material consistently reflects the essence that is condensed in Luke. If Matthew were superimposing parallel structures on Q, this probably would not consistently

⁶Beare argues that the "frame" for Matt. 12:22ff. is more or less an artificial introduction." Francis Wright Beare, The Gospel According to Matthew: A Commentary (Oxford: Blackwell, 1981), p. 276. Perhaps this ignores the common elements between Matthew and Luke here, especially the common occasion for the sayings, the exorcism which is also found in the alternative version in Matthew 9:32-34 (certainly this point would be seen as "less artificial"). The "double reaction" to the healing is considered to be Matthew's created introduction to the subsequent pieces of traditional sayings. This is unlikely; like Matthew, Luke maintains the distinction of two reactions among the audience while not precisely identifying them. Like Matthew, the tradition in Mark precisely identifies those who react negatively. One could argue for Matthean conflation of Mark and Q, but given the common elements between Matthew and Luke it is not unreasonable to suggest that Q contained two groups, one of which like the common tradition in Matthew and Luke was specifically named (the latter group being generalized as in Luke's tendency in dealing with the enemies of Jesus). "Son of David" is a favourite term of Matthew (used 8 times contra 2 in Mark and 2 in Luke, Beare, Matthew, p. 277), but Luke does find the title in Mark 10:46-52 (Matt. 20:29-34) and retains it, so the title cannot be seen as an exclusively Matthean title unless Matthean priority be maintained (which Beare does not but instead supports the two document hypothesis). (If Matthean priority is maintained, the absence of the title in Lk. 11:14ff. is Luke's own doing.) Perhaps Luke followed Mark and did not include the question, "Can this be the Son of David?" because he wished to present the Beelzebul controversy to address pneumatological enquiries and not christological ones.

occur.⁷

Luke appears to break the pattern of parallelism in his presentation of the accusation itself. We have already noted the lack of a Lucan reference to the "Son of David/prince of demons" antithetical parallel, but Luke seems to have abbreviated other parallel structures as well. The gospel writers present the accusation against Jesus as follows:

Matt. 12:23-24	Mk. 3:22	Lk. 11:15
(a) Can this be the Son of David?	(a) He is possessed by Beelzebul,	(b) He casts out demons
(a ₁) It is only by Beelzebul, the prince of demons,	(a) and by the prince of demons	(a ₁) by Beelzebul the prince of demons.
(b) that this man casts out demons.	(b) he casts out demons.	

⁷The presence of parallel structures in Matthew's account of the preaching of John the Baptist, the baptism of Jesus (ch.3), and the temptation (ch. 4) and the absence or modification of these structures in Luke's accounts of the same (chs. 3-4) has already been noted (see ch. II). Different versions of Q could explain these differences without reference to editing on the part of the evangelists, but given the frequency of the streamlining of parallelism in Luke this suggestion is not convincing. Dieter Lührmann, however, thinks Matthew is responsible for the parallel structures, suggesting that Matthew edits his material to create a parallel structure which resembles a halakic form of a thesis followed by two relative clauses. Die Redaktion der Logionquelle (Neukirchen-Vluyn: Neukirchener Verlag, 1969), pp. 107-121. Q rather than Matthew may be responsible for this halakic form and other incidents of parallelism retained by Matthew. It could be said that Luke has abbreviated the parallel structure of Q while Matthew retains the longer forms of Q and conflates them with Mark. Furthermore, what at first sight appears to be Matthean conflation of Mark and Q may be an overlap of material between Mark and Q. The presence of apparently broken parallel structures in Luke's Q material suggests that the parallelism was the heritage of both the first and third evangelist, but it is an endowment Matthew utilizes more than Luke, Luke cannot be completely relied upon as the canon of Q.

It may be suggested that Matthew has conflated Q and Mark here and that Luke's abbreviated form best represents Q. The absence of the people's question, "Can this be the Son of David?" and the frequency of apparent abbreviation in Luke's passage suggest otherwise. It is also possible that both Matthew's conflation and Luke's abbreviation are not mutually exclusive. In the verses which follow it is obvious that Luke is aware of parallelism in Q.

Identification of audiences. Another aspect of Luke's abbreviating tendency is the generalization of speakers and audiences. In 11:16 Luke, following his previous identification of the crowds as οὗτοι ἐξ αὐτῶν (v. 15), identifies those seeking a sign from Jesus in general terms as ἕτεροι . . . πειράζοντες. In the parallels for v. 15 the gainsayers are identified as Pharisees (Matt. 12:24; 9:34) and as scribes (Mk. 3:22) while the parallels for Lk. 11:16 identify those testing Jesus as Pharisees (Matt. 12:38 and Mk. 8:11) and both Pharisees and Sadducees in Matt. 16:1. Clearly Matthew did not get the first reference from Mark (Pharisees contra scribes), and in his closer parallel to the Marcan version (Matt. 16:1-4) Matthew has Pharisees and Sadducees while Mark has only Pharisees (8:11). Matthew's identification can be construed either as his own invention possibly using Mark, or in one instance as a point of departure or an insertion from exclusively Matthean material, or as his indebtedness to Q. It is interesting to note that in the preaching of John the

Baptist, Luke identifies the audience of John's rebuke as the crowds while Matthew is more specific, naming the Pharisees and Sadducees (Lk. 3:7; Matt. 3:7). Creed has noted that Luke preferred a more generalized audience in contrast to a more specific identification in the synoptic parallels (e.g. Lk. 11:15, Matt. 12:24, Mk. 3:22; Lk. 11:29; Matt. 12:38, 39, Mk. 8:11; Lk. 12:54, Matt. 16:1, Mk. 8:11).⁸ Luke's generalization of the antagonists of Jesus in our passage has perhaps caused him to view the Beelzebul accusation and the demands for a sign as one event. In Matthew and Mark they are two separate events.

Jesus' response to the Beelzebul accusation. In Jesus' response it is obvious that Matthew has appropriated some Marcan material and has conflated his two sources. The use of ἐκβάλλω (Matt. 12:26; Mk. 3:23) and οὐ + ἵστημι (Matt. 12:25; Mk. 3:24) is probably due to Mark's influence on Matthew. The general order in Matthew's account of Jesus' answer, however, more closely parallels Luke's version than Mark's. First, the response in Matthew and Luke is longer than Mark's version (the question, "By whom do your sons cast them out?" being absent in Mark); and second, the structure of the response is similar in the first and third Gospels:

⁸Creed, Luke, p. 51. See also chapter two in the present work. The Gospel of John provides a similar situation where the accusers are identified as the people, "The people answered, 'You have a demon! Who is trying to kill you?'" Whether or not this provides evidence of a more widespread tendency to generalize groups cannot be settled.

Matt. 12:25-26

Mk. 3:23-26

Lk. 11:17-18

(a) Every kingdom divided against itself is laid waste,

(b) How can Satan cast out Satan?

(a) Every kingdom divided against itself is laid waste,

(a) and no city or house divided against itself will stand;

(a) If a kingdom is divided against itself, that kingdom cannot stand.

(a) and a divided household falls.

(a) And if a house is divided against itself, that house will not be able to stand.

(a) And if Satan also is divided against himself, how will his kingdom stand?

(b) and if Satan casts out Satan,

(b) And if Satan has risen up against himself

(a) he is divided against himself; how then will his kingdom stand?

(a) and is divided, he cannot stand,

(c) but is coming to an end,

Assuming that Matthew's and Luke's versions are not due to free renderings of Mark, one can expect a Q account of Jesus' response. This is indeed the case when the continuation of His response with the question, "By whom do your sons cast them out?" and the assertion, "the kingdom of God has come upon you", are not present in Mark but are contained in the other synoptics. Here it is apparent that Luke is aware of and preserves the parallelism of his source. Matthew, for the most part, also follows this parallel structure with some influence of Mark present. If it is assumed that no conflation of Mark entered the Q material before Matthew used Q, then Luke probably reflects the state, more or less, of the Q

version. Here Luke to some extent retains the parallelism he avoids elsewhere.

Finger or Spirit? The variant readings, "finger of God" and "Spirit of God," have generated much discussion. In a passage that has references to the Holy Spirit before and after it, it is indeed surprising to find the reading "finger of God" if Luke is aware of the version in which Matthew writes, "Spirit of God". C.S. Rodd has observed that Luke does not always retain references to the Holy Spirit that he finds in his sources,⁹ but this does not mean that Luke does not have an interest in the Holy Spirit or an affinity for passages concerning the Spirit.

Luke is not averse to using varied accounts and expressions in relation to the work of the Holy Spirit which may or may not include a specific reference to the Holy Spirit. Luke changes Mark's "David himself said in the Holy Spirit" (Mk. 12:36) to "David himself says in the Books of the Psalms." In Acts 1:16 Luke has "the Spirit spoke beforehand by the mouth of David." This may be due to a preference for stylistic variation where duplication would occur. This seems to be the pattern in Luke's preserving two versions of believers speaking in face of opposition. One refers to the Holy Spirit while

⁹C.S. Rodd, "Spirit or Finger?" Expository Times, LXXII (1960-1961), pp. 157f. Rodd observes that Luke both adds references to the Holy Spirit and deletes them; therefore the possibility must be considered that Luke deleted the "Spirit of God" reading in favour of the "finger of God." He suggests that Spirit of God may have been inserted in Q to remove an anthropomorphism. Luke may be reintroducing this rare anthropomorphism (which only occurs here in N.T. and rarely in O.T.) because "it may be that the variant form of the saying which Luke knew comes nearer to the originality of the mind of Jesus" (p. 58).

the other refers to Jesus Himself as the one who would aid the speaker (Lk. 12:12; 21:15). This is in keeping with the blending of the work of the Holy Spirit and Jesus in Acts 4 and elsewhere. Luke undoubtedly believes that the two expressions or versions amplify the experiences of the church which centre around both Jesus and Holy Spirit. Thus we find two accounts of Jesus' promise of power to His followers (Lk. 24:44-49; Acts 1:4-8). There are also instances in which references to the Holy Spirit are superimposed upon or prefaced to Luke's sources (Lk. 4:1, 14; and probably 10:21; 11:13). If Luke were presented with the "Spirit of God" reading, he certainly would have been attracted to it but he is also inclined to utilize varied expressions.. Luke may have included the "finger of God" version because he thought it had a more genuine pedigree.¹⁰ The presence or absence of the Spirit of God version in Luke's source does not seriously affect the question in hand.

The sign of Jonah. The evidence of adjustment of sources continues in Luke's handling of the sign of Jonah pericope. Only Matthew and Luke mention Jonah and the queen of the South; however, all three gospels record Jesus' refusal to give a sign on demand.¹¹

¹⁰ Ibid.

¹¹ R. A. Edwards believes that the version in Q is a result of the men of Nineveh and the queen of the South being placed in juxtaposition with the Marcan saying. From this association the expression "sign of Jonah,"- inevitably arose in the evolution of Q. The Sign of Jonah in the Theology of the Evangelists and Q (London: SCM, 1971). For a critique of this suggestion, see Marshall, Luke, p. 483.

All three gospels record their refusal to give a sign with many common elements. This is probably due to an overlap in Mark and Q which indicates some form of mutual dependence. After the refusal the sign of Jonah is a domain of Q. Matthew's version of this begins with the three days-three nights allusion to the passion and resurrection of Jesus. Matthew probably inserts this here to amplify his Q source. Luke begins the sign with a direct analogy; "For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation" (11:30). This is the probable original intent for the sign as recorded by Q. Surprisingly, Luke does not continue by presenting the men of Nineveh but first abruptly introduces the queen of the South. If the analogy phrase comparing Jonah to Nineveh and the Son of man to the evil generation originates from Q, then Luke has adjusted the order of the two parallel statements which follow it:

Matt. 12:39-42

39. An evil and adulterous generation seeks for a sign: but no sign will be given to it except the sign of the prophet Jonah.

40. Three days-three nights comparison of Jonah in the whale and Jesus in the tomb.

Lk. 11:29-32

29. This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah.

30. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation.

("a" or a reference to a)

Matt. 12:39-42

Lk. 11:29-32

41. The men of (a)
Nineveh will
arise at the
judgement with
this generation
and condemn it;

for they (b)
repented at
the preaching
of Jonah,

and behold, (c)
something
greater than
Jonah is here.

42. The queen of (a₁)
the South will
arise at the
judgement with
this generation
and condemn it;

for she came (b₁)
from the ends
of the earth
to hear the
wisdom of
Solomon.

and behold, (c₁)
something
greater than
Solomon is
here.

31. The Queen of the (a₁)
South will arise
at the judge-
ment with the
men of this
generation and
condemn them;

for she came (b₁)
from the ends of
the earth to
hear the wisdom
of Solomon,

and behold, (c₁)
something greater
than Solomon is
here,

32. The men of (a)
Nineveh will
arise at the
judgment with
this
generation and
condemn it;

for they (b)
repented at the
preaching of
Jonah.

and behold, (c)
something greater
than Jonah is
here.

The preface provided in Luke 11:30 (discussing Jonah) appears disjointed to v. 31 (referring to the queen of the South). The topic mentioned in v. 30 is only taken up again at v. 32. Luke probably has re-arranged the order of the couplets. The motivation for doing so may be seen

in the preceding and following context.¹² In the previous context, Luke presents the blessing of Jesus by the unnamed woman, "Blessed is the womb that bore you, and the breasts that you sucked!" and Jesus' response, "Blessed rather are those who hear the word of God and keep it!" The following context is his teaching on the eye as the lamp of the body and the danger of perceiving darkness as light (11:33-36). The latter apparently is another rejoinder to those who call evil the good gifts of the Father (11:13, 15). By placing the queen of the South first, the rejoinder of Jesus to the woman in the crowd, "Blessed rather are those who hear the word of God and keep it!" is paired with the queen of Sheba's redeeming action, going to extreme ends to hear the wisdom of Solomon whose Superior now has arrived with greater wisdom. By delaying the explanation of the deliberate comparison between the men of Nineveh and "this generation", he pairs the repentance of Nineveh with the light-darkness passage. The amplification provided by this pairing is obvious. Only by repentance and acceptance of the words of the Son of man can "this generation" which is evil (11:13, 29) correctly discern good as good and evil as evil.

Marcan influence on Luke. Although Luke does not superimpose Marcan material on Q as often as Matthew does,

¹² Marshall's suggestion that Matthew reversed the order of the queen of the South and the men of Nineveh to juxtapose the latter to the reference to Jonah is unconvincing, Luke, pp, 482, 486. The context in Luke gives more evidence that Luke adjusted the order of Q.

he nevertheless is influenced by Mark and cannot always be relied upon to represent Q in its purest form either in content or in order. Luke rarely follows Mark's vocabulary against Matthew in our passage,¹³ but he is influenced by Mark's order, and thus Mark influences what Luke presents and where he presents it. Luke is influenced by the order of Mark in 11:27-28. Although he presents a different story than Mark, the points made are identical and Luke's story occurs close to the order

¹³For example, the strong man passage is presented as a statement instead of a question (Mk, 3:27; Lk, 11:21 contra Matt, 12:29), the use of ἡ γενεὰ αὐτῆ (Mk, 8:12; Lk, 11:29 contra Matt, 12:39) and the use of ἐπί (Mk, 3:24f.; Lk, 11:17 contra κατά in Matt, 12:25). Schramm suggests that Luke is also influenced by Mark's ὅτι λέγει in Luke 11:18 (Mk, 3:30) and by Mark's participial structure for εἰσελθῶν (Mk, 3:27) which Luke presents as ἐπελθῶν (11:22 contra Matthew's use of the infinitive εἰσελθεῖν in 12:29). He also considers Luke's use of πεπραΐω in 11:16 to be from Mark. Luke uses the verb differently in Acts. It is only used twice in Luke's Gospel and only twice out of four times in Acts with this meaning. Der Markus-Stoff bei Lukas, p. 46. (It occurs with this meaning 6 times in Matt, and 4 times in Mk.) Furthermore the framework of Luke 11:16 leads Schramm to conclude, "Fraglos aus Mk stammt Lk 11,16." Along with the use of πεπραΐω the structure of Luke 11:16 is from Mark and not Matthew 12:38f. which is different. The doublet in Matthew 16:1ff. is influenced by Mark. (πεπραΐω is there too,) Schramm thinks Matthew 12:38 due to Matthean redaction, *ibid.*, pp. 46f. It could, however, reflect Q's introduction. Luke shows his indebtedness both to Mark and the common source with Matthew in that he, like Matthew, sees the request for a sign as chronologically following the Beelzebul controversy. (In fact Luke sees both events as the same event. Note the awkward position of 11:16 at the beginning of the Beelzebul passage and the repetition of the generalized audience in 11:29.) Yet the disjointed positioning of 11:16 away from the request for the test sign and eventual necessity of the re-introduction (11:29) may indicate that Luke is influenced as well by Mark who sees the Beelzebul controversy (3:22ff.) and the request for a sign (8:11f.) as two separate events.

in the Marcan outline.¹⁴ Mark's story relates the seeking of Jesus by His family. Jesus responds by declaring that "whosoever does the will of God is my brother, and sister, and mother" (Mk. 3:31-34). Luke records the blessing of the woman and Jesus' rejoinder, "Blessed rather are those who hear the word of God and keep it." Luke is aware of Mark's version for he uses it in 8:19-21. Here Luke, following the Marcan outline, replaces one of Mark's components with a similar story. Matthew uses the Marcan story but not the Marcan order as the following demonstrates:

Matthew		Mark		Luke	
12:29	Question of the strong man	3:27	Example of the strong man,	11:21f.	Example of the strong man.
12:30	With me/ against me gathers/ scatters.	-		11:23	With me/ against me gathers/ scatters.

¹⁴The story in Luke may be from Q as Schürmann suggests, from a special Lucan source, or it may be his own creation. Schürmann Traditionsgeschichtliche Untersuchungen (Düsseldorf: Patmos, 1968), p. 231. Easton (Luke, p. 184) suggests "L" as the source. Klostermann, following D. F. Strauß, suggests that the two versions are outgrowths from the same root, "Freilich handelt es sich nicht um literarische Abhängigkeit, sondern beiderseits selbständige Entwicklung [sic] des Motivs." Lukasevangelium, p. 127. See also Easton, Luke, p. 184. Bultmann suggests that the basic structures are too dissimilar to suggest a common pedigree, History of the Synoptic Tradition, p. 30. See also Marshall, Luke, p. 481. A version of the story occurs in the Gospel of Thomas (79) which attests that Luke's version attained an independent status early in the process of solidifying the gospel structures. Bartlet suggests that the Semitic character of 11:27f. reveals a non-Markan source behind Luke here, and thus Lucan creativity could not consciously be imitating a Semitic style. J. V. Bartlet, "The Sources of St. Luke's Gospel," Studies in the Synoptic Problem by Members of the University of Oxford, ed. W. Sanday (Oxford: Clarendon, 1911),

Matthew

Mark

Luke

12:31f. Blasphemy
against the
Holy Spirit

3:28ff. Blasphemy
against the
Holy Spirit

11:24ff. The
return of the
evil spirit
(the blasphemy
statement
occurs later
in Luke).

12:33 Good and
bad fruit and
trees
(Parallels in
Matthew 7:
16-2) and Lk.
6:43.)

12:34f, "Brood of
vipers,"
speaking good
and evil and
the treasure
of the heart.
(Parallel in
Lk. 6:44-45.)

3:31-34 Family of
Jesus arrives
seeking Him,
"Whoever does
the will of
God is my
brother, and
sister, and
mother,

11:27f. Woman
blesses the
mother of Jesus.
Jesus responds,
"Blessed rather
are those who
hear the word
of God and keep
it."

12:36 Judgement
for careless
words spoken.

12:38-42 Scribes
and
Pharisees ask
for a sign.
The sign of
Jonah and the
queen of the
South given,

8:11-12 Pharisees
ask for a
sign. Jesus
says no sign
shall be
given to this
generation.

11:29-32 "Others"
ask for a sign.
The sign of
Jonah and the
queen of the
South given.

12:43ff. The
return of the
evil spirit.

11:33ff, Lamp, eyes,
darkness

12:46-50 Family
of Jesus
looking for
him. "Who-
ever does
the will of my
Father in
heaven is my
brother, and
sister, and
mother."

8:13ff, "Beware
of the leaven
of the
Pharisees and
the leaven of
Herod."

11:37-54 Discourses
against
Pharisees and
lawyers,

12:1 "Beware of the
leaven of the
Pharisees
which is
hypocrisy,"

The placement of Luke 11:29-32; 11:37-54; and 12:1 appears to be influenced by a Marcan order; however, the first passage may have corresponded to Mark's order as it stood in Q since Matthew and Luke are here in agreement as to its position. It seems unlikely that Matthew and Luke would independently conflate Mark and Q at the same place.

Luke prefers Q over Mark in content at 11:15, 21-22, 27-28, 29-32; 12:10; and perhaps 11:17-18. Although Luke sticks to Q frequently in our passage, he apparently is not averse to following Mark's outline to some extent and re-ordering his sources for effect. The same pattern emerges in handling the material between the return of the evil spirit pericope (11:24ff.) and the blasphemy against the Holy Spirit saying (12:10).

The return of the evil spirit. The return of the evil spirit passage occurs only in Q, but its position differs in Matthew and Luke. Luke abbreviates slightly, but generally the passages are identical. Matthew sees this as occurring at a different time, and he uses it to describe the state of the scribes and Pharisees, "So shall it be with this evil generation", (12:45). Luke's version seems to fit the context better,¹⁵ but here he has omitted the blasphemy statement, a statement which both Matthew and Mark include here. It

¹⁵Bultmann, History of the Synoptic Tradition, p. 11, Lührmann, Die Redaktion der Logienquelle, S. Schulz, Q-Die Spruchquelle der Evangelisten (Zürich; 1972), p. 476 n. 562. Marshall, Luke, p. 479.

could be that Luke has omitted not only the blasphemy statement here but also the images of the good and bad trees, fruit, heart, and words (Matt. 12:33-37), the Pharisees' and scribes' desire for a sign, and the sign of Jonah. This perhaps is why the return of the evil spirit pericope follows in Luke. Luke may have seen its relevance to the immediate context of the Beelzebul controversy, but it should also be noted what he avoids by omitting Matthew 12: 31-42 and employing the material elsewhere.

In Matthew all of vs. 30-42 are most relevant especially vs. 30-37. The warning against blasphemy against the Holy Spirit in Matthew (and in Mark) admonishes the enemies of Jesus not to speak against His works or to attribute the work of the good Spirit to a bad spirit. The fruit of Jesus is good; therefore, the Spirit with which He works is good. The words of the gainsayers are bad fruits; therefore, the spirit in which they speak put them in danger of judgement (vs. 34ff.). The appellation, "brood of vipers", identifies the enemies of Jesus with the bad fruits of unrepentance (Matt. 3:7) and divorces them from any ability to recognize the works of the Holy Spirit but relegates them to judgement (Matt. 3:11-12). In Matthew Jesus then uses the reference to the exorcism and the misunderstanding of the leaders of its holy origin as a parable of the state of the γεννημάτων ἐχιδνῶν who at the dawning of salvation lapse into darkness and judgement.¹⁶

¹⁶Luke's reference to light and darkness in 11:33-35 may well complete the Q address of Jesus to those who perceive His mission and the Spirit empowering it incorrectly.

Hence Jesus refers to them as ἡ γενεὰ αὕτη ἡ πονηρὰ

Matthew may well reflect much of the original order of Q here. By allowing the return of the evil spirit saying to stand where it does in Luke, there occurs a rather abrupt, disjointed step from Jesus who overpowers evil spirits (11:21-22) and the return of the evil spirit who apparently undoes the work (11:24-26). This awkwardness is avoided in Matthew. Here the return of the evil spirit pericope is prefaced by the sayings concerning the good and bad trees and fruit, the treasure of the heart, and the sign of Jonah (12:33-45). The return of the evil spirit pericope then becomes a warning that those who dare to call the works of Jesus evil are in danger of being possessed by the very spirit which they name to condemn the good works of Jesus. Luke may well have "placed" the return of the evil spirit pericope by removing what originally stood in Q between the strong man saying and the return of the evil spirit as reflected in Matthew. Matthew's parabolic use of the evil spirit saying (v. 45)¹⁷ may not be due to his removing it to a more appropriate context. Its apparent literal meaning in Luke may be due to his omitting other Q material and his his tendency to play down harsh statements against the groups who misunderstood Jesus. Another possible explanation for Luke's placement of the saying is that the pericope was a detached saying which Luke inserted in proximity to the Beelzebul controversy and the strong man

¹⁷B. Noack, Satanas und Soteria; Untersuchungen zur Neutestamentlichen Dämonologie (Copenhagen; 1948), pp. 65f.

saying which provides a topical occasion for its insertion.¹⁸ Matthew's order probably best reflects Q here.

Luke combines both the Beelzebul pericope and the sign of Jonah maintaining little or no temporal or contextual separation of the two. Thus he places the introduction of the two events (which Matthew separates, 12:24, 38) back to back in 11:15-16: "But some of them said, 'He casts out demons by Beelzebul, the prince of demons'; while others, to test him, sought from him a sign from heaven". Luke feels justified in doing this because he realizes that the intent of Q was that the two pericope complement one another. Thus he is justified in bringing forward the pericope^a of the return of the evil spirit and juxtaposing it to the subject of exorcism contained in the Beelzebul saying. In doing so, however, he displaces material that appears to be linked with the Beelzebul statement and either omits it altogether or else employs it elsewhere.

Luke prefaces the Beelzebul controversy with the good gifts which earthly fathers give to their children and the Holy Spirit which the Heavenly Father gives (11:11-13). Thus for Luke the Beelzebul controversy highlights the presentation of God's good gift, the Holy Spirit. Jesus' response that His gainsayers were in danger of being overwhelmed by the evil spirit with which they accused Him of collaborating is obscured in Luke's presentation: for here it becomes a general observation of demonic activity until it is appended with Jesus'

¹⁸ Marshall, Luke. p. 479.

rejoinder to the woman blessing His mother, "On the contrary blessed are those who hear the word of God and do it" (Lk. 11:28). To those seeking a sign (as if exorcism was not an adequate one), Luke notes that ~~only~~ the gift the Father offers to the faithless is a warning of impending judgement and a call for repentance. The heritage of the Baptist's preaching absorbed into the church's kerygma again emerges in Luke's Gospel. In keeping with the early church's preaching formulae, the gift of the Holy Spirit and all the wondrous signs that accompany it are contingent upon answering a call to repentance.

The Blasphemy against the Holy Spirit (Luke 12:10)

It is therefore surprising that Luke does not allow the blasphemy against the Holy Spirit passage to stand here. It is fruitless to argue that Luke was following Q in omitting it here and Matthew was exercising editorial privilege and/or following Mark in including the blasphemy passage here; for Mark, a source of Luke, includes it as well. The question still stands as to why Luke avoided Mark's version and perhaps Q's as well. Only if Luke can be seen as not dependent upon Matthew or upon Mark at this point can we avoid dealing with Luke's utilization of the pericope elsewhere and its absence here. Luke consciously avoids Mark's placement of the blasphemy passage and probably Q's as well. Regardless of its position in the Third Gospel it is due to Luke's editorial activity or his choice of one source over another. It must be asked why one or the other was done.

What is his motive in avoiding a reference to the Holy Spirit in a context previously discussing the Holy Spirit and in a context most conducive to its use? Luke connects the blasphemy against the Holy Spirit with a believer's refusal to witness while Matthew levels the accusation against those who attribute the exorcism of Jesus to Beelzebul.

Context. The context for the blasphemy statement in Luke contains two parts. First, the woes pronounced against the hypocrisy of the Pharisees and lawyers (11:37-12:3) give occasion for a warning to believers of what they say (12:1, 4). Using the hypocrisy of His enemies as an example He admonishes His friends (v. 4) to remember that God hears and knows all and is ultimately the One to whom all men will answer for the things they say. This warning culminates in the antithetical statement of confession/denial of the Son of man and acknowledgment and denial before God (vs. 8-9). This is followed by the blasphemy statement (v. 10).

The context in Matthew for the same material (i.e. the sayings concerning the words uttered in the dark shouted from the housetops, not fearing those who kill the body alone but fearing Him who can kill the body and soul and cast both into hell, the sparrows and hairs of the head, and confession before men/God, Matt. 10:26-33) is the proclamation of the Twelve in the face of persecution (Matt. 10: 5-25). Especially prominent in this context is the promise that the Holy Spirit will speak through the believers when they stand before the synagogue (Matt.

10:19-20). In Luke the previous context is a warning against hypocrisy which later culminates in a call to confession before men. In Matthew the context is Jesus' instructions to the Twelve in the execution of the preaching ministry. The difference is made clear in Matthew 10:27; that which is spoken in the dark is that which Jesus had told the disciples privately (ὅτι λέγω ὑμῖν ἐν τῇ σκοτίᾳ). They are to proclaim what Jesus told them openly from the housetops. The things said in private in Luke refer to hypocrisy. Here the potential subject of the act of speaking in private is not Jesus but His followers.

The acknowledgement before God and men diverts Luke's attention to inspired witness. Sandwiched between the confession/denial before men/angels of God (vs. 8, 9) and the Holy Spirit-inspired confession before authorities (vs. 11,12) stands the blasphemy passage. Luke's pattern is intricately woven and combines speaking the truth openly in avoidance of hypocrisy with boldly allowing the Holy Spirit to direct the witness of believers. This double use of the material related to the Holy Spirit parallels the horrible consequences of hypocrisy and low-minded motives in relation to the Holy Spirit which Luke later eschews (e.g. Ananias and Sapphira, Acts 5:1-11; Simon the magician, Acts 8:9-24; and Elymas, Acts 13:6-11) and the frequent associations of the Holy Spirit with the inspired and fearless confession of the believers. The mission directive as presented in Matthew has a dual function here in Luke.

In preferring his own positioning of the blasphemy saying Luke avoids the first part of the saying as preserved by Matthew and Mark. "Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven" (Matt. 12:31-32). "Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter" (Mk. 3:28-29). Luke is not interested in the context of ascribing the activity of the Holy Spirit to the evil one but in Spirit-inspired witness to the truth. So a reference to a specific sin or to sins in general is not relevant to Luke's point; therefore he begins with the specific reference to speaking, "And everyone who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven" (Lk. 12:10).

Are Q and Mark in contextual agreement?¹⁹ Luke's version of the blasphemy statement is briefly worded in contrast to the other synoptic gospels. Luke's Gospel does not contain the first part of the saying as it stands in his synoptic counterparts. No reference is made to the all but universal offer of forgiveness for sins (Matt. 12:31a; Mk. 3:28). This has led most scholars to suggest that Matthew has conflated Mark and Q especially in light of the verbal agreement in Matthew 12:32a and Luke 12:10a¹⁹ Luke and Matthew have a

¹⁹ Robert Holst suggests that Matthew 12:31 comes completely from Mark, and Matthew 12:32a, b is completely from Q. Only 12:32c is seen as a Matthean expansion of εἰς τὸν ἁγίον πνεῦμα. "Re-examining Mark 3:28f, and Its Parallels," ZNW 63 (1972), pp. 122-24. See also

mutual dependence upon one another here, but it must be noted that the wording here of all three synoptic gospels, though quite similar, differs in ordering and in substance. It cannot be assumed that the shorter form found in Luke is short because of Q. Luke may well be responsible for

Eugene Boring, "The Unforgivable Sin Logion Mark III 28-29/Matt. XII 31-32/Luke XII:10: Formal Analysis and History of the Tradition", Novum Testamentum, XVIII,4 (Oct. 1976), pp. 258-279. Marshall, Luke, p. 516. Creed, Luke, p. 172. Taylor, Mark, p. 241. M'Neile Matthew, pp. 177f. Barrett, Holy Spirit in Gospel Tradition, pp. 60, 103ff. Manson suggests that if Luke's version read "son of man" (i.e. a man), similar to Mark's "sons of men", the awkwardness of vs. 8-12 would be minimized. T.W. Manson, The Sayings of Jesus (London: SCM, 1949), p. 110. This, however, would create an abrupt switch from Son of man, Jesus (v. 8), and son of man, humanity (v. 10). It also would confuse Jesus with the Holy Spirit. Luke does associate Jesus and the Holy Spirit closely (see 21:5 and Acts 4:30-31). Here the implied equation is awkward and abrupt, and if the equation occurred in the text Lucan redaction would probably be the reason for it. (For other objections of Manson see note on Tödt.) The reference to blasphemy against the Holy Spirit in the Didache (11:7), similar to Luke, may indicate that application of the pericope as preserved in Luke had a wide circulation (see Barrett, Holy Spirit in Gospel Tradition, p. 107), but it could owe its origin to Luke's reapplication of the tradition. Since the Didache version is different from Luke's and Mark's versions, the Didache and Luke could represent two new applications of the Marcan tradition. But it would appear that Luke to some extent had influenced the Didache. Lagrange, following Zahn, suggests, "On peut d'ailleurs penser que Jésus a fait deux applications différentes de cette parole ..." because the blasphemy statement is "welded" so well to the preceding context, because it "counterbalances" the promise of the aid of the Holy Spirit, and because the context here, contrary to Mark's eschatological picture, follows the theme in Matthew, "dans un contexte où il est question des persecutions." M.-J. Lagrange, Évangile Selon Saint Luc (Paris: Lecoffre, 1927), p. 356. Zahn suggests that Matthew's expanded version is "eine vom Schriftsteller mit bewußter kunst hergestellte Erweiterung." Since transition is minimal () he suggests "daß Lc diesen Satz nicht nach eigenem Gutdunken höher [sic] gestellt, sondern als einen Bestandteil der mit v. 1 beginnenden Rede ..." Evangelium des Lucas, p. 493f. Grundmann also thinks Matthew is more creative than Luke; "Matthäus ihn neuen eigenen komposition an verschieden Stellen einfügt". Moreover he suggests that the structure of 12:1-53 described as "ein ungegliederter Haufe kleiner and kleinster Gruppen" goes back to Jesus Himself. Yet Grundmann also suggests that while Luke's order largely accords with Q, the ordering of the passage has been influenced by Luke's hand and "sijener Denkweise"! Walter Grundmann, Das Evangelium nach Lukas (Theologischer Handkommentar zum Neuen Testament) (Berlin: Evangelische Verlagsanstalt, 1934), pp. 251-252.

abbreviation here.²⁰ If Luke did remove the saying from a context attested by Matthew and Mark, then he may have jettisoned the first part since he saw the general statement of universal forgiveness fit the Marcan occasion for the blasphemy statement, i.e. the Beelzebul controversy. So, as previously mentioned, a reference to a specific sin of calling good evil or sins and blasphemies in general is not relevant to Luke's point and, in fact, would be a distraction. Appropriately Luke begins in v. 10 with a reference to speaking in keeping with the previous context of confession and denial (vs. 8-9) and the following context of speaking by direction of the Holy Spirit (vs. 11-12): "And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven." Luke himself is probably responsible for the abbreviation.

²⁰Klostermann, following the ultimate conclusions of Loisy, suggests that Luke composed the speech of Jesus in chapter twelve and it is "ja ein Musterbeispiel lukanischer Redaktion" provided that Zahn's suggestion that vs. 1-12 are not the result of another tradition (p. 132). Thus he sees that the superimposition of v. 10 into the passage on the hypocrisy of the Pharisees is a result of Luke's "skill". The presence of v. 10 in chapter twelve is due to "die Stichwörter" Son of man and Holy Spirit. Erich Klostermann, Das Lukasevangelium (Tübingen: Mohr [Paul Siebeck], 1929), pp. 132-135. A. Loisy, L'Évangile selon Luc (Paris: Émile Nourry, 1924). Tödt also agrees that "the juxtaposition of the sayings 12.8f. and 12.10 in Luke appears to be a secondary one on account of the catchword Son of man"; he then suggests that "the saying on the blaspheming pertains to Jesus' defence against the reproach of being in league with demons. This is evident not only from the context in Mark but also from a comparison of the texts Matt. 12.25-30 and Luke 11.17-23" (contra Manson). Heinz Ernst Tödt, The Son of Man in the Synoptic Tradition, trans. Dorothea M. Barton (Philadelphia: Westminster Press, 1965), p. 118. Butler, of course, would see Matthew as faithfully reflecting Q (Matthew is Q for Butler). Matthew is not dependent on Mark (only v. 31 is similar to Mark though not identical. Matthew is not apparently dependent upon Mark at this point, p. 10 n¹). Thus Luke is responsible for all digressions both in order and in style. B. C. Butler, The Originality of St Matthew: A Critique of the Two Document Hypothesis (Cambridge: Cambridge Univ. Press, 1951), pp. 10, 54 ff.

The blasphemy against the Holy Spirit statement probably stood in Q in close proximity to the Beelzebul controversy. The presence of the light/darkness saying which warns against calling good evil and evil good (11:33-35), the sign of Jonah (11:29-32), the return of the evil spirit (11:24-26), and the strong man passage in the context of the Beelzebul statement in Luke demonstrates that Q is aware of the warning Jesus provided for those speaking against His good works. Matthew's positioning of the blasphemy statement probably best reflects the order of Q. The blasphemy passage in Luke fits awkwardly and its presence there causes a contradiction. Verse 9 states that whoever denies the Son of man will be denied before the angels of God, while the blasphemy statement declares that forgiveness is offered to those who have offended the Son of man.

The structure of the simplified blasphemy statement in Luke resembles the structure of the version in Matthew. The repetitive antithetical structure in Matthew could easily be compressed while simplifying the structure in Mark along with Marcan wording would take more effort. The structure in Matthew can be described as a, b, a, b, c, while the components in Mark can be seen as a, b, b, a or c. Luke's structure is a, b:

Matthew 12:31-32

Mark 3:28-30

Luke 12:10

(a) "Therefore I tell you, every sin and blasphemy will be forgiven men,

(a) Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter;

Matthew 12:31-32

Mark 3:28-30

Luke 12:10

(b) but the blasphemy
against the
Spirit will not
be forgiven.

(b) but whoever
blasphemes
against the
Holy Spirit
never has for-
giveness,

(a) And whoever says
a word against
the Son of man
will be forgiven;

(b) but is guilty
of an eternal
sin" ..

(a) "And every
one who speaks
a word against
the Son of man
will be for-
given;

(b) but whoever
speaks against
the Holy Spirit
will not be
forgiven,

(a or c) for they
said, "He has
an unclean
spirit."

(b) but he who
blasphemes
against the
Holy Spirit
will not be
forgiven."

(c) either in this²¹
age or in the
age to come."

²¹Caution must be advised when reconstructing parallel structures. Reconstructions can vary depending on the length of a passage defined as a distinct unit and whether the structure or content is used to define parallel structure. C.F. Burney sees Mark 3:28-29 as "two synonymously parallel couplets" while he considers Matthew and Luke's form antithetical parallelism. The Poetry of Our Lord (Oxford: Clarendon, 1925), pp. 65, 74. Jeremias identifies both the Marcan and the so-called "Q" form as antithetical parallelism based on the quality of the contents, New Testament Theology: The Proclamation of Jesus (London: SCM, 1971), p. 15. Neiryneck, Lambrecht, and Boring maintain that Mark's version has a chiasmic structure (a, b, b, a). Frans Neiryneck, Duality in Mark: Contributions to the Study of the Marcan Redaction (B.E. ThL 31) (Louvain: Louvain Univ. Press, 1972), p. 146. Jan Lambrecht, "Ware Verwantschap en Eeuwige Zonde: Ontstaan en Structuur van Mc 3, 20-35" in Tijdschrift voor Filosofie en Theologie 29 (1968), p. 375. M. Eugene Boring, "The Unforgivable Sin Logion," pp. 267-268. While these suggestions are not altogether convincing (i.e. in the case of Neiryneck and Boring it is not clear how "all sins will be forgiven men" can be "a" and "whatever blasphemies they utter" is "b", for the antithesis only comes later; neither is the case for the final "a" altogether clear), they do demonstrate a general recognition of the difference in structure between the longer Marcan source and the shorter version apparently held in common by Matthew and Luke. Boring reconstructs the Q version as follows:

Thus Luke's version could be seen as a summary of the version contained in Matthew.

Although Matthew is influenced by Mark (e.g. Διὰ τοῦτο in v. 31 due to Mk. 3:30), his version cannot be seen as a simple conflation of Q, as represented by Luke, and of Mark. The length, vocabulary, and word order of Matthew 12:31 and Mark 3:28 to varying degrees differ as do Matthew 12:32b and Mark 3:29b. If the Q version of the blasphemy statement stood in proximity to the Beelzebul passage, the longer form of Matthew would fit well. There is reason to believe that Matthew better preserves the wording of the saying common to himself and Luke,²²

-
- (a) ὅς ἐάν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου
 (b) ἀφεθήσεται αὐτῷ
 (a₁) ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου
 (b₁) οὐκ ἀφεθήσεται αὐτῷ

It is interesting that the same pattern appears in Matthew's so-called rendering of Mark in 12:31a if Boring's structures or the present writer's identification of structures are employed (a, b, a₁, b₁, Boring; or a, b). Boring assumes that the phrase "either in this age or in the age to come", is a Matthean expansion of Mark's concluding phrase, εἰς τὸν αἰῶνα. "Unforgivable Sin Logion", p. 265 n. 13. See also Holst, "Re-examining Mk. 3:28f." The questions arise, "Did Matthew make the structure of Mark's version conform to Q? Or did Matthew receive the structure 'ab, ab' (or Boring's ab, ab, ab, ab) from Q as the extra content not in Luke?" Jeremias notes that Matthew appropriates 25 of the 30 antithetical parallelisms in Mark, and "in several cases he has abbreviated them and tautened them to bring out the parallelism more sharply" (as he believes in the case of Matt. 12:31). He continues, "But he has not constructed any new antithetic parallelisms within the framework of the Marcan material." New Testament Theology, p. 17 and n², One must ask if Matthew has constructed a new antithetically parallel unit by reordering and trimming Mark's version and appending to it the Q version. The possibility must then be entertained that a longer form of the blasphemy against the Holy Spirit logion originally stood in Q.

²²Boring, The Unforgivable Sin Logion, p. 266.

Matthew may have preserved not only the wording but an expanded statement in Q resembling Mark. The structure in Matthew 12:31a does not reflect the structure in Mark 3:28a thesis plus two dependent elements. Matthew may not be responsible for what amounts to a conflation and abbreviation;²³ he may have found it in Q. Regardless of whether the longer form stood in Q or Luke's shorter form is Q, the results for our study are the same. Luke avoided or jettisoned the "Marcan" form of the saying which appears in the context of the Beelzebul saying and retained or placed the shorter saying in the context of witness and inspired speaking.

Ramifications of Lucan redaction. It has been suggested that Luke's position for the statement reflects Q since a reference to the Son of man stands in v. 8 preceding the reference to the Son of man in v. 10.²⁴ But as mentioned previously, juxtaposing vs. 8f. with v. 10 creates a contradiction. In the first instance, denying the Son of man results in condemnation; in the second, forgiveness.²⁵ Thus Luke may well be consciously

²³As described by M'Neile, Matthew, p. 178.

²⁴Marshall, Luke, p. 516. Marshall also suggests that since Matthew places the confession before men/God sayings in the general context of mission and Luke places it in the similar context of "fearless witness under persecution," the blasphemy against the Holy Spirit saying may well be in the original context of Q in Luke's order (p. 510). He also notes the disjointed themes that occur in the juxtaposing of 8 and 9 with 10 and further suggests that the saying may have been an independent one not fixed at any point in the tradition as a whole.

²⁵Manson's suggestion that a reading of "son of man" (i.e., humanity) here in Luke would eliminate the contradiction does not completely tidy up the situation. Sayings, p. 110 (see note 11). If Lagrange is correct that the original Q context for the sayings is

digressing from the common pattern of both Mark and Q to emphasize the importance of speaking when the Holy Spirit requires the followers of Jesus to witness.²⁶

persecutions, then v. 10 would fit better after vs. 11-12. Luc, pp. 355f. But still the juxtaposing of v. 10 with vs. 8-9 (and for that matter vs. 10-12 with vs. 8-9) is awkward as Manson admits. Sayings, p. 110.

²⁶Cranfield (Mark, p. 139) lists several reasons for preferring Mark's context for the blasphemy saying over Luke's setting: (1) Matthew supports Mark's context making so-called Q conform to it, (2) Luke 12:10 "does not seem particularly appropriate in its context," (3) Mark's version is more appropriate to the charge of the scribes, and (4) Mark links vs. 28ff. with v. 22 by means of v.30. Mark is restrained in giving links. "We are therefore to regard vv. 28f, as in its proper historical context." Given the appropriateness of the statement in Mark 3:28f. which readily defines the sin against the Holy Spirit as ascribing the works of the Holy Spirit to Beelzebul and the awkward problems created by Luke's context, one has to consider that the more appropriate context for the saying could have stood in Q as well. Black notes the Aramaic use of parataxis in Mark is reordered "with conspicuous hypotactic participles" in Luke's version of the Beelzebul controversy, Aramaic Approach, p. 189. He suggests this is a "literary rewriting of a saying in the Lucan Q." With the use of βλασφημῆσαντι in Luke's blasphemy pericope (12:10) we have the same tendency Black observes in Luke, 11:17f. Matthew's parallel to Luke does not have this participle but rather has parataxis with καὶ and ἀλλὰ as does Mark. Black also identifies Luke's deliberately soft-peddling the harsh sentiment retained in Mark as "Luke's editorial work" consisting "of an accommodation of his Jewish material to the Gentile ways of thought and some of this editing consisted in the removal of some passages and the simplification of others." Ibid., pp. 189f. Black is not clear as to which stage in the tradition, in his opinion, the abbreviation belongs. Black sees evidence of an Aramaic influence behind the Lucan Q (i.e. the casus pendens in 12:10). See Aramaic Approach, pp. 52f. Boring however identifies ὅς δ' ἄν as Matthew's faithfully following Q and τῷ in Luke as part of his tendency to replace the former structure. Unforgivable Sin Logion, p. 266. The presence of τῷ may be due to accommodating Luke's non-Semitic participle, βλασφημῆσαντι, and not a reflection of a Semitism behind Luke. Jeremias describes τῷ βλασφημῆσαντι as redactional. Die Sprache, p. 214. Casus pendens also occurs in classical Greek usage (Black, Aramaic Approach, p. 51). After these non-Semitic characteristics of the Lucan form of Q, Black leaves the possibility open that Q in Luke may not consistently reflect original Q. "In the light of such observations it is not always possible to claim that the Lucan form of Q is always the more faithful to the Aramaic original, though it is for the most part the most primitive translation of the Aramaic. But again and again Matthew gives us a much fuller 'version' in Q as elsewhere in his special material of the sayings, and teachings of Jesus and much of it may be original" (Aramaic Approach, p. 190). See also Butler, Originality of St. Matthew, pp. 37ff., 45. Again the possibility that Luke and not Q has abbreviated a longer reading must be considered.

What concerns us here is not so much the previous context as the immediate context of confession and witness under the direction of the Holy Spirit. The blasphemy of the Holy Spirit in Matthew and Mark refers to attributing the works of Jesus to the power of the evil one. In Luke the Spirit is irreparably offended when one commits acts of hypocrisy especially not proclaiming the true witness when directed by the Holy Spirit. By preferring one source over another or by creative editorial activity Luke consciously associates the blasphemy against the Holy Spirit with resisting or negating inspired speaking as directed by the Holy Spirit.²⁷ In one sense Luke redeems the blasphemy saying from a completely negative meaning in that in contrast to its use elsewhere in the synoptic gospels Luke is saying that in order to avoid blaspheming the Holy Spirit one need only allow the Spirit's inspired message to come through oneself. A stern warning is followed by an assurance from Jesus, "do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say" (vs. 11, 12).

²⁷The Sitz im Leben for Luke's version is often discussed. Noting the anticipation of the church era it is suggested that the witness of the church is the environment in which separate sections in vs. 8-9, 10 and 11-12 coalesced. This could have occurred in the compilation of Q or at Luke's hand. Others suggest that the saying resulted as a prescience of Jesus Himself. (Lagrange, Luc, pp. 355f, Barret, Holy Spirit in the Gospel Tradition, p. 131. Tödt, Son of Man, p. 119. It may be significant to note that Luke is fond of presenting such situations in both the Gospel and in Acts. Confession and witness is a theme close to Luke's heart.

The Spirit-Inspired Witness (Luke 12:11-12)

The promise of the assistance of the Holy Spirit to help believers speak for the faith provides an interesting exercise in source criticism. Luke's version is significantly different from Matthew's and Mark's presentation. Matthew, for the most part, reflects Mark's version and generally in Luke Marcan similarities are absent (Matt. 10:19-20; Mk. 13:11; Lk. 12:11-12). Luke's version may originate from Q or a special source;²⁸ the former, however, is probably correct. Matthew is predominantly Marcan here, but there is a significant link with Luke in the words, μη μεριμνήσητε πῶς ἢ τί λαλήσητε / τί ἀπολογήσθε ἢ τί εἴπητε Mark has μη προμεριμνήατε τί λαλήσητε. It would seem that Matthew was aware of the version preserved in Luke. Luke's use of both ἀπολογέομαι and λέγω (εἴπητε) is probably due to his own elaboration. Ἀπολογέομαι occurs in the N.T. ten times; none are in Matthew and Mark but eight of the occurrences are in Luke-Acts. (It may be due here to his borrowing it from the version in Lk. 21:14.) The use of ἀπολογέομαι and the preference of εἴπητε over λαλήσητε appears to be Lucan in colour.²⁹ Therefore the differences between

²⁸Barrett suggests that the composite nature of Matthew's and Luke's versions leads us to the conclusion "that the promise of divine assistance to disciples on trial has no fixed place in the tradition", Holy Spirit in Gospel Trad., p. 131. Given its varied forms it may have flourished in various types of traditions, but what concerns us here is how it stood in the traditions available to Luke. The context in Matthew and Luke appears fixed, and it is probable Luke was aware of Mark's version at the least.

²⁹The use of two verbs of speaking here may reflect a tendency on the part of Luke (or perhaps scribes) to elaborate in a manner similar to the variants in Mark 13:11, προμεριμνήσητε μηδὲ προμείατε, Θρσ and the present form of the two verbs in Origen. Ἀπολογέομαι could

Luke and Matthew here are probably less pronounced in regard to the common use of μεριμνάω + πῶς ἢ τί followed by a verb for speaking.³⁰ It would seem that this version of the assistance of the Holy Spirit pericope in Luke 12:11-12 reflects the version in Q, that Matthew 10:19-20 reflects Mark, and that the doublet in Luke 21:14-15 is not Q³¹ unless, of course, Q had two versions of Jesus' promise of direction. The application of the passage in Matthew and Luke also suggests a common source; the first and third Gospels present the assistance of the Spirit logion in the context of Jesus explaining the rigours and assets of discipleship while in Mark it is part of an apocalyptic exposition. Luke or his source also is aware

also be due to the influence of the alternate version in Luke 21:14f. which employs ἀπολοτέοντι but is not paired with another verb of speaking.

³⁰Some witnesses omit ἢ or τί (also πῶς alone, D it sy^{CP} sa^{pt} Cl Or; and τί alone, r¹ sy^S). Klostermann and Kilpatrick accept the reading represented by D. E. Klostermann, Das Lukasevangelium, p. 135. G. D. Kilpatrick, "The Greek New Testament Text of Today and the Textus Receptus," in The New Testament in Historical and Contemporary Perspective, ed. H. Anderson and W. Barclay (Oxford: 1965). Marshall notes the reasons for retaining the ~~Blackwell~~ phrase: "the textual evidence is weak, and it looks as though copyists were trying to avoid a redundant expression, rather than that the whole Lk. MSS tradition (apart from D) has been assimilated to Mt." Luke, p. 520. Metzger notes that most of the UBS Committee accept the phrase explaining the absences as "scribal refinement", Textual Commentary, pp. 159f. There are also a few witnesses to the absence in Matthew of πῶς ἢ. Even if D is accepted as correct, then Matthew and Luke both retain πῶς contrary to Mark who only has τί.

³¹The common wording between Matthew 10:19-20 and Luke 12:11-12 suggests that Matthew has conflated Mark and Q, and Luke 12:11-12 and not Luke 21:14f. reflects the common source of Matthew and Mark. Luke 12:11-12 is to be seen as quite similar to Matthew as well. Schulz, Q-Die Spruchquelle der Evangelisten, p. 442. Luke 21:14f. is probably from the L source or due to Luke's editing of Mark (Marshall, Luke, p. 519).

of Mark's version as is suggested by the use of ὅταν.³² Thus Luke is probably preferring one presentation over the other in vs. 11-12.

It may be asked why Luke did not include the final comment found in Matthew and Mark, "for it is not you who speak, but the Spirit of your Father speaking through you" (Matt. 10:20) or "for it is not you who speak, but the Holy Spirit" (Mk. 13:11b). Apparently Luke felt that his version, "for the Holy Spirit will teach you in that very hour what you ought to say,"³³ was an adequate or better parallel. Perhaps Luke did not want to minimize the participation of the witnessing disciple especially in the light of his earlier warning against the sin of silence or denial (vs. 8-10). In Luke the speaker does indeed speak.³⁴ In any case, it is not necessary for Luke to reproduce every version of a reference to the Holy Spirit to demonstrate his interest in the relationship of inspired witness and the Holy Spirit. Rodd has demonstrated that Luke does on occasion omit such references,³⁵ but this is

³²Luke may also be dependent upon Mark if the variant ἡ ἁγία πνεύματι, provided by D and Clement of Alexandria is accepted; but this is probably due to scribal assimilation of the text to Mark,

³³Note parallel for διδάσκω in John 14:26, "On reconnaît ici aussi le goût de Lc, pour la précision des formales, fût-ce au prix d'une atténuation. Au lieu de parler lui-même, l'Esprit-Saint enseigne à parler (cf. Jo. XIV, 26; I Cor II, 13)". Lagrange, Luc, p. 357. See also Klostermann, Lukasevangelium, p. 135, who considers the phrase to be a Lucan abbreviation of Matthew, but the phrase has much use in early Christian writings (see also I Cor, 2:13).

³⁴So Conzelmann notes: "Luke has modified Mark to the extent that it is not the Spirit who speaks but man--cf. Luke xii, 11f. and xxi 14 -- but it is the Spirit who gives the persuasive power in speaking" (Theology of St. Luke, p. 210 n¹).

³⁵C, S, Rodd, "Spirit or Finger?"

far outweighed by the interest that Luke has shown in pneumatology elsewhere,³⁶ Nor does Luke's recording two versions of the saying minimize his interest in the Holy Spirit and authoritative speaking. In 21:14-15 he emphasizes that Jesus is the dispenser of the Holy Spirit who is the means of the "mouth of wisdom" coming to a speaker (Lk. 24:49; Acts 2:33). If Luke is aware of Matthew's version, then his selection of versions may be an effort to maximize the relationship of Jesus with the Spirit as dispenser of the Spirit.³⁷

Clearly the *raison d'être* for the blasphemy against the Holy Spirit logion and the Spirit-inspired witness saying is to emphasize the Holy Spirit and the speaking of believers. Luke by editorial adjustment or preferring one source over another is responsible for presenting these pericopae in this context. Luke's redactional interest is obvious here.

³⁶ Though Rodd does demonstrate that Luke submits varied versions from his sources which both do and do not retain references to the Holy Spirit, he also notes that Luke superimposes references to the Holy Spirit upon his sources in 4:1, 14 and in his narration and in our study in his superimposing the pneumatological structures of Acts upon his Gospel,

³⁷ In Luke 24:49 we read of the promise of "my Father" which "I [Jesus] send"; thus Luke is aware of associations between the Father and the Holy Spirit. For Luke it is the Spirit of Jesus in reference to the dispensation of the Holy Spirit,

CHAPTER VIII

THE HOLY SPIRIT AND INSPIRED SPEAKING:

PRAYER AND MISSION

(LUKE 10:21-24; 11:1-4; 24:44-49)

Jesus Rejoicing in the Holy Spirit (Luke 10:21-24)

Original context? Both Matthew and Luke record the sayings concerning the babes receiving revelation from the Father and the wise remaining uninformed, the Father known by the Son and the Son by the Father; but the contexts provided are different, and only Luke notes that Jesus "rejoiced in the Holy Spirit." In Matthew these sayings concerning revelation received by the babes contrast the preceding account of the unbelieving cities who are marked for judgement (Matt. 11:20-30). Luke's context has the woes to the cities preceding this saying of Jesus, but the overall context is not a failure to believe as in Matthew but rather the very successful mission of the Seventy: "And the Seventy returned with joy, saying, 'Lord, even the demons are subject to us in your name!'" (10:17). Jesus affirms that Satan has been shaken and that the disciples have authority over the power of the enemy but also warns them against being enamoured with power and suggests that they instead rejoice that their names are in heaven (v.20). This mild rebuke, however, does not extinguish Jesus' joy, for here He praises the Father for revealing the fall of Satan and the coming of the Kingdom in power to His disciples. It cannot be said definitively which context is original; there is no parallel for the mission of the Seventy. Neither can one easily choose between the Matthean or Lucan contexts for the benediction

which follows Jesus' rejoicing (Matt. 13:16-17; Lk. 10:23-24).¹ In Matthew the benediction alludes to the fact that the followers of Jesus are open to the meaning of His parables in contrast to those referred to in the prophecy of Isaiah, "You shall indeed hear but never understand, and you shall indeed see but never perceive" (13:14). In Luke the blessing is in response to the fact that the disciples have seen and heard what the prophets and kings longed to see, the coming of the Kingdom in power.² Luke's immediate context provides antecedents for both seeing and hearing while in Matthew the immediate context refers to parables; therefore Luke may better reflect the situation in which the saying occurred. Alternatively the saying could have circulated devoid of context. Both applications fit well and may reflect two genuine traditions.

¹The following, however, hold that Matthew inserted the saying into his own context: Bultmann, History, p.171. Manson, Sayings, pp. 185ff. U. Wilckens, "Σοφία," TDNT, VIII, pp. 516f. Dibelius and Norden, on the other hand, consider Matthew 11:25-30 as an indissoluble unit by the time Matthew came across the three sections. Dibelius believes that Luke is responsible for the insertion of the prayer of praise into the context of the return of the Seventy. ~~Ernst~~ Norden, Agnostos Theos: Untersuchungen zur Formgeschichte religiöser Rede (Leipzig: Teubner, 1913), pp. 277ff. Dibelius, From Tradition to Gospel, pp. 279ff. Marshall shows why Matthew is suspected of the assertion: "The blessing on the disciples has been inserted by Matthew into a Marcan context, and hence Luke may preserve the original setting in Q." Luke, p. 431. Marshall, however, thinks it may reflect "two originally separate sayings." Ibid. Jeremias and Cadbury show evidence that a variant translation or tradition underlies Luke's version (Jeremias, "Abba," p. 46). H. J. Cadbury, The Style and Literary Method of Luke, Harvard Theological Studies No. 6 (Cambridge: Harvard, 1920), pp. 142ff. Thus the possibility of a dual tradition with different contexts must be considered.

²Marshall correctly notes that the event of Jesus' rejoicing is "the mighty works and preaching of Jesus (by the Seventy) as the signs of fulfillment" (parenthesis mine). Luke, p. 431.

The opening phrase: "rejoicing in the Holy Spirit" (10:21a).

Variants. The observation that Jesus rejoiced in the Holy Spirit occurs only in Luke. Several variants do occur:

1. ἐν τῷ πνεύματι τῷ ἁγίῳ (ND al it)
2. τῷ πνεύματι τῷ ἁγίῳ (p⁷⁵ B al)
3. ἐν τῷ πνεύματι (p⁴⁵ Cl)
4. τῷ πνεύματι (A W fl3 pm f q)

Metzger reports that the U.B.S. Translation Committee thought that the "strangeness" of the expression may have led to τῷ ἁγίῳ being omitted from p⁴⁵ A W Δ Ψ f¹³ it^q goth and Clement.³ Marshall points out that although ἐν τῷ πνεύματι "might appear to be supported by Lucan usage (2:27; 4:1; Acts 19:21)" in the references in the Gospel, "the adjective ἅγιος is missing because the full phrase has just been used (2:25f.; 4:1) which is not the case here." There is no antecedent for the simplified phrase in the context of 10:21, and therefore this reading is doubtful.⁴ The best evidence points to the variants with τῷ ἁγίῳ although the presence or absence of ἐν cannot be conclusively determined.⁵ This is a reference to the Holy Spirit and not a reference to Jesus' spirit or a general reference to the spiritual realm. Had it been a reference to the spirit of Jesus, i.e. his incorporeal members, Luke would probably have linked πνεύματι + a genitive pronoun to ἀγαλλιάω as he does in 1:47.

Lucan characteristics of the phrase. The phrase is characteristically Lucan in contrast to references in the synoptic gospels and

³ Metzger, Textual Commentary, p. 152, apparently citing Plummer, Luke, p. 281.

⁴ Marshall, Luke, p. 433.

⁵ The U.B.S. Translation Committee opts for the reading with ἐν since the LXX usually appends to ἀγαλλιάω the preposition ἐν. Metzger, Textual Commentary, p. 152.

in the fact that it stands in the introductory preface to the saying apparently provided by the evangelist. Most of Luke's references to the Holy Spirit enabling someone to speak stand in his narration rather than in actual logia. Ἀγαλλιάω is probably from Luke's own pen; it occurs four times in Luke-Acts (one of which is a quote of a psalm, Acts 16:34), twice in John and only once in the other synoptics (Matt. 5:12). So the whole phrase, "rejoice in the Holy Spirit," is probably from Luke.⁶

The reference to time which links the rejoicing and benediction to the mission of the Seventy, ἐν αὐτῇ τῇ ὥρᾳ, is also Lucan.⁷

⁶Creed notes the parallel between the phrase here and in 1:47 Luke, p. 148. See also Zahn, Lukas, p. 424. M'Neile sees much evidence for a Lucan contribution here. Ἀγαλλιάω is Lucan, and the reference to the Holy Spirit is the same. Strack-Billerbeck notes that rejoicing in the Holy Spirit is "im Geist prophetischer Rede" similar to the case of Simeon in Luke 2:25. It is true that for the concept Luke and his community are indebted to Judaism, but the expression is Luke's own tool. In comparing 10:21 with 2:25 Strack-Billerbeck cites the Jewish observation from p.Sukka 5:54-55: "Zu der Regel daß der heilige Geist nur auf einem fröhlichen Menschen ruhe" (II, pp. 176, 126ff.), but in the context here such an observation is peripheral to the main point upon which Luke fixes his gaze.

Of ἀγαλλιάω Michi Miyoshi explains, "Lukas verwendet dieses Verb mit einem anderen Wort ἑξομολογοῦμαι welches er aus der Q übernommen hat," and he says that the use of these verbs is from "der LXX beeinflusst." Der Anfang des Reiseberichts, Lk. 9,51-10,24: Eine redaktionsgeschichtliche Untersuchung (Analecta Biblica: 60) (Rome: Bib. Inst. Press, 1974), p. 134. Bultmann recognizes that the verb's connection with the inspiration of the Holy Spirit is Lucan. "Ἀγαλλιάω," TDNT, I, p. 20.

⁷The phrase with its parallel expressions (αὐτὸς / αὐτὸ / αὐτῇ with or without articles) + a substantive of time is only in Luke-Acts. Jeremias, Die Sprache, pp. 98, 189 (although he considers the temporal use of ἐν as indicative of tradition). See also Creed, Luke, p. 148. Manson, however, suggests that Luke's phrase corresponds to a rabbinic phrase and that Matthew's expression, "at that season," is coined by him. Sayings, p. 79. Strack-Billerbeck sees both Matthew's and Luke's references to times as having Jewish parallels (I, p. 606; II, p.176). But Luke apparently has intensified the temporal statement (if his source provided it), and he has used his own expression. Manson also considers Luke's phrase to be a reflection of rabbinic usage. Sayings, p. 79. Strack and Billerbeck's references to the convention that rabbis should be instantly ready to utter prayer is a peripheral point in that the phrase, "in that same hour," exists primarily to connect the words of Jesus with the return of the Seventy from a successful mission.

Structure of the passage as a whole.

Non-Lucan characteristics. The narrative providing an introduction to the logia undoubtedly is Lucan in theme and in wording; the following sayings, however, provide a Semitic tone suggesting a pre-Lucan tradition. Since themes of Sonship and Fatherhood resemble Johannine motifs, some scholars presuppose that such themes must reflect a later and more Hellenistic origin for the logion⁸ or at least a later point in the evolution of the Q material.

This does not, however, take into account the Semitic structure which cannot be accounted for by Lucan attempts to "semitize" his style since it is the common domain of the Q tradition. "Manson describes the passage as full of Semitic turns of phrase, and certainly Palestinian in origin."⁹ In the vocabulary, οὐδέεις ... εἰμή or οὐδέ ... εἰμή is seen as the equivalent of אֵין מֵי.¹⁰ Oepke observes that the meaning, "to reveal," for ἀποκαλύπτω is not typically Greek.¹¹ Creed notes that ἐξομολογεῖμαί σοι is frequently found in the LXX Psalms for לְיְיָ while ἐμπροσθέν σου is "a Semitic periphrasis to avoid a too familiar manner in speaking of the Divine purpose."¹² The address of God as Lord of heaven and earth is Jewish, and the saying about the babes has Jewish parallels as well.¹³ Jeremias identifies the Father-Son/Son-Father saying as a gnomic expression

⁸ Bultmann, History, p. 159. Paul Hoffmann, Studien zur Theologie der Logienquelle NTAbh8 (Münster: Aschendorf, 1972), p. 210. Schulz, Die Spruchquelle (Zurich: 1972).

⁹ Sayings, p. 79.

¹⁰ Jeremias citing K. Beyer in "Abba," The Prayers of Jesus (London: SCM, 1967), p. 46.

¹¹ A. Oepke, "ἀποκαλύπτω," TDNT, III, p. 557.

¹² Creed, Luke, p. 148. Strack-Billerbeck, II, p. 606. ἐμπροσθέν = Aramaic G₇ Schrenk, "עֲבָדָה," TDNT, II, p. 747. Jeremias, Theology: I, p. 190 n.

¹³ Strack-Billerbeck, II, p. 607.

understood by the audience.¹⁴ The asyndeton is not Lucan; neither is the parataxis found here typical of Luke.¹⁵ This is Semitic in character and probably is not due to Luke's style taking on a Semitic flavour; for in the beginning of the third line of the praise-saying, the presence of the καί "cannot be attributed to Luke's editing as Luke cuts down on the frequent use of καί in his material and never alters an οὐδέ in the text of Mark to καί."¹⁶ Clearly a Semitic source lies behind the praise-saying and the benediction.

Lucan characteristics. The passage does show signs of some Lucan emendation. The presence of τίς is probably due to Luke's preference for hypotaxis and may be part of a Lucan attempt at abbreviation. The οὐδεὶς/οὐδέ is repeated in Matthew 11:27, but Luke omits the second one. Though he may never replace οὐδέ with καί in the Marcan material, Luke may be omitting the second one here since he omitted the corresponding use of the verb (ἐπι / χλευάζω) for which οὐδέ serves as a subject in Matthew 11:27. Luke avoids the repetition of the verb (which is part of the Semitic parallel structure) because this repetition "Greek taste found ugly."¹⁷ So, in jettisoning the verb and creating a zeugma, he also decided to remove the corresponding subject. The καί in the phrase, καί τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς, may be there to act as a connective between the two relative clauses which are probably Lucan, as Creed identifies them.¹⁸ In doing so Luke has eliminated some of the parallel structures which Matthew retains and which Luke apparently

¹⁴Jeremias, "Abba," pp. 50ff.

¹⁵"The paratactic construction echoes Semitic idiom" (Creed, Luke, p. 148). See also Jeremias, "Abba," p. 46.

¹⁶See also Jeremias, "Abba," p.46, and Die Sprache, p. 189.

¹⁷Jeremias, "Abba," p. 46.

¹⁸"The indirect question is prob. a stylistic alteration by Luke" (Creed, Luke (Creed, Luke, p. 149).

continues to adjust in vs. 23-24.¹⁹ Luke also seems responsible for the Greek use of ὑπό after the passive παρεδόθη.²⁰ Furthermore, Luke may be responsible for the participle στραβείς in the transition he provides between the praise-saying and the blessing upon the disciples (v. 23; see also 7:9).²¹

Significance of the passage as a whole. Although Luke maintains much of the vocabulary and structure of his source, he also makes some adjustments to it. This is especially true for the preface which he provides for the sayings. In doing so Luke reveals several observations of his own. His reference to the Holy Spirit reveals several interesting points of Lucan pneumatology.

First, and most obvious, it is by means of the Holy Spirit that Jesus utters this praise and experiences this joy. The parallels between this act of inspired speaking and the events of Pentecost²² and the joy expressed by Mary, Elizabeth, Zechariah, and Simeon in the infancy stories²³ are obvious.

¹⁹ Luke does not maintain all the references to seeing and hearing which Matthew does in the blessing (10:23-24 contra Matt. 13:16-17).

²⁰ G. Dalman, The Words of Jesus, I (Edinburgh: T. & T. Clark, 1902), p. 284 n¹.

²¹ Marshall calls στραβείς "partly Lucan" but believes it is based on Q. Matthew omitted it since his context did not need it. Luke, p. 438. Jeremias observes that the passive form of στρέβω with a reflexive meaning for the person of Jesus occurs only in the "Nicht Markusstoff" while in Acts Luke uses ἐπιστρέψας (Acts 9:40; 16:18). Die Sprache, pp. 155, 189. This speaks well of the context of Luke as reflecting his source and not his own invention.

²² At Pentecost the open praise of God's work and the bold, spontaneous public witness to God's truth which culminates in the witness of the believers on the lips of Peter closely parallels the esprit of the utterance of Jesus in both Luke's introduction and in his description of the speaking events.

²³ Leaney, Luke, p. 279. See also Miyoshi, Anfang des Reiseberichts.

Second, the phrase, "rejoiced in the Holy Spirit," here indicates that revelation and knowledge of the truth have occurred. Leaney notes:

The phrase is unique and well expresses the joy of those who like Mary and Elizabeth, are permitted to share the knowledge of God's plan of salvation. In their case as in that of the Lord here, it is joy at an apocalyptic vision.²⁴ Luke appears to be responsible for the phrase.

Third, by rejoicing in the Holy Spirit Jesus utters an inspired statement.²⁵ The verbs, ἀγαλλιάω and εἰπεῖν, do not describe separate events but the same sudden yet flowing action. This use of two verbs to express the act of speaking sounds Semitic and may represent an introduction provided by Luke's source to which he appended the prepositional phrase, "in the Holy Spirit." Given Luke's utilization of ἀγαλλιάω elsewhere, however, this may be an attempt at semitizing style on Luke's part. There is nothing here or in the Q counterpart to suggest two separate actions described by the two verbs. The utterance is directed to God and is in effect prayer. Luke probably recognizes this act of Jesus as a paradigm for the activity in the church identified as "praying in the Spirit"

²⁴Leaney, Luke, p. 279. Stephen S. Smalley, "Spirit, Kingdom and Prayer in Luke-Acts," Novum Testamentum, XV:1 (1973), pp. 59-71. James G. D. Dunn, "Spirit and Kingdom," Expository Times, LXXXII (1970-71), pp. 36-40. Allison A. Trites, "The Prayer Motif in Luke-Acts," Perspectives in Luke-Acts, ed. Charles H. Talbert (Edinburgh: T. & T. Clark, 1978), pp. 168-186.

²⁵"Jesus is filled with joy and the Spirit before uttering an inspired statement." E. Schweizer, "Πνεῦμα," TDNT, VI, p. 405. Miyoshi notes the emphasis on speaking here. Directed by the Holy Spirit, Jesus also commented about exorcisms in the Nazareth sermon, 4:18ff. In this saying Luke emphasized the role of preaching by his own presentation of the Isa. 61:1f. quotation in Jesus' sermon. Anfang des Reiseberichts, pp. 134f. He also maintains that since the baptism-enabling of Jesus' ministry is "framed" by a reference to the imprisonment and the genealogy of Jesus, O.T. prophecy is the "spirit" of the Holy Spirit references in Luke. "Der Heilige Geist bei Lk. vor allem der prophetische Geist Gottes ist," Ibid., pp. 134-136. Furthermore, the power of God in Luke is for speaking. While the latter point is tenuous at best there are parallels to O.T. prophecy for speaking under the direction of the Holy Spirit. It is overstatement to say that the Holy Spirit is the spirit of O.T. prophecy

(1 Cor. 14:15; Jude 20); even praise is directed by the Holy Spirit.²⁶

Fourth, not only does this mean Jesus is inspired to affirm thankfully before God the revelation of the Kingdom (vs. 21-22), but He is also empowered by the experience to proclaim this truth to His disciples by telling them that they have seen the coming Kingdom of God in power (vs. 23f.). The special reference to the disciples in v. 22 demonstrates that the praise-saying was not only for God's ear but for the disciples' illumination as well.²⁷ Thus the activity of the Holy Spirit seems to be a prerequisite for revealing and proclaiming the salvation of God.

The context for the occasion of Jesus rejoicing in the Holy Spirit is firmly linked with the return of the Seventy (see note 7), and it is this context which sheds much light on Luke's understanding

in Luke without qualification as do Schweizer and Miyoshi. Miyoshi cites the parallels to the inspired speakers in the infancy narratives as evidence that this is O.T. prophecy. But the characteristic description is Pentecostal, and clearly the model for the speaking of Jesus and the infancy narrative witnesses is the all-inclusive view of prophecy in Acts and the early church and not just the O.T. Nevertheless inspired speaking is being emphasized here. The parallels between the Spirit-filled Jesus in 4:18 who by His speaking effects exorcisms and His disciples exorcizing demons in His name demonstrates that the pneumatology of Luke does not fit the ill-fitting box that defines both O.T. prophecy and Lucan pneumatology as inspired speech. It can, however, be forcibly said that pneumatology in Luke primarily is concerned with inspired speaking.

²⁶ Both of the Spirit-inspired statements of Zechariah and Simeon were at first addressed to God (Lk. 1:67f.; 2:29ff.). Both also address a human audience as well.

²⁷ See also Zahn. "Danhwendet er sich an seine Jünger, um ihnen zu zeigen, in wie umfassenden Sinn er selbst der Mittler dieser Offenbarung Gottes sei." Lukas, p. 424, and Dibelius who cites John 11:41 as an example of prayer with more than one audience, From Tradition to Gospel, p. 281. But one need not go so far afield for examples. Note that in Zechariah's blessing and Simeon's prayer a human audience was intended to hear as well (Lk. 1:67-79; 2:29-35).

of the phrase. In the mission passage Luke preserves the two-fold commission given by Jesus: to preach and perform wonders (10:9). The role of speaking in the mission is further heightened when the exorcisms occur by employing the name of Jesus (10:17). The exorcism ministry of Jesus is also described in terms of speaking in 4:18f. when Jesus by the Holy Spirit's anointing proclaims release to the captives (this proclamation of release at Nazareth is amplified by the next event Luke records: the exorcism at the Capernaum synagogue, 4:31ff.). Jesus rejoices that the disciples have experienced the Kingdom of God through their own ministries. Luke sees authoritative speaking as the highlight of the Seventy's report (v. 17). Appropriately Luke observes that Jesus' response to the Seventy's report was motivated by the Holy Spirit, the same Spirit who would soon empower the disciples (Lk. 24:49; Acts 1:8).²⁸ This introductory explanation of Jesus' praise of the Father and pronouncement of benediction upon the disciples with its variegated significance is a model for the distinctly Lucan presentation of the work of the Holy Spirit. It is perhaps no accident that the "rejoicing in the Holy Spirit" prefaces and amplifies the following statement of the relationship between Jesus the Son and God the Father, a revelation which when manifested shakes the kingdom of Satan and reveals the Kingdom of God in its power. Thus Luke's special

²⁸ Luke avoids making direct associations between the Holy Spirit and their pre-Pentecost activity because it was at Pentecost, after the ascension, that the disciples received the Spirit. Luke is content to preserve the saying in 10:19 which sees Jesus as the source of their authority. This awkward situation of having power before the power is officially given via the Holy Spirit is created by Luke's superimposing the pneumatology of the early church and its structure onto the gospel tradition largely through his own editorial comment. This "situation" is further exacerbated by the description of the ministries of many characters in the infancy narratives being made in post-ascension terms.

pneumatology affirms and reveals his ultimate christological statement. Typically Luke expresses Christology via pneumatology (e.g. 1:35; 3:15ff., 22; 10:21ff.; Acts 10:37ff.).

The Lord's Prayer (Luke 11:1-4)

The variant. Another association of the Holy Spirit with inspired speaking occurs in the variant for v. 2 in Luke's version of the Lord's prayer, ἔλθέτω τὸ πνεῦμα σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ καθαρυσάτω ἡμᾶς (or in similar readings), which is found in 162; 700 Gregory, Marcion, Tertullian and Maximus. In the case of Gregory, Maximus, and Tertullian we see that the variant was known in various parts of the church. Codex Bezae (D) seems to provide a typical attempt at conflation between Matthew and Mark, ἐφ' ἡμᾶς ἐλθέτω σου ἡ βασιλεία.²⁹ The "Holy Spirit" reading occurs in Tertullian's citation of Marcion's version (*Adversus Marcionem* 4:26) before "Thy kingdom come" while in Gregory, Maximus and MSS 162 and 700 the invocation of the Holy Spirit replaces the phrase, "Thy kingdom come." While most of the evidence points to its absence, the "Holy Spirit" reading cannot be easily dismissed since the scribal tendency to adjust texts to Matthew's version seems early and widespread³⁰ and because the different readings in Matthew and Luke seem to be established fact in the writings of Maximus and Gregory. The replacement of "Thy kingdom come" with the variant fits well into a document known for its so-called delay of the Parousia.³¹ The concept of the

²⁹ Lohmeyer contests that this is the case in D. Ernst Lohmeyer, The Lord's Prayer (London: S.C.M., 1965), pp. 258-261.

³⁰ Leaney, Luke, p. 61, and G. D. Kilpatrick, The Origins of the Gospel According to St. Matthew (Oxford: Blackwell, 1946), pp. 76ff. Manson, Sayings, p. 265.

³¹ E. Grässer, Das Problem der Parusieverzögerung in den synoptischen Evangelium und in der Apostelgeschichte (Berlin: A. Töpelmann, 1957).

descent of the Spirit is not alien to the O.T. Judaism or the early church,³² and it fits well with Luke's pervasive interest in the Holy Spirit. Furthermore, "a reference to the Holy Spirit is fitting in a prayer that stands in context to a Johannine prayer (11:1)."³³ It also corresponds to the close association of the Holy Spirit and prayer and revelations.³⁴ Especially interesting is the association of the Holy Spirit and inspired speaking which consistently occurs in Luke's programme. This prayer, like the prayer in Lk. 10:21f. in Luke's "special" source, addresses both God and the audience of men.

Scholarship is divided over whether or not the variant stood in Luke.³⁵ The variant could be valid (1) if Luke is editing Matthew or Q, (2) if Luke is citing an alternate^{ly} to Q, (3) if he has

³² Leaney notes similarities in Luke-Acts, John and in the Epistles. Luke, p. 62. An impressive parallel is in Luke 1:35 where the Holy Spirit coming upon Mary is the reason the child Jesus will be called Holy.

³³ Marshall lists several reasons why this variant cannot be lightly dismissed, but he feels that the weight of textual evidence is a telling argument for its exclusion from the Lucan text and that the various places for its inclusion makes it appear weak, Luke, p. 458. Metzger considers Tertullian's evidence weak since he mentions the variant during his "Montanist" period while earlier he gives no reference to the variant in his references to the Lord's Prayer.

³⁴ G. W. H. Lampe, "The Holy Spirit in the Writings of St. Luke," Studies in the Gospels: Essays in Memory of R.H. Lightfoot, ed. D. E. Nineham (Oxford: Blackwell, 1955), pp. 159-200, 169f.

³⁵ For: Adolf Harnack, The Sayings of Jesus (London: 1908), pp. 63f. B. S. Streeter, Origins, p. 277. Leaney, Luke, pp. 59-68. E. Grässer, Das Problem der Parusieverzögerung in den synoptischen Evangelium und in der Apostelgeschichte (Berlin: A. Töpelmann, 1957), pp. 109-141. W. Ott, Gebet und Heil (München: 1965), pp. 112ff. G. W. H. Lampe, "Holy Spirit," pp. 159-200, 170. R. Freudenberger, "Zum Text der zweiten Vaterunserbitte," NTS, 15. (1968-69), pp. 419-432. Perhaps Ellis, Luke, p. 165.

Against: Metzger, Textual Commentary, pp. 154ff. Jeremias, "The Lord's Prayer in the Light of Recent Research," The Prayers of Jesus (London: SCM, 1967), pp. 83f., who believes the association of the Lord's Prayer with the baptism of initiates led to the insertion of the invocation, p. 84. Marshall, Luke, p. 458. E. Lohmeyer, The Lord's Prayer, pp. 261-270. J. Carmignac, Recherches sur le

a different version of Q, or (4) if the Lord's Prayer floated as an independent and varied tradition. It is unlikely that if the variant stood in Q as held in common to the First and Third Gospels, Matthew would have jettisoned it.³⁶ Thus the originality of the variant in Luke must be based on a genuine source, not in Matthew's bibliography or on Lucan redaction of either Matthew or Q or even Lucan adjustment of an alternative version of the Lord's Prayer.

The question of sources for the Lord's Prayer. Temporarily laying aside the question of the variant, the possibilities of source criticism for the whole prayer must be considered. Goulder thinks Matthew was original while Ott thinks Luke has adjusted Q.³⁷ Noting the non-Q character of 11:5-8 and the difference in wording of 11:11-13 (contra Matt. 7:9-11), Streeter and Manson tend to view the Lucan form of the prayer originating from Luke's special source (L).³⁸ Marshall, however, thinks it originated from Q.³⁹ Manson, Jeremias, and Marshall think that Luke's version is closer to the original in its brevity and Matthew's version represents liturgical elaboration.⁴⁰ Given the Semitic character of the structure and

'Notre Père' (Paris: 1969), pp. 89-91. Barret implies that the experience of the church is responsible for it, Holy Spirit in Gospel Tradition, p. 46 n.¹.

³⁶ Unless Matthew is substituting the version of the prayer with which he was familiar for the form preserved in Luke as suggested by Marshall, Luke, p. 455.

³⁷ M. D. Goulder, "The Composition of the Lord's Prayer," JTS, 14 (1963), pp. 32-45. W. Ott, Gebet und Heil, pp. 112-123.

³⁸ Streeter, Origins, pp. 277f. Manson, Sayings, p. 265.

³⁹ Luke, p. 455.

⁴⁰ Ibid. Jeremias, "Lord's Prayer," pp. 89f. Manson, Sayings, p. 266. Jeremias thinks that Matthew's wording sometimes is closer to the original Aramaic than is Luke's vocabulary, "Lord's Prayer," pp. 92f. He also argues that "Father" is the more original reading than "Our Father" because he believes that Jesus used the simple vocative, ΑΠΑ, in addressing God. Matthew's version represents "the pious and reverent form of Palestinian invocation," Ibid., p. 89.

vocabulary of both versions,⁴¹ the variation in Luke from the word, ἁμαρτίας, to ὀφείλοντι in v. 4 while Matthew has ὀφείλημα twice is probably due to two different versions arising from two different translations from Aramaic; and therefore Luke probably is not responsible for the variation here unless he is translating it himself.⁴² It is unlikely that Luke is the translator since "we appear

But given the references to "we" in the following context, "Our Father" seems more appropriate. Certainly Jesus would be inclined to use "the pious and reverent form of Palestinian invocation" especially when instructing His disciples how to pray. Jesus may be making a distinction here between πάτηρ μου (10:21-22) and πάτηρ ἡμῶν (11:2). The simple vocative may be a distinctive aspect of the prayers of Jesus indicating His special relationship to the Father, like πάτηρ μου of 10:22 (Manson, Sayings, p. 79). Here, however, the prayer is a model for the disciples. It is true that Paul uses the familiar title to address God (Rom. 8:15; Gal. 4:6), but this does not mean that Jesus was not making a distinction here. The corporate nature of prayer may be the emphasis.

W. Marchal holds that although the logic of preferring Abba as original is faultless, the preference for the simpler, more intimate reading does encounter some difficulties. First, he suggests, "L'invocation Abba, dont les disciples ne connaissaient que l'usage exclusivement profane, serait incompatible avec leur piété vis-à-vis de Dieu. Si Jésus avait éprouvé le besoin de se justifier à leur égard la première fois qu'il s'en servit lui-même pour s'adresser à son propre Père, comment aurait-il pu leur conseiller de l'employer à leur tour, et cela sans un seul mot d'éclaircissement? En effet, les évangiles n'en disent absolument rien. D'ailleurs, si le mot Abba avait vraiment été en tête de l'oraison dominicale et si, par conséquent, les disciples avaient reçu le conseil d'employer ce terme à leur compte, aurait-on, en ce cas-là, osé le remplacer plus tard par une autre formule? Toutes ces raisons rendent difficilement acceptable l'opinion selon laquelle Jésus aurait employé le mot Abba en enseignant le Pater." Marchal, Abba Père!, pp. 185-186. Marchal concludes that the shorter form probably comes from hellenistic church usage and notes that a bilingual group would use the construction preserved in Paul, ἄββᾶ ὁ πᾶτήρ, while the tradition of the longer form of address would have been more readily used in a more Jewish church environment. Ibid., p. 189. The churches recognized the antiquity of the longer version, and like Matthew "paraît donc respecté et conservé littéralement l'invocation primitive, telle qu'elle a été prononcée par Jésus." Ibid., p. 188.

⁴¹Black, Aramaic Approach, pp. 94, 193f., 203ff. Jeremias, "Lord's Prayer," pp. 89ff.

⁴²Another possibility is that Luke consciously replaces debts with sins because the doctrine of forgiveness of sins plays an important role in his presentation of the ministries of John the Baptist, Jesus, and the early church. It is also possible that the tradition is responsible for the change for similar reasons. This, however, is unlikely since the Aramaic ḥobha can mean sin as well (Black, Aramaic Approach, p. 140).

to have variant forms of a Greek prayer in the Gospels, since the parallelism in wording is so close."⁴³ Thus it would seem that two separate traditions would be the best solution.

It appears somewhat arbitrary to ascribe originality to the Lucan form primarily on the basis of its shortness. It is suggested that the longer version is due to liturgical elaboration and that gospel writers would have been hesitant to shorten a saying of Jesus.⁴⁴ To say this one must assume that Luke treats the sayings of Jesus quite differently from the sayings of other speakers and that abbreviation is not a logical result of the development of liturgy or any other linguistic activity. Undoubtedly elaborations do occur but so do abbreviations. Gnomic idioms and sayings abound in liturgical material, and most creeds and formulae tend to be precise summaries. The historiography which governs Luke's presentation of speeches in Luke-Acts accommodates, by Luke's own admission (Lk. 3:18 and Acts 2:40), abridgment and summaries.⁴⁵ The speeches and sermons recorded

⁴³ Marshall, Luke, p. 455.

⁴⁴ Jeremias, Lord's Prayer, pp. 89f. Marshall, Luke, p. 455. Other scholars see the longer form in Matthew generally as being closer to the original, and as we will soon demonstrate, "C'est Luc qui l'aurait abrégée, suivant en cela son habitude de se borner à l'essentiel." Marchal, Abba Père!, p. 184 (although Marchal thinks two different traditions are the best explanation). See also M.-J. Lagrange, Évangile Selon Saint Matthieu (Études Bibliques) (Paris: Lecoffre, 1923), p. 124. Theodor Zahn, Das Evangelium des Matthäus (Kommentar zum Neuen Testament) (Leipzig: A. Deichert, 1922), p. 271. J. Schniewind, Das Evangelium nach Matthäus (Göttingen: 1954), p. 81. For an excellent overview of the various theories and their proponents see Marchal, Abba Père!, pp. 179-189.

⁴⁵ F. F. Bruce, The Speeches in the Acts of the Apostles (Tyndale New Testament Lecture, 1942) (London: Tyndale Press, 1942), p. 27. For a summary of Lucan historiography and the abbreviated character of the speeches in Acts see the present writer's Origins of the Kerygmatic Speeches in Acts: An Historical Survey and Analysis (unpublished M.A. thesis) (Tulsa, Okla.: Oral Roberts University, 1977), pp. 15ff., 67ff., 73ff.

in Acts often contain just the bare essentials of the kerygma of the early church⁴⁶ or only the gist of what was said.⁴⁷ Cadbury maintains that Luke freely edited and embellished the speeches in Acts; however,

when Luke is dealing with the sayings of Jesus, he is more faithful to his source than he is with the speeches in Acts. With the 'Jesus' material, he deals with discourse material which was valued for its own sake rather than as adornment for narrative.⁴⁸

Just how freely Luke elaborates his speeches in Acts, which in reality are summaries, is open to debate. It is true that Luke respects the words of Jesus. This can be consistently seen in his handling of Mark, but the words of Jesus are not above Lucan abbreviation in the Marcan material⁴⁹ which is characteristic of the historiography at work in the speeches in Acts and resembles the apparent abbreviation in the Lord's Prayer. Thus Luke's version of the Lord's Prayer could have resulted from abbreviation of the Matthean form. Furthermore, if the "Holy Spirit" variant stood in Luke, he could also be responsible for abbreviating non-Matthean or non-Q

⁴⁶ C. H. Dodd, The Apostolic Preaching and Its Development (New York: Harper, 1952), pp. 7-25 et passim.

⁴⁷ F. F. Bruce, The Acts of the Apostles: The Greek Text with Introduction and Commentary (London: Intervarsity, 1951), pp. 18-20. Also Bruce, The Speeches in Acts, p. 27.

⁴⁸ Henry J. Cadbury, The Making of Luke-Acts (London: S.P.C.K., 1961), p. 188.

⁴⁹ A short list of definite or probable abbreviations of sayings of Jesus in the Marcan material in Luke is sufficient to demonstrate that Luke does indeed adjust the sayings of Jesus in a manner resembling the state of his version of the Lord's Prayer when contrasted with Mark: Lk. 5:14; 8:6, 8, 21, 39, 48, 52, 54b; 9:50; 11:15; 13:18-19; 19:30-31; 20:9-19, 24, 29-33; 22:22, 25-26, 46. Only by maintaining a rather wooden suggestion that when Luke digresses from the Marcan material reflected in Matthew or Mark, Luke consistently is presenting Q or another source. This cannot be the case consistently and is especially suspect if one insists that Luke has before him an alternative source to Mark when no Matthean reflection of Mark exists suggesting an overlap between Mark and Q.

tradition which contained the variant which may have paralleled the Matthean form. Characteristically, Luke apparently breaks the parallelism provided by Matthew's "Thy will be done on earth as it is in heaven" which corresponds to "Thy kingdom come." If the variant replaced "Thy kingdom come," then the Aramaic parallelism is further ignored. It seems difficult to argue that Matthew has created the parallelism. It seems better to view Luke as having abbreviated it. Just because the Matthean form has a parallel for all elements in the simple Lucan form does not mean that Luke's form is original.⁵⁰ It is easier to argue that the parallel sections in Matthew were summarized by Luke. It could well be that Luke inserted the variant into the abbreviated form having received the variant from an oral source which he considered more valid or perhaps from a special Lucan source. Luke could be responsible for the presence of the Holy Spirit "epiklesis" and not the baptismal ^{rites} rights of the later church.⁵¹ In fact it is possible that Luke provided the inspiration for the practice of reciting the Lord's Prayer at initiation ceremonies in the early church.

The "Holy Spirit" variant: redaction or tradition? Generally Luke's references to the Holy Spirit not found in the other synoptics occur not in logia but in the narration he himself provides as is usually the case in Acts as well. It is possible that Luke puts references to the Holy Spirit on the lips of his characters, but this is unlikely since he does not always employ references to the Spirit

⁵⁰ Jeremias, Lord's Prayer, pp. 89ff.

⁵¹ As suggested by Jeremias, *ibid.*, pp. 83ff., and Manson, Sayings, p. 266. Manson sees the possibility that Luke was responsible for the variant being inserted in his Gospel, but he does not believe that it was in the original prayer.

in the sources for sayings of which we are aware. Thus the possibility of a separate tradition for the "epiklesis" in Luke 11:2 and the reference to the Holy Spirit in relation to good gifts in 11:13 must be entertained. One must also entertain the possibility that, given an alternative for the Q saying which fits in well with his programme, he may well feel justified in preferring this form over the other. The effect of this would have the same ramifications as a conscious and free-handed redactional adjustment. Luke is not above changing the wording of sayings found in Mark or even expanding them;⁵² one should not expect him to treat the Q material any differently. So Luke may be consciously responsible for the variant in 11:2 which fits in so well with the references to the Holy Spirit in 10:21 and 11:13.⁵³ The abbreviated structure of the prayer and the theme of the variant in relation to the context point to Lucan editorial activity of some sort. If these characteristics and the variant are not Lucan, then "they had better take down their shingle."⁵⁴ If Luke edits the Matthean form of the Lord's Prayer, then much could be said of his interest in pneumatology; but the possibility of two parallel traditions, one known to Matthew and the other to Luke (both of which could be genuine),⁵⁵ restrains any unrestricted pronouncement of

⁵²For example, compare Luke 5:20, 32, 39; 8:45, 50; 18:42 with parallels.

⁵³Says Manson, "If Lk. is responsible for the 'Holy Spirit' in 11:13 it is the more likely that he is responsible for the clause asking for the Holy Spirit here for the two hang together" (Sayings, p. 266).

⁵⁴Apologies to Mark Twain and his "Blue Jay Yarn."

⁵⁵Jeremias, "Lord's Prayer." Lampe sees its presence here due to Luke's hand ("Holy Spirit in the Writings of St. Luke," p. 170). Also Ellis, Luke, pp. 167f. Norman Perrin, The Kingdom of God in the Teaching of Jesus (London: SCM, 1963), pp. 185-201. Leaney, Luke, pp. 59-68, suggests the saying could go back to Jesus Himself.

redactional significance.

The meaning for the variant in Luke. Regardless of whether the Holy Spirit reading is the result of Luke's redaction or is a tradition he faithfully passes on, its presence in Luke 11:2 can modify the meaning of the text in various ways, if indeed the invocation of the Holy Spirit reading is allowed to stand. The invocation of the Holy Spirit at the beginning of the prayer evokes several meanings in the context of Luke. The immediate action of the Spirit is cleansing. If "Hallowed be thy name" accompanies "Send your Holy Spirit and cleanse us," then a word association between "hallowed" (ἀγιασθήτω) and the Holy Spirit (τὸ πνεῦμα σου τὸ ἅγιον) is apparent. The implication is that the Holy Spirit of the holy (hallowed) Father creates a similar character in those upon whom He descends and cleanses. Thus the suppliants expect to be of the same character and mind of the One they address. The implication seems to be that the activity of the Spirit enables the suppliants to pray aright.⁵⁶ This enabling of believers to pray by means of the Holy Spirit's activity is further supported by the presence of ἐπί. This traditional concept of the Holy Spirit coming upon someone is similar to Luke's specialized use of the phrase, "full of the Holy Spirit," and suggests a fresh endowment of the Spirit presumably to pray aright.

The presence of the variant in the greater Lucan programme. Several other parallels suggest that the activity of the Holy Spirit here (i.e. cleansing) enables inspired speaking on the part of the petitioner to take place. Luke records several instances where the activity of the Holy Spirit is noted prior to communication with God

⁵⁶ Though God is addressed in the petition to allow the Holy Spirit to come and cleanse the petitioners, it is clearly the Holy Spirit who does the work (third person singular aorist imperative) and not the Father who is addressed in terms of the second person.

(Zechariah's blessing of God, 1:67ff.; Simeon's prayer, 2:29ff.; and in a closer context, Jesus' prayer of praise, 10:21f.). Like all these prayers, the Lord's Prayer is not just for the benefit of God's edification, but it has a human audience as well. The ἡμῶν of v. 2 and the request of the disciples for instruction on how to pray (11:1) indicates that the Lord's Prayer had a wider audience. Thus a reference to the Holy Spirit in inspired prayer to God before witnesses has Lucan precedents (see also Stephen's prayer, Acts 7:55-60, and a similar situation in the prayer of the threatened disciples, Acts 4:24-31).

The presence of the references to the Holy Spirit here fits in well with other Lucan tendencies as well. The close relationship between prayer and the work of the Holy Spirit is obvious.⁵⁷ As noted earlier, the Holy Spirit phrase either replaces or follows the phrase, "Thy kingdom come." If Luke is responsible for its presence, then in the first case Luke may be saying that the activity of the Holy Spirit equals the Kingdom and that Luke sees the Kingdom in terms of the activity of the Holy Spirit or in the second that the Kingdom and the Spirit are inseparably linked. Both ideas have precedents in Luke. Dunn has pointed out that the connections between the Spirit and the Kingdom are so close that distinctions between the two are often blurred and the two blend together. This is clearly seen in the commissioning of the disciples in Luke 24:36-53 and Acts 1:3-8. The two become interchangeable, so much so that Dunn asserts, "Thus it is not

⁵⁷ So Lampe declares that prayer is "the means by which the dynamic energy of the Spirit is apprehended. Prayer is, in fact, complementary to the Spirit's activity since it is the point at which the communication of divine influence becomes effective for its recipients" ("The Holy Spirit in the Writings of St. Luke," p. 169). See also Plummer, Luke, p.xlv. For an overview of scholarship on prayer in Luke-Acts see Allison A. Trites, "The Prayer Motif in Luke-Acts," Perspectives in Luke-Acts, ed. Charles H. Talbert (Edinburgh: T. & T. Clark, 1978), pp. 168-186.

so much a case where Jesus is there is the kingdom as where the Spirit is there is the kingdom."⁵⁸ Stephen Smalley goes a step further by observing that "Spirit, kingdom, and prayer are all closely related at important moments in the progress of salvation history."⁵⁹ He points out that these elements are present in many of the history-changing events recorded in both Luke's Gospel and in Acts.⁶⁰ He notes that if the variant reading in Luke's Lord's Prayer is accepted, then all three elements are clustered together again. "It is even more significant that the alternative but probably inferior reading of some MSS at this point is 'thy Holy Spirit come upon us and cleanse us.' Once more Spirit and Kingdom are interchangeably associated in the context of petitionary prayers."⁶¹

The variant reading fits in well with the context provided by Luke. In 10:21 Jesus is presented as an example of prayer. Luke himself notes a crucial element in the prayer of Jesus: that the means of speaking the praise of God is the Holy Spirit. In 11:13 we see that the One who enables the disciples (and Jesus) to pray in accordance with God's will and to affirm His truth is the same Spirit through whom all prayers are answered and all needs met. The Holy Spirit is in effect the means of asking for a gift, the sphere in which the request is made, and the essence of the good gift which is given.⁶² In 11:15 the theme of the Holy Spirit as a good

⁵⁸James D. G. Dunn, "Spirit and Kingdom," pp. 36-40, 38.

⁵⁹Stephen S. Smalley, "Spirit, Kingdom and Prayer in Luke-Acts," p. 64.

⁶⁰Ibid., pp. 64ff. In some cases the presence of one of the elements is at best implicit, but nevertheless Smalley has demonstrated a distinctive Lucan pattern.

⁶¹Ibid., pp. 68ff.

⁶²In a sense here in Luke's context the Holy Spirit is the gift given "far more abundantly than all that we ask or think" (Eph. 3:20).

gift is further enunciated by the shocking contrast of calling the works of the Holy Spirit evil (11:15ff.) which is in effect calling good evil (11:33-36). In 12:8-12 the positive testimony of the Spirit-inspired witness to the truth before God and men is emphasized. The universal audience of the Spirit-inspired witness is clearly enunciated here. Furthermore, with the variant the prayer of Jesus as opposed to the prayer John taught his disciples would appropriately contain a reference to enduement with the Holy Spirit. Just as Jesus' baptism, superseding John's baptism, was a Spirit baptism so too the prayer of Jesus in contrast to John becomes a "Spirit prayer."⁶³

Conclusions. It would seem that a variant tradition for the Lord's Prayer sits very comfortably in the Lucan context. The theme of the Holy Spirit is indigenous to the larger section of Luke around the Lord's Prayer. The Holy Spirit's pervasive influence over the activities of prayer provide a prelude and epilogue of Luke's Lord's Prayer. In 12:12 the believers are assured that the Holy Spirit will indeed provide the appropriate words of witness. In this context the Holy Spirit is the influence behind and means of inspired speaking in Luke. Thus the variant tradition may well fit into the overall programme of Luke's pneumatology which, though varied, emphasizes the Holy Spirit enabling people to speak inspired utterances. Its presence here is still Luke's responsibility whether by his redaction or by his preference of one source over another or whether this version was the only one of which he was aware. Given the commodious context he provides for it, Luke saw its value in his overall programme regardless of its origin.

⁶³The reference to the activities of John the Baptist and Jesus' activities superseding them may stand here due to Luke and the church's tendency to absorb the Johannine elements into Christian preaching and worship.

The Commissioning of the Disciples at the Ascension (Luke 24:44-49)

There remains another passage dealing with inspired speaking in Luke's Gospel, the farewell address of Jesus to His followers. Jesus, in anticipation of the ministry of the disciples, presents a synopsis of teachings about Himself and His ministry in a form which is frequently paralleled in the sermons in Acts. Furthermore, He commissions them to proclaim this message as witnesses and promises them the power to do so. Here the emphasis clearly is on inspired speaking although wonderworking is implicit in the reference to δύναμις and in the allusion to Elisha's succession to the office of Elijah. Although the Holy Spirit is not named in reference to the empowering to speak (the "promise of my Father" is mentioned, v. 49), the previous context provided in Luke's presentation of the lives of Jesus and others demonstrates that the Holy Spirit is indeed the means of the power being dispensed. More importantly Luke's representation of the ascension speech of Jesus in Acts 1 explicitly defines the descent of the Holy Spirit as the means by which the disciples spoke authoritatively. Luke intended his Gospel and Acts to be part of a complete work. So the two parts have value as a commentary one upon the other.

Redaction elements. Although both records of the farewell address and commissioning of the disciples in Luke-Acts reveal some traditional elements,⁶⁴ the overwhelming majority of the components of both passages

⁶⁴Jeremias sees several phrases as traditional or Aramaic in character in Lk. 24:44ff. See Die Sprache, pp. 321f. Black, Aramaic Approach, pp. 59, 115, notes several items in the Acts passage reflect Aramaic as does Bruce, The Acts of the Apostles, pp. 68-71. Ernst Haenchen detects asyndeton in Acts 1:7, but thinks it is there for effect. The Acts of the Apostles: A Commentary, trans. Noble, Shinn, Anderson, Wilson (Oxford: Blackwell, 1971), p. 143. R. H. Fuller, The Formation of the Resurrection Narratives (New York: MacMillan, 1971), pp. 116ff., who thinks sources do underlie our passage. The Aramaic-like structure may or may not reflect the presence of sources at any given point; but given the increased frequency of Semitisms in the first part of Acts it would seem unlikely that a Lucan semitizing

are redactional in character, the former being an epilogue to the Gospel provided by the speech of Jesus, the latter an extension of Luke's own prologue in Acts.⁶⁵ The Lucan character of Luke 24:44ff. is generally acknowledged.⁶⁶ Curiously, with so much Lucan activity present in the farewell speech in Luke, he has Jesus refer to the descent of the Holy Spirit only as "the promise of my Father" (which he identifies as the Holy Spirit in Acts 1:4ff. and 2:33). The question of why Luke does not mention the Holy Spirit by name will be investigated as the elements of the farewell speech are analyzed. This analysis will not only attempt to answer this question, but it will also demonstrate that Luke used elements of the early church kerygma to construct the farewell address and provide a summary of the historical and theological significance of Jesus' ministry⁶⁷ which is

style would account for them all. For an overview of the ramifications of the Semitic structure in Acts as suggested by Torrey, Wilcox, Payne, Fitzmyer, Martin, and Black, see the present author's Origins of the Kerygmatic Speeches in Acts, pp. 117-125.

⁶⁵The words of Jesus in vs. 8 reflect the contents of Acts. "The whole action of Acts becomes the fulfilment of Jesus' word, and this is much more than a table of contents: it is a promise" (Haenchen, Acts, pp. 145f.).

⁶⁶e.g. Bultmann, History of Synoptic Tradition, p. 286. Conzelmann, Theology of St. Luke, pp. 157ff. Ulrich Wilckens, Die Missionreden der Apostelgeschichte. Form- und traditions-geschichtliche Untersuchungen Wissenschaftliche Monographien zum Alten und Neuen Testament 5.2 (Neukirchen: Neukirchener Verlag, 1963), p. 98 n.¹. Fuller, Formation, pp. 116ff., who calls the address a "compendium of kerygmatic-christological instruction." I. H. Marshall "The Resurrection of Jesus in Luke," Tyndale Bulletin, 24 (1973), pp. 55-98, 91. See also Marshall, Luke, pp. 907f. Marshall agrees that Lucan editing and rewriting occurred but thinks it likely that Luke had some traditional basis for his work. C. H. Talbert, Literary Patterns, pp. 58ff., also thinks two distinct traditions could stand behind the ascension accounts of Luke 24 and Acts 1, but the farewell speech in the Gospel "is in its entirety a literary production of Luke, a speech like the speeches in Acts," p. 60. See also C. H. Dodd, "The Appearances of the Risen Christ: A Study in Form-Criticism of the Gospels," More New Testament Studies (Manchester: University Press, 1968), pp. 117f. Dillon, From Eye-Witnesses, p. 167.

⁶⁷The traditional sources behind Luke 24 may be responsible for the basic elements of the speech in vs. 44-49, but the terminology is clearly that of the early church. This passage indicates that certainly

part of a greater programme of Luke's utilization of the church kerygma to provide structure for the Third Gospel. It will also show that this speech is a superb presentation of Luke's understanding of the role of the Holy Spirit.

Analysis of the farewell address. The last sermon of Jesus in the Gospel of Luke commences as did His first public speech: Jesus speaks with authority and inspirationally interprets scripture concerning Himself (4:18ff.). In the first event the inspiration of the Holy Spirit is the guarantor of Jesus' words and exegesis; in the case of the last sermon there is added a further divine affirmation of His words and His understanding of scripture and the resurrection from the dead. Like the transfiguration, the resurrection provides a divine and irresistible mandate to speak and to listen. The supernatural affirmations provide similar opportunities, "This is my Son, my Chosen; listen to him!" (Lk. 9:35). The ministry of Jesus is summarized into a divinely appointed speech emphasizing the fulfilment of scripture in the acts of His death, resurrection, preaching, and the Holy Spirit-directed witness of the church as well. The working of miracles, though an interest in Luke, momentarily fades in the dazzling brilliance of the primacy of the inspired, spoken word.

In vs. 44-45 we find both Luke's hand and a traditional kerygmatic concept which directs Luke's reconstruction of the speech. As noted before, εἶπεν δέ and πρός with a verb of speaking is typically

the concepts and perhaps the terms and mission charge come from earlier tradition; but the summary character of this speech resembles the sermons in Acts, and one must consider it likely that Luke had a big hand in expressing the farewell address in these terms. See Fuller, Formation, pp. 117f., where he notes synoptic precedents for the elements in the address but also identifies Luke's own hand as well.

Lucan.⁶⁸ The preposition σύν is Lucan here,⁶⁹ and considering the preponderance of Luke's use of the preposition (Matt. 4 times Mk. 6, Jn. 3, Lk. 23, Acts 52, Luke-Acts 75 times), its presence in situ with the Lucan characteristics seems to assure its pedigree. The Lucan perennial πᾶς emerges here as well. The articular use of "the law of Moses" is Lucan as well.⁷⁰ Jeremias considers the structure of v. 45 to be Lucan.⁷¹ Note the articular infinitive here in the genitive used to express purpose.⁷² The redactional elements are easily recognized; however, they are accompanied by traditional elements. The demonstrative οὗτοι is literally, "these, the words of mine," which implies the presence of the verb "to be." This is probably traditional since it occurs often in Q.⁷³ The δεῖ + infinitive is probably from traditional wording,⁷⁴ and the concept of fulfilment of scriptures is pre-Lucan. Whether or not these elements suggest the presence of a tradition behind this account is open to debate, but the influence of the kerygma in Acts upon our passage is perhaps evident in the idea of fulfilment of scripture. The germ of Luke's speech here "lies in the formula 'in accordance

⁶⁸ Jeremias, Die Sprache, pp. 33f., 321, and Plummer before him, Luke, pp. lxiif.

⁶⁹ Plummer, Luke, p. lxiii, also notes frequent Lucan preferences for the word and his superimposing it upon his source. See also Jeremias, Die Sprache, pp. 64, 321.

⁷⁰ Only occurring in this rise in Luke 2:22; 24:44; Acts 15:5; 28:23; and John 7:23. Ibid., p. 90.

⁷¹ Ibid., pp. 28, 321.

⁷² Plummer, Luke, p. lxii.

⁷³ Jeremias, Die Sprache, pp. 21, 321.

⁷⁴ Ibid., p. 269.

with the scriptures' which had been attached to both the passion and resurrection in the earliest kerygma."⁷⁵ This may come from a preface to the testimonia used by the post-resurrection church and "Luke is reading these back into the Jesus tradition."⁷⁶ The Lucan declaration that Jesus explained the scripture recognizes the authority with which Jesus spoke.

In v. 46 παθεῖν as a reference to enduring death is Lucan according to Jeremias; it is used five times in Luke-Acts, out of a total of six occurrences in the N.T.⁷⁷ But the doctrine is traditional and is part of the kerygma in Acts and in the rest of the N.T. The use here resembles the exegetical point made in Luke 24:26, and the same title, "the Christ," is used in both. So the application is probably Luke's although the concept is clearly rooted in the kerygmatic traditions as well as in the Marcan passion predictions.⁷⁸ The interest in the title ὁ Χριστός, the Anointed One, would parallel earlier Lucan uses and interests. The prepositional phrase, "from the dead," occurs in the kerygma in Acts where it modifies ἐγείρειν and ἀνιστάναι (Acts 3:15; 4:10; 10:41; 13:30; 17:3, 31), and it is part of "the gradual crystallization of the Lucan kerygma."⁷⁹ Jeremias identifies καὶ εἶπεν αὐτοῖς as traditional,⁸⁰ but it is difficult to see evidence of a source here for the volume of Lucan and kerygmatic

⁷⁵ Fuller, Formation, p. 119.

⁷⁶ Ibid., p. 116.

⁷⁷ Jeremias, Die Sprache, p. 286.

⁷⁸ Fuller, Formation, pp. 116f.

⁷⁹ Dillon, From Eye-Witnesses, p. 207.

⁸⁰ Die Sprache, p. 322.

references from Acts. It could denote a source which Luke has summarized into kerygmatic formulae. Elsewhere Luke transforms quotes into parts of his own narratives (Lk. 8:30 contra Mk. 5:9; Acts 1:4 contra Lk. 24:49). Though presented here as a scriptural exposition of Jesus concerning Himself it sounds like a summary of the kerygma about Jesus since it is presented not in the first person singular but in the third person singular.

In v. 47 this impersonal tone continues with the third person ("his name" not "my name" while "my" is used in v. 49) and with the plethora of theological phrases. The first two concepts, repentance and forgiveness of sins, are indeed a continuation of the ministry of Jesus as Luke's sources presented it, and even the name of Jesus is employed by the Seventy (10:18); but the "name" and references to the mission beginning at Jerusalem seem characteristic of the kerygmatic mission of the church which Luke anticipates in Acts. Although repentance and forgiveness of sins do correspond to the work of Jesus, they are probably here because they occur in the kerygmatic outlines provided in Acts and in the definitions of the preaching in Paul.⁸¹ Thus Dillon observes the two points are "no less effective in qualifying this appointed ministry as a continuation of his own."⁸² But these two points, especially repentance, are not so much a continuation of the ministry of Jesus (which traditionally they are), but for Luke they are more a reflection of the early kerygma which

⁸¹ Kerygmatic outlines as reconstructed by C. H. Dodd in The Apostolic Preaching and Its Development (New York: Harper, 1952).

⁸² Dillon, From Eye-Witnesses, p. 213.

provides a structure for the ordering of his Gospel.⁸³ We have seen in previous chapters that Luke emphasized repentance in John the Baptist's ministry while he emphasized other aspects of Jesus' ministry. This too was a result of Luke superimposing the basic initiatory formulae contained in the kerygma of Acts upon the ministries of John and Jesus. Even their ministries analogous to Elijah are dictated by the initiatory formulae (See Appendix III). The "order of salvation" proclaimed here is the same as the order proclaimed in the speeches in Acts. They generally lead the audience to a call to repentance.⁸⁴ Conzelmann correctly observes that for Luke repentance is a specific point in the conversion process and not a general description of conversion as in Mark.⁸⁵ The basic steps in the kerygma for conversion are also reflected here: repentance often represented by baptism,⁸⁶ the name of Jesus as the effective agent in providing forgiveness, and the reception of the Holy Spirit.⁸⁷ The name of Jesus is often used by Luke to explain how the ascended

⁸³Jeremias sees "repentance unto forgiveness of sins as a 'fundamental idea' in Lucan theology," Die Sprache, p. 322. This is true, but it is clearly not his invention but a theme which he readily appropriates. Note that it has parallels in Mark 1:4 (Lk. 3:3) and in the remaining references which occur in the preaching in Acts. It is probably a part of the kerygmatic tradition.

⁸⁴Ulrich Wilckens, Die Missionreden, pp. 54, 179. Conzelmann, Der Mitte der Zeit, p. 213. Jacques Dupont, Études sur les Actes des Apôtres: Lectio Divina, 45 (Paris: Éditions du Corf, 1967), pp. 433, 440, 460ff. Dillon, From Eye-Witnesses, p. 213.

⁸⁵Theology, pp. 99, 228f.

⁸⁶As noted earlier, baptism has become a metonymy for the proclamation of repentance (Lk. 3:3).

⁸⁷See Appendix II. Dillon also recognizes this correspondence between our passage in Luke 24 and the initiatory formulae (or as he calls it "ordo salutis"). From Eye-Witnesses, p. 213.

Christ can be at work in the post-ascension church.⁸⁸ The reference to preaching to all nations, though no doubt a genuine prediction and command from Jesus (Matt. 28:19f.; Mk. 13:10; 16:15), is characteristic of Luke's presentation of the work of the church in Acts. The geographical reference, "beginning at Jerusalem," has programmatic implications both in the Gospel⁸⁹ and in Acts. In the case of the former, Lucan redaction seems an inescapable conclusion in our passage.⁹⁰

The reference to witness in v. 48 is taken by some to be primarily a witness to the resurrection (Acts 1:22; 4:33),⁹¹ but witness must take on a wider significance in the immediate context and in the overall programme of Luke-Acts. The witnesses attest not only to the resurrection but also to the inspired exegesis, the order of the

⁸⁸ Wilckens, Missionreden, p. 179. Dillon, From Eye-Witnesses, p. 210.

⁸⁹ In Luke 23:5 the work of Jesus is described as beginning in Galilee and proceeding to Judea (i.e. in Jerusalem where the comment was made). Here ἀρξάμενος + ἀπὸ is used as it is in Luke 24:47.

⁹⁰ Furthermore, Luke uses ἀρξάμενος + ἀπὸ in Luke 23:5; 24:27, 47; Acts 1:22; 8:35; 10:37. Clearly it is a Lucan expression. See Jeremias, Die Sprache, pp. 301, 322. See Fuller, Formation, p. 118, for discussion of Lucan character of reference to Jerusalem. See Conzelmann, Theology of St. Luke, pp. 93f.

⁹¹ Helmut Flender, St. Luke, Theologian of Redemptive History, trans. I. and R. ii. Fuller (London: S.P.C.K., 1967), p.120. C. H. Talbert, Luke and the Gnostics: An Examination of the Lucan Purpose (Nashville: Abingdon, 1966), pp. 17-32. I. H. Marshall, Luke: Historian and Theologian (Grand Rapids: Zondervan, 1971), pp. 42f. Eric Franklin, Christ the Lord: A Study in the Purpose and Theology of Luke-Acts (London: S.P.C.K., 1975), p. 166. (Although Franklin notes 24:45-8 "makes the witness wider than to the resurrection alone.") Witnesses must, however, be seen as wider elsewhere. The theme of "seeing and hearing" especially in the context of miracles (7:18ff.) shows witness has a wider meaning. Furthermore, lack of confession in Luke is associated with the blasphemy of the Holy Spirit while fearless confession is evidence of the Spirit's activity (12:8-12). This shows the concept of witness is an integral part of the greater plan of Luke-Acts. Clearly in 24:44-49 witness is part of the proclamation of the good news.

salvation message and its components and these components' future role in the proclamation of the church. Here the ministry of Jesus is intended as a model for the disciple. This greater function of witness is clearly a Lucan contribution to and expansion of the resurrection account. Witness of the resurrection here is seen by Luke as an attestation of the preaching of Jesus and the church and also an integral part of that preaching. Thus Fuller observes, "The Evangelist himself integrated the resurrection narrative into his scheme of salvation-history."⁹² So too Dillon explains v. 48 as he states the main theme of his work: "Ἐν ὑμεῖς μαρτύρες τούτων (v. 48) the risen Christ's self-disclosure through interpretation of the scripture becomes a mandated 'ministry of the word' for his disciples and his Easter instruction of them therefore seems to become the crucial fundament of their μαρτυρία."⁹³ Furthermore, the concepts of Jesus' name and witness are closely related in Luke-Acts and may indicate Lucan redaction when found together.⁹⁴ As a witness to the fact that the scriptures reveal the necessity of preaching to all the nations, the disciples of Jesus in effect are called to fulfil it.⁹⁵

⁹² Fuller, Formation, p. 119.

⁹³ Dillon, From Eye-Witnesses, p. 169. Furthermore, out of fifteen times in N.T. μαρτυρες occurs eleven times in Luke-Acts and never in the gospels apart from Luke 24:48. The term appears to have a Lucan provenance. Jeremias accepts the word as Lucan but thinks the structure in which it stands, ὑμεῖς μαρτύρες τούτων, is traditional. Die Sprache, p. 322. Other forms of μαρτυς occur elsewhere in the gospels, but it has a legal meaning there. Other members of the word group occur in the gospels, and it is probably the reference in tradition to witnessing before authorities from which Luke inherits this specialized application (Mk. 13:9).

⁹⁴ Dillon, From Eye-Witnesses, p. 212, citing J. Zmijewski.

⁹⁵ The preaching to the nations is to be taken as part of Jesus opening their minds to understand the scriptures. Note the parallel structure between the three infinitives all of which are connected by the coordinate conjunction καί. The last infinitive cannot be separated from ἀκούσασθε (contra Julius Wellhausen, Das Evangelium Lucae [Berlin: Georg Reimer, 1904] p. 141). See Creed, Luke, p. 301.

In v. 49 Jesus promises to send the promise of His Father before the disciples' ministry commences at and expands from the appointed city. This promise is further described as "power from on high." This obvious reference to the descent of the Holy Spirit (Acts 2:33) appears to be here to demonstrate how the witness of the disciples will effectively fulfil scripture. This is corroborated by the parallel Luke provides in Acts 1 where Jesus says that as a result of the Holy Spirit coming upon them His followers would be witnesses throughout the world. This association of witnessing with the promise of the Father makes a redactional statement of paramount importance in Luke-Acts. This entire speech of Jesus provides us with a summary of the pre-ascension ministry of the faithful (i.e. not only Jesus but also John the Baptist, the disciples, and the heralds of Jesus' coming in the infancy narratives) and a preview of the post-ascension church.

As forceful as this statement on the Holy Spirit and inspired speaking is, one must not make the over-statement that the Holy Spirit in Luke is the "spirit of prophecy."⁹⁶ If the spirit of prophecy is taken to mean inspired speaking alone, then it is not an adequate description of the pneumatology of Luke. While it is true that Luke more explicitly identifies speaking with the Holy Spirit, he also associates wonderworking to some extent with the Holy Spirit (e.g. Lk. 4:14) as well as with inspired speaking. If Barrett's observation is correct that δύναμις is the means of working wonders in Luke,⁹⁷ then its presence here in v. 49 would make one think of miracles.

Klostermann, Lukas, p. 242. Dupont, Études, p. 404. Fuller, Formation, p. 117. Jacob Jervell, Luke and the People of God: A New Look at Luke-Acts (Minneapolis: Augsburg Publishing House, 1972), p. 56. Dillon, From Eye-Witnesses, pp. 207f.

⁹⁶ Contra Schweizer, "Πνεῦμα", p. 405.

⁹⁷ The Holy Spirit in the Gospel Tradition, pp. 75ff.

Certainly in this passage δύναμις does effect divine speaking as it is apparent that in our context the promise of the Father and the endowment of power are inseparably fused together into one event. Furthermore, it is apparent that the δύναμις effects the geographical expansion of the witness since the disciples are not to leave the locus of salvation-history, Jerusalem, until they are clothed in it. It would appear that Luke does not have in mind only one result of the power, not just speaking or just wonderworking.

If we have a conscious comparison of the transfer of power from Jesus to His followers and the succession of Elisha to Elijah's office by receiving the prophet's mantle when Luke notes that the followers would be clothed with power,⁹⁸ then the images of the miracles of Elijah and his associates frame the prediction of a Spirit-empowered proclamation by the church,⁹⁹ and indeed they continue to support the proclamation of the church in the telling of the story in Acts. This passage like the rest of Luke-Acts emphasizes the speaking ministry and the Holy Spirit but does not deny the secondary yet complementary work of the Spirit in miracles and healings.

Luke is responsible for ἐξαποστέλλω.¹⁰⁰ It occurs three times

⁹⁸The terminology is common in the N.T. and LXX (Plummer, Luke, p. 564), but given the common context the allusion seems inescapable. Furthermore, we have already noted that Luke abounds in allusions to Elijah and Elisha (see Appendix III). Miracles are seen to be intimated here, for after Elijah departed Elisha, like his mentor, performed the miracle of parting the waters of the Jordan with his mantle. Hinnebusch sees the analogy between endowment of the disciples of Jesus with power and the empowering of Elisha by Elijah. He further considers the reference to the cloud in the ascension account in Acts 1:8-9 as another parallel to the ascension of Elijah and the empowering of Elisha. Jesus the New Elijah, pp. 9f. See also Wink, John the Baptist, pp. 44f.

⁹⁹Should anything else be expected from a passage serving as a summary of the ministry portrayed in the gospels and Acts where divine speaking is attested by signs and wonders, especially in the latter?

¹⁰⁰Fuller thinks that ἐξαποστέλλω may indicate that the pre-Lucan tradition spoke of the sending of the apostles. Formation, p. 118.

in the Gospel and seven times in Acts. Apart from Luke-Acts, it occurs only in Galatians 4:4, 6. Twice Luke superimposes it upon the Marcan material.¹⁰¹ It occurs eight times in quotation passages and three times in narration. It appears that it is a word used both in the construction of the speeches and in Luke's own explanations, and it is a stock expression in Luke's vocabulary.

At first sight ἐπαγγελία appears to be a Lucan preference word occurring nine times in Luke-Acts and nowhere else in the Gospels,¹⁰² but it is only used in his Gospel once, and each use of the word in Acts which has the same meaning as found in Luke 24:49 occurs in the sermon material except once where it occurs in a Lucan summary of a speech by Jesus in Acts 1:4 which he eventually presents as a genuine monologue. This use of the promise may be a stock phrase in the early kerygma which Luke presents. Paul's frequent use of the word in a similar vein and John the Evangelist's reference to the coming Spirit being sent by the Father (14:16) hint at the widespread use of the concept in the language of the church. If Luke is superimposing stock kerygmatic structures upon this ascension scene, then one would expect exactly the situation we have here: a kerygmatic term abounding in sermons in Acts but present in the Gospel of Luke only when the author summarizes the salvation-history. Here he is using not so much his own terms (which he indeed does) but the structure which contained, preserved, and moulded the preaching of the church before he used the terms to reconstruct the speeches of the early apostolic age. Jeremias maintains that without ἐξ' ἀποστόλων the phrase, τοῦ πατρός μου, is

¹⁰¹ Jeremias, Die Sprache, p. 322.

¹⁰² Ibid.

traditional in character;¹⁰³ so given the exclusively kerygmatic use of the whole phrase it would be more precise to define its presence here as part of the greater Lucan programme of superimposing kerygmatic structures upon his Gospel. Thus the material could be seen as based upon pre-Lucan traditions as Fuller suggests¹⁰⁴ and at the same time be seen as words and concepts Luke frequently uses in his reconstruction of speeches in Acts.

The absence of the title "Holy Spirit." Given the frequent reference to the Holy Spirit and the speeches in Acts, especially the passage in Acts 1:5-8 which Luke sees as an alternate^{iv} version to this one in Luke 24, it is surprising that Luke does not explicitly say that the Holy Spirit will enable the disciples to witness effectively. It is true that in the parallels provided in Acts 1:4-8 and 2:33 he makes it clear that the Holy Spirit is intended to be understood as the promise of the Father. Why do we find the variation? Is it stylistic or is there another reason? Luke is not beyond stylistic variation, but the absence of a reference to the Holy Spirit is uncharacteristic of this Lucan situation especially when the parallel in Acts abounds in such references. It could be that a source behind the Lucan ascension account contained the reference to the Paternal promise, but since the existence of such a source is uncertain we cannot be sure that this is the case. Furthermore, Luke may well have had reasons for excluding overt references to the Holy Spirit here. It is evident that Luke wishes to reserve any full explanation of the nature of the empowering of the followers of Jesus until the event actually occurs, or at least just prior to Pentecost in the same book in which it is

¹⁰³ Ibid.

¹⁰⁴ Formation, p. 117.

related. Thus this circumlocution for the Holy Spirit may be here to generate anticipation:

It is clear that a certain pathos of expectation is meant to be aroused here at the end of the first volume. The disciples are to await the divine "promise" meant for them a "power" to equip them for their missionary endeavour. It is this momentum of anticipation, artfully built into the junction of his two books, that must account for Luke's choice of words to begin the momentous Pentecost story, Acts 2:1: ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ... On hearing those words, one will know that the period of waiting is over, and he will be ready to hear the astonishing account of the birth of a new people.¹⁰⁵

More than anticipation is at work here. Luke is conscious that Pentecost was the pneumatic catalyst for the disciples' ministry. Before Pentecost their ministry was only indirectly associated with the Holy Spirit through the spiritual authority invested in Jesus. In maintaining this distinction Luke is preserving a chronological division which not he but tradition had maintained. The divisions between the era of the O.T. and John, the era of Jesus, and the era of the universal outpouring of the Spirit are not always maintained by Luke, but in the case of the disciples and the Spirit he is following the traditional division of time. Mark 1:1, Peter's Pentecost sermon (Acts 2:14ff.), and Acts 10:37f. provide the basic traditions. Since Luke describes the work of the witnesses in the infancy narratives in post-Pentecost terms as well as the ministry of John and even that of Jesus, he in effect "jumps the gun" chronologically speaking. Even the reference to the efficacious work of the Seventy in "Jesus' name" anticipates the Spirit-empowered work of the post-ascension church (Matt. 28:19; Acts 2:38; 3:6, 16; 4:7,

¹⁰⁵ Dillon, From Eye-Witnesses, pp. 218-219, following Jacob Kremer.

10, 30; 8:12 et passim). Luke has to restrain himself to maintain some semblance of a distinction in the pneumatological epochs, for he wishes to see all of them, even the era of Jesus, in terms of the post-ascension church! Luke does, however, exercise this restraint in the case of the apostles. When offered opportune situations to describe the apostles' activities in terms of the Holy Spirit he declines while he often describes the work of Jesus nearby in terms of the Holy Spirit. This restraint is especially noticeable in the commissioning of the Twelve (Lk. 9:1ff.), the commissioning of the Seventy (Lk. 10:1-21), in the Petrine confession (Lk. 9:18ff.),¹⁰⁶ and here in the ascension speech (Lk. 24:44-49). To the end of the Gospel Luke avoids describing the pre-Pentecost apostles and disciples of Jesus in the same pneumatological terms as they are presented in Acts or in the pneumatological terms of the ministries of John, Jesus, and the pneumatological heralds of chapters one and two. In relation to the followers of Jesus, he sees this as part of the plan of his major work as the general pattern presented in the traditions (Jn. 1:31-33; Q [Lk. 3:16]; Acts 1:5; 2:33; 13:24f.). Luke reveals that the prophecy uttered by John is not to be fulfilled until after

¹⁰⁶ Barret[†] notes, "There is no occasion then to find in the missionary charge any indication that the Spirit had been given, or was then given, to the apostles." Holy Spirit in Gospel Tradition, p. 129. In Luke's Petrine confession, he is content to allow Peter to describe the messianic ministry in pneumatological terms, the Christ (the Anointed One) of God (subjective genitive). (Perhaps it is significant that unlike Matthew and Mark Luke has Christ in the ^{accusative} nominative and not in the ^{nominative} accusative.) This is unlike Matthew's expanded saying and Mark's terse substantive title, the Christ. Unlike Matthew Luke's version does not describe the response of Peter in terms of revelation, "Blessed are you...for flesh and blood has not revealed this to you but my Father who is in heaven." In Acts Peter stands up again to speak forth revelations, and it is in the state of being filled with the Holy Spirit. No such reference is made in the Lucan Petrine confession.

Jesus ascends to heaven. Only after he records that event in the Gospel and as he approaches the time for the fulfilment of the prophecy does he explicitly define the witness of the disciples in terms of the Holy Spirit. It is for this reason that Luke avoids the explicit association of the ministry of the disciples and the Holy Spirit in Luke but reserves them until he presents the acts of the apostles as a fulfilment of John's pneumatological prophecy. Like the beginning of Jesus' journey to Jerusalem (9:51), Luke notes the time had been fulfilled for the empowering of the disciples. Thus Dillon notes:

--But, in a typically Lucan mixture of perspectives, those words will also direct the reader's attention back to Lk. 9,51
ἐν τῷ συμπληροῦσθαι that is being inaugurated on the Pentecost: the ascended Lord's "witnesses" will be embarking on the "journey" that is to repeat his own!¹⁰⁷

The ministry of Jesus as a paradigm for the church. It is clear that the ministry of Jesus is to be taken as analogous to the ministry of the disciples. Pneumatological succession is clearly indicated in the allusion to Elijah and Elisha. There are some differences in the relationship of Jesus with the Holy Spirit and that of the disciples for they are fathered by men and not conceived of the Holy Spirit; but in regard to His ministry as an earthly man, the pneumatological ministries of both Jesus and His disciples are qualitatively, if not quantitatively the same.¹⁰⁸ Thus the disciples cannot fully start their ministries until they, like Jesus at His baptism, are filled with the Holy Spirit, and therefore they wait until the time is

¹⁰⁷ Dillon, From Eye-Witnesses, p. 219.

¹⁰⁸ Conzelmann, Theology of St. Luke, p. 180. As "full of the Spirit" Jesus is not set apart from believers. Conzelmann does say that a distinction between Jesus and the disciples is that Jesus is not driven by the Spirit, but this is not said of the disciples either. See also Barret for similarities, Holy Spirit in the Gospel Tradition, p. 101.

fulfilled.¹⁰⁹

The function of the farewell speech. In this passage we find on the very lips of Jesus a prediction that the disciples will speak as witnesses as directed by the Holy Spirit. This statement, put in terms utilized by the early church kerygma which fulfilled Jesus' call for a witness, shows that the heralds of Messiah in the infancy narratives, John, Jesus, and the church were on common pneumatological ground. The dominant theme of the Holy Spirit directing inspired speaking is the connection between Luke and Acts. This is part of a greater Lucan programme of superimposing the kerygmatic structures as found in Acts upon the Third Gospel.

¹⁰⁹Dillon, p. 219.

CHAPTER IX

INSPIRED SPEAKING AND THE HOLY SPIRIT IN ACTS

It remains for us to view the relationship of the Holy Spirit and inspired speaking in Acts. Even a cursory glance at the book will show that such associations are profuse. Luke employs phrases which appear both traditional and Lucan in character to indicate the presence of the Holy Spirit in instances of inspired speaking. "Baptism in the Holy Spirit," "receiving the Holy Spirit," the gift of the Holy Spirit," "the Holy Spirit coming upon" an individual or group are apparently traditional phrases which Luke employs to express his specialized pneumatological interest, while "filled with the Holy Spirit" and "full of the Holy Spirit" have an unmistakably Lucan stamp, although the expressions themselves may antedate Luke. The concept of fulness in relation to the Holy Spirit has a specialized meaning in Luke's work regardless of its ultimate origin.

"Filled with/Full of the Holy Spirit" and Authoritative Speaking

Specialized meanings for "filled" and "full"? As noted in Chapter I, Luke's presentation of the Holy Spirit is indeed varied. The concept of "filled with the Holy Spirit" (πληρῶσαι + gen. of Holy Spirit) is used to describe the reception of the Holy Spirit (2:4ff.) and to indicate that a special dispensation of the Spirit was

responsible for the authoritative speaking of believers (2:4ff.; 4:8, 31; 9:17; 13:9). Even when the phrase indicates initial reception of the Spirit, inspired speaking is also present in the context. The phrase, "full of the Holy Spirit," (πλήρης + gen. of Holy Spirit), also has more than one use in Acts. It can refer to the quality of a personality (6:3, 5; 11:24)¹ or to the presence of divine power in a person enabling him to speak or act authoritatively (e.g. 7:55; Lk. 4:1). Even the references "full of the Holy Spirit" which apparently indicate quality of personality, reflect the same pattern as the references to "filled with the Holy Spirit" since both are used in close proximity to the speaking ministry of Spirit-filled persons.

It may be generally true that Luke uses "full of the Holy Spirit" to express the character of a disciple and "filled with the Holy Spirit" to indicate that the empowering of an individual on a specific occasion to speak authoritatively.² (Luke uses "full" to indicate

¹Haenchen suggests that Luke is maintaining two different theologies of the church in using "filled" as a special endowment for a special function and "full of the Holy Spirit" as a durative presence in a person. Acts, pp. 187, 216. If this is the case then Luke utilized traditional phraseology to express his special interest: the Holy Spirit and authoritative speaking.

²As held by Max Turner in "Spirit Endowment in Luke-Acts: Some Linguistic Considerations" (forthcoming article), pp. 17-21. He is correct in noting that "full of the Holy Spirit" indicates that the church felt the impact of the Spirit "through that person's life" (p. 20f.), but the specialized use of this fulness (i.e. speaking) is not used. Bruce is close to our observation here: "After the initial receiving or filling with the Spirit, individuals may be described in a distinctive sense as being 'full' of the Spirit, like the seven almoners of Acts 6, especially Stephen (6:3, 5; 7:55), or like Barnabas (11:24); or they may be 'filled' with the Spirit for a particular purpose, especially for

inspired speaking in 7:55.) The contexts for both expressions reveal Luke's interest in inspired speaking. Usually this is Luke's primary interest in referring to fulness of the Holy Spirit. (This would explain the uses of πλήρης instead of πέμπλημι in 7:55.) "Filled with the Holy Spirit" used to express reception of the Holy Spirit implies duration. Thus the use of πλήρης and πέμπλημι do not always fit into this simplified order. Both expressions, however, occur in contexts in which inspired speaking is the major theme. Marshall notes the use of both "filled" and "full" to designate that believers spoke "effectively as witnesses to Christ."³

"Full of the Spirit" and inspired speaking. It is significant that Stephen who along with the other deacons is described as "full of the Spirit and wisdom" (6:3)⁴

authoritative or oracular utterance..." "The Holy Spirit in the Acts of the Apostles," Interpretation, XXVII (April 1973), pp. 166-183, 180. Earlier Bruce maintained the iterative nature of "filled" and the durative nature of "full." Acts, p. 99, and Acts, Greek, p. 120. See also William Neil, Acts of the Apostles in series New Century Bible Commentary, eds. R. Clements and M. Black (London: Marshall, Morgan and Scott, 1973), p.89.

³I. H. Marshall, Luke: Historian and Theologian, p. 199.

⁴The double expression, πλήρης πνεύματος καὶ σοφίας may have a two-fold meaning, but it seems likely that this is not an overt reference to the Holy Spirit but a reference to wisdom, the Spirit of wisdom, or "wisdom inspired by the Spirit." See Haenchen for the first two meanings, Acts, p. 262, and Marshall for the last one, Acts, pp. 126f. Haenchen notes that wisdom is emphasized in the following context (vs. 8, 10). He also correctly notes Luke's penchant for such double phrases but also points out that the LXX uses σοφία in such pairs and uses the expression πνεῦμα σοφίας in Exod. 31:3; 35:31 and Wis. 1:4f. Acts, p. 262 n.⁴ John Kilgallen identifies wisdom as a Lucan interest here and is probably responsible for the expression. Σοφία is used by Luke often, and it occurs in similar situations in Lk. 2:40, 52: 21:15. In Stephen's speech wisdom is used to describe Joseph (7:10) and Moses (7:22). The Stephen Speech: A Literary and Redactional Study of Acts 7,2-53. (Rome: Bib. Inst. Press, 1976), pp. 49f. See also Ulrich Wilckens, Die Missionsreden der Apostelgeschichte: Form-und traditionsgechichtliche

is later singled out and described with references to the Holy Spirit (6:5 and perhaps v. 8)⁵ immediately prior to the general narration of his disputing with the men of the Synagogue of the Freedmen (6:9f.) and before his defence speech at his trial (7:2ff.). It is clear that all of the deacons are full of the Spirit of wisdom or full of Holy Spirit and wisdom (6:3), but only Stephen is described as "full of the Spirit and faith" in the actual list of names (6:5)! It is true that the expressions of fulness denote quality and that this quality may effect various manifestations (6:8).⁶ The instances of "full of the Spirit" may be traditional descriptions of Jesus and His followers,⁷ but πλήρης is a Lucan preference word^d (in

Untersuchungen in series Wissenschaftliche Monographien zum Alten und Neuen Testament: 5, eds. F. Hahn, O. Steck (Neukirchen-Vluyn: Neukirchener Verlag, 1974), p. 210 n.². Several MSS add ἁγίου after πνεύματος (A C* H P S vg cop^{5a} eth) while the shorter form occurs in others (p^{8,74} B D 431 614 2412 syr^h Chrysostom). Metzger suggests that Christian scribes would naturally provide the reading, "Holy Spirit." Textual Commentary, p. 337. It would not be beyond Luke to have inserted the adjective into a traditional description of the major requirement of wisdom for admission into the early diaconate.

⁵Technically only Stephen, the preacher whose speeches occupy the following context from 6:10-7:60, is described as full of the Holy Spirit. The adjective holy does not occur in 6:3 describing the apostolic guidelines for selection of deacons of which wisdom is paramount (see preceding footnote). Luke may be responsible for the elaboration of πνεῦμα in v. 3 into the work of the Holy Spirit in the following context.

⁶Leadership, counselling and teaching could be intended in the meaning of the phrases as well. Dunn, Jesus and the Spirit, p. 176. Luke may intend the wonders to be attestations of the inspired speaking. Stephen is described in terms similar to Barnabas, "full of the Holy Spirit and faith" (11:24). These descriptions accompany the speaking ministries of both men.

⁷The traditional background of the Stephen material has often been noted in scholarship. (For a summary of criticism see Haenchen, Acts, p. 264ff.). Harnack saw 6:1-7:50 as "a single connected narrative," The Acts of the Apostles, trans. J. R. Wilkinson (London: William & Norgate, 1909), pp. 169ff., while recent scholarship has

Lk.-Acts ten times; rest of N.T. six) and especially so in association with the Holy Spirit. It would appear that Luke has his visual meaning in mind when he includes the

acknowledged a source for 6:1ff. but identifies redactional elements as well, e.g. Martin Dibelius, Studies in the Acts of the Apostles, ed. Heinrich Greeven (London: S.C.M., 1956), p. 11 n.²⁰. Cořzelmann also notes the presence of tradition. "V. 1-6 Zugrunde liegt ein Traditionstück, das Lk schriftlich vorgefunden haben muß vgl. die Art und Weise, wie die 'Hellenisten' und 'Hebräer' eingeführt werden." These two groups suggest that it is tradition because "bisher wurde nichts von einem Nebeneinander zweier Gruppen angedeutet." Furthermore, "Konkret Wunder des Stephanus kennt Lk nicht." Die Apostelgeschichte in series Handbuch zum Neuen Testament, ed. G. Bornkamm (Tübingen: Mohr, 1972), pp. 49, 51. See also Conzelmann, History of Primitive Christianity, trans. J. Steely (Nashville: Abingdon, 1973), p. 35. (Kilgallen thinks signs and wonders v. 8 should be linked to the miracles of Moses mentioned in Stephen's speech 7:36. The Stephen Speech, p. 81.) Nevertheless the main event is the speech. Signs and wonders accompany the word as in 4:31ff. It is also surprising that the apostles assign the deacons mundane tasks so that they will have time to minister the Word of God only to have the deacon Stephen to be described as a preacher. Luke has apparently telescoped the ministry of Stephen presenting its beginning, middle, and end as one section. The tradition concerning the deacons gives Luke another opportunity to present another big step in the church's expanding mission. Joseph T. Lienhard suggests that Luke learned the names of the deacons and the fact that they were appointed to wait tables from his source. He also questions that the source would have especially noted that they were filled with the Holy Spirit for this mundane purpose (p. 230). This observation is more in keeping with the ability to preach and do missions. "Preaching flies in the face of the traditional view of δικακονία" (p. 234). He also notes the extensive Lucan vocabulary in vs. 1-6 (pp. 232f.). Lienhard notes Luke's motive for his restructuring of the "Stephen Cycle" in 6:1-6, "The final redactor of Acts i.e. Luke intended to associate 6:1-6 with the narrative about Stephen which follows it." "Acts 6:1-6: A Redactional View," Catholic Biblical Quarterly, III (April 1975), pp. 228-238.

Scharlemann also considers the deacon's "gift of the Spirit (6:3)" as an indicator that Stephen (in anticipation of his speech) was "obedient to the Spirit of God and had a Messianic understanding of the Old Testament." Martin H. Scharlemann, Stephen: A Singular Saint (Analecta Biblica 34) (Rome: Pontifical Bib. Inst., 1968), p. 12. Kilgallen also notes that Stephen was enabled to present a proper exegesis of the O.T. The Stephen Speech, p. 5. If Dunn's suggestion is correct that "the description of various individuals as 'full' (πλήρης) of the Holy Spirit" was acquired by Luke "from a special and primitive source (6:3, 5, 8; 7:55; also 11:24)," then we may be face to face with an early church concept of the enduring quality of the Holy Spirit as the means of "sureness of insight and conviction of speech." Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as

phrase here, i.e. enabling to speak authoritatively. The observation is inescapable when one notices that after references to Stephen's spiritual fulness in 6:3, 5, 8 the main task in which that influence is employed is in speaking: "But they could not withstand the wisdom and the Spirit with which he spoke" (6:10).⁸

The capstone to this specialized use of "fulness" in relation to speaking occurs in 7:55 when Stephen again described as "full of the Holy Spirit" sees a vision of

Reflected in the New Testament (London: S.C.M., 1975), p. 171. See also Haenchen who identifies it as "Hellenistic Christian view." Acts, p. 187. It is of interest that the dominant context of the passages with "full of the Spirit" is inspired speech. It is equally valid to view the associations of "fulness" with inspired speaking as Luke's own contribution as he uses traditional descriptions of persons (e.g. full of wisdom or spirit of wisdom for deacons) as an opportunity to emphasize the role of the Spirit in the kerygmatic mission of the early church. Luke may indeed be indebted (at least in part) to a source for the designation of deacons as "full of the Spirit" since it seems unlikely that Luke would describe deacons as continually full of the Spirit to speak while the apostles were filled to speak only on occasion. Certainly in his use of "filled with/full of the Spirit" to designate authoritative speaking the differences in iterative and durative are minimized.

⁸Bezae provides an interesting alternate reading, "who could not withstand the wisdom that was in him and the Holy Spirit with which he spoke, because they were confuted by him with all boldness. Being unable therefore to confront the truth..." (in slightly different forms in D E vg^{mss} syr^{hmg} cop^{G67} and Bohemian version). See Metzger, Textual Commentary, pp. 340f. This reading certainly follows the Lucan pattern of associating the Holy Spirit with inspired speaking and the pairing of Spirit with virtues in 6:1-8. This could be a part of Luke's overall activity in chapter six of expanding the meaning of traditional descriptions of fulness, wisdom, and spirit among the early church characters to present his reconstruction of the sermons that are the mainstay of his account of the ever-expanding church. Bruce notes that ἀντιόβησαι (to confront) only in occurs in rest of N.T. in Acts 27:15. He also notes the parallel sense for this in Lk. 21:15. Bezae often mentions the Holy Spirit in reference to speaking especially when "anti-Judaic" or "pro-Gentile" views are presented. See Eldon Jay Epp, The Theological Tendency of Codex Bezae Cantabrigiensis in Acts (Cambridge: Univ. Press, 1966), pp. 116-118, 132, 135. Scribal abbreviation could account for the shorter forms, but admittedly Bezae's tendency to expand the texts mitigates against anything but a cautious suggestion that the longer form is Lucan. The description of Stephen as having a "face of an angel" prior to his address perhaps stands to remind us

Jesus with God⁹ and relates it to his audience. Both the perception of the vision and Stephen's description of it are results of being "full of the Spirit" (ὑπάρχειν); both εἶδεν and εἰπεν are parallel in form and connected by the coordinate conjunction καί. The καί here could be parataxis as it is in 7:58b, 60b; and therefore one could argue that the vision was a result of "fulness" and not the speaking. But this interpretation is mitigated by two points beyond the parallel verb structure and the coordinate conjunction. Grammatically, it should be noted that while 7:54ff. has some parataxis, καί is also used to connect similar verbal structures such as participles and verbs of identical person, number, and tense (e.g. vs. 54, 55-56, 57-58; the second καί in v. 58 may just connect the verbs, "stoned" and "cast down"). Thus the structure in vs. 55-56 resembles this pattern of simple coordination and not stylistic parataxis. Contextually, the force of the reference to the Holy Spirit and speaking in 6:10 cannot be ignored in 7:55. So even if the two events, the vision and the announcement of it to the audience, are considered separately the fulness of the Spirit must be seen as the catalyst if not the prime force behind Stephen's declaration.

The last use of πλήρης πνεύματος ἁγίου in Acts occurs in 11:24. This reference to Barnabas is a description of his character, but Luke includes this description because

of his supernatural empowering to speak (6:3, 5, 8, 10) and to reveal his vision of Christ (7:55).

⁹Marshall, Acts, p. 148. Haenchen, Acts, p. 292 n.¹.

of the activity of Barnabas in v. 23. Barnabas exhorted (παρεκάλει) the new church in Antioch. The ὅτι in v. 24 functions as a causal conjunction and should be translated as "for"¹⁰ which is characteristic of Luke's usage elsewhere (Lk. 9:12; 13:31; 16:24). (Note that in 9:12 Luke inserts this use of ὅτι into the Marcan material.) The question arises, "Why does Luke call Barnabas 'full of the Holy Spirit and faith'?" Luke provides the answer: because of his exhortation.¹¹

These uses of the ^{phrase} "full of the Holy Spirit" parallel the uses in Luke's Gospel. Jesus is described as "full of the Holy Spirit" after His baptism and prior to His temptation. This is not just a superlative compliment to Jesus' nature and character, but rather it explains how Jesus successfully combatted Satan in the temptation. Jesus accomplished this not by means of miraculous self-attestation or through public wonderworking but by the inspired speaking of One "full of the Holy Spirit." In 4:14 Jesus is described as "full of the power of the Spirit." This does not show how He made His way back to His home community, but it anticipates His speaking ministry there. Doubtless, Luke feels comfortable in allowing the phrase to be associated with the working of wonders (wonderworking is alluded to in Lk. 4:23), but this idea does not occur in the ministry at Nazareth. In fact, Jesus refuses to perform wonders there. The ministry at Nazareth is inspired speaking. Thus the

¹⁰B. D. §456.1.

¹¹Note also parallel of rejoicing here in relation to Holy Spirit and Jesus rejoicing in the Holy Spirit in Lk. 10:21.

primary function of "full (πλήρης) of the Holy Spirit" is to demonstrate that the speaker is divinely inspired.

"Filled with the Holy Spirit" and the reception of the Holy Spirit. "Filled with the Holy Spirit" (πέμπλημι + gen. of Holy Spirit) also occurs in Acts in places where inspired speaking is the dominant theme. The classical passage around which much commentary and controversy revolve is Acts 2:4ff., Luke's Pentecost account. Interpretation of this event is crucial for all opinions concerning the classical Pentecostal and charismatic movements. Only here and perhaps in Acts 9:17 and Luke 1:17 is receiving the Holy Spirit described in terms of the fulness of the Holy Spirit. Elsewhere the experience is described as baptism in the Holy Spirit (Lk. 3:16; Acts 1:5; 11:16), the Holy Spirit coming upon someone (Lk. 24:49; Acts 1:8; 2:17; 19:6), receiving the Spirit or the power of the Spirit (Acts 1:8; 2:38; 8:15, 17, 19; 10:47; 19:2), the gift of the Holy Spirit (Acts 2:38; 10:45; 11:17), the promise of the Spirit (Lk. 24:49; Acts 1:4; 2:33, 39), and the Holy Spirit falling upon a group (Acts 8:16; 10:44; 11:15). Considering the frequency of the use of πλήρης and πέμπλημι in connection with the Holy Spirit in Luke, it is indeed surprising that a term so suited to the description of the reception of the Holy Spirit by believers would be used so little. It is true that Luke feels free to interchange the various phrases; for we have seen this in his use of the Holy Spirit filling or coming upon someone in relation to inspired speaking. This substitution of

one phrase for another, while in degree stylistic in places, cannot be viewed as a merely random variation. In each possible case where "filled with the Spirit" does or might indicate receiving the Holy Spirit, it occurs in the context of inspired speaking, in proclaiming the gospel and witnessing to the messiahship of Jesus.

The context in Acts 2 makes it clear that the experience of being filled with the Holy Spirit is responsible for inspired speaking which attracts the attention of the pilgrims to Jerusalem. The result is not ecstatic speech in the sense that the speaking is unintelligible or a catalyst for unintelligible confusion,¹² but the speaking in tongues provides a multilingual testimony to the mighty works of God (2:6, 7, 11). Here the result of being filled with the Holy Spirit is a proper, well-ordered evangelization complete with accommodation for those who were from foreign lands. Only those who do not recognize the foreign languages and therefore consider them unintelligible to anyone else accuse the disciples of being drunk. In fact, this is the only textual evidence given for such an accusation. To assume that the audience condemned them for emotionalism or an altered state of consciousness requires a considerable amount of presupposition being read into the text.¹³ The

¹²The word ecstatic has often been used to describe the events at Pentecost. It often carries a pejorative nuance. What happened at Pentecost, although supernatural, was a well-ordered evangelization complete with translation. To describe it as "ecstatic" is often a value judgement with "ecstatic" approaching something of a theological "dirty word." Pace James D. G. Dunn, Jesus and the Spirit, pp. 157ff., 191, 195.

¹³These assumptions seem to suppose that the abuse and excesses

reaction is to the language and may reflect the Judean prejudice that we meet elsewhere, "Can any good thing come from Nazareth?"

Here the main result of being filled with the Holy Spirit is inspired speaking, an activity which one of the recipients, Peter, continues¹⁴ by speaking in the native tongue to the gainsayers who are those not accustomed to the foreign speech on the lips of the Galileans: "Men of Judea and all you who live in Jerusalem" (v. 14). By expressing the reception of the Holy Spirit in terms of "filled with the Holy Spirit" Luke is commenting not only on the inspired nature of the message in tongues but also on the inspiration behind Peter's Spirit-directed interpretation of scripture, the Christian presentation of the Heilsgeschichte, the confrontation of sinners with a call for repentance, and the Spirit-inspired promise of Himself.

that Paul tries to correct in I Cor. 12-14 were the norm in such phenomena in the early church.

¹⁴The context and general practice of Luke make it clear that Peter addressed the onlookers (2:14) as a result of being filled with the Holy Spirit with the other believers in 2:4. Luke's choice of word to describe Peter's speaking also reinforces this observation. Ἀπὸ φθεγγόμεναι can refer to oracular or prophetic speech in classical and Hellenistic Greek in the LXX. It occurs three times in the N.T., all in Acts: in 26:25, here, and in 2:4! See B.A.G. p. 101. Wilckens considers the connection between the "Spirit-outpouring" of 2:4 and Peter's speech at 2:14ff. as a fait accompli. He reasons that the reader is not surprised by this since he had been prepared for it beforehand (Lk. 24:49; Acts 1:5; 2:4). Die Missionsreden, p. 56. Henry J. Cadbury and Kirsopp Lake, Acts: English Translation and Commentary, Vol. IV of The Beginnings of Christianity Part I: The Acts of the Apostles, eds. F. K. Foakes-Jackson and K. Lake (London: Macmillan, 1933), p. 21. Haenchen, Acts, p. 178. Marshall, Acts, pp. 72f. Bruce, Acts (Greek Text), p. 88. William Neil, The Acts of the Apostles, p. 75. Richard Zehnle, Peter's Pentecost Discourse: Tradition and Lukan Reinterpretation in Peter's Speeches of Acts 2 and 3 in series Society of Biblical Literature Monograph 15, ed. R. Kraft (Nashville: Abingdon, 1971), pp. 37, 117.

As we have noted above the reception of the Holy Spirit has been described by various phrases. Specifically in reference to the reception of the Day of Pentecost we find: receiving power (Acts 1:8), clothed with power (Lk. 24:49), baptized with the Holy Spirit (Lk. 3:16; Acts 1:5; 11:16), the holy Spirit falling on believers (Acts 11:15), a gift (Acts 11:17), the Holy Spirit or the promise of the Father coming upon the recipients (Lk. 24:49; Acts 1:8), or the promise of the Father (standing as a substantive without a transitive verb, Acts 1:4). It would appear that Luke has explained the actual events in terms of filling because of the dominant role of inspired speaking and witness which abounds both in the predictions of the event and in the recounting of the event itself. Luke has superimposed the phrase, "filled with the Holy Spirit," upon the event here. Like the Holy Spirit coming upon (ἐπέ) someone, "filled with the Holy Spirit" can indicate both inspired speaking and reception of the Holy Spirit. Perhaps Luke feels justified in doing this because he has an O.T. precedent: When the Holy Spirit comes upon Saul at his anointing divine speaking accompanies the endowment of the Spirit (I Sam. 10:6, 10).

By all appearances the phrase, "filled with the Holy Spirit," in relation to Paul's conversion is also a reference to the reception of the Spirit (9:17f.). Apparently this occurs after he is converted and Ananias lays hands on him not only for the filling with the Holy Spirit but also for restoration of his sight.¹⁵ (This is

¹⁵"We are probably meant to understand that in receiving the

a typical Lucan presentation of salvation which sees the experience as all-inclusive.)¹⁶ The result of Ananias' obedience is curiously expressed, for only the restoration of Paul's sight is mentioned. No reference to the reception of the Holy Spirit accompanies the confirmation of the healing (9:18) unless the result is implicit in the fact he then was baptized (v. 19). In a sense the subjunctive phrase, πλησθῆς πνεύματος ἁγίου, is left dangling with no explicit fulfilment in the indicative. It is, of course, not mandatory for Luke to give us an explicit indicative fulfilment paralleling each promised subjunctive action. The baptism could be seen as affirmation that the filling with the Spirit which possibly connotes receiving the Spirit had been fulfilled and that therefore reception did indeed occur.

The verses which follow, however, offer a better explanation of how Ananias' prayer for "filling with the Holy Spirit" was fulfilled. After noting that Paul (Saul) did not immediately leave the disciples at Damascus Luke relates that he immediately (εὐθέως) "began to proclaim" (NAS ἐκήρυσσεν) that Jesus was the Son of God (v. 20). εὐθέως places Paul's preaching into temporal proximity to

gift of the Holy Spirit, Paul experienced the Pentecostal ecstasy." William Neil, Acts, p. 131. See also Howard M. Ervin, These are not Drunken as Ye Suppose (Acts 2:15) (Plainfield, N.J.: Logos, 1968), pp. 56, 61. Others simply note that reception of the Spirit is meant. Dunn, Jesus and the Spirit, p. 193, and Baptism in the Holy Spirit, p. 78. Conzelmann, Acts, p. 66. Haenchen, Acts, p. 325. Donald Guthrie, New Testament Theology (Leicester: Inter-Varsity, 1981), p. 543. Marshall, Acts, p. 172. (Inevitably discussion arises as to whether the laying on of hands or baptism causes the reception of the Holy Spirit; see Guthrie and Marshall.)

¹⁶As evident in the use of σώζω in Luke 16:11-19. See Montague, Holy Spirit: Growth of a Biblical Tradition, pp. 255f.

the reference to "filled with the Holy Spirit," and perhaps it is his preaching that the expression modifies.¹⁷ This parallels Luke's prefatory observations to the inspired speaking where he describes Stephen in terms of the fulness of the Holy Spirit. There he uses the selection of the deacons as an opportunity to note that even prior to his defence speech before the council Stephen spoke under the direction of the Holy Spirit (6:10). Perhaps the observation that Paul, then Saul, was present at Stephen's martyrdom (7:58) is Luke's effort to see the ministries of the two as parallel. As a result of Paul's preaching in Damascus the parallel just misses completion when the new convert just misses martyrdom in the short term while in the long term it seems that it is only delayed. If this is a conscious parallel, then one could see how "filled with the Holy Spirit" in the subjunctive is fulfilled and confirmed in Paul's preaching which is expressed in the indicative.

Even if "filled with the Holy Spirit" refers to Paul's reception of the Holy Spirit, double entendre must be considered because of the force of εὐθεως in v. 20 and because of the dominant use of the fulness of the Spirit in relation to speaking. Peter's Pentecost sermon provides

¹⁷The reference to the filling with the Holy Spirit may refer to "the prophetic gift." "Paul was to bear witness before the Gentile Emperors and the Sons of Israel, and therefore he must receive the Spirit for 'the testimony of Jesus is the spirit of prophecy' (cf. also Mk xiii. 11)." Lake and Cadbury, Beginnings IV, p. 104. Bruce links the phrase with the preaching as well: "Such filling was necessary for the prophetic service indicated in ver. 15." Acts (Greek), p. 202. See also Barrett, The Holy Spirit and the Gospel Tradition, p. 1, and Dunn, The Baptism in the Holy Spirit, p. 71.

a parallel to this situation. After having received the Holy Spirit in terms of being filled (2:4), Peter is empowered (Lk. 24:47-49; Acts 1:8) to proclaim the significance of the Pentecostal event through inspired exegesis, to proclaim Jesus as Christ and Lord and to offer salvation.

Luke's description of John as "filled with the Holy Spirit from his mother's womb" (Lk. 1:15) may be a reference to the reception of the Holy Spirit unless it is argued that the Spirit influenced the child since his ^{so}inception. Of course the infant John did not "speak" as such, but he did witness to the Lordship of Jesus while in the womb when he leaped for joy (Lk. 1:45). Such a perception could only be by divine revelation, and his mother Elizabeth knew this was the reason for the baby's movement because she too was filled with the Holy Spirit and subsequently spoke words to affirm the action of the child. Luke may well have been of the opinion that John's perception of Jesus while still in the womb was the point when he was filled with the Holy Spirit and further that this filling occurred to enable him to witness to Jesus' Lordship. There is further evidence that John's witness to Jesus while still in the womb was what Luke had in mind when he recorded the angel's prophecy concerning John and the fulness of the Spirit. The angel described the future ministry of John primarily as proclamation of repentance (1:16), and Zechariah filled with the Holy Spirit described John's ministry in terms of prophetic exhortation (1:67, 76ff.). This is fulfilled in Luke's

presentation of the son of Zechariah's preaching in chapter three. John who was previously identified as filled with the Holy Spirit began his ministry when the word of the Lord came upon (ἐπί) him (3:2) which has striking parallels in Lk. 2:27; Acts 1:8; 4:31.

It therefore appears that even though fulness of the Spirit is associated with receiving the Spirit, inspired speaking is the overriding theme that Luke has in mind. In the case of Pentecost, the reference to fulness is in Luke's own explanation of the event while in the cases of Paul's conversion and the beginning of his preaching ministry which follows and the Baptist's prenatal ministry the phrase occurs in monologues spoken by Ananias and by the angel of the Lord respectively. Elsewhere "filled with/full of the Holy Spirit" is an expression which is found only in Luke's own commentary and not on the lips of other persons. The incidents of the phrase occurring in speeches may indicate that the expression predates Luke as perhaps the descriptions of various people as "full of the Holy Spirit" may be observations made before the evangelist took up his pen. Nevertheless, Luke is not above rephrasing those summaries called speeches in his work, and the phrase may be his own expression regardless of the type of material in which it is found. Regardless of the origin of the expression it has become a stock phrase in Luke's programme carrying a meaning that Luke has specially designed for it as demonstrated in the context he consistently provides for it.

The Function of Fulness of the Spirit Contrasted with
Other Pneumatological Expressions in Luke-Acts

Luke's specialized use of the phrase can be demonstrated statistically as well. If Acts 6:3 and 6:5 are included as uses of fulness of the Spirit in relation to inspired speaking and if fulness in Luke 1:15 and 4:1 are taken to refer to reception of the Holy Spirit, then in Luke-Acts there are eleven instances of fulness of the Spirit referring to inspired speaking outside of contexts where initial reception of the Holy Spirit is mentioned and four instances where it appears in a passage noting initial reception (73 and 27 per cent respectively). It may be that 6:3 and 6:5 should not be included in the data. We have already argued that these should indeed be included as they do refer to empowering to speak, but a significant tendency in Lucan phraseology can be demonstrated without them. If for the moment 6:3 and 6:5 are eliminated from the inspired speaking category and Luke 4:1 is treated as solely referring to reception, then there are nine instances referring to speaking without reference to initial reception and four instances occurring in a context indicating initial reception (67 and 33 per cent respectively). So even with the minimal amount of data in the first category, the differences are significant and are not likely due to chance.

Acts 6:3 and 6:5 should not, in my opinion, be excluded from the first category; furthermore, "full of the Holy Spirit" in Luke 4:1, though it does constitute a Lucan commentary on the baptism of Jesus, should be seen

primarily in terms of inspired speaking since it prefaces Jesus' victory over the temptation in which His principal weapon was inspired speaking. But putting Luke 4:1 aside, there are eleven instances to fulness without reference to reception and three instances of fulness with reference to reception which is 79 and 21 per cent respectively. This leaves Luke 1:15, Acts 2:4 and 9:17 as the three incidents of fulness and initial reception. If the reference to Paul at Damascus (9:17) is included in the first category, then there are twelve instances relating to speaking and two to reception, which is 86 and 14 per cent respectively.

¹⁸There is reason to consider even Luke 1:15 as primarily speaking which would leave only Acts 2:4 in the category of reception as will be discussed later.

CHART ON EXPRESSIONS INDICATING RECEPTION OF THE HOLY SPIRIT OR
SPIRIT-INSPIRED SPEECH IN LUKE-ACTS

	A	B
	Used for speaking with no reference to reception	Used to indicate reception of the Holy Spirit (speaking role may be present as well)
1. Baptism in Holy Spirit	0	3
2. Holy Spirit was upon or came upon, including Lk. 11:2 in column A and Lk. 3:22 in column B	2	4
3. Received the Spirit or the power of the Spirit	0	9
4. Gift of the Holy Spirit including Acts 11:17 in column B	0	3
5. Promise of the Spirit	0	4
6. Holy Spirit fell on believers	0	3
Subtotals	2	26
7. Filled with the Holy Spirit or full of the Holy Spirit including Lk. 4:1 and excluding Acts 6:3, 5 in column A	9	3
8. Filled with the Holy Spirit or full of the Holy Spirit including Lk. 4:1 in column B and excluding Acts 6:3, 5 in column A	8	4
9. Filled with the Holy Spirit or full of the Holy Spirit including Lk. 4:1 and Acts 6:3, 5 in column A	11	3

A quick glance shows Luke preferred the expressions of fulness of the Holy Spirit to indicate inspired speaking.

When the three possible groupings of filled with /full of the Holy Spirit are compared with the amalgamated results of Rows 1 through 6 of the above chart the following results were found:

	χ^2 score	Degrees of freedom	Per cent due to chance
Row 7	19.40	1	less than 0.1
Row 8	15.87	1	less than 0.1
Row 9	22.28	1	less than 0.1

The best explanation for this data is a specialized Lucan use of filled with/full of the Holy Spirit to express inspired speaking. Luke's preferred verb is πέμπλημι (ten times). Only once does he use πληρώω to express being filled with the Holy Spirit (Acts 13:52).¹⁹ The general use of πέμπλημι, πλήρης, and πληρώω shows Luke often used the first two words to refer to speaking regardless of the "contents" to which fulness refers.

	A Speaking	B Not speaking	Totals	Per cent speaking
1. <u>πέμπλημι</u>	11*	11	22	50
2. <u>πλήρης</u>	7**	3	10	70
3. <u>πληρώω</u>	1	24	25	4
Total	19	38	57	33

*Includes Lk. 1:15 and Acts 9:17ff.

**Includes Lk. 4:1 and Acts 6:3, 5.

¹⁹See previous note.

If Rows 1, 2, and 3 are expressed in terms of the χ^2 test, the results are significant: $\chi^2 = 18.48$ at one degree of freedom which means that this arrangement has less than one chance in a thousand that it is due to chance.

Rows 1 and 2 are not compared to each other because πλήρης as the adjectival form of πέμπλημι and their use is similar.²⁰

If the smaller numbers for speaking are employed, then the results are still similar: Rows 1, 2, 3 = χ^2 of 11.99 (less than one chance in a hundred due to chance). Rows 1 and 2 contra 3, = χ^2 of 11.92.²¹ (See Appendix I.)

Inspired Speaking and the Fulness of the Holy Spirit
in the Programme of Acts

Although other uses of "filled with the Holy Spirit" in Acts have been mentioned in the introduction and in previous chapters when they parallel instances in the Gospel, the relationship of the Holy Spirit and inspired speaking should be noted in Luke's programme for Acts. In addition to the phrases, "full of the Holy Spirit" and "filled with the Holy Spirit," used in connection with the reception of the Spirit, Luke also employs the latter

²⁰ If πλήρης and πέμπλημι were compared then the χ^2 score would be .05 (not significant which is what should be expected if they are used similarly). When πλήρης₂ and πλήρω are analyzed together it is significant as well ($\chi^2 = 17.4$.) Even if the smaller number for fulness and speaking were used it still is significant.

²¹ With the smaller numbers allowed for speaking, then Row 1 contra Row 2 = χ^2 of .05, again not significant. If Luke's other uses of πλήρης not referring to speaking were to be seen as mitigating its inclusion in the chart, then πέμπλημι alone becomes a specialized word for Luke.

phrase in situations where inspired speaking occurs but no reference is made to receiving the Spirit as a part of a conversion-initiation process.

' Peter's inspired speaking and fulness of the Spirit.

Like his sermon on the day of Pentecost, Peter's response to the rulers and elders is a result of his own being "filled with the Holy Spirit" (4:8). Since this is in the narration, it is Luke's own observation and is characteristic of his use of it and like phrases in Luke-Acts in general. In keeping with the gospel tradition that the Holy Spirit would aid in the disciples' defence before rulers Luke notes the activity of the Spirit.²² The expression is his own, one which replaces the more traditional structures, i.e., "the Holy Spirit" or "the Spirit of your Father speaking," "the Holy Spirit teaching," or Jesus giving to the witness "a mouth of wisdom" (Matt. 10:20; Mk. 13:11; Lk. 12:12; 21:15, respectively). Characteristically, Luke presents few accounts of self-defence in these frequent situations (e.g., Acts 4:3ff.; 5:26ff.; 6:12ff.; 23:1ff.; 24:10ff.; 26:1ff. The notable exception is Paul whose self-defence statements provide an opportunity to present the gospel. The context provided in the tradition for the trial scenes does see the occasion as one for witness (Matt. 10:18; Mk. 13:9) but the context that Luke provides makes this

²² Haenchen, Acts, pp. 187, 216. Marshall, Acts, pp. 69, 100, who argues that Luke can only consider it possible "that a person already filled with the Spirit can receive a fresh filling for a specific task or a continuous filling." Schweizer presents a similar view, Holy Spirit, p. 75. See also Dunn, Baptism in the Holy Spirit, p. 71 Bruce, Acts (Greek), p. 120. Lake and Cadbury, Beginnings IV, p. 43.

emphasis all the stronger (Lk. 12:8-10; 21:12-14). Here Peter presents elements parallel to his Pentecost sermon. Luke again notes that under the direction of the Holy Spirit Jesus is preached, scripture is correctly interpreted, and salvation is proclaimed.²³ Verse 20 makes it clear that the "defence" speech is a witness to Jesus.

The latter part of Acts 4 provides another example of Holy Spirit-inspired speaking in response to Peter's bold testimony before the rulers (4:24-31). After noting the relevance of the events to scripture, the disciples pray that in spite of the authorities they may speak "with all boldness" (v. 29) as the Lord attests the validity of their speaking through signs and wonders (v. 30). As a result of this prayer, "they were all filled with the Holy Spirit and spoke the word of God with boldness" (v. 31 followed by a parallel explanation in v. 33). Here again the fulness concept emphasizes speaking while signs and wonders are attendant attestations of the validity of the words spoken by Jesus' followers.²⁴

²³ The blending of the healing at the Gate Beautiful, the preaching of Peter and his courtroom "defence" is characteristic of Luke's holistic approach to salvation.

²⁴ Clearly this is divine enabling for speaking and not a reference to initial reception of the Holy Spirit. Lake and Cadbury, Beginnings IV, p. 47, who link παρρησίας with the words used in v. 13 which is related to Peter's Spirit-inspired address before the rulers (vs. 8ff.). Marshall, Acts, p. 107. Haenchen, Acts, p. 228. Dunn, Baptism of the Holy Spirit, p. 70. Schweizer, The Holy Spirit, p. 76. Although this passage does have parallels to the Pentecost events of chapter two it is not an alternate version of Pentecost as Harnack suggests. Acts of the Apostles in Crown Theological Library: III, trans. J. R. Wilkinson (London: Williams & Norgate, 1909), pp. 183ff. The strength of the immediate context dispels such a notion. Likewise attempts to identify 4:31ff. as the initial reception of the Holy Spirit for the converts who joined the church

Paul and Spirit-filled speech. Like so many other characteristics of Paul's ministry the references to "filled with the Holy Spirit" parallel the ones in Peter's ministry. Both Peter's and Paul's work begins after an initial reference to being filled with the Holy Spirit. This filling can be seen as corresponding to the initial reception of the Holy Spirit, and in both cases results in preaching (Acts 2:4, 14ff.; 9:17, 20ff.), Peter addresses Jerusalem while Paul preaches to Damascus. Elsewhere both Peter and Paul are said to have been filled with the Holy Spirit to speak in special situations. Peter addresses the rulers of the Jews (4:8ff.), and Paul filled with the Holy Spirit speaks a word of rebuke and condemnation to Elymas the magician and calls down temporary blindness upon the enemy of the gospel (13:9ff.). Not only do

as a result of Peter's first sermon come to ruin under the weight of the immediate context (pace Howard M. Ervin, These are not Drunken as Ye Suppose, pp. 62-67). First, the apostles who already had received the Holy Spirit (2:4) apparently "took part in the prayer of 4:24-30" and were filled with the Holy Spirit along with the other Christians (Dunn, Baptism in the Holy Spirit, pp. 70f.). This is corroborated by the reference to the apostles' witness in the summary in v. 33 as well. Second, the immediate context demands that Luke use the filling with the Spirit to note the means whereby the disciples "spoke the word of God with boldness." "As for the formula πλησθεὶς πνεύματος ἁγίου εἶπεν, when an aorist participle is used with εἶπεν, it always describes an action or event which taken place immediately prior to or which leads into the act of speaking (e.g. Acts 1.15; 3.4; 5.19; 6.2; 9.17, 40; 10.34; 16.18; 18.6; 21.11)." Dunn, Baptism, p. 71. See also Richard Zehnle, Peter's Pentecost Discourse, p. 37, 117. When it is recognized that the Lucan association of fulness of the Spirit with inspired speaking is its primary significance for the expression and that its association with receiving the Holy Spirit is governed by this interest too, then a major link in classical Pentecostal theology slips. It is critical that "full of/filled with the Holy Spirit" is seen as a term for receiving the Spirit if the events of Acts 2:4ff. are considered normative for reception of the Spirit. When the specialized and dominant function for fulness of the Spirit is recognized, then tongues as the initial evidence of receiving the Holy Spirit cannot be viewed as explicitly normative. Tongues can only be seen as perhaps a frequent attestation of receiving the Holy Spirit.

these two events have parallels in the apostles' ministries elsewhere but the two events (witnessing before authorities and verbally confronting the powers of evil) correspond to events in Luke's Gospel which are also accomplished by the activity of the Holy Spirit (Lk. 4:1ff.; 12:12). Like Jesus, both men preach the good news to audiences in general aided by the presence of the Holy Spirit (Lk. 4:14, 18ff.).

It cannot be said that Paul was filled with the Holy Spirit only to "fix his gaze upon" Elymas. He was filled primarily for the purpose of speaking and of causing the blindness as well. The syntax makes this clear.

Ἀτενίσας, the aorist participle has its meaning completed by εἶπεν. Furthermore the aorist active participle

ἀτενίσας appears to be in tandem with πλησθεὶς πνεύματος

ἀγίζον, the aorist passive participial phrase. Certainly

the passive participle πλησθεὶς in some sense functions

attributively, but πληρῆς would fit better as a purely

attributive element in this sense as he used it in v. 10

to describe the degenerate condition of the magician.

(Luke may juxtapose the two contrasting views of the fulness for effect.) Therefore it is probably better to

view both aorist participles, active and passive, as

functioning adverbially and indicating that two actions

occurred prior to the subsequent action of speaking. In

this syntactical structure, "gazing intently" (ἀτενίσας)

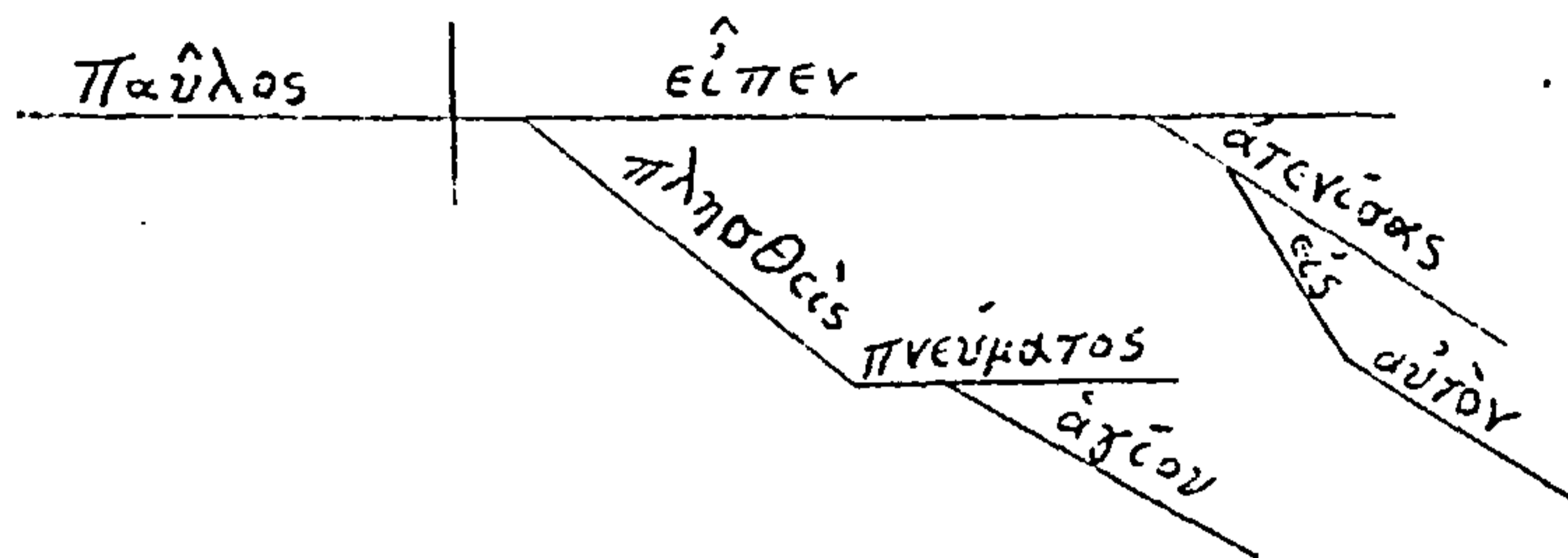
would not be seen as a subsequent result of being filled

with the Holy Spirit, grammatically speaking (although

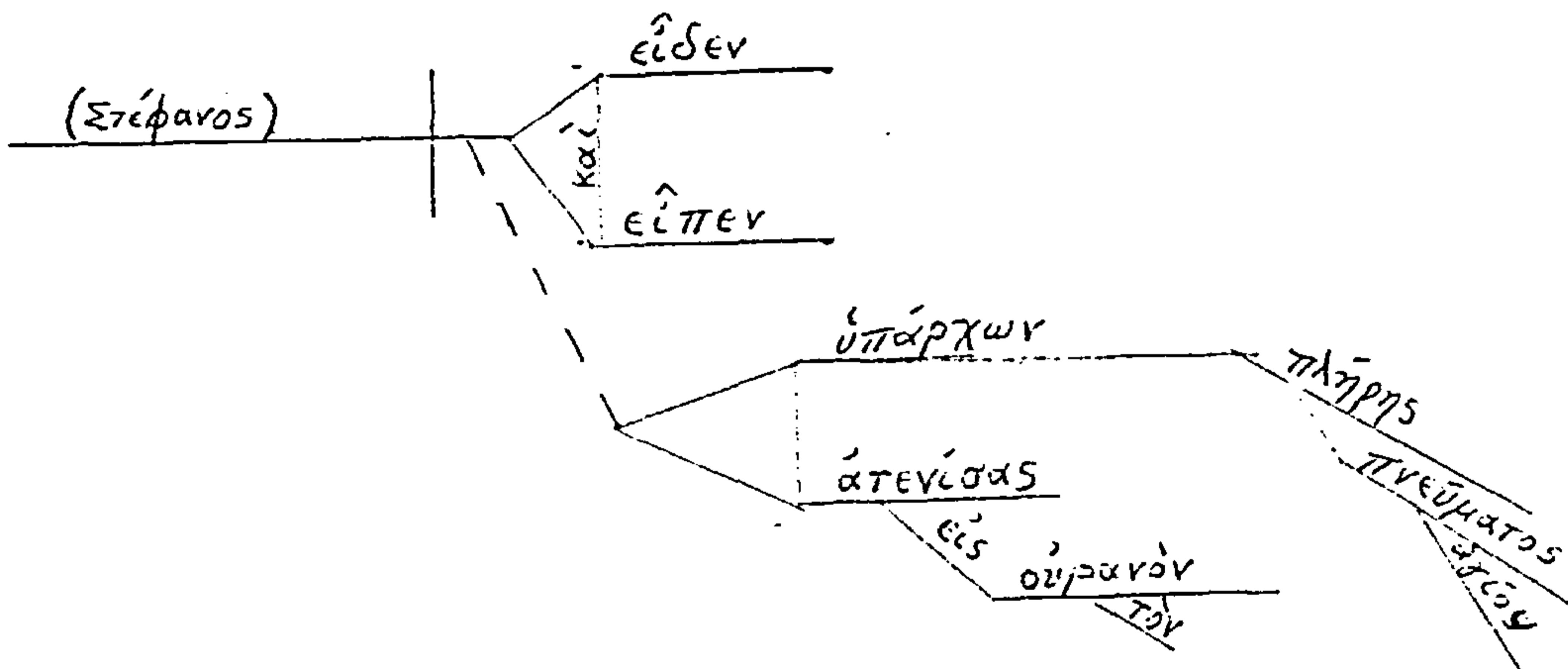
this connection would logically follow). It would

instead denote that the speaking of Paul resulted from

or after the fact he was filled with the Holy Spirit and that he "fixed his sight" upon his opponent. The sentence can be diagrammed as follows:

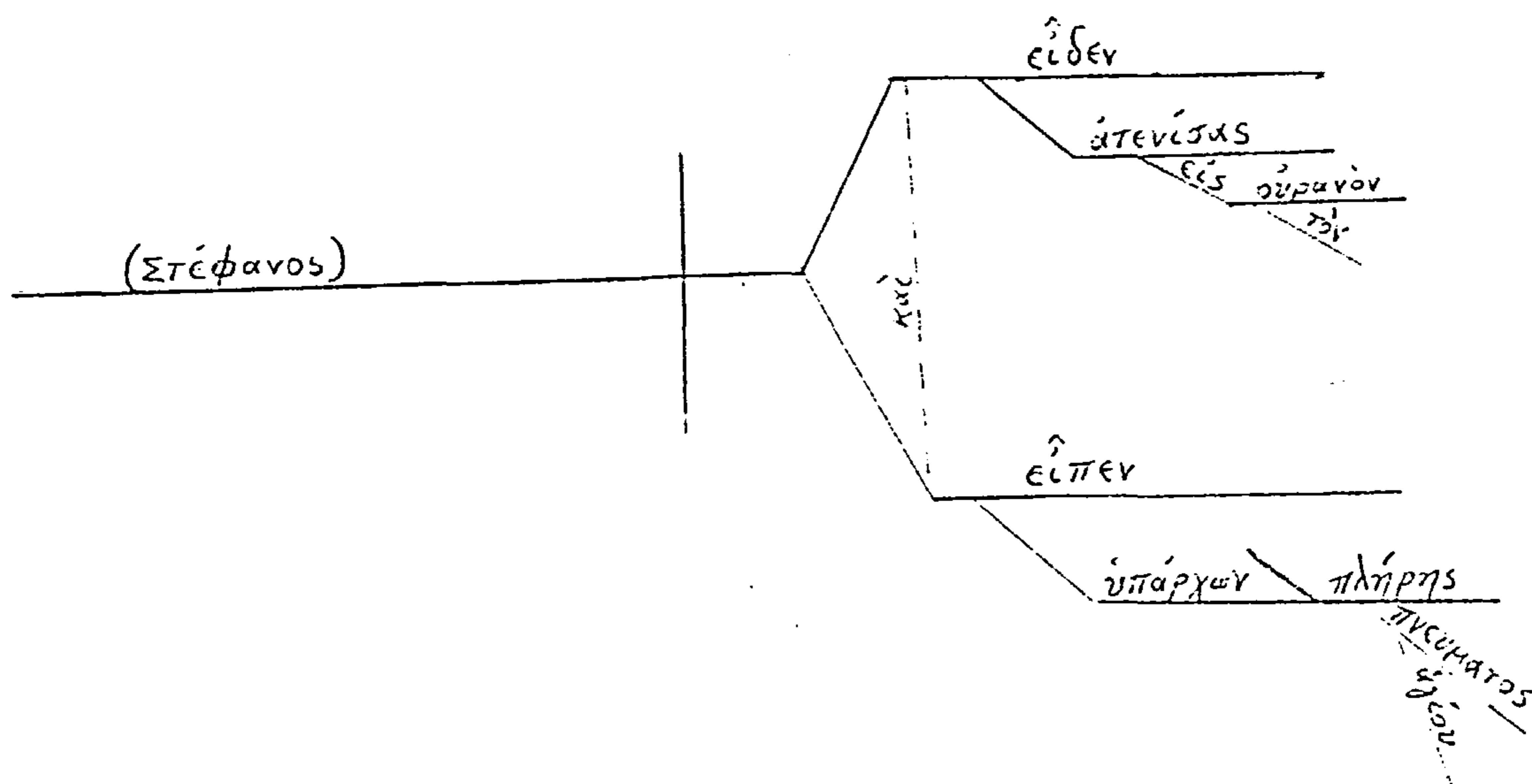


Stephen and inspired speaking. Luke employs similar structure in Stephen's speaking after having been filled with the Holy Spirit prior to his martyrdom (7:55f.). There are two participial phrases, one beginning with present active ὑπάρχων and the other with the aorist active ἀτενίσας, which modify two main verbs, εἶδεν and εἶπεν. The basic structure can be diagrammed as follows:



In the Stephen account "being full of the Holy Spirit" and having "gazed into heaven" explains the two consequent actions. The two participial phrases can have effect upon ~~upon~~ the two main verbs, but the translation should be as

follows if the tense of the two participles are observed; "but while or since he was filled with the Holy Spirit after he looked into heaven he saw...and said" or "but being 'full of the Holy Spirit after having looked into heaven he saw...and said" (trans. mine). Here the tense of the present participle appears to correspond more to the verb of speaking although technically it could modify both. It may be possible to link only one of the two participial phrases to one of the main verbs since "gazing" and "seeing" are complementary. Thus the sense of the structure would appear as follows:



Regardless which diagram is to be preferred the relationship between the phrase, "full of the Holy Spirit," and speaking is established. The structure of both the passage about Stephen and the one about Paul certainly appear to be Lucan when the participial forms are noted and when one realizes that the biomes of ἅτενίσσω and filled with/full of the Holy Spirit (πεμπληγμε and πλήρης) are in Luke-Acts. (ἅτενίσσω twelve times in

Lk.-Acts, nearly always as a participle; two elsewhere in N.T., II Cor. 3:7, 13. Πλήρης almost exclusively Lk.-Acts; 22 out of 24 total in N.T. Πλήρης dominated by Lk.-Acts in contrast to other gospels.)

Other expressions of Spirit-inspired speech. Luke does not limit his associations of the Holy Spirit and inspired speaking to the concept of fulness. In other passages where authoritative speaking occurs but the Holy Spirit is not explicitly named as the agent behind the speaking, the work of the Spirit is often implied by the presence of particular items in the context. Luke does not feel compelled to preface every statement of the faithful with a reference to the Holy Spirit. He is content to let the reader understand that this is implicitly so. Furthermore he is content to let the summaries which conclude several preaching accounts indicate that the power of the Holy Spirit is behind the speakers by mentioning the activity of the Holy Spirit (Acts 4:31, 33; 9:27f., 31; 13:49, 52) or by referring to the signs and wonders that accompany the words inspired by the Spirit (Acts 2:42-43, as related to Pentecost sermon; Acts 4:8ff. as an explanation of the healing and sermon of Acts 3). Once having mentioned the presence of the Holy Spirit in a speaker Luke does not repeat this each time he introduces one of that speaker's speeches. He considers the first reference as adequate unless he wishes to emphasize the Holy Spirit's activity in a special circumstance. The frequency of references to the Holy Spirit's activity in the speaking ministry of the

church demonstrates that Luke considers it the norm in the progress of the early church. The following passages show that Luke makes this point in the immediate context and the generalized summaries, and in associating signs and wonders, which are attestations of inspired preaching, with the Holy Spirit.

Jesus gives orders to the apostles through the Holy Spirit. The book of Acts immediately presents an exegetical dilemma when in 1:2 the previous activity of Jesus is described in terms of the agency of the Holy Spirit (διὰ πνεύματος ἁγίου). The question is which of Jesus' activities does this instrumental prepositional phrase modify, choosing the apostles²⁵ or giving them instructions?²⁶ Most MSS place διὰ πνεύματος ἁγίου just after ἐντεταλαμένους τοῖς ἀποστόλοις and before the relative clause which refers to the choice of the apostles. A few Latin witnesses indicate that the choice was made by means of the Holy Spirit, "elegit per spiritum sanctum" (Augustine Fel. i.4 and Fund. 9). Codex Bezae seems to be a conflation between this type of text and the more popular form although D does not mention selection of the apostles via the Spirit.²⁷ There is one Greek text which

²⁵ Authorized Version. E. Haenchen, Acts, p. 139. Marshall, The Acts of the Apostles: An Introduction and Commentary (Leicester: Inter-Varsity, 1980), p. 57. Lake and Cadbury, Beginnings I, Vol. IV, p. 3, translate "inspired to choose" though they admit that the text causes obscurity.

²⁶ Moffatt, R.S.V., N.A.S.V., and N.E.B. versions have "by the Holy Spirit" modifying the giving of commands. See also Bruce, Acts (Greek Text), p. 67, and Acts, p. 33. Metzger, Textual Commentary, pp. 273ff.

²⁷ See Metzger, Textual Commentary, pp. 273f., and Bruce, Acts (Greek Text), p. 66.

favours διὰ πνεύματος ἁγίου following ἐξελέξατο. Some Latin MSS also omit reference to ἀνελημφθῆ. Thus the "day" is referring to the time Jesus chose the apostles. But Luke records events prior to this in his Gospel. This reading would make nonsense of the meaning of ἄχρι which implies that Luke is taking up at the point he left off in the Gospel.²⁸ Furthermore, this reading does not logically fit the context that follows nor can the context here be separated from Luke 24:47ff.²⁹ The expanded reading, "and commanded them to proclaim the gospel," found in some of the Latin sources and in D probably is an expansion³⁰ influenced by the dominant theme in the following context, i.e. speaking.³¹ Haenchen and Marshall suggest that the meaning, "choosing apostles by means of the Holy Spirit," could still be intended in the text presented by the majority of witnesses since διὰ πνεύματος ἁγίου could be modifying οἷς ἐξελέξατο and yet placed in front of the relative clause for emphasis.³² It is true that Luke places words to the front or rear of a phrase for emphasis, but none of the examples that Haenchen gives really parallels the situation here and hardly any of the examples cited leave the reader confused as to which word the "displaced" word or phrase modifies.³³

²⁸ Metzger, Textual Commentary, pp. 273ff.

²⁹ Lake, Beginnings I, Vol. V, p. 2.

³⁰ Metzger, Textual Commentary, pp. 275f.

³¹ Ibid, pp. 276f.

³² Of 1:6-11, Marshall says, "Luke is more concerned with what was said than with what happened." Acts, p. 59.

³³ Ibid, p.57 n.¹. Haenchen, Acts, p. 79, esp. 139 n.³.

Here the prepositional phrase, διὰ πνεύματος ἁγίου, if it is meant to be part of the relative clause, falls outside of the clause. Certainly if Luke wished to emphasize the Holy Spirit as the means of choosing the apostles, then he could have had the prepositional phrase precede ἐξελέξατο but follow οὓς (οὓς διὰ πνεύματος ἁγίου ἐξελέξατο). It would then seem unlikely that "by the Holy Spirit" was intended to be part of the relative clause. Perhaps the position of the phrase, "by the Holy Spirit," is indeed a result of moving forward an element of the sentence. It could be suggested that τοῖς ἀποστόλοις is deliberately placed between ἐντεταλμένος and the means by which the commands are given (διὰ πνεύματος ἁγίου) to emphasize that it was the apostles who received them since the book of Acts primarily relates how the apostles fulfilled these Spirit-directed commands. As Bruce observes, this would explain the "awkwardness" that the text causes due to "the unnatural separation of οὓς ἐξελέξατο from τοῖς ἀποστόλοις." ³⁴

Translations that identify Jesus as giving commands by the Holy Spirit better fit the syntax and the context provided by Acts 1:6-11 and the obviously intended parallel account referred to in "the former treatise" in Lk. 24:47ff. Inspired speaking which has been identified as a function of the Holy Spirit in Luke-Acts fits well in Acts 1:2. Bruce notes that inevitably the force of the imperfect tense of ἤρξατο carries over to ἐντεταλμένος. ³⁵

³⁴ Bruce, Acts (Greek Text), p. 67.

³⁵ "The implication of Luke's words is that his second volume

Certainly the emphasis of the Holy Spirit directing the commands of Jesus fits well with the surrounding context. In Acts 1:1 Luke claims to talk of what Jesus began to do and teach but in the ascension account (1:6-11) he proceeds to dwell on what was said as he did in the Ascension account in his Gospel. This understanding of the Holy Spirit's role is certainly characteristic of Luke and is an appropriate way of presenting the Acts of the Holy Spirit performed through the apostles. Thus the book of Acts begins with the Spirit-inspired Jesus commanding the disciples to be witnesses preaching the word by the Holy Spirit and predicting that they would soon be empowered by the Holy Spirit to carry out this command.

The pedigree of ἐκ πνεύματος ἁγίου is of interest. The anarthrous use of Holy Spirit is rare in the O.T. but is frequently found in rabbinic material to "describe the inspiration of the prophets."³⁶ Torrey thinks the word

will be an account of the things which Jesus continued to do and teach after His ascension--by His Spirit in His followers." Bruce, Acts, p. 32. Bruce continues in note 13, "This implies that the verb began (Gk. ἤρξατο) in v. 1 carries a certain emphasis not [to] be regarded merely as a Semitizing auxiliary." Ibid, p. 32 n.13. Contra Lake and Cadbury, Beginnings I, Vol. IV, p. 3. Ἀρχόμεναι used this way may indeed have a Semitic pedigree; however, it is not alien to Greek and has become a stock expression in the LXX and probably "had become a part of Christian Greek." Ibid. Considering the use of the verb and its noun cognate in presenting the gospel in Mark (1:1), in the outline of Jesus' ministry (Lk. 23:5), and in the preaching tradition (1:22; 10:37), it may have had a specialized significance in the early church. Here ἤρξατο + infinitive does not just carry the weight of a simple aorist. This, like Lk. 3:8, carries more significance than periphrasis for a simple verb. See Plummer, Luke, p. 89. Luke faithful to the kerygma of the early church, presents the gospel to Theophilus beginning with Jesus, but this beginning does not end either in the ascension of Jesus or in Acts 28. Yet the construction ἀρχόμεναι + an infinitive of a verb of speaking is an expression Luke often uses both in his Gospel and in Acts.

³⁶Lake and Cadbury, Beginnings I, Vol. IV, p. 3.

order is due to an Aramaic original³⁷ while Lake and Cadbury suggest that the early Christian writings have a penchant for "putting the adjective last."³⁸

Luke uses διὰ in a variety of ways. He often uses it to describe a means of speaking like Matthew often does with διὰ τοῦ προφήτου. Luke's favourite phrase is διὰ στόματος + prophet or other personage, or διὰ τοῦ πνεύματος. (He also uses expressions closer to Matthew's phrase as well which he superimposes on the Marcan material in Lk. 18:31) "Through the mouth of..." has few parallels (Deut. 8:3 and II Chron. 36:21) and occurs in the N.T. only in Luke-Acts.³⁹ Most of these references occur in sayings or speeches (e.g. Lk. 1:70; 18:31 ["through the prophets"]; Acts 1:16; 2:16; 3:18, 21; 4:25; 15:7, 27), but sometimes they also occur in Luke's own summaries and narration (e.g. Acts 1:2; 11:28; 21:4). Luke apparently is taking a traditional prophetic phrase and expressing his own particular insight into the nature of Jesus' ministry. Given that "through the mouth of..." or "through the prophet(s)" are Lucan or appropriated by Luke, the ^{phrase} "through the Holy Spirit" is probably Lucan as well. The phrase appears in Lucan constructions in Acts 11:28 and 21:4.

If the concept of Jesus being inspired by the Holy Spirit is primitive and Luke expresses Jesus in these terms more than the other synoptists, then one must ask

³⁷ C. C. Torrey, The Composition and Date of Acts (Harvard Theological Studies, Vol. I) (Cambridge: Harvard, 1916).

³⁸ Beginnings I, Vol. IV, p. 3.

³⁹ Jeremias, Die Sprache, pp. 73f.

how temporally removed Luke was from this primitive tradition which serves as a major framework for his Gospel and Acts. Its primitiveness though implicit in the common tradition (i.e. the baptism of Jesus and the temptation) is explicit in the kerygma and in Luke's own comments. If the kerygma and Luke's application of it are the origin of the greater pneumatological statements concerning Jesus, then the dilemma described by Foakes-Jackson concerning the phrases is answered:

Whichever view we adopt, a theological difficulty is presented, i.e. as to how Jesus could be said to be inspired either to teach or to choose disciples, since he spoke with the authority received directly from the Father?⁴⁰

It is in the presentation of Jesus in the kerygma and in the early church's pneumatic experience in proclaiming the good news that Jesus' experience with the Holy Spirit receives its fullest expression. Luke is responsible for superimposing this presentation on the synoptic records concerning Jesus. This would also explain the few references to Jesus and the Holy Spirit in Matthew and Mark.

Thus Lake and Cadbury say, "The conception of Jesus as inspired by the Holy Spirit is primitive, and may be traced in the account of the baptism (Mk. i.9ff and parallels; cf. Lk. iv. 17 and Acts X.38) and in Matt. xii. 28."⁴¹ It is indeed traditional that Jesus is

⁴⁰ F. J. Foakes-Jackson, The Acts of the Apostles in The Moffatt N.T. Commentary, ed. J. Moffatt (London: Hodder and Stoughton, 1931), pp. 1f.

⁴¹ Beginnings I, Vol. IV, p. 3.

associated with the Holy Spirit, but speaking inspired by the Holy Spirit is something the tradition explicitly says about the followers of Jesus (Matt. 10:19-20; Mk. 13:11; Lk. 12:12). If speaking by the Holy Spirit is primitive, then Luke is casting Jesus in this role, using the language which the early church saw itself fulfilling by its witness of Jesus before authorities and in the kerygma which followed the coming of the Holy Spirit at Pentecost. Describing Jesus' speaking in terms of the Holy Spirit is part of Luke's programme of superimposing kerygmatic structures upon the gospel tradition. Luke indeed uses traditional phrases in this programme, but he is presenting an innovation in gospel writing.

The pattern for inspired speaking continues in Acts 2 and 4 as previously mentioned in the "filled with the Holy Spirit" passages. We have already demonstrated that fullness of the Holy Spirit was the means whereby Peter and the members of the early church spoke with spiritual authority (2:4, 14; 4:8, 31).

Filled with an evil spirit to speak falsehood. An antithetical reference to the Spirit and inspired speaking is provided by the sad case of Ananias in Acts 5:3. Peter says to him, "Why has Satan filled your heart to lie to the Holy Spirit?" Here speaking of diabolical inspiration is a result of being filled by an evil supernatural power. The verb here is πληρώω, not πέμπλημι. Perhaps Luke wishes to reserve πέμπλημι for filling with the good Spirit and πληρώω is used for filling with evil things (πληρώω in Acts 13:52 appears to be an exception).

This incident provides a commentary on Luke's presentation of the Holy Spirit teaching believers what to say when called to testify of Jesus (Lk. 12:8-12). Luke prefaces the promise with a warning that those who deny Him (the Holy Spirit) shall be denied and with the blasphemy against the Holy Spirit saying.

The previous context for the Ananias and Sapphira story is the believers' prayer asking to speak God's word with boldness while God Himself provides miraculous attestation of the veracity of their testimony (4:29ff.). They are enabled to speak with boldness as a result of being filled with the Holy Spirit (4:31). Not only is the apostles' powerful witness the result of the filling with the Holy Spirit, but apparently their common life together was a result of their common confession. Perhaps the period that the U.B.S. text places between vs. 31-32 should be omitted since a coordinate conjunction ἔ commences v. 32, a conjunction which here is not disposed to express parataxis nor to express the change of scene as Luke employs it elsewhere. Certainly vs. 32ff. and v. 31 are part of the same summary, and the same tense (imperfect) is used throughout. The sin of Ananias and Sapphira is connected to the summary by a common topic.

Regardless of the punctuation between vs. 31 and 32 the common life appears to be a result of the fearless and inspired proclamation. The story of Ananias follows to provide an antithetical commentary on the Spirit-inspired preaching and the community it creates. To lie to the church is to lie to the Holy Spirit. To speak under the

direction of another spirit is to speak against the Holy Spirit. To pollute life in the community of the Spirit with falsehood is to speak against the Holy Spirit as well.⁴² To speak under the direction of the Holy Spirit is to proclaim the Kingdom of God and experience the common life therein while to speak against the Holy Spirit results in being cut off from that life.

The tandem witness of the Holy Spirit and believers to Jesus. Peter's sermon in 5:32 refers to the witness of the believers and the witness of the Holy Spirit to the person of Jesus and the results of His work. Here the witness of the believers and that of the Holy Spirit are simultaneously distinguished and blended together: "And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him." The occasion for this sermon serves as a reminder of a similar, earlier situation (4:8) in which Peter was said to have responded "filled with the Holy Spirit" to the threats of authorities. In the present case the High Priest said to the apostles, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us" (5:28). The same authorities had previously ordered the followers of Jesus not to speak or teach in the name of Jesus (4:18). Luke notes that upon that occasion Peter was filled with the Holy Spirit when answering charges by preaching Jesus again (4:8-12). Because of Luke's narration, the reader

⁴²Hans Conzelmann, History of Primitive Christianity, trans. John Steely (Nashville: Abingdon, 1973), p. 34.

knows the Spirit with which Peter spoke. So this along with a declaration of the authority behind the witness on the lips of Peter himself (5:32) makes it unmistakably clear that Peter's response was again inspired by the Holy Spirit.

Acts 16:6 provides another instance of the Holy Spirit and speaking but with a new perspective. Paul wishes to go on another mission into Asia, but the Holy Spirit constrains him. Here Luke expresses the mission of Paul primarily in terms of preaching and does so in reference to the Holy Spirit "And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia" (v. 6). The same constraint is expressed in reference to going into Bithynia in v. 7 but with the wording changed. "And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them." Obviously Luke equates the Holy Spirit with the Spirit of Jesus, but perhaps it is not accident that "Holy Spirit" is used to express control over the speaking ministry of the missionaries while "the Spirit of Jesus" is the term for the Agent who does not allow them to enter a certain country. Here Luke identifies the Holy Spirit as the Master of the inspired utterances by the believers, but He also is the Strategist of the greater preaching ministry of the church.

The remaining passages which explicitly link the Holy Spirit with inspired speaking can be grouped into general categories.

Inspired speaking and summaries in Acts. First are the remaining summaries which Luke uses to round off a section and to remind the reader of the steady growth of the church. If the παρακλήσεις of the Holy Spirit is taken to mean exhortation in the summary in 9:31, then another reference to the Holy Spirit and speaking is present in Acts.⁴³ In "the comfort of the Holy Spirit" is an instrumental phrase for the multiplication of the church. The earlier context supports this. In the immediate context before this summary, the preaching of Paul is presented (9:27b-29). The summary also serves to conclude the ministry in Samaria of which Philip had a part. Philip's ministry is associated with the Holy Spirit especially that of the Ethiopian official,⁴ but no explicit reference to the Holy Spirit and inspired speaking is provided (unless 8:29 suffices) except for this summary.

In 13:52 another summary presents the work of the Holy Spirit in relation to preaching as indicated in the context: "And the disciples were filled with joy and the Holy Spirit." This concludes the ministry of Paul at Antioch of Pisidia in the context immediately preceding this summary. The Gentiles rejoiced and glorified God that they were included in the Kingdom of God (13:48). Then Luke notes that the word of the Lord spread throughout the region (v. 49). It would seem that since the antecedent

⁴³ The message of the church was described as παρακλήσεις (9:31; 13:15; 15:31) or the speaking ministry was expressed in terms of παρακαλέω (2:40; 8:31; 11:23; 14:22; 15:32; 16:40; 20:1, 2). Furthermore Barnabas is called "son of encouragement" (παρακλήσις) and in 11:23 the verb παρακλήσει is used to describe his ministry.

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of rejoicing in v. 52 is the rejoicing in v. 48, the antecedent event to filled with the Holy Spirit in v. 52 would be the spreading of the word of the Lord in v. 49. It is apparent that this evangelization does not refer to Paul's preaching since he soon left for Iconium (v. 51). The reference to the disciples being filled with the Holy Spirit may also be an attempt by Luke to draw attention to the jealousy with which the antagonistic Jews were filled who spoke against Paul (v. 45) and to present an antithetical parallel in the disciples who filled with the Holy Spirit caused the word to be spread throughout the surrounding area.⁴⁴

Inspired speaking occurring at the initial reception of the Holy Spirit. Another category of the remaining references to the Holy Spirit and inspired speech are passages describing initial reception of the Holy Spirit. In both the "Pentecost" experiences of Cornelius and his household and of the Ephesian believers, they spoke in tongues and prophesied when the Holy Spirit came upon them in the same manner as the reception of the Holy Spirit on the day of Pentecost (10:44-46; 11:15-17; 19:6).

The Holy Spirit and apostolic decrees. The Holy Spirit and inspired speech is also linked in the authoritative dogmas pronounced by the apostles. When Peter declares that God is no respecter of persons and that therefore

⁴⁴ This is the only passage that uses πληρῶς to describe "filled with the Holy Spirit" rather than πέμπλημι. With regularity Luke uses the latter to express the act. Luke uses πέμπλημι to express negative fillings such as 13:45 but usually he prefers to use πληρῶς for the "dirty work."

Gentiles are to become part of the church, he is placed in this situation in obedience to the Holy Spirit (10:19, 20) who tells Peter not to discriminate in 11:12 (Ἰσχυρίω). The Holy Spirit also affirms Peter's statement by falling upon the Gentiles of Cornelius' household (10:44-46; 11:15-17; 15:8). In another situation the witness of the Holy Spirit accompanies the declarations of the apostles and elders at the Jerusalem council. After perceiving that Gentiles are full members of the church the apostles, elders and the whole church make the following proclamation: "It has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things..." (15:28).

The Holy Spirit and prophecy. Another section involves the prediction aspect of prophecy. Agabus, a prophet by the Spirit, predicts a famine, Ἰσὴ πνεύματος (11:28). Although the pedigree of this expression is not clear, it is one that Luke readily appropriates. Luke uses it and Ἰσὴ πνεύματος ἁγίου here and in 1:2 and 21:4.⁴⁵ It is connected to ἀναστῆς here which is a Lucan preference word frequently used in anticipation of speaking.

In the curious interchange between Paul and other believers concerning his trip to Jerusalem, the Holy Spirit makes the same revelation to each party and motivates the believers to speak. Perhaps the theological dilemma is not as acute as it is often presented. Paul

⁴⁵ See page 435.

has been directed by the Spirit that he must go to Jerusalem (19:21; 20:22f.). Through the Holy Spirit the believers make it clear to Paul that hard times await him in Jerusalem. Although 21:4 says that the disciples at Tyre "through the Spirit...told Paul not to go on to Jerusalem," a contradiction in the voice of the Holy Spirit is not Luke's intended meaning. Both Paul and the disciples who warn him are agreed on the results of his journey to Jerusalem; what they are not agreed on is what Paul should do about it. It would appear that the revelation of the proposed trip by the Holy Spirit was presented by the believers in terms of a warning and a directive to arrest Paul's progress to Jerusalem. They naturally interpreted the prediction as a warning and presented it to Paul as such. The Holy Spirit speaking through the recognized prophet Agabus presents the revelation in a graphic but more neutral and less interpretive manner. After binding his own hands and feet with Paul's girdle Agabus says, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this girdle and deliver him into the hands of the Gentiles'" (21:11). Then Luke notes the reaction of the people who begged him not to go to Jerusalem. Here Luke has temporally separated the message from the reaction of the disciples. Perhaps Luke persists in presenting yet another revelation by the Holy Spirit coming through Agabus to act as a correction to the disciples confusing the revelation with their own opinion as to the proper response to it. Luke has previously noted Agabus' reputation as a prophet (11:28), and no conflict

appears between Paul and Agabus over the prophecy. For the disciples the prophecy is a warning and direction to retreat; for Paul it is an affirmation to advance. In these instances the Holy Spirit again speaks through believers to predict future events and sometimes, unbeknown to the prophet, to affirm the direction which the Holy Spirit placed upon Paul (20:22f.; 21:4 [ὑπαὶ τοῦ πνεύματος], 11).

Implicit Reference to the Holy Spirit in Instances of Inspired Speaking in Acts

The effect of summaries and the general context of Luke-Acts. As mentioned previously Luke does not present the awkward situation of prefacing every statement of the faithful with a reference to fulness of the Spirit or the Spirit directing inspired speech. Yet we must ask why he does not do this. Once Luke has made his point, he does not feel constrained to remind his readers constantly. He uses the expression primarily in relation to the apostles since they are the human bridge between Jesus and the church and since Luke is emphasizing their roles in spreading the gospel "unto the ends of the earth." Thus the everyday life of the church is often reduced to summaries. Luke also associates the speaking ministry of those other than the apostles with the Holy Spirit (e.g. Acts 2:4; 4:23-31; 6:3, 5, 8, 10; 7:55; 13:52).

It would appear that Luke would have his readers take it for granted that the Holy Spirit is the agent for inspired speaking even when he does not specifically say so. Luke at times does this by associating references to

the Holy Spirit to the occasions in general or by summaries whose reference to the Holy Spirit he takes to be retroactive. We have already noted this situation in relation to the sermon of Peter in 5:28ff., which is similar to an earlier response to the same threat by the rulers of the Jews in 4:7ff. In the first case Peter's response is a result of being filled with the Holy Spirit. It is inconceivable that Luke would have his readers think that the second response (which is essentially identical to the first) is any less inspired. The summary in 13:52 where the disciples are filled with joy and Holy Spirit refers back to the spread of the word of God "in the region" (13:49).

Peter's sermon at the Gate Beautiful. What at first seems to be a conspicuous absence of a reference to the Holy Spirit and speaking is Peter's sermon after the healing of the lame man at the Gate Beautiful. It could be that Luke thinks the healing provides all the spiritual attestation necessary for the authority behind Peter's sermon. Furthermore, Peter has previously been identified as filled with the Holy Spirit before presenting his Pentecost sermon. But Luke does provide a reference to the Holy Spirit in connection with this healing and subsequent sermon. The authorities of the temple arrested the apostles "as they were speaking" (4:1) because they were annoyed that the apostles "were teaching the people and proclaiming the resurrection from the dead" (4:2). Thus when the rulers and the elders asked them, "By what power or by what name did you do this?" (4:7), it would

seem that they had Peter's sermon in mind as much as the healing of the lame man. What follows is not a simple response (i.e. "in the name of Jesus") but a sermon whose point of departure is the healing of the lame man. If Peter, "filled with the Holy Spirit," used the hearing before the rulers as an occasion to continue his sermon interrupted the day before, it appears that Luke intended his readers to assume that the Holy Spirit was the inspiration of the sermon in chapter three. Contextually the events of Acts 3 and 4:1-31 are one event. So Luke's observation that Peter spoke "filled with the Holy Spirit" in 4:8 should (at least by reference) be taken as a comment having significance for the event as a whole.

The ministry of Philip the deacon. A similar situation is found in the ministry of Philip. He proclaims Christ in Samaria, but Luke does not explicitly say that the Holy Spirit inspired him to speak. He does, however, mention wonders performed as attestation to his message (8:67) and records that the "greater power of God" was present (8:10). Implicitly at least, the Holy Spirit is associated with signs and wonders (e.g. Lk. 24:49; Acts 1:8; 4:27-33; 13:9). Furthermore Luke describes these miraculous attestations as signs which "they saw and heard." This phrase is reminiscent of Peter describing the phenomena of the Holy Spirit at Pentecost as "that which you see and hear" (2:33). This phrase is often associated with witness in Luke. The Holy Spirit is also called a witness to the preaching of the Jesus message (5:32).

The Samaritans do not receive the Holy Spirit at the hands of Philip but rather through the apostles (8:15, 17). The witness of the Holy Spirit to the word of the Lord as spoken by Philip was recognized when the Samaritans received the Holy Spirit (compare with the words of Peter in 5:32).

When an angel of the Lord directs Philip to Gaza to meet the Ethiopian official (8:26-28), the Holy Spirit commands him to join the foreign traveller. As a result of obeying the Spirit Philip interprets the Isaiah reading in terms of Jesus (8:35). Finally after he baptizes the Ethiopian, the Spirit of the Lord catches Philip away transporting him to Azotus. Here the activity of the Spirit both prefaces and terminates the preaching of Philip.⁴⁶ Since his ministry to the Ethiopian is

⁴⁶ After recounting the baptism of the Ethiopian several manuscripts read, "the Holy Spirit fell on the eunuch and an angel of the Lord caught up Philip." The volume of textual witnesses support the shorter reading by A, it^P, vg^{mss}, Syr^h with*, Ephraem, Jerome and other later witnesses have the longer reading. The shorter reading could be a result of accidental omission or deliberate deletion of the longer reading since 8:15-18 implies that the Holy Spirit was received only through the laying on of the apostles' hands (at least in the case of Philip's ministry in Samaria). Certainly the longer text would not conflict with Luke's concept of receiving the Holy Spirit elsewhere when the hands of the apostles or the intent of the same are not the agent of the reception (Acts 2:4; 9:17; 10:45). The angel of the Lord as the initial agent of Philip's commission appropriately is seen as the agent of the conclusion of the mission. Although there is no parallel for the latter in the mission of Peter to Cornelius, the gift of the Holy Spirit coming upon the Ethiopian does parallel the reception of the Spirit at Cornelius's house. As Luke appears to be making some conscious comparison between the trip of Philip into the desert and the trip of Peter to Caesarea, the longer reading certainly fits well into the context. If it is allowed to stand, then the preaching of Philip, initiated in obedience to the Holy Spirit, is affirmed by the Ethiopian's reception of that same Spirit. For arguments for and against the reading see Metzger, Textual Commentary, pp. 306f. E. Schweizer supports the longer reading.

initiated and guided by the Holy Spirit the inference is obvious, an inference Luke would certainly not object to his readers making.

Peter's ministry at Caesarea. Peter's ministry to the household of Cornelius parallels this pattern seen in Philip's ministry. Of course Peter has already been noted as speaking filled with the Holy Spirit, but no immediate and explicit reference to inspiration by the Holy Spirit accompanies the words of Peter here. As in Philip's case, an angel of the Lord first speaks to Cornelius (10:31) and thus starts the chain of events leading to the Gentile Pentecost. The Spirit then speaks to Peter and commands him to accompany the messengers of Cornelius (10:19; 11:12). After Peter obeys and delivers the message previously revealed to him concerning Gentiles, the Holy Spirit falls upon the household of Cornelius, and inspired by the Holy Spirit they speak providing a spiritual attestation to the validity and power of Peter's words. Here again the activity of the Holy Spirit is noted before and after the speaking ministry of Peter (10:19; 11:12; 10:44, 47) which was initiated at the command of the Holy Spirit.

The commissioning of Paul and Barnabas. Speaking by the enabling of the Holy Spirit is a logical inference in the call of Paul and Barnabas. "The Holy Spirit said,

The Holy Spirit,⁸ trans. Reginald H. and Ilse Fuller (London: S.C.M., 1980), p. 138 n., and considering the role of the Holy Spirit in Philip's ministry to the Ethiopian as "encouragement and guidance in preaching the gospel" (p. 76).

'Set apart for me Barnabas and Saul for the work to which I have called them'" (13:2). Thus "sent out by the Holy Spirit" (v. 4), "they proclaimed the word of God in the synagogue of the Jews" (v. 5). The reference to "filled with the Holy Spirit" and speaking in 13:9 also affirms that the missionaries were sent out by the Holy Spirit.

The ministry of Apollos. Apollos may also be speaking under the direction of the Holy Spirit. "Being fervent in spirit [Spirit?],⁴⁷ he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John" (18:25). Usually only the faithful speak by the Holy Spirit after they have received the Holy Spirit. This and the fact that Apollos required more instruction at the hands of Priscilla and Aquila perhaps influence some translators to see τῷ πνεύματι not as a reference to the Holy Spirit but as a description of Apollos' zeal. But John himself was filled with the Holy Spirit and, like Apollos, spoke accurately of Jesus before he was aware of the fulfilment of the baptism of the Holy Spirit and fire. Why could not Apollos be like his mentor, John? Even after Apollos received further instruction, his preaching was still described in similar terms: "he powerfully confuted the Jews in public, showing by the scriptures that Christ was Jesus" (18:28). This may be another example of Luke's ability to ignore the epochs when referring to the Holy Spirit and the ministry of those who preceded Apollos in

⁴⁷ Schweizer sees this as Apollos being aided by the Holy Spirit in speaking. The Holy Spirit, p. 76.

Luke 1:1-3:18. This suggestion about Apollos is debatable and is not necessary to demonstrate the thesis at hand, but ἔπειτα τῷ πνεύματι should be considered at least a possible double entendre.

Paul's farewell to the Ephesian elders. Another possible reference to the Holy Spirit and inspired speaking is in Acts 20:18-35. In his farewell address Paul warns the elders of Ephesus to remain faithful to the "whole counsel of God" which he presented to them (v. 27). As overseers appointed by the Holy Spirit over the church, they are to be careful of false teaching which will arise among them (vs. 28ff.). As an antidote, he prescribes constant admonishment. Presumably the same Holy Spirit who appointed them overseers will also enable them to speak forth proper teaching.

It is apparent that the Holy Spirit and inspired speaking is one of Luke's main interests in Acts. Although Luke no doubt saw how the Holy Spirit effected authoritative speech in the traditions concerning the O.T. prophets, Jesus, and the church, his consistent application of it largely in his own commentary on the events and his structuring of the context for these events indicate that this was his own observation as well. The specialized use of "filled with/full of the Holy Spirit" and Luke's frequent association of the Holy Spirit with inspired speech are a part of the greater Lucan programme of superimposing kerygmatic structures on the Third Gospel. This is not to say that the idea of inspired speaking originated with Luke. The concept of witnessing

to Jesus with the help of the Holy Spirit preceded him in the traditions. Luke used the concept of fulness to express, apply, and expand the idea that Jesus empowered the disciples with the Holy Spirit to witness concerning Him. Luke superimposed the experience and terminology of the church on his presentation of the Third Gospel.⁴⁸

Jesus as an Archetype for the Pneumatological Experiences of the Church

An examination of the book of Acts gives an opportunity to note the role of Jesus as an archetype for much of the

⁴⁸ It is not in the purview of this study to discuss the sources for the kerygma in Acts exhaustively. Varying degrees of tradition and redaction have been identified in the sermons. C. H. Dodd attempts to present a kerygmatic outline common not only to Acts but also to Paul and Mark. The Apostolic Preaching and Its Development (New York: Harper, 1952). See also Bruce, Acts (Greek), pp. 18ff. and The Speeches in Acts (London: Tyndale, 1942). Floyd V. Filson, Three Crucial Decades: Studies in the Book of Acts (Richmond: John Knox, 1963), pp. 29-48. Attempts have been made to emphasize the redactional elements, but tradition has to be recognized to some degree. Dibelius, Studies in the Acts of the Apostles. Ulrich Wilckens, Die Missionsreden der Apostelgeschichte. E. Schweizer, "Concerning the Speeches in Acts" in Studies in Luke-Acts, eds. L. Keck and J. L. Martyn (London: S.P.C.K., 1966), pp. 208-216. Zehnle, Peter's Pentecost Discourse, pp. 19ff. et passim. Luke is to some extent responsible for kerygmatic parallels. See Talbert, Literary Patterns, pp. 36, 38. Recently Dunn has attempted to define the unified kerygma in Acts and in the rest of the N.T., Unity and Diversity in New Testament; An Inquiry into the Character of Earliest Christianity (London: S.C.M., 1977), pp. 11-32. Bruce in "The Speeches in Acts--Thirty Years After," in Reconciliation and Hope, ed. R. Banks (Exeter: Paternoster, 1974), pp. 53-68, and Marshall, Acts, pp. 39ff., stress the reasons why a respectable presence of tradition in the kerygma must be considered. (See also present author's Kerygmatic Speeches in Acts: Historical Survey and Analysis). For the sake of this study it suffices to say that Luke would have his readers believe that the teaching of the early church was in his sermons in Acts, and the present writer considers that Luke believed his compositions did reflect that teaching. Luke has superimposed the proclamation of the early church and his presentation of it upon Luke-Acts to provide structure and to present the gospel traditions in the dress of his reconstruction of the kerygma.

ministry of the church. We have discussed the use of Jesus as an archetype for the early church in chapters three and four et passim. In the beginning of Acts, Luke refers to his first book in which he related "all that Jesus began to do and teach." In the next breath he says that Jesus completed His speaking ministry on earth by means of the Holy Spirit. His followers would soon begin their ministry by means of the Holy Spirit.

Jesus as the Anointed of God. While preaching at Caesarea Peter declared that Jesus had been anointed by God (10:38). Previous to this and grammatically connected to this reference to anointing, Peter relates first the word (both λόγος and ῥῆμα) which God sent through Jesus.⁴⁹ This word obviously is Jesus' since it spreads only after the baptism which John preached. Galilee is the locus of the beginning of Jesus' ministry, and the use of both λόγος and ῥῆμα here precludes any translation of both references to "word" as just events in general.⁵⁰ Jesus is the agent of this message (ὑπὸ Ἰησοῦ Χριστοῦ). Jesus was anointed by God with the Holy Spirit and power (10:38). It would seem that the reference to anointing with the Holy Spirit is used to explain the means of Jesus' preaching the good news in v. 36 (see also Lk. 4:18), and the anointing power also explains the good works and

⁴⁹ As translated by Bruce, Acts (Greek Text), p. 225.

⁵⁰ R.S.V. takes the meaning of τὸ κηρυχθέν ῥῆμα to be "the word which was proclaimed." N.E.B. and N.A.S.V. take the phrase to refer to events. Given the word (λόγος) which is previously mentioned in relation to the preaching of Jesus, then these "events" must be seen as referring to preaching. See also Bruce, Acts, p. 224 n.³⁴.

healing that follow (see Lk. 5:17). Of course the compound structure, "with the Holy Spirit and power," may well mean that power is the result of the Holy Spirit's anointing. Luke does not keep a clear-cut distinction. But even if the words, "Holy Spirit and power," are not so easily categorized it would still seem that Luke intends the anointing to be related to the speaking of Jesus. Furthermore, the ὡς of 10:38 does not necessarily have to be translated "how." It can also mean "because" especially when it comes at the beginning (BD § 453.2. B.A.G., p. 906 [III, 1b] as it is used in Acts 28:19 and II Pet. 1:13). If ὡς were meant to introduce an indirect question (B.A.G., p. 905), then the import of the anointing could be seen as contextually retroactive. The R.S.V. and N.A.S.V. feel constrained to apply another ὡς (how) to replace ὅς which follows the anointing. This is not necessary if either meaning of ὡς is used. The insertion does demonstrate that ὡς as introducing an indirect question is not altogether at home in this environment. The syntax could be expressed as follows:

You know the word which he sent to Israel preaching the good news by Jesus Christ (he is Lord of all), the event which occurred throughout all Judea beginning from Galilee after the baptism which John preached concerning Jesus because he was anointed by God with the Holy Spirit and power.

If the accusative, "Jesus from Nazareth," is taken to be in apposition for what has previously been said in the context (i.e. τὸ γενόμενον ἰησοῦ), then ὡς ἐχρησεν... δυνάμει could be seen as the means whereby the word was

promulgated.⁵¹ The paraphrasing of this confusing text in MS D supports this meaning for the passage. Haenchen suggests that Ἰησοῦν τὸν ἀπὸ Ναζαρέθ is taken out of the ὡς-clause and placed before it for emphasis.⁵² If Luke does this, then ὡς could easily be read as "because" if Jesus is a part of the clause. (But if this is so, we have Luke to thank for a very confusing Greek text.) The reference to Jesus from Nazareth recalls His announcement in the Nazareth synagogue of his anointing where the result of his anointing was stated in terms of speaking (Lk. 4:14-27). Admittedly, this rendering of the text is far from ideal and perhaps ὡς as "how" is the better translation, but even this requires adjustments. It is freely acknowledged that the Greek text here is most difficult.⁵³

The text has Aramaic characteristics, and Torrey followed by Bruce suggests an Aramaic translation.⁵⁴ Not only the language but the theology in the sermon suggests that it is pre-Lucan.⁵⁵ Thus the view that the Christ

⁵¹ Wendt as cited in Haenchen, Acts, p. 352, takes Jesus of Nazareth to be in apposition with Ἰησὺς.

⁵² Haenchen, Acts, p. 352.

⁵³ C. C. Torrey, Composition and Date of Acts, pp. 27, 35. Foakes-Jackson, Acts, p. 93. Bruce, Acts (Greek Text), p. 225. Lake and Cadbury, Beginnings I, Vol. IV, p. 119. Marshall, Acts, p. 190 n. 1.

⁵⁴ C. C. Torrey, Composition and Date of Acts, pp. 27, 35. Bruce, Acts (Greek Text), p. 225. Bruce, Acts, p. 226. For influence of Aramaic here see also Black, Aramaic Approach, pp. 53, 59.

⁵⁵ For the primitive character of the sermon of Peter in Caesarea and the theology of the early kerygma in general see C. H. Dodd, The Apostolic Preaching and Its Developments, p. 56 et passim. F. F. Bruce, Acts, pp. 225f. and Acts (Greek Text), pp. 19ff. G. N. Stanton, Jesus of Nazareth in New Testament Preaching (Cambridge: 1974), pp. 67-85. Marshall, Acts, pp. 191f.

is the anointed preacher and wonderworker is traditional in the preaching of the early church. These two operations of Jesus' ministry are very similar to the work of the apostles and believers as described in Acts. Therefore Luke is justified in expressing both the anointed speaking of Jesus and that of His followers in identical terms. The term, "full of/filled with the Holy Spirit," is Luke's own but the idea is part of the early preaching of the church. The idea that the Holy Spirit empowers people to speak is to a degree part of the traditional presentation of the preaching of the early church (e.g. Peter's sermon related to the Pentecost and inspired speaking frequently occurring when the Spirit is received). Here in Acts 10:38 the concept is also part of the content of the preaching. In 4:27-31 the anointing of Jesus is associated with the inspired speaking of the church. An analogy seems implied. Because of this traditional basis in the kerygma which describes Jesus and the apostles in similar terms, Luke expresses the ministry of Jesus and His followers in terms he primarily uses to express the mission of the church.

Jesus as N.T. prophet. To a great degree Jesus is the example for the disciples. Therefore Luke feels justified in using the same phrases and concepts to describe both of their ministries. As mentioned in earlier chapters, the prophetic work of Jesus and the speakers in the infancy narratives and the apostles in Acts cannot be seen as just the revelatory work of an O.T. prophet. Prophecy takes on a wider scope than just uttering

revelation. The pattern for prophecy in Luke-Acts is to a great degree the prophecy in the church of which Jesus serves as primary example. O.T. prophecy can be seen as the model for Jesus and His followers only if the wider aspects of O.T. prophecy are included.⁵⁶ Ellis, Reiling, Hill and Lührmann have shown that prophecy in Acts included speaking in the broadest terms.⁵⁷ Παράκλησις is seen as the domain of the prophet in the early church,⁵⁸ and prophecy seems to be normative for many church members.⁵⁹ When the profuse parallels between Jesus and His followers (apostleship, preaching, exhortation, prediction, exorcism, and healing) are enumerated coupled with the

⁵⁶ Says Dieter Lührmann, "Das Schicksal Jesus and seiner Jünger in der Kontinuität des Schicksals der Propheten Israels" citing Lk. 6:22f.; 11:47f., 49; 13:34. But Lührmann demonstrates that the prophecy in Luke-Acts is broader than the office expressed in I Corinthians. "Jesus und Seine Propheten: Gesprächsbeitrag," in Prophetic Vocation in the New Testament and Today: Supplements to Novum Testamentum, XLV, ed. J. Pangopoulos (Leiden: Brill, 1977), pp. 210-217, esp. 212.

⁵⁷ E. E. Ellis, "The Role of the Christian Prophet in Acts," in Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce, eds. W. M. Gasque and R. P. Martin (Grand Rapids: Eerdmann's 1970), pp. 57-67, esp. 58. Jannes Reiling, "Prophecy, the Spirit and the Church," in Prophetic Vocation in the New Testament and Today: Supplements to Novum Testamentum, XLV, ed. J. Pangopoulos (Leiden: Brill, 1977), pp. 58-76, esp. 67. David Hill, "Christian Prophets as Teachers or Instructors in the Church," in Prophetic Vocation in the New Testament and Today, pp. 108-130, esp. 124f. Dieter Lührmann, "Jesus und seine Propheten: Gesprächsbeitrag," pp. 210-217. Lührmann asks, "Wollegt überhaupt, hält man sich nicht an das normative Apostelbild des Lukas, die Grenze zwischen Apostel, Prophet, und Lehrer in Apg. 13:1-3?"

⁵⁸ Ellis, "The Role of the Christian Prophet in Acts," p. 58. Hill, "Christian Prophets as Teachers and Instructors," pp. 124f. Reiling, "Prophecy, The Spirit and the Church," p. 67.

⁵⁹ Reiling suggests "that all members of the church are in principle potential prophets." In view of the few prophets known to us by name I would submit that it was the normal form of prophecy and that the ministry of the official prophet was the exception. Ibid., p. 67.

Elijah-like wonderworking, it must be said the early church considered itself to be operating like Jesus, a man empowered by the Holy Spirit. Furthermore Luke cultivates and expands such parallels. Luke, like the early church, felt these profuse parallels were valid and indeed this primitive Christology via pneumatology may well be Luke's view as well for he may well be a product of this early Christian environment. If not, he certainly enveloped his work in many early concepts.

Limits of Jesus as an archetype. It must be said, however, that Luke maintains some distinctions between the ministry of Jesus and His followers.⁶⁰ The disciples do not rise from the dead; they do not bring about forgiveness of sins. Neither are they the eschatological prophet Moses predicted would come (3:22). It is true that for even their own empowering by the Holy Spirit they must submit to the Lordship of Jesus (Acts 2:33 and use of the name of Jesus). The Holy Spirit is identified as the Spirit of Jesus because Jesus is the One who pours Him out upon believers.

The parallels are nevertheless there and in abundance. How else were the disciples to see their work? What better image did they have than Jesus? To some extent the pneumatic experiences of the man Jesus are archetypes for the believers even if Jesus is in a pre-eminent position.⁶¹

⁶⁰ As Max Turner argues in "Jesus and the Spirit in Lucan Perspective," The Tyndale Bulletin, XXXII (1981).

⁶¹ Contra Turner who argues that the experience of Jesus with the Holy Spirit is distinct and not archetypal. Ibid., pp. 40ff. et

Because of these similarities Luke feels justified in superimposing early church structures onto the Third Gospel.

The disciples are not the Prophet but prophets acting for Him and in the agency of the same Spirit with which He fulfilled His office. Luke by superimposing something of the early church's experience upon his presentation of Jesus tends to emphasize the archetypical character of Jesus for the church without making a clearcut division between the distinctive ministry of Jesus and that of His followers. This is what one should expect from one who sees an overlap in the ministries of Jesus and the Holy Spirit. The words, action, and power of Jesus, the Spirit of Jesus, the name of Jesus, and the Holy Spirit seem to blend together. In Luke's effort to see the validity of the parallels the distinctives are not neatly categorized.

passim. Distinctions do exist, but one must realize that in Luke's Gospel and Acts there are traditional statements of Jesus and special Lucan insights as well. The two exist side by side in Luke, maintaining at the same time both the distinctiveness of Jesus' pneumatic experiences and the profuse parallels to the ministry of the church. Furthermore, prophecy in Luke must not be seen as only the "organ of revelation." Ibid, p. 16. Prophecy in Lk.-Acts is a very broad category for many Spirit-directed activities.

CONCLUSION

In Luke-Acts "filled with the Holy Spirit" and "full of the Holy Spirit" usually indicate divine power resting upon an individual Christian or group of Christians enabling them to speak authoritatively. Even in situations in which these expressions appear to describe an enduring characteristic of a believer or a special one-time dispensation of the Spirit, the emphasis is the same, inspired speaking. In this sense the meanings of "full" and "filled" overlap. The presence of fulness of the Spirit in references to initial reception of the Holy Spirit is also governed by Luke's overriding interest in inspired speaking.

The concept of fulness in the Spirit does not begin with Luke. It has precedents in the O.T. perhaps in the sources of Acts and the infancy narratives, and in some degree in the rest of the N.T. especially Ephesians 5:18.¹ Even if Luke acquired the expression from tradition, he quickly transformed it into a specialized tool serving his overall programme of attributing the growth of the church to the activity of the Holy Spirit. Luke's pneumatology primarily serves to show how Spirit-inspired preaching started and expanded the Kingdom of God.

This use of fulness of the Spirit is part of Luke's broader practice of superimposing the content and structure of the kerygma in Acts upon the gospel material. This

¹ Note that Ephesians 5:18 has πλήθετε + ἐν πνεύματι. With only one exception Luke prefers πλήρης over πληθύνω in the use of the expression. Note also the brief prepositional phrase (no genitive and no modifiers for "Spirit"). It is unlikely that this expression in Ephesians owes its existence to Lucan influence.

provided the structure for Luke's presentation of the preaching of John, son of Zechariah. It was used to categorize the roles of John and Jesus with John as a preacher calling for repentance and Jesus as the Christ, the Anointed One, the wonderworker, and the Holy Spirit-led man par excellence. Luke also allocated parts of the office of Elijah and Elisha to both John and Jesus. In a sense it seems as though Luke was aware of the Elijah-Messiah tradition which he maintained in dynamic tension with the synoptic view of John as Elijah the Precursor.

In Luke-Acts Jesus is presented as the archetype of the Spirit-led person. The church is described in terms parallel to Jesus, and much of Jesus' experience with the Holy Spirit is presented in expressions which describe the pneumatic experience of the church as well. Granted there are pneumatological differences between the experience and office of Jesus and that of His followers, but Jesus' experiences with the Holy Spirit is congruent to that of the church. Jesus is an example for the experience of the church with the Spirit. Furthermore, in superimposing the pneumatology of Acts on the Gospel Luke blurs the clearcut epochal divisions that Conzelmann claims Luke created.

The significance of this study of Luke's understanding of the activity of the Holy Spirit in the life of Jesus and in the early church is varied and has been noted throughout this study. Two major applications, however, stand out: one, in reconstructing the church of Luke's time and the other, in dealing with the church today.

First, what was Luke's relationship to the early church? Was he an early disciple and understudy of the "first generation" or was he a later theologian who reconstructed the history of the early communities to serve his own interests? Alas, no definitive conclusions can be reached but our study does shed some light on Luke's point of view. It seems unlikely that an "early catholic" writer would present the Holy Spirit as a universal gift given to layman, deacon, prophet, and apostle alike often with little distinction between the groups.

Furthermore, it was not Luke's intention to minimize the theological and cultural differences in the church. He dealt only briefly with the internal life of the church usually making only summaries and parenthetical remarks on this aspect, because he wished instead to deal primarily with the beginning and subsequent growth of the church. When controversies seemed to demonstrate this growth he presented them, even when they were embarrassing to the church and hardly conducive to rosy apologetic. Therefore the problems of the early church as presented in Luke's scheme are not minimized; they are simply peripheral to the task at hand. Clearly the threadbare Tübingen dialectic does not always take into account the motives which govern Luke's writings. They do not provide a complete answer to our questions on "early catholicism" because the issues crucial to that discussion are not of paramount concern to Luke. ²

²Further to this discussion see the present author's Kerygmatic Speeches in Acts.

Luke often presented the central message of the church in his own words; yet he also included traditional expressions. He obviously considered his presentation of the early kerygma a valid one. This is why he superimposed it upon his Gospel. In doing so he may have indeed presented theology that he liked, but he also presented views which differed from the Matthean and Marcan presentations. These views were not entirely invented by him. It is hardly characteristic of a partisan theologian to present differing traditions side by side with little effort to reconcile them.

Whether Luke was presenting early church material or his own views sometimes expressed in traditional language, the redactional observations are the same since Luke was responsible for their presence in the gospel material, regardless of their ultimate origin. The identification of redactional activity in Luke's Gospel is not obscured by either possibility.

If Luke was a later author who wanted to make his readers think his presentation of the early church material was accurate, then he may well represent a reaction to early catholicism and a call to a return to the days immediately following Pentecost. If Luke were writing earlier in the church's existence, then he was probably presenting the early church kerygma and the early communities' views of Jesus and His ministry. Admittedly Luke had an influence on the presentation. Though his theology then may be a refinement of the early traditions, it is not overtly innovative. In any case, it must be recognized

that Luke's writings as governed by his interests do not provide a final answer to this question.³

This study of Luke's pneumatology also sheds light on the Pentecostal-charismatic movements in the church today. First, because of Luke's specialized use of "full of/filled with the Holy Spirit," too much weight should not be put on the expression, especially when it is used as an indicator of the reception of the Holy Spirit or when it accompanies a description of the initial reception of the Holy Spirit. When Luke's specialized use of the phrase to effect inspired speaking (especially in 4:31f.) is taken into consideration his description of receiving the Holy Spirit does not appear as consistent and normative as is sometimes assumed.⁴

Again, Luke was not addressing himself specifically to the same questions that the present church has been requiring of him. One could say that in the Lucan accounts of initially receiving the Holy Spirit a pattern begins to emerge, but little more than that can be said. The church's pneumatology should be as flexible as Luke's even with all its unanswered questions and overlapping categories. Let the church recognize the sovereignty and supremacy of the Spirit who is too large to fit in one pneumatology.

³ See Fitzmyer's recent discussions of the kerygma and early catholicism in Luke I-IX, pp. 11-14, 23-27.

⁴ Contra Ervin, These are Not Drunken as Ye Suppose.

For those who reject a priori or are wary of much of the phenomena of these movements it should be noted that for Luke Jesus was not only the One and only Christos but He was also the archetype of the Spirit-led man. Luke saw many charismatic phenomena as essential to the church and as in the mainstream of the church's growth since the day of Pentecost. If Luke's motives for writing are identified and acknowledged and if the specialized uses of his terms are identified, those participating in the on-going discussion about the charismatic movement may find themselves speaking with more agreement and hopefully in the same environment, full of the Holy Spirit!

Luke's specialized pneumatological interest is best expressed in a prayer for the confirmation of believers in the faith:

Lord,
 we celebrate the memorial of our redemption
 by which your Son won for us the gift of the Holy Spirit.
 Accept our offerings
 and send us your Holy Spirit
 to make us more like Christ
 in bearing witness to the world.⁵

⁵The Sunday Missal, ed. Harold Winstone (London: Collins, 1977),
 p. 787.

APPENDIX I

NOTES ON THE USE OF THE X^2 CONTINGENCY TEST

The X^2 contingency test is designed to measure the probability that the relationships in a given set of data are due to random or non-random factors. This test cannot determine why a relationship in a table of cross classification may be significant (i.e. having a low probability being the result of a chance distribution of data), neither can it definitively determine that the data have a significant reason for the low probability of random factors. It can only measure the odds of random or possible non-random factors. Only interpretation of the data and other observations can determine that there is a specific non-random reason for the data.

In empirical sciences quotients which indicate a probability of .05 (five per cent or less) for the data being subject to a random distribution are considered significant, and the data may well be controlled by non-random reasons. The behavioural sciences use .10 or less as a significant score. The former is used in this study since we are observing the frequency of words in a given piece of literature and since the results will be more significant if the data meet the more stringent requirements.

The data from Matthew and Mark were combined because it was desirable to see Luke's possible divergence from the rest of the data and because Mark alone had a small expected number for the John the Baptist/Baptizer cell. This low expected number tends to lower the effectiveness of the X^2 test though it in no way invalidates the possible significance for the lower number. The X^2 test only would become a less adequate tool for measuring significance. When this occurs, the general practice is to combine the data of the cell with the low expected number with the data of another cell when this combination can be done without distorting the data. Generally, the lower limit to the expected size of a sample for a cell in the table of data is five, although the observed number can be less than five. (The expected number would be what we would expect the number of a cell to be if the number was the result of a random distribution or in other words what we would expect in that cell if the null hypothesis, no significance in the data, were correct). Since so many expected numbers in the table of the synoptic agreement-disagreement on the use of titles for John were below the acceptable minimum and since the amalgamation of those columns would have rendered the test meaningless, no X^2 score is given for that table.

χ^2 SCORES FOR SOME POSSIBLE COMBINATIONS

OF THE GOSPELS' USE OF NAMES FOR JOHN*

	Matt.	Mk.	Lk.-Acts	Total
John	16 (18.1)	11 (12.6)	29 (25.2)	56
John the Baptist/ Baptizer	7 (4.9)	5 (3.4)	3 (6.8)	15
Total	23	16	32	71

*Numbers in parentheses are the expected frequency.
The others are the actual numbers.

The results of the χ^2 contingency test made on the basis of these figures were that $\chi^2 = 4.83$ at two degrees of freedom, which means a probability of approximately eight per cent or about one chance out of twelve that the distribution of data could be due to chance. Though this figure does seem significant and probably is, it does not meet the five per cent standard generally accepted. But this is due to a flaw in the test as set up since the expected number for the cell, "Mark--John the Baptist/Baptizer" (3.4) is lower than acceptable standards. When the same data are presented with the Matthew and Mark columns amalgamated, then the low expected number disappears and a more accurate test can be conducted as follows:

	Matt.-Mk.	Lk.-Acts	Total
John	27 (30.8)	29 (25.2)	56
John the Baptist/ Baptizer	12 (8.2)	3 (6.8)	15
Total	39	32	71

The results are that $X^2 = 4.83$ at one degree of freedom, which indicates a probability of less than three per cent or less than one chance in thirty-three that the distribution of the data could be due to chance significantly below the five per cent maximum generally allowed to indicate probable cause of distribution by non-random data.

The following are other possible combinations of the data and accompanying X^2 scores:

	Matt.	Mk.	Lk. alone	Total
John	16 (17.4)	11 (12.1)	20 (17.4)	47
John the Baptist/ Baptizer	7 (5.6)	5 (3.9)	3 (5.6)	15
Total	23	16	23	62

Score: $X^2 = 2.48$ at two degrees of freedom. (This test was rendered invalid because of the low expected number. Furthermore, displaying Luke alone does not accurately reflect all of Luke's options).

	Matt.-Mk.	Lk.-Acts-Jn.	Total
John	27 (32.5)	48 (43.3)	75
John the Baptist/ Baptizer	12 (6.5)	3 (8.6)	15
Total	39	51	90

Score: $X^2 = 9.64$ at one degree of freedom. This would mean that the probability of the distribution is due to chance is less than one half per cent which would be very significant. But is the comparison valid especially in grouping Luke-Acts and John into one column when John, though he avoided the Baptist title altogether, also at times directly associated John with the rite of baptism?

APPENDIX II

PROCEDURES OF CONVERSION, BAPTISM,
AND RECEIVING THE HOLY SPIRIT IN ACTS

The following chart is included to demonstrate that Acts 2:38 provided a basic outline of the elements contained in the initiatory formulae in Acts. While this is not necessary to maintain the association between Acts 2:38 and Luke 3 in which the question, τί ποιήσωμεν; is asked, it will provide a sketch of Luke's concepts of conversion and those formulae he deemed worthy to be used as sources. The Philippian gaoler in Acts 16.30 asked Paul, "τί ποιήσω?" The following response and results were given:

- 16:31 "Believe in the Lord Jesus, and you will be saved".
- 16:32 Instruction given: "they spoke the word of the Lord to him"
- 16:33 Immediately he was baptized.
- 16:34 He rejoiced greatly.

It should be noted that in this account no explicit reference to the reception of the Holy Spirit was made. However, from the various conversion accounts it is observed that it was often mentioned. The conversion accounts were often compactly summarized as in the brief reference to instruction in 16:32, and some elements were omitted altogether when Luke was quite aware that they were an integral part of the conversion. The obvious example of this is contained in the several accounts of Paul's conversion given by the narrator and in the

speeches of Paul himself. In response to Paul's question, τί ποιήσω, κύριε; (22:10ff.), the Lord told him to arise and go to Damascus. There Ananias introduced him to the Righteous One after restoring Paul's sight. Paul is promised that he will witness for Jesus, and then he is told again to arise and "be baptized, and wash away your sins, calling on his name". Repentance was not mentioned; neither was the reception of the Holy Spirit. Yet washing away of sins would require repentance. (Paul's life as recorded in Acts is a commentary on repentance). Paul described his ministry among the Gentiles to Agrippa that they should repent and turn to God performing deeds appropriate to repentance. In the account of Paul's conversion in chapter nine, Luke recounts that Ananias laid hands on Saul to heal him and that he might be filled with the Holy Spirit (9:17). The chart then should show Luke's general understanding of conversion and its accompanying characteristics.

A List of the Basic Elements in Conversion

Experiences and Initiatory Formulae in Acts.

Peter's Pentecost address (Acts 2:38ff.)

- repent
- be baptized
- for the forgiveness of sins
- receive the Holy Spirit
- be saved from this perverse generation

Peter's address at the Gate Beautiful (3:16-26)

- 19: repent and return
- 19: that your sins may be wiped away
- 19: times of refreshing
- 20: the sending of Jesus
- 26: turning everyone of you from your wicked ways

Conversions at Samaria (8:12)

believed the preaching
gospel of the Kingdom of God
and name of Jesus
baptized

Philip preaches to the Ethiopian (8:35)

beginning from this scripture he preached Jesus to him
"What prevents me from being baptized?"
if you believe
Spirit snatched Philip away
Ethiopian went his way rejoicing

Paul's conversion (9:17)

context assumes repentance
healing
receive Holy Spirit
was healed
was baptized

Peter preaching to Cornelius and household (10:43-48)

43: through His name everyone who believes in Him receives
forgiveness of sins
44: Holy Spirit fell upon all those who were listening
47-48 baptized
48: in the name of Jesus

Conversion of Lydia (16:14-15)

14: The Lord opened her heart to respond to the things
spoken by Paul.
15: She and her household were baptized.

Philippian gaoler's conversion (16:30-34)

30: "What must I do to be saved?"
31: "Believe in the Lord Jesus, and thou shalt be saved"
32: spoke the word of the Lord to him
33: was baptized
34: rejoiced greatly

Ephesian Pentecost (19:1-7)

2: "Did you receive the Holy Spirit when you believed?"
3: John's baptism
4: John's baptism of repentance
5: baptized in the name of Jesus
6: Holy Spirit came upon them

Paul recounting his conversion before the Jews (22:7-16)

7: confronted by Jesus
10: "What shall I do?" (repentance assumed)
13: "Brother Saul, receive your sight".
14: appointed to know his will
15: to see and hear the Righteous One
15: witness to what you have seen and heard
16: be baptized
16: washing away your sins
16: invoking His name

Paul before Agrippa (26:13-20).

- 14: confronted by Jesus
- 15: appointed to be a witness
- 18: that eyes may be opened and that they may turn from darkness to light, from the power of Satan to God (i.e. repentance)
- 18: remission of their sins and inheritance among those consecrated by faith
- 20: repent and turn to God by acting on their repentance (a summary of his preaching among the Gentiles)

A SYNOPSIS OF THE ACCOUNTS OF PAUL'S CONVERSION

In these accounts several points are summarized, and the actual conversion often blends with an account of Paul's mission.

Repent (washing away of sins, 22:16, and the essence of Paul's preaching in 26:20 and generally implied)

Baptism (9:18; 22:16)

Name of Jesus (calling on His name, 22:16; Jesus mentioned in all of these passages, chapters 9, 22, 26)

Filled with the Holy Spirit (9:17)

APPENDIX III

JOHN THE FORERUNNER - JESUS THE NEW ELIJAH
 LUKE'S IMPOSITION OF EARLY CHURCH STRUCTURES
 ON THE SYNOPTIC TRADITION

Over the last thirty years the concept of a universal distinction between the concepts of Elijah as Messiah and Elijah as forerunner contemporary with the New Testament has been called into question.¹ Malachi 3:1 which speaks of the angel of the covenant coming to clear the way before the Lord and the prophecy of Elijah coming before the "day of the Lord" in 4:5 are considered to be references to a ministry of a precursor to Messiah and not references to Messiah himself. It is clear that both passages could be taken as messianic instead. That Elijah is the forerunner can be understood only implicitly. If these passages refer to the forerunner, it seems strange that the disciples do not cite them when speaking of Elijah as a precursor. Instead they refer to the scribes' authority (Mk. 9:11)² when they ask, "Then why do the scribes say Elijah must come first?"

The Elijah in Ecclesiasticus 48:1-12 can also be taken only to be the forerunner of Messiah by implication in v.10 as translated in the Oxford Annotated Apocrypha: "You are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son and to restore the tribes of Jacob".³ This does not necessarily have to be interpreted as an eschatological assertion; it can be considered simply a recounting of the ministry of Elijah in the past.⁴

In the Pseud^eipigrapha Elijah, identified as a ram, is portrayed as having some sort of activity at the judgement or just prior to it in I Enoch 90:31. Some consider this to be a reference to a forerunner of Messiah since Messiah is mentioned later in the passage (90:37).⁵ But these passages are not necessarily related, and at best the forerunner concept can only be brought out by imposing presuppositions onto the text.⁶

The dual-messiahship in the Testament of the Twelve Patriarchs sheds little light on our passage since Messiah ben Levi appears to be an Hasmonean preference and an usurpation of Messiah ben Judah.⁷

The concept of Elijah returning to earth to lead people to repentance is certainly present in IV Ezra and can certainly be construed to indicate that he is a precursor to the fulfilment of the Kingdom of God.

And the men who have been taken up, who have not tasted death from their birth shall appear. Then shall the heart of the inhabitants of the world be changed and converted into a different spirit.

--IV Ez. 6:26 (Charles APOT)

There is not, however, any mention of Messiah in proximity to 6:26. Furthermore, the date for this passage and for the whole work as well cannot be precisely determined; it may pre-date the N.T., be contemporaneous with it, or follow it.

The Qumran literature, like the Testament of the Twelve Patriarchs, has a dual Messiah, but no intimations of a forerunner exist save for a tantalizing but incomplete fragment cited by J. Starcky: "[א]תִּרְבֵּן הַלְּאֵל הַלְּשָׁאן יִדְבֹר".⁸ This may indicate a forerunner role for Elijah, but one cannot be absolutely certain due to the incompleteness of the fragment.⁹

Certainly there exists all the elements necessary to make the deduction that Elijah is the forerunner, but it can only be implied that such conclusions were drawn prior to the period of the New Testament. Such an identification may well have been made prior to the N.T. era, but given the multifaceted views of Messiah in the literature and the various opinions on messiahship attested in the reports of the expectations of Israel in the New Testament itself, it is indeed impossible to identify a dominant concept of Messiah and eschatology at this time. Various rabbinic traditions testify of a precursor Elijah,¹⁰ and these may reflect earlier traditions.¹¹ The possibility that the Elijah-Forerunner arose with the N.T. must also be considered.¹²

Fortunately, this discussion of pedigree affects Luke very little since the Third Gospel inherited the concept from Mark.¹³ The citation of Malachi 3:1 in the beginning of Mark's work and the reference to John's Elijahic dress, coupled with the implicit identification of John with Elijah in 9:13 and the allusion to Malachi 4:5, clearly show Mark's John as the Elijah-forerunner.¹⁴ Matthew builds on the forerunner tradition as preserved in Mark and explicitly identifies John as Elijah in the words of Jesus in 11:14. This role of Elijah is identified as the messenger of Malachi ³9:1 in Matthew 11:10. Luke retains the association of the messenger with John (3:4f; 7:27), but avoids the identification of John as

Elijah as found in Mark 9:13 (Matt. 11:14). Luke received from Mark and Q the Elijah-forerunner motif and he retains it, but he wishes to reserve Elijah for allusions to the ministry of Jesus and generally avoids associating John with the O.T. prophet. Luke allows the association of John and Elijah in 1:17 to stand: John will go before Jesus "in the spirit and power of Elijah". He does this because this role of John is strictly modified by the rest of the angel's prophecy. John, son of Zechariah, operates as Elijah in that he will "turn the hearts of the fathers to the children and the disobedient to the attitude of the righteous to make a people prepared for the Lord" (1:17b). This role is ascribed to John because the baptism of repentance as preached by John was absorbed by the early church and used in initiatory formulae (see Chapter II). Apart from the call to repentance and the prophecy of the coming Messiah, John is not associated with Elijah.

Wilson suggests that Luke uses Elijah as a "type" of a godly man to which he compares the characters of John and Jesus.¹⁵ This no doubt is true, but Luke intimates more than a godly character when the comparisons are made. S. H. Lee suggests that the Elijah-Messiah office is shared by John and Jesus.¹⁶ Both contribute to the fulfilment of the messianic Kingdom. Thus Lee queries, "Is it not likely that Luke-Acts avoids the explicit identification of John with Elijah in order

to make the title 'Elijah' more flexibly applicable to both John and Jesus?"¹⁷

This is exactly not the case with Luke. Luke's avoidance of this identification severely restricts any association of Elijah with John regardless if Elijah is portrayed as the forerunner or as the Messiah. If Luke saw the messianic Elijah as an office shared by John and Jesus, then the omissions of allusions to Elijah are surprising, especially when the John-Elijah connection could be seen as having messianic implications (avoided by Luke in 7:28).

Lee's suggestion stands on the assumption that the identification of John with the spirit and power of Elijah in the infancy narrative (1:17) is not a statement which Luke presented with any great conviction.¹⁸ Although no explicit association of John and Elijah occurs outside of the infancy narratives, one must ask why Luke allowed it to stand in 1:17. The infancy narratives cannot be divorced from any serious assessment of redactional motives.¹⁹ Luke inherits the precursor theme from Q (7:27f.) and from the Marcan quotation of Malachi 3:1 and Isaiah 40:3 at the beginning of John's public ministry. Thus the association of John with the spirit of Elijah in 1:17 should be seen as fitting into the precursor theme. Luke retains the 1:17 passage because of the qualifications that accompany it. John's role as Elijah here includes the

quote from Malachi 4:6 where the future Elijah's task is "to turn the hearts of the fathers back to the children". Luke saw this Elijah as coming before Jesus (προελεύσεται ἐνώπιον αὐτοῦ).²⁰ Furthermore, the call to repentance describing John's future ministry here fits in well with Luke's description of that ministry in Luke and Acts. The repentance ministry of John was accepted by Luke's church as part of the gospel and was included in her initiatory formulae. Therefore Luke allowed John to act as Elijah in the preparatory call for repentance which was a prerequisite for the Holy Spirit baptism which Jesus performed. John's associations with Elijah are sharply prescribed by the precursor-Elijah concept which Luke received from the synoptic tradition and are narrowed even more by the conversion formulae which he presented as his ecclesiastical heritage.

Apart from Jesus' statement in response to the question, "Why do you eat and drink with publicans and sinners?" (5:32), Luke does not characterize Jesus' ministry as a call to repentance, and this instance is a somewhat parenthetical one as are all of the other uses of μετανοέω and μετάνοια on the lips of Jesus.²¹ Furthermore, Luke omits the programmatic call for repentance in the ministry of Jesus which stands in Mark 1:15. He does not include repentance in the programmatic presentation of Jesus' ministry in Luke 4. Luke apparently assumes that since the case for repentance as an integral part of the gospel has been

presented in John's ministry, no explicit characterization of Jesus' ministry as a call for repentance is necessary.

Luke consistently associated the charismatic ministry of Jesus with the work of Elijah. The list of definite and probable allusions to Elijah is impressive:

- 4:25ff. Jesus ministered to those beyond His home country as did Elijah and Elisha (I Kings 17; II Kings 5).
- 7:11-17 Jesus raised a widow's son as did Elijah (I Kings 17:24).
- 9:54 Jesus refused to call down fire from heaven on those who mistreated Him as Elijah did (II Kings 1:9-12).
- 12:49 Jesus claimed that He came to cast fire upon the earth (I Kings 18:20-40; II Kings 1:9ff.).
- 12:50-53 Jesus did not see His ministry akin to Elijah's work of reconciliation as described in Malachi 4:5f.
- 12:54-56 Jesus spoke of a "cloud rising in the west" (I Kings 18:44).
- 24:50-53 Jesus ascended to heaven (II Kings 2:11).
(Acts 1:9)
- Acts 1:9 A cloud took Jesus from sight (II Kings 2:12).
- Acts 1:11 Jesus' disciples stood gazing into heaven after the ascension as Elisha did (II Kings 2:12).
- Lk.9:51 Ἀναλήψεως refers to both the ascensions of Jesus and Elijah (II Kings 2:1).
- Lk.9:61f. The call of a disciple uses similar language to Elijah's call to Elisha (I Kings 19:20f.).
- Lk.24:49 (Acts 1:4) The disciples of Jesus were instructed to wait until they were "clothed with power from on high". Elijah instructed Elisha to wait, and he received the mantle of Elijah (II Kings 2).

Lk.12:24 "Consider the ravens" (I Kings 17:1-7).
(This reference in Luke is omitted by
several old texts).

Lk.3:21; 9:18, .28f.; 11:1; 22:32; etc. Jesus
portrayed as a man of prayer as was
Elijah (I Kings 17:20-22; 18:36f.,
42; cf. Jas. 5:17f.).

Lk.24:46-53 The disciples' witnessing the
(Acts 1:1-11) ascension of Jesus is related to
their subsequent reception of power.
This is parallel to Elisha's experience
whose empowering was contingent upon
seeing Elijah ascend into heaven
(II Kings 2:10).²²

Jesus not only is identified with the work of Elijah,
but the comparisons show how the ministry of Jesus
transcended that of Elijah. Most of these allusions to
Elijah deal with the Holy Spirit or works and wonders
performed by the power of the Holy Spirit. The parallels
of a repentance ministry are not maintained between the
two. In fact, the call for judgement is deliberately
seen as antithetical to Jesus' ministry in contrast to
Elijah's (e.g. 9:54), and the ministry of reconciliation
typical of John the Baptist's preaching and the role of
Elijah in Malachi is not maintained as a parallel for
the ministry of Jesus (12:50ff.). This parallel to
Elijah's work is reserved for John, son of Zechariah (1:17).

These allusions to Elijah in the ministry of Jesus
may be motivated by the concept of an Elijah-Messiah.
That Luke was in sympathy, if not an overt subscriber,
to the Elijah-Messiah idea is apparent in Luke 9:7-9
when compared to the synoptic parallels (Matt. 14:1-2;
Mk. 6:14-16). Matthew has explicitly named John as the

Elijah (Matt. 11:14); thus it is not surprising to find that Elijah is omitted as one of the possibilities for the identity of Jesus. Only Matthew presents Herod's mistaken suggestion that Jesus is John redivivus. Mark who does not so adamantly declare that John was Elijah, retains the popular conception that Jesus might be Elijah along with Herod's paranoiac theory that the martyred John had arisen to trouble his sick mind again. Luke mentions the possibilities that Jesus is John redivivus, Elijah or one of the old prophets resurrected. All of these options he inherits from Mark. The candidacy of John is not championed by Herod in the Third Gospel but is just a rumour. In Luke Herod dismisses the possibility: "John I beheaded; but who is this about whom I hear such things?" (v.9). He is not afraid as the subsequent context implies in Matthew and Mark, for "he sought to see him" (v.9). Luke goes out of his way to discount only one of the suggestions. He allows the identifications of Elijah and one of the old prophets to stand. Such a statement would be in harmony with a view of Jesus as the Elijah-Messiah.

Luke may be attracted to such a view of the role of Jesus, but that does not necessarily mean that he subscribes to it wholeheartedly. He may be appropriating the parallels to show not only that Jesus qualified as an Elijah-type Messiah but also to portray Jesus as perhaps filling and transcending the office of Elijah

(if it is indeed an office). Since Luke sees Jesus the Christ primarily as the Spirit-anointed man, he naturally exploits the parallels between Jesus and Elijah. This is his primary motivation. It is perhaps significant that Luke places Peter's confession so that it soon follows the possible identifications of Jesus in 9:7-9. Peter simply declares Jesus to be "the Christ of God" (9:18). Nevertheless, the narrow confines of the association of John and Elijah allowed by Luke and the profuse allusions to Elijah in relation to Jesus and the negligible presence of associations of Elijah to the church (4:25-27, implicit), makes it apparent that the charismatic ministry of Jesus disposes itself to being described as a messianic office of Elijah fulfilled by Him.

If the Elijah-Messiah concept was a primary concern of Luke's, then the allusions to Elijah may be seen as a corrective on the synoptic tradition which associates the Baptist with Elijah and gives rise to apprehensions concerning John's identification as Messiah. (Note that Matthew, Luke, and John all address themselves to this problem: 3:14-15; 3:15ff.; 1:6ff., 15, 22ff., respectively). This problem was not the motive that Luke gives priority; for he does retain the Elijah-precursor role for John as well as the Elijah-Jesus allusions. These allusions to Elijah are more probably due to Luke's associations of the anointed Jesus with

the Spirit-filled church. The division of labour between Jesus and John in relation to Elijah's work follows the structures provided by the early church initiatory formulae as recorded by Luke in Acts. The baptism and ministry of John are largely reduced to metonymies for repentance as we have previously noted. Jesus is referred to as the "Anointed One" who will baptize in or "pour out" the Holy Spirit; thus Jesus is associated with nearly all of the works of Elijah except his call for repentance.²³ This parallels the structure of the formula, "Repent and let each one of you be baptized for the forgiveness of your sins; then you will receive the gift of the Holy Spirit" (Acts 2:38) and its variations in Acts (see Appendix II). This shared "office" of Elijah is expanded further in Acts 19. The baptism of John was not effective for the reception of the Holy Spirit; it was effective for repentance, and it prepared the initiates to believe in Jesus the Messiah who would baptize in the Holy Spirit. Only the baptism of Jesus was efficacious for the reception of the Holy Spirit. Elijah the preacher corresponds to John; Elijah the wonderworker, to Jesus.²⁴ The early church, like Jesus, performed miracles by the Holy Spirit. This is probably Luke's main motivation for including allusions to Elijah concerning Jesus.

Thus the Elijah figure of the synoptic tradition is reworked by Luke because of his pervasive pneumatology which found its expression in the initiation formulae of the early church preserved by Luke. John is the herald of repentance and of the coming Baptizer in the Holy Spirit. Jesus, anointed by the Holy Spirit, like Elijah, performs mighty works (Acts 10:38). He in turn pours out the Holy Spirit upon His followers who in turn by their witness to Him perform Elijah-like wonders as well.²⁵

Luke saw both cousins fulfilling distinct parts of the essential message of the church: repentance, forgiveness, and empowering. Luke divided the work of Elijah along similar lines and assigned those parts of the O.T. prophet's office which best suited the roles of John and Jesus as presented in the preaching of the church as reflected in her conversion and initiation formulae. Luke saw the eschatological Elijah as a herald of repentance and of the coming Messiah. He also saw the power of Elijah and the empowering of Jesus with the Holy Spirit as closely parallel to one another. He also saw the continuation of Elijah's power through his successor Elisha as typical of the Spirit-anointed Jesus pouring out the Holy Spirit upon His followers. It is the last two roles of Elijah that dominated Luke's understanding of his office which Jesus paralleled, fulfilled, and transcended.

APPENDIX III FOOTNOTES

1. e.g. J. A. T. Robinson, "Elijah, John, and Jesus," Twelve New Testament Studies (London: S.C.M., 1962), pp. 28-52. Sang Ho Lee, John the Baptist and Elijah in Lucan Theology (Boston: unpublished dissertation from Boston University, 1972), pp. 34-38. J. A. Fitzmyer, "The Aramaic 'Elect of God' Text from Qumran Cave 4". Essays on the Semitic Background of the New Testament (London: Chapman, 1971), p. 137. Scholars who argue that Elijah as forerunner was a common idea contemporaneous with the N.T. are: J. Jeremias, "Ἠλίяс", TDNT, II, pp. 928-41, 931; G. F. Moore, Judaism in the First Centuries of the Christian Era (Cambridge, Mass.: Harvard University, 1928), III, p. 358 n.²; J. Klausner, The Messianic Idea in Israel (New York: Macmillan, 1955), p. 257; Sigmund Mowinckel, He That Cometh (Nashville: Abingdon, 1954), p. 299.
2. M. McNamara, Targum and Testament (Grand Rapids, Mich.: Eerdmans, 1972), p. 48. Morris M. Faierstein, "Why Do the Scribes Say that Elijah Must Come First?" JBL, C (March 1981), p. 77.
3. (Oxford: Oxford University Press, 1965), p. 193.
4. G. F. Moore, Judaism, II, p. 358 n.². Geza Vermes, Jesus the Jew (New York: Macmillan, 1973), p. 94. J. G. Snaithe, Ecclesiasticus (Cambridge: Cambridge University Press, 1974), p. 240.
5. Jeremias, "Ἠλίяс", p. 931. G. Vermes, Jesus the Jew, p. 94.
6. Faierstein, "Elijah Must Come First?" p. 79.
7. T. Reub. 6:7-12; T. Lev. 8:14 and ch. 18; T. Jud. 24:1-3; T. Dan. 5:10,11; T. Jos. 19:5-9.
8. "Les Quatre Étapes du Messianisme à Qumran", Révue Biblique, LXX (1963), pp. 489-505.
9. J. Fitzmyer, "The Aramaic 'Elect of God' Text from Qumran Cave 4", p. 137.

- 10 Strack - Billerbeck, IV, pp. 779-798. Billerbeck also notes that the coming of Elijah belongs to rabbinic literature rather than to the Apocrypha or Pseudepigrapha.
- 11 Justin Martyr's Dialogue with Trypho (8:4) also speaks of Elijah as the forerunner of Messiah, but this may well be due to the influence of the N.T.
- 12 Faierstein, "Elijah Must Come First?" p. 86.
- 13 contra S. H. Lee, John the Baptist and Elijah in Lucan Theology, pp. 96, 165. Lee admits that John was a forerunner to Jesus but denies that the Elijah-Forerunner was fulfilled by John.
- 14 Walter Wink, John the Baptist in the Gospel Tradition (Cambridge: Cambridge University Press, 1968), p. 3. Wink holds that because Luke associated Jesus with Elijah, he rejected outright the popular role for Elijah portrayed by Malachi 4:5f. and Sirach 48 as being a role John fulfilled.
- 15 S. G. Wilson, "Lucan Eschatology", NTS, XV (1970), p. 333.
- 16 John the Baptist and Elijah in Lucan Theology, pp. 2-3 et passim. The following also consider that Luke views John and Jesus as closely related without demanding that John be separated from Jesus as the precursor. E. Käsemann, "The Disciples of John the Baptist in Ephesus", Essays on New Testament Themes (London: S.C.M., 1964), pp. 136-48. S. G. Wilson, "Lucan Eschatology", NTS, XV (1970), pp. 330-47. The following consider John in Luke as a forerunner. Flender, St. Luke: Theologian of Redemptive History, p. 22. Wink, John the Baptist in the Gospel Tradition, p. 43. L. Keck, "Jesus' Entrance Upon His Mission", Review and Expositor, LXIV (1967), pp. 465-83.
- 17 John the Baptist and Elijah in Lukan Theology, p. 3.

18 As does Conzelmann's view of the Baptist, Theology of St. Luke, pp. 22 n.², 24; and J. A. T. Robinson, "Elijah, John, and Jesus", pp. 28-52. Wink, John the Baptist, p. 45.

19 On this see H. H. Oliver, "The Lucan Birth Stories and the Purpose of Luke-Acts", NTS, X (1964), pp. 202-26, and P. S. Minear, "Luke's Use of the Birth Stories", Studies in Luke-Acts, eds. L. Keck and J. Martyn (London: S.P.C.K., 1968), pp. 111-130.

20 The pre-Lucan form may have viewed this role of John's as that of Messiah-Elijah, but in the context of Luke's Gospel one must conclude that Luke saw the characters in Malachi 4:5-6 and 3:1 as Elijah.

21 Jesus' ministry is generally not presented as a demand for repentance; the work of John and the church are (1:17; 3:3, 8; 24:47). Jesus refers to repentance rather parenthetically in Luke. Repentance of the ancient cities (10:13; 11:32) mentioned in relation to the presumption of self-righteousness (13:3, 5). Repentance as a cause for joy in heaven (15:7, 10). The rich man saying that if Lazarus would return from the dead his family would repent. Interestingly enough, the rich man is referred to Moses and the prophets for admonitions for repentance (16:30-31). In reference to man repenting unto man see 17:3, 4. Luke is not averse to associating the ministry of Jesus with repentance, but he does, however, prefer to present other characteristics as the trademark of His ministry.

22 Compiled from P. Dabek, "Siehe, es erschienen Moses und Elias", Biblica, XXIII (1942), pp. 175-89. Wink, John the Baptist in the Gospel Tradition, p. 44. Paul Hinnebusch, Jesus the New Elijah (Ann Arbor, Mich.: Servant, 1978), p. 5ff. Jeremias suggests that the Lucan material in the Gethsemane account is reminiscent of the flight of Elijah in I Kings 19:1ff. (cf. Lk. 22:43; I Kings 19:5-7). See "Ἰλίας" TDNT, II, pp. 928-41.

23 As previously noted, Luke is not averse to associating the ministry of Jesus with repentance, but he does not present this aspect as programmatic nor does he expressly associate the ministry of Jesus to Elijah's calling for repentance. This explicit parallel is reserved for John the Baptist.

24. This does not mean that Luke saw Jesus' ministry only in terms of a miracle worker exclusive of any association with a teaching ministry or the call for repentance (see note 21). Luke saw the works of John and Jesus corresponding to various sections of the early church kerygma, and he therefore superimposed that structure upon the office of Elijah as parallel in the ministries of John and Jesus.

25. In Jesus' reference to the ministries of Elijah and Elisha to the heathen in 4:25-27, the Gentile mission of the church is foreseen. This ministry is primarily the work of the post-ascension church. The reference to Elisha, the successor to Elijah, parallels the spiritual succession of the disciples of Jesus who like Elisha are "clothed" with the power of their Spirit-anointed mentor.

APPENDIX IV

USES OF Πύμπλημι, Πλήρης, ANDΠληρώω IN RELATION TO SPEAKING*

<u>πύμπλημι</u>	<u>πλήρης</u>	<u>πληρώω</u>	**
<u>Luke</u>	<u>Luke</u>	<u>Luke</u>	
1:15 s?	4:1 s?	1:20	
1:23	5:12	2:40	
1:41 s		3:5	
1:57	<u>Acts</u>	4:21	
1:67 s	6:3 s?) See con-	7:1	
	6:5 s?) text of		
2:6	6:8 s?) 6:10,	9:31	
2:21	7:55) 7:1ff.55.	21:24	
2:22		22:16	
4:28	9:36	24:44	
5:7		<u>Acts</u>	
	11:24 s	1:16	
5:26 s	13:10 s	2:2	
6:11 s	19:28 s	2:28	
21:22		3:18	
<u>Acts</u>		5:3 s	
2:4 s			
3:10		5:28	
4:8 s		7:23	
4:31 s		7:30	
5:17		9:23	
		12:25	
9:17 s?			
13:9 s		13:25	
13:45 s		13:27	
19:29		13:52 s	
		14:26	
		19:21	
		24:27	
Total speaking 11	Total speaking 7	Total speaking 2	
Total entries 22	Total entries 10	Total entries 22	

*s = speaking

** Several entries used πληρώω to express completion of time, ministry, or a speech. These are not included because the fulness is figurative and not a cause of the speaking (Lk. 7:1; Acts 5:28; 12:25; 13:25).

APPENDIX V

SEQUENCE OF REFERENCES TO REPENTANCE, BAPTISM,
AND THE HOLY SPIRIT IN THE SYNOPTIC ACCOUNTS OF
JOHN THE BAPTIST'S MINISTRY

<u>Matthew 3</u>	<u>Mark 1</u>	<u>Luke 3</u>
1. John the Baptist	4. John the Baptizer (or John baptizing)	2. John son of Zechariah
2. repent	4. preaching a baptism of repentance for forgiveness of sins	3. preaching a * baptism of repen- tance for forgive- ness of sins
6. he baptized	5. he baptized	
6. confessing their sins	6. confessing their sins	
7. unto his baptism		7. to be baptized ** by him
8. fruits of repen- tance		8. fruits of repen- tance
11. I baptize you in water	8. I baptized you in water	16. I, on the one hand, in water baptize you
11. unto repentance		
11. He shall baptize you in the Holy Spirit and fire	8. He shall baptize you in the Holy Spirit	16. He shall baptize you in the Holy Spirit and fire

* Baptism being a metonymy for the call for repentance.

** A parenthetical reference to baptism used to identify John's audience.

ABBREVIATIONS

When abbreviations are employed they usually follow the conventional forms used in the field. For example, see Journal of Biblical Literature Supplement, XC (Sept. 1971), pp. 72-76. Some digressions occur. The work of Bauer, Arndt, and Gingrich is referred to as "B. A. G." in an effort to recognise Bauer's work (see Bibliography). The work of Herman L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrash, 5 vol. (München: C. H. Beck'sche, 1926), is referred to as Strack-Billerbeck.

After a work is first cited in the text an abbreviated form of the author's name and the title of the work is often used.

English scripture references are from the Revised Standard Version, 1952, (RSV) unless noted otherwise.

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