

THE SIGNIFICANCE OF THE ACCOUNT  
OF THE NAZARETH EPISODE IN  
THE GOSPEL OF LUKE

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Doctor of Theology

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by  
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March 1957

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## PREFACE

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The importance of the passage which forms the basis of this study first dawned upon me during the lectures of Dr. William W. Adams. His emphasis on the comprehensive nature of the ministry of Christ as described in the Lucan context set my mind at work. My thoughts crystallized into a thesis subject through consultations with Dr. Taylor C. Smith. During the period of work on the thesis, the effort has been considerably enriched and the labor lightened by the assistance, guidance and encouragement of my professors, Drs. Henry E. Turlington, Taylor C. Smith, J. Estill Jones, Heber F. Peacock, William H. Morton and Wayne E. Ward. To these I am deeply grateful. I am also indebted to Dr. J. Morris Ashcraft who readily assisted me as occasions arose.

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## INTRODUCTION

## INTRODUCTION

For an adequate interpretation of a New Testament book, it is a matter of cardinal importance for an interpreter to address himself to matters relating to the historical milieu--the political, economic, social and religious atmosphere--in which the book was written. This is an essential starting point. But it is not enough. It is equally important to determine, as precisely as possible, the author's total world view, his "Weltanschauung," and his purpose in writing the book. The ease or difficulty of interpretation depends upon the adequacy of the information relative to these matters. The fuller the reconstruction of any aspect of these background materials, the more satisfactory is the resultant interpretation. This thesis deals with an aspect of this major concern of interpretation.

### Statement of the Thesis

In the Lucan account of the preaching of Jesus in the synagogue at Nazareth, there is in a summary fashion the content of the two-volume work of the author. In it the author presents the main motifs with which the reader of the work is confronted. Time and time again, he introduces some subsidiary themes, weaving them into the texture of his work, some more intricately than others. At any one time, in point of fact, several interests are at work. This

thesis aims at showing that the narrative in Luke 4:16-30 covers the major part of the Gospel According to Luke, the first volume of Luke-Acts.

The principle adopted by the author was quite popular with New Testament writers. With reference to the Fourth Gospel, Turner designates the tendency of the author to see the end of a process in its beginning "the principle of teleological interpretation."<sup>1</sup> In Mark, Farrer finds every cycle of narratives an anticipation of the next and called the principle "prefiguration."<sup>2</sup>

Indeed the principle has come down to the present time in several forms, one of which is of particular relevance. Occasionally in a worship service, a preacher reads the text of his sermon with great deliberation and then declares that he may as well dismiss the congregation since all he has to say is contained in what he has just read. Yet the congregation remains in their seats for the better part of the following hour listening to an exposition of the text!

The author of Luke-Acts adopted a similar procedure. His intention was not so much to portray the liturgy of the

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<sup>1</sup>H. E. W. Turner, Jesus Master and Lord (2d ed.; London: A. R. Mowbray & Co., Ltd., 1954), pp. 54 f.

<sup>2</sup>A. M. Farrer, A Study in St. Mark (London: A. & C. Black, 1951), passim, especially pp. 183 ff.

synagogue.<sup>3</sup> Incidentally, he has preserved for posterity the most valuable account in existence of that aspect of worship in the first century. Nor yet was he interested just in a sermon.<sup>4</sup> What attracted him were the themes of the Holy Spirit, the poor, the sinner; the concept of eschatology, the people regarded by Jews as foreigners and the rejection of Jesus the Christ by His own people. Here is indeed the key to the Lucan concept regarding "the things which have been accomplished" in the ministry of Jesus of Nazareth, the truth of which he wanted to assure Theophilus. Here in a nutshell are the significant elements of that movement of which he was a part.

In the course of his two-volume work, the author picked up several strands of thought not introduced in this passage. The strong apologetic flavor of Acts would be found introduced not so strongly later on in this gospel, especially in the passion narrative. The author, more than any other evangelist, was interested in women. He chose and preserved many accounts of the part women played in the rise of Christianity, for which others found no room. However, it would be stretching the point unnecessarily to find that

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<sup>3</sup>G. D. Kilpatrick, The Origins of the Gospel According to St. Matthew (Oxford: At the Clarendon Press, 1950), p. 99.

<sup>4</sup>Ibid.

theme in the passage under consideration.<sup>5</sup> Again, in this passage, he did not introduce his regard for children and his love for the miraculous intervention of angels. That the theme of prayer would be introduced might have been expected. But the author did not mention prayer even though that would have been easy.<sup>6</sup> However, the ministry of the Holy Spirit was closely related to prayer in the view of the author. Probably, the author showed his medical interest, not only in a quotation peculiar to him among New Testament writers,<sup>7</sup> but in the use of other words in this passage.<sup>8</sup> This would

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<sup>5</sup>The reference to the woman who was a widow in 4:26 was due to a different motif.

<sup>6</sup>In his reference to Elijah and the drought which lasted three years and six months, the author of James found an evidence of prayer. James 5:17 f. But prayer is mentioned in the Old Testament passage only in connection with the reviving of the widow's child. I Kings 17:21 f.

<sup>7</sup>"Physician, heal yourself." Luke 4:23.

<sup>8</sup>See William Kirk Hobart, The Medical Language of St. Luke (London: Longmans, Green & Co., 1882), pp. 106 ff. Besides this book dealing with the medical interest of the author of Luke-Acts, see Adolf Harnack, Luke the Physician, trans. J. R. Wilkinson (New York: G. P. Putnam's Sons, 1907); W. M. Ransay, Luke the Physician (London: Hodder & Stoughton, [1908]); Theodor Zahn, Introduction to the New Testament, trans. John Moore Trout, et al. (Edinburgh: T. & T. Clark, 1909), III, 146-148, 160-162. Cf. A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920). However, Cadbury has shown that the argument cannot be marked with a "Q.E.D." without further investigation. See Henry J. Cadbury, The Style and Literary Method of Luke (Cambridge: Harvard University Press, 1920).

not be a part of the primary motif, though.

This study is an attempt to bring out the significance of the Lucan account of this Nazareth episode in the light of the main motifs introduced in the passage. It is not concerned with establishing the authenticity of the Lucan account. Besides, this thesis is confined to the Gospel only. The length of a study that would extend over both volumes of this author's work makes such an undertaking inadvisable for this project.

#### Importance of the Study

When I started the research work on this thesis, I was startled by the large number of previous scholars who had noticed the importance of this passage. But, in almost all cases, the matter had not been pursued beyond the notice. The commentators note the importance of the passage and seem to forget to apply it in later exposition. Dr. Stonehouse has made a significant contribution in his book.<sup>9</sup> But he tends to eliminate many of the aspects of the episode in favor of one, that of eschatology.<sup>10</sup> Dr. Creed notices that the passage presents the main motifs but warns against pressing the point while agreeing that the author

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<sup>9</sup>N. B. Stonehouse, The Witness of Luke to Christ (London: The Tyndale Press, 1951).

<sup>10</sup>Ibid., pp. 76 ff.

has used the passage effectively.<sup>11</sup> This then, is why this study is important. It recognizes that the author of Luke-Acts has used the passage effectively throughout the rest of his work. Hence no interpreter can expect to understand the work of this author without considering the effect of the motifs here introduced in his interpretation.

Of the studies which have taken the author seriously in the understanding of his work must be mentioned two studies of Dr. Lampe which came into my hands while I was already at work on this thesis. I am indebted to these studies.<sup>12</sup> Blass once notes that "any disquisition concerning the origin and connection of the four Gospels containing the life and teaching of our Lord ought to start from the Gospel of St. Luke, . . . ."<sup>13</sup> This is so because it is the only literary production of the stories of Christ available. The understanding of the gospel is therefore important.

Another aspect of the importance of this thesis is that, if established, it calls attention to an interpre-

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<sup>11</sup>John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 66.

<sup>12</sup>G. W. H. Lampe, "The Holy Spirit in the Writings of St. Luke," Studies in the Gospels, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), pp. 159-200; "The Lucan Portrait of Christ," New Testament Studies, II (February, 1956), 160-175.

<sup>13</sup>Friedrich Blass, Philology of the Gospels (London: Macmillan & Co., Ltd., 1898), p. 1



tation of the message of Jesus Christ which needs emphasis in this day and time. For this aspect of the study, the question will be raised and discussed as to how true the Lucan portrait of Christ fairly represents the spirit of the Master, so far as it can be ascertained. Such a study is inevitably bound up with a study of any New Testament book. Its solution involves a certain measure of cyclic reasoning. Yet it is a question which can hardly be avoided in any honest appraisal of Scripture conditioned by the time and place in which the inspiration that calls it into being operates.

#### Basic Assumptions

At the start of my graduate studies, I had a feeling that the synoptic problem was virtually settled. Of course, I realized that the extent of the documents and how much over-lapping existed were matters which still had to be worked out. But that did not affect the fact of the virtual proof of the existence of the sources. To me, Streeter's Four Documentary hypothesis was the solution to the synoptic problem. On that basis, I accepted the priority of Mark and of Q, the source common to Matthew and Luke. Then there was L, the material peculiar to Luke derived from several sources; and finally M, the material peculiar to Matthew. I still hold to the priority of Mark, and the existence of

L and M, certainly as sources peculiar to Luke and Matthew respectively, though there is some uncertainty as to how much of these were written before they were used by the evangelists. I am now not so sure of Q.

Several writers have shaken my belief in the existence of Q. For example, Burkitt notes that besides Mark, Luke certainly had other written sources, such as "the mysterious 'Q,'"<sup>14</sup> This phraseology certainly makes a reader cast a shadowy glance at 'Q.' Another scholar, Butler, armed with a sharp "Occam's razor,"<sup>15</sup> in a rather lengthy discussion<sup>16</sup> concludes that "Q" and Matthew are indistinguishable and that "Q" is an "unjustified hypothesis." More recently still, Farrer has outlined his views along the same lines.<sup>17</sup> He indicates the method of constructing Luke with the two documents Mark and Matthew and thus dispensing with Q.

If these observations on the superfluity of Q gain

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<sup>14</sup>F. C. Burkitt, "The Use of Mark in the Gospel According to Luke," The Beginnings of Christianity, ed. F. J. Foakes-Jackson and Kirsopp Lake (London: Macmillan & Co., Ltd., 1922), II, 106.

<sup>15</sup>Entia non sunt multiplicanda.

<sup>16</sup>Christopher Butler, "St. Luke's Debt to St. Matthew," Harvard Theological Review, XXXII (October, 1939), 237-308.

<sup>17</sup>A. F. Farrer, "On Dispensing with Q," Studies in the Gospels, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), pp. 55-88.

ground, it would necessitate a re-working of the whole of the synoptic problem. One thing appears certain thus far to this investigator: the synoptic problem is far from solved and should continually receive close attention. But for this study the documents as in Streeter's hypothesis have been used. In point of fact, any future solution should have little or no effect on the validity of this study.

This thesis utilizes the passage in Luke essentially as it stands. Actually, the author has used the account in the form now preserved, hence whether it is secondary or primary has no effect on the use made of it by the author.

#### Method of Approach

The passage for study will first be viewed broadly then, in greater detail. Having established the main motifs, these will be traced through the Gospel According to Luke, making use of parallel synoptic passages wherever relevant. A conclusion at the end of each chapter after the first will pin-point the discussion of the chapter.

The basic tools for this approach are The Holy Bible, Revised Standard Version. All direct quotations will be made from this version except otherwise indicated. Huck's Synopsis, Gospel Parallels, Nestle's edition of the Greek New Testament, Greek dictionaries and concordances to the New Testament are assumed tools for any study of the text of

the New Testament. Only where considered necessary are these cited by page number. Quotations from the Hebrew Bible are from the edition by Kittel; those from the Septuagint are from the edition by Rahlfs. The complete titles of volumes used appear in the bibliography.

CHAPTER I

JESUS AT NAZARETH

## CHAPTER I

### JESUS AT NAZARETH

In this chapter, a comparative study of the synoptic accounts of the visit of Jesus to Nazareth will first be made, noting in particular any relationships that may exist. Very little space will be devoted to the question of historicity of the incident. However, the question of the chronological position of the accounts will be explored. Then a more detailed examination of the Lucan account in its context and its background in the Old Testament will follow. The prominent motifs in the Lucan account will finally be summarized. The stage will then be set to establish the thesis in the following chapters.

#### I. A COMPARATIVE STUDY OF THE SYNOPTIC ACCOUNTS

The incident of the preaching of Jesus at Nazareth is related in Matthew 13:53-58, Mark 6:1-6, and Luke 4:16-30. In this "Story about Jesus" are found features which point to "genuine tradition."<sup>1</sup> The incident itself may indeed be "one of unique biographical value."<sup>2</sup>

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<sup>1</sup>Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co., Ltd., 1952), p. 298.

<sup>2</sup>B. Harvie Branscomb, The Gospel of Mark ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1952), p. 97.

However, most New Testament scholars hold the view that the Marcan account is the more original form, closely followed by Matthew. The Lucan form is held to be mainly due to the author's historical perspective or to his embellished source.<sup>3</sup> While this may be true, it is certain that no form of the narrative now extant is without some difficulty. Hence, an obvious inconsistency in the Lucan presentation ought not per se to make it secondary. A close study shows that the Lucan account may not be as foreign to the original form as it appears at first sight.

#### The Narrative in Mark

Starting with Mark,<sup>4</sup> the oldest account, it is found that Jesus went to His native home, Nazareth no doubt,<sup>5</sup> with

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<sup>3</sup>The Lucan account is "more highly elaborated by tradition," according to Sherman E. Johnson, "The Gospel According to St. Matthew," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1951), VII, 423; cf. Frederick C. Grant, "The Gospel According to St. Mark," ibid., p. 726. Luke "altered Mark's order . . . ." S. MacLean Gilmour, "The Gospel According to St. Luke," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1952), VIII, 89; cf. Edgar J. Goodspeed, An Introduction to the New Testament (Chicago: University of Chicago Press, 1950), p. 185. Besides altering the Marcan order, according to Rowlingson, Luke has written, supplemented, and dramatized the Marcan story. Donald T. Rowlingson, "The Jerusalem Conference and Jesus' Nazareth Visit," Journal of Biblical Literature, LXXI (1952), 69.

<sup>4</sup>Mark 6:1-6.

<sup>5</sup>Branscomb, op. cit., p. 98; cf. Taylor, op. cit., p. 299.

His disciples. On the sabbath day, He "began to teach in the synagogue."<sup>6</sup> The people who heard Him were amazed, wondering about the source of His knowledge and power. They were acquainted with His background. They knew His mother, brothers and sisters and did not expect any such display in one they had known as the carpenter.<sup>7</sup> Jesus seemed to have expected as much, since "A prophet is not without honor, except in his own country, and among his own kin, and in his own house."<sup>8</sup> He was not able to do any mighty work there, but He healed a few sick people by laying His hands on them.<sup>9</sup> The unbelief of the people of His own home surprised Him, so He left to teach in the surrounding villages.<sup>10</sup>

In this account, it is indeed surprising that the people who heard Him in the synagogue did not conclude that He had received a divine mission.<sup>11</sup> Instead, the text indicates that the people could not figure out how one of such a humble background as Jesus, whom they knew, could possess the wisdom and power such as He displayed. There is truly a lack of connection in thought between verses two and

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<sup>6</sup>Mark 6:2.      <sup>7</sup>Mark 6:3.

<sup>8</sup>Mark 6:4.      <sup>9</sup>Mark 6:5.

<sup>10</sup>Mark 6:6.

<sup>11</sup>Maurice Goguel, "Le reject de Jesus a Nazareth," Zeitschrift für die neutestamentliche Wissenschaft, XII (1911), 322.



three.<sup>12</sup> But this does not imply that the text was artificially constructed. It may simply reflect the spiritual immaturity of the people.

The phrase  $\acute{\omicron} \upsilon\acute{\iota}\acute{\omicron}\varsigma \tau\acute{\eta}\varsigma \text{Μαριίας}$ <sup>13</sup> is difficult and may not be original. There is no exact parallel.<sup>14</sup> However, the whole of the Marcan phrase  $\acute{\omicron} \tau\acute{\epsilon}\kappa\tau\omega\nu \acute{\omicron} \upsilon\acute{\iota}\acute{\omicron}\varsigma \tau\acute{\eta}\varsigma \text{Μαριίας}$  has the textual weight of evidence in its favor. Yet "many important MSS., . . . p<sup>45</sup> 10 fam. 13 33 472 543 565 579 700 a b c e i r<sup>2</sup>  $\delta$  aur vg (plur.) bo (3 MSS.) aeth," as well as Origen, read  $\acute{\omicron} \tau\acute{\omicron}\hat{\upsilon} \tau\acute{\epsilon}\kappa\tau\omicron\nu\omicron\varsigma \upsilon\acute{\iota}\acute{\omicron}\varsigma$ .<sup>15</sup> Most of these, but not the third century Chester Beatty p<sup>45</sup>, add  $\kappa\alpha\acute{\iota} \tau\acute{\eta}\varsigma \text{Μαριίας}$  or the anarthrous  $\kappa\alpha\acute{\iota} \text{Μαριίας}$  or  $\text{Μαριίας}$ .<sup>16</sup> Taylor concludes that Mark must have written  $\acute{\omicron} \tau\acute{\omicron}\hat{\upsilon} \tau\acute{\epsilon}\kappa\tau\omicron\nu\omicron\varsigma \upsilon\acute{\iota}\acute{\omicron}\varsigma$  and that the present reading of Mark was due to a later, though early scribe.<sup>17</sup> This conclusion is not satisfactory in view of the fact that no cogent reason has been advanced for such a scribal alteration. It is more credible that the variant

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<sup>12</sup>Cf. Branscomb, loc. cit.

<sup>13</sup>Mark 6:3.

<sup>14</sup>Taylor, op. cit., pp. 299 f.

<sup>15</sup>Ibid; cf. C. S. C. Williams, Alterations to the Text of the Synoptic Gospels and Acts (Oxford: Basil Blackwell, 1951), p. 30; Branscomb, op. cit., p. 99.

<sup>16</sup>Taylor, loc. cit.

<sup>17</sup>Ibid.

may come from the parallel in Mt. xiii, 55 by assimilation and may have been preferred as it avoided the suggestion that Jesus was ever engaged in a menial and banausic occupation, though it was liable to imply that Joseph was literally Jesus' father.<sup>18</sup>

Be that as it may, this difficulty of the Marcan text is relevant to our investigation. It shows that not all is well with the oldest account.

Furthermore, it is observed that Jesus is represented as being prepared for a cool reception. He knew the common proverbial saying that a prophet was held in honor everywhere except in his own home.<sup>19</sup> Yet it is said in verse six that He marvelled because of their unbelief. It is not easy to reconcile these aspects.

More serious is the fact that, as it now stands, verse five contains an "absolute contradiction."<sup>20</sup> Jesus was not able to perform any mighty work "except" that He healed a few sick people. This surely "looks like a redactional insertion, perhaps even a gloss, which interrupts

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<sup>18</sup>Williams, loc. cit.; Branscomb, loc. cit. There was a general tendency for a scribe to assimilate the text of Mark with that of Matthew, the most popular gospel in the early church. See Williams, op. cit., p. 1; Branscomb, loc. cit.

<sup>19</sup>Taylor, op. cit., p. 301. See the Johannine form of the saying in John 4:44.

<sup>20</sup>Goguel, op. cit., p. 321. Taylor, somehow, regards a similar observation by Wellhausen as "an exaggeration." Taylor, loc. cit.

the sequence."<sup>21</sup> The "except" clause was inserted to tone down the primitive account of the inability of Jesus to perform miracles for any reason whatsoever. The suggestion that the healing preceded the incident in the synagogue,<sup>22</sup> rather than improving matters, further underlines the difficulty.

#### The Narrative in Matthew

Turning next to Matthew,<sup>23</sup> it is observed that his source was Mark. However, he omits the reference to the disciples.<sup>24</sup> If his copy of Mark contained the reference it is hard to understand why he would omit it,<sup>25</sup> all the more so in view of his interest in the disciples.<sup>26</sup> Goguel is

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<sup>21</sup>Grant, op. cit., p. 729.

<sup>22</sup>H. B. Swete, The Gospel According to St. Mark (2d ed.; London: Macmillan & Co., Ltd., 1908), p. 115.

<sup>23</sup>Matt. 13:53-58.      <sup>24</sup>Mark 6:1.

<sup>25</sup>The suggestion that the reference to the disciples is unnecessary appears weak. See Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel According to S. Matthew ("The International Critical Commentary"; New York: Charles Scribner's Sons, 1907), p. 155. Cf. Alan Hugh McNeile, The Gospel According to St. Matthew (London: Macmillan & Co., Ltd., 1955), p. 206. Swete interprets the appearance of Jesus with His disciples as indicative of the fact that the visit "was not a private visit to His family; he came as a Rabbi, surrounded by His scholars." Swete, op. cit., p. 111. However, on the previous page, Swete has suggested that the purpose of the withdrawal from Capernaum was "probably to escape from the enthusiasm of the crowd. . . ."

<sup>26</sup>James Moffatt, An Introduction to the Literature of the New Testament (3d ed. revised; Edinburgh: T. & T. Clark, 1949), p. 252.

probably right in ascribing the sentence *καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ* to the work of a redactor<sup>27</sup> It is, however, not easy to ascertain the motive for such an insertion.

Furthermore, Matthew alters the Marcan *ὁ τέκτων ὁ υἱὸς τῆς Μαρίας*<sup>28</sup> to *ὁ τοῦ τέκτονος υἱός*.<sup>29</sup> This might be due to some motive originating from his reverence: "the Jewish feeling was that the true Rabbi gives himself wholly and solely to the study of the Law."<sup>30</sup> This motive of reverence is clearly shown a little later in the narrative.<sup>31</sup> His source has the bold statement that Jesus was not able to do any mighty work at Nazareth.<sup>32</sup> Matthew says that Jesus "did not do many mighty works there . . . ." He further gives a smoother narrative by omitting the fact that Jesus "marvelled" because of the unbelief of the Nazarenes.

#### The Narrative in Luke

Turning finally to Luke,<sup>33</sup> an account is found similar enough to be identified with the same event as

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<sup>27</sup>Goguel, loc. cit.      <sup>28</sup>Mark 6:3.      <sup>29</sup>Matt. 13:55.

<sup>30</sup>Theodore H. Robinson, The Gospel of Matthew ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1951), p. 125. Cf. Branscomb, op. cit., p. 100; Allen, op. cit., pp. xxxi, 155-156. See also supra, p. 4, note 18.

<sup>31</sup>Matt. 13:58.      <sup>32</sup>Mark 6:5.      <sup>33</sup>Luke 4:16-30.

recorded by Mark, yet so different that dogmatic conclusions are out of place. Various verdicts have been pronounced by scholars. Some of these have been noted.<sup>34</sup> Having concluded that Luke has placed the account "too soon," Goguel proceeds to say that Luke substituted "an entirely different story" for that of Mark.<sup>35</sup> This cannot be certainly established.

The main points of the Lucan account will be discussed a little later. It is only necessary here to note that Luke's form of the question, "Is not this Joseph's son?" is closer to that of Matthew than to that of Mark. It should also be noted that Luke seems to be inconsistent in his reference to Capernaum<sup>36</sup> when actually Theophilus has not been told of any work of Jesus specifically at that place. When this has been said, the fact of Luke as an able and discerning historian should be taken into consideration.<sup>37</sup> It may be that there is room for such a reference even thus

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<sup>34</sup>Supra, p. 2, note 3.

<sup>35</sup>Maurice Goguel, "Luke and Mark: With a Discussion of Streeter's Theory," Harvard Theological Review, XXVI (January, 1933), 3.

<sup>36</sup>Luke 4:23.

<sup>37</sup>For a view which has a bearing on this point, see John Baker, "Luke, the Critical Evangelist," The Expository Times, LXVIII (January, 1957), 123-125.

early in the gospel account.

Sherlock's Reconstruction. An ingenious conjecture has been advanced by Sherlock to explain the different accounts of Mark and Luke.<sup>38</sup> Sherlock dismisses the hypothesis of two visits which would imply duplication of reactions, questions, and answers on two occasions. Utilizing the silence of the accounts in respect to the length of stay, he concludes that there are in the two accounts different incidents which happened on one visit. The visit lasted eight days during which Jesus preached twice in the synagogue. Mark, obtaining his information from an eyewitness, probably Peter, records the incident that occurred on the first sabbath. The Nazarenes were then only surprised and curious. Before the second sabbath, the disciples had been sent out on a preaching mission. On that sabbath, the visit came to a disastrous end. Sherlock is sure that the disciples were not present on that occasion. "We cannot imagine that if they had been there when the angry assault was made upon their Master, they would have suffered it without resistance."<sup>39</sup> Luke preserves the

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<sup>38</sup>W. Sherlock, "The Visit of Christ to Nazareth," The Journal of Theological Studies, XI (1910), 552-557.

<sup>39</sup>Ibid., p. 555. This echoes the regret of Clovis, the Frankish chieftain, who was so moved by the story of the crucifixion of Christ that "with clinched fists" he remarked,

account of the incident on that second sabbath, deriving his eyewitness account most likely from Mary, the mother of Jesus.<sup>40</sup> Sherlock, following Augustine, states that Luke has placed the account out of order "knowingly." In Luke's preface, *καθεξῆς*, "in order,"<sup>41</sup> did not mean a mechanical order but meant "a rational order, shewing the relation of things."<sup>42</sup> Sherlock concludes his article by noting certain basic aspects of the Lucan account with which this investigator is in complete agreement.

Sherlock's reconstruction, though able, leaves untouched the objections to two visits which it seeks to remove. It is hard to see how the setting of the incidents a week apart has improved matters. However, this reconstruction has the merit of pointing to a possible solution. It emphasizes the difference in sources though it may not be possible certainly to identify those sources.

Source Consideration. The Lucan account is derived

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"If I had been there with my noble Franks, they wouldn't have done it." See William Owen Carver, The Course of Christian Missions (New York: Fleming H. Revell Co., 1939), p. 73.

<sup>40</sup>This speculative suggestion seems to have been accepted by Major in H. D. A. Major, T. W. Manson, and C. J. Wright, The Mission and Message of Jesus (New York: E. P. Dutton & Co., Inc., 1953), p. 82.

<sup>41</sup>Luke 1:3.      <sup>42</sup>Sherlock, op. cit., p. 556.

from a non-Markan source.<sup>43</sup> A synoptic comparison of Matthew 4:12-13, 17, Mark 1:14-15, and Luke 4:14-16 is revealing.<sup>44</sup> That there is a gap between Matthew 4:12 and 4:13 seems clear.<sup>45</sup> In verse 12 it is said that Jesus withdrew into Galilee. In verse 13 it continues that having left Nazareth, Jesus went and dwelt in Capernaum. Matthew thus implies that Jesus visited Nazareth after leaving Judea. In Luke 4:14, it is said that Jesus returned to Galilee. In Luke 4:16 it reads that Jesus came to Nazareth. It is remarkable that the form *Nazareth* occurs only in Matthew 4:13<sup>46</sup> and Luke 4:16 in the New Testament, just at the point where the two evangelists agree in indicating a

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<sup>43</sup> Bernard Weiss, A Manual of Introduction to the New Testament, trans. A. J. K. Davidson (London: Hodder & Stoughton, 1888), II, 289; Moffatt, *op. cit.*, pp. 276-278; Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; Edinburgh: T. & T. Clark, 1953), p. 118.

<sup>44</sup> See table of synopsis on p. 13.

<sup>45</sup> Cf. G. C. Kilpatrick, *op. cit.*, p. 82; B. H. Streeter, The Four Gospels (London: Macmillan & Co., Ltd., 1953), p. 206.

<sup>46</sup> Though there are variants in some important MSS, including *N*\*, D, and *Θ*, there is little doubt that the correct reading is that of B\*, 33 and k. Some MSS also show variations in the much better attested reading in Luke 4:16. See Constantinus Tischendorf, Novum Testamentum Graece (Editio octava critica maior); Lipsiae: J. C. Hinrichs, 1872), I, 14, 457.



visit of Jesus to His home town.<sup>47</sup>

Furthermore, the Marcan account does not preclude an early visit to Nazareth. In Mark 1:14-15, the text indicates that Jesus was preaching in Galilee, no definite place being mentioned. The ministry in this period might well have spread over several towns including Capernaum and Nazareth though Mark does not mention the former until a little later in his narrative,<sup>48</sup> and the latter never by name after the only mention before the baptism of Christ.<sup>49</sup> The obvious conclusion is that the Marcan account leaves room for a visit of Jesus to several places one of which might have been Nazareth. The agreement of Matthew and Luke at this point makes a rather strong case for their use of a source which placed a visit of Jesus to Nazareth early in the gospel story. This source is probably Q.<sup>50</sup>

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<sup>47</sup>Creed notes this remarkable coincidence but does not accept the theory of a common source underlying the accounts of Matthew and Luke. See John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 65.

<sup>48</sup>The name "Capernaum" occurs only three times in Mark: 1:21; 2:1; 9:33.

<sup>49</sup>Mark 1:9.

<sup>50</sup>Streeter, op. cit., pp. 206 f. Cf. McNeile, op. cit., pp. 43, 206; Kilpatrick, loc. cit.

## TABLE I

## SYNOPSIS OF RELEVANT PASSAGES

Matthew 4:12, 15, 17	Mark 1:14-15	Luke 4:14-16
<p>12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.</p>	<p>14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν</p>	<p>14 Καὶ ἐπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.</p>
<p>13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὄρισις Ζαβουλιῶν καὶ Νεφθαλίμ.</p>		
<p>17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.</p>	<p>κηρύσσειν τὸ εὐαγγέλιον τοῦ θεοῦ καὶ λέγων, 15 ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.</p>	<p>καὶ φήμη ἐβῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.</p>
		<p>16 Καὶ ἦλθεν εἰς Ναζαρά, ...</p>

Viewing this discussion from a totally different angle, some support is obtained for the view that the Lucan account might have been derived from Q by a study of Luke 4:18-19. That this quotation from Isaiah describes the Lucan concept of the ministry of Christ will be shown later in this study. The passage corresponds substantially with the answer of Jesus to the disciples of John the Baptist in Luke 7:18-23. That passage, as a cursory examination in a synopsis shows, is derived from Q.<sup>51</sup>

The most serious objection to ascribing the Lucan account to a Q source is that "there is nothing except the name to suggest a common source" used by Matthew and Luke.<sup>52</sup> If the account were in Q, it would surely have left more traces in Matthew and might have afforded another opportunity for Matthew to insert his favorite expression, "in order that it might be fulfilled,"<sup>53</sup> at the point of the visit to Nazareth.

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<sup>51</sup>Cf. Matt. 11:2-6. See Streeter, op. cit., p. 182. On the other hand, the possibility of this Q passage having influenced the choice of the Isaianic passage in Luke 4:18-19 and hence the Lucan portrait of Christ cannot be easily ruled out.

<sup>52</sup>Creed, op. cit., p. 65. This observation is true in spite of the fact that the form of the Lucan question, "Is not this Joseph's son?" is closer to that of Matthew. Cf. Taylor, op. cit., pp. 299 f.

<sup>53</sup>Dwight M. Beck, Through the Gospels to Jesus (New York: Harper & Bros., 1954), p. 94.

Most scholars regard the source of the Lucan account as L.<sup>54</sup> This is a good source highly valued by Luke. On the whole, this is a more satisfactory solution. It does not seriously impair the estimation of the reliability of the account. However, this solution leaves unresolved the agreement of Matthew and Luke at this point.<sup>55</sup>

Conclusion. In this section, the synoptic accounts bearing on the visit of Jesus to Nazareth have been compared.

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<sup>54</sup>William Manson, The Gospel of Luke ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1948), p. 40; C. G. Montefiore, The Synoptic Gospels (2d ed.; London: Macmillan & Co., Ltd., 1927), II, 399; Plummer, op. cit., p. 118; cf. Taylor, op. cit., p. 299; J. Vernon Bartlett, "The Sources of St. Luke's Gospel," Oxford Studies in the Synoptic Problem (Oxford: At the Clarendon Press, 1911), pp. 329 f.; see also the classifications of Feine, B. Weiss, J. Weiss, A. Wright in Moffatt, op. cit., pp. 276 f.

<sup>55</sup>Hawkins, working with Tischendorf's Synopsis Evangelica, found 68 of the 183 sections of the Synoptics suitable for a comparative study. Of these, 10 sections contained too much material in Matthew and Luke absent in Mark and hence derived from another source. In the other 58 sections, he found about 218 instances of agreement of Matthew and Luke against Mark. See John C. Hawkins, Horae Synopticae (Oxford: At the Clarendon Press, 1899), pp. 172-176. Abbott compiled a complete list of the corrections of Mark by Matthew and Luke. See E. A. Abbott, The Corrections of Mark ("Diatessarica, II"; London: Adam & Charles Black, 1901), pp. 307-324. Sanday counted these to be 230. See William Sanday, "The Conditions Under Which the Gospels Were Written, in their Bearing Upon Some Difficulties of the Synoptic Problem," Oxford Studies, pp. 19 f. Cf. S. C. Carpenter, Christianity According to S. Luke (London: Society for Promoting Christian Knowledge, 1919), p. 130. Most of the cases of agreement of Matthew and Luke against Mark are minor stylistic alterations but a few, maybe about 20 according to Hawkins, are of real importance. Perhaps, the case in point may be included in these.

There are two main versions, one recorded by Mark, the other by Luke. Neither version is free from some difficulty of one kind or another. There is no reason to doubt that the visit took place. In point of fact, it may rightly be supposed that Jesus visited His home town on several occasions. That the accounts preserve two different visits, while not impossible, must be regarded as highly improbable. Each evangelist has reported the same event. Each is to be held responsible for the chronological order of the narrative: "whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine . . . ." <sup>56</sup>

## II. THE LUCAN ACCOUNT

The next step in this study is to examine in greater detail the Lucan presentation with a view to discovering the main ideas and the pivotal nature of the account in Luke. This aspect of the study is unaffected by the inconclusive nature of the previous discussion since the Third Gospel is influenced by the account as it now stands irrespective of its source and its credibility. Beginning with a translation of the passage and following with a summary statement

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<sup>56</sup>A. Wright, The Gospel According to S. Luke in Greek (London: Macmillan & Co., Ltd., 1900), p. 32. Cf. Ezra P. Gould, A Critical and Exegetical Commentary on the Gospel According to St. Mark ("The International Critical Commentary"; Edinburgh: T. & T. Clark, 1955), p. 102; Plummer, op. cit., p. 118.

of the context and a brief commentary, the discussion will turn to the background in the Old Testament. Finally, the main motifs will be summarized.

### Translation

The passage for this study reads as follows:

16 And 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;  
 17 and 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,  
 19 to proclaim the acceptable year of the Lord."  
 20 And 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. 21 And he began to say to them, "Today this scripture has been fulfilled in your hearing." 22 And 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?"  
 23 And 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.'" 24 And he said, "Truly, I say to you, no prophet is acceptable in his own country. 25 But 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; 26 and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 And there were many lepers in Israel in the time of the prophet Elisha; and none of them was cleansed, but only Naaman the Syrian." 28 When they heard this, all in the synagogue were filled with wrath. 29 And 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. <sup>30</sup>But passing through the midst of them he went away.<sup>57</sup>

### Context

After the prologue<sup>58</sup> and infancy narratives,<sup>59</sup> Luke, following Mark, relates the ministry and imprisonment of John the Baptist.<sup>60</sup> He next gives an account of the baptism of Jesus,<sup>61</sup> obviously before the imprisonment of John. From a non-Marcian source, he then records a genealogy of Jesus through Joseph.<sup>62</sup> Next he tells of the temptation of Jesus.<sup>63</sup> He follows with the return of Jesus from Judea and a report of His teaching ministry in the synagogues of Galilee.<sup>64</sup> In this connection no town is specifically mentioned.<sup>65</sup> Luke then relates that Jesus went to Nazareth and gives the narrative which is the subject of this scrutiny.<sup>66</sup>

The scene of activity then shifts to Capernaum,<sup>67</sup>

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<sup>57</sup>Luke 4:16-30.      <sup>58</sup>1:1-4.      <sup>59</sup>1:5-2:52.

<sup>60</sup>3:1-20.      <sup>61</sup>3:21-22.      <sup>62</sup>3:23-38.

<sup>63</sup>4:1-13.      <sup>64</sup>4:14-15.

<sup>65</sup>In fact, thus far in the Lucan narrative, the only town mentioned by name in Galilee is Nazareth: 1:26; 2:4, 39, 51. Incidentally, this town is not mentioned in the Old Testament, Talmud, Midrash or Josephus.

<sup>66</sup>Supra, note 57.

<sup>67</sup>4:31-41.

though as already noted, Jesus had already done some work there.<sup>68</sup> The ministry in Galilee then occupies the attention of the author for several chapters.<sup>69</sup> At the end of that ministry, Jesus set himself towards Jerusalem, and death.<sup>70</sup> A long section,<sup>71</sup> variously described as the "Peraean Section," the "Great Interpolation," the "Travel Narrative," precedes the narrative of the events in Jerusalem and the close of the ministry of Jesus in the flesh.<sup>72</sup>

Thus for Luke, all the events before the episode at Nazareth are of an introductory nature.<sup>73</sup> The ministry at Nazareth was actually the point of entrance into his life work. He began his mission in His own home, He announced the type of ministry to which he had been consecrated but His people would have nothing to do with that type of person.

#### Comment

The narrative gives a reliable account of worship procedure in the synagogue of the first century. In this connection, the view of Abrahams is relevant:

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<sup>68</sup>4:23.           <sup>69</sup>4:31-9:50.           <sup>70</sup>9:51.

<sup>71</sup>9:51-19:28.           <sup>72</sup>19:29-24:53.

<sup>73</sup>Robertson indicates that Marcion omitted chapters 1-4 of Luke from his edition. See A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920), p. 64. However it appears that Marcion retained 3:1a and started from chapter 4. See C. S. C. Williams, op. cit., p. 12.



I have been at some pains to show that the New Testament accounts of the preaching in the Synagogues refer to the normal and not to the exceptional, because these accounts are the most precise we possess and it is important to know that we may rely on them completely.<sup>74</sup>

It was the custom of Jesus to attend the synagogue on the sabbath.<sup>75</sup> On this occasion, He was asked to read the lesson from the Prophets, just as any other member of the congregation could have been asked.<sup>76</sup> He was given a roll of Isaiah.<sup>77</sup> From this He read a short passage, in Hebrew,<sup>78</sup> the Haftarah of the worship service.<sup>79</sup> He stood

<sup>74</sup>I. Abrahams, Studies in Pharisaism and the Gospels (1st series; Cambridge: At the University Press, 1917), p. 7. Cf. George Foot Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Harvard University Press, 1954), I, 301, note 1.

<sup>75</sup>Though plural in form, and sometimes so in meaning, the phrase τῶν σαββάτων is usually singular in meaning as in this passage. See Theodor Zahn, Introduction to the New Testament, trans. John Moore Trout, et al. (Edinburgh: T. & T. Clark, 1909), I, 19.

<sup>76</sup>Emil Schürer, A History of the Jewish People in the Time of Jesus Christ, trans. (Edinburgh: T. & T. Clark, 1924), II, ii, 79.

<sup>77</sup>Gilmour, op. cit., p. 90; Creed, op. cit., p. 67. Finegan indicates that of four hundred and seventy-six second century non-Christian literary papyri manuscripts thus far discovered in Egypt, more than ninety-seven per cent of them are in the form of roll; however, the eight Christian biblical papyri found are all codices. See Jack Finegan, "The Original Form of the Pauline Collection," Harvard Theological Review, XLIX (April, 1956), 86.

<sup>78</sup>Moore, op. cit., p. 303. Cf. Crawford Howell Toy, Quotations in the New Testament (New York: Charles Scribner's Sons, 1885), p. 79.

<sup>79</sup>Moore, op. cit., pp. 300 f.

up to read, the customary posture for so doing.<sup>80</sup> After the selection,<sup>81</sup> He rolled the book and returned it to the attendant.<sup>82</sup> He then sat down, the normal method for exposition of the passage read.<sup>83</sup> Everybody gazed at Him attentively as He preached. The passage He had just read had found its fulfillment that day, He told them. The people wondered at His gracious words. How could the son of Joseph speak so? They questioned in amazement. Jesus was prepared for such an attitude. He spared them further words by saying: I know just what you are thinking; you will say: "Physician heal yourself!"<sup>84</sup> What we heard you did in Capernaum, you do here also in your own home.

Up to this point, the sermon seemed to have gone

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<sup>80</sup>Schürer refers to this passage as the custom, loc. cit.

<sup>81</sup>It is uncertain who selected the passage. Moore, op. cit., p. 301.

<sup>82</sup>A salaried officer of the synagogue, Hazzan ha-keneset. Ibid., p. 289. "Sexton," Manson, op. cit., p. 42.

<sup>83</sup>Schürer, op. cit., p. 82.

<sup>84</sup>According to Strack and Billerbeck, Genesis Rabbah 23 has the proverb, "Physician, heal your own lameness." Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung Oskar Beck, 1924), II, 156; Logion VI lines 9-14 of the Oxyrhyncus papyri has the saying: "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him." Bernard P. Grenfell and Arthur S. Hunt (eds.), The Oxyrhyncus Papyri (London: Egypt Exploration Fund, 1898), I, 3.

well. But Jesus proceeded to give two illustrations showing how gentiles had received the blessings denied to Israel in the days of Elijah and Elisha.<sup>85</sup> This was too much for the Nazarenes to bear. They became filled with anger. They rose up intending to catapult him down the brow of the hill on which their town was built.<sup>86</sup> But he just passed through their midst and went away.<sup>87</sup>

### Text Quoted

An examination of the text read from Isaiah is now in order.

Luke 4:18-19 in the Greek. The text has been well preserved in manuscripts of Luke. Only a few points need mentioning. (1) There is a disagreement in the punctuation of the passage.<sup>88</sup> Moulton suggests a stop after *ἔχρισέν με*,

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<sup>85</sup>Luke refers to widows nine times as compared with three times by Mark, none by Matthew (Matt. 23:14 is poorly attested and should be rejected as in Nestle's text). A. Wright, op. cit., p. 33.

<sup>86</sup>It is not now possible to locate precisely the point referred to in this passage. Gilmour, op. cit., p. 95. However, Nazareth is situated in a depression surrounded by hills; H. Guthe, "Nazareth," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed., Samuel M. Jackson (New York: Funk & Wagnalls Co., 1910), VIII, 92.

<sup>87</sup>Luke intends to suggest a deliverance "by the supernatural awe which his [i.e. Jesus'] personality" inspired. W. Manson, op. cit., p. 43.

<sup>88</sup>"It is the privilege of each N. T. student to make his own punctuation." A.T. Robertson, A Grammar of the Greek

thus making **ἀπέσταλκεν** the governing verb of all the infinitives.<sup>89</sup> (2) The majority of minuscule manuscripts, **℞** as well as **Θ** and Irenaeus insert after **ἀπέσταλκέν με** the phrase **ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν**. This, no doubt, was an attempt to harmonize the passage in Luke with the Septuagint version. The insertion should be rejected. (3) Finally, instead of the word **τεθραυσμένους** the original scribe of D wrote **τεθραυματισμένους**.<sup>90</sup> The quotation follows fairly well the Septuagint.<sup>91</sup>

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New Testament in the Light of Historical Research (4th ed.; Nashville: Broadman Press, [1923/]), p. 245.

<sup>89</sup>J. H. Moulton, A Grammar of New Testament Greek (3rd ed.; Edinburgh: T. & T. Clark, 1949), I, 143.

<sup>90</sup>Nestle, ad. loc. The scribe must have erred by confusing the letter **τ** with **θ**.

<sup>91</sup>For a comparative table, infra, p. 24. Hawkins notes that of the Synoptics, Luke shows most familiarity with the LXX; op. cit., p. 162. In fact, Luke does not show any knowledge of the original Hebrew text in his quotations; Adolf Jülicher, An Introduction to the New Testament, trans. Janet Penrose Ward (London: Smith, Elder, & Co., 1904), p. 333.

## TABLE II

## COMPARATIVE TABLE OF TEXTS

<u>Luke 4:18-19</u>	<u>Isaiah 61:1-2 (LXX)</u>
<p>18 πνεῦμα κυρίου ἐπ' ἐμέ,  οὗ ἕνεκεν ἔχρισέν με  εὐαγγελίσασθαι πτωχοῖς,  ἀπέσταλκέν με,</p>	<p>1 πνεῦμα κυρίου ἐπ' ἐμέ  οὗ ἕνεκεν ἔχρισέν με·  εὐαγγελίσασθαι πτωχοῖς  ἀπέσταλκέν με,  ἰάσασθαι τοὺς συντετρι-  μμένους τῇ καρδίᾳ,</p>
<p>κηρῦξαι<sup>92</sup> αἰχμαλώτοις  ἀφῆσιν καὶ τυφλοῖς  ἀνάβλεψιν,</p>	<p>κηρῦξαι αἰχμαλώτοις  ἀφῆσιν καὶ τυφλοῖς  ἀνάβλεψιν,</p>
<p>ἀποστεῖλαι τεθραυσ-  μένους ἐν ἀφέσει,  19 κηρῦξαι ἐν ἑαυτὸν  κυρίου δεκτόν.</p>	<p>2 καλέσαι ἐν ἑαυτὸν  κυρίου δεκτόν  καὶ ἡμέραν ἀντ-  αποδόσεως,</p>

<sup>92</sup>Editors disagree on the accent of κηρυξαι . It is a matter of choice. See J. H. Moulton and W. F. Howard, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1929), II, 57.

Isaiah 61:1-2 in the Greek. The great Septuagint codices have preserved the text quite well.<sup>93</sup> The only variant worthy of note is that instead of **πτωχοῖς** in verse 1, the original scribe of *Λ* wrote **ταπεινοῖς**.<sup>94</sup>

A comparison of the Lucan text with the Septuagint shows the following differences: (1) Luke omits the phrase **ἰάσασθαι τοὺς συντετριμμένους τῆ καρδία**. (2) Luke adds the phrase **ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει**. (3) In verse 19, he uses **κηρῦξαι** in place of the Septuagint **καλέσαι**. It should also be noted that the Lucan version breaks off at the middle of verse 2 of the Septuagint.<sup>95</sup>

While all these changes may have been due to the fact that there is no certainty that present manuscripts are the same as those which Luke used, it is a good working hypothesis to assume that he had a text substantially the same as in the present great codices. The phrase **ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει** may have been reproduced from Isaiah 58:6 where the Septuagint text is **ἀπόσπελλε τεθραυσμένους ἐν ἀφέσει**. But it is probably better,

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<sup>93</sup>See the text on Table II, p. 24.

<sup>94</sup>The meaning of the word **πτωχοῖς** will be discussed later. This will involve the meaning of this variant.

<sup>95</sup>This break is in harmony with the idea of universalism in the Third Gospel. This point will be developed in a later chapter.

all factors considered, to explain the presence of that phrase by assuming that the evangelist wrote from memory.<sup>96</sup>

It is harder to account for the omission of the phrase *ἰάσθαι τοὺς συντετριμμένους τῆ καρδίας* . An attractive conjecture by Toy deserves serious consideration.<sup>97</sup> A scribe might have misread his Hebrew text or had a corrupt text. Instead of the Masoretic *ש לחבני לחבט* *לושברי-לב*, "he has sent me to bind up the broken-hearted," the scribe might have read *לש לח חפשי* *הושב*, "to set free the broken," as in Isaiah 58:6. This new translation would, at first, be in the margin. A scribe, by error of the eye, might have omitted the clause, "to heal the broken-hearted," which another perceiving, repaired by the insertion of the new translation in the wrong place, inadvertently or for literary effect;" (it would have read literally: he sent me to send the crushed into liberty)." Luke or some later scribe of Luke's Gospel, followed this erroneous Greek text.

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<sup>96</sup>Cf. Franklin Johnson, The Quotations of the New Testament From the Old (Philadelphia: American Baptist Publication Society, 1896), pp. 29-61; A. Plummer, op. cit., p. 120; A. T. Robertson, An Introduction to the Textual Criticism of the New Testament (Nashville: Broadman Press, 1925), p. 154; M.-J. Lagrange, Evangile selon Saint Luc (3d ed.; Paris: Librairie Victor Lecoffre, 1927), p. 138.

<sup>97</sup>Toy, op. cit., pp. 79 f.

Isaiah 61:1-2 in the Hebrew. The Septuagint was itself, of course, made from the Hebrew text. According to the Masoretes, the passage under consideration reads as follows:

ו רִיחַ אֲדֹנָי יְהוָה עָלַי יֵצֵן עֲשֶׂה יְהוָה אֵתִי  
 לְבִשָׁר עֲבֹנִים שְׁלַחְנִי לְחַבֵּשׁ לְנִשְׁבְּרֵי-לֵב  
 לְקַרְא לְשׁוֹבוֹנִים דְּרוּר וְלֹאֲסוּרִים פְּתַח-קַוֶּה  
 2 לְקַרְא שְׁנַת קָצוֹן לְיְהוָה וַיּוֹם נָקָם לְאַלְהֵינוּ

Isaiah 61:1-2 in Translation. The translation of this passage in Hebrew by Kissane goes as follows:<sup>98</sup>

The spirit of the Lord Jahweh is upon me,  
 Because Jahweh has anointed me;  
 He has sent me to bear good tidings to the afflicted,  
 To encourage the broken-hearted;  
 To proclaim liberty to captives,  
 To prisoners deliverance;  
 To proclaim Jahweh's year of favour,  
 Our God's day of vengeance;

### Lexical Notes

A few key words in this passage deserve consideration at this point. Other significant words will be discussed at the relevant parts of the succeeding chapters.

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<sup>98</sup>E. J. Kissane, The Book of Isaiah (Dublin: Browne & Nolan, Ltd., 1943), II, 271.



Evangelize. The first word for consideration is that usually transliterated "evangelize." The word meant "to bear good tidings." The Hebrew equivalent was לְבַשֵּׁר, a piel infinitive construct form of the verb בָּשַׁר. The word occurs only about twenty-three times in the Old Testament.<sup>99</sup> The root meaning was to rub or smooth the face.<sup>100</sup> Thus it primarily came to have a connotation of beauty.<sup>101</sup> The piel therefore came to mean to make any one cheerful with glad tidings, to bear good news to any one.<sup>102</sup> However, the word was also used in the Old Testament in connection with tidings of evil.<sup>103</sup> The Septuagint translation of the Hebrew was the verb εὐαγγελίζεσθαι. This word occurs some fifty-three times in the New Testament.<sup>104</sup> The rare active form occurs in the papyri. Of course, the literary and biblical usage

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<sup>99</sup>Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint (Oxford: At the Clarendon Press, 1897), I, 568.

<sup>100</sup>Francis Brown, S. R. Driver and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1952), p. 142.

<sup>101</sup>Samuel Prideaux Tregelles, Gesenius' Hebrew and Chaldee Lexicon (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), p. 146. The word for flesh בָּשָׂר, from the same root, denoted that in which a person's beauty was perceived. Ibid.

<sup>102</sup>Ibid.      <sup>103</sup>For example, I Samuel 4:17.

<sup>104</sup>Once in Matthew, not in Mark, ten times in Luke, not in John, fifteen times in Acts and twenty-seven times in the rest of the New Testament.

of the middle form is amply represented in the papyri.<sup>105</sup>

From the number of occurrences of the word in the New Testament, it is observed that it was a favorite word with Luke. It is remarkable that not once in the Third Gospel does the noun form *εὐαγγέλιον* appear. This noun occurs some seventy-six times in the New Testament,<sup>106</sup> including four occurrences in Matthew, seven in Mark, two in Acts and fifty-seven in Pauline writings.<sup>107</sup> The cognate substantive, *εὐαγγελιστής*, occurs only three times in the New Testament.<sup>108</sup>

Send. The Greek word translated "to send" is the verb *ἀποστέλλειν*. It meant to send away, to dispatch on

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<sup>105</sup>James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder and Stoughton, Ltd., 1929), p. 259.

<sup>106</sup>Jesse Burton Weatherspoon, Sent Forth to Preach (New York: Harper & Brothers, 1954), p. 64. This does not include references in Mark 16:15 and Ephesians 6:19.

<sup>107</sup>The noun occurs three times in the LXX, in the plural form: II Kings 4:10; 18:22, 25. It translates the Hebrew *בשר*, *בשר*. See Hatch and Redpath, op. cit., p. 568. The plural form also occurs in the papyri: "But the birthday of the god [Emperor Augustus] was for the world the beginning of tidings of joy on his account." Adolf Deissmann, Light From the Ancient East, trans. Lionel n. M. Strachan (4th ed.; New York: Harper & Bros., [1923]), p. 366. Deissmann also quoted the rare singular form in the papyri. Ibid., p. 367.

<sup>108</sup>Acts 21:8; Ephesians 4:11; II Timothy 4:5.

service, to send with a commission. It occurs many times in the New Testament.<sup>109</sup> It is common in the papyri in the sense of Latin mitto.<sup>110</sup> There are examples which illustrate the frequent New Testament sense of "commissioning."<sup>111</sup>

The Greek verb was used to translate the Hebrew  $\eta\psi'$  and thirteen other verbs.<sup>112</sup> Ashcraft made a recent study of this and cognate terms.<sup>113</sup> That fuller definition is here presumed.

Proclaim. The Greek word translated "to proclaim" is  $\kappa\eta\rho\upsilon\sigma\sigma\epsilon\upsilon$ . It meant to be a herald, to proclaim. In the New Testament it was used with reference principally to the proclamation of the gospel. It occurs a number of times in the New Testament.<sup>114</sup> It was used in the Septuagint to

<sup>109</sup>Between 121 and 150 times, according to Bruce M. Metzger, Lexical Aids For Students of New Testament Greek (Princeton, 1950), p. 13. Cf. Weatherspoon, op. cit., pp. 22-24.

<sup>110</sup>Moulton and Milligan, op. cit., p. 67.

<sup>111</sup>Ibid.

<sup>112</sup>Hatch and Redpath, op. cit., I, 141. The occurrences of the word in the LXX are listed in over ten columns, pp. 141-145.

<sup>113</sup>J. M. Ashcraft, "Paul's Claim and Concept of Apostleship: Significance in the New Testament" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1955), pp. 17 ff.

<sup>114</sup>Between 61 and 70; Metzger, op. cit., p. 18. Cf. Weatherspoon, op. cit., p. 62.

translate six Hebrew words, chiefly קָרָא.<sup>115</sup> It occurs less frequently than it does in the New Testament.<sup>116</sup> The word is rare in the papyri.<sup>117</sup>

In Isaiah 61:2, the word καλεῖν occurs for the sake of variety. καλεῖν was used many times in the Septuagint to translate eleven Hebrew words, chiefly קָרָא.<sup>118</sup>

Release. The word ἀφεσις meant dismissal, release. It occurs seventeen times in the New Testament.<sup>119</sup> It had a metaphorical use with respect to sins to mean pardon, remission of penalty. In the Septuagint, it was used to translate קָרָא and twelve other words.<sup>120</sup> It never had the metaphorical use in the Septuagint. In the papyri, the word was used in Egypt in the phrase

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115 (1) קָרָא (2) קָרָא (3) קָרָא  
 (4) קָרָא (5) קָרָא (6) קָרָא Hatch  
 and Redpath, *op. cit.*, II, 763.

<sup>116</sup> Ibid. About 29 times altogether; only here in Isaiah.

<sup>117</sup> Moulton and Milligan cited only one apparent occurrence of the word in a papyrus and a new compound of it in another; *op. cit.*, p. 343.

<sup>118</sup> Hatch and Redpath, *op. cit.*, II, 712.

<sup>119</sup> Once in Matthew, twice in Mark, five times in Luke, five times in Acts, once in Ephesians, and in Colosians and twice in Hebrews.

<sup>120</sup> Hatch and Redpath, *op. cit.*, I, 182. In Isaiah, it occurs only twice: in 58:6 for קָרָא and in 61:1 for קָרָא.

as a technical expression for the "release" of water from the canals for irrigation. It also denoted the official "release" of the harvest after the taxes had been paid so that the farmers might avail themselves of the produce.<sup>121</sup>

#### Meaning of the Passage in Isaiah

For an adequate understanding of the meaning of the passage in Isaiah, it is necessary to obtain some idea of the speaker, the people addressed and the concept of the ministry proffered to the people.

The Speaker. The first question to be answered is "About whom, pray, does the prophet say this, about himself or about some one else?"<sup>122</sup> That question asked concerning the speaker in Isaiah chapter 53 has been asked concerning the speaker in Isaiah 61:1-3 also. Insofar as the identity of the Servant of the Lord is not introduced into the discussion, the answers to the question of the speaker in this passage are far less complicated than the answers regarding the identity of the Servant of the Lord.<sup>123</sup>

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<sup>121</sup>Moulton and Milligan, op. cit., p. 96.

<sup>122</sup>Acts 8:34.

<sup>123</sup>For a summary of various identifications of the Servant, see Christopher R. North, The Suffering Servant in Deutero-Isaiah (London: Oxford University Press, 1950), pp. 6-116; Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper & Bros., 1948), pp. 459-462; H. H. Rowley, The Servant of the Lord and Other Essays on

A few points are clear in attempting to identify the speaker. Firstly, the phrase "Servant of the Lord" does not occur here. However, it does not occur in some other passages accepted as Servant poems.<sup>124</sup> Secondly, the prophet usually kept himself in the background quite obviously in chapters 40-55 but less obviously if the passage under consideration were later.<sup>125</sup> Thirdly, there are close resemblances between this passage and other passages accepted as relating to the Servant.<sup>126</sup>

Skinner concludes with the probable theory that a disciple of Deutero-Isaiah wrote the present passage with

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the Old Testament (London: Lutterworth Press, 1954), pp. 3-57; Curt Lindhagen, "The Servant of the Lord," The Expository Times, LXVII (1956), 279-283, 300-302; S. Mowinckel, He That Cometh, trans. C. W. Anderson (New York and Nashville: Abingdon Press, [n.d.], pp. 187-257. "The figure changes so frequently and so disconcertingly as we endeavor to fix it that we must regard it in all probability as a standing theme which is differently treated in different poems." William Foxwell Albright, From the Stone Age to Christianity (Baltimore: The Johns Hopkins Press, 1940), p. 255; "The views that emphasize the many strands that went into the thought and the fluidity that marks it in the Servant songs are likely to be in the right direction." Rowley, op. cit., p. 49.

<sup>124</sup>For example, Isaiah 50:4-9. J. Skinner, The Book of the Prophet Isaiah Chapters XL-LXVI ("The Cambridge Bible for Schools and Colleges"; Cambridge: At the University Press, 1951), p. 204.

<sup>125</sup>Ibid.

<sup>126</sup>Ibid. Skinner, however, holds that the function of the speaker seems to be lower than that of the Servant.

reference to his own prophetic ministry.<sup>127</sup> Advocates of this view, that the speaker was the prophet himself, include the Targums, Ewald, Hitzig, Diestel, Dillman, Bredenkamp and Kruger.<sup>128</sup> Kissane is positive that "this poem is not part of the 'servant-songs.' The speaker . . . claims to be sent to the exiles in Babylon, whereas the 'servant's' mission was to the nations."<sup>129</sup>

However, there are others who hold that the speaker was the Servant of the Lord. This is the view of Calvin, Delitzsch, Cheyne, Driver, Briggs, Nagelsback and Orelli.<sup>130</sup> Torrey regards chapter 61 as "a 'Servant' poem, with the figure of the Servant Messianically conceived . . . ."<sup>131</sup> Similarly North regards Isaiah 61:1 f. as "altogether Deutero-Isaianic in tone."<sup>132</sup> After a survey of various views, Smith concludes that on the whole there is less

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<sup>127</sup>Ibid., p. 205. Cf. James Muilenburg, "The Book of Isaiah Chapters 40-66," The Interpreter's Bible (New York and Nashville: Abingdon Press, 1956), V, 414.

<sup>128</sup>G. A. Smith, The Book of Isaiah ("The Expositor's Bible"; New York: A. C. Armstrong & Sons, 1898), II, 435, n.

<sup>129</sup>Kissane, op. cit., II, 271.

<sup>130</sup>Smith, loc. cit.; Muilenburg, loc. cit.

<sup>131</sup>Charles C. Torrey, The Second Isaiah (Edinburgh: T. & T. Clark, 1928), p. 452.

<sup>132</sup>Christopher R. North, "The Interpretation of Deutero-Isaiah," Interpretationes ad Vetus Testamentum Pertinentes (Oslo: Fabritius & Sønner, 1955), p. 141.

objection to the speaker being regarded as the Servant.<sup>133</sup>

The inevitable conclusion is that without further evidence than is now available, the identity of the speaker cannot be certainly determined. It is more probably the prophet himself. Actually, for this study, the identity need not be exact. Granting that Blank is along the right lines in stating that the features of the Servant are those of a prophet in the accepted Servant passages,<sup>134</sup> the interpretation of the ministry of the speaker can be said to be certainly prophetic. This aspect comes next for study.

The People Addressed and the Ministry Proffered. The question of the people addressed is related to that of the speaker and the authorship of the passage. The people might conceivably have been the exiles in Babylon. However, the probability is that they were the Israelites in the decades of the restoration following 538 B.C.<sup>135</sup> The people were in such a condition that they needed such a ministry as offered by the prophet.

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<sup>133</sup>Smith, op. cit., p. 435.

<sup>134</sup>Sheldon H. Blank, "Studies in Deutero-Isaiah," Hebrew Union College Annual, XV (1940), 21. Cf. Aage Bentzen, King and Messiah (London: Lutterworth Press, 1955), p. 49.

<sup>135</sup>Muilenburg, op. cit., p. 414.



The prophet declared that he had been called by God to the prophetic office. For his work, God had equipped him with His Spirit. By means of a series of infinitives, he announced his ministry as (1) good news to the afflicted; (2) freedom to the captives; (3) proclamation of Jahweh's year of favor [to Israel] and vengeance [to Israel's enemies]; (4) comfort to the bereaved and (5) joy to the sufferers.<sup>136</sup>

### III. THE MOTIFS IN LUKE

The foregoing sheds some light on the background upon which the Lucan account was built. That Jesus viewed His work much in the light of the thought of Deutero-Isaiah is certain. Luke has used this particular passage as the key to his interpretation of the life of Christ. As previously noted, all else before this event is introductory; all after, the unravelling of the significance of the event. The whole of the Lucan passage is, of course, more comprehensive than the corresponding Isaianic passage.

The fundamental motifs in the Lucan form, in the order in which they are met, are as follows: (1) The Spirit of the Lord: introduced by the statement, "The Spirit of the Lord is upon me, because he has anointed me"; (2) the gospel

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<sup>136</sup>Kissane, op. cit., II, 274.

of the despised: He has sent me to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed; (3) the advent of the new age: to preach the acceptable year of the Lord; today this scripture has been fulfilled; (4) the universality of the gospel; and (5) the rejection of the Messiah.

A consideration of the inner connection of these themes suggests a different order of treatment which is followed in the succeeding chapters. The themes of the Holy Spirit and the eschatological message of Jesus are so closely related that the chapters follow each other directly. The other themes, which are, of course the effect of the ministry of the Holy Spirit, follow in a connected fashion: the ministry of Jesus to the despised among the Jews and His favorable view of non-Jews led to His rejection by the religious leaders of the Jews. Thus this discussion moves on to the motif of the Holy Spirit in the Gospel According to Luke.

CHAPTER II

THE SPIRIT OF THE LORD

## CHAPTER II

### THE SPIRIT OF THE LORD

The Spirit of the Lord operates in the Synoptics mainly in connection with the life and ministry of Jesus.<sup>1</sup> The role of the Spirit is emphasized by no evangelist more than by Luke. This role is further expanded in the Acts of the Apostles. In fact, "the connecting thread which runs through both parts of St. Luke's work is the theme of the operation of the Spirit of God."<sup>2</sup> In this chapter, an examination of the ministry of the Holy Spirit in the Third Gospel will be made and its significance explored. The references to the Spirit will be discussed in their various settings; then the background of the usage will be investigated briefly. The connection of the Spirit with prayer will also come up for discussion. The use of the motif of the Spirit is curiously coupled with its disuse in Luke after a certain point. This phenomenon will be examined.

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<sup>1</sup>Henlee H. Barnette, "The Significance of the Holy Spirit for Christian Morality," Review and Expositor, LII (January, 1955), 7.

<sup>2</sup>G. W. H. Lampe, "The Holy Spirit in the Writings of St. Luke," Studies in the Gospels, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), p. 159; cf. ibid., p. 165.

## I. LUCAN REFERENCES TO THE SPIRIT

Frequency

There are twelve references to the Holy Spirit in the Gospel According to Matthew,<sup>3</sup> there are six in Mark,<sup>4</sup> and seventeen in Luke.<sup>5</sup> These occurrences in Luke are 1:15, 35, 41, 67; 2:25, 26, 27; 3:16, 22; 4:1 (twice), 14, 18; 10:21; 11:13; 12:10, 12.

In these passages, the expressions vary. There are five forms: (1) τὸ πνεῦμα τὸ ἅγιον in 2:26; 3:22; 10:21. (2) τὸ ἅγιον πνεῦμα in 12:10, 12. (3) πνεῦμα ἅγιον in 1:15, 35, 41, 67; 3:16; 4:1; 11:13. Cf. πνεῦμα ἦν ἅγιον in 2:25. (4) τὸ πνεῦμα in 2:27; 4:1, 14. (5) πνεῦμα

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<sup>3</sup>Matt. 1:18, 20; 3:11, 16; 4:1; 10:20; 12:18, 28, 31, 32; 23:43; 28:19. Only the use of the word πνεῦμα with reference to the "Holy Spirit" comes up for the discussion in this chapter.

<sup>4</sup>Mark 1:8, 10, 12; 3:29; 12:36; 13:11.

<sup>5</sup>There are also fifty-seven Lucan references in Acts. See S. MacLean Gilmour, "The Gospel According to St. Luke," The Interpreter's Bible (New York and Nashville: The Abingdon Press, 1952), VIII, 7. Regarding the Spirit in Acts, Harnack comments: "We notice that the author of this work begins by laying for himself a broad foundation and seems to set himself the task of describing the victorious progress of the Gospel from Jerusalem to Rome through the operation of the mighty power of God indwelling in the Apostles . . . ." A. Harnack, Luke the Physician, trans. J. R. Wilkinson (New York: G. P. Putnam's Sons, 1907), p. 18. "There is hardly a chapter of the book [of Acts] in which the Spirit is not represented as at work." C. K. Barrett, The Holy Spirit and the Gospel Tradition (London: Society For Promoting Christian Knowledge, 1947), p. 1. Cf. William Owen Carver, The Acts of the Apostles (Nashville: Broadman Press, 1916), pp. 9 f.

*κυρίου* quoted from the Septuagint in 4:18 and occurring here only in the Synoptics.

Of these expressions, it should be noted that "the Spirit" was a definitely Christian term. A Jew would have thought of a daemon or the wind.<sup>6</sup> The expression "the Holy Spirit" is not an Old Testament expression; "His," or "Thy Holy Spirit," occurs only in Isaiah 63:10, 11 and Psalm 51:11.<sup>7</sup> The more Jewish expression was "the Spirit of God."<sup>8</sup> The phrase *ἐπλήσθη* (or *πλήρης*) *πνεύματος ἁγίου* is peculiar to Luke. He uses it some thirteen times.<sup>9</sup>

### Context

Each of the seventeen references to the Holy Spirit will now be examined briefly in its setting.

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<sup>6</sup>Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co., 1952), p. 160; A. H. McNeile, The Gospel According to St. Matthew (London: Macmillan & Co., 1955), p. 31.

<sup>7</sup>H. B. Swete, "Holy Spirit," A Dictionary of the Bible ed. James Hastings (New York: Charles Scribner's Sons, 1912), II, 403, note. These are probably late exilic or post-exilic. The LXX also has the expression in Ps. 143:10. J. E. Fison, The Blessing of the Holy Spirit (London: Longmans, Green & Co., 1950), p. 42. On the other hand, in the New Testament, the words "holy" and "spirit" in combination occur some 90 times. Fison, ibid., p. 81.

<sup>8</sup>McNeile, loc. cit.

<sup>9</sup>Arthur Wright, The Gospel According to S. Luke in Greek (London: Macmillan & Co., 1900), p. 5.

Luke 1:15. In Luke 1:5-25, there is the account of the announcement of the birth of John the Baptist to Zechariah. He was told that the child, while yet unborn, would be filled with the Holy Spirit. This prediction follows the injunction against the child's participation in the use of wine and strong drink. There is thus implied some contrast between strong drink and the Holy Spirit.<sup>10</sup> The Holy Spirit would be the source of power by which John would sway the hearts of his people to the Lord their God.<sup>11</sup>

Luke 1:35. In Luke 1:26-38, the birth of Jesus was declared to Mary. The process whereby Mary would conceive was that the Holy Spirit would come upon her and "the power of the Most High" would overshadow her; the child to be born would then be called holy, the Son of God.

In this context the anarthrous *πνεῦμα ἁγίου* is equated with *δύναμις ὑψίστου*. Thus the Holy Spirit was regarded as an impersonal force, the creative power of God.<sup>12</sup>

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<sup>10</sup>Cf. Ephesians 5:18; John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 11; Gilmour, op. cit., pp. 33 f.

<sup>11</sup>William Manson, The Gospel of Luke ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1948), p. 7.

<sup>12</sup>Creed, op. cit., pp. 19 f.; Gilmour, op. cit., p. 39; Burton Scott Easton, The Gospel According to Luke: A Critical and Exegetical Commentary (New York: Charles Scribner's Sons, 1926), p. 9; Alfred Plummer, A Critical

Luke 1:41. Luke, continuing the infancy narratives from sources all his own, reports the visit of Mary to her kinswoman Elizabeth. Mary's greeting stirred the fetus in Elizabeth and she was filled with the Holy Spirit. In this account, the future relationship between John and Jesus was foreshadowed,<sup>13</sup> a vaticinium ex eventu.<sup>14</sup> The unborn babe, John, was prophetically aware of the presence of the unborn Messiah,<sup>15</sup> and the inspiration was transferred to Elizabeth.<sup>16</sup> Under this influence, most likely Elizabeth rather than Mary,<sup>17</sup> sang the hymn known as the Magnificat.<sup>18</sup>

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and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; 5th ed.; Edinburgh: T. & T. Clark, 1953), p. 24.

<sup>13</sup>Creed, op. cit., p. 21.

<sup>14</sup>Cf. Manson, op. cit., p. 11: "an idealizing interpretation of history."

<sup>15</sup>A pertinent parallel is quoted by Strack and Billerbeck. Rabban Gamaliel II (about 90 A.D.) was reported to have said that even the embryos in their mothers' wombs sang at the Red Sea (Exodus 15:1). This expansion of Psalm 68:27 was followed by R. Meir (about 150 A.D.) See Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrash (Munich: C. H. Beck'sche Verlagsbuchhandlung Oskar Beck, 1924), II, 101.

<sup>16</sup>Creed, loc. cit.; Gilmour, op. cit., p. 41.

<sup>17</sup>Creed, ibid., p. 22; Gilmour, ibid.; cf. Barrett, op. cit., p. 122.

<sup>18</sup>Luke 1:46-55. This hymn contains "whole verses from the prayer of Hannah, the mother of Samuel (I Sam. ii. 1-10)." Joseph Klausner, Jesus of Nazareth, trans. Herbert Danby (London: George Allen & Unwin, Ltd., 1947), p. 239. Cf. Creed,



Luke 1:67. Luke records the birth of John the Baptist in Luke 1:57-80. At the circumcision and naming ceremony on the eighth day after the birth of the child, Zechariah, who had been dumb, regained his power of speech and, filled with the Holy Spirit, uttered the hymn known as the Benedictus.<sup>19</sup> The Holy Spirit thus functioned as an agency of prophecy, a familiar role.<sup>20</sup>

Luke 2:25. The parallel story of the circumcision and naming of Jesus is summarily told in one verse, 2:21. But Luke records the presentation of the child Jesus in the temple at greater length in 2:22-40.<sup>21</sup> Simeon, a righteous and devout man, had been "looking for the consolation of Israel," the time when the messianic aspirations of the people would be realized.<sup>22</sup> Upon this man was the Holy Spirit. The reference to the Holy Spirit in this passage is in the form of the unusual expression: Πνεῦμα ἁγίου

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ibid., pp. 22 f.; C. G. Montefiore, The Synoptic Gospels (2d ed.; London: Macmillan & Co., Ltd., 1927), II, 371.

<sup>19</sup>Luke 2:68-79.

<sup>20</sup>Gilmour, op. cit., p. 45.

<sup>21</sup>There are features of the account which could have been due to Luke's imperfect knowledge of Jewish legal requirements. Creed, op. cit., p. 39; Gilmour, op. cit., p. 60.

<sup>22</sup>Creed, ibid., p. 40; Gilmour, ibid.; Manson, op. cit., p. 21.

**ἐπ' αὐτόν.**<sup>23</sup> Plummer holds that the meaning was "an influence which was holy was upon him."<sup>24</sup> In essence, this meaning would not be much different from saying that the Holy Spirit was upon him. The change of expression might be due to Luke's desire for variety.

Luke 2:26, 27. The Holy Spirit had assured Simeon that he would live to see the Lord Messiah.<sup>25</sup> Just at the appropriate moment he was inspired to go to the temple.<sup>26</sup> There the child was with His parents. Simeon then blessed God with the hymn Nunc Dimittis.<sup>27</sup>

Luke 3:16. All the four evangelists agreed in relating the ministry of John the Baptist before the beginning of the ministry of Jesus. In the synoptic accounts of John's messianic preaching, John is reported as preparing the people for the Coming One who would baptize them with the Holy Spirit; both Matthew and Luke add "and with fire."<sup>28</sup>

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<sup>23</sup>Cf. the expression **πνεύματος ἁγίου** in Matt. 1:20.

<sup>24</sup>Plummer, op. cit., p. 66.

<sup>25</sup>Luke 2:26.

<sup>26</sup>Luke 2:27.

<sup>27</sup>Luke 2:29-32.

<sup>28</sup>Mark 1:8 has **πνεύματι ἁγίῳ**. The parallel passages, Matthew 3:11 and Luke 3:16 have **ἐν πνεύματι ἁγίῳ καὶ πυρί**. Most probably, John the Baptist did not refer to the Holy Spirit. His reference might have been to **πνεύματι καὶ πυρί**, that is, "wind and fire." These would harmonize well with the fan and fire referred to in the context. See

This was indeed a new expression implying that the life of the new age would be in the sphere of the Spirit, the entrance into which would be by immersion in the Holy Spirit.<sup>29</sup>

Luke 3:22. The Synoptics agree in reporting that when Jesus was baptized, the Holy Spirit descended upon Him in the form of a dove.<sup>30</sup> Luke emphasized the corporeality of the Holy Spirit: "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.'"<sup>31</sup> Though Luke thus objectifies the experience, it was nonetheless subjective.<sup>32</sup> According to Goodspeed's translation, the

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Barrett, op. cit., p. 126; J. E. Fison, The Blessing of the Holy Spirit (London: Longmans, Greek & Co., 1950), p. 103; Taylor, op. cit., p. 157. On the other hand, the reference to the Spirit might have been introduced under the influence of the Christian practice of baptism. See T. W. Manson in H. D. A. Major, T. W. Manson and C. J. Wright, The Mission and Message of Jesus (New York: E. P. Dutton & Co., Inc., 1953), p. 333; cf. Gilmour, op. cit., p. 76.

<sup>29</sup>McNeile, op. cit., p. 29.

<sup>30</sup>There are variations, as one might expect, in the details of the accounts in Matt. 3:13-13, Mark 1:9-11, and Luke 3:21-22.

<sup>31</sup>The reading of D a b c ff<sup>2</sup> Justin, Clement of Alexandria, Origen might have been the original Lucan text: "Thou art my Son; today I have begotten thee." See B. H. Streeter, The Four Gospels (London: Macmillan & Co., Ltd., 1953), pp. 143, 188; W. Manson, op. cit., p. 31.

<sup>32</sup>McNeile, op. cit., p. 32. W. Manson, op. cit., pp. 30 f.

voice from heaven addressed Jesus: "You are my Son, my beloved! You are my Chosen!"<sup>33</sup> This would imply that Jesus was addressed as Messiah in three synonymous terms.<sup>34</sup>

The symbolism of the dove is hard of explanation.<sup>35</sup> It appears best to consider together both the dove and the heavenly voice (Hebrew בַּת קוֹל, bath qol, "daughter of the voice").<sup>36</sup> There are rabbinical parallels which justify the intimate connection of the two. In several passages, the bath qol was described as muttering softly as a bird.<sup>37</sup> In one passage, the bath qol was actually compared to a dove.<sup>38</sup> In rabbinical literature, the dove was a symbol for Israel, "its gentleness, fidelity, its persecution and its submission."<sup>39</sup>

The Holy Spirit is compared to a bird from the analogy of Genesis 1:2, "and the Spirit of God was moving

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<sup>33</sup>Edgar J. Goodspeed, The New Testament: An American Translation (Chicago: University of Chicago Press, 1946), p. 115.

<sup>34</sup>Gilmour, op. cit., p. 80; Barrett, op. cit., pp. 40 f.

<sup>35</sup>For various explanations, see Barrett, op. cit., pp. 35 ff.

<sup>36</sup>I. Abrahams, Studies in Pharisaism and the Gospels (1st series; Cambridge: At the University Press, 1917), p. 47.

<sup>37</sup>Midrash Qoheleth Rabbah on Eccles. 7:9; 12:7; possibly also Jerusalem Talmud Sabbath 6:9; Abrahams, loc. cit.

<sup>38</sup>Babylonian Talmud Berachoth 3a: "I heard a Bath-Qol moaning as a dove and saying: Woe to the children through whose iniquities I laid waste My Temple"; Abrahams, loc. cit.

<sup>39</sup>Ibid., p. 48.

over the face of the waters." This comparison is credited to Ben Zoma, a younger contemporary of the Apostles, though there is no suggestion that he originated the idea.<sup>40</sup> But even in rabbinical sources, it is not implied that the Holy Spirit appeared visibly as a dove but that the motion and action of the Spirit were like those of a dove brooding over her young.<sup>41</sup>

The synoptic accounts are in harmony with the Jewish belief that direct inspiration ceased after the death of Haggai, Zechariah and Malachi, the bath qol taking its place.<sup>42</sup> The bath qol was actually a resonance or an echo conveying a message indirectly from God.<sup>43</sup>

By the use of this symbolism in the baptism story, Jesus was "brought at once into the category of the Rabbis

<sup>40</sup>Babylonian Talmud, Hagigah 15a according to Abrahams, op. cit., pp. 49 f. Cf. Swete, "Holy Spirit," op. cit., p. 406.

<sup>41</sup>Abrahams, op. cit., p. 50.

<sup>42</sup>Ibid., p. 48; George Foot Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Harvard University Press, 1954), I, 237. In fact, the bath qol co-existed with prophecy, according to Ludwig Blau, "Bat Kol," The Jewish Encyclopedia (New York: Funk & Wagnalls Co., 1903), II, 590.

<sup>43</sup>Abrahams, loc. cit.; Moore, op. cit., pp. 421 f.; Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrash (München: C. H. Beck'sche Verlagsbuchhandlung Oskar Beck, 1922), I, 125; Barrett, op. cit., p. 39. Blau, however, denies that the bath qol was an echo. He holds that it was a voice like that heard by Paul on the road to Damascus, Blau, op. cit., p. 588.

and into that of the prophets."<sup>44</sup> He was equipped for His mission. But a notable difference cannot be bypassed. As Manson notes, the inaugural vision of the prophet was essentially a commission; the baptism experience of Jesus indicated a status, a father-son relationship.<sup>45</sup>

Luke 4:1. This relationship and the course to be pursued was soon after to be subjected to scrutiny by Satan. "And 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."<sup>46</sup> By this editorial introduction, Luke connects the experience at the baptism with the temptation.

Luke 4:14. After the subjective temptation experience, Jesus, having completely submitted himself to the will of God, returned in the power of the Spirit into Galilee where his mission would shortly be launched. This brings the discussion to the next reference to the Holy Spirit in the sermon at Nazareth.

Luke 4:18. When in the synagogue at Nazareth Jesus

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<sup>44</sup>Barrett, ibid., p. 40.

<sup>45</sup>T. W. Manson, The Teaching of Jesus (2d ed.; Cambridge: At the University Press, 1951), p. 103.

<sup>46</sup>Luke 4:1-2a.

read: "The Spirit of the Lord is upon me because he has anointed me;" and applied that scripture to Himself, no doubt He was referring to the baptism experience.

The word translated "to anoint" is *χρίειν*. Besides this passage, it occurs only four times in the New Testament.<sup>47</sup> It was used only metaphorically by the New Testament authors.

In the Septuagint, it was used many times to translate chiefly *מִשָּׁח*.<sup>48</sup> This verb meant "to smear, anoint."<sup>49</sup> It was used of smearing a house with paint, a shield or other weapon with oil; of consecration of a person to an office, "always by the use of oil poured on the head," as in the case of a prophet or a king; or to consecrate to religious service, as for an Aaronic priest or sacred objects.<sup>50</sup> The word occurs in the papyri in the sense "anoint with oil," with reference to camels; also "provide oil," and is common

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<sup>47</sup>Acts 4:27; 10:38; II Corinthians 1:21; Hebrews 1:9 (LXX, Psalm 45:8).

<sup>48</sup>It was also used once for the cognate *מִשָּׁח*, and once or twice for two other words, *מָשַׁח* and *מָשַׁח*. Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint (Oxford: At the Clarendon Press, 1897), II, 1475.

<sup>49</sup>Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1952), p. 602.

<sup>50</sup>Ibid., p. 603.

in the magic papyri.<sup>51</sup>

The cognate verbal adjective *χριστός* occurs many times in the New Testament.<sup>52</sup> In the Synoptics, the title was used of Jesus, both as a personal name and as a messianic title but not by Jesus with reference to Himself.

It was used about fifty times in the Septuagint to translate *מְשֻׁחַ*.<sup>53</sup> It meant anointed, and was used with reference to the king of Israel, the high priest, patriarchs, Cyrus, and the messianic prince, 'scion of the house of David.<sup>54</sup>

The cognate substantive, *χρῖσμα*, occurs only three times in the New Testament.<sup>55</sup> In the Septuagint it was used a few times only to translate *מַחְשֵׁי*.<sup>56</sup> It meant the substance with which the act of anointing was effected.<sup>57</sup>

<sup>51</sup>James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder & Stoughton, Ltd., 1929), p. 693.

<sup>52</sup>For an adequate summary of the usages of the term, see Ernest D. Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians ("The International Critical Commentary"; Edinburgh: T. & T. Clark, 1950), pp. 392-399.

<sup>53</sup>Hatch and Redpath, loc. cit.

<sup>54</sup>Brown, Driver, and Briggs, op. cit., p. 603.

<sup>55</sup>I John 2:20, 27 (twice).

<sup>56</sup>Hatch and Redpath, loc. cit.

<sup>57</sup>Brooke Foss Westcott, The Epistles of St. John (3d ed.; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 73.



Luke 10:21. Luke alone records the sending out of the seventy.<sup>58</sup> These seventy returned with high spirits and glowing reports of the success of their mission.<sup>59</sup> Why! even the demons were subject to them! To this report Jesus responded: "I saw Satan fall like lightning from heaven."<sup>60</sup> To the disciples he committed authority to step upon snakes and scorpions and every power of the enemy without harm.<sup>61</sup> The disciples had a greater joy than that of power over demons: their names had been written in the heavens.<sup>62</sup>

Then turning from the disciples, Jesus exulted in the Holy Spirit and gave thanks to God.<sup>63</sup> The passage stood in Q being reproduced also in Matthew 11:25-27. The verse 22 was described by Wellhausen, and rightly so, as the "Johannine thunderbolt."<sup>64</sup>

The Lucan reference to the Spirit in this context is editorial.

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<sup>58</sup>Luke 10:1-16.

<sup>59</sup>Luke 10:17-20.

<sup>60</sup>Luke 10:18.

<sup>61</sup>Luke 10:19.

<sup>62</sup>Luke 10:20.

<sup>63</sup>Luke 10:21-22.

<sup>64</sup>"All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him." See H. E. W. Turner, Jesus Master and Lord (2d ed.; London: A. R. Mowbray & Co., Ltd., 1954), p. 217. The authenticity and meaning of the passage are satisfactorily established by T. W. Manson, op. cit., pp. 109-112; cf. Rudolf Otto, The Kingdom of God and the Son of Man, trans. Floyd V. Filson and Bertram Lee-Loolf (Revised ed.; London: Lutterworth Press, 1951), pp. 393-395.

Luke 11:13. The next reference to the Holy Spirit occurs in a Q passage dealing with answer to prayer.<sup>65</sup> Human fathers know how to give good gifts to their children, how much more would God give the Holy Spirit to those who ask?<sup>66</sup> The Matthaean version instead of the Holy Spirit has "good things."<sup>67</sup> This fits the context better and is probably the original form of the statement.<sup>68</sup>

Here then is a definite example of how Luke has introduced a reference by way of interpretation in a passage which probably in the original form was the vague "good things." This reference agrees well with the author's view of the importance of the Holy Spirit in the life of the Christian believer. The reference at this point is to be viewed in the light of the experience of the Christian community at Pentecost.<sup>69</sup>

Luke 12:10. Several Q passages are exhortatory sayings to the little band of followers of Jesus.<sup>70</sup> In one of these, Jesus warned that even though blasphemy against

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<sup>65</sup>Luke 11:9-13, Matt. 7:7-11.

<sup>66</sup>Luke 11:13.      <sup>67</sup>Matt. 7:11.

<sup>68</sup>T. W. Manson is sure that the Matthaean form is the original. See Major, Manson and Wright, op. cit., p. 373.

<sup>69</sup>Acts ch. 2.

<sup>70</sup>Luke 12:2-12, Matt. 10:26-33; 12:32; 10:19.

the Son of man would be forgiven, that against the Holy Spirit would not be forgiven.<sup>71</sup> Matthew reproduces the statement in the context of the Beelzebub controversy.<sup>72</sup>

The passage is notoriously difficult. It is apparent that a distinction was being drawn between Jesus personally and His ministry through the power of the Holy Spirit.<sup>73</sup> The failure to recognize the source of His power was the very depth of blasphemy. It was "the flat denial of all spiritual values whatsoever . . . and it is spiritual suicide."<sup>74</sup>

Luke 12:12. Luke places in the same context but with a shift in setting his last reference to the Holy Spirit.<sup>75</sup> The disciples would be led before assemblies, the rulers and the authorities but they were not to worry as to what they would say, "for the Holy Spirit will teach you in that very hour what you ought to say." The Matthaean form means the same thing.<sup>76</sup> The Holy Spirit is thus anticipated in the role it would play in the life of the persecuted

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<sup>71</sup>Luke 12:10, Matt. 12:32. Mark records a version in 3:28-30.

<sup>72</sup>Matt. 12:25-37.

<sup>73</sup>Turner, op. cit., pp. 199 f.

<sup>74</sup>T. W. Manson, op. cit., p. 107, note 1.

<sup>75</sup>Luke 12:12. <sup>76</sup>Matthew 10:20.

believers of the early community.

### Other Instances

In addition to the instances discussed above, there is one case which may be added and two other cases where the failure of Luke to refer to the Holy Spirit needs some consideration.

Luke 11:12. In the Lord's prayer, Luke 11:2-4, the critical apparatus shows a number of variations of which an important one for this study appears in verse two.<sup>77</sup> According to the minuscules 162 and 700 and also the early writers Gregory of Nyssa, Marcion,<sup>78</sup> and Maximus Confessor, the text of Luke had, instead of "Thy kingdom come," the petition "Thy Holy Spirit come upon us and make us clean."<sup>79</sup> The scribe of D seems to have retained a part of the variant by writing ἐφ' ἡμᾶς ἐλθέτω σου ἡ βασιλεία.

This poorly attested and much disputed reading could

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<sup>77</sup>See the critical apparatus in Albert Huck, Synopsis of the First Three Gospels, trans. F. L. Cross (9th ed.; New York: American Bible Society, [n.d.]), ad. loc.

<sup>78</sup>According to Tertullian, Marcion had both forms by omitting "Hallowed by Thy Name." See Friedrich Blass, Philology of the Gospels (London: Macmillan & Co., Ltd., 1898), p. 177. Cf. C. S. C. Williams, Alterations to the Text of the Synoptic Gospels and Acts (Oxford: Basil Blackwell, 1951), p. 14.

<sup>79</sup>ἐλθάτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρυσάτω ἡμᾶς.

indeed have been the true reading of Luke.<sup>80</sup> It surely is a harder reading than the attested text, though that is no proof of its genuineness. If original, it could easily have been harmonized with the text of Matthew<sup>81</sup> at a very early stage in the development of the canon. If the reading be original, it becomes another witness to the Lucan concept of the importance of the Holy Spirit and would be in harmony with other evidences which are already noted along this line. The petition would then be literally fulfilled at Pentecost.<sup>82</sup>

Luke 11:20. Next, attention is turned on two instances where Luke apparently failed to refer to the Holy Spirit. In the first of these, Luke 11:20, the text reads: "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." However, the parallel passage in Matthew 12:28 reads: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you." It is, of course, possible that variant Q readings gave rise to the two versions in Matthew

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<sup>80</sup>G. W. H. Lampe, "The Holy Spirit in the Writings of St. Luke," Studies in the Gospels, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), p. 170. Cf. Blass, op. cit., p. 178.

<sup>81</sup>Matt. 6:10.

<sup>82</sup>On the other hand, the text might have been altered to conform to the experience of the early Christian community.

and Luke. The verbal similarity of the two in this instance would eliminate that conclusion.<sup>83</sup>

The expression "finger of God" is an Old Testament expression.<sup>84</sup> Plummer regards Luke's use as arising from his fondness of "Hebraistic anthropomorphisms."<sup>85</sup> In fact, the phrase *χεῖρ Κυρίου*,<sup>86</sup> cited by Plummer among others, is an Old Testament phrase peculiar to Luke in the New Testament.<sup>87</sup> Thus the implication is that the Matthaean form of the verse under consideration is the more original of the two.

On the other hand, many others prefer the Lucan phrase which they consider as the more original.<sup>88</sup> Strack and Billerbeck note the interpretation of Exodus Rabbah 10 on the Old Testament account in Exodus 8:16-20. The thaumaturgic skill of the Egyptian magicians failed to produce the gnats as Moses had done. This made them realize that the acts performed by Moses were of God and not of a daemon.<sup>89</sup> This

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<sup>83</sup>Streeter, op. cit., p. 209.

<sup>84</sup>Ex. 8:19; 31:18; Deut. 9:10; Ps. 8:4.

<sup>85</sup>Plummer, op. cit., p. 302.

<sup>86</sup>Luke 1:66.

<sup>87</sup>Creed, op. cit., p. 25.

<sup>88</sup>Gilmour, op. cit., p. 207; Rudolf Otto, op. cit., p. 168.

<sup>89</sup>Strack and Billerbeck, op. cit., II, 187.

is the meaning implied by Jesus in the Lucan passage. It is likely, therefore, that the original form of the verse is preserved by Luke.<sup>90</sup> In any case, both the Matthaean and the Lucan expressions may be exact equivalents.<sup>91</sup>

Luke 20:42. The second passage where the use of the expression "Holy Spirit" would normally be expected but is absent deals with the question about David's son.<sup>92</sup> The primary source reads: "David himself, inspired by the Holy Spirit, declared, . . . ."<sup>93</sup> Matthew, following that, has ". . . 'How is it then that David, inspired by the Spirit, . . . ."<sup>94</sup> Luke, however, has: "For David himself says in the Book of Psalms, . . . ."<sup>95</sup> It is difficult to account for this Lucan non-use of a favorite expression.

### Summary

This survey of the Lucan references to the Holy Spirit reveals that in the infancy narratives, there are seven references to the Spirit working on individuals

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<sup>90</sup>Farrer warns sceptically: "There is scarcely an instance in which we can determine priority of form without invoking questionable assumptions." A. M. Farrer, "On Dispensing with Q," Studies in the Gospel, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), p. 64.

<sup>91</sup>Barrett, op. cit., p. 144.

<sup>92</sup>Mark 12:35-37a, Matt. 22:41-46, Luke 20:41-44.

<sup>93</sup>Mark 12:36.      <sup>94</sup>Matt. 22:43.      <sup>95</sup>Luke 20:42.

connected with the births of John the Baptist and Jesus. It was predicted that John would be filled with the Holy Spirit; Mary would be overshadowed with the Holy Spirit; Elizabeth, Zechariah and Simeon were filled with the Holy Spirit. In these chapters dealing with the infancy stories of John and Jesus, "we meet a pre-Christian church."<sup>96</sup> For Luke, the introduction to the ministry of Jesus, the advent of the new age, was an occasion for the outpouring of the Spirit, an experience that would be repeated in the Apostolic Church.<sup>97</sup>

The other ten occurrences of the Holy Spirit in Luke are connected with the ministry of Jesus. These references are due to the importance Luke places upon the operation of the Holy Spirit. There are instances which are clearly the work of the evangelist as an editor. These instances confirm the thesis that the Holy Spirit is a motif in the work of the author of Luke-Acts.

## II. BACKGROUND OF THE LUCAN USAGE

The meaning of the term  $\piνεύμα$  has been discussed so often that only a sketch of a few significant points is

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<sup>96</sup>Barrett, op. cit., p. 122. (Italics are in the original.)

<sup>97</sup>Cf. Fison, op. cit., p. 105.



presented here.<sup>98</sup> The Lucan usage has its background both in Greek and in Hebrew thought.

### Greek

In Greek thought, the word **πνεῦμα** meant "wind," "air," "breath," "life."<sup>99</sup> In post-classical period, the meaning "breath" dropped out.<sup>100</sup> At various periods, some aspect of the word became predominant at the expense of others. But throughout the classical period down to the first century of the Christian era, the meaning "spirit" did not appear in Greek usage.<sup>101</sup>

### Hebrew

In the Septuagint, the word **πνεῦμα** usually translated the Hebrew word **רוּחַ**, ruach.<sup>102</sup> This word, in addition to the Greek meanings of **πνεῦμα** also meant

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<sup>98</sup>Adequate discussions of "spirit" in Greek and in Hebrew thought are in Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. & T. Clark, 1950), pp. 486-492; Johs. Pedersen, Israel: Its Life and Culture (London: Oxford University Press, 1946), I-II, 99-181; E. C. Rust, Nature and Man in Biblical Thought (London: Lutterworth Press, 1953), pp. 95-116; Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: The Epworth Press, 1953), pp. 143-158; H. B. Swete, "Holy Spirit," A Dictionary of the Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1912), II, 402-411.

<sup>99</sup>Burton, op. cit., p. 486.

<sup>100</sup>Ibid., p. 487.      <sup>101</sup>Ibid., pp. 486-488.

<sup>102</sup>Other words that translated **πνεῦμα** were **ἄνεμος**, **θυμός**, **πνοή**, **ψυχή**. Swete, op. cit., p. 402.

"spirit," coming early to be used in connection with God.<sup>103</sup> In point of fact, in pre-exilic days, ruach, as spirit, was divine energy that invaded a man's personality temporarily, causing abnormal behavior.<sup>104</sup> But during and after the exile, ruach became a normal constituent of the personality of man.<sup>105</sup> Ruach then took on psychic functions becoming almost the same as nephesh,<sup>106</sup> only narrower in scope, with ethical dispositions.<sup>107</sup> In later usage, ruach, nephesh and leb<sup>108</sup> came to be almost synonymous terms.<sup>109</sup>

In the Old Testament usage, "the word ruach stands for power, strength, life, and all is of God, and from God."<sup>110</sup> Of the charismatic gifts with which individuals

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<sup>103</sup>Irving F. Wood, The Spirit of God in Biblical Literature (New York: A. C. Armstrong & Son, 1904), p. 27. Cf. Snaith, op. cit., pp. 150 ff.

<sup>104</sup>Rust, op. cit., pp. 109 f.; Fison, op. cit., pp. 61 f.; Snaith, op. cit., pp. 154 f.

<sup>105</sup>Rust, op. cit., p. 111; Fison, op. cit., p. 72.

<sup>106</sup>Hebrew נֶפֶשׁ, "soul, living being, life, self, person, desire, appetite, emotion, and passion." Brown, Driver, and Briggs, op. cit., p. 659.

<sup>107</sup>Rust, op. cit., pp. 112 f.

<sup>108</sup>Hebrew לֵב, "inner man, mind, will, heart." Brown, Driver, and Briggs, op. cit., p. 524.

<sup>109</sup>Rust, op. cit., p. 113.

<sup>110</sup>Snaith, op. cit., p. 158. Cf. Harold B. Frazee, "A Study of the Use of the Concept 'Ruach Ha' Ish' in the Old Testament" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1945), p. 20.

might be endowed was prophecy. Prophetism was early connected with ecstatic display.<sup>111</sup> However, the prophets of the eighth century B.C. were reticent in the use of the term ruach.<sup>112</sup> All the same they were inspired; hence inspiration did not necessarily imply ecstatic display.<sup>113</sup> This aspect was due to a reinterpretation of the meaning of prophecy by the eighth century prophets.<sup>114</sup>

Hence when Luke uses the word πνεῦμα, it is with this dual background that the term is to be interpreted. The term is Greek but the Lucan sense is essentially that of the Old Testament. The phrase "Spirit of God" bears the Old Testament sense with the idea of the power of God in active exercise.<sup>115</sup>

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<sup>111</sup>Johs. Pedersen, Israel: Its Life and Culture (London: Oxford University Press, 1947), III-IV, 108.

<sup>112</sup>Barrett, op. cit., p. 147; Fison, op. cit., pp. 66 f., 78.

<sup>113</sup>Barrett, op. cit., p. 150.

<sup>114</sup>Fison, op. cit., p. 80. Barrett accepts the suggestion of Volz that the idea of רוח was foreign to the prophets; that רוח רע meant Demon in rabbinical literature. Barrett, op. cit., p. 151. However, it should be remembered that prophetism was of Canaanite origin, according to Pedersen, op. cit., III-IV, 111.

<sup>115</sup>Swete, "Holy Spirit," op. cit., p. 405; Barrett, op. cit., p. 153.

### III. CONNECTION OF THE HOLY SPIRIT WITH PRAYER

In the Third Gospel, there are at least seven references to prayer peculiar to Luke.<sup>116</sup> At the baptism, it was as Jesus was praying that the heaven was opened and the Holy Spirit descended upon Him.<sup>117</sup> Having healed a leper, He withdrew into the desert places, there engaging in prayer.<sup>118</sup> Before He chose the twelve disciples, He spent all night in prayer.<sup>119</sup> The occasion that led to Peter's confession was when Jesus was praying alone.<sup>120</sup> Similarly, the occasion of the transfiguration was when Jesus went to a mountain to pray.<sup>121</sup> He taught the disciples to pray when requested by one of the disciples on one occasion after He had ceased praying.<sup>122</sup> Satan had been demanding to get hold of Peter but Jesus had prayed<sup>123</sup> on his behalf that his faith would not fail.<sup>124</sup>

In addition, three of the parables peculiar to Luke

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<sup>116</sup>S. C. Carpenter, Christianity According to S. Luke (London: Society for Promoting Christian Knowledge, 1919), pp. 116 f.

<sup>117</sup>Luke 3:21.      <sup>118</sup>Luke 5:16.

<sup>119</sup>The "ember prayer," Carpenter, loc. cit.; Luke 6:12.

<sup>120</sup>Luke 9:18.      <sup>121</sup>Luke 9:28.      <sup>122</sup>Luke 11:1.

<sup>123</sup>The word used here is from δέομαι, the word in the other instances is προεύχομαι. In the context, either word would have been just as good as the other.

<sup>124</sup>Luke 22:32.

are concerned with prayer: (1) the friend at midnight,<sup>125</sup> (2) the unjust judge,<sup>126</sup> and (3) the Pharisee and the tax collector.<sup>127</sup>

The second of these parables opens with an editorial comment which might be a suitable commentary on the attitude of Luke towards prayer. He says that Jesus told a parable to illustrate the fact that they should always pray and not give up.<sup>128</sup>

The import of this feature of the Lucan portrait of Christ lies in the connection of the Holy Spirit with prayer.<sup>129</sup> Jesus, in His ministry, operates through the agency of the Spirit of God. It is absolutely necessary that all He does be in accord with the will of God. So He remains in constant communion with His Father, the source of His power. The prayer life of Jesus is an evidence of His humanity. The Son of God "emptied himself"<sup>130</sup> in becoming man: "the Word became flesh."<sup>131</sup> It was imperative that His holiness while He "tabernacled" among men be preserved. This was assured by His continual communion with

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<sup>125</sup>Luke 11:5-8.                      <sup>126</sup>Luke 18:1-8.

<sup>127</sup>Luke 18:9-14.                      <sup>128</sup>Luke 18:1.

<sup>129</sup>For the idea of this connection, this investigator is indebted to Lampe, "The Holy Spirit in the Writings of St. Luke," op. cit., p. 169.

<sup>130</sup>Philippians 2:7.                      <sup>131</sup>John 1:14.

God the Father.<sup>132</sup>

#### IV. LUCAN DISUSE OF THE SPIRIT MOTIF

Before the discussion of this chapter is brought to a close, a phenomenon that at first sight appears curious cannot be bypassed. Barrett, a decade ago, called attention to "the paucity of references to the Spirit of God in the Synoptic Gospels."<sup>133</sup> The discussion of this chapter has shown that Luke is not silent about the Spirit. In point of fact, if other Synoptic Gospels have as many references to the Holy Spirit as Luke has, it would hardly have been justifiable to refer to the paucity of references in the Synoptics to the subject. However, even in the case of Luke, it should be observed that in every one of the first four chapters, there are references to the Holy Spirit, a total of thirteen times in these chapters. Thereafter, Luke seems to have ignored the theme. No further reference occurs before chapter ten and then only four references in the rest of the twenty chapters after chapter four. This is the phenomenon described here as the Lucan disuse of the motif of

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<sup>132</sup>A. H. McNeile, "Our Lord's Use of the Old Testament," Cambridge Biblical Essays, ed. H. B. Swete (London: Macmillan & Co., Ltd., 1909), p. 249; James Moffatt, The Epistle to the Hebrews ("The International Critical Commentary"; Edinburgh: T. & T. Clark, 1948), p. 33.

<sup>133</sup>Barrett, op. cit., pp. 140 ff.

the Holy Spirit. It calls for an explanation.

The last reference to the Holy Spirit in chapter four is the declaration of Jesus that in Him the prophetic reading from Isaiah had found fulfillment.<sup>134</sup> That is the focal point of the Lucan concept of the Spirit. All that Jesus did from that time on was a commentary on the work of the Holy Spirit. Thus in order to realize the full extent of the role of the Holy Spirit in the narratives that follow the episode at Nazareth, it would be necessary to substitute mentally the Holy Spirit wherever Jesus performed any action.

That this actually provides the clue to the problem is obvious from the Beelzebub controversy.<sup>135</sup> The plain indication of the reply of Jesus is that He performed His miracles by "the finger of God," an evidence of the fact that the kingdom of God had arrived. His ministry was a testimony to the Spirit of God indwelling in Him; blindness to that fact was the prime blasphemy, an unpardonable sin.<sup>136</sup>

In the light of this observation, the reference to the Spirit in Luke 10:21, a mere editorial introduction, seems unnecessary. The reference in Luke 11:13, which Matthew does not have, refers to believers and is an

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<sup>134</sup>Luke 4:18.      <sup>135</sup>Supra, p.54.

<sup>136</sup>Supra, p.54.

anticipation of a need that would arise. Similarly, 12:12 anticipates conditions of the later Christian community. Thus, of the four references to the Spirit beyond Luke 4:18, only one, that in Luke 12:10, is necessary to an understanding of the operation of the Holy Spirit in the Third Gospel. That reference illuminates the relationship of the Holy Spirit to the work of Jesus. It shows how Christ regarded His own ministry in the light of His consecration at the River Jordan.

A further word and this point is done. The disuse of the theme of the Holy Spirit could not long continue. A time was coming when the Lord would be taken away from the little flock. A vacuum would be created in the lives of the community but not for long. Power from on high would come after the exaltation, so that Christians would receive the assurance of the presence of the Master and also His power.<sup>137</sup>

#### CONCLUSION

In this chapter, the Lucan references to the Holy Spirit have been discussed, their various settings noted and

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<sup>137</sup>Karl Heinrich Rengstorff, "Ἀπόστολος," Theologisches Wörterbuch zum Neuen Testament, ed. Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1933), I, 406-446, trans. J. R. Coates (1st ed.; London: A. & C. Black, Ltd., 1952), p. 46.



an evaluation made of the Lucan use of the theme of the Holy Spirit. A background sketch of the meaning of the word

supplies some guide relative to the meaning of the term in Luke. It is found that, essentially, Luke is close to the Old Testament in his use of the word with reference to God. Further, he connects somehow the idea of the Holy Spirit with that of prayer. Jesus Christ in His human life needed to keep close to the Father in order that the Father's will might be done in every aspect of the use of the power which He gave for the ministry of the Son. The author's misuse of the theme of the Holy Spirit is due to his concept of the operation of the Spirit in the person of Jesus Christ. When the Lord was removed from the earthly scene, once again the theme became prominent.

It has been noted also that Luke takes pains to introduce references to the Holy Spirit when other Synoptics are silent. This arises from the importance Luke places upon the ministry of the Holy Spirit. It confirms the thesis that in the Third Gospel, the reader is dealing with a motif which is prominent in the thinking of the author and which is bound to be further developed when the opportunity arrived.

The discussion can now move to the next stage of the thesis. The Holy Spirit is the key to the message of Christ. That message is eschatological. To this eschatological aspect of the Third Gospel the attention is focussed in the next chapter.

CHAPTER III

THE ADVENT OF THE NEW AGE

## CHAPTER III

### THE ADVENT OF THE NEW AGE

The fundamental message of the synoptic gospels, that to which all others are adjuncts, is the kingdom of God. The ministry of Jesus began with a proclamation of the good news of the kingdom of God.<sup>1</sup> His miracles were evidences of the presence of the kingdom.<sup>2</sup> It was that to which He summoned men.<sup>3</sup> It was something to be received;<sup>4</sup> it was something to be entered.<sup>5</sup> Since the time of John, the kingdom of God was entered violently.<sup>6</sup> The poor were to be congratulated, for the kingdom of God was theirs.<sup>7</sup> Children were not to be hindered from coming to Jesus for of such was the kingdom of God.<sup>8</sup> It was the good pleasure of the Father to give the kingdom to the little band of followers of Jesus. The kingdom was to be sought above all else.<sup>10</sup>

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<sup>1</sup>Mark 1:14 f., Matt. 4:17; cf. Luke 4:18.

<sup>2</sup>Luke 11:20, Matt. 12:28.

<sup>3</sup>Cf. Luke 9:59-62; Matt. 8:21 f.

<sup>4</sup>Mark 10:15, Luke 18:17.

<sup>5</sup>Mark 10:23-25, Matt. 19:23-24, Luke 18:24-25; Matt. 5:20; 7:21; 18:3.

<sup>6</sup>Luke 16:16, Matt. 11:12.      <sup>7</sup>Luke 6:20, Matt. 5:3.

<sup>8</sup>Mark 10:14, Matt. 19:14, Luke 18:16.

<sup>9</sup>Luke 12:32.      <sup>10</sup>Luke 12:31, Matt. 6:33.

It is the case with the kingdom of God as with a grain of mustard seed.<sup>11</sup> It is the case with the kingdom of God as with leaven.<sup>12</sup> The kingdom of God was at hand.<sup>13</sup> It was already a present reality.<sup>14</sup> It was to come.<sup>15</sup> Some of the people in the audience of Jesus would live to see the kingdom of God come with power.<sup>16</sup>

And so illustrations from the synoptic gospels could be accumulated to indicate the baffling kaleidoscopic teaching of Jesus with respect to this central theme, the kingdom of God. The light thrown upon the subject from various sayings is in a few instances clear enough. In most instances, though, it is refracted and even diffused with the result that only a blurred image can be seen. It is the purpose of this chapter to summarize the dominant Lucan view of eschatology as Theophilus might have understood it, unencumbered (or unenhanced) by the complexity of the

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<sup>11</sup>Mark 4:30 f., Matt. 13:31, Luke 13:18 f. For the form of the translation, see Joachim Jeremias, The Parables of Jesus, trans. S. H. Hooke (3d ed.; London: S. C. M. Press, Ltd., 1955), p. 79.

<sup>12</sup>Luke 13:20 f., Matt. 13:33. For the form of the translation, see Jeremias, loc. cit.

<sup>13</sup>Mark 1:15, Matt. 3:2; 4:17; 10:7; Luke 10:9, 11; 21:31.

<sup>14</sup>Luke 10:23 f.; 11:20; 17:21; Matt. 12:28.

<sup>15</sup>Luke 11:2, Matt. 6:10; Luke 19:11; Matt. 10:23.

<sup>16</sup>Mark 9:1, Matt. 16:28, Luke 9:27.

picture derived from the other Synoptics. To this end, a few definitions are in order at the outset.

## I. DEFINITION OF TERMS

It is necessary to explain, not only the expression "acceptable year" which occurs in the passage under discussion but also related terms commonly used in this connection: eschatology and apocalyptic.

### Acceptable Year

In the phrase, **ἐνιαυτὸν κυρίου δεκτῶν**, the idea of eschatology was introduced. Though both **ἐνιαυτός** and the non-classical verbal adjective **δεκτός** occur in a few passages separately,<sup>17</sup> the phrase **ἐνιαυτὸν δεκτῶν** occurs only here in the New Testament.<sup>18</sup> It was used in the Septuagint to translate the Hebrew phrase, **שְׁנַת-רַצוֹן לַיהוָה**, the year of Jahweh's favor. For the Jews, this meant the dawn of the messianic age,<sup>19</sup> the golden age to come,<sup>20</sup> when

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<sup>17</sup> **ἐνιαυτός, -ου, ὅ** occurs 14 times, **δεκτός, -ή, -όν** occurs five times.

<sup>18</sup> Though a synonymous expression occurs in II Cor. 6:2 **καιρῷ δεκτῷ**, quoted from the LXX of Isaiah 49:3.

<sup>19</sup> Charles C. Torrey, The Second Isaiah (Edinburgh: T. & T. Clark, 1928), p. 453.

<sup>20</sup> George Foot Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Harvard University Press, 1954), II, 323 ff.

"God would create his new Israel in an indissoluble covenant."<sup>21</sup>

### Eschatology

The word "eschatology" is derived from two Greek words: **ἔσχατος**, last, and **λέγειν**, to speak. It means simply, a teaching about last things, "the effective terminus toward which history moves."<sup>22</sup>

### Apocalyptic

The word "apocalyptic" is derived also from two Greek words: **ἀπό**, off, and **καλύπτειν**, to cover, to veil. It therefore means unveiling. Though apocalyptic was a development from prophetic literature, it showed distinct differences. Its chief characteristics were (1) as to authorship, pseudonymous; (2) in its view of history, deterministic; (3) in its hopes, extramundane; and (4) in its form, literary rather than oral, profuse with symbolic representations.<sup>23</sup>

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<sup>21</sup>John Marsh, "Time," A Theological Word Book of the Bible, ed. Alan Richardson (New York: The Macmillan Co., 1955), p. 262.

<sup>22</sup>John Bright, The Kingdom of God (New York and Nashville: Abingdon-Cokesbury Press, 1953), p. 163; George S. Duncan, Jesus, Son of Man (London: Nisbet & Co., 1948), p. 50; cf. C. H. Dodd, The Apostolic Preaching and its Developments (London: Hodder & Stoughton, Ltd., 1951), p. 62.

<sup>23</sup>H. Wheeler Robinson, "The Religion of Israel," A Companion to the Bible, ed. T. W. Manson (Edinburgh: T. & T.

## II. CHARACTER OF THE MESSAGE OF JESUS

In the light of the definition of terms above, it is clear that eschatology is a broad term which may, but need not, involve apocalyptic. On the other hand, apocalyptic is of necessity eschatological. Thus there are two types of eschatology: prophetic and apocalyptic. With this fair distinction as a working basis, it can be affirmed that the message of Jesus was of the prophetic eschatological rather than the apocalyptic eschatological type. Yet there are elements of the apocalyptic type of eschatology in the Synoptics.

To determine our Lord's attitude toward the subject of apocalyptic is one of the really urgent tasks at the present time confronting New Testament scholars, and, indeed all who are concerned about what he taught. It is also one of the most difficult.<sup>24</sup>

In essence, apocalyptic was a decadent development from

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Clark, 1950), pp. 307 f. For this and similar description by Lindblom, see H. H. Rowley, The Relevance of Apocalyptic (2d ed.; London: Lutterworth Press, 1950), p. 23. Cf. John Wick Bowman, The Religion of Maturity (New York and Nashville: Abingdon-Cokesbury Press, 1948), pp. 200-206; Harvie Branscomb, The Teachings of Jesus (New York and Nashville: Abingdon Press, 1931), pp. 122 f.; R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Oxford: At the Clarendon Press, 1913), II, vii-xi; S. Mowinckel, He That Cometh, trans. G. W. Anderson (New York and Nashville: Abingdon Press, [n.d.]), pp. 270-279.

<sup>24</sup>Bowman, op. cit., p. 235.

prophetic literature.<sup>25</sup> The "relevance" it had was a result of what it owed to the prophets<sup>26</sup> whom the apocalyptists slighted.<sup>27</sup> Fortunately, apocalyptic soon went into disrepute,<sup>28</sup> those portions which included more prophetic elements being incorporated into the canonical Scriptures of both Judaism and Christianity.<sup>29</sup>

### III. ESCHATOLOGICAL VIEW IN LUKE

It is not the purpose of this thesis to attempt to establish the attitude of Christ to the apocalyptist. To this investigator it is clear that His thoughts were more along prophetic lines. The real concern at this point is to indicate the eschatological view presented by Luke. As a starting point, it is advisable to discuss one reference in the passage under scrutiny usually assigned to the use of apocalyptic imagery.

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<sup>25</sup>For significant differences between the prophet and apocalyptist, ibid., p. 209.

<sup>26</sup>This is the general impression conveyed by Rowley's summary; op. cit., pp. 150-178.

<sup>27</sup>Bowman, op. cit., pp. 197 f.; Bright, loc. cit.

<sup>28</sup>It flourished from 165 B.C. to A.D. 90. Robert H. Pfeiffer, History of New Testament Times With an Introduction to the Apocrypha (New York: Harper & Bros. Publishers, 1949), p. 74.

<sup>29</sup>Bowman, op. cit., p. 206.



### Three and a Half Years

In Luke 4:25, it is said that the famine in the days of Elijah lasted three years and six months.<sup>30</sup> The text of I Kings 18:1 indicates merely a vague period, "in the third year." Many commentators have seen in the reference in Luke a reflection of the use of apocalyptic imagery.<sup>31</sup> True it is that the half of the number of completeness came to be regarded by the Jews as periods of trial and judgment.<sup>32</sup>

However, it is not certain that there was an influence of apocalyptic imagery. Actually, the famine might have lasted longer than the period of drought. Three years of drought would be a serious occurrence in such a country as

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<sup>30</sup>So also in James 5:17.

<sup>31</sup>Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; 5th ed.; Edinburgh: T. & T. Clark, 1953), p. 128; John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 68; S. MacLean Gilmour, "The Gospel According to St. Luke," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1952), VIII, 94.

<sup>32</sup>W. Taylor Smith, "Numbers," Dictionary of Christ and the Gospels, ed. James Hastings (New York: Charles Scribner's Sons, 1908), II, 249. Smith cites from Josephus and other literature to show that the Jews reckoned that the worship in the temple was discontinued for three and a half years at the time of Antiochus Epiphanes; and that the siege of Vespasian against Jerusalem lasted the same period. Cf. Emil Schürer, A History of the Jewish People in the Time of Christ, trans. (Edinburgh: T. & T. Clark, 1924), II, i, 344 f.; Plummer, loc. cit.

Palestine so dependent upon rainfall.<sup>33</sup> Hence memories of the calamity became synonymous with periods of evil which came to be extended in apocalyptic literature.<sup>34</sup>

With this point disposed of in this way, the discussion can proceed to the main point of this section: the eschatological view that predominates in the Third Gospel.

### "Today"

"Today this scripture has been fulfilled in your hearing." With this announcement, Luke gives a notice of the predominant type of eschatology to which Theophilus would be exposed.

The word *σήμερον*, "today," occurs some forty-one times in the New Testament.<sup>35</sup> The synoptic occurrences are: eight times in Matthew,<sup>36</sup> once in Mark,<sup>37</sup> and eleven times in Luke.<sup>38</sup> In the rest of the New Testament, the

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<sup>33</sup>Cf. George Ernest Wright and Floyd Vivian Filson (eds.), The Westminster Historical Atlas to the Bible (Philadelphia: The Westminster Press, 1945), pp. 17, 19, 57.

<sup>34</sup>Eric F. F. Bishop, "Three and a Half Years," The Expository Times, LXI (January, 1950), pp. 126-127.

<sup>35</sup>Not counting the reading of D in Luke 3:22 which Nestle relegated to the margin.

<sup>36</sup>Matt. 6:11, 30; 11:23; 16:3; 21:28; 27:8, 19; 28:15.

<sup>37</sup>Mark 14:30.

<sup>38</sup>Luke 2:11; 4:21; 5:26; 12:28; 13:32, 33; 19:5, 9; 22:34, 61; 23:43.

word occurs nine times in Acts, once in Romans, twice in Second Corinthians, eight times in Hebrews and once in James.<sup>39</sup>

In the discussion of the meaning of the word in Hebrews, Wescott has: "The word both in its primary and in its secondary meaning naturally marks some definite crisis . . . ." <sup>40</sup> This word belongs in the category of New Testament words descriptive of time in the new age ushered in by the ministry of Jesus Christ.<sup>41</sup> It is closely related to "now."<sup>42</sup> Thus the note is struck: the new age was here; the age to come had come. This is in fact a clear indication of "realized eschatology."<sup>43</sup>

The use of this or any other word for that matter, would not of itself prove that the new age had dawned. It

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<sup>39</sup>Seven of these occurrences in the rest of the New Testament outside the Synoptics are quotations from the Old Testament.

<sup>40</sup>Brooke Foss Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), p. 21. Cf. H. McLachlan, St. Luke: The Man and His Work (Manchester: At the University Press, 1920), p. 133.

<sup>41</sup>Oscar Cullmann, Christ and Time, trans. Floyd V. Filson (S. C. M. Press, Ltd., 1952), p. 38.

<sup>42</sup>Ibid., p. 44. For the use of this eschatological "now," see Marsh, op. cit., p. 263.

<sup>43</sup>Dodd, op. cit., p. 85; Jeremias, op. cit., pp. 93 ff.; cf. Rudolf Bultmann, Jesus and the Word, trans. Louise P. Smith and Erminie Huntress (London: Ivor Nicholson & Watson, Ltd., 1935), pp. 27, 30.

must be seen in the light of the total picture of the ministry of Christ. Some instances of how this came to be in the ministry are here given to show that the Lucan presentation is essentially that the new age had already begun.

#### IV. ESCHATOLOGICAL PASSAGES

##### The Kingdom a Present Reality

There are many passages in the Third Gospel which show that the kingdom was already present in the life and ministry of Jesus. Only a representative selection of these can be discussed briefly.

The Baptist's Question. Probably the most striking instance of the presentation of Luke that the new age had dawned is the Q material relating the question of John the Baptist.<sup>44</sup> John had sent to ask whether Jesus was "the Coming One" or not. The reply called attention to the ministry of Jesus. The indication is plain: "the supernatural has manifestly entered history. The arm of the Lord is made bare."<sup>45</sup>

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<sup>44</sup>Luke 7:18-23, Matthew 11:2-6. For the text and another aspect of the saying, see infra, p.112.

<sup>45</sup>Dodd, Apostolic Preaching, p. 86; Jeremias, op. cit., p. 93; C. H. Dodd, The Parables of the Kingdom (London: Nisbet & Co., Ltd., 1953), p. 50.

The Beelzebub Controversy. In a Q passage is recorded the controversy over the source of power by which Jesus cast out demons.<sup>46</sup> He rejected the accusation that He was in a league with Beelzebub, the prince of demons. His positive assertion reads: "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you."<sup>47</sup> This definitely implies that the kingdom had begun in the miracles of Jesus.<sup>48</sup>

The Question About Fasting. In reply to the question why the disciples of John and the Pharisees were fasting while those of Jesus were eating and drinking,<sup>49</sup> Jesus introduced the analogy of the wedding feast, "a natural figure for joy," and especially for that of the new age. Hence this is an additional evidence showing that the new age had arrived.<sup>50</sup>

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<sup>46</sup>Luke 11:14-23, Matt. 12:22-30; cf. Mark 3:22-27.

<sup>47</sup>Luke 11:20, Matt. 12:28. See also supra, pp. 56 ff.

<sup>48</sup>Dodd, Parables, p. 50; Cecil John Cadoux, The Historic Mission of Jesus (New York: Harper & Bros., [n.d.]), p. 129.

<sup>49</sup>Mark 2:18-22, Matt. 9:14-17, Luke 5:33-39.

<sup>50</sup>T. W. Manson, The Servant-Messiah (Cambridge: At the University Press, 1953), p. 67; Jeremias, op. cit., p. 94.

Congratulation of Disciples. After His prayer of thanksgiving to God,<sup>51</sup> Jesus turned to His disciples and congratulated them for seeing those things which many prophets and kings had desired to see and hear but did not.<sup>52</sup> The reference, no doubt, was to the advent of the new age.<sup>53</sup>

The Sign for the Generation. The Q passage in which Jesus was asked for a sign<sup>54</sup> implied that the Queen of Sheba and the Ninevites were wiser than the Jews who did not understand what was then happening before their very eyes:<sup>55</sup> something greater than Solomon and Jonah.

The Saying About the Law.

"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."<sup>56</sup>

This extremely difficult Q saying implies the inauguration of the kingdom since the time of John the Baptist.<sup>57</sup>

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<sup>51</sup>Luke 10:21-22.      <sup>52</sup>Luke 10:23-24.

<sup>53</sup>Cf. Creed, op. cit., p. 150.

<sup>54</sup>Luke 11:29-32; Matthew 12:38-42.

<sup>55</sup>Bultmann, op. cit., p. 30.

<sup>56</sup>Luke 16:16; Matthew 11:12.

<sup>57</sup>Cadoux, op. cit., pp. 129 f.

The Kingdom Among You. Jesus was asked by the Pharisees when the kingdom of God would come. He answered, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God **ἐντὸς ὑμῶν ἐστίν**."<sup>58</sup> The last phrase may be translated, "within you," or "in your midst," that is, "among you." Most scholars interpret it in the latter sense.<sup>59</sup> Dodd notes several objections to that sense.<sup>60</sup> T. W. Manson grants that the translation is possibly the latter but insists on making it refer to the future.<sup>61</sup> Otto's discussion on this point deals with the objections to the latter interpretation satisfactorily.<sup>62</sup> He shows that the latter sense is the only tenable one: "its obvious, absolutely unmistakable point is in the word: Lo, the kingdom of God is in your midst." This statement, Otto avers, is "of itself unequivocally intelligible."<sup>63</sup> This assertion is too strong for such an obscure passage.<sup>64</sup> But

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<sup>58</sup>Luke 17:21.      <sup>59</sup>Cadoux, op. cit., p. 130.

<sup>60</sup>Dodd, Parables, pp. 84 f. note.

<sup>61</sup>Major, Manson and Wright, op. cit., pp. 595-597.

<sup>62</sup>Otto, op. cit., pp. 131-137.      <sup>63</sup>Ibid., p. 131.

<sup>64</sup>In the Oxyrhynchus Papyrus 654, Logion 2, the saying is clearly interpreted in the first sense: ". . . and the Kingdom of Heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves and ye shall be aware that ye are the sons of the . . .

the line of Otto's discussion must be conceded as satisfactory. He shows also that the reference was to the present reality of the kingdom.

The Parables. The parables of growth<sup>65</sup> imply that though the climax was yet future, the process had already begun.<sup>66</sup>

In the same category belong to the similes referring to harvest,<sup>67</sup> wine,<sup>68</sup> which indicate the presence of the new age.<sup>69</sup>

Concluding Statement. There are other indications to the same end, that the kingdom was already a present reality, to which only a passing reference can be made here. The beatitude, "Blessed are you poor, for yours is the

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Father; (and?) ye shall know yourselves . . ." Bernard P. Grenfell and Arthur S. Hunt, The Oxyrhyncus Papyri (London: Egypt Exploration Fund, 1904), IV, 6.

<sup>65</sup>Mustard Seed: Mark 4:30-32; Matt. 13:31 f., Luke 13:18 f. The version in Matt. and Luke is derived from Q. Leaven: Luke 13:20 f., Matt. 13:33; from Q.

<sup>66</sup>Cadoux, op. cit., p. 131. . .

<sup>67</sup>Luke 10:2.

<sup>68</sup>Luke 5:36-38.

<sup>69</sup>Jeremias, op. cit., p. 95. For a summary of this general character of the parables, see Dodd, Parables, pp. 197 ff.; Jeremias, op. cit., pp. 93-99.



kingdom of God,"<sup>70</sup> is expressed with a present tense which may indicate present time.<sup>71</sup> On one occasion Jesus is reported to have indicated that He saw "Satan fall like lightning from heaven."<sup>72</sup> This may imply victory over Satan as a benefit of the new age.<sup>73</sup>

A significant omission by Luke also deserves a notice. After the transfiguration experience,<sup>74</sup> Jesus was returning from the mountain with the three disciples who had shared the heavenly vision. According to Mark,<sup>75</sup> the disciples were puzzled about the coming of Elijah who was to appear shortly before the Messiah. Luke conveniently omits the passage, the futuristic or apocalyptic flavor of which seems to be strong.

An indirect corroboration of the fact that the predominant view of eschatology in Luke is that the new age had dawned in the ministry of Christ is supplied by modern exponents of the "thorough-going" eschatological school.

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<sup>70</sup>Luke 6:20.

<sup>71</sup>Cf. Cadoux, op. cit., p. 130.

<sup>72</sup>Luke 10:18.

<sup>73</sup>Jeremias, op. cit., p. 98; Cadoux, op. cit., p. 132.

<sup>74</sup>Mark 9:2-8, Matt. 17:1-8, Luke 9:28-36.

<sup>75</sup>Mark 9:9-13. Cf. Matt. 17:9-13.

Schweitzer builds his theory on Mark and Matthew.<sup>76</sup> For him, it is clear that Mark, Matthew, and Paul are "the best sources for the Jewish eschatology of the time of Jesus."<sup>77</sup> It is actually impossible to utilize Luke in the support of consistent eschatology.<sup>78</sup>

### The Kingdom a Future Event

But, true to his sources and to his sense of historicity, Luke preserves elements of futuristic eschatology which dominate the other Synoptics.<sup>79</sup> A few of the passages which imply that the kingdom would be a future event will now be examined.

The Synoptic Apocalypse. A synoptic comparison of Luke chapter 21 and Mark chapter 13 shows that Luke has

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<sup>76</sup>Albert Schweitzer, The Quest of the Historical Jesus, trans. W. Montgomery (3d ed.; London: Adam & Charles Black, 1954), p. 392.

<sup>77</sup>Ibid., p. 366.

<sup>78</sup>Cf. H. E. W. Turner, Jesus Master and Lord (2d ed.; London: A. R. Mowbray & Co., Ltd., 1954), p. 66.

<sup>79</sup>"In the New Testament (if we set aside Luke-Acts) [italics not in the original] the Old Testament view of history is preserved as well as the apocalyptic view, but in such a way that the apocalyptic view prevails." Rudolf Bultmann, "History and Eschatology in the New Testament," New Testament Studies, I (September, 1954), 7. Cf. Henry J. Cadbury, "Acts and Eschatology," The Background of the New Testament and its Eschatology, ed. W. D. Davies and D. Daube (Cambridge: At the University Press, 1956), p. 320.

reproduced the greater part of Mark including the "Little Apocalypse." Regarding the thirteenth chapter of Mark, Streeter has this to say:

It is the citadel of the extreme eschatological school of interpretation. Hence the question how far it fairly represents the mind of our Lord is crucial.<sup>80</sup>

The first part of this statement is in error.<sup>81</sup> The second part can hardly be evaded in any honest study of the Synoptics. That it does not fairly represent the mind of Christ is the concensus of New Testament scholars. Mark chapter 13 is usually regarded as incorporating a "fly-sheet" of a Jewish or Jewish-Christian apocalypse<sup>82</sup> which since the work of Timothée Colani in 1864 has come to be known as the "Little Apocalypse."<sup>83</sup> That the chapter contains pieces of genuine sayings of Jesus cannot be

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<sup>80</sup>B. H. Streeter, "Synoptic Criticism and the Eschatological Problem," Oxford Studies in the Synoptic Problem, ed. William Sanday (Oxford: At the Clarendon Press, 1911), p. 428.

<sup>81</sup>G. R. Beasley-Murray, Jesus and the Future (London: Macmillan & Co., Ltd., 1954), pp. 56 f.

<sup>82</sup>Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co., Ltd., 1952), pp. 498 f.; A. H. McNeile, An Introduction to the Study of the New Testament (2d ed. revised; Oxford: At the Clarendon Press, 1953), p. 72.

<sup>83</sup>Frederick C. Grant, "The Gospel According to St. Mark," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1951), VII, 853 f.

doubted.<sup>84</sup> To retrieve these sayings from such a mass of complicated material is largely a subjective process.<sup>85</sup> It should be recognized, though, that the material in Luke chapter 21 is regarded by the author as worthy of presentation to Theophilus. For Luke, it is part and parcel of the things which had happened the certainty of which Theophilus was to be assured. However, Luke re-interprets the material in his own way. For example, the Marcan "but when you see the desolating sacrilege set up where it ought not to be (let the reader understand), . . ." <sup>86</sup> becomes for Luke, "but when you see Jerusalem surrounded by armies, then know that its desolation has come near."<sup>87</sup> The loss of apocalyptic imagery is pronounced.

The Kingdom Not Immediately. In order to prevent any rash conclusion as to the immediate arrival of the kingdom,

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<sup>84</sup>V. Taylor, op. cit., pp. 498-500, 636-644; T. W. Manson, Teaching, p. 262; Archibald M. Hunter, The Work and Words of Jesus (Philadelphia: The Westminster Press, 1950), p. 102; B. Harvie Branscomb, The Gospel of Mark ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1952), p. 233.

<sup>85</sup>For a classic study of Mark chapter 13 and the "Little Apocalypse" theory from the early nineteenth century to the middle of the twentieth, see Beasley-Murray, op. cit. For shorter adequate introductions, see James Moffatt, An Introduction to the Literature of the New Testament (3d ed.; Edinburgh: T. & T. Clark, 1949), pp. 207-209; McNeile, op. cit., passim, especially pp. 30-32, 71-73; V. Taylor, loc. cit.

<sup>86</sup>Mark 13:14.      <sup>87</sup>Luke 21:20.

"because they supposed that the kingdom of God was to appear immediately,"<sup>88</sup> Jesus told the parable of the pounds.<sup>89</sup> Luke probably meant to imply "a corrective of apocalyptic excitement."<sup>90</sup>

Sense of Urgency. A reader of Luke cannot fail to sense the urgency which pervades the narrative. Especially so from the point where the shadow of the ensuing events in Jerusalem already begins to appear: "When the days drew near for him to be received up, he set his face to go to Jerusalem,"<sup>91</sup> Two aspirants to discipleship could not have missed the point of urgent demands upon them.<sup>92</sup> The same note pervades the Lucan account of the sending out of the seventy.<sup>93</sup> In another passage, He of whom angels sang, ". . . on earth peace among men with whom he is pleased,"<sup>94</sup> is reported to have said that He came to cast fire upon the earth.<sup>95</sup> Such sayings as these forecast a climactic event in the future.

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<sup>88</sup>Luke 19:11.      <sup>89</sup>Luke 19:12-27; cf. Matt. 25:14-30.

<sup>90</sup>Burton Scott Easton, The Gospel According to St. Luke A Critical and Exegetical Commentary (New York: Charles Scribner's Sons, 1926), pp. 279 f.; cf. Creed, op. cit., p. 232; William Manson, The Gospel of Luke ("The Moffat New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1948), p. 212; Gilmour, op. cit., p. 238.

<sup>91</sup>Luke 9:51.      <sup>92</sup>Luke 9:57-62.      <sup>93</sup>Luke 10:1-16.

<sup>94</sup>Luke 2:14.      <sup>95</sup>Luke 12:49-51.

Interpretative Summary

If, however, any one finds it impossible to accept the antinomy "the kingdom is future and yet present," argument with him is useless.<sup>96</sup>

This statement by Harnack rather sums up the curious puzzle of New Testament eschatology. Schweitzer rightly notes that "the events had been thrown into this confusion by the volcanic force of an incalculable personality, not by some kind of carelessness or freak of the tradition."<sup>97</sup> In other words, when Eternity invaded Time, the event was of such a magnitude that no human mind was able to integrate the multifarious aspects into a unity acceptable to all people. And this is just as well. Instead of a neat, immutable portrait of Christ, each person, throughout the Christian era, when confronted by the Divine, having made a decision of acceptance or rejection, has to interpret Him as he is able.

Luke has presented an eschatological view in his own way which, as already noted, is predominantly that the new age had dawned in the life and ministry of Jesus. One could almost describe the Lucan view as "realized eschatology."<sup>98</sup>

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<sup>96</sup>Adolf Harnack, The Sayings of Jesus, trans. J. R. Wilkinson (London: Williams & Norgate, 1908), p. 232.

<sup>97</sup>Schweitzer, op. cit., p. 349.

<sup>98</sup>Cf. Dodd, Apostolic Preaching, p. 85.

Some passages certainly lend credence to this view.<sup>99</sup> But if this loaded expression be conceived in a sense which emphasizes the present leaving little or no room for some climatic future event,<sup>100</sup> then the expression is not

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<sup>99</sup>Supra, pp.

<sup>100</sup>Cf. Dwight M. Beck, Through the Gospels to Jesus (New York: Harper & Bros., 1954), p. 289. Beck recognizes a balanced /italics in original/ eschatology. However, it appears that Dodd, the originator of the expression, "realized eschatology," has been misunderstood. On the one hand, there are several statements that tend to leave no definite event for the future: "In other words, the 'eschatological' Kingdom of God is proclaimed as a present fact, . . ." Dodd, Parables, p. 44; ". . . in the earliest tradition Jesus was understood to have proclaimed that the Kingdom of God, . . . had at last come. It is not merely imminent; it is here." Ibid., p. 49; "Here then is the fixed point from which our interpretation of the teaching regarding the Kingdom of God must start. It represents the ministry of Jesus as 'realized eschatology,' that is to say, as the impact upon this world of the 'powers of the world to come' in a series of events, unprecedented and unrepeatable, now in actual process." Ibid., p. 51. On the other hand, there are such statements as these: "Nevertheless, the teaching of Jesus, as recorded in the Gospels, has reference to the future as well as to the present." Ibid. "We conclude that on the historical plane there is no 'eschatology of bliss' in the sayings of Jesus. . . . He declared that the Kingdom of God had come. When He spoke of it in terms of the future, His words suggest, not any readjustment of conditions on this earth, but the glories of a world beyond this." Ibid., p. 74; "There remains in His teaching a certain tension between 'other-worldliness' and 'this-worldliness,' . . . From this tension Christian thought cannot escape, while it is true to its original inspiration." Ibid., p. 207. At this point Dodd cites Schweitzer in evidence. Parallel statements can be cited from Dodd, Apostolic Preaching. Dodd admits that the phrase, "realized eschatology," is "not altogether felicitous." C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: At the University Press, 1955), p. 447, note 1. He notes Georges Florovsky's "inaugurated eschatology," and Joachim Jeremias's "sich realisierende Eschatologie." /italics not in the original/. Cf. Jeremias, op. cit., p. 159, note 2.

appropriate. Carpenter notes that Luke endeavors to show "that the life of Jesus was the necessary exordium to the dispensation of the Spirit. Where the King is, there is the Kingdom."<sup>101</sup> This view is called "Transmuted Eschatology."<sup>102</sup> Events which up till then had been connected with the future advent of the Messiah were now actually happening.<sup>103</sup>

No adequate interpretation of the eschatology of Luke can be made without recognizing the fact that the author follows the gospel account with the history of the Church. "He is required by practical considerations to correct the over-expectant attitude by emphasizing the delay that was to be expected."<sup>104</sup> Conzelmann has made a study of the eschatology of Luke-Acts in the light of this delay.<sup>105</sup> According to Conzelmann, the period of the Church is Die Mitte der Zeit.<sup>106</sup> The beginning of the new age is found in

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<sup>101</sup>S. C. Carpenter, Christianity According to S. Luke (London: Society For Promoting Christian Knowledge, 1919), p. 101.

<sup>102</sup>Ibid. Carpenter credits von Dobschütz with the invention of the term.

<sup>103</sup>Ibid.

<sup>104</sup>Cadbury, "Acts and Eschatology," op. cit., p. 320.

<sup>105</sup>Ibid. This investigator is indebted to Dr. Heber F. Peacock for being introduced to Hans Conzelmann, Die Mitte der Zeit (Tübingen: J. C. B. Mohr (Paul Siebeck), 1954). The discussion which follows in this paragraph is the view of Conzelmann as summarized by Dr. Peacock.

<sup>106</sup>"The Middle of the Time."



the ministry of Christ, which is followed by the period of the Church,<sup>107</sup> which in turn will be followed by the fulfilment of all history. The delay in the parousia has to be explained. According to Luke, the delay is due to a plan of God.<sup>108</sup> Conzelmann indicates that this is presupposed in the total re-arrangement of the Lucan presentation.<sup>109</sup> As a corollary to this view, the suddenness of the end is emphasized.<sup>110</sup> Furthermore, paraenetic purposes find expression in the emphasis of ἐπομονή.<sup>111</sup> The point of time yields to the fact of a future judgment which then forms the basis of ethical appeal.<sup>112</sup> The Church under persecution needed such paraenesis, which prepared the members for the hoped-for end to appear at a far distant future.<sup>113</sup>

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<sup>107</sup>In a personal interview with this investigator, Dr. Peacock refers to this period of the Church as "interim eschatology."

<sup>108</sup>Conzelmann, op. cit., p. 112.

<sup>109</sup>Ibid.            <sup>110</sup>Ibid.

<sup>111</sup>Ibid.            <sup>112</sup>Ibid.

<sup>113</sup>Ibid., p. 113. With Conzelmann's interpretation of the eschatology of Luke, cf. D. Ernst Haenchen, Die Apostelgeschichte (Göttingen: Vandenhoeck & Ruprecht, 1956), passim, especially pp. 40, 153.

## V. THE HOLY SPIRIT AND ESCHATOLOGY

The discussion of this chapter is introduced by a reference to the Holy Spirit as the key to an understanding of eschatology.<sup>114</sup> Barrett, in explaining the silence of the Synoptics with reference to the Holy Spirit, suggests that the silence might be due to the messianic secret.<sup>115</sup> Though a thick veil of secrecy is apparent in Mark, the same observation cannot be made in Matthew and in Luke.<sup>116</sup> In point of fact the position of the Fourth Evangelist is clear and of interest in this respect. In John, the Messiah is known right from the start. But throughout the ministry of Jesus, "the Spirit had not been given, because Jesus was not yet glorified."<sup>117</sup> However, in Luke, as already noted, the ministry of Jesus was ushered in by an outburst of the Spirit on several individuals. This was in harmony with the prophecy of Joel<sup>118</sup> that at the last days<sup>119</sup> God would pour out His Spirit upon all flesh. That Luke gives such a

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<sup>114</sup>Barrett, op. cit., pp. 153 f.

<sup>115</sup>Ibid., p. 142.

<sup>116</sup>Schweitzer, op. cit., pp. 357 f.

<sup>117</sup>John 7:39.

<sup>118</sup>Joel 2:28 ff. (Hebrew: Joel 3:1 ff.). Cf. Acts 2:16 ff.

<sup>119</sup>"Afterward" in Joel 2:28; the LXX may be translated "After these things."

picture of the ministry of the Holy Spirit points to the fact that for him the eschaton<sup>120</sup> had arrived. But after the exaltation, there had to be another outburst of the Spirit in order that power might be available to the new Christian community.<sup>121</sup>

## VI. MEANING OF THE PHRASE "KINGDOM OF GOD"

The phrase "kingdom of God" occurs four times in Matthew, fourteen times in Mark, thirty-two times in Luke. The usual Matthaean periphrasis, "kingdom of heaven," occurs thirty-three times.<sup>122</sup> Manson's analysis of the occurrences of this phrase in the teaching of Jesus shows that in Q, there are eleven certain references and three doubtful ones; in Mark, thirteen references; in M, twenty-five and in L, five.<sup>123</sup>

Nowhere in the recorded teaching of Jesus is there a

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<sup>120</sup>This convenient term is used here in spite of the objection of Cadoux, op. cit., p. 195, note 2.

<sup>121</sup>F. J. Foakes-Jackson and Kirsopp Lake, The Beginnings of Christianity (London: Macmillan & Co., 1942), I, 321 ff.

<sup>122</sup>W. F. Moulton and A. S. Geden, A Concordance to the Greek Testament (3d ed.; Edinburgh: T. & T. Clark, 1953), pp. 141 f.

<sup>123</sup>T. W. Manson, Teaching, pp. 118-128.

definition of this favorite expression.<sup>124</sup> It is generally agreed that there is no difference between the Matthaean "kingdom of heaven," and the Marcan and Lucan "kingdom of God."<sup>125</sup> The expression meant for Jesus and for the Jews of His day, the rule or the reign of God.<sup>126</sup> There are several aspects to this definition. In the first place, God rules, independent of what His creatures think or do. His rule is transcendent. "It is a standing claim made by God on the loyalty and obedience of man."<sup>127</sup> In the second place, God's rule can be made the determining factor in the lives of people. These people acknowledge Him and do His will. God's rule becomes real on the historical plane.<sup>128</sup> In the third place, there are those who do not, in history, acknowledge the rule of God. There will be a final consummation when all things in heaven and in earth will own His sovereignty, when history will be wound up, and when God will be all in all.<sup>129</sup> These various aspects of the teaching of Jesus confront a reader of the Gospels.

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<sup>124</sup>Martin Dibelius, Jesus, trans. Charles B. Hedrick and Frederick C. Grant (Philadelphia: The Westminster Press, 1949), p. 66.

<sup>125</sup>Ibid., p. 65; Dodd, Parables, p. 34.

<sup>126</sup>Dibelius, op. cit., p. 64; T. W. Manson, Teaching, p. 135.

<sup>127</sup>Manson, Teaching, p. 135.

<sup>128</sup>Ibid., p. 135-136. <sup>129</sup>Ibid.

## CONCLUSION

In this chapter some of the most involved aspects of the teaching of Jesus have been discussed. For clarity of presentation, some key expressions were defined. The reference to the "acceptable year" in the reading at the Nazareth synagogue was eschatological. A distinction had to be maintained between "apocalyptic" and "eschatology." The latter was the more inclusive term. The former was essentially a decadent form whose merit was derived from prophetic insight. Though a distinction could be maintained between "apocalyptic eschatology" and "futuristic eschatology," such a distinction would of necessity be thin.

The character of the message of Jesus was essentially prophetic rather than apocalyptic. However, elements of both types of ideas abound in the records of His teaching. The examination of the relationship of Jesus to the apocalyp-tists did not engage the attention of this investigator since it was beyond the scope of the study.

The dominant eschatological picture in Luke is that the new age had dawned in the life and ministry of Jesus. The examination of some representative passages indicating the kingdom as a present reality and the kingdom as a future event revealed the complexity of the question of eschatology. But it is clear that the emergent portrait of Christ in Luke

could by no means be that of a "Schwärmer."<sup>130</sup> The picture is essentially that of a prophet in whom God's purposes and will were being exposed in the eschaton.

The advent of the new age was closely associated with the outburst of the Holy Spirit. This phenomenon was prominent in the introduction to the ministry of Jesus.

The burden of the message of Jesus was the kingdom of God, the rule or sovereignty of God. This cardinal theme comprised several phases: the transcendent rule of God, the rule of God on the historical plane, and the rule of God in the final consummation beyond history.

What bearing has this discussion on the subject matter of this thesis? Much in every way. In the first place, the eschatological note struck at the beginning of the ministry of Jesus in the synagogue reading is maintained throughout the Third Gospel. One passage after another becomes meaningful only as seen in its eschatological setting. In the second place, the decisive eschatological "today" in the basic account for this study appears as a persistent note

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<sup>130</sup>The general idea of this untranslatable German word is that of an enthusiast, a visionary. See Beasley-Murray, op. cit., p. 23. Cf. the remark of Manson on the story of Jesus as told by Albert Schweitzer. T. W. Manson, "Present-day research in the life of Jesus," The Background of the New Testament and Its Eschatology, ed. W. D. Davies and D. Daube (Cambridge: At the University Press, 1956), p. 216.

throughout the work. Even when the author reproduces material which, if alone, implies the totally futuristic aspect of the kingdom, the reader never loses the sense of an eschatology in the process of realization. In the account of the Nazareth episode, therefore, the author has indicated his line of development and has remained true to it, both in the development of the motif of the Holy Spirit and in the development of the eschatology. How he has treated another aspect of what he promises in this opening key passage, that the ministry of Jesus would be to the despised, the next chapter unfolds.

CHAPTER IV

THE GOSPEL OF THE DESPISED



## CHAPTER IV

### THE GOSPEL OF THE DESPISED

The concept of the gospel that is dominant in the minds of most Christians has been strongly moulded by the Gospel According to Luke. He, more than any other New Testament author, has assembled material showing God's concern for those for whom no one else cared. This recognition of the nature of the Third Gospel is a commonplace of New Testament study. In this chapter will be found sufficient instances to justify this concept.

#### I. DEFINITION OF TERMS

It is necessary first to attempt clarification of the terms used to designate various classes of people who were despised by the Jews.

##### Poor

The word translated "poor" is  $\pi\tau\omega\chi\acute{o}\varsigma, -\acute{\eta}, -\acute{o}\nu$ .<sup>1</sup> The primary meaning of the word was one who crouched or cowered. Hence, as a substantive, it meant a "beggar"; as an adjective, it meant properly "beggarly," or in a broader

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<sup>1</sup>The word occurs 34 times in the New Testament, 10 times in Luke, 5 times in Matt., and in Mark, 4 times in John, and in Jas., twice in Gal., and in Rev., and once in Rom., and in II Cor.

sense, "poor." The word was always used in a bad sense until it was ennobled in the Gospels.<sup>2</sup>

The word in the Septuagint was used to translate seven different Hebrew words.<sup>3</sup> In the Isaianic passage, the Hebrew word is **עֲנִי'ים**, the masculine plural of the substantive **עָנִי**. The word meant "poor, afflicted, humble, meek."<sup>4</sup> From its inception, this word, unlike the cognate **יָנִיץ**, had an ethical connotation.<sup>5</sup> Thus in the context in Isaiah, the word should be translated "pious," "meek," or humble."<sup>6</sup> The variant reading, **ταπεινοὺς**, of the original scribe of **κ** would have been a better rendering, therefore. But Luke tends to emphasize the physical aspect of the poor without losing the spiritual aspect.<sup>7</sup> Hence the discussion

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<sup>2</sup>James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder & Stoughton, Ltd., 1929), p. 559.

<sup>3</sup>(1) **עֲנִי'ים** (2) a. **הָעֲנִי** b. **הָעֲנִי** (3) **הָעֲנִי** (4) a. **עָנִי** b. **עָנִי** (5) **עָנִי** (6) **הָעֲנִי** (7) **הָעֲנִי**. Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint (Oxford: At the Clarendon Press, 1897), II, 1239. This work also supplies the Hebrew equivalents used throughout this study.

<sup>4</sup>Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1952), p. 643.

<sup>5</sup>S. R. Driver, "Poor," A Dictionary of the Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1902), IV, 20.

<sup>6</sup>Ibid., Brown, Driver, and Briggs, loc. cit.

<sup>7</sup>Cf. William Manson, The Gospel of Luke ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1943), pp. xxv f., 64; John Martin Creed, The Gospel According

of Strack and Billerbeck on the meaning of the word more nearly represents the Lucan concept.<sup>8</sup>

So strong is the Lucan emphasis on physical poverty that the Third Gospel has been described as having an Ebionite tendency.<sup>9</sup> Goguel, for example, cites the beatitudes,<sup>10</sup> the reference to money as "unrighteous mammon,"<sup>11</sup> and the story of the rich man and Lazarus,<sup>12</sup> as evidences of this tendency in Luke. He concludes: "The theme is the popular one, perhaps of Pythagorean origin, of the reversal of conditions in the other world."<sup>13</sup> He then notes that this "supposed" tendency might well be traced back to an aspect of the thought of Jesus partly dimmed by later tradition.<sup>14</sup>

### Captives

The word translated "captives" is *αἰχμαλώτοις*.

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to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 91; Alan Hugh McNeile, The Gospel According to St. Matthew (London: Macmillan & Co., Ltd., 1955), p. 50.

<sup>8</sup>Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (München; C. H. Beck'sche Verlagsbuchhandlung Oskar Beck, 1922), I, 190.

<sup>9</sup>The word "Ebionite" is derived from the Hebrew word *עִבְיֹנִי*, meaning "needy."

<sup>10</sup>Luke 6:20-24.

<sup>11</sup>Luke 19:9-11.

<sup>12</sup>Luke 16:19-25.

<sup>13</sup>Maurice Goguel, "Luke and Mark: With a Discussion of Streeter's Theory," Harvard Theological Review, XXVI (January, 1933), 2.

<sup>14</sup>Ibid., p. 4.

It occurs here only in the New Testament. The singular form **αἰχμάλωτος, -ον** was derived from **αἰχμή**, a spear and **ἐλίσκεσθαι**, to be taken. Thus the word literally meant "a captive in war." In the Septuagint, it was used about twenty-three times altogether to translate three Hebrew words.<sup>15</sup> In Isaiah 61:1, the Hebrew word is **מִיבֻשִׁי**, the masculine passive participle of **בָּשַׁע**.<sup>16</sup> Both in Isaiah and in Luke, the meaning is figurative. It refers to one spiritually captive of evil.<sup>17</sup> ✓

### Blind

The word translated "blind" is **τυφλοῖς**. The adjective **τυφλός, -ή, -όν**, meant "blind," and was used literally and metaphorically. It occurs some forty times in the New Testament,<sup>18</sup> with both meanings. In the Septuagint, it was used to translate the Hebrew **מִרְיָא** plural of the adjective **רֵיָא**, which was the piel of **רָאָה**, a form not used in the Qal.<sup>19</sup> The word occurs some twenty-four times

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<sup>15</sup>(1) a. **הַיָּלֵל** b. **הַיָּלֵל** c. Niph. d. ho. (2) a. **בָּשַׁע** b. Niph. c. **יבֻשִׁי** d. **תִּבְשִׁי** (3) **הִיבֻשִׁי**. Hatch and Redpath, op. cit., I, 39.

<sup>16</sup>Brown, Driver, and Briggs, op. cit., p. 985.

<sup>17</sup>See, for example, Luke 13:10-17 for the account of the healing of the woman "whom Satan bound for eighteen years."

<sup>18</sup>Fifteen times in Matt., five times in Mark, seven times in Luke, sixteen times in John, once each in Acts, Rom., II Pet., and Rev.

<sup>19</sup>Brown, Driver, and Briggs, op. cit., p. 734.

in the Septuagint.<sup>20</sup> Torrey accepts the Septuagint reading as the translation of the Hebrew original.<sup>21</sup> However, the Masoretic text has **סָרְסְרָוּ**, the plural passive participle of **סָרַו**, to tie, bind.<sup>22</sup> The Lucan occurrences of the word refer to those physically blind.

### Oppressed

The word translated "oppressed" is the perfect participial form **τεθραυσμένους** of the word **θραύω** which occurs here only in the New Testament. The basic word meant to break in pieces, shatter. The Septuagint was for the Hebrew **סָרְסְרָוּ** passive participle of **סָרַו**, to crush.<sup>23</sup> In the Septuagint, it was used for eleven different words.<sup>24</sup> In the passage before us, both in Isaiah and in Luke, it is used metaphorically for those broken down spiritually.

Summary. The basic meanings of these four terms may be described as essentially figurative of spiritual conditions. Following Manson's modern terminology, they "indicate not primarily the down-trodden victims of material

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<sup>20</sup>Hatch and Redpath, op. cit., II, 1379.

<sup>21</sup>Charles Cutler Torrey, The Second Isaiah (Edinburgh: T. & T. Clark, 1928), p. 453.

<sup>22</sup>Brown, Driver, and Briggs, op. cit., p. 63.

<sup>23</sup>Brown, Driver, and Briggs, op. cit., p. 954.

<sup>24</sup>Hatch and Redpath, op. cit., II, 654.

force, but the victims of inward repressions, neuroses, and other ills due to misdirection and failure of life's energies and purposes."<sup>25</sup> But it should be reiterated that for Luke, the physical, literal interpretation of these terms is much more pronounced though he does not sacrifice the spiritual factor.<sup>26</sup>

### Tax Collectors

The word translated "tax collector" in the Synoptics is *τελώνης*.<sup>27</sup> It was derived from *τέλος*, tax, and *ὠνεῖσθαι*, to buy.<sup>28</sup>

The older translation of the word is "publican," from the erroneous Vulgate translation of the Greek as publicanus. Among the Romans, the publican was usually a man of equestrian rank who offered the highest bid to the government for the taxes of an area which he then farmed out through the agency of subordinate officers. These latter persons were

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<sup>25</sup>W. Manson, op. cit., p. 42.

<sup>26</sup>Cf. ibid., p. xxv.

<sup>27</sup>The word does not occur in the LXX nor in any other Greek version of the Old Testament. It occurs only in the Synoptics, 8 times in Matt., 3 times in Mark, 10 times in Luke.

<sup>28</sup>For a more detailed examination of the material of this section see Thomas Leary Cashwell, Jr., "The Publicans in the Synoptic Gospels," (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1953), pp. 38-53.

the τελώναι, in Latin portitores,<sup>29</sup> the tax collectors of the Synoptics. As a class, the tax collectors were hated, not only by the Jews, but by other peoples for their harshness, rapacity, and deception.<sup>30</sup> Without these vices, the tax collectors would be hated any way by the Jews since they were in the service of foreigners, the contact with whom was not solicited and the rule of whom was, at best, merely tolerated.<sup>31</sup> Hence the tax collectors and sinners belonged together. In fact, the term 'am ha-areṣ' applied pre-eminently to the tax collectors.<sup>32</sup>

#### People of the Land

The people of the land, אֲמֵי הָאָרֶץ, 'am ha-areṣ', were those regarded as ignorant and negligent by the Pharisees who were scrupulous about the provisions of the law.<sup>33</sup> They

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<sup>29</sup>Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co., Ltd., 1952), p. 204.

<sup>30</sup>The tax collectors were regarded as robbers in later rabbinical literature. Emil Schürer, A History of the Jewish People in the Time of Jesus Christ, trans. (Edinburgh: T. & T. Clark, 1924), I, ii, 71; I. Abrahams, Studies in Pharisaism and the Gospels (1st series; Cambridge: At the University Press, 1917), p. 55.

<sup>31</sup>Morton S. Enslin, "New Testament Times: II. Palestine," The Interpreter's Bible (New York and Nashville: Abingdon Press, 1952), VII, 107; Taylor, loc. cit.

<sup>32</sup>Charles Guignebert, The Jewish World in the Time of Jesus, trans. S. H. Hooke (London: Routledge and Kegan Paul, Ltd., 1951), p. 207.

<sup>33</sup>George Foot Moore, "The Am Ha-Areṣ (The People of the Land) and the Haberim (Associates)," The Beginnings of

were held in contempt by the rabbis.<sup>34</sup> The religious Jew, punctilious in his observance of the regulations, would not give his Terumah or tithes to (a priest or levite) who was an 'am ha-areş.<sup>35</sup> The presence of an 'am ha-areş defiled the purification rites of the faithful observer of the law.<sup>36</sup> A rabbi could neither be the guest of an 'am ha-areş nor entertain one in his house unless he left his outer garment outside.<sup>37</sup> The only worse person was the בֹּר, bor, who had all the faults of the 'am ha-areş in the superlative degree. The general attitude of the rabbis to these is summed up in a statement ascribed to Hillel: "No bor has scruples about sinning, and no 'am ha-areş is pious."<sup>38</sup> Two instances cited by Moore are enough to show the attitude of the rabbis

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Christianity, ed. F. J. Hoakes-Jackson and Kirsopp Lake (London: Macmillan & Co., Ltd., 1942), I, 439. From this point on this will be cited as Moore, "The Ha-Areş," Beginnings. Cf. George Foot Moore, Judaism in the First Centuries of the Christian Era (Cambridge: At the University Press, 1954), I, 60. (This work will be cited from here on as Moore, Judaism.) See also Guignebert, op. cit., p. 207.

<sup>34</sup>Cf. John 7:49, "But this crowd, who do not know the law, are accursed."

<sup>35</sup>Moore, Judaism, II, 159.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

<sup>38</sup>Moore, "The Am Ha-Areş," Beginnings, I, 440.



towards the 'am ha-areṣ:<sup>39</sup>

Rabbi Eleazar said, "It is lawful to stab an am ha-areṣ on a Day of Atonement that falls on a Sabbath (a day of double holiness)." His disciples said, "You mean to say, to slaughter him." He replied, "Slaughtering requires a benediction; stabbing does not."

A Baraitha teaches: "Six things are laid down by the rabbis about the am ha-areṣ: Entrust no testimony to him, take no testimony from him, trust him with no secret, do not appoint him guardian of an orphan, do not make him the custodian of charitable funds, do not accompany him on a journey; many add, do not inform him if you have found something belonging to him."

It was possible to change from the status of 'am ha-areṣ to that of an "associate," ḥaber, חֶבֶר, (plural, חֶבְרִים), by education and training.<sup>40</sup> Priests and even the high priest without rabbinical education were 'am ha-areṣ as far as the scholars and the Pharisees were concerned. Jesus and his disciples would certainly be classed with the masses, the 'ame ha-areṣ, אֲמֵי חֶבְרִים.<sup>42</sup>

Summary Statement. Thus the bulk of the people with whom Jesus associated comprised the outcasts of the Jewish society: the poor and the people who were indifferent to the religious regulations of the Jews; the tax collectors and the

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<sup>39</sup>Ibid., p. 443. Much of the material upon which the above summaries depend comes from various tractates of The Mishnah, ed. Herbert Danby (London: Oxford University Press, 1933), passim, especially the tractate Demai, "Produce not certainly tithed," pp. 20-28.

<sup>40</sup>Moore, "The Am Ha-Areṣ," Beginnings, I, 442.

<sup>41</sup>Ibid., pp. 441 f.      <sup>42</sup>Ibid., p. 445.

sinners; the depressed in body and in spirit. These people were despised by the rabbinical teachers and the religious elements among the Jews who kept the minutiae of the legal requirements. These despised people reacted with hatred and contempt for the rabbis and their associates.

## II. SAYINGS

Such then were the people who formed the majority of the audience of Jesus. They were those upon whom His ministry was expended. A few examples of what He told them are preserved in the material common to Matthew and Luke. Of the most significant sayings of Christ are the beatitudes.

### Beatitudes

In Luke 6:20 ff. are sayings from a sermon which Luke indicates to be on a plain, corresponding to the Sermon on the Mount in Matthew chapters 5-7.<sup>43</sup> In Luke, there are four beatitudes<sup>44</sup> on the poor, the hungry, the weeping and the persecuted which are set in contradistinction to four woes<sup>45</sup> on the rich, the full, the happy and the popular.<sup>46</sup> While Luke begins the section by "blessed are you poor, for

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<sup>43</sup>Creed, op. cit., pp. 89 f.

<sup>44</sup>Luke 6:20-23.      <sup>45</sup>Luke 6:24-26.

<sup>46</sup>There are no parallels to the woes in Matthew.

yours is the kingdom of God,"<sup>47</sup> Matthew interprets the saying as "blessed are the poor in spirit, for theirs is the kingdom of heaven."<sup>48</sup> It is generally agreed that the Lucan form is the more original; firstly, because of its simplicity, and secondly, because of the use of the second person.<sup>49</sup> Besides, the whole tone of the Lucan context savors of the material aspect of life. However, the point should not be over-emphasized;<sup>50</sup> since the sermon<sup>51</sup> was uttered to members of the kingdom, not mere poverty was denoted.<sup>52</sup> The characteristics of the religious temper of the people such as were addressed by Jesus are as follows: (1) Receptivity to the divine message.<sup>53</sup>

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<sup>47</sup>Luke 6:20.      <sup>48</sup>Matt. 5:3.

<sup>49</sup>E. F. Scott, "Poverty of Spirit," A Dictionary of Christ and the Gospels, ed. James Hastings (New York: Charles Scribner's Sons, 1908), II, 386; Manson in H. D. A. Major, T. W. Manson and C. J. Wright, The Mission and Message of Jesus (New York: E. P. Dutton & Co., Inc., 1953), p. 339; Amos N. Wilder, "The Sermon on the Mount," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1951), VII, 159.

<sup>50</sup>Kirsopp Lake and Silva Lake, An Introduction to the New Testament (London: Christophers, 1938), p. 47; cf. S. C. Carpenter, Christianity According to S. Luke (Society for Promoting Christian Knowledge, 1919), p. 116.

<sup>51</sup>No doubt a series of sayings uttered at different times in different places: A. M. Hunter, Design for Life (London: S. C. M. Press, 1954), p. 11.

<sup>52</sup>Creed, op. cit., p. 91; W. Manson, op. cit., pp. 64 f.

<sup>53</sup>Scott, op. cit., p. 387.

The wealthier classes, in their scrupulous obedience to the Law, had become enslaved to custom and tradition. . . . In the poor, the instinct for truth had never been perverted by mistaken habit and education.<sup>54</sup>

It was almost exclusively among the poor that Jesus obtained the response demanded of those who would enter the kingdom. Those who recognized their poverty of spirit were receptive while those who thought they were religiously sound went their own ways or became antagonistic to Jesus. (2) Humility.<sup>55</sup> As a rule, the rich were prone to arrogance and self satisfaction. On the contrary, the poor felt their need and were humble. (3) Renunciation of worldly goods.<sup>56</sup> Not that wealth as such would be regarded as evil. But rather, there would be an inward renunciation resulting in an attitude of indifference to worldly possessions. Indeed such are to be congratulated who are receptive to the divine message, who are humble, and who regard with indifference worldly goods with resultant social prestige.

#### Reply to John the Baptist

Another important saying preserved by both Matthew and Luke concerns the question which John the Baptist directed to Jesus.<sup>57</sup> John had proclaimed to the people a

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<sup>54</sup>Ibid.

<sup>55</sup>Ibid.      <sup>56</sup>Ibid.

<sup>57</sup>Luke 7:18-23, Matt. 11:2-6. See also pp. 152 f.

a message of judgment.<sup>58</sup> He had told his audience that the Coming One would baptize them with fire! He would clear the threshing floor, store the wheat in his store house, and burn the chaff "with unquenchable fire."

However, Jesus appeared on the scene, was recognized as the Coming One by John (at least so in Luke's mind), but did not fit into the picture of John!<sup>59</sup> It is therefore not surprising that a doubt arose in the mind of John. While in prison, he sent two of his disciples to Jesus to find out whether He was the one who was to come.<sup>60</sup> The reply of Jesus is preserved in Greek in sonorous dissyllabic oxytones in metrical version:

τυφλοὶ ἀναβλέπουσιν  
 χωλοὶ περιπατοῦσιν  
 λεπροὶ καθαρίζονται  
 κωφοὶ ἀκούουσιν  
 νεκροὶ ἐγείρονται  
 πτωχοὶ εὐαγγελίζονται<sup>61</sup>

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<sup>58</sup>Luke 3:15-18. See C. K. Barrett, The Holy Spirit and the Gospel Tradition (London: Society for Promoting Christian Knowledge, 1947), pp. 125 f.; William Manson, op. cit., p. 29; T. W. Manson, The Servant-Messiah (Cambridge: At the University Press, 1953), pp. 58 ff.; cf. Moore, Judaism, II, 363.

<sup>59</sup>W. Manson, op. cit., p. 78.

<sup>60</sup>Luke 7:19; Matt. 11:3.

<sup>61</sup>Actually Matthew does not include the last clause, evangelism of the poor, in his gospel. See Cecil John Cadoux,

The rhythmic pattern is preserved in Burney's translation:<sup>62</sup>

The blind see	the lame walk
The lepers are cleansed,	the deaf hear,
The dead are raised	the poor are evangelized.

The ministry of Jesus was one of restoration of lives, of joy in place of weeping, of spiritual uplift in place of depression. To this type of ministry, He was consecrated. Over and over again Luke brought out such elements in the things which had been fulfilled.

That the saying was derived from Q and recorded also by Matthew makes no difference to the conclusion regarding the character of Luke's gospel. The important point is that Luke selects this saying out of many others and substantiates his concept of the ministry of Christ by assembling an impressive array of similar materials from other sources. Of such materials, none is more distinctive of the teachings of Christ than the parables to which attention is now directed.

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The Historic Mission of Jesus (New York: Harper & Bros., /n.d./), p. 57; G. D. Kilpatrick, The Origins of the Gospel According to St. Matthew (Oxford: At the Clarendon Press, 1950), p. 125.

<sup>62</sup>C. F. Burney, The Poetry of Our Lord (Oxford: At the Clarendon Press, 1925), p. 117.

## III. PARABLES

How many parables are there in the Synoptic Gospels: The answer depends upon who makes the count.<sup>63</sup> The uncertainty arises principally from the elasticity of the term "parable" both in the Greek,<sup>64</sup> and in the

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<sup>63</sup> According to Nourse, Jülicher counted 53; Bugge, 71 not counting 16 "paradoxes" which were in the form of *mashal*; Trench, 30. See Edward E. Nourse, "Parables (Introductory and Biblical)," Encyclopedia of Religion and Ethics, ed., James Hastings (New York: Charles Scribner's Sons, 1917), IX, 630. Heinrici restricted himself to the enumeration: 4 common to the Synoptics, 9 common to Matthew and Luke, 10 peculiar to Matthew, 2 to Mark, 13 to Luke. See G. Heinrici, "The Parables of Jesus," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Samuel M. Jackson (New York: Funk & Wagnalls Co., 1910), VIII, 345. Dodd gives no total but from the index, it is seen that he discusses 32 parables in detail and referred to 10 others. C. H. Dodd, The Parables of the Kingdom (Revised ed.; London: Nisbet & Co., Ltd., 1953), p. 211. "After allowing for doublets there is a total of sixty-five parables" in the Synoptics. T. W. Manson, The Teaching of Jesus (2d ed.; Cambridge: At the University Press, 1951), p. 69. Smith indexes 58 parables. B. T. D. Smith, The Parables of the Synoptic Gospels (Cambridge: At the University Press, 1937), pp. 237 f. Similarly Jeremias indexes 32 parables not counting metaphors and similes. Joachim Jeremias, The Parables of Jesus, trans. S. H. Hooke (3d ed.; London: S. C. M. Press, Ltd., 1955), p. 177. Bowie counts 51 passages "which may be regarded as parables," 6 common to the Synoptics, 3 common to Matthew and Luke, 11 in Matthew only, 2 in Mark only and 14 in Luke only. Walter Russell Bowie, "The Teaching of Jesus: III. The Parables," The Interpreter's Bible (New York and Nashville: The Abingdon-Cokesbury Press, 1951), VII, 166.

<sup>64</sup> *παραβολή*, (derived from the verb *παραβάλλειν*, to throw beside, lay beside, compare) could refer to a comparison, illustration, analogy or figure. Outside the Synoptics, the word occurs only in Hebrews 9:9 and 11:19. Cf. Dodd, Parables, pp. 15 ff.; B. T. D. Smith, op. cit., p. 13;

Hebrew<sup>65</sup> upon which the New Testament usages depend.

However, in the Third Gospel, there are about twenty-three parables.<sup>66</sup> Well over half of these are peculiar to Luke.<sup>67</sup> Some of the parables in Luke which illustrate the point of this chapter are now to be cited.

### Two Debtors

Luke alone reports the story of the woman who was a sinner.<sup>68</sup> The incident took place while Jesus was dining in

Jeremias, op. cit., p. 18; Bowie, op. cit., 166 F.; E. Basil Redlich, Form Criticism (London: Duckworth, 1948), p. 149; Edwyn Hoskyns and Noel Davey, The Riddle of the New Testament (3d ed.; London: Faber & Faber, Ltd., 1952), pp. 126 ff; T. W. Manson, Teaching, pp. 59 f.

<sup>65</sup> הַיָּשׁוּב, (derived from an unused Qal root הָשׁוּב, to represent, be like) could be a proverbial saying, by-word, figure, similitude, poem, wisdom saying. Brown, Driver, and Briggs, op. cit., p. 605. Cf. B. T. D. Smith, op. cit., pp. 1 ff.; J. Jeremias, op. cit., pp. 17 f; T. W. Manson, Teaching, pp. 59 f.

<sup>66</sup> Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; 5th ed.; Edinburgh: T. & T. Clark, 1953), p. xli; A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920), p. 150; cf. Bowie, op. cit., p. 166. Bowie's list differs from Plummer's.

<sup>67</sup> According to Plummer, all but five are peculiar to Luke. Plummer, loc. cit. However, according to Bowie, only 14 are peculiar to Luke. Bowie, loc. cit. Both lists include the parable of the pounds which was probably derived from the same source as the Matthaean parable of the talents.

<sup>68</sup> Luke 7:36 ff.



the house of a Pharisee. The woman<sup>69</sup> knew of the presence of Jesus, entered the house with a flask of ointment; and, wetting the feet of Jesus with her tears, wiped them with her hairs; then she kissed the feet and anointed them with ointment.<sup>70</sup> Since Jesus raised no objection to her behavior, the Pharisee was sure that Jesus could not have been a prophet!<sup>71</sup> In answer to the silent criticism, Jesus told the parable of the two debtors.<sup>72</sup> The two debtors owed unequal amounts. When their creditor remitted the debts, which of the two would love him more?<sup>73</sup> In point of fact, the gratitude of the debtors who had been forgiven depended upon their estimate of the value of their debts.<sup>74</sup> The parable illustrates the "contrast between the great debt and the small, the deep gratitude and the slight. Only the poor could fathom the full meaning of God's goodness."<sup>75</sup>

### Rich Fool

The parable of the rich fool<sup>76</sup> is one of the

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<sup>69</sup>She was probably a prostitute or she was the wife of a man engaged in a business regarded as dishonorable. Jeremias, op. cit., p. 101.

<sup>70</sup>Luke 7:38.      <sup>71</sup>Luke 7:39.

<sup>72</sup>Luke 7:40-43.      <sup>73</sup>Luke 7:42.

<sup>74</sup>B. T. D. Smith, op. cit., p. 212.

<sup>75</sup>Jeremias, op. cit., p. 102.

<sup>76</sup>Luke 12:16-21.

"Example-stories" recorded by Luke alone of the synoptic authors.<sup>77</sup> The setting of the parable is when some one in the audience of Jesus referred a question of disputed inheritance to him,<sup>78</sup> a common oriental custom.<sup>79</sup> Jesus then told the parable to illustrate the folly of absorption in the accumulation of worldly goods in view of the brevity and uncertainty of life.<sup>80</sup> The point of the parable is summarized in a statement, probably not original,<sup>81</sup> "So is he who lays up treasure for himself, and is not rich toward God."<sup>82</sup>

#### Suitable Guests

On one occasion, Jesus, noticing how those who were invited to a feast scrambled for the seats of honor, told a parable to teach humility.<sup>83</sup> Immediately following this parable, Luke records the saying indicating the type of people suitable to be invited to a feast; the poor, the maimed, the lame, and the blind.<sup>84</sup> Such people would not

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<sup>77</sup>B. T. D. Smith, op. cit., p. 18. The expression, "Example-stories" (Beispielersählungen) is credited to Jülicher.

<sup>78</sup>Luke 12:13.

<sup>79</sup>Creed, op. cit., p. 172, cites Wellhausen in evidence.

<sup>80</sup>Creed, loc. cit.      <sup>81</sup>Ibid., p. 173.

<sup>82</sup>Luke 12:21. Cf. Harvie Branscomb, The Teachings of Jesus (New York and Nashville: Abingdon Press, 1931), p. 219.

<sup>83</sup>Luke 14:7-11.

<sup>84</sup>Luke 14:12-13.

be able to return the hospitality and so the host would be repaid "at the resurrection of the just."<sup>85</sup>

### Great Supper

In the same context as the above, Luke inserts the pious exclamation of one of those at meal with Jesus, "Blessed is he who shall eat bread in the kingdom of God!"<sup>86</sup> This supplied the occasion for the parable of the great supper.<sup>87</sup> A man made a great feast and invited many people.<sup>88</sup> But at the appointed time, one after another made excuses requesting to be absent.<sup>89</sup> The host, fuming with rage, ordered the slaves to bring in the poor, maimed, blind, and lame.<sup>90</sup> Viewing the parable from the point of the critics of Jesus, the parable implies that granting that they were right in thinking that the heavenly feast was prepared for them, they must be prepared for surprises of finding their places filled by men they had despised.<sup>91</sup>

### Lost Sheep

Both Matthew and Luke record the parable of the lost

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<sup>85</sup>Luke 14:14.      <sup>86</sup>Luke 14:15.

<sup>87</sup>Luke 14:16-24. Cf. the parable of the marriage of the king's son in Matt. 22:1-10.

<sup>88</sup>Luke 14:16.      <sup>89</sup>Luke 14:17-20.

<sup>90</sup>Luke 14:21.

<sup>91</sup>B. T. D. Smith, op. cit., p. 203.

sheep.<sup>92</sup> In Luke the parable is one of a trio showing God's attitude towards the lost. The three belong to the series of "lost and found." In the first of these, it is said that a man had a hundred sheep of which one was lost.<sup>93</sup> He abandoned the ninety-nine, going in search of the lost one until he found it. He returned with it, rejoicing and calling his friends to share his joy.<sup>94</sup> This reflects the heavenly scene when a repentant sinner is added to the family of God.

### Lost Coin

The second parable of the trio is that of the lost coin.<sup>95</sup> It occurs only in Luke. A "village woman" had lost "a tenth of her little store of money."<sup>96</sup> She lighted a lamp, swept diligently until she found it.<sup>97</sup> She then called her acquaintances to share her joy.<sup>98</sup> These Lucan details heighten the dramatic effect showing the great concern of God for the lost.<sup>99</sup>

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<sup>92</sup>Luke 15:3-7, Matt. 18:12-14. The account in Matthew is less dramatic than in Luke. It is not certain that both accounts were derived from the same version. B. T. D. Smith, op. cit., pp. 188 f.

<sup>93</sup>Luke 15:4, Matt. 18:12.

<sup>94</sup>Luke 15:5 f.; cf. Matt. 18:13. <sup>95</sup>Luke 15:8-10.

<sup>96</sup>See B. T. D. Smith, op. cit., p. 191.

<sup>97</sup>Luke 15:8. <sup>98</sup>Luke 15:9.

<sup>99</sup>For a further point relative to this parable, see p. 228.

Lost Son

The third parable of the trio is that of the lost son,<sup>100</sup> recorded only by Luke. The Lucan editorial introduction shows that the Sitz im Leben of these parables was the antagonism of the Pharisees and scribes to Jesus because of His association with tax collectors and sinners.<sup>101</sup> It is a more difficult parable than either of the other two.<sup>102</sup> This difficulty is reflected in part by the variety of names used to describe it: "lost son,"<sup>103</sup> "prodigal son,"<sup>104</sup> "Father's love,"<sup>105</sup> "two sons,"<sup>106</sup> The various nuances in these names indicate slight shifts of emphasis in interpretation.

There may well be two points in the story;<sup>107</sup> if so, it is an evidence in favor of Wellhausen's position that

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<sup>100</sup>Luke 15:11-32.

<sup>101</sup>Luke 15:1-2. The section of Luke chapters 15-19 is described by T. W. Manson as the "Gospel of the Outcast." Major, Manson and Wright, op. cit., p. 574.

<sup>102</sup>Ibid., pp. 577 ff., Creed, op. cit., p. 197.

<sup>103</sup>W. Manson, op. cit., p. 178 ff.

<sup>104</sup>Dodd, Parables, p. 120; B. T. D. Smith, op. cit., pp. 192 ff.

<sup>105</sup>Jeremias, op. cit., p. 103, note 70.

<sup>106</sup>T. W. Manson in Major, Manson and Wright, op. cit., p. 576.

<sup>107</sup>T. W. Manson in Major, Manson, and Wright, op. cit., p. 577 ff.

the story of the elder brother was appended to the story of the lost son.<sup>108</sup> At all events, Jeremias is right in noting that the primary point of the parable is the father's love for the sinful son.<sup>109</sup>

### Rich Man and Lazarus

The story of the rich man and Lazarus<sup>110</sup> is one of the "Example-stories" in Luke.<sup>111</sup> The contrast between the rich man and the poor man is drawn in bold relief; while the one was clothed luxuriously and feasted sumptuously, the other was full of sores with dressing provided by the saliva of dogs, and begged for the crumbs from the rich man's table.<sup>112</sup> However, in the other world, the conditions were reversed: the poor man reposed on the bosom of Abraham while the rich man agonized in Hades.<sup>113</sup> Creed properly notes that the teaching of the story well accords with the Lucan beatitude and woes.<sup>114</sup>

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<sup>108</sup>Creed, op. cit., pp. 196 f. Creed rejects Wellhausen's contention. B. T. D. Smith, loc. cit. seems to have sustained Wellhausen on this point.

<sup>109</sup>Jeremias, loc. cit.; cf. W. Manson, op. cit., pp. 179 ff.

<sup>110</sup>Luke 16:19-31.      <sup>111</sup>Supra, note 77.

<sup>112</sup>Luke 16:19-21.

<sup>113</sup>Luke 16:22 f.

<sup>114</sup>Luke 6:20-26; Creed, op. cit., pp. 208 ff.

### Importunate Widow

Luke alone reports the parable of the importunate widow.<sup>115</sup> The request of the widow for vindication against her adversary was repeatedly ignored by a judge "who neither feared God nor regarded man."<sup>116</sup> But the widow did not give up. To prevent further trouble to himself, the judge finally decided to grant her request.<sup>117</sup> The point of the parable is the necessity for persistence in prayer as set out in the editorial introduction.<sup>118</sup> The point of interest in this study is the introduction of a helpless widow. "The widow throughout the Bible is the outstanding representative of the defenceless."<sup>119</sup>

### Pharisee and Tax Collector

Another of the Lucan "Example-stories"<sup>120</sup> is the parable of the Pharisee and tax collector,<sup>121</sup> told "to some who trusted in themselves that they were righteous and despised others."<sup>122</sup> The Pharisee thanked God for what he was not and for what he was.<sup>123</sup> Actually he had done more

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<sup>115</sup>Luke 18:1-8.      <sup>116</sup>Luke 18:2.

<sup>117</sup>Luke 18:5.      <sup>118</sup>Luke 18:1.

<sup>119</sup>B. T. D. Smith, op. cit., p. 149.

<sup>120</sup>Supra, notes 77, 111.

<sup>121</sup>Luke 18:9-14.      <sup>122</sup>Luke 18:9.

<sup>123</sup>Luke 18:11-12.

than the law required.<sup>124</sup> All that the tax collector could do was, while repeatedly striking his breast in anguish, to pray with bowed head, "God, be merciful to me a sinner!"<sup>125</sup> At the end of the hour of prayer, the tax collector went down to his house justified<sup>126</sup> rather than the Pharisee.<sup>127</sup>

Such a conclusion must have utterly overwhelmed its hearers. It was beyond the capacity of any of them to imagine. What fault had the Pharisee committed, and what had the publican done by way of reparation?<sup>128</sup>

According to the parable, the character of God is such that He forgives the penitent sinner and rejects the self-righteous.<sup>129</sup>

Summary Statement. All these parables fit into the type of ministry which the reading at the Nazareth synagogue prepares one to expect. They show without a doubt that it

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<sup>124</sup>Cf. Creed, op. cit., p. 224; Jeremias, op. cit., pp. 111 f.; B. T. D. Smith, op. cit., p. 177.

<sup>125</sup>Luke 18:13.

<sup>126</sup>The Greek word used here is **δεδικαιωμένος**, "accepted with God." Creed, loc. cit.; "adjudged righteous." B. T. D. Smith, op. cit., p. 178; "as one whom God has justified (forgiven)." Jeremias, op. cit., p. 112. The passage is the only one in the Gospels in which the verb **δικαιοῦν** is used in the usual Pauline sense, notes Jeremias.

<sup>127</sup>That the Lucan form of the Pharisee's prayer was true to life is the inference derived from a parallel prayer ascribed to R. Nehunja b. ha-Qana (about A.D. 70). See B. T. D. Smith, loc. cit.; Jeremias, op. cit., p. 113.

<sup>128</sup>Jeremias, op. cit., p. 114.

<sup>129</sup>Ibid.; cf. B. T. D. Smith, loc. cit.



was a ministry orientated to the needs and the yearnings of the poor but penitent individual.

#### IV. MIRACLES

From the sayings and the parables of Jesus, the discussion turns to His healing ministry. The miracles introduce an important aspect of the ministry of Christ to the despised. In the Gospels, some thirty-five miracles are described in some detail.<sup>130</sup> Twenty of these are in the Third Gospel.<sup>131</sup> Of the twenty-six miracles of healing, Luke reproduces sixteen, five being peculiar to him.<sup>132</sup> Besides these miracles of healing, only one other miracle is peculiar to Luke.<sup>133</sup> Only the miracles of healing peculiar to Luke will be briefly discussed.

##### Widow's Son at Nain

Luke records graphically the raising from the dead of the son of a widow at Nain.<sup>134</sup> Jesus with a great crowd

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<sup>130</sup>A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920), p. 137.

<sup>131</sup>Ibid.; Plummer, op. cit., p. xli.

<sup>132</sup>Robertson, Luke the Historian, p. 137.

<sup>133</sup>The miraculous draught of fishes, Luke 5:1-11.

<sup>134</sup>Luke 7:11-17.

including His disciples went to a city called Nain.<sup>135</sup> As He approached the city a funeral procession was coming out of the city. The dead person was the "only son"<sup>136</sup> of his mother who was a widow. The scene was pathetic. Jesus was moved with compassion<sup>137</sup> on seeing the woman in the funeral procession. Jesus comforted her, commanded the young man who had been dead to arise, and handed him alive to his frightened mother. Naturally, her sorrow and fright soon melted under the influence of divine visitation.

#### Woman with a Spirit of Infirmity

The incident connected with the healing of the woman with a spirit of infirmity took place in a synagogue on a sabbath day.<sup>138</sup> The woman had been stooping for eighteen years.<sup>139</sup> Jesus could not bear to see her that way, so calling her, He healed her with His word and the laying on of His hands.<sup>140</sup> Her heart overflowed with praises to God. But the sabbath had been violated! Jesus had done some work,

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<sup>135</sup>Actually, Nain was a small village, some six miles south-east of Nazareth, in the center of the region of Christ's ministry in Galilee. Madeleine S. Miller and J. Lane Miller, Harper's Bible Dictionary (New York: Harper & Bros., 1954), p. 477.

<sup>136</sup>Greek: *μονογενῆς υἱός*.

<sup>137</sup>The Greek verb, *σπλαγχνίζεσθαι*, meant to be moved in the abdominal viscera, the seat of the feelings.

<sup>138</sup>Luke 13:10-17.

<sup>139</sup>Luke 13:11.

<sup>140</sup>Luke 13:12-13.

contrary to the law. The woman was in no danger of losing her life by any means. The ruler of the synagogue fumed with rage, "There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day."<sup>141</sup> Jesus, by making use of the argument a fortiori,<sup>142</sup> indicated that the meeting of a human need was the primary factor for consideration.<sup>143</sup> While this made His opponents blush with shame, the people rejoiced,<sup>144</sup> and were consequently drawn closer to Him.

#### Man with the Dropsy

Another healing miracle took place on a sabbath day and led to a similar conclusion as the healing of the woman with the infirmity.<sup>145</sup> Jesus was eating in the house of one ruler who belonged to the Pharisaic party.<sup>146</sup> There He saw a man with the dropsy.<sup>147</sup> That the day was a sabbath did not

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<sup>141</sup>Luke 13:14.

<sup>142</sup>This corresponds to the first of Hillel's principles of interpretation, **רַחֲמֵי חַיִּים**.

<sup>143</sup>Luke 13:15-16.      <sup>144</sup>Luke 13:17.

<sup>145</sup>Luke 14:1-6. Cf. supra on Luke 13:10-17.

<sup>146</sup>Luke alone of the evangelists reports that Jesus was a guest of Pharisees. Luke 7:36; 11:37; 14:1.

<sup>147</sup>From its name, it was a disease which resulted from accretion of water in the cellular tissue or serous cavities of the body. J. R. Willis, "Dropsy," A Dictionary of Christ and the Gospels, ed. James Hastings (New York: Charles Scribner's Sons, 1907), I, 500.

prevent Jesus from healing the man. Again, by use of the a fortiori argument,<sup>148</sup> Jesus underlined the necessity of meeting human need.

### Ten Lepers

The healing of the ten lepers<sup>149</sup> occurred somewhere "between Samaria and Galilee,"<sup>150</sup> as Jesus was on the way to Jerusalem.<sup>151</sup> As He entered a certain village ten lepers met Him. They prayed that He might have mercy on them.<sup>152</sup> He told them to go and show themselves to the priests who would declare them fit to live among other people.<sup>153</sup> They were all healed.<sup>154</sup> No one ever asked Jesus for help in vain.<sup>155</sup>

### Ear of the Slave of the High Priest

After Judas had betrayed Jesus with a kiss,<sup>156</sup> those around Jesus asked to engage in a fight.<sup>157</sup> One of them

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<sup>148</sup>Luke 14:5. See also supra, note 142.

<sup>149</sup>Luke 17:11-19.      <sup>150</sup>Luke 17:11.

<sup>151</sup>Cf. Luke 9:51; 13:22.      <sup>152</sup>Luke 17:13.

<sup>153</sup>In accordance with the regulations in Leviticus chapter 13.

<sup>154</sup>Luke 17:14.

<sup>155</sup>For another aspect of this incident, see infra, pp. 157 f.

<sup>156</sup>Luke 22:48.      <sup>157</sup>Luke 22:49.

did not wait for an answer before striking the slave of the high priest, cutting off his right ear.<sup>158</sup> Jesus prevented further violence and healed the ear of the slave.<sup>159</sup>

Summary Statement. The persistent note in all the miracles noted here and in the others not discussed which deal with healing is that Jesus performed them in answer to human need. No principle for Him transcended that of doing the will of God in relieving people of the sinister forces that hold them in bondage and thus causing an out-flow of the spirit of joy and gratitude to God which is a result of a wholesome personality. For this type of ministry, Theophilus was prepared by the account of the Nazareth episode.

#### V. STORY OF ZACCHAEUS

One of the most telling illustrations of the attitude of Jesus to the despised is the story of Zacchaeus, recorded by Luke alone of the evangelists.<sup>160</sup> Jesus was passing

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<sup>158</sup>Luke 22:50.

<sup>159</sup>Luke 22:51. Of the evangelists, only Luke states that Jesus did not leave the slave without his ear. Cf. Mark 14:47, Matt. 26:51. In John, the assailant is identified as Peter, the slave as Malchus. John 18:10.

<sup>160</sup>Luke 19:1-10.

through Jericho where lived the wealthy, chief tax collector,<sup>161</sup> Zacchaeus.<sup>162</sup> This man was so desirous to catch a glimpse of Jesus that, unable to see Him because of the crowd, he made up for his small stature by climbing a sycamore tree.<sup>163</sup> Jesus did not pass him by, however. Instead, calling him by name, He offered to be a guest of Zacchaeus. While, on the one hand, there was murmuring because Jesus had gone in to be a guest of a sinner; on the other hand, a new person was made out of the one who had been an extortioner. Zacchaeus vowed to make a restitution for his past performances of greed and extortion. That was all that Jesus required: a contrite heart. "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."<sup>164</sup>

## VI. INFANCY NARRATIVES

This most prominent feature of the Third Gospel which has been the subject of this chapter has actually been introduced by Luke in the infancy narratives. Three

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<sup>161</sup>Greek: ἀρχιτελώνης, a word which occurs here only in Greek literature.

<sup>162</sup>The name is an abbreviation of Zachariah. Creed, op. cit., p. 230.

<sup>163</sup>A type of wild fig tree, known as fig mulberry. Gilmour, op. cit., p. 322; Cashwell, op. cit., p. 88.

<sup>164</sup>Luke 19:9-10.

instances are of particular interest at this point.

### Magnificat

"He has filled the hungry with good things, and the rich he has sent empty away,"<sup>165</sup> is a statement ascribed to Mary in the hymn known as the Magnificat.<sup>166</sup> While it is true that both material and spiritual elements are involved in the thought of the author, yet his sympathy for the physically hungry cannot be mistaken.<sup>167</sup>

### Shepherds

The same note is struck at the introduction of the shepherds, of all people, into the story of the birth of Christ.<sup>168</sup> Shepherds were regarded as sinners, because they were "suspected of driving their flocks into foreign fields, and of embezzling the produce of their flocks."<sup>169</sup> And yet, according to Luke, these were the people to whom the announcement of the good news of the birth of the Savior was first made.

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<sup>165</sup>Luke 1:53.

<sup>166</sup>Luke 1:46-55. See supra, p.43.

<sup>167</sup>Plummer, op. cit., p. 33; cf. W. Manson, op. cit.  
p. 12.

<sup>168</sup>Luke 2:8 ff.

<sup>169</sup>Jeremias, op. cit., p. 106.

### Dedication

At the dedication of the Christ child,<sup>170</sup> His parents offered a sacrifice of "a pair of turtledoves, or two young pigeons."<sup>171</sup>

In point of fact, according to the provision in Leviticus, the offering should be "a lamb a year old for a burnt offering, and a young pigeon or a turtledove for a sin offering."<sup>172</sup> But if the woman could not afford a lamb then the offering was "two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering."<sup>173</sup> The inference in Luke is plain: the parents of Jesus were poor.<sup>174</sup>

### VII. LUCAN USE OF SIGNIFICANT TERMS

It is not by accident that certain terms occur in this gospel which are not found in the other Synoptics which harmonize with the feature under consideration. Two of these are significant words in Pauline theology. While

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<sup>170</sup>Luke 2:21 ff.      <sup>171</sup>Luke 2:24.      <sup>172</sup>Lev. 12:6.

<sup>173</sup>Lev. 12:8. Cf. Nathaniel Micklem, "The Book of Leviticus," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1953), II, 61.

<sup>174</sup>W. Manson, op. cit., p. 20; W. F. Lofthouse, "Poverty," A Dictionary of Christ and the Gospels, ed. James Hastings (New York: Charles Scribner's Sons, 1908), II, 385.



their use in the Third Gospel cannot be said to be as rich in meaning and as developed as in Paul, their very occurrence needs to be noted.

### Grace

The word, **χάρις**, "grace," derived from the verb **χαίρειν**, to rejoice, was much used by Paul. The word does not occur in Mark nor in Matthew. It occurs eight times in Luke.<sup>175</sup>

### Love.

In the development of Christian thought, no theme has received more attention, and rightly so, than the theme "the love of God." The expression, **ἡ ἀγάπη τοῦ Θεοῦ** is rare. It does not occur in the Septuagint.<sup>176</sup> In the New Testament, it occurs only eleven times.<sup>177</sup> But the synonymous expression, **ἡ ἀγάπη τοῦ Χριστοῦ**, occurs three other times.<sup>178</sup>

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<sup>175</sup>Luke 1:30; 2:20, 52; 4:52; 6:32, 33, 34; 17:9. Cf. Adolf Jülicher, An Introduction to the New Testament, trans. Janet Penrose Ward (London: Smith, Elder, & Co., 1904), p. 332.

<sup>176</sup>Brooke Foss Westcott, The Epistles of St. John (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 49.

<sup>177</sup>Luke 11:42; John 5:42; Rom. 5:5; 8:39; II Cor. 13:13; II Thess. 3:5; I John 2:5; 3:17; 4:9; 5:3 and the anarthrous Jude 21.

<sup>178</sup>Rom. 8:35; II Cor. 5:14; and Eph. 3:19.

For our purpose it is of interest that the only occurrence of the phrase, *ἡ ἀγάπη*<sup>179</sup> *τοῦ θεοῦ*, in the Synoptics is in the Q passage of which Luke 11:42 is a part.<sup>180</sup> This usage in Luke is in agreement with the total character of the gospel.<sup>181</sup>

The phrase *τοῦ θεοῦ* here is objective genitive.<sup>182</sup> Thus the expression, *ἡ ἀγάπη τοῦ θεοῦ*, means the love which man has for God.

#### VIII. WOMAN TAKEN IN ADULTERY

From a consideration of these aspects of the ministry of Christ afforded by the generally accepted text of Luke, this study turns to a consideration of one instance which could possibly be regarded as Lucan.<sup>183</sup>

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<sup>179</sup>In fact, the only other occurrence of the noun in the Synoptics is in Matthew 24:12 with a totally different meaning.

<sup>180</sup>The parallel in Matt. 23:23 could have been derived from a different Q version.

<sup>181</sup>The non-classical word, *ἀγάπη*, occurs frequently in every book of the New Testament except Mark, Acts and James. The verb *ἀγαπᾶν*, used far more frequently, does not occur in Acts, Philippians, I Timothy, Titus, Philemon. Thus curiously enough, the only New Testament book in which neither the verb nor the noun occurs is the book of Acts.

<sup>182</sup>A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (4th ed.; Nashville: Broadman Press, 1934), pp. 499 f.

<sup>183</sup>A more detailed examination of the Third Gospel along the lines suggested by this thesis would include

Some manuscripts have the story of the woman taken in adultery inserted at John 7:53-8:11. However, "it is certain that this narrative is not an original part of the gospel."<sup>184</sup> Several indications, including a consideration of the context, the peculiar textual history, and to some extent, the style and subject-matter, make this conclusion inescapable.<sup>185</sup> That the incident itself took place must be regarded as highly probable.<sup>186</sup>

### Textual History

Only a summary of the textual history of the pericope can be given here.<sup>187</sup> (1) D, the chief representative of the

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instances from variant readings of D, for example, the story of the sabbath worker, after Luke 6:4.

<sup>184</sup>C. K. Barrett, The Gospel According to St. John (London: S. P. C. K., 1955), p. 490. This work will be cited from here on as Barrett, John.

<sup>185</sup>Edwyn C. Hoskyns, The Fourth Gospel, ed. Francis N. Davey (2d ed. revised; London: Faber & Faber, Ltd., 1954), p. 565.

<sup>186</sup>Ibid., p. 566.

<sup>187</sup>For exhaustive discussions of the textual problem of this section, see Constantinus Tischendorf, Novum Testamentum Graece (editio octava critica maior; Lipsiae: J. C. Hinrichs, 1872), I, 826-830; Brooke Foss Westcott and Fenton John Antony Hort, The New Testament in the Original Greek (New York: Harper & Bros., 1882), II, Introduction pp. 299-230; Appendix, pp. 82-88; cf. Caspar René Gregory, Canon and Text of the New Testament ("The International Theological Library"; Edinburgh: T. & T. Clark, 1907), pp. 513-518.

Ⲕ-text,<sup>188</sup> some manuscripts of the Old Latin version, with Ⲕ-text, the Vulgate, and the majority of late Greek minuscules, with α-text, have the story in John 7:53-8:11.<sup>189</sup>

(2) In one cursive Greek manuscript 225, the story follows John 7:36. In some Georgian manuscripts it follows John 7:44.<sup>190</sup> (3) In the Basel Manuscript 1 and in some other cursives, it is at the end of John.<sup>191</sup> The Lake group of manuscripts, λ, family 1, probably had it in this position also.<sup>192</sup> (4) In family 13, the Ferrar group of cursives, φ, with γ-text, it follows Luke 21:38.<sup>193</sup> It is in the same position in Evangelistarium also.<sup>194</sup> (5) The story is omitted altogether in X, B, both with β-text; W, Θ, both with γ-text; Old and Peshitto Syriac, Coptic Versions and some Old Latin manuscripts (including a) and by all early Fathers including Origen, Cyprian, Chrysostom and Nonnus. A and C could not have included it.

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<sup>188</sup>For a classification of the texts in this and following instances, see Frederick G. Kenyon, The Text of the Greek Bible (New ed.; London: Gerald Duckworth & Co., Ltd., 1953), pp. 197 ff.

<sup>189</sup>Hoskyns, op. cit., p. 564.      <sup>190</sup>Ibid.

<sup>191</sup>Ibid.      <sup>192</sup>Barrett, John, p. 491.

<sup>193</sup>Hoskyns, loc. cit.

<sup>194</sup>Henry J. Cadbury, "A Possible Case of Lukan Authorship (John 7:53-8:11)," Harvard Theological Review, X (July, 1917), 242.

<sup>195</sup>Hoskyns, op. cit., p. 563; Barrett, John, pp. 490 f.

### A Case for Lucan Authorship

The inclusion of the pericope in the Gospel According to Luke in some manuscripts is of interest for this study. Cadbury, after an examination of the style and subject-matter, regards the Lucan authorship possible, though he notes that no certain conclusion could be reached.<sup>196</sup> Blass assigns the passage to Luke.<sup>197</sup> The passage was more exhaustively examined by McLachlan.<sup>198</sup> Having noted that the pericope did not belong to the Fourth Gospel, he finds verbal resemblances and similarities of ideas with the Lucan writings.<sup>199</sup> A detailed scrutiny of the text follows, from which a resultant text emerges.<sup>200</sup> McLachlan thus shows "reasonable grounds" for including the pericope in the Third Gospel.<sup>201</sup> Creed indicates that the pericope might have come from the same cycle of tradition as the story of the woman who anointed the feet of Jesus during a meal at the house of a

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<sup>196</sup>Cadbury, "A Possible Case of Lukan Authorship (John 7:53-8:11)," op. cit., pp. 237-244. The difficulty which any solution raises for textual criticism noted by Cadbury still stands.

<sup>197</sup>Friedrich Blass, Philology of the Gospels (London: Macmillan & Co., Ltd., 1898), p. 160.

<sup>198</sup>H. McLachlan, St. Luke: The Man and His Work (Manchester: At the University Press, 1920), pp. 257-312.

<sup>199</sup>Ibid., pp. 268 ff.      <sup>200</sup>Ibid., pp. 311 f.

<sup>201</sup>Ibid., p. 282.

Pharisee.<sup>202</sup>

If this Lucan authorship is accepted, as this investigator is inclined to do, the pericope de adultera becomes a further incident illustrating the concern of the author to preserve such material which shows Jesus as a minister to the despised.

#### IX. CONCLUSION

This section of the thesis being the most characteristic feature of Luke, will be concluded by an interpretative summary, followed by a summary of the character of Jesus as portrayed; then a consideration of the authenticity of the Lucan presentation and finally the importance of the aspect of the ministry of Christ thus presented in the light of the historical background.

#### Interpretative Summary

In this chapter, the most prominent features of the Third Gospel have come up for discussion. It has been shown how, through the sayings, the parables, and the healing ministry of Jesus, the needs of the poor, the despised, the sinner--in short--the outcasts, have been met. These were people for whom no one else cared. Through the teaching of Jesus, their minds were enlightened. The miracles of

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<sup>202</sup>Creed, op. cit., p. lxviii; supra, pp. 115 f.

healing enabled many to be relieved of forces under which they had been subjected for so long. Thus deformed vertebral columns became normal; tears of sorrow were wiped away; loneliness was removed from the lives of people. Such a relief enabled these people to devote their energies to loftier ideals. New horizons opened to them. Life became richer and more meaningful as the loving touch of the Master reached them and the power of His word transformed their gloom into light.

To reiterate a specific example, take the case of Zacchaeus. The religious Pharisees would not think of association with the sinners. Great was the wonder of such a man as Zacchaeus when on that memorable day a guest lodged in his house. One who had lived a solitary life in ill-gotten wealth suddenly found that some one cared. Often, maybe, he had felt the shame of his life of greed and extortion and had attempted in vain to muster enough courage to live as if a change of mind had occurred. But, snubbed by his fellow men as a Quisling,<sup>203</sup> he became callous in the routine of his notorious profession. Then came the Word in the flesh to "tabernacle"<sup>204</sup> in his house; and Zacchaeus,

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<sup>203</sup>A. Victor Murray, "The Kingdom of God in Our Day," The Expository Times, LXIV (September, 1953), 371.

<sup>204</sup>Cf. John 1:14; Wilbert F. Howard, "The Gospel According to St. John," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1952), VIII, 472 f.; Barrett, John, p. 138.

the rapacious chief tax collector, became a saved individual with the full joy of a son in the family of God.

The ministry described involved the whole personality. Here was no dichotomy or trichotomy of the personality, which might then possibly allow that one or other aspect could be given attention while others might be ignored. This concept has fortunately been recovered in modern psycho-somatic disciplines. The gospel of Jesus Christ was that which provided the needs of the whole person: mental, physical, social, and spiritual.

With the popularity of Jesus with the masses must be reckoned His unpopularity with the religious leaders of His day. On many occasions, Jesus had undermined the hold of tradition and of religious tenets. He put the leaders to shame in the presence of the masses. The animosity grew and the conclusion could not be escaped: one or other must yield; either Jesus must be removed from the scene or the leaders must admit their superfluity and stop further religious and social leadership. In this state of tension, Jesus gave some of the most beautiful sayings and parables preserved in the gospels.<sup>205</sup> Eventually, the religious leaders won. So it seemed!

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<sup>205</sup>Cf. Jeremias, op. cit., p. 100.



### Character of Jesus

At this stage of this study, it may be profitable to summarize the elements in the character of Jesus that emerge in the ministry the picture of which has been described.

The influence of Jesus upon his disciples and followers was exceptional. In Galilee masses of people followed him: for his sake his disciples forsook all and followed him to the danger zone, to Jerusalem; they remained faithful to him both during his life and after his terrible death. Every word he spoke--even parables which they did not understand and the more enigmatic figures of speech--they treasured like a precious pearl. As time went on his spiritual image grew ever more and more exalted till, at length, it reached the measure of the divine. Never has such a thing happened to any other human creature in enlightened, historic times and among a people claiming a two thousand years old civilisation.<sup>206</sup>

That a Jewish scholar admits as much as this statement implies is significant. Most Christians will object to aspects of this statement, and so does this investigator. But, is the statement not of value in providing a clue to the person of Christ? The brilliant student of the Jewish lore admits the uniqueness of Jesus. He accounts for His incalculable influence by the complexity of His personality and His methods of teaching.<sup>207</sup> These are true, though, for Christians, there are other primary reasons.

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<sup>206</sup>Joseph Klausner, Jesus of Nazareth: His Life, Times, and Teaching, trans. Herbert Danby (London: George Allen & Unwin, Ltd., 1947), p. 408.

<sup>207</sup>Ibid.

At the very center of any interpretation of what the ministry of Christ meant must be placed the fact that God was in Him working out the salvation of men. It was the willing self-sacrifice of God that came to be translated into the earthly ministry of Jesus Christ.<sup>208</sup> God was in Christ, "where the lame were healed, where sight was restored to the blind, where the captives were set free from bondage."<sup>209</sup> From the very beginning of His ministry to the very end, God was giving Himself in sacrificial love for the redemption of man.

The Cross is the final, clinching extension of the principle that operates through all the ministry of Jesus. It is the principle of urgently concerned and self-sacrificing love. When the Pharisees scowled at Him for seeking out publican and sinner, He told them by the aid of three matchless parables, that God is always searching in His great love for His lost children. And He clearly implied not merely that He was searching as God searched but that God was searching through Him.<sup>210</sup>

Thus the first and primary meaning of the magnetic force of Christ lies in the fact that it was the pull of God.

Another aspect of the character of Jesus derived from the ministry as here described is His great faith in man. Any one could come, and no one was too bad or too good

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<sup>208</sup> II Cor. 5:19.

<sup>209</sup> C. S. Duthie, "The Mind of Christ: III. Is the Gospel Simple?" The Expository Times, LXII (May, 1951), 238.

<sup>210</sup> Ibid., p. 239.

to come.

Long ago Celsus jeered and flouted because, while other teachers cried, Come to me you who are worthy and clean and true, this strange Christ invites the fallen and beaten, and goes through the world with this unsightly rag-tag and bobtail of humanity trailing after Him. A strange Master, surely, so he mocked.<sup>211</sup>

Yet it came true that what human beings desperately needed then was a Savior who could lift them above themselves. As it was, so it is. In point of fact this factor of faith in the person of an individual is actually a result of the faith of Christ in the omnipotence of God who could create a new person out of any human being who would respond to His call for a change of mind. Indeed, the Son of man came to call sinners to repentance.

#### Authenticity of the Lucan Portrait

There can be little doubt that the Lucan portrait of Christ according to the discussion of this chapter goes back to the Master Himself. The Third Gospel is not alone in presenting these aspects of the life of Christ, though it is remarkable that so much prominence is given to them. The material that has been cited in the discussion of the chapter comprises elements from every area of what Jesus did and said, including the most penetrating of His parables.

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<sup>211</sup>A. J. Gossip, "The Mind of Christ: II. The Novelty of the Gospel," The Expository Times, LXII (April, 1951), 197.

A denial of the authenticity of these would necessitate the production of another personality whose genius created the most enduring messages in the history of thought. This does not mean that any one can vouch for the veracity of every detail or even of every incident reported. Editorial introductions to sayings and parables are in general not to be assigned to Jesus. Generalization of conclusions to parables, shifts of emphasis of sayings, provision of suitable settings with consequent introduction of meanings not intended by Jesus--these and many other later touches are inevitable in a living message such as that of Jesus.<sup>212</sup> But, allowing for these natural developments, the total impact of the portrait is an authentic presentation of the ministry of Jesus, Master and Lord.

The prominence of this feature of the ministry of Jesus in the Third Gospel confirms an obvious fact: the complexity of the event of the incarnation allows various interpretations. Each of the evangelists chose the material for the gospels in accordance with his own sympathies and those of the community for which the gospel is intended.<sup>213</sup>

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<sup>212</sup>For an able discussion of these aspects with regards to the parables of Jesus, see Jeremias, op. cit., pp. 20-88.

<sup>213</sup>cf. Robertson, Luke the Historian, p. 235; John Knox, Criticism and Faith (New York and Nashville: Abingdon-Cokesbury Press, 1952), especially pp. 43-57; 71-96.

The resultant portrait in each case is due to the selection of elements from the diversified life of an incalculable personality. The Marcan Man of work, the Lucan Friend of sinners, the Matthaean Ecclesiastic, and the Johannine Mystic are all interpretative elements of the Master's life: each one interpreted Him as He was able.

#### Importance of the Lucan Portrait

No proper evaluation of the type of ministry here presented can be made without a consideration of the political climate at the time of the ministry of Jesus. This has been well done by Simkhovitch.<sup>214</sup> A summary of the situation is here given.

The years A.D. 6 and 70 were significant years in the history of the Jews. On the former date, the ethnarchy of Archelaus was annexed as a Roman province administered by a Roman procurator.<sup>215</sup> The Jews themselves had requested such an annexation earlier in order to rid themselves of Herodian influence.<sup>216</sup> In the year 70, the Jewish rebellion

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<sup>214</sup>Vladimir G. Simkhovitch, Toward the Understanding of Jesus (Unabridged ed.; New York: The Macmillan Co., 1951), pp. 1-83.

<sup>215</sup>Josephus, Antiquities of the Jews, XVIII. i. 1; W. O. E. Oesterley, A History of Israel (Oxford: At the Clarendon Press, 1951), II, p. 385; Robert H. Pfeiffer, History of New Testament Times with an Introduction to the Apocrypha (New York: Harper & Bros., Publishers, 1949), p. 35.

<sup>216</sup>Josephus, Antiquities, XVII. xi. 1-4; XVII. xiii. 2.

virtually came to an end with the destruction of the temple and the end of the cultic system.<sup>217</sup> During the intervening period, as always, there was among the Jews no differentiation between religious and patriotic aspects of life.<sup>218</sup> The ministry of Jesus took place during this period.

Jesus therefore could not meditate about the religious problems of the people to whom he ministered without giving consideration to their engrossing political problem.<sup>219</sup>

The ministry of Jesus provided a solution to the problem of the Jews: "the problem of existence, the problem of escape from certain annihilation."<sup>220</sup>

Some, and the majority, eventually advocated the use of force to solve their national problem. The Pharisees and the Zealots belonged to these groups.<sup>221</sup> There were some people who would offer no resistance against Roman rule but who favored universal Roman culture.<sup>222</sup> This element comprised the non-influential minority.<sup>223</sup> There were others

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<sup>217</sup>Josephus, Wars, VI. iv. 5-7.

<sup>218</sup>Simkhovitch, op. cit., p. 11.

<sup>219</sup>Ibid.

<sup>220</sup>Ibid., p. 28; Oesterley op. cit., p. 384.

<sup>221</sup>Simkhovitch, op. cit., pp. 40 f., 47. Josephus calls the Jewish revolutionists against the Romans bandits or robbers. Josephus, Antiquities, XIV. ix. 3-5; xv. 4; Wars, VI. ix. 2.

<sup>222</sup>Simkhovitch, op. cit., p. 44.      <sup>223</sup>Ibid.

who knew that rebellion against the power of Rome was useless. But they harbored hatred for Rome.<sup>224</sup> The solution Jesus offered was that of a change of heart and a turn to God.<sup>225</sup> It was a call for a religious revival. He showed the common people the necessity for repentance as the ground for acceptance with God. This approach did not satisfy the majority of the leaders and the zealously patriotic. The ministry of Christ offered no promise of a new political institution. But it offered an opportunity to belong to a family of God in which variations and differences would exist without regimentation. The bonds of affection would keep the family together.<sup>226</sup>

The economic conditions in Palestine as such have not come up for discussion in this study.<sup>227</sup> On the whole, they were bad. The following succinct statement by Grant is suitable and relevant to bring the discussion of this chapter to a close.

. . . it can be said with confidence that the economic background of the New Testament is one of a rising tide of general well-being--except for the little

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<sup>224</sup>Ibid., pp. 44 f.      <sup>225</sup>Ibid., pp. 39 f.

<sup>226</sup>A. Victor Murray, op. cit., p. 371.

<sup>227</sup>For adequate discussions of the economic background of Palestine in the time of Christ, see Frederick C. Grant, The Economic Background of the Gospels (London: Oxford University Press, 1926), especially pp. 54 ff.; Klausner, op. cit., pp. 174-192.

land of Palestine with its poverty, over-population, declining food-supply, wasteful government, and recurrent rebellion. . . . Christianity was not a social revolution disguised as a cult, perhaps as a 'mystery religion.' It was a religion, pure and simple; with a cult; with a body of doctrine, a faith, a didache, as well as with a kerygma (Professor Dodd has taught us to use these words); with a message of hope for men and women living in this impermanent and not too secure world; with means of grace for those who realized their inability to master themselves or to rise above their surroundings; with an assurance of forgiveness for the penitent, and of release from the burden of sin and guilt; above all with a spirit of tenderness and compassion, 'the lovingkindness of God our Saviour and his good-will toward man'-- these are among the factors, unique and powerful and universally attractive, which must be taken into account by anyone who seeks to understand the rise of the Christian religion and its swift spread to the far corners of that ancient world of the early Roman empire.<sup>228</sup>

Much the same point is made by Robertson, when quoting Murray, he agrees that what made Christianity conquer in the Roman Empire was "its intense feeling of brotherhood within its own bounds, its incessant care for the poor."<sup>229</sup> This important connection has too often been neglected.<sup>230</sup>

Concluding Statement. Enough has been said to show that the ministry described in this chapter has been clearly

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<sup>228</sup>F. C. Grant, "The economic background of the New Testament," The Background of the New Testament and Its Eschatology, ed. W. D. Davies and D. Daube (Cambridge: At the University Press, 1956), p. 114.

<sup>229</sup>A. T. Robertson, Luke the Historian, p. 237 citing Gilbert Murray, Four Stages of Greek Religion, p. 180.

<sup>230</sup>Cf. Adolf Deissmann, Light From the Ancient East, trans. Lionel R.M. Strachan (Revised ed.; New York: Harper & Bros., 1927), p. 272.



delineated in the episode at Nazareth. The use of the motif of the gospel to the poor throughout the Third Gospel has indeed been so pronounced that it is usually the one most students of the Bible think about in connection with the passage under consideration.

But this is not all about this study. Luke makes certain that Theophilus would not think that the message was appropriate and intended for the Jews only. The next chapter deals with the universal scope of the gospel.

CHAPTER V

THE UNIVERSALITY OF THE GOSPEL

## CHAPTER V

### THE UNIVERSALITY OF THE GOSPEL

Closely related to the idea of the previous chapter is the concept of the universality of the gospel which is so pronounced in the Third Gospel. Whereas that chapter deals with the ministry to the despised among the Jewish people, this chapter deals with the extension of the ministry of Christ outside the Jewish people.

It is plain that Jesus virtually limited His direct work within the confines of the Jewish people.<sup>1</sup> Yet there is much justification for this chapter; there are incidents in the life of Jesus and incidents principally due to Luke which point in the direction of the fact that the gospel was meant for all the people. These incidents will be examined in this chapter. How far the Lucan presentation can be traced back to Jesus is a question that must be raised and discussed.

#### I. SAYINGS

First a few sayings, then some actions in the life of Jesus as recorded by Luke will be discussed to show that the

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<sup>1</sup>Harvie Branscomb, The Teachings of Jesus (New York and Nashville: Abingdon Press, 1931), p. 321.

concept of the gospel was conceived to be broader than the scope of the Jewish nation.

Text Quoted at Nazareth

As already noted,<sup>2</sup> in the synagogue at Nazareth, the sermon seemed to have gone well until references were made that implied that the gentiles received blessings denied to the Jews. The idea of the ministry of Jesus to the gentiles is thus indicated.<sup>3</sup>

But a notice had been served earlier in the reading of the text on that occasion.<sup>4</sup> Jesus read the selection from Isaiah and broke off just before the phrase "and the day of vengeance of our God."<sup>5</sup> This statement was an integral part of the ministry of the speaker in Isaiah chapter 61. The prophet regarded it as part of his work, as

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<sup>2</sup>See chapter 1.

<sup>3</sup>Cf. Cecil John Cadoux, The Historic Mission of Jesus (New York: Harper & Bros., [n.d.]), p. 154. John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 66.

<sup>4</sup>In objecting to the motif of universalism in the references to the work of Elijah and Elisha to non-Israelites Whitehouse indicates that there had been nothing earlier to suggest universalism. This objection is invalidated by this point. See N. B. Stonehouse, The Witness of Luke to Christ (London: The Tyndale Press, 1951), p. 90.

<sup>5</sup>Isaiah 61:2. See chapter 1. Cf. James Muilenburg, "The Book of Isaiah: Chapters 40-66," The Interpreter's Bible (New York and Nashville: Abingdon Press, 1956), V, 710.

a matter of course, that Israel's enemies would encounter the vengeance of God. When Jesus broke off before that particularistic tune, He was saying in effect that He was not sent to proclaim vengeance upon anybody, Jew or non-Jew.<sup>6</sup>

### Reply to John the Baptist

It has been necessary to refer to the reply of Jesus to John the Baptist in the previous chapters.<sup>7</sup> One more aspect needs to be marked here.<sup>8</sup> The reply was a free quotation from Isaiah 35:5-6 and Isaiah 61:1.<sup>9</sup> It started at a point calculated to exclude the latter part of the previous verse:<sup>10</sup>

Behold, your God  
will come with vengeance,  
with the recompense of God.  
He will come and save you.

It could hardly be an accident that the same idea Jesus excluded by stopping short in His reading in the synagogue

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<sup>6</sup>Joachim Jeremias, The Parables of Jesus, trans. S. H. Hooke (3d ed.; London: S. C. M. Ltd., 1955), p. 151, note 59.

<sup>7</sup>Luke 7:22 f.; Matt. 11:4-6. See pp. 111 f.

<sup>8</sup>For this valuable thought, see Jeremias, loc. cit. Jeremias credited G. Bornkamm with the original thought.

<sup>9</sup>Ibid. Cf. R. B. Y. Scott, "The Book of Isaiah: Chapters 1-39," The Interpreter's Bible (New York and Nashville: Abingdon Press, 1956), V, 358.

<sup>10</sup>Isa. 35:4b.

at Nazareth was by-passed on a later occasion.

### People in the Kingdom

<sup>28</sup>There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. <sup>29</sup>And men will come from east and west, and from north and south, and sit at table in the kingdom of God.<sup>11</sup>

The source of this passage is admittedly Q. The parallel passage in Matthew reads:

11. . . many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, <sup>12</sup>while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.<sup>12</sup>

While the context shows that the kingdom was conceived of in terms essentially Jewish, Luke introduced a broader view by the introduction of the phrase "and all the prophets" as occupants of the kingdom.

The fact that the material was derived from Q heightens the consideration that it most probably preserved an authentic saying of Christ. The whole idea of the passage is, of course, that the gentiles would also share in the blessings of the kingdom of God.

### Lone Exorcist

This liberal view-point is that which confronts the reader in the Marcan story of the strange exorcist reproduced

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<sup>11</sup>Luke 13:28-29.

<sup>12</sup>Matt. 8:11-12.

by Luke.<sup>13</sup> The story has a very close parallel to that of Eldad and Medad who were prophesying in the camp while the main prophetic group were outside the camp.<sup>14</sup> Just as Joshua wanted Moses to prevent the two upstarts from further ecstatic display, so John reported that they, the disciples, had forbidden the lone exorcist from the further performance of his art. And just as Moses would have nothing to do with the suggestion of Joshua, so Jesus would not approve the action reported by John.<sup>15</sup>

Taylor notes that this "pronouncement-story" might possibly have been used in support of the ministry of Paul.<sup>16</sup> This conjecture of itself indicates the nature of the story as tending to a universal view on the part of Jesus.

#### Centurion's Slave

The story of the healing of the centurion's slave was probably derived from Q.<sup>17</sup> There are some differences

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<sup>13</sup>Mark 9:38-41, Luke 9:40-50. There is no indication as to whether the exorcist was a Jew or a gentile, so that the story might conveniently have been discussed in the previous chapter.

<sup>14</sup>Num. 11:26-30.

<sup>15</sup>Num. 11:29; Mark 9:39, Luke 9:50.

<sup>16</sup>Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co., 1952), p. 406.

<sup>17</sup>Luke 7:1-10, Matt. 8:5-13.

between the Matthaean and the Lucan versions.<sup>18</sup> According to Luke, the elders of the Jews appealed to Jesus earnestly: "He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue."<sup>19</sup> The story preserves a notable saying: "I tell you, not even in Israel have I found such faith."<sup>20</sup>

## II. VIEW OF SAMARITANS

Luke alone of the synoptic authors preserves material showing Christ's favorable view of the Samaritans.<sup>21</sup> That the relationship between the Jews and the Samaritans was not the best is certain.<sup>22</sup> Three references to the Samaritans in the Third Gospel are of particular interest.

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<sup>18</sup>The most pronounced difference is that in Matthew the centurion visited Jesus in person on behalf of his servant. In Luke the man sent a delegation. W. Manson comments: "Jesus came to the Jews in person: to the Gentiles he comes only through the preaching of the word." William Manson, The Gospel of Luke ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1948), p. 76.

<sup>19</sup>Luke 7:4b-5.

<sup>20</sup>Luke 7:9, Matt. 8:10.

<sup>21</sup>See S. MacLean Gilmour, "The Gospel According to St. Luke," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1952), VIII, 195.

<sup>22</sup>The Fourth Evangelist preserves the taunt, "Are we not right in saying that you are a Samaritan and have a demon?" John 8:48. Cf. Branscomb, Teachings, p. 326; C. K. Barrett, The Gospel According to St. John (London: S. P. C. K., 1955), pp. 194 f., 290.



### Inhospitable Samaritans

The story of the rejection of Jesus in a Samaritan village<sup>23</sup> will receive further consideration later.<sup>24</sup> The only point that is relevant at this point is that the narrative shows the attitude of Jesus plainly. As far as James and John were concerned, it did not matter if a couple of Samaritans were consumed.<sup>25</sup> After all, they were just Samaritans! But for Jesus, the matter was different: the Samaritans were just as valuable in the sight of God as the Jews or anybody else, for that matter. His ministry was one of building up lives, not of destroying them.

### Good Samaritan

The story of the good Samaritan<sup>26</sup> is one of the "Example-stories" which only Luke records.<sup>27</sup> It might have formed a pair with the similar parable of the Pharisee and the tax collector.<sup>28</sup> The setting is the question of a lawyer as to what he should do to inherit eternal life.<sup>29</sup> This question led to another, "And who is my neighbor?"<sup>30</sup>

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<sup>23</sup>Luke 9:51-56.

<sup>24</sup>Infra, p. 175.

<sup>25</sup>Luke 9:54.

<sup>26</sup>Luke 10:29-37.

<sup>27</sup>Supra, pp. 117, 121, 122.

<sup>28</sup>Creed ascribes such a view to Jülicher. See Creed, op. cit., p. 150. It is to be noted, however, that the word parable does not occur in this story under consideration.

<sup>29</sup>Luke 10:25-28.

<sup>30</sup>Luke 10:29.

The story is intended to answer that question.<sup>31</sup>

A man was going down from Jerusalem to Jericho when he fell among robbers who treated him roughly.<sup>32</sup> A priest and a levite who passed that way ignored the helpless man.<sup>33</sup> At this point, the audience would be prepared to name the third traveller, an Israelite layman, of course.<sup>34</sup> But Jesus shocked His audience by making the hero a Samaritan.<sup>35</sup>

In point of fact, the story is not an answer to the question. Rather, it illustrates neighborliness:<sup>36</sup> any person in need is a neighbor. Love knows no limits of race or nationality.

#### Grateful Samaritan

In the story of the healing of the ten lepers,<sup>37</sup> Luke

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<sup>31</sup>The answer might have arisen from an actual occurrence. Cf. Jeremias, op. cit., p. 141. It compares closely with the complaint of two pig-merchants to the Strategus in 171 A.D. See Adolf Deissmann, Light From the Ancient East, trans. Lionel R. M. Strachan (Revised ed.; New York: Harper & Bros., [1927]), pp. 134 f.

<sup>32</sup>The road was notorious for such incidents. See Creed, op. cit., p. 152.

<sup>33</sup>They might have thought the man dead and so would not want to be defiled. Jeremias, loc. cit. If so, it implies that ceremonial purity came ahead of human need.

<sup>34</sup>B. T. D. Smith, The Parables of the Synoptic Gospels (Cambridge: At the University Press, 1937), p. 180; Jeremias, loc. cit.

<sup>35</sup>Luke 10:33.      <sup>36</sup>Gilmour, loc. cit.

<sup>37</sup>Luke 17:11-19; supra, p. 127.

records that as the lepers went to show themselves to the priests they were cleansed.<sup>38</sup> One of them, a Samaritan, returned to show his gratitude to Jesus.<sup>39</sup> Thus in the group of ten, the hero was the Samaritan. Creed comments, "We may suppose that we are here given an ideal scene, founded upon the story in Mark, [Mark 1:40 f.] which has taken shape in a Gentile Church."<sup>40</sup> In view of other indications to confirm the attitude of Jesus to the Samaritans, this supposition is unnecessary.

### III. LUCAN ADDITIONS

Besides these incidents reported by Luke in connection with the ministry of Christ, there are others which are better ascribed to the editorial skill and point of view of the Third Evangelist.

#### Genealogy

Whereas in Matthew, the genealogy of Jesus is traced from Abraham, the father of the Jewish people,<sup>41</sup> in Luke His descent is traced from Joseph through Abraham to Adam, "the son of God."<sup>42</sup> This is due to the desire of Luke to

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<sup>38</sup>Luke 17:14.           <sup>39</sup>Luke 17:15 f.

<sup>40</sup>Creed, op. cit., p. 216.

<sup>41</sup>Matt. 1:1-16.

<sup>42</sup>Luke 3:23-38.

represent Jesus as a man, a representative of the human race.<sup>43</sup>

### Infancy Narratives

While the general tone of the hymns embedded in the infancy narratives reflects the hope of redemption of Israel,<sup>44</sup> there are a few indications here and there that prepare the reader for the universal concept of the gospel. Thus, the angel brought to the shepherds "good news of great joy," intended for "all the people" concerning a Savior, "who is Christ the Lord."<sup>45</sup> This appeal is of universal nature: "As 'Messiah' he fulfils the hope of Israel and brings the Kingdom of God; as 'Lord' he summons the wider world to worship and adore."<sup>46</sup>

The same note resounds in the chorus of angelic voices:

Glory to God in the highest,  
and on earth peace among men with whom he is pleased!<sup>47</sup>

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<sup>43</sup>Cf. A. H. McNeile, An Introduction to the Study of the New Testament (2d ed.; Oxford: At the Clarendon Press, 1953), p. 90. Luke's "love of scholarly completeness" may be a secondary factor, not the primary factor as suggested by Jülicher. See Adolf Jülicher, An Introduction to the New Testament, trans. Janet Penrose Ward (London: Smith, Elder, & Co., 1904), p. 333.

<sup>44</sup>W. Manson, op. cit., pp. 14 f.

<sup>45</sup>Luke 2:10-11.

<sup>46</sup>W. Manson, op. cit., p. 18.

<sup>47</sup>Luke 2:14.

More definitely is the theme proclaimed in the song ascribed to Simeon: God's salvation was "prepared in the presence of all peoples," a light to the gentiles.<sup>48</sup>

#### References to Roman Rulers

Since the ruling power at the time that the New Testament writings took shape was Rome, one might have expected that several of the authors would refer to Roman rulers by name. As it is, Luke alone mentions Roman emperors by name.<sup>49</sup>

The birth narrative of Jesus begins with a reference to the decree of Caesar Augustus.<sup>50</sup> After the birth narratives, the account of the ministry of John the Baptist begins with a six-fold dating starting with reference to Tiberius Caesar.<sup>51</sup> These references are due to the historical skill of Luke, and they show that in Luke there is no aversion to referring to the emperors by name.<sup>52</sup>

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<sup>48</sup>Luke 2:30-32.

<sup>49</sup>H. McLachlan, St. Luke: The Man and His Work (Manchester: At the University Press, 1920), p. 29.

<sup>50</sup>Luke 2:1.

<sup>51</sup>Luke 3:1.

<sup>52</sup>There are also references to Claudius in Acts 11:28; 18:2 and to Tiberius in Acts 25:21, 25; see Greek text. Cf. also Acts 27:1.

### Mission of the Seventy

Luke alone of the evangelists reports that Jesus sent seventy or seventy-two<sup>53</sup> disciples on a mission as an advance team into those places He himself intended to visit.<sup>54</sup> Except the editorial opening verse, much of the material has a parallel in Matthew.<sup>55</sup> Most probably, Luke has here given a doublet of the sending out of the twelve.<sup>56</sup> The use of the number seventy might have suggested a universal ministry to the readers of the Third Gospel.<sup>57</sup>

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<sup>53</sup>The majority of manuscripts read 70:  $\aleph$  A C L W  $\lambda$   $\phi$   $\Omega$  sy<sup>p</sup> bo and others. But other manuscripts read 72: B D M R a c e sy<sup>c</sup> sy<sup>s</sup> sa and others. The external evidence is thus inconclusive. Internal evidence tends to favor 72, rounded off to 70. The same fluctuations between 70 and 72 occur elsewhere. See Creed, op. cit., p. 144; Gilmour, op. cit., p. 184; W. Manson, op. cit., p. 123, C. G. Montefiore, The Synoptic Gospels (2d ed.; London: Macmillan & Co., Ltd., 1927), II, 460.

<sup>54</sup>Luke 10:1-16.

<sup>55</sup>Matt. 9:37-38; 10:7-16. Cf. Creed, op. cit., p. 143; Gilmour, loc. cit.

<sup>56</sup>Luke 9:1-5, Mark 6:6-11, Matt. 10:1, 9-11, 14. Creed, loc. cit., pp. 143 f.; Gilmour, loc. cit.; Montefiore, loc. cit.; B. H. Streeter, The Four Gospels (London: Macmillan & Co., Ltd., 1953), p. 217. However, some scholars accept the historicity of the Lucan narrative. See, for example, Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; 5th ed.; Edinburgh: T. & T. Clark, 1953), pp. 269 ff.; Vincent Taylor, Behind the Third Gospel (Oxford: At the Clarendon Press, 1926), p. 249

<sup>57</sup>Creed, op. cit., p. 144; W. Manson, loc. cit.; cf. Plummer, loc. cit.

The Number Seventy in Jewish Thought. The Jews early attached some significance to the number seventy. From the sons of Noah<sup>58</sup> arose seventy nations. "The seventy nations are a standing feature of Jewish ethnography."<sup>59</sup> After the confusion of tongues at Babel,<sup>60</sup> seventy angels were distributed to the dispersed people.<sup>61</sup> The languages of the world were seventy.<sup>62</sup> The sons of Israel who went into Egypt were seventy.<sup>63</sup> At Elim were twelve springs of water and seventy palm trees.<sup>64</sup> The Sanhedrin comprised seventy-one or seventy-two members.<sup>65</sup> "When Josephus was planning the rising in Galilee, he appointed seventy elders to take charge of the administration of this province."<sup>66</sup> The Zealots, during the Jewish War (A.D. 66-70), having seized control, established a tribunal of seventy.<sup>67</sup> At Jamnia, the Tannaitic school was headed by a council of seventy elders.<sup>68</sup> The Septuagint translators were seventy in number

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<sup>58</sup>Gen. chap. 10.

<sup>59</sup>George Foot Moore, Judaism in the First Three Centuries of the Christian Era (Cambridge: Harvard University Press, 1954), I, 227; III, 62.

<sup>60</sup>Gen. chap. 11.      <sup>61</sup>Moore, loc. cit.      <sup>62</sup>Ibid., I, 278.

<sup>63</sup>Exod. 1:5.      <sup>64</sup>Exod. 15:27, Num. 33:9.

<sup>65</sup>Emil Schürer, A History of the Jewish People in the Time of Jesus Christ, translated (Edinburgh: T. & T. Clark, 1924), II, i, 174 f.; 186.

<sup>66</sup>Ibid., p. 175      <sup>67</sup>Ibid.      <sup>68</sup>Ibid.

and produced their finished work in seventy-two days.<sup>69</sup>

Summary Statement. There is no doubt that number symbolism was rife among the Jews in the time of Christ.<sup>70</sup> It is unlikely that a writer as sensitive as Luke to the universal nature of the gospel would fail to utilize such a suggestive number as seventy.<sup>71</sup>

#### IV. LUCAN OMISSIONS

There are certain narratives in Mark and in Matthew which significantly are not in Luke. If Luke actually knew of these materials but omitted them, there is further evidence for the contention of this chapter. The first topic that calls for discussion at this point is what is usually called the "Great Omission."

##### "Great Omission"

That Luke omits Mark 6:45-8:26 has been a puzzling

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<sup>69</sup>Josephus, Antiquities of the Jews, XII, ii, 6, 7, 11, 13. The fluctuation between 70 and 72 occurs here also.

<sup>70</sup>Cf. A. M. Farrer, "Loaves and Thousands," The Journal of Theological Studies, New Series, IV (April, 1953), 1-14.

<sup>71</sup>It is to be noted in passing that many commentators object to this point. Cf. Theodor Zahn, Introduction to the New Testament, trans. John Moore Trout, et al. (Edinburgh: T. & T. Clark, 1909), III, 92; cf. Cadoux, op. cit., p. 158. Gilmour, op. cit., p. 184.



New Testament phenomenon. This "Great Omission" has been variously interpreted. It must be admitted that it is not clear why Luke has omitted the section.<sup>72</sup> That the section contains doublets seems certain.<sup>73</sup> Hawkins suggests three reasons for the omission.<sup>74</sup> First, he notes that the section might have been absent in the copy of Mark which Luke used, and might have been inserted into Mark later.<sup>75</sup> This reason he holds to be unlikely because of the uniformity of the section with the rest of Mark. Second, the omission by Luke might have arisen by homoeoteleuton.<sup>76</sup> The subject of Mark 6:42-44 and of 8:19-21 being the same, namely, feeding of the multitude. Or, the mentioning of Bethsaida in 6:45 and 8:22. Third, Hawkins indicates that the omission might have been intentional. Most of the material might have been unsuitable.<sup>77</sup>

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<sup>72</sup>A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920), p. 68; Maurice Goguel, "Luke and Mark: With a Discussion of Streeter's Theory," Harvard Theological Review XXVI (January, 1933), 49.

<sup>73</sup>Vincent Taylor, Mark, pp. 628-632.

<sup>74</sup>John Caesar Hawkins, "The Great Omission by St. Luke of the Matter Contained in St. Mark VI.45-VIII.26," Oxford Studies in the Synoptic Problem, ed. William Sanday (Oxford: At the Clarendon Press, 1911), pp. 60-74.

<sup>75</sup>Ibid., pp. 63 ff.

<sup>76</sup>Ibid., p. 66.

<sup>77</sup>Ibid., pp. 67 ff.

In the items which Luke would be inclined to omit, Hawkins mentions the story of the Syro-Phoenician woman.<sup>78</sup> This is relevant to the discussion of this chapter. The story "has to be read completely for its harshness to be fully appreciated."<sup>79</sup> To the request of the woman for Jesus to heal her daughter, Jesus is reported to have replied: "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs."<sup>80</sup> "No amount of critical exegesis can get rid of the comparison."<sup>81</sup> Luke, a non-Jew, writing for non-Jewish readers, could not fail to see the derogatory nature of the statement of Jesus and of the fact of His reluctance to heal the daughter of a non-Jew. The Lucan universal concept of the

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<sup>78</sup>Mark 7:24-30; Matt. 15:21-28. See Hawkins, loc. cit.; cf. C. S. Carpenter, Christianity According to S. Luke (London: Society for Promoting Christian Knowledge, 1919), pp. 131-133.

<sup>79</sup>Harvie Branscomb, The Teachings of Jesus (Nashville: Abingdon Press, 1931), p. 333.

<sup>80</sup>Mark 7:27; Matt. 15:26.

<sup>81</sup>Branscomb, Teachings, p. 334. It is true that the word for "dogs" meant ordinarily, "little puppies." Actually, among the Jews, only puppies were kept by children as pets; full grown dogs were kept domestically only as watch-dogs. Most dogs were mongrels held in contempt. See A. C. Bouquet, Everyday Life in New Testament Times (New York: Charles Scribner's Sons, 1954), p. 143. cf. Vincent Taylor, Mark, p. 350.

gospel necessitates the omission of the story.<sup>82</sup> And so did Luke.

### Charge to the Twelve

In the instruction to the twelve disciples as to their sphere of activity, Matthew includes the clause, "Go nowhere among the Gentiles, and enter no town of the Samaritans."<sup>83</sup> This injunction is in harmony with the practice of the Jews in the time of Jesus.<sup>84</sup> The universal concept of the gospel in Luke prevents the inclusion of such a statement, if genuine.

Summary Statement. Thus the concept of universal salvation appears in the Third Gospel, positively in what Jesus did and said; negatively, in what Luke omits from the material from which his selection was made.

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<sup>82</sup>Hawkins, "The Great Omission," op cit., pp. 73 f.; Carpenter, op. cit., p. 132; B. H. Streeter, "The Literary Evolution of the Gospels," Oxford Studies in the Synoptic Problem, ed. W. Sanday (Oxford: At the Clarendon Press, 1911), p. 223.

<sup>83</sup>Matt. 10:5.

<sup>84</sup>Cf. various tractates of The Mishnah, trans. Herbert Danby (London: Oxford University Press, 1933), especially Abodah Zarah, I, 1-6; Shebiith, 8:10; Sherman E. Johnson, "The Gospel According to St. Matthew," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1951), VII, 364 f.

## V. CONCLUSION

Authenticity of the Lucan Picture

In concluding this chapter, it is necessary to face the problem whether the whole aspect of universalism of the Gospel According to Luke is due to the author or to Christ. According to Carpenter, Luke has fairly represented Christ's ministry as exclusively to the Jews, hence the elements of universalism that appear in his work are his own contributions as editor.<sup>85</sup> It must be admitted that the first part of this statement is true: Luke has fairly represented Christ's ministry as exclusively to His own people. The second part of the statement is only partly true. There are elements in the gospel which can only be ascribed to Luke, the editor. These have been discussed above as Lucan additions. It is not certain that Luke invented these, however. He had, for some, very reliable tradition. Others are definitely due to his own out-look. But, as already shown,<sup>86</sup> these are materials in Q and in Mark which provide the basis for the idea of universalism. To admit these evidences is to admit that some elements in the Third Gospel

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<sup>85</sup>Carpenter, op. cit., p. 114; cf. D. Rudolf Bultmann, Jesus and the Word, trans. Louise Pettibone Smith and Erminie Huntress (London: Ivor Nicholson & Watson, 1935), p. 43.

<sup>86</sup>Supra, pp. 152 ff.

that indicate the concept of universalism find their basis on more solid ground.

In point of fact, the concept of universalism must be traced back to Christ. It is generally recognized that His thought was steeped in that of Deutero-Isaiah. That prophet of the exile was responsible for the

peculiar combination of a belief in the universal sovereignty of God with a highly concrete conception of His particular Providence in history.<sup>87</sup>

Both elements of particularism and universalism appear in the thought of Deutero-Isaiah. The high-water mark of prophetic religion is reached in the words:

Turn to me and be saved,  
all the ends of the earth!  
For I am God, and there is no other.  
By myself I have sworn,  
from my mouth has gone forth in righteousness  
a word that shall not return:  
To me every knee shall bow,  
every tongue shall swear.<sup>88</sup>

Throughout the post-exilic period, the tension between particularism and universalism in religion persisted. It was because the more universal path of Deutero-Isaiah was abandoned, while the more rational trend of Ezekiel was

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<sup>88</sup>C. H. Dodd, The Authority of the Bible (London: Misbet & Co., Ltd., 1955), p. 114; cf. Sheldon H. Blank, "Studies in Post-Exilic Universalism," Hebrew Union College Annual, XI (1936), pp. 159 ff., 190.

<sup>89</sup>Isa. 45:21-23. Cf. Dodd, Authority of the Bible, p. 116.

adopted by the Jews, that the message of Jesus proved unacceptable to the Jews of His day. Jesus, in word and deed "preached a brotherly love which transcended the ceremonial scruples of Judaism and went beyond the national bounds . . . ."89

#### Concluding Statement

The contention of this chapter bears out the fact that the universal note was struck by Jesus in the reading at the Nazareth synagogue. It must be borne in mind that the ministry to the non-Jewish peoples did not begin until after the crowning events of the death and exaltation of Christ. But that the ground work for such a development has been laid is the picture that Luke makes quite clear. It has been shown that some elements in the picture are the work of Luke, but the basis must be traced to elements in the thought of Jesus Christ. It is natural for Luke to make the gospel appeal to readers in the Greco-Roman world.<sup>90</sup> However, Jülicher is undoubtedly right in noting that in the two concepts of universality and the boundlessness of God's mercy, the early Church, Paul, and Luke were faithful interpreters of Jesus Christ the Lord.<sup>91</sup>

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<sup>89</sup>Zahn, op. cit., III, 72.

<sup>90</sup>Jülicher, op. cit., p. 333.

<sup>91</sup>Ibid.

CHAPTER VI

THE REJECTION OF THE MESSIAH

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### THE REJECTION OF THE MESSIAH

. . . all in the synagogue were filled with wrath. And 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. . . .<sup>1</sup>

With these words, Luke prepares Theophilus for the denouement of the narrative, the ultimate rejection of the Messiah by His own people. Here indeed we may find, not only an indication of what would eventually happen, but something of the way it would happen. Perhaps the point should not be pressed, but when finally death came, it was on a hill out of the city. The author of the book of Hebrews has immortalized the scene in the famous words, "So Jesus also suffered out the gate in order to sanctify the people through his own blood."<sup>2</sup>

That the rejection and consequent vindication of the Messiah is the dominant theme of each of the gospels is certain. The Christian community arose as a result of the events of the passion. These events led to the transformation of the small band of "uneducated, common men,"<sup>3</sup> mostly Galileans, into bold witnesses whom no threat, no tribulation, no trials could silence.

However, the method by which the evangelists prepare

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<sup>1</sup>Luke 4:28 f.

<sup>2</sup>Heb. 13:12.

<sup>3</sup>Acts 4:13.



the reader for this final outcome varies with each of them. In Mark, for example, no sooner than at the end of the description of a full day's ministry,<sup>4</sup> and the healing of a leper,<sup>5</sup> the reader finds a series of conflict stories.<sup>6</sup> The atmosphere gathers cloud with an acceleration as the account unfolds. Finally the cloud bursts and the focal point of the history is reached.

In Luke, the motif of rejection is harder to follow. There is no doubt that the end of the story is ever before the author, but he seems to leave the full unravelling until the last week of the ministry of Jesus. However, there are indications of the motif of rejection before the passion narrative. An examination of the broad outline of the Third Gospel shows that after the preface,<sup>7</sup> the work is divided into four parts.<sup>8</sup> The first section is introductory.<sup>9</sup> The

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<sup>4</sup>Mark 1:21-39; Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co., Ltd., 1952), pp. 170 ff. Hereafter this volume will be cited as Taylor, Mark.

<sup>5</sup>Mark 1:40-45; Taylor, Mark, pp. 185 ff.

<sup>6</sup>Mark 2:1-3:6; Taylor, Mark, pp. 191 ff.

<sup>7</sup>Luke 1:1-4.

<sup>8</sup>See James Moffatt, An Introduction to the Literature of the New Testament (3d ed.; Edinburgh: T. & T. Clark, 1949), p. 264. Hereafter this volume will be cited as Moffatt, Introduction.

<sup>9</sup>Luke 1:5-4:13.

second deals with the Galilean mission of Jesus.<sup>10</sup> The third comprises the ministry of Jesus on the journey to Jerusalem.<sup>11</sup> The final section deals with the ministry in Jerusalem leading to the passion.<sup>12</sup>

It is observed, therefore, that both the second section and the third open with accounts of the rejection of Jesus:<sup>13</sup> the first being the rejection at Nazareth,<sup>14</sup> the basis of this study; and the second, the rejection in a Samaritan village.<sup>15</sup> Thus, after the introductory section, the next two sections open with rejection stories and the last section deals extensively with the final rejection.

## I. INCIDENTS

Two incidents in the life of Jesus bear directly upon this topic.

### Rejection by Herod

A "Story about Jesus"<sup>16</sup> shows the hostile attitude

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<sup>10</sup>Luke 4:14-9:50.      <sup>11</sup>Luke 9:51-19:27.

<sup>12</sup>Luke 19:28-24: 53.

<sup>13</sup>Moffatt, Introduction, p. 264; Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; 5th ed.; Edinburgh: T. & T. Clark, 1953), pp. 261 f.

<sup>14</sup>Luke 4:16-30.      <sup>15</sup>Luke 9:51-56.

<sup>16</sup>Luke 13:31-33; Vincent Taylor, The Formation of the Gospel Tradition (London: Macmillan & Co., Ltd., 1953), p. 75.

of Herod Antipas to Jesus.<sup>17</sup> Some Pharisees warned Jesus of Herod's intention to kill Him.<sup>18</sup> The reply of Jesus is preserved in a difficult saying:

Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.'<sup>19</sup>

The essence of this is that Jesus would continue His ministry in accordance with God's plan after which He would

<sup>17</sup>Jesus must have been somewhere within the jurisdiction of Herod, in Galilee or Perea. It is probably better to locate the incident earlier in Galilee at the height of Christ's ministry. See William Manson, The Gospel of Luke ("The Moffatt New Testament"; London: Hodder & Stoughton, Ltd., 1948), p. 168; cf. John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 186; Mark 6:14-16.

<sup>18</sup>Some commentators regard the warning of the Pharisees as an attempt to frighten Jesus into Judea where He would be more in the power of the Sanhedrin. So, for example, A. Plummer, op. cit., p. 348. Manson regards the Pharisees on the occasion as "willing instruments" of Herod's purpose. W. Manson, loc. cit. Easton also grants that the Pharisees were probably in league with Herod but finds the view of Zahn unacceptable: that Herod intended to drive Christ to His death in Jerusalem. Burton Scott Easton, The Gospel According to St. Luke (New York: Charles Scribner's Sons, 1926), pp. 221 f. Thus Zahn's view is similar to Plummer's. Actually, there is no suggestion of the attitude of the Pharisees in the text. It should be assumed that they were motivated by good intentions. There is plenty of evidence that Jesus was on good terms with some Pharisees. Cf. S. MacLean Gilmour, "The Gospel According to St. Luke," The Interpreter's Bible (New York and Nashville: Abingdon-Cokesbury Press, 1952), VII, 248.

<sup>19</sup>Luke 13:32 f.

face death in Jerusalem.<sup>20</sup>

Luke places the lament over Jerusalem, derived from Q, immediately after this statement.<sup>21</sup> Thus, Jesus having been rejected in Nazareth, in Galilee and in Samaria would also be rejected in Jerusalem.

### Rejection in a Samaritan Village

The third main section of the gospel of Luke opens with an account of the inhospitable reception accorded Jesus and his disciples in a Samaritan village.<sup>22</sup> "When the days drew near for him to be received up, he set his face to go to Jerusalem . . . ." So Luke begins the section.

It is a pity that Stephen Langton did not stay his hand at the end of the fiftieth verse of the ninth chapter of Luke's Gospel, and begin a new chapter with the verse which follows. . . . the pivotal verse of the whole Gospel has been denied the emphasis that belongs to it by right.<sup>23</sup>

We concur with this estimate of the importance of this verse. The verse puts what follows "under the solemn shadow of the Cross."<sup>24</sup>

Jesus was on the final journey to Jerusalem. He

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<sup>20</sup>Cf. Easton, op. cit., p. 222; Creed, op. cit., p. 137.

<sup>21</sup>Luke 13:34 f.      <sup>22</sup>Luke 9:51-56.

<sup>23</sup>Wilfrid L. Hannam, Luke the Evangelist. (New York: The Abingdon Press, 1935), p. 113.

<sup>24</sup>W. Manson, op. cit., pp. 119 f.

intended to pass through Samaria, as many Galileans did.<sup>25</sup> Messengers were sent in advance to arrange for lodging. But the Samaritans were ill disposed to provide for Galileans who were destined for Jerusalem. Their reaction on this occasion was to refuse the hospitality, though worse things could have happened.<sup>26</sup> T. W. Manson rightly notes that even this refusal of hospitality was a serious matter.<sup>27</sup>

Summary Statement. There can be little doubt that the strategic location of this story is intended by the author to foreshadow the final rejection, the account of which is indicated in the editorial introduction.<sup>28</sup> The account of the rejection by Herod agrees with the same motif.

## II. SAYINGS

Various sayings prepare the reader for the eventual rejection of the Messiah. Some of the most revealing are here noted.

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<sup>25</sup>Josephus, Antiquities of the Jews, XX. vi. 1.

<sup>26</sup>Once in a Samaritan village, many Galileans were killed as they journeyed to Jerusalem. Ibid.

<sup>27</sup>H. D. A. Major, T. W. Manson, and C. J. Wright, The Mission and Message of Jesus (New York: E. P. Dutton & Co., Inc., 1953), p. 548.

<sup>28</sup>Luke 9:51.

Rejection of the Counsel of God

In a section derived from Q in which is reported what Jesus said about John after the departure of his emissaries,<sup>29</sup> Luke inserts parenthetically<sup>30</sup> that all the people and tax collectors justified God on hearing the commendation of John by Jesus but that the Pharisees and the lawyers rejected<sup>31</sup> the purpose of God for themselves, not having been baptized by John.<sup>32</sup> This rejection of the purpose of God extends to the rejection of the One Sent by God. That Luke makes the connection is made plain by the concluding statement:

To what then shall I compare the men of this generation, and what are they like? They are like children sitting in the market place and calling to one another,  
 We piped to you, and you did not dance;  
 we wailed, and you did not weep.  
 . . . The Son of man has come eating and drinking; and you say 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet this wisdom is justified by all her children.<sup>33</sup>

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<sup>29</sup>Luke 7:24-35, Matt. 11:7-19.

<sup>30</sup>So it appears though there is some uncertainty about the expression. See Creed, op. cit., p. 108.

<sup>31</sup>The word is the non-classical ἀθετεῖν, derived from the verb τιθέναι with ἀ-privative.

<sup>32</sup>Luke 7:29 f. In a different setting Matthew states: "For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him." Matt. 21:32.

<sup>33</sup>Luke 7:31-35. The last sentence is aptly paraphrased by Jeremias: "God is vindicated by his works." J. Jeremias, The Parables of Jesus, trans. S. H. Hooke (3d ed.; London: S. C. M. Press, Ltd., 1955), p. 121.

Thus Luke, by this parenthesis,<sup>34</sup> sets the stage for allocating the blame for the rejection of the Messiah squarely on the shoulders of the religious leaders.<sup>35</sup>

### Need for Repentance

Luke alone reports a saying of Jesus which emphasizes the need for repentance.<sup>36</sup> Some people told Him of some "Galileans whose blood Pilate had mingled with their sacrifices."<sup>37</sup> Jesus indicated that those unfortunate victims of the cruel procurator were not worse than others. Similarly those eighteen people who were accidentally crushed to death by the tower of Siloam<sup>38</sup> did not meet with such a fate because they were worse than other people.<sup>39</sup> The

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<sup>34</sup>Luke 7:29 f.

<sup>35</sup>Robert Leaney, "**NOMIKOS** in St. Luke's Gospel," The Journal of Theological Studies, New Series, II (April, 1951), 166.

<sup>36</sup>Luke 13:1-5.

<sup>37</sup>Luke 13:1. Nothing outside this reference is known of this incident. However, Josephus records the slaughtering of some of an angry Jewish crowd protesting the use Pilate had made of sacred money. Josephus, Antiquities, XVIII. iii. 2; Wars, II, ix. 4. Pilate also killed some credulous Samaritans in search of sacred vessels supposedly hid by Moses on Mount Gerizim. Josephus, Antiquities, XVIII. iv. 1. Cf. Creed, op. cit., p. 180; W. Manson, op. cit., p. 162.

<sup>38</sup>This tower was part of the fortifications of Jerusalem near an important water supply. Gilmour, op. cit., p. 240.

<sup>39</sup>Luke 13:4.

informants of Jesus naturally held that those people had suffered in consequence of their sins.<sup>40</sup> But Jesus indicated that except those then living changed their minds, they would also perish.<sup>41</sup>

The saying is illustrative of the deep concern of Jesus for the rejection of His message, the only way to the survival of His people. The parable of the fig tree which immediately follows<sup>42</sup> deals with the same theme.<sup>43</sup>

### Rejection of Disciples

In the conclusion of the instruction to the seventy disciples on the occasion of their mission,<sup>44</sup> Luke records the statement of Jesus: "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."<sup>45</sup> Thus the rejection theme is interpreted

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<sup>40</sup>Cf. John 9:2; C. K. Barrett, The Gospel According to St. John (London; S. P. C. K., 1955), pp. 294 f.

<sup>41</sup>Simkhovitch calls attention to this as a demand for national repentance from the suicidal course to which advocates of violence against Rome were bound to lead the people. Vladimir G. Simkhovitch, Toward the Understanding of Jesus (unabridged ed.; New York: The Macmillan Co., 1951), pp. 39 f.; cf. W. Manson, op. cit., p. 163.

<sup>42</sup>Luke 13:6-9.

<sup>43</sup>W. Manson, loc. cit.; Creed, op. cit., p. 181.

<sup>44</sup>Luke 10:1-16; supra, pp. 161 ff.

<sup>45</sup>Luke 10:16. There is a similar saying in Matt. 10:40: "He who receives you receives me, and he who receives me receives him who sent me."



in a broader sense: the rejection of the disciples amounts to the rejection of Jesus and of God.

### Forecast of Passion

There are many sayings in the Gospels which point to the eventual death of Jesus. It is necessary at this stage of the thesis to give a summary of these.<sup>46</sup> Most of the synoptic sayings are found in two sources, Mark and L.<sup>47</sup> Only some of those reproduced by Luke will be discussed here.

Removal of Bridegroom. Luke follows Mark in reproducing the question about fasting.<sup>48</sup> The "Pharisees and their scribes"<sup>49</sup> asked Jesus why the disciples of John and those of the Pharisees fasted often and offered prayers while those of Jesus ate and drank.<sup>50</sup> To this, Jesus responded by reminding his questioners that wedding guests did not fast

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<sup>46</sup>For a detailed examination of the passion sayings of Jesus, see Vincent Taylor, Jesus and His Sacrifice (London: Macmillan & Co., Ltd., 1955). This section of the thesis relies chiefly on this volume which will be cited hereafter as Taylor, Jesus and His Sacrifice.

<sup>47</sup>Ibid., p. 79.

<sup>48</sup>Luke 5:33-39, Mark 2:18-22, Matt. 9:14-17.

<sup>49</sup>Luke 5:30. Cf. Mark 2:16.

<sup>50</sup>Luke 5:33, Mark 2:18, Matt. 9:14. In Mark, the questioners are some undesignated "people." In Matthew, they are the "disciples of John." It is to be noted also that Luke alone refers to offering of prayers at this point.

while the bridegroom was with them.<sup>51</sup> But some day, the bridegroom would be taken away from them and then they would fast.<sup>52</sup>

There is no cogent reason for denying the authenticity of the saying,<sup>53</sup> which clearly indicates that Jesus early foresaw the fate that awaited Him.<sup>54</sup> The following statement regarding the incompatibility of the old and the new<sup>55</sup> is along the same lines, that His message cannot be woven into the current religion of His people.<sup>56</sup>

Rejection of Son of Man. The confession of Peter at Caesarea Philippi<sup>57</sup> marks a significant turning-point in the ministry of Christ.<sup>58</sup> On that occasion, Jesus first asked

<sup>51</sup>Luke 5:34, Mark 2:19, Matt. 9:15.

<sup>52</sup>Luke 5:35, Mark 2:20, Matt. 9:15.

<sup>53</sup>Taylor, Jesus and His Sacrifice, p. 83.

<sup>54</sup>Ibid., p. 84.

<sup>55</sup>Luke 5:36-39, Mark 2:21-22, Matt. 9:16-17; cf. B. T. D. Smith, The Parables of the Synoptic Gospels (Cambridge: At the University Press, 1937), pp. 231 f.

<sup>56</sup>Cf. Jeremias, op. cit., p. 80. He regards the addition of Luke 5:39, a verse omitted by D and some other early witnesses, as unfortunate.

<sup>57</sup>Luke 9:18-22, Mark 8:27-33, Matt. 16:13-22.

<sup>58</sup>T. W. Manson, The Teaching of Jesus (2d. ed.; Cambridge: At the University Press, 1951), passim, e.g., p.13.

what people thought about Him.<sup>59</sup> Having obtained a reply, He then asked His disciples, "But who do you say that I am?"<sup>60</sup> Peter answered that Jesus was "The Christ of God."<sup>61</sup> Jesus immediately enjoined the disciples to silence, and for the first time predicted the suffering and rejection of the Son of Man.<sup>62</sup>

Betrayal of Son of Man. A short while after the confession of Peter, Jesus took Peter, John, and James to a mountain to pray.<sup>63</sup> There, the transfiguration took place.<sup>64</sup> Having descended from the mountain, Jesus reiterated the point regarding suffering: "Let these words sink into your ears; for the Son of man is to be delivered into the hands

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<sup>59</sup>Luke 9:18, Mark 8:27, Matt. 16:3.

<sup>60</sup>Luke 9:20, Mark 8:29, Matt. 16:15.

<sup>61</sup>Luke 9:20, Mark 8:29, Matt. 16:16.

<sup>62</sup>Luke 9:22, Mark 8:31, Matt. 16:21. For the alterations in the three accounts, see Taylor, Jesus and His Sacrifice, p. 86. In particular, it should be noted that Luke omits Peter's protest at the suggestion that Jesus might suffer. "The important point in this narrative is the correction of Peter's concept--so obviously implied--of a triumphant 'Anointed one,' by the warning of the approaching Passion." F. J. Foakes-Jackson and Kirsopp Lake (eds.), The Beginnings of Christianity (London: Macmillan & Co., Ltd., 1942), I, 364.

<sup>63</sup>Luke 9:28; cf. Mark 9:2, Matt. 17:1.

<sup>64</sup>Luke 9:29-36; cf. Mark 9:2-8, Matt. 17:2-8.

of men."<sup>65</sup>

A Coming Baptism. Luke alone reproduces the words of

Jesus:

I come to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished.<sup>66</sup>

The symbolism of "fire" may be variously understood.<sup>67</sup> But there can be little doubt that the reference to the baptism was to the suffering and death that He foresaw.<sup>68</sup>

Rejection by This Generation. Luke alone repeats, in apocalyptic discourse relating to the day of the Son of man,<sup>69</sup> that first "he must suffer many things and be rejected by this generation."<sup>70</sup> This verse seems to be out of place.<sup>71</sup> However, it probably belongs to the L source, rather than to

<sup>65</sup>Luke 9:44; cf. Mark 9:31, Matt. 17:22-23. Luke here reproduces Mark to indicate that the disciples did not understand what Jesus meant. Matthew only notes that the disciples were greatly distressed.

<sup>66</sup>Luke 12:49-50.

<sup>67</sup>Creed, op. cit., p. 178. <sup>68</sup>Ibid.

<sup>69</sup>Luke 17:22-37, Matt. 24:26-28, 37-40.

<sup>70</sup>Luke 17:25.

<sup>71</sup>The verse "seems interpolated"; C. G. Montefiore, The Synoptic Gospels (2d ed.; London: Macmillan & Co., Ltd., 1927), p. 550. The verse "implies the Christian doctrine of the Son of Man." Creed, op. cit., p. 220.

a later scribe.<sup>72</sup> The verse is therefore important in confirming the view that Jesus was convinced of His own death in fulfilment of His mission.<sup>73</sup>

Death and Resurrection of the Son of Man. Luke reproduces the third prediction of the passion from Mark, this time in Judea.<sup>74</sup> The ominous notes of fate knocking at the door sounded more clearly:

Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourge him and kill him, and on the third day he will rise.

Wicked Tenants. The parable of the wicked tenants<sup>75</sup> is based on the Old Testament allegory of the Vineyard.<sup>76</sup> According to the parable,<sup>77</sup> a man gave the care of his

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<sup>72</sup>Taylor, Jesus and His Sacrifice, p. 173. <sup>73</sup>Ibid.

<sup>74</sup>Luke 18:31-34, Mark 10:33-34, Matt. 20:18-19. Only Luke states explicitly at this point that the disciples "understood none of these sayings; this saying was hid from them, and they did not grasp what was said." The other evangelists insert the request of the sons of Zebedee immediately after the saying, which amounts to the same thing that Luke states: the disciples did not understand.

<sup>75</sup>Luke 20:9-19, Mark 12:1-12, Matt. 21:33-46.

<sup>76</sup>Isa. 5:1 ff.

<sup>77</sup>An allegory, according to Taylor, Jesus and His Sacrifice, p. 106. To sustain this point Taylor says, "While it is not the habit of Jesus to use allegory, we cannot be certain that He never did so." Ibid. Jülicher regards the

vineyard to some tenants and went to another country.<sup>78</sup> At an opportune time he sent for the fruit of the vineyard. But the tenants ill-treated his servants one after another, sending them back empty-handed.<sup>79</sup> The owner of the vineyard then resolved to send his beloved son to do what the servants had been unable to do.<sup>80</sup> This son the tenants killed.<sup>81</sup>

All the Synoptics correctly indicate that the scribes and the high priests knew that the parable was directed against them.<sup>82</sup>

Though, there are real difficulties in the account, yet the "workmanship bears its own signature,"<sup>83</sup> and the basis of the parable may be traced to Jesus. There is present

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Marcan account a product of the early Church. See C. H. Dodd, The Parables of the Kingdom (revised ed.; London: Nisbet & Co., Ltd., 1953), p. 124, note 2.

<sup>78</sup>Such a practice of absentee landlordism was common in the time of Christ. Dodd, Parables, p. 125, note 1.

<sup>79</sup>Luke 20:10-12; cf. Mark 12:3-5; Matt. 21:35-36. The differences in the details lead to various conjectures. See B. T. D. Smith, op. cit., p. 223.

<sup>80</sup>Luke 20:13, Mark 12:6, Matt. 21:37. Luke follows Mark to indicate that the son was "beloved."

<sup>81</sup>Luke 20:15, Mark 12:8, Matt. 21:39.

<sup>82</sup>Luke 20:19, Mark 12:12, Matt. 21:45. The quotation from Ps. 117:22-23 which occurs in the passage was a favorite proof-text of the early Church. Cf. B. T. D. Smith, op. cit.; p. 224; Taylor, Jesus and His Sacrifice, p. 143.

<sup>83</sup>Taylor, Jesus and His Sacrifice, p. 107; cf. Dodd, Parables, p. 124.

the consciousness of rejection.

Summary Statement. These instances are probably sufficient to illustrate the fact that Luke has reproduced many sayings to indicate that Jesus knew that He would eventually die. It only remains to consider the general problem of authenticity of these predictions.

For the purpose of this investigation, it would be going on a tangent to enter into the most intriguing discussions about the origin and use of the expression "Son of man," its relationship with "Son of David," and "Messiah," and related questions. It is clear to this investigator that the expression "Son of man" in the Synoptics was that used by Jesus and by Jesus alone with reference to Himself.

The chief interest of the sayings above in this connection is that the predictions of impending doom were not vaticinia ex eventu. It cannot be denied that later reflections after the events of the passion and exaltation might have left their indelible impressions on the sayings. But the fact that Jesus foresaw the inevitable end of His ministry and forwarned His disciples accordingly has the weight of historical probability. The thermometric indications are found in the whole course of the ministry of Jesus. The sayings regarding the old and the new<sup>84</sup> amount to this:

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<sup>84</sup>Luke 5:36 ff.; Supra, p. 181.

Jesus could not succeed in making men accept the new age. "In spite of Christ's offer, men still said, The old is better."<sup>85</sup>

The offer of Christ was rejected for several reasons. For one thing, He would not uphold the established regulations if He could meet some human need. Commenting on the healing of the man with the withered hand on the sabbath,<sup>86</sup> Hannam observes:

It had become clear to the upholders of established order that no conventions would hold him in check, and he had the inconvenient and most objectionable habit of quoting the Scriptures with which they were familiar in such a way as to put them, their custodians, and official interpreters, ludicrously in the wrong.<sup>87</sup>

For another, such actions on the part of Jesus naturally made Him popular with the masses but it made Him unpopular to the authorities. That is, on the one hand, He earned the gratitude of the 'am ha-areş, while on the other, He nursed the hostility of the religious leaders.<sup>88</sup> It would have been a miracle if He did not realize the inescapable finale to

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<sup>85</sup>John Baker, "Luke, the Critical Evangelist," The Expository Times, LXVIII (January, 1957), 125.

<sup>86</sup>Luke 6:6-11, Mark 3:1-6, Matt. 12:9-14.

<sup>87</sup>Wilfrid L. Hannam, Luke the Evangelist (New York: The Abingdon Press, 1935), p. 76.

<sup>88</sup>W. Manson, op. cit., p. 210; D. Rudolf Bultmann, Jesus and the Word, trans. Louise Pettibone Smith and Erminie Huntress (London: Ivor Nicholson & Watson, Ltd., 1935), p. 83; T. W. Manson, The Servant-Messiah (Cambridge: At the University Press, 1953), p. 69.



which His ministry so resolutely led.

There is a further consideration that provides an evidence converging on the same conclusion. It has already been noted in another context<sup>89</sup> that the thought of Jesus was strongly molded by that of Deutero-Isaiah. That great prophet had included in his writings much material which the Jewish people found incomprehensible.<sup>90</sup> For Jesus, the Suffering Servant of Yahweh provided the clue to the will of God: the path of suffering was for Him the path of redemption. And so to Jerusalem He went, realizing well the fate that awaited Him there.

### III. PASSION NARRATIVE

When Jesus arrived in Jerusalem, He was having a popular teaching ministry in the temple during the day, going out to lodge for the night at the Mount of Olives.<sup>91</sup> In the meantime, the chief priests and the scribes and the leaders of the people were seeking a way to dispose of Him.<sup>92</sup>

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<sup>89</sup>Supra, p. 168.

<sup>90</sup>For the Jewish interpretation of Isa. 52:13-13:12, see William Manson, Jesus the Messiah (London: Hodder & Stoughton, Ltd., 1952), pp. 168-171. The vast majority of the people of the "Israel of God" (Gal. 6:16) in this day find the message incomprehensible as a way of life.

<sup>91</sup>Luke 21:37 f.; cf. 19:47-48.

<sup>92</sup>Luke 22:2; cf. 19:47-48; Mark 14:1, Matt. 26:3.

Satan came to their aid by entering into Judas Iscariot making him an agent in fostering the machinations of the religious leaders. Judas consented to betray Him for a sum of money.<sup>93</sup> As before a storm, cumulus clouds loom overhead. Under their shadow, Jesus instituted the Lord's supper.

### Eucharist

The last supper of Jesus before the passion<sup>94</sup> has been the occasion of much discussion.<sup>95</sup> For this study the point to be noted is that the shadow of impending death darkened the whole atmosphere of the supper.<sup>96</sup> According to Luke, the meal started with the words:

I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.<sup>97</sup>

The words before the passing of the cup and the distribution of the bread fit into this picture of anticipation of death.

### Betrayal

During the meal, Jesus noted that the hand of the

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<sup>93</sup>Luke 22:3.

<sup>94</sup>Luke 22:14-20, Mark 14:22-25, Matt. 26:26-29; cf. I Cor. 11:23-25.

<sup>95</sup>For a comprehensive bibliography on whether the meal was a passover meal or not see Joachim Jeremias, The Eucharistic Words of Jesus, trans. Arnold Ehrhardt (2d ed.; Oxford: Basil Blackwell, 1955), pp. 177-183.

<sup>96</sup>Taylor, Jesus and His Sacrifice, pp. 116 f.

<sup>97</sup>Luke 22:15-16.

traitor was with Him at table.<sup>98</sup> Judas was not identified as the traitor in this passage; but there can be little doubt that Jesus knew the role of this disciple at those crucial hours.<sup>99</sup> "The knowledge that He will be betrayed by one of the Twelve is an element in His Messianic sufferings."<sup>100</sup>

### Denial

In the same category of thought belongs the prediction of the denial of Jesus by Peter.<sup>101</sup> Jesus had prayed on behalf of Peter that his faith might not fail and that the apostles might be confirmed through him.<sup>102</sup> Peter indicated that he was ready for any development, even imprisonment and death.<sup>103</sup> But Jesus affirmed that before the cock crew that

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<sup>98</sup>Luke 22:21-23; cf. Mark 14:17-21, Matt. 26:20-25. Luke's version is probably independent of Mark's. Matthew follows Mark but adds a note of identification of Judas. Taylor, Jesus and His Sacrifice, pp. 111 f.

<sup>99</sup>Taylor, Jesus and His Sacrifice, p. 112.

<sup>100</sup>Ibid., p. 113.

<sup>101</sup>Luke 22:31-34; cf. Mark 14:26-31, Matt. 26:30-35.

<sup>102</sup>Luke 22:31-32. These verses are peculiar to Luke. Cf. Creed, op. cit., p. 269. Creed notes that the verbal resemblance of verses 32-33 and II Kings 15:20-21 is probably not accidental.

<sup>103</sup>Luke 22:33; cf. Mark 14:29, Matt. 26:33. Mark does not have a reference to prison and death. Peter affirmed strongly that he would not fall away even though others might.

day, Peter would have denied any knowledge of Him three times.<sup>104</sup>

### Fulfilment

An obscure passage peculiar to Luke contains a reference to the fulfilment of Christ's destiny.<sup>105</sup> The disciples were asked to arm themselves for the crisis.

It is unlikely that Jesus seriously entertained the thought of armed resistance, which indeed would be in conflict with the whole tenor of his life.<sup>106</sup>

The reference to swords must be ascribed to the use of some unreliable material which the evangelist has not been able to work smoothly into the scheme of the narrative.<sup>107</sup> Of greater relevance for this study is the statement,

For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfilment.<sup>108</sup>

This is in harmony with what is known about the thought of Christ at this period of His ministry. It is the only clear

<sup>104</sup>Luke 22:34; cf. Mark 14:30; Matt. 26:34. Matthew and Luke agree against Mark, who indicates that the cock would crow twice, according to the text of Nestle. The external evidence of the manuscripts is not decisive.

<sup>105</sup>Luke 22:35-38.

<sup>106</sup>Creed, op. cit., p. 270.

<sup>107</sup>Ibid.; Creed also notes the words may be "accepted in a general sense as a warning that disaster is coming."

<sup>108</sup>Luke 22:37.

reference to Isaiah chapter 53 in the recorded sayings of Jesus. Its authenticity need not be doubted.<sup>109</sup>

### Arrest

On the fateful night, He went "as was his custom," to the Mount of Olives<sup>110</sup> where in agony He prayed that the cup might be spared Him but He was wholly dedicated to the will of God.<sup>111</sup> However, the cup was not to be removed in accordance with the will of God. He was arrested by a crowd<sup>112</sup> with Judas. He would not allow any violence on the part of His disciples.<sup>113</sup> He submitted to the arrest with the words, "But this is your hour, and the power of darkness."<sup>114</sup>

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<sup>109</sup>Taylor, Jesus and His Sacrifice, p. 193; cf. Creed, op. cit., p. 271.

<sup>110</sup>Luke 22:39. The name Gethsemane occurs only in Mark 14:32 and Matt. 26:36.

<sup>111</sup>Luke 22:42, Mark 14:36, Matt. 26:39. The Gethsemane experience is indeed "historical and beyond the reach of invention." Taylor, Jesus and His Sacrifice, p. 147 citing A. E. J. Rawlinson, St. Mark, p. 210.

<sup>112</sup>Luke 22:47, Mark 14:43, Matt. 26:47. Mark and Matthew state that the crowd was from the chief priests, scribes, and elders. Luke, a little later (22:52) specifies that the crowd comprised the chief priests and captains of the temple and elders. The stage has been set for this; supra, note 34.

<sup>113</sup>Luke 22:49-51; cf. Matt. 26:51-54. Mark only notes the violence; Mark 14:47.

<sup>114</sup>Luke 22:53; cf. Mark 14:49, Matt. 26:56. Lightfoot notes that the Lucan interpretation is unique in the gospels. It is different from the concept of the fulfilment of destiny

Trial

During the night, Jesus was led to the house of the high priest.<sup>115</sup> In the morning, He faced the council<sup>116</sup> which condemned Him for blasphemy.<sup>117</sup> Then the Jewish leaders led Him to Pilate before whom He was charged with treason.<sup>118</sup> Time and again, Pilate wanted to release Jesus, finding nothing worthy of death in Him.<sup>119</sup> But his efforts were to no avail. Pilate sent Him to be tried before Herod Antipas.<sup>120</sup> But Jesus made no reply to any of the questions

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in Mark and Matthew at this point. Robert Henry Lightfoot, History and Interpretation in the Gospels (London: Hodder & Stoughton, Ltd., 1935), p. 177. But the words in Luke have a "Johannine ring." Creed, op. cit., pp. 274 f. Cf. I Cor. 2:8.

<sup>115</sup>Luke 22:54. Cf. Mark 14:53 ff.; Matt. 26:57 ff. Luke reports no trial during the night. He reports that Jesus was mocked and beaten, apparently without trial; Luke 22:63-65.

<sup>116</sup>Luke 22:66. The council was the Sanhedrin, the highest tribunal of the Jews, which probably had no power to inflict the death penalty at that time. Creed, op. cit., p. 275.

<sup>117</sup>Luke 22:71, Mark 14:63-64, Matt. 26:65-66.

<sup>118</sup>Luke 23:1-5, Mark 15:1-5, Matt. 27:1-2, 11-14.

<sup>119</sup>Luke 23:4, 14, 22. In these three instances, with the exception of the question reproduced from Mark 14:14 at the beginning of Luke 23:22, "Why, what evil has he done?" Luke is unique in noting Pilate's abortive efforts to free Jesus. However, each of the others has his own way of making the same point. Cf. Matt. 27:24-25.

<sup>120</sup>Luke 23:6-16.

asked by "that fox."<sup>121</sup> Pilate, having failed to persuade the leaders to release Jesus, released Barabbas, a man who "had been thrown into prison for insurrection and murder."<sup>122</sup>

### Death

He was then led away to be crucified.<sup>123</sup> The rejection was complete, so it was thought, and that was all about Him! But He did not reject any one. True to the character of the Third Gospel, there is recorded the dying prayer of Christ on the cross, "Father, forgive them; for they know not what they do."<sup>124</sup>

## IV. CONCLUSION

In this chapter, an attempt has been made to show how the theme of rejection of the Messiah has been worked into the Third Gospel. The final scene of the episode at Nazareth is ever present before the reader as events and sayings bearing on the theme of rejection are introduced.

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<sup>121</sup>Luke 23:9. The expression "that fox" occurs only in Luke 13:32.

<sup>122</sup>Luke 23:25.

<sup>123</sup>Luke 23:26-49; cf. Mark 15:16-41, Matt. 27:27-56.

<sup>124</sup>Luke 23:34. The external evidence of manuscripts is against the inclusion of this verse in the text. But the thought "is in peculiar harmony with the spirit of Christ." Creed, op. cit., p. 287.

Having depicted the unfortunate end of the sermon at Nazareth, Luke records the rejection of Jesus by Herod Antipas, the ruler of Galilee and Peraea. When Jesus set His face towards Jerusalem, at the start of the trip He was rejected by some Samaritans. All along, Luke inserts a number of sayings in which the keynote is the thought of the passion. Of the twelve Marcan sayings bearing on the theme,<sup>125</sup> Luke records about half; and he includes some seven others peculiar to him.<sup>126</sup>

At a number of points, differences in detail and interpretation by the evangelists have been indicated. It has been shown that essentially, the prediction of rejection is authentic. The popularity of Jesus, the radical nature of His ministry backed by His person, the origin of His thought as a fulfilment of destiny along the lines mapped out in the obscure language of Deutero-Isaiah--all these factors indicate that the thought of eventual rejection must have been dominant in His mind especially during the latter part of His ministry after the confession of Peter at Caesarea Philippi. Hence, when He arrived in Jerusalem, the end was clearly in sight. The events in Jerusalem moved fast to that end, the crucifixion of the Messiah.

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<sup>125</sup>Taylor, Jesus and His Sacrifice, p. 82.

<sup>126</sup>Ibid., p. 164.



It is obvious that in the Lucan account of the gospel, the rejection motif, introduced in the episode at Nazareth, is sustained throughout the rest of the account. The Lucan narrative shows how Jesus was rejected in Galilee, in Samaria, and in Judea.

The glorious culmination of the narrative shows how the gospel witness was borne through these same regions, beginning with Jerusalem. And just as in the episode at Nazareth, Jesus passed through the midst of them and went away, so the gospel moved through the same regions unto the ends of the earth, "unhinderedly."<sup>127</sup>

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<sup>127</sup> ἀκωλύτως, Acts 28:31. Frank Stagg, The Book of Acts (Nashville: Broadman Press, 1955), p. 1.

CONCLUSION

## CONCLUSION

### Summary

The visit of Jesus to Nazareth is reported in the three Synoptics in two forms: one in Mark and Matthew, the other, in Luke. The former is usually regarded as the more reliable account while the latter is regarded as the product of a later, less reliable tradition. There are difficulties in the two forms which, when closely examined, amount to the fact that the question of priority of one or the other is not easy. The Lucan account has been shown to compare favorably with the Marcan upon close study and may be more reliable than usually supposed.

The Lucan account is dominated by a quotation from the Old Testament. The background of the passage in the prophecy of Isaiah shows the proclamation of a prophet to a people who were depressed and poor. The prophet had been endowed with the Spirit of the Lord for his mission. The words of the prophet conveyed hope to them as well as an assurance that God would punish those heathen nations who had been oppressing them. The passage appears in Luke essentially as in Isaiah but significantly without the note of vengeance of God. Also the eschatological note appears prominently as Jesus declared that on that day the Scripture had found fulfilment. But the Lucan account includes other themes more clearly expressed: the extension of the ministry

to non-Jews and the eventual rejection of the Anointed of the Lord.

There are more references to the Holy Spirit in Luke than in the other Synoptics. At the birth of Jesus, the Holy Spirit, which had ceased since the death of the last prophets of the Old Testament, came upon several individuals. Then at the baptism the Holy Spirit endowed Jesus with the power He would need for His mission and a voice from heaven assured Him of His sonship. In this power, Jesus spent some period in the desert in an attempt to know how God would have Him achieve His mission. He came out of the experience in perfect submission to the will of God. Soon after, He returned to Galilee from Judea and after a brief ministry in various places, went to Nazareth where, in accordance with the passage in Isaiah, He declared that God had anointed Him with the Spirit for a type of mission depicted in the passage He had read.

The reference to the Holy Spirit in this passage virtually ends the development of the work of the Holy Spirit in Luke. Of the four other references, only one can be regarded as important: that in which Jesus indicated that His ministry was in the power of the Spirit, to deny which was an unforgivable blasphemy. Thus, the Lucan relative disuse of the Spirit motif after the synagogue scene at Nazareth is due to his equation of the work of Jesus with

that of the Holy Spirit. A study of the Third Gospel therefore indicates that the Spirit of the Lord is a chief motif in accordance with the announcement in the episode at Nazareth.

Jesus had read that He was sent to proclaim the year of God's favor. The eschaton was to be ushered in by His ministry. The eschatological "today" in the passage under discussion implies that in the work and ministry of Jesus, the new age was in the process of realization. Many aspects of the eschatological problem confront any reader of the Synoptics, hence, a distinction has to be made in the two key terms used, eschatology and apocalyptic. The message of Jesus was eschatological. His relation with the apocalypticist has not been satisfactorily established and is not the subject of this study. But His teachings contain elements of the apocalyptic. An adequate interpretation of the Lucan view of eschatology has to recognize the fact that the author also wrote a second volume, the Acts of the Apostles. The author was therefore faced with the problem of the delay of the parousia which naturally bothered the early Christian community. In the Lucan concept, therefore, the new age had indeed begun in the work and ministry of Christ, but there was an interim period, the period of the Church, between the inauguration of the kingdom and the final consummation.

Jesus nowhere defined the expression "kingdom of

God." The expression must have been current in His day. The meaning, it is generally agreed, was the reign or rule of God conceived as transcendent, historical, and supra-historical. This message of Jesus found a receptive audience in the despised of society.

In the Isaianic passage read in the synagogue at Nazareth, the terms poor, captives, blind, oppressed, had more of spiritual qualities than literal. But in Luke, the physical, literal meanings become pronounced while the spiritual elements are retained. To these people must be added those people of the land and tax collectors who figure prominently in the Third Gospel. While on the one hand, the ministry of Jesus was popular with such people, on the other hand, it earned Him the animosity of the religious leaders. In controversy with these leaders, Jesus gave some of the most enduring messages preserved in matchless parables showing God's concern for the lost. Parables of the lost sheep, lost silver, lost son, to mention a few, immortalize the meaning of God's love for the sinner.

The special Lucan feature thus described is present in the other Synoptics. The prominence of any feature of the life of Christ in any of the Gospels results from the variegated nature of the material from which the evangelists selected those that appealed to them and to the community for which they wrote. The incarnation could not be contained

in any one interpretation.

The good news was intended for all peoples, however. In spite of the fact that Jesus limited His ministry to the Jesus people, there are evidences that He was responsible for the universalism of the gospel which is a special aspect of the Third Gospel. The reading in the synagogue at Nazareth significantly omitted any reference to God's punishment of non-Jews, as the proto-type in Isaiah had envisioned. Again, when John the Baptist, who had himself predicted a role of judgment for the Coming One, sent from prison to make certain just who He was, the reply, (drawn from Isaiah), omitted any reference to vengeance by starting at a convenient point. There are other indications in the life of Christ which enable a student of the gospels to be reasonably certain that the thought of a universal gospel did not start with Paul or with the early Church. However, Luke has introduced other notes which give his work a coloring different from the other Synoptics. The summation of the effect is to make his work more acceptable to his gentile readers. Thus the ground laid in the episode at Nazareth provides the development of the idea of universality of the gospel found in the rest of the work of Luke.

All the aspects previously considered contribute in various ways to the final rejection of Christ by His own people. The last scene of the episode at Nazareth prepares

the reader for the outcome of the narrative. Many sayings indicate the awareness of Jesus of the inevitable end. Hence, when that crisis developed in Jerusalem, it was no surprise. From one point of view, the forces of darkness had prevailed. They had crucified the Lord of glory. From another point of view, the eternal destiny of the incarnate Son had been achieved. On the latter rests the whole superstructure of the redemptive faith of the Christian Church.

#### Concluding Statement

An exhaustive study has not been attempted in this thesis. The aim has been to show that, in brief, the account of the Nazareth episode supplies the clue to the thought of Luke. Each chapter of the thesis has shown how the themes introduced in that account have been developed in the rest of the book. There is not one motif there introduced for which the Third Gospel is not particularly more adapted than the other Synoptics. These others share the same features to a less degree.

To realize this is a great aid in interpretation. When in doubt as to the precise meaning of a passage, a student should first make an effort to interpret it in the light of the interests and purposes of the author. Only if this attempt fails to clarify the point should resort be made to other means of interpretation including conjectures.



What has been done with regards to the Third Gospel can be done with the Acts of the Apostles.

The importance of the Lucan portrait of Christ can hardly be over-estimated. An understanding of the meaning of the ministry of Christ as boldly depicted by Luke greatly enriches one's vision as to the need for a repentant heart, the value of decision to submit to the will of God wherever that decision may lead, and the depth of God's love and mercy. Once this message is grasped, though never fully understood, the desire to make it relevant becomes an urgent responsibility.

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## APPENDIXES

## APPENDIX I

### REFERENCES TO COINS IN THE NEW TESTAMENT

An examination of the references to coins in the New Testament further illuminates the discussion regarding Luke's interest in the poor.

#### The Hellenistic Period

During the Hellenistic period the basic coin in Palestine was the silver drachma, worth about sixteen cents in present exchange.<sup>1</sup> Other silver coins were the hemi-drachma, equal to half a drachma; the didrachma, equal to two drachmas and the tetradrachma, equal to four drachmas.<sup>2</sup> Bronze currency was also in circulation as well as the rarer gold stater which equalled about twenty drachmas.<sup>3</sup> This latter coin differed from the daric, **δαρεικὸς στατήρ**, first introduced into Palestine by the Persians

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<sup>1</sup>Georges Augustin Barrois, "Chronology, Metrology, Etc.," The Interpreter's Bible (New York: Abingdon Press, 1952), I, 158. In the statement of equivalent values in this and following pages, it should be noted that the fluctuations in money value make it difficult to determine the purchasing power of coins of New Testament times in the present economy. The drachma was a little less than the denarius (see below). Manson indicates that the latter "was a day's wage for an agricultural labourer; the Roman legionary got 5/8 denarius per day." See T. W. Manson (ed.), A Companion to the Bible (Edinburgh: T. & T. Clark, 1950), p. 498.

<sup>2</sup>Barrois, op. cit., p. 157.

<sup>3</sup>Ibid.

under Darius I (522-485 B.C.).<sup>4</sup>

In the New Testament there are references to five of these Hellenistic coins.<sup>5</sup> Three of them appear only in Matthew. **Τάλαντον** occurs fourteen times.<sup>6</sup> It was worth about six thousand drachmas which would be the equivalent of about nine hundred and sixty dollars in present value.<sup>7</sup>

**στατήρ** which does not occur in the Septuagint and therefore has no Hebrew parallel,<sup>8</sup> occurs twice.<sup>9</sup> **δίδραχμον** occurs twice.<sup>10</sup> The other two Hellenistic coins referred to in the New Testament appear only in Luke.<sup>11</sup> **μνᾶ** occurs seven times,<sup>12</sup> while **δραχμή** occurs thrice.<sup>13</sup>

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<sup>4</sup>Theodore Reinach, "Numismatics," The Jewish Encyclopedia (New York: Funk & Wagnalls Co., 1906), IX, 350.

<sup>5</sup>Barrois, op. cit., p. 158.

<sup>6</sup>Matt. 18:24; 25:15, 16, 20 (four times), 22 (three times), 24, 25, 28 (twice).

<sup>7</sup>Barrois, loc. cit.; supra, note 1.

<sup>8</sup>W. F. Moulton and A. S. Geden, Concordance to the Greek Testament (3d ed.; Edinburgh: T. & T. Clark, 1953), pp. viii, 902.

<sup>9</sup>Matt. 17:27; 26:16.      <sup>10</sup>Matt. 17:24 (twice).

<sup>11</sup>Luke was accustomed to the use of both in his medical practice, since they were the "common weights" used in dispensing medicines and in writing prescriptions. William Kirk Hobart, The Medical Language of St. Luke (London: Longmans, Green & Co., 1882), p. 150.

<sup>12</sup>Luke 19:13, 16, 18, 20, 24 (twice), 25.

<sup>13</sup>Luke 15:8 (twice), 9.

The Lucan context in which the word *μνᾶ*, translated pound (R.S.V.), occurs is the parable of the pounds. Christ told a parable of a certain nobleman preparing for a campaign to confirm his title to a kingdom who gave each of ten slaves a reasonable sum of ten pounds equivalent to about one hundred and sixty dollars in present value.<sup>14</sup> The total amount would then be about one thousand six hundred dollars. In the parallel passage, Matthew gives the parable of the talents. Christ is represented as using the figures five, two and one talent as the amounts given respectively to three slaves. In present value, that would be the equivalent of four thousand eight hundred dollars, one thousand nine hundred and twenty dollars and nine hundred and sixty dollars respectively, a total of seven thousand six hundred and eighty dollars! This, to say the least, is impractical.

Though there are significant differences in the accounts of Matthew and Luke, there can be little doubt that underlying both accounts there is just one parable.<sup>15</sup> Each

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<sup>14</sup>Barrois, loc. cit.

<sup>15</sup>Sherman E. Johnson, "The Gospel According to St. Matthew," The Interpreter's Bible (New York: Abingdon Press, 1951), VII, 558; S. MacLean Gilmour, "The Gospel According to St. Luke," The Interpreter's Bible (New York: Abingdon Press, 1952), VIII, 327; John Martin Creed, The Gospel According to St. Luke (London: Macmillan & Co., Ltd., 1953), p. 233; William Manson, The Gospel of Luke ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1948), pp. 212 f. But compare the views of Robinson who notes the similarities of the two accounts but is compelled



of the evangelists is responsible for the final form of the account. Luke has used amounts more practical to the understanding of the masses.

The context in which δραχμή occurs has no parallel in any of the other gospels. However, the setting is of much interest in revealing something of the Lucan interest in the poor. The coin is the basic silver coin of the period under consideration. The woman does not have many of the coins: ". . . the house is swept for the sake of a lost drachma. . . ."16

#### The Roman Period

In this period various coins of earlier times continued to be in circulation. These included Persian, Hellenistic, Maccabean and Phoenician coins.<sup>17</sup> The basic Roman currency was the bronze assarion, (as), translated

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by their dissimilarities to deny that both are derived from the same source. See Theodore H. Robinson, The Gospel of Matthew ("The Moffatt New Testament Commentary"; London: Hodder & Stoughton, Ltd., 1951), p. 206. Plummer's view that Jesus might have given both parables at different times is unsatisfactory. See Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke ("The International Critical Commentary"; Edinburgh: T. & T. Clark, 1953), p. 437.

<sup>16</sup>Adolf Deissmann, Light From the Ancient East, trans. Lionel R. M. Strachan (Revised ed.; New York: Harper & Bros., [1927]), p. 272.

<sup>17</sup>Madeleine S. Miller and J. Lane Miller, Harper's Bible Dictionary (New York: Harper & Bros., 1954), pp. 454-457.

'penny.' Other bronze coins of the period were the sester-tius which equalled four asses; dupondius which equalled two asses; semis which equalled half as and the quadrans which equalled one-fourth as.<sup>18</sup> The new silver coins of the period were the denarius, the equivalent of sixteen asses; the quinarius, the equivalent of eight asses and the sestertius of the same value as the bronze coin of the same name.<sup>19</sup> There was also the rarer gold aureus, the equivalent of twenty-five denarii.<sup>20</sup>

Of these only three occur in the New Testament:

**δηνάριον**, **ἀσάριον** and **κοδράντης**.<sup>21</sup> The **δηνάριον** was the equivalent of twenty cents, the **ἀσάριον** one cent and the **κοδράντης** a fourth of a cent, in present exchange.<sup>22</sup>

**δηνάριον** occurs sixteen times in the New Testament: six times in Matthew,<sup>23</sup> three times in Mark,<sup>24</sup> three times in Luke,<sup>25</sup> twice in John,<sup>26</sup> and twice in Revelation.<sup>27</sup>

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<sup>18</sup>Barrois, *op. cit.*, p. 157.                      <sup>19</sup>*Ibid.*

<sup>20</sup>Reinach, *op. cit.*, p. 355.

<sup>21</sup>Barrois, *op. cit.*, p. 158.                      <sup>22</sup>*Ibid.*

<sup>23</sup>Matt. 18:28; 20:2, 9, 10, 13; 22:19.

<sup>24</sup>Mark 6:37; 12:15; 14:15.

<sup>25</sup>Luke 7:41; 10:35; 20:24.

<sup>26</sup>John 6:7; 12:5.

<sup>27</sup>Rev. 6:6 (twice).

The context of the first of the Lucan passages is the story of the woman who was a sinner (7:36-50). Luke reports the case of two debtors who owed five hundred and fifty denarii respectively; about one hundred dollars and ten dollars in present exchange. The debts were not unreasonable. The passage has no parallel in the other gospels.<sup>28</sup>

In Luke 10:35, the Samaritan gave the innkeeper two denarii for the care of the wounded man. The amount, which would be about forty cents in present exchange, was a modest sum.

Luke 20:24 occurs in the question regarding the payment of tribute to Caesar. The source is Mark. Both Matthew and Luke follow Mark fairly closely in this account.

*ἀσπίον* occurs only in one Q passage in the New Testament: Matthew 10:29 which parallels Luke 12:6. The word does not appear in the Septuagint or in any other Greek version of the Old Testament and has no Hebrew equivalent.<sup>29</sup>

In Matthew, it is said that two sparrows were sold for a penny. In Luke, five sparrows were sold for two pennies. Both versions may be authentic. "On the purchaser's taking a larger number of birds the proportional price may

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<sup>28</sup>Compare a debt of ten thousand talents in Matt. 18:24. Moffatt's translation makes this "three million pounds." See Robinson, *op. cit.*, p. 155. That would be almost eight and a half million dollars!

<sup>29</sup>Moulton and Geden, *op. cit.*, pp. viii, 117.

well have been reduced."<sup>30</sup> Luke either knows only the quantity price or prefers it to the slightly higher quotation. At all events, the Lucan reference substantiates the view regarding his interest in the poor.<sup>31</sup>

**κοδράντης** occurs twice only in the New Testament: Matthew 5:26 and Mark 12:42. Matthew 5:25 f. are in the Sermon on the Mount in a Q passage which Luke reproduces later in his narration (12:57 ff.). Instead of the Matthaean **κοδράντης**, however, Luke has the smaller **λεπτόν**, discussed below. The Marcan reference to **κοδράντης** is introduced incidentally to explain the value of the widow's offering. Luke reproduces the passage but omits the reference to the coin.

There is left for consideration only the reference to lepton. The word occurs neither in the classics, nor in the Septuagint, nor in any other Greek version of the Old Testament.<sup>32</sup> In the New Testament it occurs three times: Mark 12:42 and Luke 12:59; 21:2. In Mark 12:42, it is said that two lepta equal a quadrans. The lepton is thus the smallest coin referred to in the New Testament.<sup>33</sup> Luke reproduces

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<sup>30</sup>Deissmann, op. cit., p. 273.

<sup>31</sup>The whole of Deissmann's discussion with reference to sparrows makes an interesting reading. Ibid. pp. 272 ff.

<sup>32</sup>Moulton and Geden, op. cit., pp. viii, 598.

<sup>33</sup>A. C. Bouquet, Every Day Life in New Testament Times (New York: Charles Scribner's Sons, 1954), p. 133.

the value of the widow's offering in the same context following Mark but omits the reference to quadrans. The other reference in Luke has been referred to above in the discussion of *κοδράντης*. The R.S.V. translated *λεπτὰ δύο* as "two copper coins." "It is doubtful, however, whether or not the lepton belongs to the Roman series of bronze coins."<sup>34</sup>

Summary. This survey of the coins mentioned in the New Testament with special reference to the Lucan usage shows that Luke is consistent in referring to coins of low denomination which were in common use among the masses of the people. In his selection of material for the gospel, he reproduces such references to coins as were practical and meaningful to these masses who were poor.

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<sup>34</sup>Barrois, *loc. cit.* Cf. A. R. S. Kennedy, "Money," A Dictionary of the Bible, ed. by James Hastings (New York: Charles Scribner's Sons, 1902), III, 428; Norman Fraser, "Money," A Dictionary of Christ and the Gospels (New York: Charles Scribner's Sons, 1908), II, 201. Kennedy thinks the lepton "must be sought for among the minute bronzes of the Hasmonaean and Herodian princes."

<sup>35</sup>The references to large amounts in Matthew reflect wealthier conditions of the community in which the gospel arose. See G. D. Kilpatrick, The Origins of the Gospel According to St. Matthew (Oxford: At the Clarendon Press, 1950), p. 125.

## APPENDIX II

### OSTRACA CONTAINING NEW TESTAMENT TEXTS

An archaeological note provides some corroboration of the point relative to the interest of Luke in the poor.

Thus far very few ostraca have been found which contain texts from the New Testament. All told there were only twenty-five in 1933 according to E. von Dobschutz.<sup>1</sup> Of particular interest are some twenty Greek ostraca the texts of which have been brought to light by Gustav Lefebvre.<sup>2</sup> These are now designated O<sup>1</sup> to O<sup>20</sup> though they were formerly numbered with the unicials.<sup>3</sup> Of these specimens,

the gospel of St. Luke is the most amply represented. Two ostraca contain the consecutive text of Luke xii. 13-16, and ten ostraca actually contain the complete text of Luke xxii, 40-71, i.e. a large portion of the account of the Passion.<sup>4</sup>

Deissmann accepts the theory of Lefebvre that the ostraca formed a cheap gospel lectionary.<sup>5</sup> Since "ostraca

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<sup>1</sup>Leo Vaganay, An Introduction to the Textual Criticism of the New Testament, trans. B. V. Miller (London: Sands & Co., Ltd., 1937), p. 34.

<sup>2</sup>Adolf Deissmann, Light From The Ancient East, trans. Lionel R. M. Strachan (Revised ed.; New York: Harper & Bros., [1927]), p. 57.

<sup>3</sup>Vaganay, loc. cit.

<sup>4</sup>Deissmann, op. cit., pp. 58 f.

<sup>5</sup>Ibid., p. 60.

were as a rule the writing material used by the poor,"<sup>6</sup>  
Deissmann further infers that these ostraca are an evidence  
of

the gospels in the hands of the common people,  
the gospel among the poor of Egypt at the time when  
the deluge of Islam was approaching.<sup>7</sup>

True it is that details of time and place of discovery  
of these ostraca are shrouded in mystery,<sup>8</sup> a phenomenon only  
too familiar in modern archaeological investigation. Good-  
speed indicates that they were bought by Bouriant in Upper  
Egypt.<sup>9</sup> At all events they are authentic and are probably  
to be dated in the seventh century A.D.<sup>10</sup>

This late date is of little consequence to the point  
of view here maintained. That most of the ostraca contain  
texts from the gospel of Luke is, for the purpose of this  
study, a matter of more than passing interest. What Deiss-  
mann notes with respect to the gospels is, a fortiori, true  
to the Gospel According to Luke. A basic element in the  
emergent picture of Jesus in Luke is as a minister to the

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<sup>6</sup>Ibid., Cf. A. T. Robertson, An Introduction to the Textual Criticism of the New Testament (Nashville: Broadman Press, 1925), p. 46.

<sup>7</sup>Deissmann, loc. cit.      <sup>8</sup>Ibid., p. 57.

<sup>9</sup>Edgar J. Goodspeed, "Ostraca," The International Standard Bible Encyclopedia (Chicago: The Howard-Severance Company, 1915), IV, 2203.

<sup>10</sup>Ibid., Cf. Deissmann, loc. cit.

poor. These ostraca point to the popularity of the gospel of Luke with the poor. The message of the gospel must have registered with those whose interest is so prominent in it.