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Repetitive prophetical and interpretative formulations in Luke's Gospel of Codex Bezae: an analysis of readings in D

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BANGOR UNIVERSITY

REPETITIVE PROPHETICAL AND INTERPRETATIVE FORMULATIONS IN LUKE'S GOSPEL OF CODEX BEZAE: AN ANALYSIS OF READINGS IN D

A DISSERTATION SUBMITTED TO
THE FACULTY OF THEOLOGY
IN CANDIDACY FOR THE DEGREE OF
PH.D

SCHOOL OF PHILOSOPHY AND RELIGION

BY
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BANGOR, WALES, UK
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ABSTRACT

This dissertation is an analysis of a pattern of redactional doublets within the early 5th CE Greek-Latin bilingual New Testament manuscript of Codex Bezae (D), specifically in the Gospel of Luke. Seven doublets are examined in comparison with Codex Vaticanus (B). As background, the aspects of possible harmonisation, prophetical interpretation during the Second Temple Period, use of the Elijah/Elisha motif, and Jewish rabbinical hermeneutics, support the thesis that this pattern of specific repetition is representative of the author/redactor's controlling hermeneutic. The conclusions of this study reveal that (1) this pattern is prophetical/affirmational in agreement with the aforementioned methodology during the period of the exemplar, and (2) the homogeneity of theological themes, i.e. soteriological, eschatological, and pneumatological, support an early date of origin in the 2nd century CE.

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Chapter 1

The Bezan Text

The subject of this study concerns the identification and theological analysis of a pattern of redactional doublets and repetitions within the Greek text of Luke's Gospel in Codex Bezae, an early 5th century CE New Testament manuscript. Although the origin of doublets has historically been debated,[1] questions of the Synoptic Problem (e.g. such as the problem of harmonisation), are limited to the analyses of harmonisations within Codex Bezae's readings and the parallel gospels of Matthew and Mark. The results of this analysis suggest that harmonisation with mainly Matthew (D) occurred in some repetitions and doublets but not all. A pattern of specifically Lukan (D) redactional repetitions exists that suggests either a separate source or else redaction with theological purposes. This consistent pattern of readings that display common theological nuances is notable and suggests prevalent views of the redactor. Therefore, the specific content of this study is not source-critical, per se, but rather redaction-critical in the discovery of the theological nuances of the divergent readings in Codex Bezae (D) at the locations of mostly singular readings in doublets and repetitions.

Using a late fourth-fifth century uncial Greek/Latin manuscript, Codex Bezae, as the basis, the text within the manuscript of Luke's Gospel is examined in comparison with readings from Codex Vaticanus (B).[2] The reasoning for this comparison is based upon three issues: (1) Within the Codex Bezae manuscript, according to Parker's study, the Gospels and Acts were located in different exemplars and Acts' sense lines were handled differently.[3] Therefore, in all probability, Luke and Acts were circulated separately. Subsequently, this study concentrates upon Bezae's Lukan Gospel and its internal characteristics, without necessary recourse to Acts. (2) Of the three major text types, i.e.

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1. For an overview of the theories, e.g. Griesbach Hypothesis or the Mark & Q Hypothesis, etc., see Scot McKnight, "Source Criticism," in *New Testament Criticism and Interpretation*, ed. David Alan Black and David S. Dockery (Grand Rapids: Zondervan, 1991), 137-72. Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (2001; Repr., London: T&T Clark, 2005). Jenny Read-Heimerdinger and Josep Rius-Camps, *A Gospel Synopsis of the Greek Text of Matthew, Mark and Luke: A Comparison of Codex Bezae and Codex Vaticanus* (Leiden: Brill, 2014).

2. Codex Vaticanus (B) is representative of the Alexandrian tradition (**א**/B), and as such, used for comparison due to its consistent difference with Codex Bezae (D), i.e. when **א** and B differ, it is usually **א** that agrees with D, not B. Cf. Jenny Read-Heimerdinger, *The Bezan Text of Acts: A Contribution of Discourse Analysis to Textual Criticism* (JSNTSup 236; New York: Sheffield Academic Press, 2002), 4; Also, Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition, Vol. 1 (Acts 1.1-5.42) Jerusalem* (JSNTSupp 257; London: T & T Clark International, 2004), 2-3, 13.

3. David C. Parker, *Codex Bezae—An Early Christian Manuscript and its Text* (Cambridge: Cambridge University, 1992), 114-116.

Western, Alexandrian, and Byzantine, it is the Western and Alexandrian that represent the earliest forms in the 2nd and 3rd centuries.[4] Codex Bezae has generally been categorized as a representative of the Western text type, which was characterized as a more "freer" text. Circulated widely in North Africa, Italy, Gaul, and Egypt, these text forms are similar to Old Syriac, Harclean Syriac, and Old Latin versions, as well as traced to early authors as Marcion, Justin, Heracleon, Irenaeus, Tertullian, and others of the 2nd century. In contrast, the Alexandrian text-type was much more controlled in the scribal copying process and is evidenced in Patristic writers such as Origen, Athanasius, Didymus the Blind, as well as in papyri, pap.[66] pap.[75] and others, and also Uncials of Codex Vaticanus and Codex Sinaiticus. Because of the importance of these two text types, a comparison between the two main manuscripts from each type can serve to heighten any perceived theological accentuations. (3) The existence of early papyri that attests to the freer text of the Western type, as well as the more controlled Alexandrian, suggests that the Western and Alexandrian types developed their differences during the early period. For example, pap.[33] pap.[57] and pap.[91] seem always to be in agreement with Codex Vaticanus (B), whereas pap.[29] pap.[38] and pap.[48] show grammatical and content forms similar to the concerns of Codex Bezae (D) (in Acts) and distinct from the Alexandrian type.[5] Read-Heimerdinger suggests the changes from the D (type of text) occurred due to being copied to the point of modifying the "original intention and point of view of the narrator" and thusly:

> "The first changes involved toning down his critical presentation of the Christian protagonists and altering his concern to anchor the narrative in the history of Israel from a Jewish perspective."[6]

This third issue is significant as this study in Codex Bezae's Gospel of Luke can affirm the nuanced differences between D Luke and B Luke similarly, to what Read-Heimerdinger has observed for D Acts. Therefore, in this regard, the examination is limited generally to the Greek column of the Lukan Gospel with particular interest in the word and phrase repetitions. The results suggest that earlier scholarship's tendency to treat

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4. Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (New York: Oxford University Press, 2005), 276-280. W. A. Strange indicates that a number of Western readings appear Lukan, are consistent with Lukan thought, and that the non-Western text "appears to have undergone editing" comprised of reducing obscurity or "to express caution typical of the second century church." W. A. Strange, *The Problem of the Text of Acts* (New York: Cambridge University Press, 1992), 105-106.

5. Jenny Read-Heimerdinger, "Tracing the Readings of Codex Bezae in the Papyri of Acts," in *Reading New Testament Papyri in Context—Lire Les Papyrus Du Nouveau Testament Dans Leur Contexte*, BETL 242, eds. Claire Clivaz and Jean Zumstein , in collaboration with Jenny Read-Heimerdinger and Julie Paik (Leuven: Peeters, 2011), 307-338.

6. Read-Heimerdinger, "Tracing the Readings of Codex Bezae in the Papyri of Acts", 338.

these readings in the D text as late 5th or 6th CE scribal emendations has led to a failure to comprehend their contextual relationship, unity and theological influence.

Why do certain doublets exist within the Lukan Gospel in the text of D? More specifically, fifteen doublets (redactional repetitions) exist within the D text of Luke that are generally singular in manuscript support, i.e. only the D text has these readings. Scribal emendation? Possibly not since this large number of texts reveals a consistent pattern of formation and placement. These redaction doublets show lexical and syntactical differences compared with the B text readings. Moreover, although the existence of doublets in either manuscript implies usage of sources, which is a part of the scholarly debate of the Synoptic Problem, this study concerns the examination of doublets and repetitions in the D text of the Gospel of Luke to determine their function and effect upon the rhetorical presentation of theological themes. In this introductory chapter, a basic background and history of Codex Bezae (D-Greek column) and the general discussion of Lukan rhetorical and thematic motifs are preparatory for the examination.

1.1. Background of the Text of Codex Bezae

Theodore Beza first presented the major uncial manuscript,[7] a Greek-Latin bilingual text document, in 1581 to Cambridge University.[8] Since that time, the Codex Bezae Cantabrigiensis,[9] in whole or parts, has been analysed and compared with other manuscripts including the Alexandrian text type[10] in a number of studies.[11] This

7. Codices: D^{ea}(05) Greek column; it^{ea}(5) Latin column; parchment with 415 folios. Matthew, John, Luke, Mark, III John 11-15 (Latin only), Acts.

8. Léon Vaganay, and Christian-Bernard Amphoux, *An Introduction to New Testament Textual Criticism*, 2nd edition, translated into English by Jenny Heimerdinger, (Cambridge: Cambridge University Press, 1991), 133. Robert Estienne first included D readings in his Greek New testament edition of 1550.

9. A major transcription was made by F. H. Scrivener, *Bezae Codex Cantabrigiensis* (1864; repr., Oregon: Wipf & Stock, 1996). This Greek-Latin Uncial manuscript was first obtained by Theodore Beza from the Monastery of Irenaeus of Lyons and presented to the University of Cambridge in 1581, according to the letter attached. A transcription was completed by F. H. Scrivener in 1864.

10. Codex Sinaiticus (**א**01) and Codex Vaticanus (B03) represent this family for this study.

11. Kenneth E. Panten, "A History of Research on Codex Bezae, with Special Reference to the Acts of the Apostles: Evaluation and Future Directions" (Ph.D. diss., Murdoch University, 1995). Jean Leclerc, 1686, was the first to express bifurcation theory of Acts; John Mill, 1707, argued that the Bezan Greek column text came from a Greek original, not Latin, but that was later changed to conform to Latin; Johann Wetstein, 1716, believed the Greek to have been Latinized and that its origin was Egypt. Wetstein initiated the system of manuscript notation whereby Codex Bezae was codified (D); Johann Semler, 1764, accepted an Egyptian origin for Codex Bezae and in 1767 made a threefold division of *recension* classifications, i.e. "Alexandrian", found in Syriac, Coptic, and Ethiopic versions, "Eastern", forms of text derived from Antioch and Constantinople, and 'Western', those embracing Latin versions, Patristics and Codex Bezae. Important scholars in more recent times include J. Rendell Harris, Ropes, James H., A.C. Clark, to name a few at this point.

manuscript is one of the important sources for the New Testament and has been dated within a range of the third to sixth century.[12] D. C. Parker's work on the manuscript's palaeography, orthography and correctors differed with the Alands in positing separate exemplars for the Greek and Latin and that D could be a third-generation bilingual textual tradition in the Gospels.[13] Although the Alands concluded that D was based on an exemplar dated around 300 CE,[14] Parker conceded to an even earlier date: "the kind of text it represents is as old as the beginnings of the Gospel traditions".[15] Indeed, the text that this manuscript transmits may be dated as early as the second century.[16] Scrivener, Nestle, Harris and, more recently, Amphoux, suggest that it may have been brought to Gaul by Irenaeus in 170 CE.[17] Notwithstanding this early date, the difficulty of reconciling the differences between Codex Bezae's readings and those of the major uncials Codex Sinaiticus and Codex Vaticanus as well as a significant number of papyri and versions has led some scholars to conclude Codex Bezae as being the result of "orthodox altering", a

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12. Scrivener, lxv. 5th century. Kurt Aland and Barbara Aland, *The Text of the New Testament*, 2nd edition (trans. E. Rhodes ; Michigan: Eerdmans, 1981), 110. 5th century. David C. Parker, *Codex Bezae—An Early Christian Manuscript and its Text* (Cambridge: Cambridge University, 1992), 281 (400 CE). Albert C. Clark, *The Acts of the Apostles* (Oxford: Clarendon Press, 1933), xvi (300 CE). James H. Ropes, "The Text of Acts" in *The Acts of the Apostles, Part 1, The Beginnings of Christianity*, vol 3, (ed. F. J. Foakes Jackson; London: Macmillan, 1926; repr., Oregon: Wipf & Stock, 2002), xviii-xix (5th or 6th century). David C. Parker and C. B. Amphoux, eds., *Codex Bezae—Studies from the Lunel Colloquium of June 1994* (Netherlands: Brill, 1996), 350-352. Amphoux dates D to the 5th century.

13. Parker, *Codex Bezae*, 118. K. Aland and B. Aland, 109.

14. Aland, 17-18.

15. Parker, *Codex Bezae*, 280.

16. *Tertullian Adversus Marcionem Book IV.43*.(190-220 CE) The use of φάνταsμα in Luke 24.37, as opposed to πνεῦμα indicates a quote from Marcion's New Testament when he speaks of the *phantasma* appearing to the disciples. Marcion of Sinope, *The Gospel of the Lord—An Early Version* (trans. Rev. James Hamlyn Hill; New York: Guernsey, 1891; repr., 1980). (circa 140 CE) Luke 11:2 'upon us' reflects D's reading. Bart D. Ehrman, "The Text of the Gospels at the end of the Second Century" in *Codex Bezae—Studies from the Lunel Colloquium of June 1994* (eds. David C. Parker and C. B. Amphoux; Netherlands: Brill, 1996), 100-101. Heracleon (170 CE) writing in Rome used manuscripts similar to the Greek of Codex Bezae's John. Frederic H. Chase, *The Old Syriac Element in the Text of Codex Bezae* (London: MacMillan, 1893), 115. Chase argued for the Bezan text of Acts to be the result of an assimilation of a Greek text to a Syriac text seeing evidence in Tertullian and Irenaeus; an Old Syriac version that could generate (a) a Latin text in use at Carthage in the 3rd Century (through a Greek text), (b) a Greek text quoted by Irenaeus in South Gaul not later than 190 CE, (c) a Greek text known to Theophilus of Antioch c. 180 CE. However, Chase's theory of an 'old Syriac version' was eventually rejected because of no evidence as well as the fact that Semitic undertones were not seen to represent a Hebrew text translated into Greek but of a Greek text written with Semitic thought and usage. Eberhard Nestle, "Some observations on the Codex Bezae" in *The Expositor*, vol II (London: Hodder and Stoughton, 1985), 235-240; Max Wilcox, *The Semitisms of Acts* (Oxford: Clarendon Press, 1965), 116. Divergences in the Gospels show that Codex Bezae must have been written during the 'free text' period earlier than the fourth century. The fact that the D text, or a similar text, was used by the Church Fathers, e.g. Tertullian, Irenaeus, Cyprian and also that fragments of Acts appear in Papyri 29, 48, 69, 38—circa 300 CE.

17. Scrivener, xlvi. Parker and Amphoux, 351.

non-Greek speaking origin, or even scribal interpolation.[18] However, the last century has seen many attempts toward explaining the reason for the many variants and, subsequently, the debate has grown stronger for evidence of not only the manuscript's antiquity, but also of its importance as a "primary" source.[19] Most of the textual "differences" of the D text have been relegated to "secondary" status, and have not been accepted into the United Bible Society's UBS4 or Nestle-Aland 27th edition.

1.1.1. Codex Bezae and Montanism in the 2nd and 3rd Century

J. Rendell Harris suggested that Montanists might have handled Codex Bezae[20] because of various factors including: (1) the line division of Luke 13.29, 30 and position of καὶ ἰδού εἰσὶν bearing a parallel in the Latin *et ecce svnt* with a Montanist text, *Acts of Perpetua and Felicitas* (Ch. 9); (2) Acts 2.17 shares similarity with the Latin of *Acta Perpetuae* Ch. 1, i.e. "*et filias eorum* (D)…*et prophetabunt filii filiaeque eorum* (*Acta*)"; (3) various texts involving additional (compared to non-"Western" texts) descriptions of "spirit", e.g. 15:32, 19:1, 20:3; and (4) indwelling Wisdom, D Acts 6:10, and visions, D Acts 16:10, which are similar to the "visions" of the Martyrs of Carthage.[21] However, Perpetua, a female Christian in Carthage who had visions similar to Montanists before dying, was martyred in 203 CE, and it can be questioned whether the evidence is sufficient to conclude that the direction of influence was from Montanism to Bezae and not vice versa if Bezae's exemplar can be dated earlier than 200 CE.

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18. Richard Simon, 1689, spoke of orthodox "editing" and the Alands [Aland, p. 109] spoke of the D inscriber as a "significant theologian", also Ehrman. Wetstein, Callahan, believe in an Egyptian origin.

19. Supporters of either priority of the Codex Beza or else parity with the Alexandrian text include C. B. Amphoux, M.-E. Boismard, A. C. Clark, A. Lamouille, J. Read-Heimerdinger, J. Rius-Camps, W. A. Strange [cf. W.A. Strange, *The Problem of the Text of Acts* (New York: Cambridge University Press, 1992), 185-189]. Those recognizing an early date for the exemplar used and yet rejecting the text as only secondary include B. Aland, D. C. Parker, H. J. Ropes, to name a few.

20. Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit—Evidence from the First Eight Centuries* (Minnesota: Liturgical, 1994), 231-32. Montanus was a Christian in the area of Phrygia who declared that he received prophecies from the Spirit in the 2nd century. He promoted the gifts of the Spirit, particularly prophetic utterances. McDonnell proposes that the disappearance of charismatic gifts in later years may have been a reaction against Montanism and offers evidence that Cyril of Jerusalem, during the period of CE 348-380, changed from an open proclamation of the gifts to one of veiled references thirty years later.

21. J. Rendel Harris, *Codex Bezae* (Cambridge: Cambridge University Press, 1891), 148-153.

Montanism is theorised to have started much earlier with Montanus teaching at Pepuza in Phrygia around 130-1 CE[22] such that by the 19th year of Hadrian's reign (136 CE) it had become a "heresy".[23] From 138 CE, opposition to Montanism increased and for several years after, with Apollinaris, Bishop of Hierapolis in 180 CE, convening a Synod in Hierapolis, the new movement was condemned by "many faithful in Asia" (Eusebius *H.E. 5.16.10*). Phrygian sympathizers of Montanism began to move to Gaul and parts of Asia in 150-155 CE, and Eusebius relates in *H.E. 5.3.4* that "brethren" in Gaul were discussing and giving replies to the "new prophecy"[24] in connection with Montanists Alcibiades and Theodotus in Phrygia as well as concerning the martyrdom that occurred in Lyons in 177 CE. Irenaeus of Lyons later defended the prophetic gifts against those who denied the use of John's Gospel, e.g. Marcionites (*A.H.* 3.11.9).[25]

This connection of Montanists to Gaul is an important possible link to the Bezan manuscript. If the Montanists used the Bezan manuscript for their text, this could be suggestive as to the reasoning of some readings that differ from the B text, but a closer link to the copying process would have to be found in order to ascertain Montanist scribal emendation. In this regard, despite theories of the Codex Bezae having been copied in

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22. John De Soyres, *Montanism and the Primitive Church* (Cambridge: C. J. Clay University Press, 1878): Appendix E, 157, 28-29. De Soyres gives the earlier date of 130-1 CE. Rex D. Butler, *The New Prophecy & "New Visions:" Evidence of Montanism in the Passion of Perpetua and Felicitas* (Washington, D.C.: Catholic University of America Press, 2006), 14. Butler is more convinced of the date of 157 CE (Epiphanius, *Haer. 48.1*) when Montanus began prophesying and 171 CE as the date that Montanism had spread to Rome.

23. Christine M. Thomas, "The Scriptures and the New Prophecy: Montanism as Exegetical Crisis", *Early Christian Voices: In Texts, Traditions, and Symbols Essays in Honor of Francois Bovon* (ed. David H. Warren and Ann Graham Brock and David W. Pao; Boston: Brill, 2003), 155-165. Thomas argues that the main objection to Montanism was its 'conscious application of their prophecies as a hermeneutical key' to understanding the scriptures and writings accepted by the orthodox.

24. In the Martyrs of Lyons and Vienne (Eusebius *H.E.* 5.1.3-63), 177 CE (date approximate during time of Eleutherus, Bishop of Rome, Eusebius H.E. V.3.4.) , of the 48 martyrs, a number seem to have been from Phrygia such as Alexander (1.49), as well as Attalus, (1.17), a Roman from Pergamum. Pothinus, "above ninety years of age and weak in body", also martyred, (1.29-31), was the Bishop of the church at Lyons and had originally been sent by Polycarp of Smyrna. Irenaeus succeeded Pothinus and after the persecution, he bore documents to Eleutherus of Rome concerning the "negotiating for the peace of the churches" (Montanists) (5.4.1). William Tabbernee, *Fake Prophecy and Polluted Sacraments* (Leiden: Brill, 2007), 28-36. Tabbernee posits that Christians in Gaul may have disagreed with the prophecy but did not want to discourage communion. Irenaeus (*A.H.* III.11.9) affirmed the understanding of the Holy Spirit as Paraclete and of prophecy against those who denied it.

25. Irenaeus affirmed teaching on the Spirit: reception of the Spirit by imposition of hands (*A.H.* I.23.1); Spirit of prophecy came upon Christ at baptism (*A.H.* III.17.1); and more including *A.H.* IV.27.1 whereby he reported that he had "*heard from a certain presbyter, who had heard it from those who had seen the Apostles… that the punishment in Scripture was sufficient for the ancients in regard to what they did without the Spirit's guidance….and (David) did everything after the Spirit's guidance and pleased God*." James A. Burns, "The Phenomenology of the Holy Spirit" (PhD diss., Wisconsin: Marquette University, 1968). Burns focuses on Irenaeus as one who expresses "spirit-talk", a transcendent dimension of the spirit by 'inhaling' and 'exhaling' the being and power of the Spirit of prophecy.

Gaul, e.g. Lyons and Vienne,[26] E. A. Lowe ruled out the connection with Gaul based on palaeographical evidence (he attempted to show a Greek scribal tradition).[27] Parker concluded that the manuscript was written in Berytus and was probably moved after natural forces destroyed the city in July 551 CE. His basis for this claim derived from the calligraphy, strongly Latin, and the existence of a law school in Berytus and the need for bilingual scripts in the fifth century.[28] He notes that a lack of correcting in the Greek text after 650 CE implies that it was already in Lyons.[29] Lowe had earlier concluded that the manuscript must have been located in Lyons, France at least from 850 CE, although more recently an even earlier date has been proposed by Billings who argues for a date in Lyons just after 177 CE.[30]

Closer examination of the manuscript also reveals that Latinization (Latin influencing the Greek text) is discernible, e.g. Acts 19:29,[31] although generally the relation of the Greek (D) to the Latin (d) shows reciprocal influence. This suggests (1) few rival texts were consulted for harmonisation in the Greek column, and, (2) changes in the Latin may have been due to relative community needs at the different times in the text's history. Parker's study of the correctors suggests partial harmonisation with different manuscripts:

> Corrector A…his text is not dissimilar to that of the codex itself. Corrector C used a Byzantine form of text, yet some of his readings are shared with Latin witnesses…hand B...used a text that came from Caesarea…Codex Sinaiticus…the fourth hand, D, used a text like that of ℵ B…A can be dated to the first forty years

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26. Harris, *Codex Bezae*, 137-147. Harris finds traces of Ionic and Doric dialect and theorizes that this may indicate a location of the origin of Codex Bezae somewhere north of Smyrna, possibly the isle of Rhodes. He concludes that Bezae is a product of a scribe who immigrated to Gaul and certain cities in the Rhone valley, dating the manuscript to the 6th century.

27. E. A. Lowe, "A Note on the Codex Bezae", BBC 4 (1927), 9-14; Parker, 262.

28. Parker, 28, 272-278.

29. Parker, 282-283.

30. E. A. Lowe, "The Codex Bezae and Lyons," *JTS* 25 (1924): 271-274. Bernard Guineau and Louis Holtz and Jean Vezin, 'étude Comparée Des Tracés à L'encre Bleue Du MS. Lyon, B.M. 484 et Du Fol. 348V du Codex De Bèze', David C. Parker and C. B. Amphoux, *Codex Bezae—Studies from the Lunel Colloquium of June 1994* (Netherlands: Brill, 1996), 79-92. A comparison with a 9th century manuscript Lyons 484 (414) suggests that Florus Diaconus was the scribe who put blue ink on the manuscript, dated 850 CE, but this does not help to date the manuscript to the time of Irenaeus. Bradly S. Billings, *Do This In Remembrance of Me* (LNTS 314, London: T&T Clark, 2006). Bradly S. Billings, "The Disputed Words in the Lukan Institution Narrative (Luke 22.19b-20): A Sociological Answer to a Textual Problem" in *JBL* 125, no. 3 (2006): 507-526. Billings proposes a theory of a long existence of the Bezan manuscript (early exemplars) in Lyons that is based on reasoning that the shorter version of Luke 22:19b-20, "This is my body", was purposely abridged for fear after the intense suffering in 177, where the chief accusations against the Christians were about "Thyestean banquets and Oedipodean intercourse" (Eusebius *H.E.* 5.1.14).

31. Parker, 256.

> after the manuscript was copied, B and C to the first fifty years, and D to around 450.[32]

These corrections, however, did not continue for long after the first hand. The question remains as to why the Codex Bezae manuscript, corrected to as late as the 5th century, did not have a wider promulgation in later years.[33] Panten reasons whether or not the Council of Nicea in 325 CE and the Council of Constantinople in 381 CE levied certain influence on this manuscript because of an active movement against heretical teachings known for the period. Manuscripts that could have been used to support certain strange teachings concerning the deity of Christ and the Trinity would especially have invited scrutiny, e.g. Luke 3:22 D could have been used to support adoptionism. In view of these facts, it is possible that the Codex was either "side-lined" from major centres or rejected for ecclesiastical purposes.

The ascertainment of the date of origin for the exemplar of the D Luke text can be moved earlier than 150 CE if one examines the *Gospel of the Ebionites* (100-160 CE) as related by Epiphanius (*Panarion*: 30.13.1-8, 30.14.5, 30.16.4-5, and 30.22.4).[34] The exemplar seems to be a source for these fragments rather than vice versa because of the following arguments presented by Andrew Gregory: (1) the Gospel of the Ebionites (G.E.) shares the same root word of the "opening" (**ἀνοίγω**) of the heavens in Jesus' baptism as used in Matthew and Luke, (2) the G.E. uses words from Luke (in D) and Matthew that are distinctive to each other, e.g. Ps. 2.7 ἐγὼ σήμερον γεγέννηκά σε in Luke 3.22 (*Pan.* 30.13.7-8); and Matthew 3.15 (itala-a, g[1]) Et cum baptizaretur ***lumen ingens circumfulsit*** de aqua… as well as the expression καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα (*Pan.* 30.13.7-8).[35] Gregory concludes that the G.E. is a conflation and early harmony of the Gospels suggesting a date posterior to the Gospels. If this is the case, then it can be

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32. Parker, 282.

33. Kenneth E. Panten, "A History of Research on Codex Bezae, with Special Reference to the Acts of the Apostles: Evaluation and Future Directions" (Ph.D. diss., Perth: Murdoch University, 1995), 364.

34. τοῦ λαοῦ βαπτισθέντος ἦλθεν καὶ Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ τοῦ Ἰωάννου. καὶ ὡς ἀνῆλθεν ἀπὸ τοῦ ὕδατος, ἠνοίγησαν οἱ οὐρανοὶ καὶ εἶδεν τὸ πνεῦμα τὸ ἅγιον ἐν εἴδει περιστερᾶς, κατελθούσης καὶ εἰσελθούσης εἰς αὐτόν. καὶ φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα· **σύ μου εἶ ὁ υἱὸς ὁ ἀγαπητός, ἐν σοὶ ηὐδόκησα, καὶ πάλιν· ἐγὼ σήμερον γεγέννηκά σε. καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα**. ὃ ἰδών, φησίν, ὁ Ἰωάννης λέγει αὐτῷ· σὺ τίς εἶ, κύριε; καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐφ' ὃν ηὐδόκησα. καὶ τότε, φησίν, ὁ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγεν· δέομαί σου, κύριε, σύ με βάπτισον. ὁ δὲ ἐκώλυσεν αὐτὸν λέγων· ἄφες, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα. Panarion 30.13.7. (to the Ebionites) Κατὰ Ἐβιωναίων <ι>, τῆς δὲ ἀκολουθίας <λ>.

35. Andrew Gregory, "Prior or Posterior? The Gospel of the Ebionites and the Gospel of Luke," *NTS* 51 (2005): 344-360.

adjudged that because Luke 3:22 in D witnesses to a form of the saying at Jesus' baptism that is also supported by Justin [*Dialog on Trypo* 88] (110-165 CE), as well as G.E., it is possible that the date of the exemplar of Codex Bezae can be extended as early as or even earlier than the beginning of Montanism in 130-136 CE, at least for Luke 3:22. The relevance is that with a pre-Montanist date it would support the argument for non-Montanist emendation of the D text. It could be stated that other than this evidence a more persuasive argument for such an early date cannot be given. However, this is strongly suggestive of an early period for the exemplar.

1.2. Relevant Literature Overview

David Parker's monumental work on Codex Bezae, serves an important function in the delivering of an early text for researchers. Yet more importantly, his conclusive observation that the Bezan text reveals a tradition of text that was unique and does not show variation or emendation from the more numerous Alexandrian traditional manuscripts is a crucial foundation for this study. Although Parker's study was confined to the palaeographic arena, the theological importance of Codex Bezae has been noted from Epp's "anti-Judaic" stance (Bezan Acts),[36] and Rice's conclusions from Luke that there is (1) exaltation of Jesus, (2) anti-Judaic bias, and (3) general hagiographical view of Mary, John (Baptist), and Peter along with a favourable view of Gentiles.[37]

Read-Heimerdinger has examined the Bezan text in Acts,[38] and, with Josep Rius-Camps, published a four volume exegetical commentary.[39] Their conclusions from Acts are that the Bezan text reveals (1) a theological and spiritual preoccupation rather than a historical biography as in the Alexandrian tradition, (2) a nuanced depiction of the contrast of understanding of the gospel mission to the nations by the apostles Peter and Paul, and,

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36. Eldon Jay Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, Society for New Testament Studies. Monograph series 3 (Cambridge: Cambridge University Press, 1966; repr., Eugene, Oregon: Wipf and Stock Publishers, 2001). Eldon Jay Epp, "The "Ignorance Motif" in Acts and Anti-Judaic Tendencies in Codex Bezae," in *Perspectives on New Testament Textual Criticism: Collected Essays, 1962-2004* (NovTSup 116; Leiden: Brill, 2005).

37. George E. Rice, "The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae" (Ph.D. diss., Case Western Reserve University, 1974), 262. George E. Rice, "The Anti-Judaic Bias of the Western Text in the Gospel of Luke," *Andrews University Seminary Studies* 18, no. 1 (Spring 1980).

38. Jenny Read-Heimerdinger, *The Bezan Text of Acts: A Contribution of Discourse Analysis to Textual Criticism* (JSNTSup 236; New York: Sheffield Academic Press, 2002).

39. Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition (Vol. 1-4)* (JSNTSupp 257 LNTS 302, 365, 415; London: T&T Clark, 2004-2009).

(3) a determined exegetical key of inspiration by the Spirit through characters speaking in "harmony" with God's will and contrasted with Paul's defence of himself through the trial scenes.[40] Rius-Camps and Read-Heimerdinger support the argument for an early origin of Codex Bezae through internal exegesis of the D text and conclude a Jewish hermeneutic in Luke's production. In regards to the study of doublets, Rius-Camps' work on Mark is informative.[41] He concludes that (in the Bezan text) Mark's gospel shows a triple stratification that signifies the author's (Mark himself) layers of subsequent drafting of his writing. The twice-repeated sequences and parallels are separated by the use of formal names in one sequence and personal pronouns in another, i.e. the designations with pronouns represent the oldest layer. The parallel implication of Rius-Camps' work in Mark is that there is potential for discovery of Lukan redaction in Luke's Gospel that could indicate stratification of editing. In this regard, Read-Heimerdinger and Rius-Camps notice the repetitions in Luke-Acts of (1) double and triple patterns, e.g. events are recounted and characters appear in doubles or triples (Joseph Barnabus, Ananias and Sapphira), (2) parallel responses, i.e. when two characters or groups of people are mentioned as responding to a question, the first verb/statement relates to one and the second verb/statement relates to the other, (3) dual expressions, i.e. pairs of alternate readings in order to refer to "distinct features" of the same (two spellings of Jerusalem by D—῾Ιεροσόλυμα and ᾽Ιερουσαλήμ).[42]

Focusing upon Lukan structure in general, however, Thomas L. Brodie's approach at viewing the structure of Luke through the development of the Elijah/Elisha theme is especially consequential due to the noticeable parallels in the D text in Luke. As will be discussed later, Brodie proposes a "proto-Luke" document that was divided into eight parts (four parts for Luke's Gospel and four parts for Acts) which used the Elijah/Elisha narrative of 1 and 2 Kings as a model for content without following exactly the eight-part structure Brodie conceived there in Kings as well.[43] Brodie submits the thesis that Luke

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40. Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition, Vol 4 (Acts 18.24-28.31) Rome Via Ephesus and Jerusalem* (LNTS 415; London: T&T Clark, 2009), 2-6.

41. Josep Rius-Camps, "Le Codex de Bèze: Base indispensable pour une édition de l'Évangile de Marc," *Collectanea Christiana Orientalia* 5 (2008): 255-85.

42. Similar repetitions have been notice in NA27 but Read-Heimerdinger and Rius-Camps state that the distinctions are more apparent in D. Importantly, these types of repetitions are common in both volumes. Jenny Read-Heimerdinger and Josep Rius-Camps, *Luke's Demonstration to Theophilus: The Gospel and the Acts of the Apostles* (London and New York: Bloomsburg T&T Clark, 2013), xxi-xxii.

43. Thomas L. Brodie, *Proto-Luke: The Oldest Gospel Account: A Christ-centered Synthesis of Old Testament History Modelled Especially on the Elijah-Elisha Narrative* (Limerick, Ireland: Dominican

used imitation as a literary technique in the style of the LXX and that the literary conventions he used were found in Hellenistic writings of Plato, Aristotle and Isocrates.[44] Basically, Brodie contends that Mark and Matthew used this "Proto-Luke" as a source, although he does suggest that Luke used Matthew.[45] The strengths of Brodie's thesis lie with the use of the Elijah/Elisha motif in Luke's Gospel as a rhetorical base and transformation of the text. This approach is different from Roland Meynet who explores the Gospel of Luke for its rhetorical patterns and repetitions alone in discerning the structure and concentrations.

Meynet's study on the rhetorical structure of Luke (NA27) is important for the principles involved that are useful in application to a manuscript like the D text:[46] (1) Consistency, whereby the individual sections flow in a coherent sequence, (2) Convergence, where the repetition of lexemes and verbal forms converge in a symmetry, e.g. Luke 6:27-35, "love enemies" converges to the list of four imperatives, (3) literary style, where certain pairs of words are used, e.g. ἀνίστημι and ἐγείρω, "man-woman", etc., parallels and concentrations which point to centres. [47] One of the key arguments of Meynet is that Luke's Gospel is centred upon two sequences at Luke 9:1-50 and 9:51-10:42 (B8 and C1, respectively).[48] However, Meynet's methodology has been criticised as avoiding semiotic analysis[49] in favour of rhetorical analysis alone. Bovon argues that a linguistic approach can misinterpret the material if the existence of these forms is not

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Biblical Institute, 2006), 7. For a good discussion and overview of the survey of Proto-Luke and criticism, see Jay M. Harrington, *The Lukan Passion Narrative: The Markan Material in Luke 22,54-23,25: A Historical Survey: 1891-1997* (Leiden: Brill, 2000), 3-363.

44. Thomas Louis Brodie, "Towards Unraveling Luke's use of the Old Testament: Luke 7.11-17 as an Imitatio of 1 Kings 17.17-24," *NTS* 32 (1986): 247.

45. Thomas L. Brodie, *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings* (Sheffield: Sheffield Phoenix Press, 2004), 93, 197-203.

46. Roland Meynet, *L'evangile selon Saint Luc: Analyse rhétorique*, vol. 2 of *Commentaire* (Paris: Cerf, 1988), 255-267.

47. Meynet formulates an approach of seeing sequences that are in lexical opposition to be possibly related symmetrically, e.g. the relationship of the parables in Luke 15 (lost sheep, lost coin, and prodigal son) is based upon the opposition between "lost outside" (the sheep, younger son) and "lost inside" (coin and older son). Meynet, 264.

48. Meynet, 249.

49. Semiotic analysis refers to evocative and meaningful signs of linguistic terminology. Morgan analyses the "thoroughfare" motif, which includes figurative and concrete expressions involving ways, roads, city streets, and country paths. James M. Morgan, *Encountering Images of Spiritual Transformation: The Thoroughfare Motif Within the Plot of Luke-Acts* (Eugene, OR: Wipf and Stock, 2013), 4-5.

prefigured in the ancient literature.[50] Concerning this study, it is my purpose to establish the prefigured "methodology" of doublet repetitions in the Jewish literature initially before addressing the redactional doublets in the Lukan text of Codex Bezae.

It is with passing interest that I mention Robert Morgenthaler's work on observing a "law of duality" in the numerous repetitions of words and phrases as a literary result of Luke's work of assimilating Mark and Q.[51] The inference that Luke's text supports an OT "dual testimony" (as in Deut 19:15) has parallels with the results of my study. However, as Talbert notes, both Morgenthaler and Flender's[52] works lacked enough comparative materials as well as a general failure to delineate the function of the "duality" pattern.[53]

1.3. The Problem

The focus of this study is upon what has been described by Parker as the most "primitive" of the five books in the Codex, i.e. the Gospel of Luke.[54] First, although not specifically a part of this study, there are a number of issues that are naturally of concern, such as:

(1) The suggested early date of its exemplar in the second century would give credence to the idea of the text reflecting the conditions of the period.[55] Is there an anti-Judaic "tendency" in expression or is the text favourable to the Gentiles? [56] Did intense persecution cause the scribe of D to "change" the

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50. Francois Bovon, *Luke the Theologian: Fifty-five Years of Research (1950-2005)* (Waco, TX: Baylor University Press, 2006), 468-69. Also see Jay M. Harrington, *The Lukan Passion Narrative: The Markan Material in Luke 22,54-23,25: A Historical Survey: 1891-1997* (Leiden: Brill, 2000), 679-80. Harrington states that Meynet's avoidance of source criticism and redactional-critical techniques seems to lead to an artificial imposition of his own rhetorical structure.

51. Robert Morgenthaler, *Die Lukanische Geschichtsschreibung als Zeugnis: Gestalt und Gehalt der Kunst des Lukas*, vol. 2 of *Gehalt* (Zürich: Zwingli-Verlag, 1949), 8, 24. (Cf. vol. 1 of *Gestalt* for the data of the word duplicates).

52. Helmut Flender, *St. Luke, Theologian of Redemptive History*, trans. Reginald H. Fuller and Ilse Fuller (London: SPCK, 1967), 8-35. Flender uses Morgenthaler's "law of two" to advance a "dialectical structure" that ostensibly uses the literary to subserve the theological.

53. Charles H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts*, SBLMS 20 (Missoula, MT: Scholars' Press, 1974), 2-3.

54. Parker, *Codex Bezae*, 104.

55. Bart D. Ehrman, *The Orthodox Corruption of Scripture* (New York: Oxford University Press, 1997), 97. Ehrman suggests that textual critics concern has too much focused on establishing an *original* text rather than seeing that the changes of the original texts may help us to locate the transcriptions in the "social world of early Christianity".

56. See E. J. Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, Cambridge University Press, 1966, (repr. Oregon, Wipf & Stock, 2001). George E. Rice, "The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae" (Ph.D. diss.; Case Western Reserve University, 1974).

wording of the Eucharist in 22:19a-20 for fear of misunderstanding by the general public? Alternatively, is the "longer text" the result of "theological tampering" by orthodox writers who were intent against heresy, i.e. in protection of the atoning death of Jesus?[57]

(2) Does the text affirm an ideological connection that is more indicative of influence from the Montanists,[58] for instance, than say, other groups, i.e. Nazarenes, Ebionites, Essenes?

(3) The understanding of "spirit", whether God's or otherwise, from an exegetical study of the D text of Luke can give insights as to the larger community's view of the πνεῦμα.[59]

Although these questions are valid for research, the much more limited study here concerns an inductive analysis of repetitions within the Lukan text of D. Rhetorical and linguistic concerns are valid, but these methods of technical analysis can only establish the basis of the writer's consistent use of patterns in lexical, syntactical, and rhetorical development. Although some scholars have observed particular doublets and repetitions in Lukan D in general (Rius-Camps and Read-Heimerdinger),[60] there has been a lack of study in the examination of the Lukan D doublets, many of which are singular in textual witness. In this case, certain repetitions in the text of Luke are located in contextually unrelated sections and are difficult simply to concede to scribal interpolation. Morgenthaler (using NA21) noticed these kinds of repetitions in contextually unrelated areas and ascribed them to the Lukan literary style with the added purpose of "witness" of affirmation. In the case of D, examination of harmonisation (both cross-synoptic and internal) is necessary to determine whether the internal doublets are influenced by harmonising. Observing Meynet's methodology, the rhetorical aspect of the need for balance may also be a possibility. However, due to the observation that Luke uses these "doublets" in reported

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57. David C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University, 1997), 155-156. Ehrman, 197-209. Anti-Docetic purposes may lie behind the longer text. Ehrman quotes from Tertullian and Irenaeus as evidence that they refuted Marcion's docetic Christology and that this proto-orthodox "attitude" may have led to the addition of the thirty-two words in the longer version.

58. William Tabbernee, *Fake Prophecy and Polluted Sacraments* (Leiden: Brill, 2007), 106-110. Tabbernee quotes from Eusebius (*Hist. eccl. 6.20.3*) of Gaius mentioning the Montanists compiling "new scriptures", probably referencing their own writings as authoritative as the scriptures. The emphasis on the "Paraclete" (John 16:13) leading Christians into greater revelation was a particular belief as well as the understanding that Montanus, Maximilla, and Priscilla spoke as prophets of the Spirit.

59. Matthew Black, "The Holy Spirit in the Western Text of Acts" in *New Testament Textual Criticism—Essays in Honour of Bruce Metzger* (eds. Eldon J. Epp and Gordon Fee; Oxford: Clarendon Press, 1981), 161-170. In his study of the D text of Acts, Black observed the variants concerning the "spirit", 19:1, 20:3, and others, concluding D's readings as original. He surmised that it was anti-Montanism that led to the abridgement of the Alexandrian text. Parker, 104-105. It is the only book of the manuscript that does not contract "πνεῦμα" and "spiritus" of the nomina sacra.

60. Rius-Camps and Read-Heimerdinger, *The Message of Acts*, Vol 1, 21; idem, *The Message of Acts*, Vol 4, 6.

speech (not narratives) that are separated by time and location contexts, these speech events imply a relationship that is different than stylistic emphases or focus. The consistency in the D text of Luke suggests a purposeful linguistic activity in this regard. Here is an example of a main repetition (doublet) in the D text reading and then a comparison with the B text readings:

D	Luke 9:2	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι **τοὺς ἀσθενεῖς**.
D	Luke 10:9	καὶ θεραπεύετε **οὓς** ἐν αὐτῇ **ἀσθενοῦντας**, καὶ λέγετε αὐτοῖς· Ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
ET		(9:2) and he sent them to preach the kingdom of God and to heal the sick ones. (10:9) and heal the ones who are sick in it, and say to them, "the kingdom of God has come near to you."
B	Luke 9:2	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι.
B	Luke 10:9	καὶ θεραπεύετε **τοὺς** ἐν αὐτῇ **ἀσθενεῖς** καὶ λέγετε αὐτοῖς· Ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
ET		(9:2) and he sent them to preach the kingdom of God and to heal. (10:9) and heal the sick ones in it, and say to them, "the kingdom of God has come near to you."

In the above, the D text (9:2) clarifies the people who are to be healed, i.e. τοὺς ἀσθενεῖς, the sick ones, whereas the verse (10:9) specifies that the **οὓς** ἐν αὐτῇ **ἀσθενοῦντας** (those who are sick in it) (present participle) are to be healed. This is opposed to the B text's reading that only uses the plural adjective, "sick ones in it" and which could imply that outside people (who are sick) may be brought into the house to be healed. In this case, both the D and B texts reveal enough parallels to see the "doublet" but it is the D text that shows more parallels between the verses by doubling the use of ἀσθενής at both 9:2 (B om.) and 10:9. These lexical and syntactical parallels (and placement in the text) suggest a connection and relationship that would help to inform a better interpretation of these two verses as programmatic for the entire Gospel of Luke (cf. Meynet).

Therefore, in consideration of these differences in the manuscript readings of D and B, the subsequent variations in theological interpretations serve to locate D's viewpoints historically. For example, a more hagiographical view of the apostles would indicate probable later development, whereas fewer variants concerning Gentiles could suggest an earlier form of the text while the church still included elements that were more Jewish. It is in these respects that the differing nuances of meaning between D and B readings can

serve to enlighten the theological foci of Codex Bezae's Gospel of Luke. With this in mind, the discovery of a pattern in the presupposed purpose of doublets in D can offer a glimpse into the possible reasoning behind the creation of the doublets. Furthermore, the function of these doublets in their relationship to the context can also serve to answer questions of historicity of Codex Bezae and its use in ecclesiological centres.

1.4. Thesis Statement

The thesis of this study is that contextually divergent internal doublets/repetitions exist in the D text of Luke and suggest a methodological pattern of creation, not as a result of inconsistent scribal emendation or as synoptic harmonisation. This pattern of doubled repetitions bears resemblance to a Jewish rabbinical hermeneutic of analogy (Ch. 3) using a dual system of proclamation/affirmation used in prophetical interpretation, i.e. an initial statement (or phrase) is repeated (in another context) for a specific theological purpose of analogical interpretation or to affirm the veracity of the initial statement. This connection to a Jewish hermeneutic is supported by D's use of the Elijah/Elisha motif that attests of the theme of the "restoration of Israel" through correct interpretation of the Law, the reception of Jesus and the apologetic certification of the divine presence.

1.5. Method

The methodology used in this study consists of a redaction critical approach to the textual readings in the D text of Luke for the determination of their contextual understanding. Doublets and repetitions overlap in terms of definition but it should suffice to acknowledge that doublets typically refer to repetitions in one gospel of the same section found in another gospel, usually one verse in length. The distinction of a doublet from mere repetition is the fact that a doublet is only read twice and may not normally have a rhetorical function due to its origination from merging of sources, whereas a repetition can occur three, four or more times and typically has an emphatic rhetorical and literary purpose of style. A redactional doublet is normally defined as one that indicates the author has "repeated" use of a source. In this study, the existence of D text's readings within doublets is examined.

Whereas Fleddermann has identified twenty-four doublets in Luke's Gospel (NA27),[61] the situation becomes more complicated when viewed from the context of the D readings. I have identified another fifteen doublets that reveal readings in close parallel and thereby indicate a pattern of repetition by which doublets are the result. They are as follows in Table 1:

Table 1. Doublets of Luke's Gospel in D

	Lukan Redactional Doublets and Synoptic Parallels in D			
Doublet[62]	Luke	Matthew	Mark	B03
No. 1 *	1:13	--	--	
	1:60	--	--	
No. 2 *	1:28	--	--	
	1:42	--	--	
No. 3	8:8	13:9	4:9	
	14:35	(5:13)[63]	(9:50)	
No. 4	8:10	13:11-13	4:11-12	
	10:24	13:17	--	
No. 5	9:16	14:19	6:41	
	24:30	--	--	
No. 6 *	9:27	16:28	9:1	(sub)[64]
	21:27	24:30	13:26	
No. 7 *	9:44	17:22	9:31	
	24:7	--	--	
No. 8	9:46	18:1	9:34	
	22:24	(20:24-28)	(10:41-45)	
No. 9	10:25	(22:35)	(12:28)	
	18:18	19:16	10:17	
No. 10 *	13:28	--	--	

61. Harry T. Fleddermann, "The Doublets in Luke," *Ephemerides Theologicae Lovanienses* 84, no. 4 (2008). Fitzmyer has listed twelve Lukan doublets. Joseph A. Fitzmyer, *The Gospel According to Luke: Introduction, Translation, and Notes*, Vol. 28A of The Anchor Bible (Garden City, N.Y.: Doubleday, 1981), 81-82. Schürmann, on the other hand, indicates fifteen doublets but maintains that Luke "avoided" doublets in keeping to his Markan or Q source. Heinz Schürmann, "Die Dubletten im Lukasevangelium," in *Tradionsgeschichtliche Untersuchungen Zu Den Synoptischen Evangelien* (Düsseldorf: Patmon-Verlag, 1968), 272-78. Also idem, "Die Dublettenvermeidungen im Lukasevangelium," in *Traditionsgeschichtliche Untersuchungen Zu Den Synoptischen Evangelien* (Düsseldorf: Patmon-Verlag, 1968), 279-89. Bussmann conjectures that Luke used a source G (*Geshichtsquelle*) that was an extension of Mark, and R (*Redenquelle*) sayings listed in Matthew. Vol. 1, 66, (see vol.2, 25). He argues against the idea of a *Duplettenfurcht* (fear of doublets) since Luke has the most duplicates of the all the Synoptics (vol.1, 57-60), which indicates he was faithful to his sources, and any reduction by Luke of duplication found in Matthew (e.g., Matt 7:16, 17, 18, 21, 12:33, 34, 35 = Luke 6:44, 43, 45,46) was not due to a Lukan "fear" but rather a "culling of repetitions" as Luke's penchant for removing redundancy in his sources. (vol. 2, 26). D. Wilhelm Bussmann, *Synoptische Studien*, vol. 2 of *Zur Redenquelle* (Halle: Buchhandlung des Waisenhauses, 1929), 25-26. idem, *Synoptische Studien*, vol. 1 of *Zur Geschichtsquelle* (Halle: Buchhandlung des Waisenhauses, 1925), 66.

62. Asterisk refers to doublets studied in this thesis. The D readings of each of the Synoptics are compared with each other.

63. Brackets refer to texts of a general connection w/o clear lexical equivalence.

64. B text reading shows synonym substitution.

	Lukan Redactional Doublets and Synoptic Parallels in D			
	19:27	25:30	--	
No. 11 *	13:35	23:39	--	
	19:38	21:9	11:9	(sub)
No. 12	17:19	--	--	
	18:42	(20:34)	10:52	
No. 13	21:7	24:3	13:4	
	23:42	--	--	
No. 14	21:8	24:4-5	13:5-6	
	22:70	(26:64)	14:61	
No. 15 *	22:34	(26:34)	(14:30)	
	22:61	(26:75)	(14:72)	

This study is concerned with the redaction criticism of these doublets, i.e. their identification and analyses of the theological implications. Of the fifteen doublets noted in Table 1, seven of them (marked with an asterisk*) are examined in detail in Chapter 5 due to a common pattern of prophetical affirmation whereas the eight doublets (#3, 4, 5, 8, 9, 12, 13 and 14) display an interpretative nature and are summarized in the introduction at Sec 5. The contextual setting of these doublets each present a situation whereby the repetitions bear similarity to analogical reasoning in Jewish rabbinical hermeneutics of Old Testament narratives, such as *gezerah shavah* (Ch. 3), and thusly suggest intentionality of creation rather than intermittent scribal activity. Whereas some have concluded, as Bruce Metzger, that duplicated words and phrases are later additions (e.g. Luke 1:28 and 42),[65] these multiple examples in D counter-argue against sporadic scribal emendation. In essence, in the example of Talbert's architecture analysis,[66] it is the purpose from the results of this study to show that these patterns are located within the redactional activity of the author or editor rather than in a tradition.

First, an overview of doublets and repetition with Matthew and Mark (D text readings) is presented (Chapter 2). These doublets in Matthew and Mark are analyzed to discern the influence of harmonisation in Lukan doublets. Do the D Lukan readings show

65. Metzger concludes on Luke 1:28 concerning the words, εὐλογημένη σὺ ἐν γυναιξίν, "it is probable that copyists inserted them here from ver. 42, where they are firmly attested. If the clause had been original in the present verse, there is no adequate reason why it should have been omitted from a wide diversity of early witnesses (including ℵ B L W Ψ f^{1} 565 700 1241 syr^{pal} $cop^{sa,bo}$ arm geo al). However, as we discover in D, this is only one of a pattern within the Lukan text and does not suggest manipulation by a "copyist". Bruce M. Metzger, *A Textual Commentary on the Greek New Testament; A Companion Volume to the United Bible Societies' Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 108.

66. Talbert, *Literary Patterns*, 5-10.

harmonisation with the exemplars of D Matt and D Mark? This is termed cross-harmonisation as opposed to harmonization with Matthew and Mark of different manuscripts or sources. This is examined in order to determine if scribes used the texts internally. If plainly copied from D Matthew or D Mark, this would also point to the collator of Bezae as involved in origination. However, if different and/or if harmonisation is not an issue, then D Lukan doublets would suggest that their origination was from earlier, at the time of the exemplar. Secondly, a presentation of the background of Jewish writing during the Second Temple Judaism Period is explored due to the issues of (1) Elijah/Elisha motif and (2) repetition as an instrument of Jewish hermeneutics (Chapter 3). The visible motif of Elijah/Elisha and the use of prophecy are examined from the historical usage aspect for analyzing possible uses of repetition in the Old Testament. The transformation of prophecy after the Second Temple Period is examined to see possible parallels in interpretative technique. The results of the examination suggest a hermeneutic of prophetical interpretation existed that included doublets. This supports parallels with doublets in NT texts. Thirdly, (Chapter 4) the D Lukan text's structure is examined for linguistic and programmatic patterns that specify directional signals, i.e. three contexts of 1:16-17, 4:16-30, and 7:18-20 for programmatic theological nuances, and signal words used for rhetorical focusing of deictic centres. Together, these contextual and linguistic patterns are useful to display points of focus deemed important by the redactor/editor. As a result, the D Lukan doublets suggest congruity with said contexts, and are not anomalous or evidencing incidental scribal insertion into the text. The involvement of the character of the Holy Spirit, particularly as concerns the restoration of Israel, explores the aspect of the Spirit bearing upon the understanding of "Spirit and power of Elijah", 1:17, and at 4:18, "the Spirit is upon me", to determine D's emphasis. The results indicate that D accentuates the depiction of the Spirit involved in prophecy substantially in comparison to B. Fourthly, (Chapter 5) seven doublets are examined that display a pattern of repetition in support of the thesis of this study. The remaining eight doublets, which are more suggestive of interpretational rather than prophetical thematic, are surveyed briefly although some are more extensively viewed in earlier chapters. Yet, in all of the cases, the D Lukan doublets represent readings that are absent in B. Of the seven "prophetical/affirmational" doublets, three are comprised of sayings of Jesus (9:27/21:27, 9:44/21:7, and 13:28/19:27), and four represent repetitions spoken by different speakers in each case (1:28/1:42, 1:13/1:60, 13:35/19:38, and 22:34/22:61). In all of these seven doublets, the latter repetition signals a reflection of the prior statement, which suggests a fulfilment/affirmation that substantiates a connection. Finally, a concluding chapter

(Chapter 6) will synthesise these analyses to show that D Luke (1) has less cross-harmonisation than B, (2) utilises the Elijah/Elisha motif as an intertextual/internarratival model and source with dual repetition as a hermeneutical tool to confirm statements, and (3) shows purposeful authorial/editorial manipulation that emphasises Israel, the correct interpretation of the law, and underscores the faithfulness of God in fulfilment of OT prophecies as well as NT prophecies. Moreover, the homogeneity of theological concerns as a result of these analyses ultimately shed light upon the divergence between D and B.

Chapter 2

Textual Repetition

The question of textual repetition has been explored from various angles that attempt to understand how the scribe copied the text to produce repeated phrases.[67] Scribal interpolation or errors such as dittography and homeoteleuton have been considered generally at times but these obvious mistakes have not explained patterns.[68] In this chapter, D readings will be assessed to determine the extent of possible harmonisation in the creation of doublets. Parker has suggested "intentional" and "unintentional" reasons for the repeated statements as scribes could have referred back to their memory of oral tradition.[69] However, a point sometimes overlooked is that in certain cases the "mistakes" by scribes are evidenced by "omissions" rather than "additions".[70] This is a critical distinction for the establishment of the "reasoning" that could have occurred in a pattern of

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67. Hurtado explains: "the users/readers of texts were much more typically the ones who made various changes ("improvements") to the texts, and copyists generally tended to aim to copy the exemplar before them". Larry Hurtado, "Scribes" and "Copyists", http://larryhurtado.wordpress.com/2011/02/16/scribes-and-copyists/ (accessed October 13, 2012). See also Ulrich Schmid, "Conceptualizing "Scribal" Performances: Reader's Notes," in *The Textual History of the Greek New Testament: Changing Views in Contemporary Research*, ed. Klaus Wachtel and Michael W. Holmes (Atlanta: Society of Biblical Literature, 2011); idem, "Scribes and Variants: Sociology and Typology," in *Textual Variation: Theological and Social Tendencies?*, ed. H. A. G. Houghton and D. C. Parker (Piscataway, NJ: Gorgias, 2008), 1-23; Michael W. Holmes, "Codex Bezae As a Recension of the Gospels," in *Codex Bezae: Studies From the Lunel Colloquium, June 1994*, ed. D. C. Parker and C.-B. Amphoux (Leiden: Brill, 1996), 123-60.

68. James R. Royse, *Scribal Habits in Early Greek New Testament Papyri*, New Testament Tools, Studies, and Documents 36 (Leiden: Brill, 2008), 99. Due to the scribe's method of holding the copied text sheet, the scribe would lose the place in the exemplar and thus a gap could have caused the scribe to write a repetition; Peter Head, "The Habits of New Testament Copyists: Singular Readings in the Early Fragmentary Papyri of John," *Biblica* 85 (2004): 404. Head noted an omission from P5 in John 16:23-24 whereby the scribe omitted nine words due to possible confusion from a repetition of ἐν τῷ ὀνόματί μου through either homoioarcton (beginning of successive lines) or homeoteleuton (end of successive lines).

69. David C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997), 37. Parker reasons that conscious and unconscious alterations of the text occurred by scribes. According to his argument, the copyist consciously alters a text based upon his belief of another better or superior reading or else as a way of improving the readability of the text. Unconscious alterations could also have occurred for similar reasons such as the problem of inscribing from oral readings of the text; Dirk Jongkind, "Singular Readings in Sinaiticus: The Possible, the Impossible, and the Nature of Copying," in *Textual Variation: Theological and Social Tendencies?*, ed. H. A. G. Houghton and D. C. Parker (Piscataway, NJ: Gorgias Press, 2008), 44-45. Jongkind expresses the difficulty of discriminating between intentional and unintentional variants among singular readings (also "conscious" and "subconscious") and that ultimately "a variant is intentional unless proven to be unintentional".

70. Colwell's study of the papyri P75, P66, and P45 indicated that whereas P75 and P66 evidenced a strict and controlled scribal activity, P45 showed an uncontrolled tradition with harmonisations, textual smoothing, and substitutions. However, P45 was concise and shortened the text in fifty places of singular readings, in contrast to P75. Ernest C. Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (Grand Rapids: Eerdmans, 1969), 118, 121.

repetitions existent with D Luke. Simply stated, what some may view as "additions" of repetitious material by D, if arguing for B originality, may also be viewed as scribal harmonisation through omission by the B text when D is thought to be more original.

The problem before us, therefore, concerns the determination of the possible causes of the repetitions in the Gospel of Luke from the Bezan text. Are they the result of the conflation of source documents? Are they the result of harmonisation with Matthew and Mark? Did scribes make changes in order to enhance the text?

This chapter examines these questions by observing the doublets and repetitions in the D text of Matthew and Mark's Gospels for evidence of harmonising factors. Previous studies are examined to test whether scribal/copier interpolation or the effects of later theological interpretation were subsumed into the textual tradition. The summary conclusions from this background examination suggest that harmonisation is existent but not in a haphazard fashion. As explored in this chapter, Bezan Matthew and Mark display a level of concerted and possibly theologically oriented readings that bear an importance for the determination of harmonisation in the Bezan Luke, e.g. (all D) Matt 22:39/Mark 12:31, Matt 27:46/Mark 15:34, Matt 26:73/Mark 14:70, Matt 9:17/Mark 2:22b, Matt 16:21/Mark 8:31.[71]

Although not a part of the Synoptics, the D text of Acts, due to its relationship with Luke's Gospel, can also shed light on similarities of harmonising/redacting technique. Bernard Weiss posited the theory, concerning the variants of the text of D, that they were due to the work of copyists in contrast to the observations of Blass who had originally submitted the idea that there were two recensions of the text of Acts.[72] Weiss, however, although agreeing with the marginal notes as somehow being incorporated into the text disagreed with Blass that these were recensions of the author and instead called for a copier or an emendator, one who would conflate perhaps two text types. Therefore, his ideas, from the observation of Acts, suggested that the idea of harmonisation, i.e. internal

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71. The D readings in both Matthew and Mark show closer assimilation or harmonisation than B. Michael W. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew* (PhD diss.: Princeton Theological Seminary, 1984), 142-158.

72. Bernard Weiss, "Der Codex D in der Apostelgeschichte. Textkritische Untersuchung," *TU* 17, no. 1 (1897); Friedrich Blass proposed that there were two recensions of Acts: one written in Rome (β for *editio Romana*) and the other written in the East (α for *editio Orientalis*). Friedrich Blass, *Acta Apostolorum: Sive, Lucae Ad Theophilum Liber Alter* (Gèottingen: Vandenhoeck and Ruprecht, 1895); A. C. Clark proposed that the D text was the unabridged version (versus abridged Alexandrian text). F. A. Barneman had originally proffered the theory that the longer text of Acts had been preserved in Jerusalem and that the shorter version was due to later editing, *homeoteleuton*. Albert Curtis Clark, *The Acts of the Apostles* (Oxford: Clarendon Press, 1933), xxiv-xxxii.

conformation, in the way of a conflation of text types was at work in the D texts.[73] Weiss's logical argumentation in arriving at his conclusion is illustrative of an interpretative problem. For example, the readings at Acts 4:19 and 5:29 reveal a parallel that Weiss used to support his theory that the copyist "emendated" the D text so that instead of Peter stating (as in B), πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις, the high priest made the statement. In Weiss's words, "Der Emendator muss an der Wiederholung von 4:19 Anstoss genommen und deshalb die Worte als höhnische Replik darauf dem Hohenpriester in den Mund gelegt haben."[74] Clearly, the projection by Weiss is that of a copier/editor who was proactive in manipulating the text thereby leading to "tendencies" of a theological nature.

In terms of the chronology of scribal activity, Royse criticised Kilpatrick and Colwell who dated the changes in the texts as early as the 2nd century because of the lack of significant contrast in scribal freedom up to the third century.[75] Yet, as Hort, Colwell and Fee suggest, the early period of scribal activity in the 2nd and 3rd centuries that was noted for "freedom" of transference, also gave way to the fourth century and onward whereby scribal activity kept to the "protect the text mentality."[76] Royse argued that scriptoria more probably existed from 180 CE instead of 300 CE as envisaged by Aland due to the findings at Oxyrhynchus.[77]

For our interest here, the scribal activity of copying an exemplar accurately tells us relatively little about the value of the readings. If a scribe copied a reading accurately then the tradition is carried but if the copy is a mistaken copyist error, then this results in a

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73. Weiss, TU, 20. Weiss's determination of "original" readings was thought to be subjective as he kept to the idea of ℵB being original and that the D copyist (who may have used B type) was nevertheless compelled to follow the D emendator's reading. Cf. K. Lake, "Dr. Weiss's Text of the Gospels. The Thoughts of a Textual Critic on the Text of an Exegete," *The American Journal of Theology* 7, no. 2 (April 1903): 254-56. According to Lake, Weiss did not take into consideration the Old Syriac, Old Latin, or Clement, and instead, followed Westcott and Hort's determinations from the old Greek Uncials.

74. Weiss, *TU*, 64.

75. Royse, *Scribal Habits in Early Greek New Testament Papyri*, 24.

76. Eldon Jay Epp , and Gordon D. Fee, "Textual Criticism of the New Testament," in *Studies in the Theory and Method of New Testament Textual Criticism*, Studies and documents 45 (Grand Rapids, Mich.: W.B. Eerdmans, 1993), 425.

77. Royse, *Scribal Habits in Early Greek New Testament Papyri*, 70. Haines-Eitzen argues that the text "exhibited by the Bodmer codex of Luke and John" (Papyrus Bodmer XIV and XV), dated around 175-225 CE, shows little evidence of a scriptorium and/or a scholarly text. Kim Haines-Eitzen, "Imagining the Alexandrian Library and a "Bookish" Christianity," in *Reading New Testament Papyri in Context: Lire Les Papyrus Du Nouveau Testament Dans Leur Contexte*, ed. Claire Clivaz and Jean Zumstein, Bibliotheca Ephemeridum Theologicarum Lovaniensium 242 (Leuven: Peeters, 2011), 217.

scribal problem becoming a textual one. Parker, in his estimation of the scribal copying technique in D states that the original "hand" was probably a Latin legal scribe who was copying by eye rather than dictation, using the Biblical majuscule, and wrote rapidly.[78] Interestingly, the sense lines in the Gospels are not that of the exemplar while Acts seems to be unaltered:

> [In the Gospels] The scribe of D reduced these [sense] lines to two putting a different pair together the second line from the first. It also appears that the medial point is used to indicate the end of a sense line in the exemplar.[79]

In addition:

> [Acts] (The scribe) has altered [punctuation] that of Acts very little. It has therefore come to him in a different form from that of the Gospels. … If punctuation indicates a change from the sense-lines of the exemplar, and the sense-lines of Acts are not changed, then there should not be any punctuation in Acts at all. It would be over-confident to assert that the sense-lines of Acts are never altered by our scribe. They may occasionally have been — categorical assertions are not possible. But a closer look at the punctuation of Acts suggests that he may have inherited the punctuation we find there.[80]

From this, all we can see is that the individual books were handled differently, although with some indication in Acts of the original exemplar's divisions and layout. Furthermore, for Luke's Gospel, Parker concludes that the principle of transcribing a textual stichos (στιχός) was "violated" in that conjunctions were separated from phrases, nouns from adjectives, verbs from adverbs, etc.[81] Parker's documentation of the text shows that Matthew and Mark (and Acts) have the fewest instances of a separation between article and noun whereas John and Luke have the most occurrences.[82] Also, Parker states, "when breaking the three words (preposition, article, noun) over the lines, he always ends the lines after the article, not after the preposition," and thus Matthew and Mark show the fewest occurrences (Acts none) whereas John and Luke reveal the most with thirty-one

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78. D.C. Parker, *Codex Bezae: An Early Christian Manuscript and Its Text* (New York: Cambridge University Press, 1992), 28-30.

79. Parker, *Codex Bezae*, 76.

80. Parker, *Codex Bezae*, 80.

81. Parker, *Codex Bezae*, 77. Chapman concludes from the differing stichometry of the Gospels that the scribe was simply lazy or that the corrector had neglected his work. Furthermore, he argues that the differences in the stichometry and the punctuation are an indicator of private ownership instead of church use. J. Chapman, "The Order of the Gospels in the Parent of Codex Bezae," *ZNW* 6 (1905): 340.

82. 26 times in John's gospel and 85 times in Luke.

occurrences in John and 74 in Luke.[83] Not only did the scribe alter the lines of the exemplar in the Gospels, but also Matthew and Mark were treated differently than John and Luke. Parker concludes that this is not the work of an "eccentric scribe" but of a scribal tradition.[84] Importantly at this point, these observations allow us to see that the Bezan text itself is not the product of individual scribes, although it is unclear if Parker's theory of a scribal tradition is the cause of D's readings in each different Gospel.

The question, "does the repetition of phrases in D suggest scribal error or theological editing?" is not examined by Parker although the text does show a few scribal repetitions whereby the last word in a line is repeated at the beginning of the next line.[85] (John 12:29; Luke 4:42; 10:11; 18:43-19:1; 23:23). However, Parker does not venture into the theological editing aspect or possibility. The issue of scribal editing in singular readings has evolved from being indicative of scribal "habits" alone that cannot have been a part of a "tradition", to the understanding that some variants are replicated readings by a scribe, i.e. a tradition, and that these manuscripts with few "nonsensical" readings may be due to more careful editing and copying of the text.[86] Whereas this has been argued, still the problem of the "generally recognized cross-fertilization of the tradition" means that singular readings are not confirmed (to be part of a tradition) and therefore may be seen as a certain scribal interpolating activity.[87] Royse disagrees with Aland who argues that the

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83. Parker, *Codex Bezae, 77.*

84. Parker, *Codex Bezae*, 96.

85. Parker, *Codex Bezae*, 87.

86. In an examination of I Chronicles in Codex Sinaiticus, Jongkind observes that a comparison of two of the scribes reveals that singular readings are particular to a scribe and exist throughout as a creation of that scribe, "conscious" or "subconscious". Dirk Jongkind, "Singular Readings in Sinaiticus: The Possible, the Impossible, and the Nature of Copying," in *Textual Variation: Theological and Social Tendencies?*, ed. H. A. G. Houghton and D. C. Parker (Piscataway, NJ: Gorgias Press, 2008), 44; Jewett concurs on scribal specific editorializing from a study of Romans 16:17-24 saying that 16:20b was added after an interpolating text of 16:17-20a and that 16:24 was the true benediction, disagreeing with Nestle-Aland and UBS's "error" of deleting v. 24 entirely. Robert Jewett and assisted by Roy D. Kotansky, *Romans: A Commentary*, Hermeneia--a Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 2007), 8.

87. Royse, *Scribal Habits in Early Greek New Testament Papyri*, 48; Concerning scribal editing in the Hebrew scriptures, Tov concludes that many changes involving "whole sentences, sections and books" are due not to copyists but to editors early in the manuscript's history. Theological readings in the Masoretic text who show a preference for one group over others exist, e.g. Prov 14:32, whereby the Hebrew Masoretic Text (MT) has the reading "the righteous man finds security *in his death*" (בְּמוֹתָֽו) and the LXX has "the righteous man finds security *in his piety*" (τῇ ἑαυτοῦ ὁσιότητι). Basing his view from a Proto-Masoretic text and closer to be called an "original text", this would mean that the (later) MT reading (*after death*) is anti-Sadducean since a reward after death was not Sadducean theology. The reading by the LXX ascribes more to the context and content, thereby implying a theological change was made by the Masoretes. The application here for the NT manuscripts is that it is a probability that NT "editors" similarly incorporated

discussion of singular readings is too restrictive for understanding the "specific nature" of the papyri and emphasises that singular readings reveal an individual scribe's activity.[88] What we are left with is the implication of changes for a theological purpose as such:

> The manuscripts of the New Testament preserve traces of two kinds of dogmatic alteration: those that involve the elimination or alteration of what was regarded as doctrinally unacceptable or inconvenient and those that introduce into the Scriptures "proof" for a favorite theological tenet or practice.[89]

In summary, a number of questions arise for this study in which the answers will support my contention that many of the readings in general of D, and doublets specifically, were made to support (1) a defence of Jesus' prophetic ability and understanding of the Law, and (2) criticism of Pharisaical interpretation. However, assuming intentional alterations, were the changes made as a scribal literary freedom in the method of embellishing the story, theological editing for clarifying texts, or apologetic editing in order to answer secular critics?[90] Of course, this interest concerns the original scribe who copied from the exemplar rather than the subsequent correctors. Did this scribe/editor "add" material such as readers' comments from the margins e.g. did church fathers' views and interpretations somehow find an entrance into the text itself? This intriguing question will be examined in this chapter. Yet, the overriding question concerns the reasons for the doublets within the text. Why did the scribe (initially assuming the redactions are due to scribal activity) feel the need to "create" a duplicate rendition of exactly the same words in two different locations within the Gospel of Luke? Was he being "creative" in "adding" redactions that were not received from the other Gospels? The need to ascertain whether the readings in Luke are simply copied over from Matthew and Mark is necessary to answer this question. If the answer to this question is negative, then it can be assumed that the scribe exercised a liberality in changing the text (or referred to other unknown sources).

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readings conducive to supporting their theology. Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 2nd English ed. (Minneapolis: Fortress Press, 2001), 265-66.

88. Royse, 48, 63.

89. Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (New York: Oxford University Press, 2005), 266.

90. Alles supports the thesis of Wellhausen concerning the division of Luke 15:11-32 into two parables, which are signified by the repetition of ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ **ἀνέζησεν**, ἦν ἀπολωλὼς καὶ εὑρέθη. Tyrell J. Alles, *The Narrative Meaning and Function of the Parable of the Prodigal Son (Luke 15:11-32)* (Ph.D Diss., The Catholic University of America, 2008), 69-70. Julius Wellhausen, *Das Evangelium von Lucae* (Berlin: G. Reimer, 1904).

However, this becomes difficult to prove due to the fact of the existence of many specific repetitions that definitely affect the theological meaning of differing contexts. This suggests that someone other than a mere copyist/scribe redacted the Lukan material. In this section, an attempt will be made to ascertain answers to these questions. The first step toward a solution is to examine the role of harmonisation within the synoptic gospels, i.e. whether readings in Luke are due to direct copying from passages in Matthew and Mark, in order to find any overarching principle or habit of the scribe.

2.1. Harmonisation

> The harmonisation of the Evangelists, whether done by scribes deliberately or unconsciously, is by definition a secondary process. Therefore, the supreme rule for editors of the text is to give each Gospel its own proper character.[91]

The issue of harmonisation and synoptic parallelism bears importance in the discussion of the readings within D in not only how but also as to the reason for their creation.[92] A general classification of harmonisation has been suggested to be of four kinds: (1) synoptic harmonisation between the Gospels, (2) internal harmonisation of a single gospel, (3) harmonisation of readings to the Septuagint, and (4) harmonisation of readings to an idiomatic phrase or principle.[93] Furthermore, Fee makes the distinction between "major harmonisations," which include additions or omissions, and "minor harmonisations," or those involving changes of pronouns, conjunctions, articles, and word

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91. Metzger and Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 335; the gospel writers managed material that already had a form and measure of independent "completeness". Martin Dibelius, *From Tradition to Gospel*, reprint, 1982 ed. (Cambridge: James Clarke, 1971), 4; Riesenfeld argues that the logia or "sayings" of Jesus were written first without consideration to literary aspects but more for the purpose of protection much like Judaism in the safeguarding of the "saying of the Fathers". He assumes that Luke wrote the Gospel as a way of placing these logia of Jesus in a "literary and apologetic framework." H. Riesenfeld, "The Gospel Tradition and Its Beginnings," in *The Gospels Reconsidered: A Selection of Papers Read at the International Congress on the Four Gospels in 1957* (Berlin: Basil Blackwell, 1960), 147.

92. Parker argues that the copyist/editor "used the same freedom to harmonise the gospels as Matthew and Luke used Mark." Parker, *The Living Text of the Gospels*, 205; Kannaday's thesis is that scribal harmonisation reflects apologetic concerns, in particular against secular non-believers, e.g. Porphyry, and that editing was carried out to answer these critics. Wayne C. Kannaday, *Apologetic Discourse and the Scribal Tradition: Evidence of the Influence of Apologetic Interests on the Text of the Canonical Gospels*, Society of Biblical Literature text-critical studies (Atlanta: Society of Biblical Literature, 2004), 100.

93. Eldon Jay Epp , and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism*, 175, 425; Wisselink's analysis shows assimilation/harmonisation in all manuscripts but does conclude that the Alexandrian text typically has the least numbers of categorically different harmonisations. Willem Franciscus Wisselink, *Assimilation as a Criterion for the Establishment of the Text: A Comparative Study on the Basis of Passages from Matthew, Mark and Luke* (Kampen: Kok, 1989), 54.

order transpositions.[94] Yet, whether it is major or minor scribal harmonisation, a need to determine intentionality is essential. Holmes suggests three standards to evaluate "evidence of intentionality":

> (1) Length of variant: the longer the text that is harmonised, the greater the probability that it was done intentionally. (2) Original degree of difference: texts which are quite similar to begin with are more easily harmonised unintentionally than those which in their original condition differ significantly, i.e., generally Mark is more easily harmonised unintentionally to Matthew than it is to John. (3) Extent of harmonisation: a text exhibiting only superficial, minor, or incomplete agreements with another passage is less likely to have been intentionally harmonised than one which has been more closely or completely conformed to a parallel. This criterion may be illustrated from the variants in Matt 13:3…The change from present to aorist infinitive in many MSS may be explained in ways other than harmonisation to Luke or Mark, whereas the substitution for σπείρειν of σπείραι τὸν σπόρον αὐτοῦ in 28 pc almost certainly reflects intentional harmonisation to the parallel in Luke 8:5.[95]

However, despite his general conclusion of intentional alteration from application of these standards in the D text of Matthew, Holmes' focus has been on the variation between D and the MSS alone (not intra-harmonisation of the Gospels within D), only noting a few texts possibly affected by theologically motivated alterations.[96] A question of patterns of intentional harmonisation was not explored by Holmes.

Considering the entire Bezan manuscript, D reveals evidence of all of the previous classifications of harmonisation and, although Vogels[97] has categorized 1278 harmonised readings in Codex Bezae, the manuscript itself remains enigmatic because of the difficulty of determining the history and background of its exemplar. Vogels' study, however, has served to focus upon possible sources of harmonisation within D. He presented a study of the harmonisations within D concluding that the idea of a copyist causing the harmonisations through either writing from memory or from familiarity with the saying is insufficient to explain the facts of the text. Vogels examined the parallel texts in the Synoptics from the perspective of Codex Bezae arguing the following points: (1) the

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94. Eldon Jay Epp , and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism*, 175.

95. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 138.

96. Holmes, *Early Editorial Activity*, 236.

97. Heinrich Joseph Vogels, *Harmonistik im Evangelientext des Codex Cantabrigiensis: Ein Beitrag zur neutestamentlichen Textkritik*, TUGAL 36/1a (Leipzig: J. C. Hinrich'sche Buchhandlung, 1910), 1.

Gospels in D are a gospel harmony strongly influenced by Tatian's Diatessaron,[98] (2) the 1278 examples from the Greek text show harmonies in factual differences, transitions and parallel variants, (disputed by Gregory Paulson),[99] (3) Tatian himself could have been the one to harmonise the Greek text and then translate it into Syriac which would explain the preponderance of "D-variants" in the "Western" text type.[100] Vogels used Chase's work[101] to argue that D and Aphrahat (337 CE) must have received their readings from this later Diatessaron for the missing reading of Cainan in Luke 3:36. The fact that D and Aphrahat agree with the MT against the LXX speaks of a later stage of editing. However, due to an early chronology by Julian Africanus dated before 220 CE that also omitted Cainan, as well as the thought that D has readings earlier (second century)[102] than Aphrahat; therefore it would be better, in my opinion, to take the view of Aphrahat obtaining his genealogy from the D text.[103] Furthermore, although Vogels did not presuppose an internal Syriac

98. There are some doublets in *d* that appear in a Latin translation of the Diatessaron: Luke 1:28, 42 [*benedicta tu inter mulieres*] with [*o benedicta in mulieribus*, Sec I 28] and [*benedicta tu inter mulieres*, Sec I 42], Luke 13:28, [*ibi erit ploratus et stridor dentium*] 19:27 [*ibi erit fletus et stridor dentium.*] with [*ibi erit fletus et stridor dentium*, Sec XI 12] and [*illic erit fletus et stridor dentium*, Sec XLIII 30]. However, others are not mirrored in the Diatessaron, Luke 22:34, 61, suggesting that (1) doublets were not usually included in the harmony, (2) existing doublets are not indicative of harmonisation of sources but are readings from the sources themselves. *Tatiani Evangeliorum Harmoniae Arabicae Nunc Primum Ex Duplici Codicae Editit Et Latina Translatione Donavit*, trans. P. Augustinus Ciasca (Rome: Ex typographia Polyglotta, 1888), 2, 19, 77. Tatian, *The Diatessaron of Tatian*, ed. Allan Menzies, trans. Hope W. Hogg, 5th ed. vol. 10 of *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to AD325* (Grand Rapids: Eerdmans, 1978), 44, 47.

99. Gregory Scott Paulson, *Scribal Habits in Codex Sinaiticus, Vaticanus, Ephraemi, Bezae, and Washingtonianus in the Gospel of Matthew* (PH.D. diss., University of Edinburgh, 2013), 107. Paulson argues that Vogels has not qualified his criteria for harmonisation enough as most singular readings in Matthew are "not remarkable". He states, "the sheer dearth of singular harmonisations in D in Matthew, however, could suggest that the scribe himself was not involved in creating the notorious Western harmonisations in his copy; rather, he copied them." Also see, Gregory S. Paulson, "Singular Readings: Harmonizations in Codex D in Matthew" (Paper presented at the annual meeting of the Society of Biblical Literature (SBL), New Orleans, LA, November 21, 2009).

100. Heinrich Joseph Vogels, *Harmonistik im Evangelientext des Codex Cantabrigiensis, 6.Ein Beitrag zur neutestamentlichen Textkritik*, 1.

101. Frederic Henry Chase, *The Syro-Latin Text of the Gospels* (London: Macmillan, 1895), 81.

102. Parker, *Codex Bezae*, 280-281. Parker concludes that the exemplar of D is probably as old as the second century and that the bilingual tradition was formed in the early part of the third century.

103. Larry Pierce, "Cainan in Luke 3:36: Insight from Josephus," *CEN Technical Journal* 13, no. 2 (1999); Luke 3:23-38: in v. 36 Cainan is missing in the D text. Aphraat agrees with the D text and both seem to depend on the Hebrew text rather than the LXX. Chases uses this as an example of D having been harmonised with Aphraat or the Tatian Diatessaron. However, this may not be a case of harmonising since the original basis of D is probably dated earlier than Aphraat (337 CE) to late the second century (Parker, *Bezae*, 279-281). Rather, it is my contention that Aphraat derived his genealogy from D or an early source. Jonathan Sarfati, "What about Cainan?," *CEN Technical Journal* 18, no. 2 (2004); Eric Lyons, ¿Fue Cainán Hijo de Arfaxad?, http://www.apologeticspress.org/APContent.aspx?category=119&article=2381 (accessed

text that was translated into Greek, Chase argued that D exhibits Syrian mistranslation such as Luke 5:14 ἵνα εἰς μαρτύριον ᾖν **ὑμῖν** τοῦτο although he failed to see a parallel of this verse with Luke 21:13, ὑμῖν εἰς μαρτύριον.[104] This can be classified as a Lukan doublet that is interpretative in nature. Similarly, Chase argued that D Luke 21:7 τῆς σῆς ἐλεύσεως ("at your coming") is a retranslation because it does not correspond to Matthew's use of παρουσία.[105] However, this reasoning is difficult to accept. If Matthew's reading was original, and Luke's a change via translation, then it does not follow that D Luke alone would have used a Syriac translation and not Matthew and Mark.

These arguments that attempt to explain the parallel readings in D have difficulties in the following areas: (1) the translation from Syriac to Greek has not been established,[106]

September 1, 2012). The discussion centers on the fact that Julius Africanus (180-250 CE) had composed a chronology, possibly using the LXX, but yet without this "Cainan". His chronology is listed in "The Extant Fragments of the Five Books of the Chronography of Julius Africanus" VI. Jonathan Sarfati and Larry Pierce indicate that earlier Septuagint manuscripts did not have the name Cainan and that it entered into the textual transmission sometime after Africanus circa 220 CE George Syncellus (810 CE) defended the name Cainan in the list because of Africanus and Eusebius' mistake in counting the years. Cf. Sextus Julius Africanus, Martin Wallraff, and William Adler, *Iulius Africanus Chronographiae: The Extant Fragments*, ed. Martin Wallraff, Umberto Roberto, and Karl Pinggéra, trans. William Adler, vol. 15 of *Die Griechischen Christlichen Schriftsteller Der Ersten Jahr* (Berlin: Walter de Gruyter, 2007), 36-37. However, P75 also witnesses to this reading as in the D text and is dated to approx. 175 CE Cf. Philip W. Comfort and David P. Barrett, *The Complete Text of the Earliest New Testament Manuscripts*, ed. Philip W. Comfort and David P. Barrett (Grand Rapids, Mich.: Baker Books, 1999), 491. However, there are others who defend Cainan's name as dating from the 200 B.C.E because of Jubilees 8:1-6 that includes it and also saying that Jubilees was in the Hebrew as in the Dead Sea Scrolls. Yet, the scrolls do not have this reference in Jubilees and so it cannot be proven that the name existed in Hebrew. Jared L. Olar states therefore, "What is likely to have happened is that at some point between 200 B.C. and the birth of Christ, a scribe must have accidentally skipped over the second Cainan in Gen. 11, thus creating a family or tradition of manuscript copies that left him out." Jared L. Olar, "The Second Cainan," http://graceandknowledge.faithweb.com/contents15.html (accessed December 12, 2012).

104. Luke 5:14 -- ἵνα εἰς μαρτύριον ᾖν **ὑμῖν** τοῦτο --this a doublet--cf. 21:13 "witness to you" ἀποβήσεται ὑμῖν εἰς μαρτύριον. Chase argues for a Syriacized mistranslation. However, because of its use in the other text, it is more interpretative and not a mistake. **Note: the εἰς with accusative refers to the aim or purpose and therefore the aforementioned activity that was to occur would be a "sign" to you (s) in order to give *Text of* witness, which was a double confirmation of the event. The "purpose" of the aforementioned activity was so that it would become a "witness," e.g. καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων Heb 3:5. Chase, *The Syro-Latin the Gospels*, 84-87.

105. Chase, *The Syro-Latin Text of the Gospels*, 95.

106. Although a Greek Diatessaron has not been found, Harnack argued that Ephraem used repeatedly, "the Greek clearly says", thereby suggesting a Greek original, which was subsequently translated into Syriac. Adolf Harnack, "Tatians Diatessaron und Marcions Commentar zum Evangelium bei Ephraem Syrus," *ZKG* 4 (1881): 494. However, Burkitt reiterated the absence of a Greek text and suggested that there were two Diatessarons, one was an Old Latin, and one was a translation into Syriac. F. C. Burkitt, "Tatian's Diatessaron and the Dutch Harmonies," *JTS* (January 1924): 128. Plooij posited that the Old Latin itself is a translation from the Syriac. D. Plooij, *A Further Study of the Liege Diatessaron* (Leiden: Brill, 1925), 4. Research that is more recent indicates that Syriac translations (showing agreements with D) could also have arisen from a "Greek *Vorlage* containing a reading other than D". Peter J. Williams, *Early Syriac Translation Technique and the Textual Criticism of the Greek Gospels*, Texts and Studies 2 (Piscataway, NJ: Gorgias Press, 2004), 289-90. Parker is also in agreement with Williams in disputing Chase's idea that D is

(2) since D was not harmonised with the Latin as well as the fact that it could not have descended from a Latin diatessaron[107] then it must be older than Origen's comments,[108] and (3) the fact that some doublets in D are mirrored in the Diatessaron does not substantially support the theory of a conflation of sources as the cause of harmonisation, but rather points to D's early form.[109] Therefore, if D is not based upon the Diatessaron, there must be internal reasons for the appearance of harmonisation. In addition, this fails to explain the D readings internally in each book and does not see possible theological editing instead of simple scribal changes due to memory or familiarity.

It is this realm of specificity of harmonisation that deserves exploration. The question of original readings is manifestly difficult to determine based upon examination of harmonisation between the synoptic gospels.[110] One example by Fee serves to illustrate

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the result of a retranslation of Syriac to Greek. Parker maintains that such a translation has no support and that the location of Antioch as the place of writing also has weak support due to its need of a Greek—Latin community. See Parker, *Codex Bezae*, 264.

107. Donatien de Bruyne, "La finale marcionite de la lettre aux Romains retrouvée," *RBén* 28 (1911), 140. De Bruyne's argument is that Origen could not have used a Latin text earlier than Marcion's due to the doxology in Rom 14:23. Based on a study and comparison of Codex Monza, De Bruyne concluded that the change to the doxology was due to Marcion and that Origen was wrong in his estimation, which means that the Greek of D must precede any Latin Diatessaron as well; Boismard argues for the use of a diatessaron by Justin, "Mémoires des apôtres", that already existed in 140 CE Justin may have used this harmony (in Greek) which was then translated by Tatian around 175 CE It was translated into Latin later. M.-E Boismard, *Le Diatessaron: de Tatien á Justin*, Etudes Bibliques 15 (Paris: J. Gabalda, 1992), 155-57; Fischer argues against Vogels' theory as to a separation of the Greek from the Latin in Codex Bezae. Bonifatius Fischer, "Der Codex Bezae und verwandte Probleme," in *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare*, ed. Matthew Black and Kurt Aland, Arbeiten zur neutestamentlichen Textforschung 5 (Berlin: Walter de Gruyter, 1972), 41-42; Parker states that though the scribe of the Codex Bezae manuscript was a Latin, the "Latin Gospels of D had a unity of origin" and that the "chief influence was of the Greek on the Latin." Parker, *Codex Bezae: An Early Christian Manuscript and Its Text*, 192-193.

108. Petersen also argued that (1) Vogels failed to allow for scribal harmonisation, (2) he was uncritical of localized orthography, but (3) accepted Vogels' later theory of an early diatessaron upon which all of the Latin and Western "vernacular" texts were related. William L. Petersen, *Tatian's Diatessaron: Its Creation, Dissemination, Significance, and History in Scholarship*, Supplements to Vigiliae Christianae 25 (Leiden: E.J. Brill, 1994), 159-60, 164.

109. Perrin argues that the Gospel of Thomas (originally Syriac) used the Diatessaron for literary sources. In the regard of this study of doublets and harmonisation, the *Gospel of Thomas* has some parallels mirrored with the Codex Bezae's text at Luke 14:19, 20 (*Gos. Thom.* 65.7, 9) "I shall not be able to come", and Luke 8:17 and 12:2 (*Gos. Thom.* 5.2, 6.5) "for there is nothing hidden that will not be revealed". Nicholas Perrin, *Thomas and Tatian: The Relationship between the Gospel of Thomas and the Diatessaron*, Academia Biblica 5 (Atlanta: Society of Biblical Literature, 2002), 188-89. (English trans.) Marvin W. Meyer, *The Nag Hammadi Scriptures: The Revised and Updated Translation of Sacred Gnostic Texts Complete in One Volume*, ed. Marvin W. Meyer, the international ed. (New York: HarperOne, 2008), 139, 148.

110. Fee presumes that harmonisation is prevalent in the Western and Byzantine traditions but "relatively" absent in the Alexandrian. Fee, *Studies in the Theory and Method*, 175; Burrows argues against the use of the B text (used by Westcott and Hort) as one free from harmonisation and observes that accurate data for harmonisation must come from the original text of all three gospels. Edward W. Burrows, "The Use

the complexity and presumption of synoptic research. Matt 22:44, Mark 12:36 and Luke 20:43 include the use of the words ὑποκάτω and ὑποπόδιον in the variants. ℵ B and D agree with the reading of ὑποκάτω at Matt 22:44, yet ℵ and B are in disagreement at Mark 12:36 with D agreeing with B (ὑποκάτω). At Luke 20:43, the parallel, ℵ and B agree with ὑποπόδιον and D is alone with ὑποκάτω. Fee concludes, from the basis of Markan priority, that because Matthew's and Luke's texts are relatively "certain" (ℵ and B agree at those texts) and Mark's is the one "less certain," the reading of ὑποκάτω at Mark is original and Matthew "copied, but Luke 'corrected'".[111] Simplified, the projected steps of the creation of the original texts could be imagined to be that Mark wrote ὑποκάτω and when Matthew used Mark to confirm his reading, he copied ὑποκάτω. However, Luke observed that Mark's reading of ὑποκάτω did not match with the LXX reading of Ps 110:1 and, subsequently, "corrected" his usage to ὑποπόδιον. Now, as far as the differences are concerned, the resulting analysis of this line of hypothesised construction is that ℵ B and D are divergent in Mark and Luke because of the scribes' harmonising tendency in the ℵ and D manuscripts. The B text is thought to be the original textual reading of ὑποκάτω at Matthew and Mark and ὑποπόδιον in Luke. The difficulty with accepting the B text as fully attesting the "original" text, however, is disputed by H. C. Hoskier.[112] Importantly, as it has become clear that three traditions developed ("Western," Alexandrian and Neutral, or Caesarean), the challenge here is not specifically to understand the possible origin of the divergent point of D from B but rather to understand how the harmonisation in the D text internally evidences patterns.

The occurrence of duplicated phrases, i.e. "doublets", is a possible result of harmonisation but doublets can also be an indication of the use of sources as an

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of Textual Theories to Explain Agreements of Matthew and Luke against Mark," in *Studies in New Testament Language and Text: Essays in Honour of George D. Kilpatrick on the Occasion of His Sixty-fifth Birthday*, ed. J. K. Elliott, Supplements to Novum Testamentum 44 (Leiden: Brill, 1976), 93.

111. Eldon Jay Epp, and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism*, 176.

112. Westcott and Hort affirmed the three traditions of manuscripts (Western, Alexandrian and Neutral) but argued the Alexandrian's text form of Codex Vaticanus as representing the best text. Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek* (Cambridge: Macmillan, 1881), 547; however, Hoskier catalogued numerous differences between ℵ and B in the Gospels alone: Matthew—656+; Mark—567+; Luke—791+; and John—1022+ thereby giving a total of over 3036+ variant readings between the two main Alexandrian texts. H. C. Hoskier, *Codex B and Its Allies: A Study and an Indictment* (London: Bernard Quaritch, 1914), 2:1.

unintentional consequence. An examination of harmonisation and the occurrence of parallel phrases across the synoptic gospels include important aspects that can serve to answer the question of intentional repetition.

J.C. Hawkins theorised that Luke's Gospel did not utilise Mark's Gospel for the arrangement of material in Luke 9:51-18:14, "the great interpolation".[113] Furthermore, Matthew 8-13 reveals the same non-Markan use of sources. It is in these sections where Luke and Matthew share more parallels than with Mark. Hawkins argues that this supports a two-source theory, or, "Q" and Mark, as the answer to the Synoptic Problem.[114] In other words, Luke and Matthew share the same material due to their reliance on a non-Markan source for the section of "the great interpolation" and where Luke, Matthew, and Mark share parallel material outside of the "great interpolation", this reveals that Luke uses more of Mark due to parallel usage of language. In this respect, it is seen that D supports Hawkins' contention that Luke used Mark as a source outside of the "great interpolation" because of agreements at Luke 20:46/Mark 12:38-39, Luke 8:17/Mark 4:22 and Luke 9:26/Mark 8:38. However, these do not explain the redactional doublets in the "great interpolation".

The locations that Hawkins used to illustrate his theory are significant because they are all the first half of intra-Lukan doublets, which will be discussed later.[115] Table 2 lists Hawkins' evidence but includes the comparisons from D and B readings[116] (the numbers refer to the total of parallel root words in Matt/Mark that correspond to the Lukan text):

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113. Wenham and Walton divide Luke and his sources as follows: Chs 1-2=L, 3:1-5:11=Mark's framework with Q and L, 5:12-6:19=Mark, 6:20-8:3=Q and L, 8:4-9:10=Almost entirely Mark, 9:51-18:14=Almost entirely Q and L, 18:15-24:12=mostly Mark with some L and a little Q. David Wenham and Steve Walton, *Exploring the New Testament* (Downers Grove: InterVarsity Press, 2001), 239; Denaux argues for (1) 9:51-19:44 as the formation of the "Travel Narrative to Jerusalem" and that (2) this part forms the first of three subsections within the second main part of the gospel part 9:51-24:53. Denaux sees Luke as connecting pericopes even though isolated, and Luke 9:51 does the following: (1) introduces the whole narrative to create "tension" in the approach to Jerusalem, and (2) mentions ἀναλήμψεως "assumption" which presents the second part of seeing Jesus as on the ascension to Heaven. Adelbert Denaux, *Studies in the Gospel of Luke: Structure, Language and Theology*, Tilburg theological studies 4 (Münster: LIT Verlag, 2010), 7-10, 16-21.

114. J. C. Hawkins, "Three Limitations to St. Luke's Use of St. Mark's Gospel," in *Studies in the Synoptic Problem by Members of the University of Oxford*, ed. W. Sanday (Oxford: Clarendon Press, 1911), 29-30.

115. Hawkins, "Three Limitations", 35.

116. Note: The comparisons are between the texts within each of the manuscripts, D and B, i.e. the gospels Matthew, Mark and Luke in D are compared with each other and similarly with B. The observation of some verses in Lukan D with Matthean B shows interesting parallels. However, this would entail another study to research the connection between the separate manuscript traditions, which cannot be performed here.

Table 2. Harmonisation and the Indication of Sources

	Synoptic Cross-Harmonisation				
Doublet	Luke	Matthew	Mark	D	B03
No. 1	9:3-5	10:10-14	6:11	22/14	20/13
	10:4-11	(10:7-14)		28	22
No. 2	8:16		4:21	7	5
	11:33	5:15		10	10
No. 3	11:43				
	20:46	23:6[1]	12:38-39	10/20	10/21
No. 4	8:17		4:22	10	6
	12:2	10:26		9	11
No. 5	9:26		8:38	23	24
	12:9	10:33		9	8
No. 6	12:11-12				
	21:14-15	10:19-20	13:11	10/7[2]	12/5
No. 7	9:23	16:24	8:34	11/10	16/15[3]
	14:27	10:38		11	9
No. 8	9:24	16:25[4]	8:35	19/17	19/21
	17:33				

Source: The D and B numbers represent the total of parallel lexical morphemes (root words). The first number is count within Matthew and the second is Mark.

[1]Matthew and Luke same location. [2]Both D and B show greater parallel between Matt and Mark: 16/17. [3]Luke 9:23 in D omits [the cross] and therefore B harmonises. [4]Matt 10:39 has only a few parallels with Luke 17:33 in D (9) and B (9) but because of difference in chronology with Luke, it may refer to another source.

Examination of the doublets in Table 2 indicates the following: (1) in No. 1, the sending of the Twelve corresponds in both Matt and Mark although a greater parallel exists between Luke and Matt in both D and B. The interesting observation, however, is that Luke's doublet at 10:4-11 (sending of the seventy-two) indicates similar morphemes with Matt 10:7-14 to a high degree (Luke 10:5: λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ =Matt 10:12: λέγοντες Εἰρήνη τῷ οἴκῳ τούτῳ; B om.) and the high number of morpheme parallels exist in D (28 common words versus 22 in B); (2) in No. 2, the Markan parallel of 4:21 corresponds to Luke 8:16 in position but is more similar to Matt 5:15. Although Matt 5:15 parallels Luke 11:33, ὑπὸ τὸν μόδιον ἀλλὰ ἐπὶ τὴν λυχνίαν, Luke is unique in the D text at both 8:16 and 11:33:

D Luke 8:16 ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς (B om.)
D Luke 11:33 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν

Lukan intra-harmonisation is possible as (3) No. 3 reveals Luke's initial duplication at 11:43, which lacks the corresponding parallel in either Matthew or Mark.

However, Luke 20:46 clearly is paralleled by the Markan reference in contrast to Matt 23:6 which has changed the word order and has fewer similarities than Mark; (4) No. 4 evidences the Markan parallel at Luke 8:17. Matt 10:26 parallels Luke 12:2 but D records the synonym variation of φανερωθήσεται (φανερόω) (Luke 12:2) and ἀποκαλυφθήσεται (ἀποκαλύπτω) (Matt 10:26) which contrast with the B reading ἀποκαλυφθήσεται in both. Either B harmonised Matthew and Luke or the D reading is evidence of another source; (5) No. 5, as in the previous two doublets, reveals a clear Markan connection between Luke 9:26 and Mark 8:38, especially with the use of ἐπαισχύνομαι twice in each verse. Luke 12:9 and Matt 10:33 differ in D and B, i.e. ἔμπροσθεν 2X (D-Luke and Matt)— ἐνώπιον (B-Luke) and ἔμπροσθεν (B-Matt);[117] (6) No. 6 concerns similar subject matter in the act of speaking by the Spirit but Matthew and Mark display more similarity than Luke does. Both texts in Luke have ἀπολογέομαι which is not represented in Matthew or Mark; (7) No. 7 : (a) Luke 14:27 and Matthew 10:38 include the words ὀπίσω μου and then the negative οὐ δυναταί or οὐκ ἔστιν, (b) Mark does not include the negative, (c) Luke uses ἔρχεται (14:27) ἔρχεσθε (imperative present middle-2P) (9:23) whereas Matt-Mark read ἀκολουθεῖ (Matt 10:38), ἀκολουθεῖν (Mark 8:34), (d) Luke 9:23 in B adds καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ᾽ ἡμέραν (D om.). Therefore, whereas Matthew and Mark agree in both D and B, it is the Lukan omission at 9:23 that can either indicate scribal editing or else the use of a non-Markan and non-Matthean source; (8) No. 8 (a) a close parallel of Mark 8:35 with Luke 9:24 as opposed to Matt 10:39, i.e. Mark/Luke use θέλῃ and σώσει αὐτήν whereas Matthew uses εὑρὼν and εὑρήσει, (b) Luke 17:33 (D) uses θελήσῃ ζῳογονῆσαι[118] in contrast to B's ζητήσῃ and περιποιήσασθαι. Because of the repeated use of θέλω, it could be suggested that D was harmonising with the other texts but this is only speculation.

At this point, it can be concluded that (1) D and B are similar in the general amount of what probably is simple scribal harmonisation, (2) the No. 6 doublet location at Luke 21:14-15 indicates that D's readings at Matt/Mark show less contrast than B when compared with Luke, and (3) the texts of Luke 9:23 and 9:24 reveal a variation of possible

117. Hawkins notes at Luke 9:26: (1) the addition of αὐτοῦ and (2) the omission of ἐν τῇ γενεᾷ ταύτῃ (both D and B), which may have occurred during "oral teaching". John Hawkins, *Horae Synopticae; Contributions to the Study of the Synoptic Problem*, 2d ed., rev. and supplement (Oxford: Clarendon, 1909), 102, 103.

118. The rare word ζωογονέω is used twelve times in the LXX—Ex 1:17, 18, 22, Lev 11:47 (2x), Jdg 8:19, 1Sam 2:6, 27:9, 11, 1Kgs 21:31, 2Kgs 7:4, Ode 3:6, and in the NT at Luke 17:33(D-2x), Acts 7:19, and I Tim 6:13. Hawkins, *Horae Synopticae*, 87.

synoptic sources depending on the manuscripts; for example D at 9:23 may reveal a non-Matthean/Markan source and, although seemingly consistent in paralleling more with Matthew, actually appears closer to Mark at 9:24 because of similar word usage, whereas B favors Matthew at 9:23 and Mark at 9:24. D actually tends to have less concern about synoptic cross harmonisation than the B text.

There are three other doublets listed by Hawkins: (No. 9) Luke 8:18 and 19:26 (Luke 8:18=Matt 13:12=Mark 4:25) (Luke 19:26=Matt 25:29);[119] (No. 10) Luke 9:46 and 22:24 (Luke 9:46=Matt 18:1=Mark 9:34);[120] and (No. 11) Luke 14:11 and 18:14 (Luke 18:14=Matt 23:12).[121] Whereas No. 10 does not present a clear picture as to Luke's sources or to harmonisation, No. 9 indicates that Luke 8:18 has a closer parallel with Matthew and that Mark and Matthew share close parallels. No. 11 affirms close agreement between Matthew and Luke although Matthew's text is located after entry into Jerusalem in contrast to Luke.

The discussion of doublets is theorised to be based on the conflation of two sources, namely Mark and Q. Although beyond our discussion here, the examination of the parallel texts between the Gospels sheds light on the differences in harmonisation between the texts.

For instance, J. C. Hawkins described an argument that Luke had only limited usage or reference to Mark in Luke's interpolation sections, and that there are three passages in Luke that suggest usage of Mark at Luke 10:25-28, 11:15, 17-23, and 13:18, 19.[122] He uses these texts to show that Luke and Mark show some commonality, but he argues that Luke is actually using non-Markan material, Q.[123] However, these agreements between Mark and Luke appear differently when viewed through the variants of D. First of

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119. Hawkins, *Horae Synopticae*, 89.

120. Harmonisation across the Synoptics is unclear in both D and B. Interestingly, D (Luke 9:46) has omitted εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς found in B. Hawkins, *Horae Synopticae*, 103.

121. A clear parallel with Mt 23:12 and no Markan parallel from D and B. Hawkins, *Horae Synopticae*, 105.

122. Hawkins, "Three Limitations to St. Luke's Use of St. Mark's Gospel," in *Studies in the Synoptic Problem by Members of the University of Oxford*, 29-59.

123. Hawkins, "Three Limitations", 45-59. Advocates of the Farrer Theory (Markan Priority minus "Q") include Goodacre who argues against the theory of Q and states that Luke's supposed use of non-Markan material is actually Lukan redaction of Mark. Q advocates, such as Foster, question the plausibility of both Matthew and Luke adding so much material as their redaction. Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (London: T&T Clark, 2001), 127; (contra Farrer theory) Paul Foster, "Is it Possible to Dispense with Q?", *NovT* 45 (Oct. 2003): 316.

all, Luke 10:25-28 is paralleled by Mark 12:28-34 and Matthew 22:34-40. The contexts differ because although Matthew and Mark are similar in that the event occurs on the Tuesday before the crucifixion, in Luke's case the statement happens before he arrives at Jerusalem and is a story leading up to the parable of the Good Samaritan. In the usage of Deut 6:5 by the Gospel writers, the Alexandrian text (ℵ/B) uses διάνοια, for "all your strength." Hawkins reasons that even though Matthew and Mark share parallels, it is actually Mark and Luke that share more against Matthew, e.g. the use of ἰσχύς for δύναμις in LXX Deut 6:5, (Matt omits), and that Luke uses ἐξ ὅλης καρδίας instead of Matthew's dative.

Table 3. Harmonisation of Matthew

	D	B
Matt 22:37	ἔφη αὐτῷ, Ἰησοῦς Ἀγαπήσεις κύριον τὸν θεὸν σου **ἐν** ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου	Ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεὸν σου **ἐν** ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου
Luke 10:27	ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κύριον τὸν θεόν σου **ἐν** ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ τὸν πλησίον σου ὡς σεαυτόν.	ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κύριον τὸν θεὸν **ἐξ ὅλης καρδίας** σου ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.
Mark 12:30	καὶ Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου αὕτη πρώτη ἐντολὴ	καὶ Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐξ ὅλης ψυχῆς σου καὶ ἐξ ὅλης διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου
	Parallel D	**Parallel B**
Matt 22:39	Δευτέρα δὲ ὁμοία ταύτῃ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν	Δευτέρα ὁμοίως ἀγαπήσις τὸν πλησίον σου ὡς σεαυτόν
Mark 12:31	Δευτέρα δὲ ὁμοία ταύτῃ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν μείζων τούτων ἐντολὴ ἄλλη οὐκ ἔστιν	Δευτέρα αὕτη ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν

The central observation from the comparison in Table 3 is that D presents the image that Luke has used Matthew as the model rather than Mark.[124] There are twenty

124. Talbert theorizes that Luke 10:25-28 is from Mark 12:28-34 and that this would represent a departure from Luke's use of non-Markan material in Luke 9:51-18:15. He sees this possibility as a transition to the L tradition introducing the parable of the Good Samaritan. However, the D text reading firmly supports this text as a parallel with Matthew, thus keeping intact the view that Luke 9:51-18:15 is a repository of a source other than Mark. See Charles H. Talbert, *Literary Patterns, Theological Themes, and*

words in parallel even though different contexts at Matt 22:37 and Luke 10:27 and a parallel of 10 words at Matt 22:39 and Mark 12:31. In contrast, Hawkins based his comparison upon the WH text, which supports the contention that Mark and Luke show the greater similarity. However, the interesting difference between the two textual witnesses is that the B textual witness reveals the word διανοίᾳ at all three locations (Matt 22:37; Luke 10:27; Mark 12:30), missing in D at Luke 10:27 and Mark 12:30. Matthew (D) does not include "strength" ἰσχύϊ, but does include "mind" διανοίᾳ (in Markan B). Therefore, we have Luke (D) that seems to have harmonised with Matthew although keeping the word from Mark, "strength" and leaving out completely "mind". This contrasts with the B text's readings, which include διανοίᾳ in all three Gospels, suggesting harmonisation.

This suggests that the theory of Mark w/o Q is not supported because D Luke and D Matthew are differentiated at this location and D Luke does not harmonise with D Mark. Another source is thereby evidenced, which Foster indicates weakens Goodacre's argument against Q due to other "possible" sources, i.e. oral tradition, etc.[125]

Table 4. Luke 11:17, Matthew 12:25, and Mark 3:24-25

Text	D	B
Luke 11:17	αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· Πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημοῦται, καὶ οἶκος ἐπ' οἶκον πεσεῖται	αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον **πίπτει**
Matthew 12:25	Ἰδὼν δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα ἐφ' ἑαυτὴν ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα ἐφ' ἑαυτὴν οὐ στήσεται	εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται
Mark 3:24-25	καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη	καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη

the Genre of Luke-Acts, SBLMS 20 (Missoula: Scholars' Press, 1975), 52-53; furthermore, the agreement of Matthew and Luke in the use of [ἐν] as opposed to the [ἐκ] of the B text also supports the idea of minor agreements between Matthew and Luke toward possibly the Griesbach Matthean priority theory. Frans Neirynck, *The Minor Agreements of Matthew and Luke against Mark with a Cumulative List* (Leuven: Leuven University Press, 1974), 158.

125. Foster, 321-322.

[25] καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ οὐ δύναται ἡ οἰκεία ἐκείνη ἑστάναι	[25] καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι

As can be seen in Table 4, other than the use of διαμερίζω at Luke 11:17, the only indicator of harmonising may be due to the use of κατά in B (D concurs in all). Hawkins reasons that although the use of ἐπί by Mark may superficially be seen to support the idea of Luke's use of Mark, the next verse at Matt 12:26 includes ἐπί and therefore does not justify the conclusion of Mark as the source for Luke.[126] Matthew's B text may be a scribal anomaly. (D's perspective does not include κατά and therefore does not lead to a confusion of sources.)

In addition, Hawkins supported his contention that Luke did not use Mark as his source by examining Matthew's material that parallels the following pericope in Luke concerning the "signs".[127] Luke 11:16 and 11:29 indicate logia that "no sign will be given except the sign of Jonah". The Matthean and Markan texts (Matt 16:1-4 and Mark 8:11-12) correspond in position but Matthew elucidates especially including γενεὰ πονηρά. The Matthean corresponding internal doublet at Matt 12:38-40, in contrast, parallels partly with Luke 11:29, γενεὰ πονηρά … καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ᾽Ιωνα~, but occurs before the transfiguration in contrast to Luke's post-transfiguration. Hawkins claimed that this is evidence of Matthew using two distinct sources, i.e. Matthew and the "Q" source of Luke in a conflation in order to create the doublet at Matt 10:39.[128] However, Hawkins did not explain why Matthew would have seen the need to vary from the Lukan account in position if Luke represents "Q" in a correct chronology in order to create a doublet. Furthermore, the D text reads καὶ μοιχαλίς only at Matt 12:39 and not at Matt 16:4. If this is from a "Q" source then Luke has omitted it at Luke 11:29. It makes more sense that Matthew has created the doublet due to an actual discourse of logia and that Luke may have adjusted the position. In any case, Matthew seems quite independent of Mark or Luke from both the perspectives of D and B, but concerning the question of harmonisation, B seems much more harmonised due to the exact consecutive phrasal parallel at Matt 16:2-4 and 12:39 of twenty-one words.

126. Hawkins, *Studies in the Synoptic Problem by Members of the University of Oxford*, 45.

127. Hawkins, *Studies in the Synoptic Problem*, 46.

128. Hawkins, *Studies in the Synoptic Problem*, 47.

Table 5. Luke 13:18-20, Matthew 13:31 and Mark 4:30-31

Text	D	B
Luke 13:18-20	13:18 ἔλεγεν **δέ**· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; 13:19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς **τὸν** κῆπον **αὐτοῦ**, καὶ ηὔξησεν καὶ ἐγένετο δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ **κατεσκήνωσαν ὑπὸ** τοὺς κλάδους αὐτοῦ. 13:20 **ἢ τίνι ὁμοία ἐστὶν** ἡ βασιλεία τοῦ θεοῦ **καὶ** τίνι ὁμοιώσω **αὐτήν**	13:18 ἔλεγεν **οὖν**· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; 13:19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον **ἑαυτοῦ**, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ **κατεσκήνωσεν ἐν τοῖς κλάδοις** αὐτοῦ. 13:20 καὶ πάλιν εἶπεν· τίνι ὁμοιώσω **τὴν βασιλείαν** τοῦ θεοῦ;
Matthew 13:31	ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς λέγων ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ	ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ
Mark 4:30-31	30 καὶ ἔλεγεν τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτὴν 31 ὁμοία ἐστὶν κόκκῳ σινάπεως ὅτι ἂν σπαρῇ ἐπὶ τὴν γῆν μικρότερον ἐστὶν πάντων τῶν σπερμάτων ἃ εἰσὶν ἐπὶ τῆς γῆς	30 καὶ ἔλεγεν Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν 31 ὡς κόκκῳ σινάπεως ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς

The third example text used by Hawkins, indicated in Table 5, reveals more parallels in D between the Gospels than does the B text. Although the three Gospels indicate overlap that makes it unclear if Luke depended upon Matthew or Mark, the introduction to the parable reveals an important issue. Matthew's text, ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς (D), is contrasted to Mark's account, τίνι ὁμοιώσωμεν ... ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν, with the double interrogative. Luke uses the double interrogative at both 13:18 and 20, a doublet in it. This introduction to the parable also is similar to LXX Isaiah 40:18 [τίνι ὡμοιώσατε κύριον καὶ τίνι ὁμοιώματι ὡμοιώσατε αὐτόν] which may represent a kind of formula "and thus may have affected the language

of Mark and Luke independently".[129] The comparison of D and B therefore reveals that D Luke's text is somewhat closer to D Matthew's but shows a clear desire to keep the double interrogation method of Isaiah through its use of the doublet at v.18 and v.20. This suggests that D Luke is more conscious of the usage of the context, which may either support Lukan usage of sources as different from Matt or Mark or reflect editing/harmonisation that favors Septuagintal understanding.

Another text that Hawkins examines is that of Luke 17:2, Matthew 18:6, and Mark 9:42, again, from the Alexandrian text, which he uses to support his claim of Luke's use of Mark.[130] However, in D, Matthew and Luke share the parallel words: συνφέρει / σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων / τὸν τράχηλον αὐτοῦ. The Markan and Lukan parallels are ἕνα τῶν μικρῶν τούτων / περιέκειτο. Again, the D readings do not support Hawkin's contention that Mark and Luke share more affinities than Matthew and Luke. This further gives evidence that where the B text confuses the readings of parallel texts, D actually gives a more consistent approach in clarifying Lukan use of sources.

The determination of sources is challenging considering Markan parallels with Luke, especially when seen from D's perspective. Did D Luke use D Mark and simply redact Mark's text? Alternatively, did he use another source "Q" that was similar to Mark? Did Mark use "Q"? If so, then Lukan and Markan parallels would not be so ill conceived. Fleddermann argues for Markan knowledge of Q and the implication of this argument, as developed by Neirynck, is that this reduces the number of "source doublets".[131] Nevertheless, the importance of the existence of doublets that witness to the "Q tradition" would not be minimized.[132]

In conclusion, we have the result that the D text of Luke shows harmonisation dependent more with Matthew and yet keeps the material in the order as also seen in B. The three example texts submitted by Hawkins, when viewed from D, suggests that D Luke supports a differentiation between the usage in D Mark and D Matthew. In other words, D Luke, though showing more similarity to D Matthew, accentuates the differences

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129. Hawkins, *Studies in the Synoptic Problem*, 51.

130. Hawkins, *Studies in the Synoptic Problem*, 52.

131. Harry T. Fleddermann, *Mark and Q: A Study of the Overlap Texts. With an Assessment by F. Neirynck* (BETL 122; Leuven: University Press, 1995), 133. See also Christopher Tuckett, review of Harry T. Fleddermann, *Mark and Q*, *Biblica* 78, No. 2 (1997): 279-283.

132. Oyen, "The Doublets in 19th-Century Gospel Study," 288.

from D Mark to the point that the use of another source is indicated. If there were no Q, then it would be assumed that Luke would reflect more of Mark (assuming Markan priority). In addition, if Matthew were posterior, the Matthean redactions would be understandable. As will be seen later on in the study, D Luke seems to keep the Jewish background, such as the presentation of the parables and Torah interpretations. Therefore, concerning the kind of non-Markan and non-Matthean source possible, could this refer to a "Hebrew Gospel" that is the originator of this "Q" material, as mentioned by Papias? This is intriguing. However, further explorations of possible sources are made more challenging due to the fact of the two separate manuscript families, or clusters, Alexandrian and "Western". The harmonisation comparisons must be dealt with inside the genealogical families of manuscripts (although "Western" is best denoted as a group of differing manuscripts that show some commonality), i.e. it makes no sense to compare an Alexandrian text with D for the purpose of discerning the steps of alteration between one text to another if the origins of the texts are completely separate. Otherwise, one is always trying to answer a question that bears no reality, i.e. how did D (Codex Bezae) change from the B Codex? This makes no sense since the original period of alteration most likely happened during the second century. As Parsons has argued, the B text (of Luke) shows a Christological emphasis, written perhaps during the time of the fourth century when there was stability in the church.[133] Lukan D, on the other hand, has other concerns, perhaps apologetic for defending interpretations of the Law as well as prophetical fulfilment for affirming the status of Jesus, that reveal it was written or emendated during a different time and geography. Redaction-critical study of D Luke's readings can further help ascertain the text's place in history but first it is necessary to examine the question of possible concerted harmonisation by early Church Fathers in the incorporation of theological interpretative readings into the manuscript copy of D.

2.1.1. Patristic Harmonisation ?

The foundational thesis of Dela Cruz is that the Bezan text of Luke is a harmonisation (primarily with D's Matthew, but also Mark and church fathers) and yet

133. Parsons suggests that the theological Tendenz in P75 may be due to an apologetic purpose of refuting Gnostics that were represented by the Nag Hammadi codices found twelve miles downstream from Abu Mana, the location where the Bodmer Papyri were found. The "Western" non-interpolations at Luke 24:3, 6, 12, 36, 40, 51, 52 are examined for evidence of an emphasis on the actual resurrection of the body of Jesus. Mikeal C. Parsons, "A Christological Tendency in P75," *JBL* 105, no. 3 (1986): 463-79.

more in an allegorical and interpretative sense as portrayed in patristic exegetical manners.[134] Dela Cruz's thesis is that the scribal editor of D, probably 3rd century, used this practice of interpretation due to influence by church fathers that also used mimesis in their sermonizing of the parables.[135] Dela Cruz concludes that most of the variants exhibited in D are a result of this "spiritual interpretation." Dela Cruz develops the conclusion from an examination of the writings of Irenaeus, Tertullian, Cyril of Alexandria, Origen, Ambrose, Aphrahat, Justin, and others. Dela Cruz's specific findings are used to conclude that an anti-Judaic tendency and eight faith-seeking mimetic representations are embedded in D. This is based upon a methodology of comparative literary writings and examination of parables. According to Dela Cruz, the theology of the Bezan Luke is the result of interpreting, i.e. the oral tradition was assimilated into the written text through a process involving theologizing over a period.[136] This means that the Christian tradents[137] gradually moulded the text into a spiritual meaning for meeting the exigencies of the moment. This necessarily involved allegorical interpretation and mimetic intertextuality. Somewhat surprising in this regard is his assertion throughout his work, however, that the "generation" of tradents continued this theological interpretative technique over a period of 200-250 years. This technique was confined to a safeguarding of the text although by doing so with the important concept of transferring the textual tradition and the

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134. Roli G. Dela Cruz, *Allegory, Mimesis and the Text: Theological Moulding of Lukan Parables in Codex Bezae Cantabrigiensis* (PhD diss., The University of Birmingham, 2004); idem, Allegory, Mimesis and the Text: Theological Moulding of Lukan Parables in Codex Bezae, in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain (Philippines: APTS Press, 2004), 446-447.

135. Dela Cruz bases his premise on the dating range as supported by J. K. Elliott who concluded that there were no papyri similar to D's readings in the second century. J. K. Elliott, "Codex Bezae and the Earliest Greek Papyri," in *Codex Bezae: Studies from the Lunel Colloquium, June 1994*, ed. D.C. Parker and C.-B. Amphoux (New York: E.J. Brill, 1996), 181; Others such as Read-Heimerdinger are supportive of an early date at least for the Bezan text of Acts *before* that of the Alexandrian text. Jenny Read-Heimerdinger, *The Bezan Text of Acts: A Contribution of Discourse Analysis to Textual Criticism*, JSNTSup 236 (New York: Sheffield Academic Press, 2002), 355; Comfort also disputes a third century date as he concludes from early dating of papyri that the "early" form of the text is most likely represented in these early manuscripts and therefore is not far removed from the original. Since there was no major recension of the Alexandrian text in the second century, he concludes as well that the D text was probably created "near the end of the second century, not the beginning". Phillip Comfort, *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism* (Nashville, Tenn.: Broadman & Holman, 2005), 268.

136. Dela Cruz, *Allegory, Mimesis and the Text*, 281.

137. Tradent: Dela Cruz defines this as a "person whose role and functions are fluid enough to incorporate anybody who transmits the text of the New Testament in both oral and written forms." Dela Cruz, *Allegory, Mimesis and the Text*, 284.

interpretation for the next generation.[138] Dela Cruz's unique conclusion is that ultimately the Bezan Gospel of Luke is not a harmonisation per se but an attempted reproduction of Matthew's text.[139] This reproduction was a result of this "sentence" security of the text of Matthew and the support of the exegesis by Origen, Ambrose, and Cyril of Alexandria as they used Matthew to expand Luke.[140] However, although Dela Cruz accepts the fact that D follows an early tradition, the lack of allegorized interpretative emendations in the column margins speak against the theory of a tradition of continued allegorical (progressive) reinterpretation and collation of oral and written data, i.e. there are no residual indications of marginal comments of this nature in Codex Bezae suggesting prior emendation in the exemplar, only annotations of liturgical notes and corrections.[141] Although Codex Bezae's readings are evidenced in a large number of Greek texts and the earliest versions, the number of singular readings in Bezae indicates that at some point in time its circulation was reduced. The unique redactions that are not harmonized within the manuscript are not reproductions of the Matthean text. This seems to present a problem for Dela Cruz's thesis as his thesis depends on a wide circulation of a developed tradition and subsequent exposure of readings, which should have reduced the number of singular readings. How could many church fathers faithfully reflect its interpretation? Furthermore, the anti-Judaic stance seems to have been based on Epp[142] and Rice's work,[143] which is

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138. Dela Cruz, *Allegory, Mimesis and the Text: Theological Moulding of Lukan Parables in Codex Bezae Cantabrigiensis*, 284.

139. Dela Cruz, *Allegory, Mimesis and the Text*, 194. Dela Cruz's statements seem to weaken his conclusion, however, as he admits that the Lukan D not only harmonises with the Matthean reading but also "freely departs from Matthew's text" which, he says, is an indication of an independent interpretation separate from Matthew.

140. Dela Cruz, *Allegory, Mimesis and the Text*, 288.

141. Dela Cruz, *Allegory, Mimesis and the Text*, 289. Dela Cruz's basis is weakened through an appeal to only a potentiality without evidence of scribal patterns to the degree he is stating as a transcriptional possibility. Parker lists a number of annotators' notes. See Parker, *Codex Bezae: An Early Christian Manuscript and Its Text*, 318; Schmid described that the process of scribal editorializing was not inaugurated by scribes but was mediated by scribes. However, Schmid notes that no one has observed a marginal reading that could be called a "reader's note", i.e. written in such a way to identify itself from another copyist. Ulrich Schmid, "Scribes and Variants - Sociology and Typology," in *Textual Variation: Theological and Social Tendencies? Papers from the Fifth Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. H. A. G. Houghton and D. C. Parker (Piscataway, New Jersey: Gorgias Press, 2008), 14, 18, 23. Also, see Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (New York: Oxford University Press, 1993), 147-48.

142. Eldon Jay Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, Society for New Testament Studies. Monograph series 3 (New York: Cambridge University Press, 2005), 23-24. Epp qualifies the term "anti-Judaic" to mean in opposition to the religious institution of Judaism, and those who were leaders in it, particularly those who obstructed Christ.

problematic (see later discussion).[144] In addition, Dela Cruz's premise has a problem in answering the question "Did the church fathers invent these interpretations?" Alternatively, were these "interpretations" based upon received traditions that are not presently in existence?[145] An examination of Dela Cruz's proffered arguments follows.

A significant argument by Dela Cruz that bears interest in this study is the parable of the pounds Luke 19:11-27 which is the parallel to Matthew 25:14-30.[146] It is here that the doublet occurs concerning the "weeping and gnashing of teeth" for the servant who was not faithful. Dela Cruz argues that based upon church fathers' interpretation, namely Origen, Cyril of Alexandria, and Augustine, there is an anti-Jew interpretation involved in the moral of the parable. The meaning of the pound is associated with the reception of the gospel message by Justin, Hilary of Poitiers, Ephrem, and Origen.[147] The weakness here in the evidence is that Dela Cruz has not explained the harsher judgment of the worthless servant.[148] He acknowledges that the servant receives a harsher punishment than the subjects who had rejected the King but fails to confirm this interpretation as pointing to the Jews by the fathers Aphrahat and Ambrose.[149]

Disagreement also exists as to the interpretation of the parable of the old wineskins, Luke 5:34-39. Dela Cruz understands from Cyril of Alexandria (*Commentary on Luke*, Homily 22) a condemnation of the Jews as having the heart of old wineskins; Chrysostom (*Statues*, Homily 16.9), Tertullian (On Prayer 1.1), and Jerome (*Commentary on Matthew* 1.9.17) as seeing the Jews equated to old institutions which were to be rejected and instead emphasis be given to new life through the Gentiles. Yet, Chrysostom speaks of a Gentile's old soul as being the old skin and does not capture the sense of an anti-Judaic stance. Although Cyril's text, as examined by Dela Cruz, show's some 'coherence' in D's

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143. Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*.

144. Parker, *Codex Bezae*, 146.

145. E.g., Dela Cruz suggests that in Luke 14:16-24, the variants "could" have been shaped by allegory and mimesis, thereby lending an anti-Judaic stance but finally confesses, "when D is read with just an observation of its peculiar readings, the allegorising variants and mimetic harmonisation may not be seen as anti-Judaic at the outset". Dela Cruz, *Allegory, Mimesis and the Text*, 191.

146. Dela Cruz, *Allegory, Mimesis and the Text: Theological Moulding of Lukan Parables in Codex Bezae Cantabrigiensis*, 178.

147. Dela Cruz, *Allegory, Mimesis and the Text*, 201. Aphrahat and Ambrose interpret the parable to describe the people who reject the King as parallel to those Jews who reject Christ. (203).

148. Dela Cruz, *Allegory, Mimesis and the Text*, 202.

149. Dela Cruz, *Allegory, Mimesis and the Text*, 207-9.

readings (ἀσκοὺς παλαιούς) as well as indicating that the Jews represent the old skin, the analysis falters on two points: (1) there is no connection with the Matthean harmonisation (Matt 9:17) in the phrase "both are preserved" (καὶ ἀμφότεροι τηροῦνται), and (2) Cyril fails to indicate knowledge of the D omission at Luke 23:34 ("Father, forgive them…")[150] by including the logion at Sermon XXIX, thereby suggesting Cyril's ignorance of the Bezan text. In addition, Jerome (*Commentary on Matthew* 1.9.17) interprets Matthew in regards to the parable's old skin as representing the scribes and Pharisees, per se, and not a completely anti-Judaic stance.[151] In fact, Jerome clearly uses this text as against the scribes, Pharisees, and even mentions the Galatians who were attempting to mingle the two precepts of the Law with the Gospel precepts.[152] Therefore, Dela Cruz's generalizations of patristic readings do not provide sufficient support for the argument of an anti-Judaic attitude present in D.[153] It would be better to conclude that D's readings concerning the old wineskins are an emphasis of the scribes and their interpretations of the Law. In this way, the salient point is the aversion against Jewish interpretative techniques and not "anti-Judaism" per se. From a B textual viewpoint, the variation in the D readings does not increase the anti-Jewish sense but clarifies it and does not intensify a pro-Gentile stance.

In his discussion of "faith-seeking understanding" parables, Dela Cruz assumes that the D editor/scribe must have incorporated margin readings that had been written as part of the orality of the text. These marginal readings are posited to have originated with the interpretative models by the early church fathers, e.g. Origen and others.[154] The difficulty with Dela Cruz's thesis is the simple lack of marginal readings in the D manuscript itself that could support an ongoing scribal tradition in theologizing the exemplar as well as substantial evidence within other manuscripts of exactly these interpretations. Even

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150. S. Cyril, *A Commentary Upon the Gospel According to S. Luke*, trans. R. Payne Smith, Part I (Oxford: University Press, 1859), 110.

151. Dela Cruz states that Jerome, following Cyril and Tertullian, "brings down the religion of the Jews". Dela Cruz, *Allegory, Mimesis and the Text*, 172.

152. St Jerome, *Commentary on Matthew*, trans. Thomas P. Scheck, The Fathers of the Church 117 (Washington, D.C.: Catholic University of America Press, 2008), 110.

153. In fact, Dela Cruz admits that the church fathers could disagree among themselves, e.g. Ephrem, Cyril of Alexandria and Ambrose interpreted differently than Origen and Augustine in the parable of the barren tree whereby the application could either be for Jews in general or else the broader term of fallen humanity. Dela Cruz, *Allegory, Mimesis and the Text: Theological Moulding of Lukan Parables in Codex Bezae Cantabrigiensis*, 209.

154. Dela Cruz, Allegory, Mimesis and the Text: Theological Moulding of Lukan Parables in Codex Bezae Cantabrigiensis, *178*, 226.

considering that the D's exemplar had already incorporated marginal annotations by the time of the copying, the simple fact of no existence of the transitional form weakens this point. Furthermore, since Parker acknowledges the exemplar as closer to the second century including the punctuation in the text,[155] which shows the exemplar's *stichoi*, it can be argued that any possible marginal readings would have to date to closer to the time of the exemplar and not to Origen's period.[156] Therefore, Dela Cruz's use of later patristics seems anachronistic and without warrant. One illustration is the use of the D reading of ὁ ἀγαθός at Luke 12:42. Dela Cruz argues that the D editor harmonised the text to Matthew 25:21, 23 with the allegorical meaning adjusted to refer to "the good" and wise steward as one who was both faithful and wise. He continues by observing that from Origen's observations in his Homilies from Luke, (Fragment 200), this same depiction of a faithful and good steward is used. Therefore, Dela Cruz concludes that the D reading ὁ ἀγαθός was interpretative in function and was added probably as a marginal reading that eventually became a part of the textual tradition.

The weakness of this approach fails to see the usage of ὁ ἀγαθός in the D text, such as the idea that Luke is dualistic. Sim (using NA27) notices that Matthew uses the dualistic language of good/evil (ἀγαθός, πονηρός) which figures prominently in these apocalyptic images of judgment.[157] Here Sim notes that the text of Matt 5:45b/Luke 6:35b show a double contrast between good and evil and between righteous and unrighteous. Nevertheless, (using NA27) he mentions that these "are secondary to the non-dualistic Lukan terms ungrateful and evil (ἀχάριστος and πονηρός)".[158] Yet, this reference to Matthew's dualism suggests that the same may be present in Luke. The D text of Luke includes three more references to evil (πονηρός) than the B text [Luke 5:22, 11:4, 23:41] and one more to good (ἀγαθός) [Luke 11:13; 12:42; at 12:18 D om. B add.]. Therefore,

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155. D.C. Parker, *Codex Bezae: An Early Christian Manuscript and Its Text* (New York: Cambridge University Press, 1992), 279-81.

156. Hoskier notes that Luke 11:24 has a parallel at Matt 12:44 but that the textual witness, א^{c}BLXΞ *Sod*^{050} 33 157 892 Paris^{97} Laura^{A104} *Sod*^{1353} *Evst* 48 y^{scr} *b l sah boh Orig Sod txt*, use τοτε at Luke 11:24 which shows harmonisation (D om.). Hoskier acclaims that Origen was responsible for these harmonisations, "*Orig* is responsible for re-introducing a false text into our schools." Cf. C. Hoskier, *Codex B and Its Allies: A Study and an Indictment* (London: Bernard Quaritch, 1914), 267.

157. David Campbell Sim, "There Will Be Weeping and Gnashing of Teeth: Apocalyptic Eschatology in the Gospel of Matthew" (Ph.D. diss., King's College, 1993), 76.

158. Sim, "There Will Be Weeping and Gnashing of Teeth", 76.

Lukan D must be examined for each of these cases before arriving at a conclusion similar to Dela Cruz's.

Overall, Dela Cruz's thesis falters based on a number of presumptions without enough supporting evidence of D being the "product" of marginal interpretations over a period of at least two centuries. It can just as much be argued that the readings of D or a proto-D were influential upon the writings of some of the early church fathers. However, the importance of Dela Cruz's study has reiterated the fact that no simple scribal harmonisation caused the development of D's readings in Luke. An editor, who clearly had a theological aim, caused these readings and this was important enough for scribes to pass down. If a "tradition" is mandated from this research, then this tradition must have begun early.

2.2. Doublets in the Synoptic Gospels

This discussion of doublets is limited to the critical analysis of possible interpretations of D's readings alone and, due to this limitation, will not attempt to suggest an answer the Synoptic Problem. Bezae's doublets are examined as to their interconnectedness and unity for demonstrating a concerted rationale behind these readings. No explanation will be proffered concerning the absence of material from Bezan Luke in relation to the common text, representative B. The question is, "Are Matthean and Markan doublets similar in usage in the D text?" and "How do they compare with parallels in the Lukan D text?"

Doublets are typically theorised as evidence of the compilation of two sources for the development of a document.[159] Therefore, the evidence of doublets has been seen as important in presentation of relationships among source arguments. The Synoptic Problem is the search for the answer to the problem of the sources of the Gospels. The two main theories (Q or no Q) are "Two-Source" involving Markan priority, whereby the Gospels of Matthew and Luke were derived from Mark and another source "Q", and the "no Q" theories of "Mark w/o Q", using Markan priority alone, and "Griesbach Hypothesis" founded on Matthean priority theory whereby Luke used Matthew's text for his Gospel

159. However, other examples exist of parallel accounts that give the appearance of a doubled account, i.e. Josephus Ant. 18.90-95 and 18.120-126, whereby one account has Caiaphas being dismissed as high priest and the other account has Jonathan being dismissed. See also Josephus War 2.19.4 and 2.19.6 with the idea of "would have won the city" and "would have taken the city". From this, Cohen indicates that there is no reason to see the material between the texts as an "interpolation". Shaye J. D. Cohen, *Josephus in Galilee and Rome: His Vita and Development as a Historian*, Columbia Studies in the Classical Tradition 8 (Leiden: Brill, 1979), note 14, 89.

and Mark copied both Matthew and Luke for his text.[160] However, if Markan priority is assumed, this does not explain Mark's uses of doublets and even triplets (fewer in number). The division of doublets may offer answers and Vaganay argues for three different classifications of doublets: (1) Logia in which the content is more "complete" than the Markan source, e.g. Mark 3:22-27=Luke 11:14-23=Matt 12:22-30; (2) Logia in which the application is different or "better" than the Markan source, e.g. Mark 9:37=Matt 18:5=Luke 9:48 (indirectly applies to the disciples) with double doublets at Matt 10:40=Luke 10:16 (directly applies to the disciples); (3) Logia in which the context of the non-Markan doublet reveals shades of meaning of the Markan source, e.g. at Mark 12:28-31, Matthew describes the later ministry in Jerusalem and joins this with two other offences of the Sanhedrin (Matt 22:34-40) and Luke 10:25-28 makes it a response to Jesus in the introduction to the parable of the Good Samaritan.[161]

However, other aspects may be seen such as Fleddermann and others who classify the doublets into redactional and source doublets.[162] The nomenclature can be divided as

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160. B. H. Streeter, *The Four Gospels* (London: Macmillan, 1924). Idem, "On the Original Order of Q," in *Studies in the Synoptic Problem*, ed. W. Sanday, ed. (Oxford: Clarendon Press, 1911), 151. Streeter posited a four-source theory of the use of sources in the Synoptics: Mark, Q, M, and L, whereby Matthew and Luke used a non-Markan source Q, Matthew used a unique source M, and Luke used a unique source L. He further noted that Matthew seemed to combine and rearrange discourses, which had been in other locations while Luke seemed not to diverge from the order and arrangement of his sources. Streeter concluded that Q in Luke 11-17 (Matt 5-7 and 10) were more generally connected to Luke; Others such as William Farmer disagree with a Markan priority and argue instead for Matthean priority from which Luke was dependent, while Mark was the writer who utilized both Matthew and Luke. William R. Farmer, *The Synoptic Problem* (Dillsboro, NC USA: Western North Carolina Press, 1976), 201. For a current synopsis of the debate see Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (London: T&T Clark, 2001).

161. Léon Vaganay, *Le problème synoptique: Une hypothèse de travail*, Bibliothèque de Théologie 3, pt. 1 (Paris: Desclée, 1954), 117-21.

162. Harry T. Fleddermann, *Q: A Reconstruction and Commentary*, Biblical Tools and Studies 1 (Leuven: Peeters, 2005), 54-60; T Stephenson, "The Classification of Doublets in the Synoptic Gospels," *JTS* 20, no. 77 (1918); Tavardon explores doublets in consideration of their logical sequential problem and classifies doublets as "doublet synonymique, doublet de répétition, doublet analogique complémentaire ou contradictoire, doublet homonymique complémentaire ou contradictoire." The different time factors of the doublets are defined as diachronic in chronology and yet synchronic in interpretative relationship, i.e. a proposition is followed by its repetition in the sense of a fusion of texts for commentary. Tavardon's thesis is built on a contrived text, however, which does not examine the narratives alone for interpretation and assumes a homonymic contradiction in the D readings in his theory of movement from the D text to B03. Delobel says that Tavardon's theory is far-reaching to say that these are evidences of a redactor. Cf. Paul Tavardon, *Le texte alexandrin et le texte occidental des Actes des Apôtres: Doublets et variantes de structure*, CahRB 37 (Paris: Gabalda, 1997), 187; Joel Delobel, "Focus on the "Western" Text in Recent Studies," *ETS* 73 (1997): 408; Read-Heimerdinger also criticizes Tavardon's use of Boismard and Lamouille's contrived "western text" (TO) and argues that this methodology misses rhetorical and theological purposes possibly inherent in a real text (such as D). Jenny Read-Heimerdinger, review of Paul Tavardon, *Le texte occidental et le texte alexandrin des Acts des Apotres*, *NovT* 41, no. 4 (1999); Hawkins does not classify the doublets but does project their origin as from Q. John Hawkins, *Horae Synopticae; Contributions to the Study of the Synoptic Problem*, 2d ed. , rev. and supplement (Oxford: Clarendon, 1909).

such: (1) redactional doublets are repeated phrases or sayings whereby one source, e.g. Mark, was used but where the writer used the phraseology again for another story that is not evidenced by the other synoptic writers. In essence, the author has "redacted" the saying for use at another time in the writing. (2) Source doublets are repeated phrases or sayings that are two distinct "versions of the same saying, parable, or discourse."[163] Therefore, source doublets are the core behind the expansion and are therefore noticeable for their similarity of information and principle but yet not necessarily exhibiting verbal, semantic and word order agreement. (3) condensed doublets whereby parallel texts are "conflated" or combined to make a new text, e.g. Matt 10:9-14 is a conflation of Mark 6:8-11 and Luke 10:4-11.[164] Double doublets are where a repetition exists in two of the Synoptics but because of different contexts of the repeated sayings in the other writers they reveal two distinct sources, e.g. Matt 16:24 and 10:38 are paralleled by Luke 9:23 and 14:27 but show only once in Mark at 8:34.[165]

Yet, from Fleddermann et al, most of the depiction of doublets has concentrated on the mechanics of their occurrence as simply the result of unsolicited causation or a natural by-product of the conflation process. This leaves out possible purposeful redactions due to apologetic or didactic goals. In this regard, Wenham offers interesting observations. He first gives credence to the view that doublets could be evidence of misplacement or confusion. This could be termed "accidental" due to the process as described previously. However, he also argues that source material may have indicated repeated themes or statements by Jesus and therefore the Gospel writer was being faithful to his material. This also would signal an intentionality to be faithful to sources. Indeed, D Luke's evidence of closer replication to D Matthew in the central "great interpolation" section is indicative of a certain avoidance of D Mark in overlap material, which hints of another possible source. Yet lastly, Wenham suggests that the Gospel writer may have added or omitted material due to his specific purpose, e.g. Mark could have been writing for Gentile believers.[166] This is especially interesting for this study because the D Lukan doublets not only are evidence of purposeful redaction but give credence to theological intentions if the

163. Fleddermann, *Q: A Reconstruction and Commentary*, 55.

164. G. Van Oyen, "The Doublets in 19th-Century Gospel Study," *ETL* 73 (1997): 282.

165. Harry T. Fleddermann, *Q: A Reconstruction and Commentary*, Biblical Tools and Studies 1 (Leuven: Peeters, 2005), 55-57.

166. David Wenham, "Source Criticism," in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Carlisle: Paternoster Press, 1979), 142.

pattern and placement of the doublets in D Luke parallel particular themes within the doublets' respective contexts. This would argue for the reasoning behind their creation. The question is therefore submitted: Do doublets in the synoptic gospels of Codex Bezae reveal similarities or contrasts, especially any of these three suggestions?

The first step is to examine repetitious phrases and doublets within Matthew in order to ascertain a comparison pattern to Luke's Gospel. Suggestive of a purposeful literary device, repetition is quite prevalent in Matthew's Gospel. Anderson concludes that Matthew uses repetition for rhetorical purposes, i.e. (1) sequencing that moves the plot and motivation for events, (2) the development and use of characters, (3) rhetorical aspects that link the narrator and receiver.[167] The question of how this repetition affects theological nuances is more difficult to judge, as the different readings from D and B have usually not been examined in a comparison/contrast format for this exact purpose.[168] The question is whether doublets are a part of theological interpretation or else the result of scribal harmonisation within the D text. The answer to this question will help to support the conclusion that doublets in D Matthew's Gospel are not being used in the same manner as D Luke's Gospel. If the doublets in the D text of Matthew's Gospel have not been harmonised or adjusted for theological reasons in a fashion similarly to Luke, then it would support my contention that D Luke's Gospel represents a text that has not undergone scribal harmonisation in union with D Matthew during the creation of the Codex Bezae exemplar and that the D Lukan doublets are evidence of purposeful theological redaction.

2.2.1. Matthew's Doublets

Examination of doublets within the Matthean Gospel, both D and B, would involve an entire study on its own. However, due to noticeable readings in D Luke that give evidence of a "statement (prophecy) and fulfilment", which causes a direct link of statement-action as well as D Luke's readings that support law interpretation (i.e. D Luke 6:4b), the interest here is only upon the main characteristics of these repetitions in D Matthew that bear a parallel connection with D Luke concerning prophecy and

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167. Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again* (Sheffield, England: JSOT Press, 1994), 46. Specifically, Anderson focuses attention on direct commentary and point of view. The use of repetition by Matthew, or, rather, the implied author of the gospel, uses verbal repetition for aids to memory in oral delivery of the message; William G. Thompson, *Matthew's Advice to a Divided Community: Mt. 17,22-18,35* (Rome: Biblical Institute Press, 1970), 199. Thompson sees repetition in Matthew as developing literary unity.

168. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 206-223.

interpretation. The specific question is whether the D Matthean approach to doublets is indicative of a similar approach in the D Lukan doublets.

Observing Matthew's overall purpose, but perhaps more importantly the themes that are prevalent within the Matthean text, we can refer to a study by David Howell[169] as he concludes that there are basically two themes central to Matthew's plot. The first is that of promise and fulfilment, i.e. Jesus fulfils the previous history of Israel and fulfils the messianic hopes of Israel.[170] Within that realm, there are predictions that generate the expectations. This is illustrated by a formulaic motif of fulfilment of the Old Testament prophets [formula ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος Matt 1:22].[171] This will be examined later in Sec. 2.2.1.1.

However, there is a second theme of not just promise and fulfilment but also of acceptance and rejection.[172] Howell has included discussion of Kingsbury who sees that conflict is the dominant theme, but Howell is more specific in saying that it is rather an acceptance and rejection correlative, i.e. the difference between those who accept Jesus Christ and those who reject him.[173] These two-paired thematic correlatives are necessarily affected by the textual variants and the interpretation of Matthew's overall structure and is involved,[174] perhaps extended in exegetical application. How do the D readings affect the

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169. David B. Howell, *Matthew's Inclusive Story: A Study in the Narrative Rhetoric of the First Gospel*, JSNTSupp 42 (Sheffield: Sheffield Academic Press, 1990), 111. Also, the difficulty of sources: Günther Bornkamm, "The Authority to "Bind" and "Loose" in the Church in Matthew's Gospel: The Problem of Sources in Matthew's Gospel," in *The Interpretation of Matthew*, ed. Graham Stanton, Issues in Religion and Theology 3 (London: SPCK, 1983).

170. Repetition of fulfilment formulas forms a pattern for the interpretation that Jesus' life "is a fulfilment of Scripture"; the use of the historical present λέγει is repeated forty-six times; λέγουσιν (they say) fourteen times and φησὶν (she says) once. "The implied reader is repeatedly invited to listen directly to Jesus." Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again*, 53, 65.

171. Jonathan Samuel Nkhoma, *The Use of Fulfilment Quotations in the Gospel According to Matthew*, Mzuni publications (Zomba, Malawi: Kachere Series, 2006), 129. See 129 and his note 20-21: G. Strecker, *Der Weg der Gerechtigkeit* (FRLANT 82; Gottingen: Vandenhoeck, 1966), 50.

172. Subtle nuances of this theme may be seen from phraseological effects such as "in their synagogues" which build to a condemnation of the Jewish leaders, (4:23, 9:35, 10:17, 12:9, 13:54, and 23:34 [in your synagogues]) If Matthew repeats "in their synagogues" for the effect of condemning the Jewish leadership, could this be seen as Matthew being "anti-Judaic"? If so, then the argument from Rice and Epp that Luke's Gospel is anti-Judaic loses its intended force of later scribal interpolation (4th cent.) as an effort to distance from the Jewish elements of the text. Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again*, 57.

173. Howell, *Matthew's Inclusive Story*, 111.

174. The outline of Matthew has been conjectured to consist of five major sections involving the use of the phrase καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς at 7:28; 11:1; 13:53; 19:1 and 26:1 (Majority text). D generally is in agreement except at 7:28 (lacunae) and 19:1, where it reads ἐγένετο ὅτε ἐλάλησεν ὁ Ἰησοῦς. Although a singular reading at 19:1, the phrase ἐλάλησεν ὁ Ἰησοῦς also appears in D at 13:34 and 23:1.

theme of prophecy, or more specifically "prophets" and the idea of righteousness?[175] Is this righteousness humanity's righteousness or is there a thematic presentation by the author of Matthew's Gospel? The omissions of the Alexandrian texts, particularly about righteousness, strongly support the idea that all is the righteousness of God.

Table 6. Matthew's Doublets

Matthean Doublets – Variation of D and B

No.	Doublet	D Notes	B Notes	No.	Doublet	D Notes	B Notes
1	3:2 / 4:17			20	10:39 / 16:25		
2	3:7 / 12:33-35			21	10:40 / 18:5		
3	3:10 / 7:19	(Lacuna)		22	11:15 / 13:9, 13		
4	3:17 / 17:5	Σὺ εἶ … Οὗτός ἐστιν	Οὗτός ἐστιν … (2X)	23	12:38-39a / 16:1-2a		B omits 16:2b-3
5	4:23 / 9:35			24	12:39b / 16:4		
6	5:18 / 24:35			25	13:12 / 25:29		
7	5:29 / 18:9	ἀπέλθῃ εἰς γέενναν		26	14:5 / 21:46		
8	5:32 / 19:9	D om. / D om.	…καὶ ὁ ἀπολε– λυμένην γαμήσας μοιχᾶται … ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυ μένην γαμήσας μοιχᾶται	27	16:19 / 18:18	18:18 …λελυμένα ἐν τοῖς οὐρανοῖς	18:18 …δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ
9	5:34 / 23:22			28	17:20 / 21:21		B omits 17:21
10	7:16-18 / 12:33-35	(Lacuna)		29	17:23 / 20:19		
11	9:13 / 12:7			30	19:30 / 20:16a		
12	9:27-31 / 20:29-34			31	20:16b / 22:14		B omits 20:16b

Also, concerning interpretation in Matthew see Ernest von Dobschütz, "Matthew as Rabbi and Catechist," in *The Interpretation of Matthew*, ed. Graham Stanton, Issues in Religion and Theology 3 (London: SPCK, 1983).

175. Holmes concludes that the D text of Matthew does not have evidence of theologically motivated alterations to any major degree. As such, he does not examine Matthean themes that could have been affected by the readings in D, except for a few involving bias against Jewish leadership and confirming that the Bezan text does not support a higher view of Christology. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 227-228, 236.

13	9:32-34 / 12:22-24	D omits 9:34		32	20:26, 27 / 23:11		
14	10:6 / 15:24			33	21:9a / 21:15		
15	10:15 / 11:24			34	21:9b / 23:39		
16	10:22a / 24:9			35	24:42 / 25:13		
17	10:22b / 24:13			36	26:34 / 26:75		
18	10:23 / 24:14			37	28:7 / 28:10		
19	10:38 / 16:24						

Examination of doublets in Matthew reveals a number of structural and verbal repetitions.[176] The first occurrence of a doublet is found at Matt 3:2, μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλία τῶν οὐρανῶν, and at Matt 4:17, μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλία τῶν οὐρανῶν. The exact repetition of "repent for the kingdom of heavens are near", by John and Jesus are strongly suggestive that this is a deliberate parallel.[177] The general thought is that this is due to a Matthean redaction of Mark 1:4 and Mark 1:15.[178] Davies suggests that "repentance" is a key term, occurring as μετάνοια at 3:8 and 3:11 and as the verbal form μετανοέω at 3:2, 4:17, 11:20, 11:21, and 12:41. The expression ἤγγικεν ἡ βασιλεία "the kingdom is near" is indicative not of a place where God rules or will rule but of "God's eschatological activity as a ruler".[179] The expression of ἡ βασιλεία τῶν οὐρανῶν "kingdom of the heaven(s)" used by Matthew, as opposed to ἡ βασιλεία τοῦ θεοῦ "kingdom of God" by Mark and Luke, was thought to be because of rabbinic influence of the avoidance of 'speaking the "name"' of God,[180] but this is untenable as Davies concludes that it is best to see that Matthew varied his usage of "kingdom of heaven",

176. Janice Capel Anderson, *Matthew's Narrative Web*, 44-77. Anderson summarises a number of general functions of verbal repetitions, e.g. highlighting, "fix in the mind of the implied reader", emphasis, to create expectations and anticipation, retrospection, to unify disparate elements, and to build patterns of association.

177. W. D. Davies and Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol. 1 of *Introduction and Commentary on Matthew I-VII* (London: T&T Clark, 1988), 292.

178. Davies and Allison, *A Critical and Exegetical Commentary*, 388.

179. Davies and Allison, *A Critical and Exegetical Commentary*, 389.

180. Mishnah Yoma 6:2; Originally thought to be application of a misunderstanding Ex. 20:7; Deut. 5:11.

"kingdom of God" and "kingdom of my father". This is a "wider phenomenon" than the first gospel.[181]

There are six more doublets at 3:17 and 17:5; 10:39 and 16:25; 18:9 and 5:29; 19:9 and 5:31-32; 21:46 and 14:5; and 24:42 and 25:13.[182] Each can be said to be noteworthy in their redundancy either by displaying a principle of Jesus' teaching or as serving as a signal in conformity to the hearers. For example, 3:17 and 17:5 both read the statement "you are my beloved son" (God is speaker) and yet occur at two different locations and two different times. This also differs from the previous discussed doublet ("repent") in aspect (John and Jesus spoke). Here, D reads at 3:17 σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα in contrast to 17:5 where it reads οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ ηὐδόκησα ἀκούετε αὐτοῦ.[183] The difference is that, for D, the baptism was the location for God to speak to Jesus whereas 17:5, the mount, the voice is for the benefit of the hearers, Peter and John.

One of the doublets important for its connection to legal interpretation is Matt 5:31-32 and 19:9, which expresses the idea that divorce was a sin, thereby disturbing the complacency of divorce, e.g. as that of Hillel (a woman could be divorced for burning food, *m.Git. folio* 90a). [184] Importantly, from this discussion of doublets, is the fact that two

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181. Davies and Allison, *A Critical and Exegetical Commentary*, 391. Jonathan T. Pennington, "The Kingdom of Heaven in the Gospel of Matthew," SBJT 12/1 (2008): 44-51. Matthew uses ἡ βασιλεία τοῦ θεοῦ at 12:28, 19:24, 21:31, 43.

182. Although the number of observed doublets in Matthew has varied due to different ways of classification, still it is now accepted that there are 37 doublets paralleled in both D and B. However, D includes a doublet at 20:16 and 22:14 (many called few chosen) and at 10:6 and 15:24. I have categorized these doublets to find that equal numbers of them concern the following topics: eschatological (end times and coming of Jesus); morality (repentance and dealing with sin); judgment (warnings); informational (narratives and healings); promise (asking and receiving); perception (ability to understand). Only one concerns "verification", i.e. "this is my son", clarifying Jesus and John. Noticeable is that there are no doublets concerning the Spirit, the doublets are not for prophetic fulfilment, and few could be classified as "apologetic". These doublets are overwhelmingly sermonic in purpose instead of correctional/apologetic or prophetical.

183. The B readings at Matt 3:17 (οὗτός ἐστιν ὁ υἱός μου) and 17:5 (οὗτός ἐστιν ὁ υἱός μου) indicate a doublet, and are in disagreement with the B reading of Luke 3:22 (σὺ εἶ ὁ υἱός μου) but agree with Luke 9:35 (οὗτός ἐστιν ὁ υἱός μου). The B reading at Mark 1:11 (baptism context) (σὺ εἶ ὁ υἱός μου) gives the impression that Luke or Mark have harmonised with one another. However, from the D perspective, Luke 3:22 (υἱός μου εἶ σύ) is exactly paralleled at Acts 13:33 (D), LXX Ps 2:7, and I Clement 36:4, and, when Matt 3:17 D (σὺ εἶ ὁ υἱός μου) is added to this comparison, suggests that Luke neither harmonised with Mark nor Matthew. Instead, Luke follows the LXX.

184. The context for this pericope begins from 5:27 concerning adultery and proceeds to describe the connection of "looking" to the actual deed in the heart. Yet D omits 5:30 concerning the "right" hand. The "right eye" is therefore salient in the context. I Sam 11:2 ("gouge out all your right eye"), Zech 11:17 ("may the sword smite his arm and his right eye") and Josephus *Ant.* 6:69-72 ("he cut out the right eyes"); their right eyes would be putout) and *b. Sabb* 88b R. Samuel b. Nahmani said in R. Jonathan's name: "What

witnesses were required in the presentation of the bill of divorcement. *M.Git.* 3a-3b indicates that the discussion was always centred on the signature of the man on the agreement, "in my presence it was written in her name, in my presence it was signed in her name". The problem was that they had to be sure of the person getting the divorce. It was repeated because of the need for a second witness. *M. Git*. 85b also states that "the essence of a deed of emancipation is the words, 'Behold you are hereby a free woman, behold you belong to yourself.'" The rabbinical argument was that saying only one-half of the sentence would be incomplete due to the possibility of confusion of meaning. What we find when examining the D and B readings is that the issue is interpreted differently as to the outcome of divorce. The B text's completely duplicated reading at 5:32 and 19:9 could be interpreted as a Jewish hermeneutical method that would link the two in a legal "verification" of Jesus' logia.[185] On the other hand, the D text differences could be viewed as the contextual reply of Jesus to the disciples at one moment (5:32) and as one directed specifically to answer the Pharisee (19:9).[186] Davies states that Matt 19:9 does not conform to 5:32 because of leaning on two traditions.[187] If interpreted from the B's readings, then this doublet would reiterate that marriage to a divorced woman is adultery. If interpreted from D's readings, then the principle of divorce (which is the connection) is applied from

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is meant by "thou hast ravished my heart with one of thine eyes?" In the beginning with one of thine eyes; when thou fulfilest, with both thine eyes." Here one eye involves perception alone (cf. Matt 5:27-30) while two eyes mean physical contact. According to *Num. Rab*. 32.1 the good inclination dwells on the right and the evil inclination resides on the left. Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 524.

185. B reads at both verses the following: [ὃς ἂν ἀπολύσῃ] πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτῃ μοιχευθῆναι καὶ ὁ ἀπολελεμένην γαμήσας μοιχᾶται (if anyone divorces his wife except on the ground of sexual immorality, he makes her commit adultery and he who marries the one divorced commits adultery). ℵ inserts μὴ ἐπὶ πορνίᾳ at 19:9 and agrees with D in the last clause. Metzger suggests that B was expanded by copyists with the addition καὶ ὁ ἀπολελεμένην γαμήσας μοιχᾶται from 5:32. However, Metzger offers no reason for D's omission of this reading from both 5:32 and 19:9 other than "due to pedantic scribes who regarded them as superfluous". It would seem better to reason that scribal harmonisation was at work in B, and/or specific editing for apologetic issues of the church fathers. See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament; A Companion Volume to the United Bible Societies' Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 11, 38-39.

186. D reads at 5:32: ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας **ποιεῖ αὐτὴν μοιχευθῆναι** (if anyone divorces his wife except on the ground of sexual immorality, he makes her commit adultery) and this is repeated at 19:9 except for the last clause ... Καὶ γαμήσῃ ἄλλην μοιχᾶται (and he marries another he commits adultery). Whether there is an attempted parallel harmonisation with Mark 10:11 or not it cannot be discerned.

187. Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 528.

two perspectives, the woman's (she is made to commit adultery) and the man's (he commits adultery by marrying another).

A further illustrative method of the need for two witnesses is shown in Matthew 26:59-60. Jesus, before the high priest, was subject to interrogation and witnesses were sought. D lists a repeated phrase οὐκ εὗρον τὸ ἑξῆς in verse 60 (the next in order they did not find).[188] Holmes gives the sense as "they did not find it [=the false testimony?] in order."[189] This phrase is rare although it is extant in Philo:

> **De decalogo 1:82** Διειλεγμένοι καὶ περὶ τῆς δευτέρας παραινέσεως ὅσα οἷόν τε ἦν, τὴν ἑπομένην κατὰ τὸ ἑξῆς ἀκριβώσωμεν· ἔστι δὲ μὴ λαμβάνειν ὄνομα θεοῦ ἐπὶ ματαίῳ. τὰ μὲν οὖν τῆς τάξεως γνώριμα τοῖς τὴν διάνοιαν ὀξυδορκοῦσιν· ὄνομα γὰρ ἀεὶ δεύτερον ὑποκειμένου πράγματος, σκιᾷ παραπλήσιον, ἣ παρέπεται σώματι.[190]
>
> **De decalogo 1:82** XVII. We have now discussed as fully as possible the second commandment. Let us proceed to examine carefully the next in order, not to take God's name in vain. Now the reason for the position of this commandment in the list will be understood by those who have clear-sighted minds, for the name always stands second to the thing which it represents as the shadow which follows the body.[191]

The D reading is duplicated for the effect of emphasising that there was no second witness to these charges. ἑξῆς, literally "the next in order", and as paralleled by the Philo text above, could be taken as Philo illustrates, it is the "subsequent in order to the subject" or the "shadow which follows the body."[192] Despite the possibility of homoioarcton or homeoteleuton (D records καὶ οὐκ εὗρον τὸ ἑξῆς twice on separated lines) Holmes conjectures that it is a reworking of the text in the context, i.e. the issue was as such: "the

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188. Alford states that τὸ ἑξῆς was from the margin of the old Latin manuscripts and that it must have been a scribal interpolation. Alford conjectured that the second καὶ was misunderstood so that a second οὐχ εὗρον was added. Also possibly the τὸ ἑξῆς "the order of the (words)" was supposed to be πολ.προσηλ.ψ.κ.ουχ ευρον and therefore was interpreted into the Latin. Henry Alford, *The Greek New Testament*, vol. 1 of *The Four Gospels* (1968; repr., Chicago: Moody Press, 1958), 281.

189. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 211.

190. Philo, *Decal.* 1:82 (Colson, LCL). Another interesting observation is that Philo indicates that the ability to perceive was vital for interpretation in the above text, τὴν διάνοιαν ὀξυδορκοῦσιν. Philo of Alexandria, *Philonis Alexandrini Opera Que Supersunt*, ed. Leopoldus Cohn and Paul Wendland, *4* (Berolini: typis et impensis Georgii Reimeri, 1902), 287.

191. Philo, *Decal.* 1:82 (Colson, LCL).

192. Charles Duke Yonge, *The Works of Philo Judaeus: The Contemporary of Josephus, Translated from the Greek* (London: H. G. Bohn, 1855), 3:155.

Sanhedrin sought false testimony but they found none; even though many false witnesses came forward, they found none".[193] The connection between the need for witnesses and "right" judgment (in terms of acute mental vision) is perhaps indicative of the use of doublets within the Matthean Gospel since the previous discussion of the issue of adultery and divorce included the ability to "see" with the "right eye".

The use of this scripture emphasises the principle of right thinking and right actions giving witness to the important principle through repetition. The repetition in Matthew enhances the depiction of Jesus' teaching since many doublets are located in his sermons and exposition and can possibly serve to give affirmation of legal issues. A hermeneutical method of establishing Biblical precedent and justification can be seen in the repetition of Old Testament formulas. We turn now to examine how Matthew presents supporting material.

2.2.1.1. Repetition in the Context of Old Testament Quotations

The phrases, "It has been written..." (4:4, 7, 10; 11:10; 21:13; and 26:31) and "Did you not (never) read..." (12:3, 5; 19:4; 21:42; and 22:31) are repeated fulfilment formulas. These references seem to imply that Jesus and narrator can accurately interpret the scripture rather than the antagonists, 2:5-6, 4:6, 19:3-9 and 22:24.[194] These scriptures are not quoted simply on a fulfilment status but on a correct interpretation plane. This is similar to the Lukan text as Jesus "redefines" or "correctly interprets" the scripture in the face of misinterpretation and misapplication by the "scribes".[195] Note, the changes in the D text to highlight the scribes and the Pharisees are illustrative that the main antagonists consisted of those who misinterpreted the Scripture, i.e. D Luke 5:21, 5:32, 6:1-11, 11:39, 44, 13:27, 18:14.[196]

193. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 213-14.

194. Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again*, 61.

195. Rusam notes that Matthew and Luke's scriptural quotations differ in that whereas Matthew's quotations are authorial, Luke's quotes are exclusively in the mouth of individual characters depicted by the author. Dietrich Rusam, *Das Alte Testament Bei Lukas: 'Alles Muss(te) Erfüllt Werden'. Das Alte Testament Im Lukanischen Doppelwerk.*, BZNW 112 (Berlin: Walter de Gruyter, 2003), 4; Kimball argues that a religious leader of that day was expected to use the accepted methodology of expounding Scriptures. Introductory formulas preceding OT quotations were a part. Charles A. Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel*, JSNTSupp 94 (Sheffield: Sheffield Academic Press, 1994), 203, 213-214.

196. The D readings at these locations (in comparison to B) indicate more affixation upon Pharisees and their disciples' misunderstanding of scripture due to misapplication.

Hawkins lists the quotations of Old Testament material into five categories: (1) quotations by the author or editor of the Gospel, (2) a quotation as recorded by a scribe, (3) quotations as spoken for the sermon on the mount that are peculiar to Matthew, (4) quotations occurring in a double or triple narrative that are also recorded by Mark or Luke, and (5) quotations in the double or triple narrative but not recorded in Mark or Luke.[197] In total, Hawkins records forty different quotations in Matthew.[198] (OT scriptures listed in the Lukan Gospel [33 total] is expanded by the 526 OT allusions)[199] Introducing the quotations includes various formulations, i.e. "it is written" or "as the prophet is saying". Pesch records the formula διὰ…τοῦ προφήτου, λέγοντος; (1:22, 2:15, 2:17; 4:14; 8:17; 12:17; 13:35; 21:4, 27:9), in 2:23 διὰ τῶν προφητῶν (without λεγόντων).[200] Because of the occurrence of τὸ ῥηθὲν (B: 12x; D: 9x, lacunae), he conjectures that at Matt 26:56 the τὸ ῥηθὲν was replaced by αἱ γραφαὶ τῶν προφητῶν.[201] The introduction of ἵνα (1:22 [D lacuna], 2:15, 4:14, 12:17; 21:4, 26:56) or ὅπως (2:23, 8:17, 13:35) both describe purpose and Pesch supports the idea that this represents God's goal, as depicted by Matthew, in contrast to the use of τότε with πληρόω which is seen at 2:17 and 27:9 (D lacuna).[202] In this respect, τότε, as an indicator of temporal activity may also seem to infer

197. Hawkins, *Horae Synopticae; Contributions to the Study of the Synoptic Problem*, 154-58.

198. The UBS 4th edition lists 54 quotations and 262 allusions to the OT in Matthew, 27 quotations and 97 allusions in Mark. Barbara Aland *et al.* (eds.), *The Greek New Testament*, 4th edn (Stuttgart: Deutsche Bibelgesellschaft, 1993, 2001 (seventh printing 2003)), 888-901; Kimball has assimilated twelve citations that show variance in agreement between the LXX and Hebrew, sometimes in variance with both due to a "peshering" or interpretative technique. He categorizes the basic forms or usages of scripture into (1) Christological, whereby the claims were made that Jesus was the fulfillment of the OT Messianic prophecies and (2) doctrinal exposition of the correction of Jewish misinterpretation. Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel*, 199, 200-201.

199. Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel*, 204-12; Allen sees a difference between the Gospel of Luke and Acts in the use of the perfect passive, γέγραπται "it is written", as it occurs more in the gospel (9x: D 10x) while Acts tends to use λέγει or εἶπεν. The only difference between D and B in the usage of γέγραπται is at Luke 4:12 where B uses εἴρηται. See David L. Allen and E. Ray Clendenen, *Lukan Authorship of Hebrews*, ed. E. Ray Clendenen, NAC Studies in Bible and Theology 8 (Nashville: B&H Publishing, 2010), 132.

200. Rudolf Pesch, "Der Gottessohn im matthäischen Evangelienprolog (Mt 1-2): Beobachtungen zu den Zitationsformeln der Reflexionszitate," *Bib* (1967): 398-99.

201. Pesch, "Der Gottessohn im matthäischen Evangelienprolog (Mt 1-2)", 399.

202. The temporal differences within the quotations are important for the development of the kerygmatic elements in Matthew's gospel, e.g. the use of ἵνα [ἵνα or ὅπως] (conjunction/marker of purpose) and τότε (adverb of time) allows the nuance between God's "intention" and God's "permissiveness" in allowance of evil (cf. contrast Matt 2:15 and 2:17). Jonathan Samuel Nkhoma, *The Use of Fulfilment Quotations in the Gospel According to Matthew*, 130; Pesch, "Der Gottessohn im matthäischen Evangelienprolog (Mt 1-2): Beobachtungen zu den Zitationsformeln der Reflexionszitate," 399.

the editing of the writer (Matthew) as "interpreting" the prophetical word in contrast to the use of ἵνα and ὅπως, which could be a reiteration of already reported material. In the formulation τότε ἐπληρώθη (ℵ om. τότε), 2:17 and 27:9, the τότε emphasis is upon an exact fulfilment at the temporal time period.[203] Matt 13:14 (D: καὶ τότε πληρωθήσεται; B: καὶ ἀναπληροῦται) includes τότε (D) thereby reinforcing the time of the fulfilment. Nkhoma and Pesch see this as an indicator of "man's" involvement in the fulfilment of the scripture as opposed to God's "intention."[204] The future passive, πληρωθήσεται, is understood in the context of the prior verses, vv.12-13, which is forceful with the future passive verbs δοθήσεται…περισσευθήσεται and ἀρθήσεται culminating at 13b with μὴ πότε ἐπιστρέψωσιν (subj.: They might not ever return). Then, and only then, the Isaianic quotation will be fulfilled, τότε πληρωθήσεται. The interpretation of these verses would therefore refer to man's choice to see and hear and understand with the result that those who "may not" would become those who would "never return", or repent. Whereas D sees a culmination of fulfilment, the B text uses the present passive thereby emphasising the prophecy as "being fulfilled," resembling a self-fulfilling prophecy.

The observation of Matthew's text in this area can be adjudged to be based upon Matthew's strong dependence upon OT texts to validate the narrative in the Gospel and to correct misinterpretation. It has been seen to be Kerygmatic for nurturing faith in the listeners.[205] Luke, on the other hand, is not dependent upon formulaic references to OT texts in the way of quotations that emphasise validation (fulfilment). According to Charles Kimball, the sheer number of allusions (526—NA27), in contrast to direct quotations (33), point to an exceptional Biblical competence that could (1) be acceptable to Jewish leaders of that day, and (2) emphasise the prophetical interpretation of scripture (and Jesus' fulfilment of it) that suggests an apologetic nature.[206]

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203. Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 2nd ed. (Dallas: SIL International, 2000), 97; see J. Read-Heimerdinger for discussion of τότε within the Bezan text of Acts and differences between conjunction and adverbial use. Jenny Read-Heimerdinger, *The Bezan Text of Acts: A Contribution of Discourse Analysis to Textual Criticism*, JSNTSup 236 (New York: Sheffield Academic Press, 2002), 211-25.

204. Pesch, "Der Gottessohn im matthäischen Evangelienprolog (Mt 1-2): Beobachtungen zu den Zitationsformeln der Reflexionszitate," 399; Jonathan Samuel Nkhoma, *The Use of Fulfilment Quotations in the Gospel According to Matthew*, 130.

205. Nkhoma sees Matthew's quotations serving to nurture faith in believers or unbelievers and as contributing to the understanding of the nature and function of the Messiah. Nkhoma, *The Use of Fulfilment Quotations*, 137-38, 144.

206. Kimball argues that Luke used midrashic techniques to expound scripture and (1) present Jesus as a Jewish prophetic teacher who exposited eschatological texts in applying them to himself, as well

The subject of the involvement of the Spirit in Matthew's Gospel has some variation when viewed from the D readings. This is relevant at two locations: Matt 10:19-20 and 22:43-45. The D readings are contrasted with the B readings below:

Table 7. Matt 10:19-20 and 22:43-45

	D	B03
Matthew 10:19-20	ὅταν δὲ παραδώσουσιν ὑμᾶς μὴ μεριμήσητε πῶς ἢ τί λαλήσητε	ὅταν δὲ παραδῶσιν ὑμᾶς μὴ μεριμήσητε πῶς ἢ τί λαλήσητε <u>δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε</u>
	20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς τὸ λαλοῦν ἐν ὑμεῖν	20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν
Matthew 22:43-45	Λέγει αὐτοῖς Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων	Λέγει αὐτοῖς Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν αὐτὸν κύριον λέγων
	44 ...	44 ...
	45 εἰ οὖν Δαυὶδ <u>ἐν πνεύματι</u> καλεῖ αὐτὸν κύριον πῶς υἱὸς αὐτοῦ ἐστιν	45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον πῶς υἱὸς αὐτοῦ ἐστιν

The addition by B at 10:19 of the phrase <u>δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε</u> (for it will be given in that hour what you should say), has the effect of suggesting that a particular "message" will be given to an individual who is brought before the authorities. D on the other hand by its omission,[207] diminishes the conception of a "message" and instead infers that everything the person would speak in such a situation would be empowered by the Spirit. The parallel texts in Mark 13:11 D [ἀλλὰ ὃ ἄν δοθῇ ὑμεῖν ἐν ἐκείνῃ τῇ ὥρᾳ αὐτὸ λαλεῖτε οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ το πνεῦμα τὸ ἅγιον] (but speak whatever is given to you in that hour for it is not you (pl) speaking but the Holy Spirit) and Luke 21:15 D [ἐγὼ γὰρ ὑμεῖν δώσω[208] στόμα

as (2) challenge and correct Jewish interpretations. Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel*, 197-203; Pao and Schnabel support the idea that Luke uses the OT not as "prophecy-fulfilment" but as "proclamation from prophecy and pattern" (Bock) and that the prophetic interpretation of scripture would be clarified in Acts. David W. Pao and Eckhard J. Schnabel, "Luke," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 251-53; Darrell Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSOTSup 12 (Sheffield: Sheffield Academic Press, 1987), 274-77.

207. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 129.

208. B: δώσω ὑμῖν

καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι[209] παντες οἱ ἀντικείμενοι ὑμεῖν] (for I will give to you a mouth and wisdom which none of all those opposing you will be able to resist or speak against) both suggest that B has harmonised the Matthean account with Mark and that D has purposely rejected Mark's wording in preference for Luke's nuance of the affectation of the "mouth", i.e. speaking. This emphasis continues in Matt 22:43-45 which records that David spoke, ἐν πνεύματι καλεῖ (speaks in the Spirit), twice. The doublet here is noticeable when compared with the statement by David in Targum of Psalm 51:13 and the phrase, רוח נבואת (spirit of prophecy). The reiteration of the connection between Spirit and prophecy is reinforced with the Matthean D readings.[210]

In summary, Matthew's apologetic concerns in presenting Old Testament quotations reveal (1) a reinforcement of the "fulfilled" scripture for support of Jesus as Messiah, and (2) a reinforcement of prophecy and fulfilment without the necessary nuance of "predictiveness"[211] and instead, a recognition of the idea of prophecy as that "which is spoken" under the direction of the Holy Spirit. This aspect of Matthew's text is relevant for understanding the parallels in Luke's Gospel. The apologetic concerns of Matthew, which are expressly seen as the need for Christological substantiation, are evidenced in Luke through a pattern of doublets that have a similar effect. This difference in methodology between Matthew and Luke (Matthew using OT prophetical fulfilment and Luke using an exact replication of analogical certification) nevertheless signify similar concerns.

2.2.1.2. Prophets and Righteous Persons

From a literary perspective, the perception of the narrator and reader is important. The point of view, or perception, is used by the narrator of Matthew as well as the character of Jesus serving as the person of insight. This allows the reader to understand both the heart of the antagonists as well as a privileged insider's view of the plot of the story. This is important to the idea of perception as it relates to the omniscience of Jesus in

209. B: add. ἢ ἀντειπεῖν

210. Holmes concludes this doublet as an example of harmonisation to the immediate context and that it represents not "unconscious assimilation" but a deliberate accommodation to nearby parallel expressions. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 159-61.

211. G. W. Grogan, "The New Testament Interpretation of the Old Testament," *TynBul* 18 (1967): 55.

"knowing" the thoughts of others.[212] On the literary plane, this is a display of the omniscient power of the narrator, and of a character as well. According to Janice Anderson (using NA27), the use of the phrase "among or in themselves" ἐν ἑαυτοῖς is in 9:3; 9:21; 16:7; and 21:25; as well as the narrator's inside view of Jesus' knowledge--3:16, 4:2, 8:10, 9:36, 14:14, 20:34, 21:18, 26:37, 39, 42, 44. Moreover, there are another twenty-one instances of Jesus' inside view of a third party, namely 12:15, 22:18, and of the disciples 16:8, 26:10; Jesus knows the thoughts of the Jewish leaders in 12:25 (εἰδὼς); and Jesus knows by insight ἰδὼν 9:2, 4, 9:22, 9:36; or it is implied at 12:7; 13:13; 13:16; 13:57-58; 17:7; 17:20; 20:25; 26:21; 26:23-24 and 28:10. "Jesus' ability to read the minds of others is emphasised and highlighted by verbal repetition."[213]

Table 8. Matt 5:19-20, 10:41, and 13:17

	D	B03
Matthew 5:19-20	ὃς οὖν λύσει μίαν τῶν ἐντολῶν τούτων ἐλαχίστων καὶ διδάξη τοὺς ἀνθρώπους ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν	ὃς ἐὰν λύση μίαν τῶν ἐντολῶν τούτω τῶν ἐλαχίστων καὶ διδάξη οὕτως τοὺς ἀνθρώπους ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν <u>ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ φαρεισαίων οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν</u>
Matthew 10:41	ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται	ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται <u>καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται</u>
Matthew 13:17	Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται <u>καὶ δικαίοι</u> ἐπεθύμησαν εἶδειν ἃ βλέπεται καὶ οὐκ <u>ἠδυνήθησαν</u> εἶδειν καὶ ἀκοῦσαι ἃ ἀκουέται καὶ οὐκ ἤκουσαν	Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται ἐπεθύμησαν ἰδεῖ ἃ βλέπετε καὶ οὐκ εἶδα καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν

The D texts of Matt 5:19-20, 10:41 and 13:17 reveal a pattern in the contrast between "prophets" and "righteous persons." Mainly, D omits the parts that B includes as additional at 5:19b-20 with an emphasis on doing good works, i.e. **λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων** (for I say to you that

212. Janice Capel Anderson, *Matthew's Narrative Web, 55-74.*

213. Anderson, *Matthew's Narrative Web*, 61.

unless your righteousness exceeds that of the scribes…). D's omission of δίκαιον... δικαίου ... δικαίου at 10:41 implies a reluctance to place "prophet" and "righteous person" together in the context of instructions to disciples. However, the D reading at 13:17, προφῆται καὶ δικαίοι, is a negative indication that certain δικαίοι were not able to see, or interpret and understand the mystery as revealed by the Spirit.

Before delving into the idea of "righteous", D's singular reading at 13:17, καὶ οὐκ ἠδυνήθησαν εἶδειν καὶ ἀκοῦσαι ἃ ἀκουέται καὶ οὐκ ἤκουσαν, which is in the context of seeing and understanding the parables of Jesus in 13:9-17, must be noted. This context has several important differences from the B readings: (1) Matt 13:9 includes ἀκούειν so that it reads ὁ ἔχων ὦτα ἀκούειν ἀκουέτω, (2) 13:13 D reads at the last clause μὴ πότε ἐπιστρέψωσιν speaking of the purpose of seeing and understanding repentance, (3) the use of πληρωθήσεται concerning Isaiah 6:9 and the fact that D records the identical words in the Isaiah prophecy, πορεύθητι καὶ εἶπε τῷ λαῷ τούτῳ, and (4) the addition of δικαίοι and ἠδυνήθησαν. In the midst of this context and explication by Jesus of the need to understand is the doublet at 13:12 and the repetition at 25:29.[214] The text at 13:12, which has been inserted, is further interpreted by the additional usage at 25:29, the parable of the talents.[215] Though Matthew is singular in his usage of περισσεύω,[216] the suggestion is that Matthew uses this principle for illustration of the difference between disciples and those who do not understand.

Returning to the idea of "righteous" in 13:17, the presence of προφῆται καὶ δικαίοι together denigrates those who could not see or hear (the parable of the sower) when the context of the prior verses is surveyed, especially 13:15. There it speaks of those who do not see or hear. Accordingly, the statement of Jesus that many prophets and righteous persons have desired to see but could not is more likely in a critical mode as the disciples of Jesus were able to understand the explanation. The contrast with Moses and Elijah is stark as they were prophets who could understand.

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214. Matt 13:12=Mark 4:25, Luke 8:18; Matt 25:29=Luke 19:26.

215. France simply states that 25:29 "sums up the message of the parable of the talents". R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Eerdmans, 2007), 512.

216. The typical view is that this is a redactional addition from Mark 4:24 (suggested), but no reason for replication at 25:29 is given. Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 391; Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982), 256.

The D readings suggest that a "righteous" person either does not exist or, especially, is not on the same identified level as a prophet. The problem of 5:10 and 5:11 (which do not show correction and the Latin readings bear this out) suggests that those establishing themselves as "righteous" were the ones persecuting the Christians and therefore there is an antithetical theme existent in D that denigrates the term "righteous" as used by those attempting to justify themselves before God. The contrast is a righteousness that is an acknowledgment of God's kindness and the humble attitude of service in return. This is clear from statements in 6:1 (do not perform your righteousness before men) and 9:13 (I did not come for the righteous, but sinners). The phrase ἔλεος θέλω καὶ οὐ θυσίαν (D B agree) at 9:13 and 12:7 is the doublet that reinforces this relationship between the righteousness (and mercy) of God with the righteousness of man. The basis of this doublet in Hos 6:6 suggests a *gezerah shavah* hermeneutical interpretation (Sec. 3.3.) that establishes the important principle of God's righteousness. [217] Matthew highlights this misunderstanding by the comparison of John and Jesus at 11:19 D where the phrase ἐδικαιώθη ἡ σοφία ἀπὸ τῶν **τέκνων** αὐτῆς (wisdom is justified by her children) is located.[218] In essence, therefore, D's readings in Matthew show a consistency in the view of a "righteous" person that is affirmed by the doublet at 9:13/12:7, in contrast to to B, which is not consistent at 5:19-20, 10:41 and 13:17 with 9:13/12:7. The only possible reason for the difference between D and B is that B has incorporated other sources, which caused the theological inconsistency.

2.2.1.3. Interpretation: Doublet at 20:16 and 22:14

The text of 19:30 has the phrase πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι (many who are first will be last and the last first) which is reversed at 20:16. The context of 19:30 is of Peter asking what they will receive because they have followed Jesus. Jesus answers that those who have "left houses, family" for my sake will receive many times more. The next parable immediately after this pericope with Peter is about workers called into a vineyard to work for certain pay. In 20:15 he says ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι (is your eye evil because I am

217. Also Hos 10:12 – "sow for yourselves righteousness". The context of Hosea is of the righteousness of God (Hos 2:19: ".. I will take you for my wife in righteousness and in justice in steadfast love and in mercy.")

218. B: ἐδικαιώθη ἡ σοφία ἀπὸ τῶν **ἔργων** αὐτῆς.

good?) which is critical of the one questioning the freedom of the landowner in giving. The question is who are the "last shall be first"? Is this pointing to a simple reversal of 19:30 who say that the first shall be last? The meaning is explicated by the D reading at 20:16 πολλοὶ γάρ εἰσὶν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί (for many are called but few are chosen). This is a doublet as well and is replicated at 22:14 about the question of the marriage feast. Since the phrase there is recorded after the ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (weeping and gnashing of teeth), it could therefore be suggested that there is a reciprocal responsibility in that as God calls, it is the fact that this is also the ability of God to perform. This passage may be the explication of 19:26 and how God is able to save those he has chosen. Because of the connection with working and receiving free, God, as the landowner and King giving a wedding feast, requires only the answer to the call. Therefore, D's readings have caused the doublet of 20:16/22:14 to serve as interpretative in ultimately describing the response desired at the call of salvation. B's omission at "for many are called but few are chosen" (20:16) disconnects it from association to 22:14.

In summary, the doublets or repeated phrases within Matthew suggest overall a sermonic and exhortative sense rather than defensive or apologetic. The OT quotations are repeated for establishing Jesus as the Messiah in the fulfilment of prophecy but not in an interpretative mode of explaining God's intention; rather, they are emphasising the timely reality of circumstances in the completion of God's promises. The corrective teaching is concerned with a portrayal of "righteous ones" who can properly perceive the real meaning of the parables. Since the D and B texts normally concur in the placement of doublets, the different nuances are visible within the various contextual readings of the two manuscripts. However, there are only slight differences, which do not affect substantially any thematic motifs.

The importance of these observations in the D text of Matthew will be seen in the contrast with the treatment of doublets in D Luke (Ch. 5). Harmonisation of a methodology of the use of doublets is not in evidence between D Matthew and D Luke. Whereas D Matthew seems to rely upon a direct OT quotation-fulfilment, D Luke will be seen to use a more nuanced approach. We will now turn to examine D Markan doublets to confirm that harmonisation is not a factor from D Mark to D Luke readings.

2.2.2. Mark's Doublets

Historically, the Gospel of Mark has been theorised to have been the oldest of the synoptic gospels, and subsequently, the one having the fewest doublets, if any, due to the belief that doublets are caused by usage of more than one source.[219] The studies of Hawkins, Neirynck, and Stoldt, as well as others, in the tabulation of the double expressions will be referred to in this study.[220] Exclusive use of D, on the other hand, presents other doublets that are not generally listed by the above scholars. Although there is indication of revision, the palaeographical study of Mark in D and *d* by Parker concludes that Mark's text is more in line with the Acts of Codex Bezae in terms of its Greek and Latin columns as freer and therefore slightly more corrupt style.[221] Its use of the *nomina sacra* witnesses of a time later than that used by Luke which Parker has adjudged as the "most primitive of the five books."[222] In this regard, the doublets in the text of (D) Mark can be seen as slightly less secure than Luke in terms of having been copied later and therefore representing a possible later revision than Luke represents.[223] Nevertheless, the possibility of Mark's Gospel (original) representing a later work after Luke has been challenged by several scholars including Georg Strecker, who has argued that texts such as Luke 17:25 is a later redaction of Mark 8:31.[224] Strecker's arguments are based upon the insertion of the passion prediction into Luke 17's apocalyptic logia, Luke's known redaction work, and Strecker's assumption of Luke's main purpose. However, the D text indicates a repetition at Luke 17:24, οὕτως ἔσται **καὶ** ὁ υἱὸς τοῦ ἀνθρώπου and 17:26,

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219. Oyen, "The Doublets in 19th-Century Gospel Study"; The passion predictions 8:31; 9:31; 10:32-34 are notable. Cf. Georg Strecker, "The Passion--and Resurrection Predictions in Mark's Gospel (Mark 8:31; 9:31; 10:32-34)," *Int* (1968); Myllykoski argues that the duality in Mark, using repetition, synonyms, and dual constructions, means that there exists no barrier between the subjects of "orality and literacy" in Mark. In other words, the oral tradition was transferred to the literary tradition. Matti Myllykoski, "Mark's Oral Practice and the Written Gospel of Mark," in *Testimony and Interpretation: Early Christology in Its Judeo-Hellenistic Milieu: Studies in Honor of Petr Pokorný*, ed. Jan Roskovec, Jirí Mrázek, and Petr Pokorný, LNTS 272 (London: T&T Clark, 2004), 110.

220. Hawkins, *Horae Synopticae; Contributions to the Study of the Synoptic Problem*; Hans-Herbert Stoldt, *History and Criticism of the Marcan Hypothesis*, trans. and ed. Donald L. Niewyk (Edinburgh: T. & T. Clark, 1980); Frans Neirynck, *Duality in Mark: Contributions to the Study of the Markan Redaction*, rev. ed., with supplementary notes (Leuven: Uitgeverij Peeters, 1988).

221. Parker, *Codex Bezae*, 247-249.

222. Parker, *Codex Bezae*, 104-5.

223. Rius-Camps, "Le Codex de Bèze: base indispensable pour une édition de l'Évangile de Marc," 285. Rius-Camps traces three draftings of Mark (indications of Mark himself).

224. Strecker, "The Passion--and Resurrection Predictions in Mark's Gospel (Mark 8:31; 9:31; 10:32-34)," 425. Lohmeyer argues for Mark as a later redaction from Luke 17:25, the original from which Mark expands the prophecy. Ernst Lohmeyer, *Das Evangelium des Markus* (Göttingen: Vandenhoeck & Ruprecht, 1951), 165-167.

οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου which serves to connect the synonymic relationship of the Son of man with Noah. This literary parallel indicates not a careless insertion by Luke but a theological and integral aspect of the entire pericope. In fact, there are two problems with Strecker's theory: (1) the research for harmonisation of sources has indicated that Luke 17:25 falls within the "travel narrative" (9:51-19:46) whereby Luke departed from Mark and may have used other sources, Q and L. It is unlikely that only here has Luke chosen to use Mark; and (2) an anaphoric parallelism is observed from both the general structure of the text, i.e. Luke 11:14-36 is related literarily with 17:11-37 (a healing followed by signs of the coming kingdom of God in both sections),[225] and the noticeable anaphora in the D text of 17:21 (᾽Ιδοὺ ὧδε· ἢ **᾽Ιδοὺ** ἐκεῖ), v. 23 (᾽Ιδοὺ ὧδε,᾽Ιδοὺ ἐκεῖ·), vv.24, 26 (οὕτως ἔσται **καὶ**) paralleled at 11:30 (καθὼς ...οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ...**οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου** [D]). Therefore, the triple depiction of the suffering and death of the Son of Man (Mark 8:31, 9:31, 10:33-34) may represent Markan redaction of his source material and does not necessarily support Markan priority before Luke's Gospel (from D's perspective).

Hans-Hebert Stoldt has criticised the Markan Priority hypothesis and has argued that doublets do not give proof to the hypothesis.[226] Stoldt maintained that, contrary to Weisse's argument about "repetitions",[227] there are doublets in Mark, which must be treated similarly as in Matthew and Luke. The terminology of "doublets" and "repetitions" has been confusing for some time and a better term has been coined as "redactional repetitions", i.e. similar to cross-referencing, and "source doublets", which clearly references a basic unit consisting of a logion (saying) or information originating in a document such as Q or L.[228] Matthew and Luke (NA27) contain the most "doublets" and repetitions which has normally supported the theory of two sources as being the basis of their text. Doublets in Mark serve to complicate this basis for the two-source theory and

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225. Rius-Camps, "Le Codex de Bèze: base indispensable pour une édition de l'Évangile de Marc", 285.

226. Stoldt, *History and Criticism of the Marcan Hypothesis*, 173.

227. Christian Hermann Weisse, *Die Evangelienfrage in ihrem Gegenwärtigen Stadium* (Leipzig: Breitkopf und Härtel, 1856), 152. Concerning the sayings at Mark 9:1 and 13:30 he states, "eine wiederholung, die auch Christus selbst zugeschrieben, wie sie denn von allen dreien in beiden Stellen einander vollkommen parallen Erzählungen ihm wirklich zugeschrieben wird, nichts befremdendes haben kann". [a repetition , which Christ also attributed to himself , as if it is really attributed to him in all three (gospels) having in both places an entire parallel narrative, it is not strange.]

228. Neirynck, *Duality in Mark*, 18.

have led to the "two-gospel" hypothesis, which prioritises Matthew and Luke ahead of Mark.[229]

Stoldt's list of Markan doublets also supports the premise that Mark used multiple sources:

Table 9. Markan Doublets

	Mark	
Theme	Doublet 1	Doublet 2
Healing	Mark 3:8, 10	6:54-56
The Twelve	3:14	3:16[a]
Chains	5:3	5:4
The tombs[b]	5:2, 3	5:5
Seeking to destroy	11:18; 12:2	14:1
No one lead you astray	13:5	13:21
One who is eating with me	14:18	14:20
Mocking Jesus	15:23	15:31

[a]D om. [b]Triplet

Mark 3:8, 10 and 6:54-56 shows the parallel of Jesus healing the sick; Mark 3:14 and 3:16 display the doublet ἐποίησεν δώδεκα, (he chose the Twelve), but D does not support the reading at 3:16.

Doublets in Mark have been noted also at 9:35 and 10:43, 44, 9:1 and 13:30, although Rius-Camps has observed many more duplicated sequences.[230] This relative absence of doublets in Mark as compared to Matthew and Luke has previously served to reinforce the two-source hypothesis of the origination of the Synoptics, i.e. one based on Mark and the other "Q".[231] Oyen states, "a great number of saying doublets in Mark could [therefore] be a strong argument against the unity of the Gospel and thus against Markan priority."[232] The question is asked whether or not the use of doublets is also a sign of a hermeneutical technique, which is separate from the idea of natural repetition in the use of

229. Stoldt, *History and Criticism of the Marcan Hypothesis,* 184.

230. Hawkins, *Horae Synopticae; Contributions to the Study of the Synoptic Problem,* 99. Rius-Camps' study in Bezan Mark indicates duplicated sequences that, he argues, are evidence of a second drafting. This second drafting shows the duplications in the form of diptychs from models used in the first drafting. He observes 41 forms of these duplicated sequences, e.g. Mark 2:13-14/1:16-20, 4:35-41/6:47-52, 8:1-9/6:35-46, 8:22-26/10:46b-52, 7:31-37/9:14-27. Rius-Camps, "Le Codex de Bèze: base indispensable pour une édition de l'Évangile de Marc," 274-81.

231. Heinrich J. Holtzmann, *Die Synoptische Evangelien: Ihr Ursprung und Geschichtlicher Charakter* (Leipzig: Engelmann, 1863), 254.

232. Hawkins, *Horae Synopticae; Contributions to the Study of the Synoptic Problem*, 288.

two sources. Oyen's study of the paucity of Markan doublets hints that there is another reason for the doublet at Mark 9:35//10:43-44 that lies behind the search for sources. Oyen argues that since this doublet is found in the structural section of Mark 8:27-10:52, which concerns the passion prophecies of 8:31, 9:31 and 10:32-34, this indicates that Mark 9:35//10:43-44 is a redactional doublet within a "Markan composition technique".[233] This observation by Van Oyen supports the hypothesis that doublets in Mark are not only possible indications of source material but also suggest intentional manipulation of the text.

Redactional activity by Mark himself in the Bezan Gospel of Mark has been posited by Rius-Camps as an origin for three layers found in the D text, which may have given rise to the doublets.[234] He has proposed that the evidence of the name of Jesus is a sign of the second redaction by the author.[235] The first redaction or writing of the narrative did not include the full name but instead, alluded to the third person in the inflection of the pronoun, verb, or demonstrative pronoun. As a result, he has compared texts such as Mark 8:1-9 (which he states is the more primitive) and Mark 6:35-46 (which uses the title ὁ Ἰησοῦς three times). These double sequences are therefore the result of a second redaction, adding material, and are discerned via the proximity of the writer to the story. Another example would be the story of the blind men: Mark 8:22-26 (model sequence) and Mark 10:46b-52.[236] A third level of redaction is hypothesised whereby the disciples ask questions about topics that had already been answered.[237]

Rius-Camps argues that what convinced him of a third level was the example of D Mark 8:1-9 (first), D Mark 6:35-46 (second) and D Mark 8:14-21 (third). Therefore, Rius-Camps views the redactions by the author/editor as a help to emphasise his points. The third level of redaction was written after the miracles in order to focus attention on the fact that the disciples had not understood and the use of the number twelve is a doublet or sign post for this purpose to point to the second miracle.[238] Rius-Camps' holds that Mark created doubled sequences when he made the second redaction by using certain sequences

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233. Hawkins, *Horae Synopticae*, 291.

234. Rius-Camps, "Le Codex de Bèze: base indispensable pour une édition de l'Évangile de Marc, 255-285.

235. Rius-Camps, "Le Codex de Bèze", 281.

236. Rius-Camps, "Le Codex de Bèze", 282.

237. Rius-Camps, "Le Codex de Bèze", 283.

238. Rius-Camps, "Le Codex de Bèze", 284.

as 'models' from the first drafting, e.g. D Mark 2:13-14 was used as the model for drafting the doublet of the call of Simon and Andrew in D Mark 1:16-20.[239] The important observation of this study of the doublets in D Mark is the suggestion that the redactions were intentional results of composition. Even with the possible use of different sources, the intentionality of composition argues for purposeful methodology in the use of the doublets. Having previously seen that D Matthew's use of doublets suggests primarily a rhetorical function, a sermonic or exhortative sense, we now examine D Mark's methodology in doublet composition. This question as to how these Markan doublets differ from Lukan and Matthean doublets must now be addressed.

2.2.2.1. Argumentative Persuasion Doublets in the D text of Mark

Four sets of double repetition align in the category of persuasive/exhortative in Mark, specifically, at 2:9//2:11 and 9:44, 46, and 48, 11:6//14:16, 14:28//16:7 and 14:30//14:72. The D text of Mark reveals more doublets that are not witnessed in the B text. First, the D readings at 2:9 and 2:11 bear interest due to their importance in the progression of the narrative. (Table 10)

Table 10. Mark 2:9, 11, and parallels Luke 5:24 and Matt 9:6

	D	B
Mark 2:9	Τί ἐστιν εὐκοπώτερον εἰπεῖν τῷ παραλυτῷ ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου ἢ εἰπεῖν ἀφαίωνται (ἀφέωνται) σοι αἱ ἁμαρτίαι	Τί ἐστιν εὐκοπώτερον εἰπεῖν τῷ παραλυτικῷ ἀφίεται σου αἱ ἁμαρτίαι ἢ εἰπεῖν ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει
Mark 2:11	σοὶ λέγω ἔγειρε ἆρον τὸν κράβαττον σου καὶ ὕπαγε εἰς τὸν οἶκόν σου	σοὶ λέγω ἔγειρε ἆρον τὸν κράβαττον σου καὶ ὕπαγε εἰς τὸν οἶκόν σου
Luke 5:24	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς ἀφιέναι ἁμαρτίας λέγει τῷ **παραλυτικῷ**· Σοὶ λέγω, ἔγειρε καὶ ἆρον **τὸν κράβαττον** σου **καὶ** πορεύου εἰς τὸν οἶκόν σου	ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς **ἀφιέναι** ἁμαρτίας **εἶπεν** τῷ **παραλελυμένῳ**· Σοὶ λέγω, ἔγειρε καὶ **ἆρας τὸ κλινίδιον** σου πορεύου εἰς τὸν οἶκόν σου

239. Rius-Camps, "Le Codex de Bèze: base indispensable pour une édition de l'Évangile de Marc," 280.

	D	B
Matthew 9:6	ἵνα δε ἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτείας τότε λέγει τῷ παραλυτικῷ ἔγειρε ἆρόν σου τὴν κλείνην καὶ ὕπαγε εἰς τὸν οἶκόν σου	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας τότε λέγει τῷ παραλυτικῷ ἔγειρε ἆρόν σου τὴ- κλείνην καὶ ὕπαγε εἰς τὸν οἶκόν σου

D Luke 5:23 and D Matthew 9:5 are worded almost identically: Matthew 9:5 τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν ἀφίονταί σου αἱ ἁμαρτίαι ἢ εἰπεῖν ἔγειρε καὶ περιπάτει. It is only the D Markan version that records a repetition (ἔγειρε ἆρον τὸν κράβαττον σου καὶ ὕπαγε εἰς τὸν οἶκόν σου). D Matthew's and D Luke's version of the story show differences: (1) D Luke records κράβαττον to D Matthew's κλείνην. (2) D Luke uses πορεύου and D Matthew uses ὕπαγε. (3) Both D Matthew and D Luke do not show this as a verbal doublet. Only D Mark seems to be using both D Matthew and D Luke's readings for the creation of this doublet. By contrast, B Mark's readings do not show a parallel with the κλινίδιον at Luke 5:24 or κλίνην at Matt 9:6, and only use ὕπαγε εἰς τὸν οἶκόν σου at Mark 2:11 (Matt 9:6). It can be observed that B Matthew and B Luke show more similarities against B Mark, which could more easily be concluded as editing by scribal harmonisation. However, since our interest is in the redaction critical importance of this doublet in this pericope, we must ask how indeed the narrative is affected by the use of a duplicate phrase. The authority of Jesus to forgive sins is at the forefront and the duplication here of "rise and go home" has the effect of the requirement of obedience to Jesus' word. This implied homiletical usage will be seen to be reiterated in the next examples of doublets in D.

The second example, at Mark 9:44, 46, and 48, there is located the phrase, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβένυτε (where their worms never die and the fire is not quenched).[240] This is close to the Septuagint at Isa 66:24, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται καὶ ἔσονται εἰς ὅρασιν πάσῃ σαρκί (for their worms will never die and their fire never be quenched and they will be a sight for all flesh). This triplet in D occurs at the end of Jesus' ministry in Galilee and before he was to leave for Jerusalem. The context of the speech concerns morality of the

240. A D E07 F09 G011 H013 K017 M021 N S U Y Θ Π 2 13 35 69 124 157 579 700 788 1424 2358 *f*13 MT TR

eye, hand and foot. Jesus' reference to "gehenna" refers to a curse formulation and his audience would have understood this as a curse upon "leaders-in-waiting, binding them by magic as by arguments to a sacrificial model of ministry".[241] Henderson sees Mark 9:42-50 as an argumentative elaboration of 9:38-40 which is attempting to influence future leaders to follow Jesus' example of sacrificial leadership. The specific verses of 42-50 are directed toward the prideful and arrogant problem of leaders in the church. Henderson thus proposes that this is not instructive but rather argumentative persuasion.[242] The rhetorical effect of projecting a statement having a basis in the LXX may not have impressed the hearers, as they may not have been familiar with the OT text. However, there would be activity on the two thoughts: (1) not to cause "little ones" to stumble, and (2) the threat of eschatological punishment is real.

Two examples of structural doublets are listed at 11:6//14:16 (Table 11) and 14:30//14:72 (Table 14). These doublets are contrasted with the other Synoptics:

Table 11. Mark 11:6 and 14:16

	D	B
Mark 11:6	Οἱ δὲ εἶπον καθὼς εἴρηκει αὐτοῖς ὁ Ἰησοῦς καὶ ἀφῆκαν αὐτούς	Οἱ δὲ ἶπον αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς καὶ ἀφῆκαν αὐτούς
Mark 14:16	Καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ ἐποίησαν καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα	Καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα

These two texts are actually the concluding statements from the pericope of finding the colt (Mark 11:1-6) and finding the place for the Passover meal (Mark 14:12-16). The parallel of Mark 11:6 and 14:16 is seen from the D reading as the disciples "said" (εἶπον) and "did" (ἐποίησαν) as Jesus had told them (εἰρήκει-pluperfect).[243] B, in contrast, records in 11:6 that they "said" as they were told, but in 14:6, the disciples "found" just as they had been told. The D text is consistent in showing that the disciples were obedient actually in spite of what they "found". The emphasis is not on fulfilment of Jesus' words but on the fact that they obeyed Jesus. The parallel texts concerning the colt from Luke 19:29-35 and Matthew 21:1-7 are as follows (Table 12):

241. Ian H. Henderson, "'Salted with Fire' (Mark 9.42-50): Style, Oracles and (Socio) Rhetorical Gospel Criticism," *JSNT* 80 (2000): 63.

242. Henderson, "'Salted with Fire' (Mark 9.42-50)", 54.

243. Luke 22:13; John 11:13; Acts 20:38.

Table 12. Luke 19:31-34 and Matt 21:4, 6

	D	B
Luke 19:31-34	31 ……ὅτι ὁ Ο κύριος αὐτοῦ χρείαν ἔχει 32 καὶ ἀπελθόντες 33 34 **ἀπεκρίθησα** ὅτι ὁ Ο κύριος αὐτοῦ χρείαν ἔχει.	31 …..ὅτι ὁ Ο κύριος αὐτοῦ χρείαν ἔχει. 32 ἀπελθόντες **δὲ** οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς 33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον; 34 οἱ δὲ **εἶπαν** ὅτι ὁ Ο κύριος αὐτοῦ χρείαν ἔχει.
Matthew 21:4, 6	4 τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος 6 πορευθέντες δὲ οἱ μαθηταὶ ἐποίσαν καθὼς συνέταξεν αὐτοῖς ὁ ΙΗΣ	4 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ του πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος 6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποίησαντες καθὼς συνέταξεν αὐτοῖς ὁ ΙΣ

It can be seen quite clearly that both the Lukan text and Matthean text (D and B) are in unity to represent the act of finding the colt as one of prophetical purpose. "Finding" the colt exactly as Jesus said is explicated by the Matthean text to be a fulfilment of Zechariah 9:9. D's version of Luke has emphasised the fulfilment aspect using the doublet logia spoken by Jesus at Luke 19:31, 34, ὁ Ο κύριος αὐτοῦ χρείαν ἔχει (the Lord has need of it). This is further highlighted through the use of ἀπεκρίθησα (they replied), indicating that Jesus' words occurred exactly as spoken and the disciples obeyed by speaking the words of Jesus in response. The omission of 19:33, the discussion with the owner of the colt, moves the emphasis away from the conditions surrounding their obedience and causes the logia to be salient. However, Mark's record (D-11:6, 14:16) shifts the emphasis onto the act of obedience and away from the simple fulfilment of Jesus' words.

Mark 14:16 (meeting man with pitcher of water) is similar to 11:6 (finding the colt) in its emphasis on the "doing" of Jesus' commands. The parallel texts in Luke 22:7-13 and Matthew's account (26:17-19) in context with Mark 14:14 are as follows (Table 13):

Table 13. Mark 14:14, Luke 22:11, 13 and Matt 26:18, 19

	D	B03
Mark 14:14	Καὶ ὅπου ἂν εἰσέλθη εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει ποῦ ἐστιν τὸ κατάλυμά μου ὅπου μετὰ τῶν μαθητῶν μου φάγομαι τὸ πάσχα	Καὶ ὅπου ἂν εἰσέλθη εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει ποῦ ἐστι(ν) τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω
Luke 22:11, 13	καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγει ὁ διδάσκαλος· Ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω 13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα	καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω 13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα
Matthew 26:18	ὁ δὲ εἶπεν ὑπάγετε εἰς τὴ πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ ὁ διδάσχαλος λέγει ὁ καιρός μου ἐνγύς ἐστιν πρός σὲ ποιήσω τὸ πάσχα μετὰ τῶν μαθητῶν μου	ὁ δὲ εἶπεν ὑπάγετε εἰς τὴ πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ ὁ διδάσχαλος λέγει ὁ καιρός μου ἐγγύς ἐστιν πρός σὲ ποῖω τὸ πάσχα μετὰ τῶν μαθητῶν μου
Matthew 26:19	Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα	Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα

Mark's account in D is seen to replicate Luke except for the previously discussed location at Mark 14:16 where the disciples "did" as had been told to them. Luke records that they εὗρον (found) as they had been told, εὗρον καθὼς εἰρήκει αὐτοῖς. The Matthean account records Jesus' words as a command to the homeowner and are not presented as a fulfilment of Jesus' words, nor fulfilment of OT scripture. The disciples simply, ἐποίησαν (did), and ἡτοίμασαν τὸ πάσχα (prepared). Luke's account is the only one to highlight the action of Jesus' words happening exactly as he said in comparison to the action of obedience of the disciples. Mark's account is consistent in Mark 11:6 and 14:16 to emphasise the point of obedience, rather than prophecy. In addition, Mark aligns more with the Lukan text than with Matthew's account. Did Luke align the story along the structure of fulfilment of prophecy? If Luke used Mark, then he ventured away into seeing a prophetical aspect that is not highlighted in D of Matthew or Mark.

Another important text is the account of Peter's denial at Mark 14:30 and 14:72 (Table 14).

Table 14. Mark 14:30 and 14:72

	D	B
Mark 14:30	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ταύτῃ τῇ νυκτεὶ πρίν ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρίν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ
Mark 14:72	Καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν καὶ ἀνεμνήσθη ὁ πέτρος τὸ ῥῆμα ὁ εἶπεν Ἰησοῦν[244] καὶ ἤρξατο κλαίειν	Καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν καὶ ἀνεμνήσθη ὁ πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶ ἀλέκτορα δὶς φωνῆσαι τρείς με ἀπαρνήσῃ καὶ ἐπιβαλὼν ἔκλαιε–

The D text records only that the cock crowed twice and then Peter remembered the ῥῆμα (statement, thing) the Lord spoke to him. B adds the previous statement by Jesus that πρίν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ (before the cockcrows twice you will deny me thrice). One of the problems concerns the exact number of times the cock crowed. Only Mark in the B text says that the twice crowing was important. Matthew and Luke's accounts do not witness in either manuscript to Jesus saying that the cock had to crow twice before the denial was completed. B's reading at Mark 14:30 and 14:72 with δὶς is not witnessed by D. This portrayal of Peter's denial by the two texts clearly emphasises Jesus' prior knowledge but the doublet as indicated by the B text is strongly reminiscent of the reading in the Lukan Gospel, which also includes the logia twice:

Table 15. Luke 22:34, 61, and Matt 26:34, 75

	D	B
Luke 22:34	ὁ δὲ εἶπεν· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ ἕως ὅτου τρίς με ἀπαρνήσῃ μὴ εἰδέναι με	ὁ δὲ εἶπεν· Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι
Luke 22:61	στραφεὶς δὲ ὁ Ἰησοῦς ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη τοῦ λόγου τοῦ κυρίου	καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου

244. Although the accusative is thought to be an error, Rius-Camps suggests that it refers to Peter remembering what he said to Jesus concerning 14:31 "willing to die with Jesus" ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. Therefore, both the word spoken by Jesus of the denial as well as Peter's arrogant words are indicated here at 14:72. Josep Rius-Camps, ""To PHMA O EIPEN IHN", ?Un Error Del Copista Del Codex Bezae O La Llico Original De MC 14,72?," *RCatT* 31, no. 2 (2006): 436.

	D	B
	ὡς εἶπεν αὐτῷ·	ὡς εἶπεν αὐτῷ ὅτι
	Πρὶν ἀλέκτορα φωνῆσαι	Πρὶν ἢ ἀλέκτορα φωνῆσαι σήμερον
	τρίς ἀπαρνήσῃ με	ἀπαρνήσῃ με τρίς
	μὴ εἰδέναι με·	
Matthew 26:34	ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσει με	ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσει με
Matthew 26:75	Καὶ ἐμνήσθη ὁ πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς	Καὶ ἐμνήσθη ὁ πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς

Some observations here include (1) the only reading that does not include the statement πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με is D's Mark 14:72. Matthew and Luke of both D and B texts give the reading of Matt 26:75 and Luke 22:61. Mark in the B text also reads at both 14:30 and 14:72. (2) B Mark 14:30 seems to conflate the reading from Luke σήμερον and ταύτῃ τῇ νυκτὶ from Matthew. (3) The D Luke 22:34 and 22:61 reading of μὴ εἰδέναι με (you do not know me), strongly gives the sense that a more specific logia is salient (see Sec. 5.7.). Therefore, because of these observations it could be argued that the Markan D text is not presenting the denial of Jesus by Peter as a completion of a prophetic announcement by Jesus; rather, it is a failure on the part of Peter to be obedient and a failure to heed the warning.

2.3. Summary Conclusion of Harmonisation and Doublets

In conclusion, there are a number of observations from the study carried out above. First, the synoptic harmonisations: the results of the examination yield the conclusion that synoptic cross-harmonisation in the D text is consistent with source critical theories of synoptic sources, either Markan priority or Matthean priority. The Lukan D text reveals close parallels with D Matthew or D Mark precisely in locations where the B text implies greater cross-harmonisation between the three, B Matthew B Mark and B Luke. This suggests that the exemplar of Lukan D text could possibly represent a very early form, and, due to less cross-harmonisation, be helpful in the determination of sources used between the Synoptics. In this regard, closer agreements between Lukan D and Matthean D are not necessarily indications of a wholesale attempt to harmonise Luke with Matthew.

Differences between Lukan D and the synoptic counterparts are strong indications that the editor/author of Lukan D was independent in his redaction.

Second, the doublets: Matthew's doublets are generally sermonic. They are not used for validation as the repeated OT quotation introduction formulas are used for that purpose. There is interest in emphasising the contrast between the righteous prophets (and followers of Jesus by implication) and those following man's "righteousness", i.e. the Pharisees. The D doublet at Matt 20:16 and 22:14 reiterates a sermonic/exhortative function and does not attempt to correct or reinterpret. D Mark's doublets suggest overall a rhetorical function of persuasion to "do", 2:9/2:11, 11:6/14:16, and a concern from fear 9:44, 46, 48, and does not show a prophetical usage of doublets. At the locations where a prophetical motif would be expected, i.e. the appropriation of the colt, the preparation of Passover, and the denial by Peter, Markan D completely avoids the prophetic and instead emphasises obedience to Jesus. These observations of both D Matthew and D Marks' use of doublets reveal that a prophetical/affirmational function was not imposed upon the redactions.

Third, the comparison of the doublets in each Gospel of Matthew and Mark shows that the D text doublets are consistent within the individual contexts, i.e. Matthew's doublets tend to be sermonic and interpretational whereas Mark's doublets have sermonic and persuasive/exhortative nuances. In contrast, the B texts in the same locations tend to be not marked nor are they clearly defined. Although deeper research into these doublets of D Matthew and D Mark would yield finer nuances of contexts, the significant value for this paper's study of D Luke is that scribal and/or redactor harmonisation between the Synoptics was not a factor in the methodological use of doublets.

The questions asked earlier can be addressed: (1) Are the doublets the result of a conflation of sources? If the doublets occur in exactly the same chronological location and incorporate identical phrasing, then it is possible that the doublets are due to simple conflation of sources. However, if the doublets were not in the same chronological location, it would not suggest conflation but could represent purposeful redaction. Yet could it still be a result of conflation, i.e. using a different source independent of Matthew or Mark? If the later repetition bears no clear literary, exhortative, or interpretational purpose then it is hard to see why the repetition exists. If intentional, the aspects of a Jewish rabbinic hermeneutical method such as *gezerah shavah* are possible or a prophetical and allegorical purpose as well. Leitworter can also shed light as repetition can have a profound purpose of affirming the "deeper motive" in the narrative instead of

simple moralizing. Therefore, the answer to the question is, "no", the doublets are not a simple by-product of the conflation of sources but represent purposeful editing, possible but not usual, for a copyist.[245] The doublets may represent an early stage in the production of the text. Later scribal harmonisation may have played a part in erasing some of these important signs of Luke's deeper motive.

The other questions that bear importance toward the establishment of the thesis concern the intentionality behind the creation of the doublets. Were the Lukan doublets made to harmonise with Matthew or Mark on purpose and were the scribes specifically desiring to enhance the text? As stated earlier in the study, at places, the D text shows Luke and Matthew in parallel and at other places, either Mark or Luke suggest the use of outside source material or individual intentional editing. The two aspects of source criticism here involve first of all an assumption of D (Matt Mark Luke) representing a text closest to the original and therefore the differences would represent actual changes due to the author's use of sources, and secondly, an assumption that scribes and/or editors made the changes in the text and therefore the D text represents intentional "editing" for reasons unknown. For the first assumption, early authorial use of sources, recent research into the "Hebrew Gospel" may enlighten the issue of Lukan sources if it can be substantiated that an original source had been a Hebrew document or collection of sayings.[246] Regarding the second assumption, as far as the enhancement of the texts is concerned, it is not substantiated that the editor(s) of D used a "tradition" of scribes who continued to emendate the text with allegorical interpretations and assimilate them into the text. Instead, these doublets represent specific logia that enhance the theological emphasis developed in the pericopes of interest and yet reveal different nuances as per gospel writer. As stated earlier, Matthew and Mark (D) use doublets as a sermonic device to persuade the listener (reader) to follow Jesus through obedience to his commands and not as a means to

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245. B Matt 5:32/19:9 show intense concern about adultery. It is possible the B text copier emendated the text for liturgical purposes, which caused the doublet.

246. Edward's thesis is that Luke utilized a Hebrew Gospel that is primarily discernible in the material unique to Luke through a greater degree of usage of Semitisms, i.e. in the areas where Luke used Mark as a source then the same level of Semitisms as Mark appears. (1)Semitisms are not isolated to the first two chapters of Luke (using NA27), e.g. strong Semitisms occur at Luke 4:14-30, 5:1-12, chapter 7, end of Ch. 9, last half of Ch. 10, and throughout chapters 13-19 and 24. (2) The majority of Semitisms is unique to Luke and not shared in common with Matthew or Mark (NA27). (3) Semitisms occur with much higher frequency in Special Luke than the passages Luke shares in common with Matthew and Mark. Edwards lists fourteen different marks of Semitisms prevalent more in Luke than Matthew/Mark. (Edwards' work is not specific to D but does include Semitisms within D). James R. Edwards, *The Hebrew Gospel and the Development of the Synoptic Tradition* (Grand Rapids: Eerdmans, 2009), 131-41.

legitimise the gospel. Lukan D, on the other hand, strongly displays the prophetical and interpretational through doublets, as will be examined in this study. Although the B text includes many of the doublets, harmonisation between the synoptic gospels may have caused more parallel readings in a non-harmonious fashion.

Chapter 3

Prophetical Interpretation

Having now established the improbability of the D Synoptics cross-harmonisation, examining possible reasons for creation of the doublets, particularly found in D Luke, leads to similar forms existent during the Lukan period. In furthering this purpose, this chapter is an exploration of the OT background, the usage of prophecy, and Luke's use of the Elijah/Elisha motif. Early examination of methodologies used in the OT for the appropriation of doublets is informative. Repetitions used for explication and confirmation of Law matters were used in the Torah. The transformation of prophecy as a communication process from an individualistic one to a verifiable interpretative method is discussed in this chapter. This connection of prophecy to verifiable confirmation is backgrounded with the Lukan interest in the characterisation of the OT motif of Elijah-Elisha. With this in mind, this chapter and the following will explore how D Luke suggests possible source material and the theological focus of the text.

Luke 1:1 states, "the things accomplished among us" (περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων), signalling the thematic purpose of the Gospel as a record of events that "were fulfilled." Similarly, the texts (D) 16:16, 24:27 and 24:44 reveal this importance:

> 16:16 The Law and the prophets **prophesied**[247] (ὁ νόμος καὶ οἱ προφῆται ἕως ᾽Ιωάν(ν)ου ἐπροφήτευσαν) until John; since then the kingdom of God is proclaimed and everyone enters into it forcibly.
>
> 24:27 And he was beginning from Moses and all the prophets, to interpret[248] to them in all the Scriptures the things concerning him. (καὶ ἦν ἀρξάμενος ἀπὸ Μωσέως καὶ πάντων τῶν προφητῶν ἑρμηνεύειν αὐτοῖς ἐν ταῖς γραφαῖς τὰ περὶ αὐτοῦ.)
>
> 24 :44 and he said to them, "These are my words that I spoke to you in which I was with you that all the scriptures in the Law of Moses and the prophets and psalms concerning me must be fulfilled.[249] (…ὅτι δεῖ πλησθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς

247. B-text omits "prophesied."

248. D reading: ἑρμηνεύειν ; B-text reading: "διερμήνευσεν." B Luke 24:27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. [ET: and beginning from Moses and from all the prophets, he explained to them in all the writings the things concerning himself.]

249. D reading: πλησθῆναι (πίμπλημι); B-text reading: πληρωθῆναι (πληρόω).

περὶ ἐμοῦ.)

There are three things to note in connection with the above verses: (1) the Law has the prophetic function and D clearly states this, (2) interpretation was an important facet of Christ's work, (3) the idea of "fulfilling" a prophecy will be seen to involve more than simply the completion of a previous statement. Luke (both D and B) does not use a scriptural fulfilment formula such as "it has been written" and D does use more time oriented nuances by the use of τελέω for the meaning of "finish", or "completion", e.g. Luke 2:6, 21, 7:1.[250] Typical synonyms used to indicate this "fulfilment" include πληροφορέω, πληρόω, πίμπλημι, τελέω and γίνομαι. D and B-text reveal a certain level of difference in usage of these words πληρόω, πίμπλημι. In comparing the Gospels from both D and B, however, we find that both Luke and Mark have fewer references to fulfilment of scripture than do Matthew and John. Therefore the question remains, does Luke's Gospel present "proof-from-prophecy" as the basis of an apologetic to Theophilus for proving Jesus is the awaited Messiah? Alternatively, is Luke portraying Jesus as a "prophet" in the sense of "interpreting" God's word, and of which "fulfilment of prophecy" is one aspect? If certain phrases are repeated within a prophetical context, does this signal a confirmatory[251] significance that the author intended to convey to the reader?[252] C. F. D. Moule lists three sets of correlatives that are more or less definitive of what he says is "promise and fulfilment."[253] They are: (1) prediction/verification, (2) words such as beginning, project, undertaking, obligation, et al., against "termination," completion, achievement, confirmation, realization, and (3) the idea of covenant-promise over against fulfilment or consummation.[254] Interestingly, Moule's interpretation of Matt 5:17 οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι [τὸν νόμον] ("not to abolish but to fulfil [the Law])

250. Luke 1:45, 22:37, 7:1 (**ἐτέλεσεν** || **ἐπλήρωσεν** B). The coupling of **ἐτέλεσεν** (aor.act.3s) with **ἦλθεν** (B- **εἰσῆλθεν**) suggests a point of departure for the Lukan narrative. See Sec. 4.4.2.

251. Vriezen indicates that word play reinforces prophetic announcements; T. C. Vriezen and A. S. Van Der Woude, *Ancient Israelite and Early Jewish Literature* (trans. Brian Doyle; Boston: Brill, 2005), 125.

252. Linguistic studies have shown that the usage of the conjunction γὰρ (for) includes a nuance of "confirmation" in the text. The second use of the "for" actually confirms the usage of the first "for," e.g. Acts 2:34. D uses the repetition to reaffirm the initial statement. Cf. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition. 1: Acts 1.1-5.42*, 175. Read-Heimerdinger, *The Bezan Text of Acts*, 241.

253. C. F. D. Moule, "Fulfilment-words in the New Testament: Use and Abuse," in *Essays in New Testament Interpretation* (Cambridge: Cambridge University Press, 1982), 4.

254. Moule, "Fulfilment-words in the New Testament", 4.

sees that πληρῶσαι has a greater implication, i.e. the one who perfectly fulfils the "will of God confirms also the predictions of prophecy," and that Jesus presents the ideal "relationship" to God in the covenant of the Torah and "ideals" of the Prophets. [255] However, another way of looking at this phrase πληρῶσαι τὸν νόμον "fulfilling the Law" is that this is a rabbinic idiom that includes the idea of "correct interpretation" of the Law as seen in the word "to confirm" (לקיים=קום+ל), used in *m. Hor.* 1:3 and *m. Pirke Avot* 4:18.[256] This principle of confirmation could also be applied in Paul's Epistle to the Romans, 13:8-10, which uses the phrase ὁ γάρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν (he who loves the other has fulfilled the law), i.e. the "act" of love toward others (members of other groups) fulfills the "original intent and purpose" of the law.[257] These observations lead to the image of proper interpretation of the Law and prophets through obedience that is founded on the covenant-promise of the relationship between man and God.

3.1. Elijah: The Model of Covenant-Promise and Obedience

The principles of prediction/verification and covenant-promise/consummation are substantially illustrated in Luke's Gospel. One of the historically important characters used by Luke in this regard is that of Elijah, in which there are at least fifteen explicit references and allusions to him (compared with seven in Mark and six in Matthew).[258] In contrast to Matthew and Mark's depiction of associating John the Baptist with Elijah (Matt 11:14, Mark 9:9-13), Luke's Gospel broadens from John=Elijah as Jesus himself is also associated with the restorative aspects of Elijah, e.g. Luke 4:25-26, 7:11-17, 9:51, 12:49.

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255. Moule, "Fulfilment-words in the New Testament", 31.

256. See Ruth 4:7, Esther 9:21, 29, 31 and Ezek 13:6 where קום means, "to confirm or ratify." The *m. Horayot* 1:3 speaks of juridical decisions of the court that involve abolishing one part of the Torah but fulfilling [לקיים] the rest, i.e. misinterpreting one part of the law but properly interpreting the rest. Another example is *Avot* 4:18, which speaks of the command to study the Torah but not understanding it. In that case your "fellow-students" will make it "confirmed" [קום] in your hand, i.e., "confirm it" by explaining and interpreting. Lois Tverberg, "What Does It Mean to Fulfill the Law?" *http://ourrabbijesus.com/* (2006). Cited 24 September 2011. Online: http://www.egrc.net/articles/director/articles_director_1006.html.

257. Jewett, *Romans*, 809.

258. "Elijah" occurs 8X in D Luke (7X B), 9X Matthew and 9X Mark. Explicit references to Elijah are Luke (1:13-17, 1:76-78, 4:25-26, 7:11-17, 7:24-27, 9:7-9, 9:18-22, 9:30-33, 9:51, 9:52, 9:54 D, 9:61-62, 10:1, 12:49, 12:54-56), Matthew (3:4, 11:7-14, 16:13-17, 17:3-4, 17:10-13, 27:46-49), and Mark (1:6, 1:2, 6:14-16, 8:27-30, 9:4-5, 9:9-13, 15:34-36). Jaroslav Rindos, *He of Whom It Is Written: John the Baptist and Elijah in Luke*, Österreichische Biblische Studien 38 (Frankfurt am Main: Peter Lang, 2010), 14-17.

An important aspect of covenant-promise/consummation is perhaps pointedly expressed in Luke 3 where John the Baptist (under the "spirit and power of Elijah") preaches repentance (3:3) and is questioned (D Luke 3:10, 12, 14 … τί ποιήσωμεν ἵνα σωθῶμεν B om.), "what must we do to be saved", with the result of not only all baptized but also with the opening of heaven at 3:21 (D ἀνοιχθῆναι τὸν οὐρανὸν || ἀνεῳχθῆναι τὸν οὐρανὸν B) as a "Divine positive response to the conversion of a people"[259] (1Kgs 17:1, 18:1, 45). This suggests that Luke appropriates the background of Elijah for validation of both John and Jesus and the promise of restoration.

Concerning this "promise of restoration", there are specific reasons for understanding the theological mirroring of "spirit and power of Elijah", not the least of which is the fact that the texts concerning "spirit" and "power" in Luke are significant in explicating the role of the Holy Spirit, or, more accurately, the D text's portrayal in fulfilment of the purpose of restoration (Sec. 4.5.). The explicit reference at Luke 1:17 to the "spirit and power of Elijah" necessarily lays Luke's foundational correspondence with a prophetic figure of the Old Testament to his portrayal of the activity of the Spirit.[260] Research supporting a literary dependence of Luke-Acts upon the Elijah-Elisha is informative in this study.[261] Subsequently, it is imperative to discover the connections of these key themes and the prophets Elijah and Elisha before a comparison with the Lukan text to answer the question of repetitive patterns.

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259. Rindos, *He of Whom It Is Written: John the Baptist and Elijah in Luke*, 157.

260. Conzelmann, who sees only that Elijah is a representative (like Moses) of the prophetic "law" that is being superseded by Jesus' new kingdom theology, rejects typological views using Elijah and John as an eschatological figure. Hans Conzelmann, *The Theology of St. Luke* (Philadelphia: Fortress Press, 1982), 167, 101.

261. T. Brodie's argument is that Luke used an ancient text (the Elijah-Elisha narrative in 1 Kings 17:1—2 Kings 8:15) as a core model in his construction of his literary work. Using mimesis, Brodie suggests that Luke has reworked the sources which can be seen in four general areas: (1) the inaugural speech, Luke 4:16-30, (2) the presence of the imitation-emulation dynamic, i.e. using texts that show direct imitation and using other texts showing anti-thetical emulation of the OT, (3) systematic literary use of specific texts, e.g. Luke 7:11-17=1 Kgs 17:17-24, Luke 9:51-56=2 Kgs 1:1-2:6, etc., (4) a basic organization centering upon the ascension of Elijah and granting of the spirit to Elisha and the disciples. Thomas L. Brodie, "Luke-Acts as an Imitation and Emulation of the Elijah-Elisha Narrative," in *New Views on Luke and Acts*, ed. Earl Richard (Collegeville, Minn.: Liturgical Press, 1990). See also Thomas L. Brodie, *Proto-Luke: The Oldest Gospel Account: A Christ-centered Synthesis of Old Testament History Modelled Especially on the Elijah-Elisha Narrative* (Limerick, Ireland: Dominican Biblical Institute, 2006); Idem, *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings*, New Testament monographs 1 (Sheffield: Sheffield Phoenix Press, 2004). Brodie's work on intertextuality has been criticized due to Brodie's far-reaching speculations on more of the OT than just the Elijah-Elisha narrative in Luke-Acts. Cf. Morgan Robert, review of Thomas L. Brodie, *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings*, *JTS* 57, no. 1 (2006). (*contra* Brodie) Huddleston argues that Brodie has not shown literary imitation but only the story's narrative shape. Jonathan Huddleston, "What Would Elijah and Elisha Do? Internarrativity in Luke's Story of Jesus," *Journal of Theological Interpretations* 5, no. 2 (2011): 265-82.

The Elijah narrative forms a template upon which Luke has arranged his material to emphasise certain themes, as we shall see in Ch. 4. The core aspects concern the correct interpretation of the Law and the subsequent obedience to the Law (Sec. 3.4.1). John and Jesus are presented as ministers in this light (similar to Elijah/Elisha) but differ from each other in that Jesus performs miracles that affirm him as a prophet and signal an authorization of his specific purpose as restorer of Israel. In this regard of "restoration", the Lukan text (both D and B) reveals a number of doublets (intertextual) that serve to affirm theological principles, which are necessary to this end, e.g. 9:23/14:27, 9:24/17:33, 9:26/12:8-9, 9:48/10:16, 12:51-53/21:16; (D) 8:10/10:24, 9:27/21:27, 10:25/18:18, 13:28/19:27, 13:35/19:38. The D text, however, presents repetition, omitted in B, within specific narrative and discourse contexts that alter the typical Lukan understanding of interpretation and application of the Law,[262] the direction of literary movement in foregrounding salient subjects, and the presentation of the Spirit and power dichotomy.

In light of these points, it is the purpose in this study to answer these questions: (1) Are repetitions in D a reflection of the result of transformation of prophetical interpretation? (2) Are repetitions in the Elijah-Elisha narrative in 1 and 2 Kings similar to Lukan methodology? (3) How is interpretation of the law seen as fulfilling the law? Subsidiary questions to be answered concern the relationship of Jesus to Elijah/Elisha and the Spirit's relationship to "interpretation" and miracles.

As an overview of the next two chapters, it is to be noted that an initial discussion concerning important background and structural issues will be presented, followed by the textual readings of the D text (compared with B) and interpretative analysis. In the effort to examine my hypothesis of a pattern of the D text's doublets of prophetical/affirmation, a logical progression of the evidence is given. First, the background issues of the transformation of prophecy during the Second Temple Period and the Elijah narrative structure and repetitive examples are presented. Secondly, in Ch. 4, the analysis of three important texts (Luke 1:17; 4:16-30; and 7:12-46) is presented from the D readings. Thirdly, the literary usage of "motion words" ("return", "come", "go", and "enter"), from the D and B readings, are examined throughout Luke's Gospel for the determination of

262. Wilson affirms the Lukan emphasis on the performance of the law, as opposed to more theoretical discussions by the other gospel writers, but isolates the prophetic function of the law from its prescriptive use. This misses D's readings that define the prophetic in terms of correct interpretation of the word and the insistence upon knowledge, which forms the basis for the prescriptiveness of the law. Wilson defines "prophetic" solely in terms of promise and fulfillment. Stephen G. Wilson, *Luke and the Law*, SNTS 50 (Cambridge: Cambridge University Press, 1983), 27, 57.

patterns. Subsequently, from these patterns, identification of the literary flow and emphases are clarified in the D and B texts. An examination of the D readings concerning "spirit" and "power" in general through the Gospel allow clarification of the "spirit and power of Elijah" statement specifically and also serves to clarify the D text's pneumatological readings and the connection to the "restoration of Israel" theme. In addition, the connected problem of Jesus' identity (prophet, priest, king) and the clarification of John and Jesus' prophetical role are tackled through D's particular viewpoint. Importantly, each section includes the analyses from the observation of doublets and repetitions.

Subsequently, I shall posit the following conclusions and reasoning. Using the narrative of Elijah and Elisha in 1 and 2 Kings as a comparison, it is my observation that the D text promotes prophetical/affirmation in confirming "heaven's response", and thus blessing, using a number of doublets and repetitions. The B text suggests later emendation that eradicated a number of key repetitions evidenced by the Bezan text. Substantially, it will be seen that John is recognized as a prophet in the same vein as Jesus, the theme of restoring the children of Israel is salient, and Jesus' travels are toward the Temple in Jerusalem as the King. The connection of the Spirit to Elijah, John, Jesus, and the disciples personally, and the Spirit's involvement with "confirming" the word of God (e.g. 1:28/1:42) will be examined to understand the view from the D text readings. The correlation of the spirit and power in turning people to God (in D) suggests a "catalytic effect" and will be examined to see whether it refers to a causative action for salvation or ethical change. [263]

3.2. The Transformation of Prophetical Interpretation

The first question of importance, the proclamation of the law and the background of the specific aspect of prophetic interpretation, is examined to establish whether a linguistic/rhetorical pattern existed, that could account for redactional doublets in the Lukan text. Specifically, the interest centres upon the category of prophetical that would lend itself to the interpretational in form. For this examination, and in consideration of the Lukan rhetorical use of Elijah, the contrast of the period of Elijah (1 and 2 Kings) and the

263. In this regard to "restoration", Mundle's presentation of ἔρχομαι is that in John 6:37, 44 it is God's grace that is the cause of man coming to God. This is not the Lukan view. W. Mundle, "Come," *NIDNTT* 1:319-24; TDNT 2:666-679. Lukan emphasis is for man to find his way home out of the situation of lostness. The D text confirms this but specifies it as an act of welcoming Jesus.

period of Jesus reveals that the transformation of prophecy during the first Temple and after the building of the second Temple is important for understanding Luke's presentation of Elijah.[264] Furthermore, although the Targums may postdate the New Testament, Targumic interpretation of the Hebrew text shows a developed rabbinical regard for keeping an emphasis upon fulfilment of prophecies through an interpretational process.[265]

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264. Middlemas, and others, argue that the period of 587 and 539 BCE, the time of the destruction of the Temple and exile to Babylon, as the pivotal time of transformation due to the fulfilment of Jeremiah's prophecies. The bifurcation of the interpretation of the "judgment against Jerusalem" is seen in the views of the pre-exilic and exilic writings (Jeremiah, Ezekiel, Deutero-Isaiah, and Zechariah 1-8) and the view of the Judahites who remained in Israel (Lamentations). The Golahs (exiled Jews) interpreted the period as the judgment of YHWH against the idolatry of Judah (and no future restoration which included Judah), whereas the Judahites expressed severe grief with only a faint hope of future restoration. Thomas notes that the returning exiles expressed greater acceptance of the value of prophecy, especially the fulfilled judgments against the apostasy of national Israel, through literary activity and biblical interpretation by changing the emphasis upon individual responsibility rather than the Jewish solidarity of the group (e.g. Ex 20:5, sins of fathers visited upon children to the fourth generation, is changed to "the soul that sinneth, it shall die."). Cf. Jill Middlemas, *The Templeless Age: An Introduction to the History, Literature, and Theology of the "exile"* (Louisville, Ky.: Westminster John Knox Press, 2007), 231, 226. David W. Thomas, "The Sixth Century BC: A Creative Epoch in the History of Israel," *JSS* 6, no. 1 (1961): 33-46. See also R. W. Klein, *Israel in Exile: A Theological Interpretation* (Philadelphia, Pa.: Fortress Press, 1979; repr. Mifflintown, Pa.: Sigler Press, 2000); J. D. Newsome, *By the Waters of Babylon: An Introduction to the History and Theology of Exile* (Edinburgh: T & T Clark, 1979); R. Albertz, *Die Exilszeit* (BE, 7; Stuttgart: W. Kohlhammer, 2002), ET *Israel in Exile: The History and Literature of the Sixth Century b.c.e.* (Studies in Biblical Literature; Atlanta, Ga.: Scholars Press, 2003).

265. Doubled expressions were seen as not without significance in connection with prophecy. An illustration exists at Lamentations 1:2 with the term בָּכֹה֙ תִּבְכֶּ֔ה , "weep bitterly", (κλαίουσα ἔκλαυσεν - LXX). TarLam refers to Number 14:1 for explication:

> *When Moses the Prophet sent messengers to spy out the land the messengers returned and gave forth a bad report ... When the people of the House of Israel heard this bad report … the people lifted their voice and the people of the <u>House of Israel wept</u> during that night. Immediately the anger of the LORD was kindled against them and he decreed that it should be thus in that night throughout their generations over the destruction of the Temple.*
>
> *When it was told through prophecy to Jeremiah the High Priest that Jerusalem would be destroyed at the hand of the wicked Nebuchadnezzar unless they repented, … the wicked Nebuchadnezzar entered and razed Jerusalem and set fire to the Temple on the ninth day in the month of Ab. On that night, the <u>Congregation of Israel wept bitterly</u> and her tears flowed down her cheeks. ... As a result, all her friends were wicked to her; they turned against her and became her enemies.*

The Targumist has included at TgLam 1:2 the Midrash of Numbers 14:1. Rabbinical commentary in LamR supports this interpretation of the doubled "weeping":

> *Said R. Simeon b. Yohai, "Said the Holy One, blessed be He, to the Israelites," "Now you are weeping frivolously, but in the end there will be a real weeping for a good cause." Where was it frivolous? And Moses heard the people weeping, family by family (Num. 11.10). And all the congregation lifted up their voice… (Num. 14.1). …And where was it with good cause? … R. Judah b. R. Simon said, "Once in Judah and once in Babylon. Once in Judah: She weeps bitterly in the night (Lam. 1.2). Once in Babylon: By the rivers of Babylon, there we sat down, yes, we wept* (Ps. 137.1)."

The repeated verb at Lam 1:2 is used not as a textual error but as a cause for rabbinical reflection, i.e. both "frivolous weeping" and "worthy weeping".(43) It is also referred to in the Talmud, *b* San. 104b.

This process is alluded to in the Lukan text as well, e.g. 9:27/21:27; 21:7/23:42; 13:35/19:38.

In this regard, Benjamin Sommer has pursued the defence of the idea that traditional prophecy had ceased during the Second Temple Period.[266] He disagrees with Aune and Greenspahn concerning their support of the idea that prophecy did not cease during that period.[267] Sommer's rationale is based on his question: "Did Jews in the Second Temple Period tend to accept the possibility that God still communicated with the Jewish people by speaking directly to certain individuals?"[268] In his argument, he concludes that prophecy transformed into interpretation because of two aspects: (1) the cessation of the kings of Israel in 587 B.C.E and the loss of a "royal audience" coincided with the loss of OT prophecy, and (2) the "conceptual matrix" for OT prophecy had also ceased, i.e. the demise of the Israelite kings and loss of the Temple (although rebuilt it had changed during the Hasmonean period) meant that the heavenly parallels reflecting on earth had either changed or were confused.[269] The result of these two positions was a

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This means that the targumist (and rabbis) used an interpretative technique when he translated from the Hebrew. The weeping at Kadesh-barnea and at the destruction of the temple was because of Israel's rebellion. A doubled expression such as this was seen as theologically motivated in the early rabbinical period. Christian M. M. Brady, *Targum Lamentations' Reading of the Book of Lamentations*, PhD diss., university of oxford, 1999 ed., 11, 41-50. Novick analyses rabbinic discussion of *Mekhilta Bahodesh* 9 and *Sifre Num* 134 and concludes that the traditional idea of assenting to inherited teachings shifted to the understanding of an "admission of truth" in God acceding to man's words, i.e. a *leitwort* of the use of (*diberu*) at Deut 18:17, Num 27:7, 36:5 and Num 14:20 illustrated the principle, "fortunate the mortal to whose words God yields". Novick sees that the rabbi's conclusion from these repetitions underscores God's insistence on an "acknowledgment of what is right" and not a reliance on tradition alone. Tzvi Novick, "Tradition and Truth: The Ethics of Lawmaking in Tannaitic Literature," *JQR* 100, no. 2 (Spring 2010): 237-39.

266. Benjamin Sommer, "Did Prophecy Cease? Evaluating a Reevaluation," *JBL* 115, no. 1 (1996). Supporting the idea of the ceasing of prophecy include: Ps. 74:9; Ezek. 13:9; Zech. 13:2-6; Dan. 3:38 (LXX); 9:24; 1 Macc. 4:46; 9:27; 14:41; Josephus *Contra Ap*. i.37-41; 2 *Bar*. 85:3; Seder Olam Rabbah 30; Tosephta Sotah 13:2; T. B. Sanhedrin 11a-b; T. B. Yoma 9b; T. B. Sotah 48b.

267. Sommer, "Did Prophecy Cease? Evaluating a Reevaluation," 32. David Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), 103-6. Aune argues that the type of prophecy in 1 Macc 4:45b-46 and 14:41 is a type of "clerical prophecy" "that assumes that prophetic gifts are coextensive with the priestly-political leadership of the nation".; See also Frederick E. Greenspahn, "Why Prophecy Ceased," *JBL 108/1* (1989): 49. Greenspahn suggests that rabbinic tradition, whereby the spirit was said to have ceased to give prophecy, was merely the culmination of a process of the supplanting of the spirit as the "mark of authority" and, thus, legitimated their offices.

268. Sommers, 32.

269. Sommers, 32. Aune is not as clear as Sommers but indicates that other forms of apocalyptic and eschatological prophecy continued to be accepted by certain groups who also revered the Torah. David Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), 105-106; Greenspahn suggests only that the political situation of the Roman governing pressured the rabbis to establish a system that removed any destabilization from a "prophetical" influence. Frederick E. Greenspahn, "Why Prophecy Ceased," *JBL* 108/1 (1989): 48.

transformation of the prophetical method of delivering God's word from OT prophets uttering inspired commands to rabbinical and pseudepigraphic representation of God's word "interpreted" for Israel.[270]

Neusner sees this "transformation", as suggested by Sommer, as only a part of how God communicated with man, e.g. also echoes and other media (Urim Tummim), interpretations.[271] The means of communication may have varied but the purpose was similar. In other words, the question becomes: "at what point does Heaven communicate for which purpose?"[272] Neusner understands that the sages determined the will of God through correct exposition of Scripture because it is within the written word of the Torah that God's will has been expressed already. Although the Spirit and prophecy no longer were the means of communicating "Heaven's wishes", the sages identified that the study of the Torah had "replaced prophecy".[273] This confirmational aspect from the heavenly is based upon rabbinic understanding of the Talmud at M. Makkot 3:15A-D (23b):

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270. William Schniedewind documents the transition of prophecy from pre-exilic to the post-exilic periods by showing the change in linguistic description, e.g. messenger formulas, changes from pre-exilic patterns of the prophet speaking in first person (ex. 2 Chr 12:5) to third person (2 Chr 20:14-15) "thus YHWH has said to you"; pre-exilic non-mediation of angels (Isaiah, Jeremiah, Amos, Hosea, and Micah) to post-exilic angelic mediation of Haggai (1:13) and Zechariah; the use of intermediary formulas showing a tendency to replace יהוה with אֵל.(56-64) Important transitions include a reversal of Deut 18:22's, "the prophet spoke in the name of YHWH", as it normally concerned false prophecy, to become repeated three times in Chronicles at 1 Chr 21:19, 2 Chr 18:15 and 33:18, where it is not an issue, and reinterpretation of the Davidic census taken in 2 Sam 24:1 (resulting in God's anger) to become a work of Satan in 1 Chr 21:1.(141) William M. Schniedewind, *The Word of God in Transition: From Prophet to Exegete in the Second Temple Period*, JSOTSup 197 (Sheffield, England: Sheffield Academic Press, 1995), 56-64, 141. Redaction of OT texts during the post-exilic period is also conjectured because of such texts as Deut 4:23-31 whereby vs 29-31 could be a secondary redaction due to the contrasting view of two dimensions of God: "a devouring fire and jealous God" in vs. 24 and a merciful God who restores at vs. 29-31. Brueggemann argues that this shows the paradigm of "exile and restoration", which will become decisive for understanding the crucifixion and resurrection of Jesus in the NT "dialectic of reconciliation". Brueggeman concludes two implications here. The first is the struggle for continuity in the person of God (and therefore Jesus in the NT) and the second is the affectation of the moral problem of suffering upon the character of God, i.e. how suffering evicts something new of God. (121-129) Walter Brueggemann, *Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah* (Minneapolis, MN: Fortress Press, 2006), 121-29.

271. Jacob Neusner, *Theological Dictionary of Rabbinic Judaism: Part One: Principal Theological Categories* (Lanham, MD: University Press of America, 2004), 139-42.

272. Neusner, *Theological Dictionary of Rabbinic Judaism*, 141.

273. Neusner, *Theological Dictionary of Rabbinic Judaism*, 141. It is also important to note that the "Shekinah", as portrayed in the Targum Isaiah, gives the sense that it is equated with the Holy Spirit (Targ. Isa. 1:15, 4:5, 6:3-6) whereby the divine presence is in the sanctuary but not limited to the Temple building. Chilton argues that two strata of thought exist in the Targum, i.e. one that continues to see the Shekinah as present in the Temple cult and the other that understands a temporary removal of the Spirit, thereby indicating a possible dating range of pre-70's CE to the Bar Kokhba revolt. Cf. Bruce Chilton, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum* (Sheffield: JSOT Press, 1982), 75.

> *GEMARA*. Said R. Johanan: R. Hananiah b. Gamaliel's colleagues disagree with him. Said R. Adda b. Ahaba: At Rab's college they used to say: We learn [in a Mishnah], (Meg. 7b) 'There is no difference [in sanctity] between Sabbath and the Day of Atonement, save that in the case of the former, a deliberate desecration is punishable by human agency, (Ex. 31:14-15 and Num 15:32-36) while in that of the latter, a deliberate desecration is punished by *kareth*. (Divine Agency, Lev 23:29-30) Now, were this [doctrine of R. Hananiah b. Gamaliel] generally accepted, [the Mishnah would have said that] the punishment of deliberate desecration in either case [of Sabbath or Day of Atonement] is [practically] left to human agency?—said R. Nahman b. Isaac: Whose view may that [Mishnah] express? It is R. Isaac's, (a personal view) for he says that there is no penalty of flogging for those liable to *kareth*, as it was taught: Seeing that Holy Writ has [already] comprehended in a single verse all the offenders in unlawful relations as being liable to *kareth*, (Lev 18:29) what object was there in singling out that penalty in the case of [the brother with] his sister? (Lev 20:17) Only to show that *kareth* is their penalty, not flogging. R. Ashi said: You might even say that [the cited Mishnah expresses the opinion of] the Rabbis [by explaining that it states] that in one case [the Sabbath] (laid down in Holy Writ) its main punishment is delegated to human authority, whereas in the other [the Day of Atonement] it is left to the Celestial Authority.[274]

Neusner argues from the above text that the rabbinical understanding of the law consisted of a dichotomy between the human court judgments and that of God's approval. The earthly law was confirmed, or approved, by a repetition from a "heavenly" witness. This is illustrated by a continuation of the rabbinical discussion at Makkot 23b that refers to the "confirmation" at Esther 9:27 (קִיְּמוּ)(piel) (also 9:29); the use of the phrase "the Lord be with you" (יְהוָה עִמָּכֶם) at Ruth 2:4 which is a human repetition of the previous statement at Judg. 6:12 (יְהוָה עִמְּךָ) "where the angel, or prophet-messenger used those words, indicating approval of the practice"; the Levitical tithe that was to be brought to the Temple, Mal. 3:10 "Bring ye the whole tithe unto the storehouse that there may be food in my house, and try me herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, until there be no enough", with the specific question "What means 'until there be no enough?" answered by Rami b. Rab: "[It means] until your lips weary of saying 'Enough, enough'!"[275] The implication is that the Holy Spirit (representing the 'Heavenly') was just as involved in responding to the deliberations of the sages as he was in producing the prophetic.[276] Neusner concludes that, therefore,

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274. *B. Mak.* 23b. I Epstein, ed., *The Babylonian Talmud* (London: Soncino Press, 1935).

275. Epstein, ed., *The Babylonian Talmud*.

276. Zimmerli argues that Ezekiel presupposes the work of the earlier classical prophets (and Spirit) but he uses discussion and extended elucidation of themes. His use of temple liturgy and a return to רוּחַ (ruah) terminology of Elijah-Elisha days that contrasts with the prophets as Hosea (Hosea 9:7, "the man of the spirit is mad") includes the action of the spirit in translocation (see parallels) e.g. 2 Kgs 2:16 "spirit of

direct communication between Heaven and man did not end with the cessation of prophecy but rather continued in another form.[277]

The importance of a confirmational process for the ascertainment of Yahweh's will using repetition (and doublets in particular) is therefore observed for both legalistic and haggadic purposes.[278] A statement made initially by an angelic, or Yahweh appointed messenger, i.e. prophet, would constitute a 'heavenly approved' word that would then be used to substantiate or authorize another repeated issue by a human or human court. Conversely, a decree from man could be confirmed by a heavenly announcement.[279] This use of "paired structures" has also been noted throughout the Torah and has been seen as a foundation in Mishnaic discussion by rabbis.[280] Although complete verbal agreement is not

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YHWH" and Ezek 8:3 "spirit lifted me up"; 2 Kgs 5:26 of Elisha's "seeing" Gehazi's accepting the gift from Naaman and Ezekiel's vision of the temple in Jerusalem, Ezek 8-11:24. W. Zimmerli, "The Special Form- and Traditio-Historical Character of Ezekiel's Prophecy," *Vetus Testamentum* 15, no. 4 (1965): 517.

277. Neusner, *Theological Dictionary of Rabbinic Judaism: Part One: Principal Theological Categories*, 142; Bruce Chilton and Jacob Neusner, *Types of Authority in Formative Christianity and Judaism* (New York: Taylor & Francis e-Library, 2002), 84.

278. Rabbinical thought saw Hannah's prophetical abilities in Meg 1:5 : "Hannah, as it is written [1 Sam. 2.I]: "And Hannah prayed and said, My heart is glad in the Lord, my horn is exalted through the Lord." My *horn* is exalted, and not my *flask*. David and Solomon, who were anointed with the horn, their dynasty endured; but Saul and Jehu, who were anointed with a flask, their dynasties did not last." Another discussion of importance in this respect is of the problem of collective and individual responsibility for divine retribution such as the doublet in Ezekiel of "the soul who sins will die" in Ezek 18:4 and 18:20. The earlier statement in Jeremiah 31:27-30 concerning a change is the proverb "the fathers have eaten sour grapes and the children's teeth are set on edge", belies a distinct contrast with Lam 5:7 "our fathers sinned and are no more; it is we who have borne their iniquities", which indicates a latter struggle with the theme of direct culpability of sin for individuals. Ezekiel's discussion in Ezek 18 is an analysis of the curse of Ex 20:5 (sins of fathers visiting their children) (perhaps implying Deut 24:16) that is emphasizing personal repentance on the part of the exiles (for their own sin and not just for their fathers). Cf. Barnabas Lindars, "Ezekiel and Individual Responsibility," *Vetus Testamentum* 15, no. 4 (1965).

279. Cf. 2 Sam 7:12 (Nathan's prophecy to David concerning future descendants) is echoed by David in his prayer immediately afterward (2 Sam 7:18-29), although not in exactly repeated words. However, David repeats the promise to Solomon (1 Kgs 2:4) "you will not lack a man on the throne of Israel" (לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל), Solomon prays to God (1 Kgs 8:25) (לְךָ אִישׁ מְלָפָנַי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל), and God responds to Solomon (1 Kgs 9:5) (לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל) exactly as in 1 Kgs 2:4. This prayer for "confirmation" by Solomon is repeated at 2 Chr 6:16 and response by God at 2 Chr 7:18, i.e. 2 Chr 6:17 [let your word be confirmed (יֵאָמֵן) to your servant David].

280. Kline sees divisions within the Torah, e.g. Exod 20:2-17, and appropriates Maharal of Prague's (Rabbi Judah Loew, 1525-1609) structural division of the Mishnah's Avot 1 where five pairs of parallels are noted. Avot 1:4 and 1:5 : 1 a. identical opening language-"Let your house be" " יהי רתיב " b. identical structure (three parts); Avot 1:6 and 1:7 : 2 a. similar language –"comrade, associate" " רבח " b. identical structure (three parts); Avot 1:8 and 1:9 : 3 a. Similar subject; Avot 1:10 Shemaia and Avtalion : 4 a. The inverse lemma of social role now points to the "sage"; Avot 1:12 and 1:15 : 5 a. The progression from layman to sage (1) layman, 2) student, 3) judge, and 4) sage) is completed by the fifth pair indicating that the pupil has become a master, knowing himself and therefore understanding God by implication. Moshe Kline, The Exoteric Decalogue, http://chaver.com/Torah-New/English/Articles/The%20Decalogue.html (accessed August 24, 2013). Though Aune does not see a unified rabbinical view, he argues that sages may have used the idea of the cessation of prophecy as a means of "legitimating" the successors' role from Moses and the prophets. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*, 1983), 104;

always necessary to show a connection, the use of similar linguistic repetition serves to accent a particular literary emphasis that is ascribed to the Spirit as the Divine agency. Validation of the written scriptural principles is made complete by this activity.

The question to be asked at this point is whether this methodology of validation through repetition is existent in the Lukan Gospel text, thus suggesting a continuance of interpretational exegesis from the post-exilic period. A similar technique exists and it is helpful now to examine a rabbinical method of hermeneutics that is strongly suggestive of parallels for this study.

3.3. Rabbinical Interpretative Technique—*Gezerah Shavah*

An important technique of the use of repetition of words for interpretation of Scripture also exists within a rabbinical method of hermeneutics referred to as *gezerah shavah* (גזרה שוה).[281] Simply defined, *gezerah shavah* is a method of scriptural interpretation whereby two texts that are linked by means of a common word or phrase are understood as being connected in meaning though individually dealing with different subjects. The texts are thought to be able to explain or expound the other, i.e. the later text develops and expands from the first text. This method is described as a part of Hillel the Elder's three techniques (*t.Sanh.* 7.11), [282] Rabbi Ishmael's thirteen precepts of interpretation of the Torah (*Sifra* 3a),[283] and R. Eliezer ben Jose Ha-Gelili's thirty-two

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Apothaker's analysis of the earliest extant rabbinic commentary (*Sifra Dibbura de Sinai*) concludes that doublets (and triplets and quadruplets as well) have no other clear literary purpose than the creation of a proposition and proof text from Scripture as a form of ratification. Howard L. Apothaker, *Sifra, Dibbura de Sinai: Rhetorical Formulae, Literary Structures, and Legal Traditions*, Monographs of the Hebrew Union College 28 (Cincinnati: Hebrew Union College Press, 2003), 371, 377.

281. Michael Chernick, *Gezerah Shavah: Its Various Forms in Midrashic and Talmudic Sources (in Hebrew)* (Israel: Haberman Institute for Literary Research, 1994); Pasquale Basta, *Gezerah Shawah: Storia, Forme E Metodi Dell'analogia Biblica* (SubBi 26; Rome: Pontificio Istituto Biblico, 2006).

282. Herbert Danby, trans., *Tractate Sanhedrin, Mishnah and Tosefta: The Judicial Procedure of the Jews as Codified Towards the End of the Second Century* (1919; repr., www.forgottenbooks.org: Forgotten Books, 2008), 49. *t.Sanh* 7.11: "Several rules of interpretation did the elder Hillel expand before the elders of Bethyra: the argument a fortiori, the analogy of expressions, the generalization from one instance, the generalization from two instances, universal and particular terms, analogy drawn from another passage, and the conclusion to be drawn from the context. These rules did the elder Hillel expound before the elders of Bethyra;" Peretz Segal, "Jewish Law during the Tannaitic Period," in *An Introduction to the History and Sources of Jewish Law* (ed. N.S. Hecht and B.S. Jackson; Oxford: Oxford University Press, 1996), 109; Saul Lieberman, *Hellenism in Jewish Palestine: Studies in the Literary Transmission, Beliefs and Manners of Palestine in the I Century B. C. E.-IV Century C. E* (2nd ed.; Texts and Studies of the Jewish Theological Seminary of America 18; Philadelphia: Jewish Theological Seminary of America, 1962), 53-54.

283. Hadassah S. Levy, trans., "Sifra: The Thirteen Hermeneutical Rules of Rabbi Ishmael," n.p. Hebrew Publishing, 1949 [Cited 19 April 2011]. Online: http://cojs.org/cojswiki/Sifra:_The_Thirteen_Hermeneutical _Rules_of_Rabbi_Ishmael.

rules of interpretation (*Baraita of the Thirty-Two Rules*).[284] The scribal work of *halakhic* interpretation of the Torah followed the general principle of substantiating a newly propounded teaching by a methodical Midrash. This midrash would have derived from acknowledged judgments.[285] In the New Testament, there are also examples of this analogous technique for interpretation, particularly in Paul's epistles, which suggest knowledge of *gezerah shavah* by at least some of the NT writers, e.g. 1 Cor 3:18-20, Matt 27:9. Let us examine the background of this hermeneutic and its possible use in explaining the doublets of the Lukan D-text.

3.3.1. Analogous Meaning from the OT

Typically, two verses (thematically disconnected and separated spatially) share a word or phrase, which serves as the "key" to the two subjects. This "key" is the bridge of connection serving to elucidate the meaning. *Gezerah shavah* is a method of analogy and is illustrated by Alexander Samely with Deut 24:1 and Deut 19:5, i.e. the issue of the two witnesses.[286] Both of the verses share the same word *dabar* (דָּבָר) in the sense of "matter, word, and thing." However, thematically, the two verses are different as 19:15 deals with the principle of the need for two or three witnesses to decide a case and 24:1 concerns the situation of divorce. The rabbinical *m. Sotah* 6:3 clarifies the analogy here:

> Therefore there is a text to state, because he hath found some unseemly matter in her, and elsewhere it states, at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established; as the 'matter' mentioned in this latter case must be confirmed by the testimony of two witnesses, so also here [in the case of the suspected woman] the 'matter' must be confirmed by the testimony of two witnesses.[287]

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284. Rules #5 & 6 are the same as Hillel's #1 and rules #7 & 8 are identical with Hillel's #2 & 3, which include *gezerah shavah*. In addition, rules that pertain to repetition include #10 (*dabar shehu shanuy*—repeated expression), #22 (a passage may be explained by a parallel passage), #23 (a passage serves to supplement its parallel passage). Cf. Wilhelm Bacher and Jacob Zallel Lauterbach, "Rules of Eliezer B. Jose Ha-Gelili, The Thirty-Two," *JE* 10:510-11. Cited 19 April 2011. Online: http://www.jewishencyclopedia.com/view.

285. Emil Shürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)* (ed. Geza Vermes, Fergus Millar, and Matthew Black; Edinburgh: T&T Clark, 1979), 11:339-343.

286. Alexander Samely, *Rabbinic Interpretation of Scripture in the Mishnah* (New York: Oxford University Press, 2002), 214.

287. "Sotah VI: Folio 31b," in *Sotah: Translated Into English with Notes, Glossary and Indices* (ed. Rabbi Dr Isidore Epstein, trans. A. Cohen). Cited 19 April 2011. Online: http://www.come-and-hear.com/sotah/index.html#intro.

This means, as Samely states, that the word "matter" can "absorb the typical specificity from its co-text at the one location and release it into its second co-text at the other."[288] Although Deut 24:1 does not specifically state the need for two witnesses, by the analogy from 19:15, it is interpreted as also requiring two witnesses. However, despite the application for clarifying ambiguities in the text, this use of analogy does not seem to be able to initiate a "new" teaching or change a tradition. For example, the rabbinical discussion of the overlap of the 14th of Nisan falling on a Saturday using a *gezerah shavah* did not "repeal" the tradition but confirmed it (Cf. Palestinian Talmud, *y.Pesah.* 33a; Babylonian Talmud, *b.Pesah.* 66th).[289] The texts involved were Num 9:2 and Num 28:2 as follows:

Num 9:2 ויעשו בני־ישראל את־הפסח במועדו

"Let the people of Israel keep the Passover at its appointed time."

Num 28:2 צו את־בני ישראל ואמרת אלהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו

"Command the people of Israel and say to them, 'My offering, my food for my food offerings, my pleasing aroma, you shall be careful to offer to me at its appointed time.'"

Both of the texts use the term "in its appointed time" (במועדו) and the daily sacrifice and Paschal sacrifice are linked. The analogy is that as the daily sacrifice rejects the rules of the Sabbath and has to be offered twice a day including Saturdays, in the same way must the Paschal sacrifice be lawful on the Sabbath. The fact that both sacrifices are listed with a "time" linkage shows that they are equated.[290]

3.3.2. Categories of *Gezerah Shavah* and Usage Within the Qumran Scrolls and NT

Chernick classifies three categories of the simple analogy type of *gezerah shavah*: (1) an analogy based on one or two words occurring only twice in the Pentateuch, (2) an analogy of three or more words occurring only twice in the Pentateuch, and (3) an analogy of one or two words occurring twice in a "single legal framework" in the Pentateuch.[291] Furthermore, he delineates the characteristics of *gezerah shavah mufnah* (requires a "free"

288. Samely, *Rabbinic Interpretation of Scripture in the Mishnah*, 216.

289. Basta, *Gezerah Shawah*, 19-27.

290. Basta, *Gezerah Shawah*, 23.

291. Chernick, *Gezerah Shavah*, 12; Michael Chernick, "Internal Restraints on Gezerah Shawah's Application," *JQR* 80, no. 3/4 (Jan-Apr 1990): 256-62.

element for comparison interpretation) and the נאמר כאן, a type of word-comparison that does not meet the requirements for a *gezerah shavah* ("it says here X and it says there X"). Importantly, internal controls for using *gezerah shavah* in interpretation are sufficiently strict to disallow superfluous applications for all repetition, e.g. the compared terms reflect the same part of speech, narrative passages are not used in proving the point, and repetition is limited to twice (or thrice) but not five times.[292] The question is then asked at this point, "How does the *gezerah shavah* apply to the New Testament?"

First, writings from the Qumran scrolls and the New Testament do show use of *gezerah shavah* to various degrees. The *Temple Scroll* illustrates a *gezerah shavah* in 11QT 51:11-18[293] by first conflating the texts of Deut 16:18-20 and Deut 1:16-17 (dealing with honest judgments and the law against bribes), and then deducing that the "you shall not fear" phrase is also applied like Deut 18:22, "you shall not fear him," for the purpose of imposing the death penalty.[294] The perversion of righteous judgment is determined as the same as prophesying falsely. It can be seen here that both of the texts are from the Pentateuch and both exhibit identical words in the form of *gezerah shavah* for an analogous expansion of meaning. The false prophet is not to be feared as he has distorted and attempted to manipulate, thereby breaking the law.

The New Testament gives evidence that the writers knew of this technique as well. An example is taken from 1 Cor 3:18-20 where Paul develops the theme of wisdom and folly in reference to the message of the cross (1:18). Paul references Job 5:13 (closer to the Hebrew text) in 3:19 and then Ps 93:11 at v. 20. The two words of importance are σοφός (wise one) and μωρός (foolish one), which are both seen at 3:18 and then σοφός is duplicated in v.19 and v.20. This collation of σοφός and μωρός appears in no other text in the Old Testament except for Sir 20:31 and 41:15 (repeated): "Better one who conceals

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292. Chernick, "Internal Restraints on Gezerah Shawah's Application," 268-73; Chernick's theories of development of the *gezerah shawah* and *mufnah* ("elaborate-dispensable") have been criticised for inconsistencies concerning the hermeneutics of the schools of Rabbi Yishmael and Rabbi Akiba as well as Chernick's frequency of occurrence statistics. He does not give the total possible numbers and therefore it is hard to adjudge that some of his numbers are true, e.g., the "simple" *gezerah shawah* form 2 is "most prevalent." Cf. Herbert W. Basser, review of Michael Chernick, *Gezerah Shavah: Its Various Forms in Midrashic and Talmudic Sources, AJSR 21* 21 (1996).

293. "The one who takes bribes and perverts just judgment shall be killed, and you shall have no qualms in executing him." Florentino Garcia Martinez, ed., *The Dead Sea Scrolls Translated: The Qumran Texts in English* (2nd ed.; Grand Rapids: W.B. Eerdmans, 1996), 170.

294. Moshe J. Bernstein and Shlomo A. Koyfman, "The Interpretation of Biblical Law in the Dead Sea Scrolls: Forms and Methods," in *Biblical Interpretation at Qumran* (ed. Matthias Henze; 11 vols; Studies in the Dead Sea Scrolls and Related Literature; Grand Rapids: Eerdmans, 2005), 84.

his folly (μωρός) than one who conceals his wisdom (σοφός)." As Basta argues, Paul wants to preserve the paradox that contrasts wisdom with the folly of the cross and uses a *gezerah shavah*. In both of the texts cited, the cross is wisdom displayed as a proclamation of God's justice in the face of the challenge posed by fools.[295] This is how Paul defends his deduction using texts in association. The difference however between this method and Hillel's is that Paul is not teaching a new *halakha* which would have required a stricter regulation, i.e. use of the Pentateuch. Yet the logic is represented clearly.[296]

Another example is argued by Craig Keener who sees a reference by Matthew to Jeremiah (Matt 27:9) as a *gezerah shavah* that causes the audience to reference Jer 32:6-14, thereby re-interpreting the quote from Zechariah 11:13. This reapplication of Zechariah's prophecy clearly gives Jeremiah's message of Israel's future restoration. The key subject in these references is "potter" in Matt 27:7, 10 and Jer 32:14.[297] However, this does not fulfil the conditions of a "simple" *gezerah shavah* defined by Chernick above because synonyms for "potter" and "earth vessel" are used in the texts involved and not identical words.[298] A better example is Matt 15:4, 8 whereby Jesus used a *gezerah shavah* to say to the Pharisees and scribes that they "honoured" (τιμάω) their parents the same way they "honoured God" (τιμάω)—in pretence.[299]

In summarising, it can be seen that although *gezerah shavah* was used for application in interpretation of judicial issues from the Torah, the general meaning of extracting an inference was also used in the New Testament. However, this method of "comparison" differed from a general rhetorical tool of syncrisis (analogy) in that *gezerah shavah* was applied in cases where identical words were used and not simply similar content.[300] Moreover, noticeably, the *gezerah shavah* was intended to protect the permanence of the new inside the old. This method served to connect Scripture and the

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295. Basta, *Gezerah Shawah*, 86-88.

296. Basta, *Gezerah Shawah*, 88.

297. Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids: Eerdmans, 1999), 657.

298. Application of *gezerah shavah* is not confined to the Hebrew text of the Torah: Paul uses a *gezerah shavah* in Gal 3:13 by comparing the LXX version of Deut 21:23 with Deut 27:26 in employing the same verbal adjective "cursed" (ἐπικατάρατος). This ties the meaning to say that Christ removed the curse that is over everyone who does not do the law. Cf. F. F. Bruce, "The Curse of the Law," in *Paul and Paulinism: Essays in Honour of C.K. Barrett* (ed. M.D. Hooker and S.G. Wilson; London: SPCK, 1982), 30.

299. Keener, *A Commentary on the Gospel of Matthew*, 412, 657.

300. Lieberman, *Hellenism in Jewish Palestine*, 61.

present, and, in essence, guarantee the validity and accuracy of the information, certifying that the results of the exegesis did not depart from Biblical precedent. Basta's conclusion concerning the use of *gezerah shavah* in the New Testament is exactly this point in highlighting the objective of writers like Paul to explain the idea of God and the response of faith against the background of maintaining a dialogue with Israel.[301] The OT, as the normative authority, was used to legitimise and confirm the early Christian writers' theological vision. Furthermore, this terminology of "fulfilling" the old and "not abolishing" the past, as reflected in Matt 5:17, exactly mirrors the *gezerah shavah.*[302]

More examination of this process is located in Ch. 5, but for now, does the D Luke text include the technique of *gezerah shavah*, as illustrated by one example at D Luke 1:28/1:42? The fact that the angel Gabriel used a phrase, εὐλογημένη σὺ ἐν γυναιξίν, which had been applied to Jael in Judg 5:24, "blessed among women be Jael" εὐλογηθείη ἐν γυναιξίν Ιαηλ, would indicate that Mary was in an analogous situation of serving as the deliverer of Israel. The suggestion here is that the author/editor of Luke applied the process of the *gezerah shavah* in using one reference to confirm and interpret another, i.e. applying the reference at 1:28 to the same statement by Elizabeth at 1:42. The inference is duplicated by Elizabeth in order to solidify the analogy and confirm the words spoken to Mary. The contrast between Zechariah, who did not believe the words of the angel, and Mary's complete acceptance of the message is also in view. Elizabeth's prophecy serves to confirm to the reader that Mary's "blessedness" was due to her obedience.

3.4. Repetitions in the Elijah/Elisha Narrative

The aspect of prophetic repetition is comparatively enhanced within the Elijah-Elisha storyline located in 1 & 2 Kings. Specifically, duplication (doublets) of specific phrases with the literary purpose of affirming prophetical fulfilment is revealed at 1 Kgs 17:14/17:16; 17:21/17:22; 21:19/ 22:38; 21:23/ 2 Kgs 9:36; 2 Kgs 1:3-4, 6, and 16; 2 Kgs 1:10/1:12; 2 Kgs 7:1-2/7:18-19.[303] In each of these texts, the repetition serves to certify

301. Basta, *Gezerah Shawah*, 104.

302. Basta, *Gezerah Shawah*, 28.

303. Other doublets (repetitions) exist which generally serve as a literary affirmation: 1 Kgs 18:4/18:13; 8, 11, 14; 18:26/18:29; 19:5/19:7; 9, 13; 10, 14; 20:23/20:28; 21:10/21:13; 22:6/22:15; 1 Kgs 22:7/ 2 Kgs 3:11.

that a word from the Lord was spoken and then an exact fulfilment as initially proclaimed. The unique and unusual aspect here is of the intense concentration of these doublets that function similarly as the doublets do in the D text of Luke's Gospel, e.g. Ch. 1 Table 1. The importance and relevance of this observation is rendered salient when it is recognized that Luke's Gospel may have used a Proto-Luke (as mentioned previously) that was dependent on a replication of the structure of the history of Israel as centred on the Elijah-Elisha motif (Ch.4).

Fulfilment prophecy aside, the Elijah-Elisha narrative itself reveals a purpose for the repetition that enhances the main didactic points. In 1 Kgs 17-19, repetition is used to depict the struggle between Baal and Yahweh for establishing the kingdom of God in Israel. This battle between Baal and Yahweh is made explicit by the literary movement from Israel (God's land) to Phoenicia (Baal's land) with the drought extending from Israel to Sidon.[304] This comparison and contrast shows itself in the prophet's answer to Elijah's word such as 1 Kgs 17:5 (he went and did according to the word of the Lord) acknowledging the divine command, and 1 Kgs 17:15 of the widow who (she went and did according to the word of Elijah) confirms the command of God. The effect of repetition of the twice repeated verb "to slay" מות (vv. 18, 20) and the repetition of "to live" חיה (vv. 22, 23) centres upon Elijah's intercession and power of life over death plus signifying the emphasis upon "Lord my God" (יְהוָה אֱלֹהָי) as seen at 1 Kgs 17:20 and 21.[305]

The resuscitation of the widow's son (also paralleled with the son of the widow at Nain Luke 7:12) importantly highlights the acknowledgement of the widening of the prophetic ability of Elijah. Although Cohn concludes that the miraculous is the means to a moral, i.e. the miracle only happens upon the acknowledgement of faith in God, the parallel story of the son at Nain (Luke 7:11-17) may indicate the same acknowledgement of Jesus as walking in the power of the spirit of Elijah.[306] Yet, this importantly illustrates

304. The literary purpose of the struggle between Baal and Yahweh effectively undermines the generally concluded "Gentile mission" argument for the reason of Luke's inclusion of the Elijah-Elisha stories at Luke 4:25-27.

305. Robert L. Cohn, "The Literary Logic of 1 Kings 17-19," *JBL* 101, no. 3 (1982): 337; It is also here that Glover sees the connection between speech, life, and Elijah and YHWH. "Speech (קרא) is the instigator of life (1 Kgs 17:21); word (דָּבָר) is the sole preserve of Elijah and YHWH; and voice (קוֹל) is where YHWH is." Neil Glover, "Elijah Versus the Narrative of Elijah: The Contest between the Prophet and the Word," *JSOT* 30, no. 4 (2006): 451.

306. Cohn, "The Literary Logic of 1 Kings 17-19.

the question: Is Luke's presentation of Elijah in Luke (via John and Jesus) analogous to the OT presentation of Elijah?[307] It can be concluded that both John and Jesus are being presented as prophets due to the fact of their ability in speaking and in interpreting. It also could be argued that as a parallel of Elijah's part in the struggle between Baal and Yahweh, John and Jesus are used to depict the struggle between the true and false prophetic interpretation of the divine will. For John, Luke 3:3-18, 21-22 includes those who question the way to salvation and Jesus' baptism ("heavens opened") confirms that John was a true prophet. The voice was acknowledgment of Jesus as well.

Elijah's battle at Carmel with the prophets of Baal is a portrayal of the restorative function in the remaking of the covenant with the people of Israel. The effect of Elijah speaking twice to the people (1 Kgs 18:21, 22-24) and twice to the prophets (18:25, 27) highlights the point of the true "divine response", i.e. the fire as acceptance and acknowledgement from God, and contrast of the doublet at 1 Kgs 18:26 and 29 וְאֵין קוֹל וְאֵין עֹנֶה (no voice and no one answered). The result of the fire falling as the "divine response" is the repetition of verification: יהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים (the Lord, he is God, the Lord, he is God; 1 Kgs 18:39). This sequence effectively establishes Elijah as the prophet for the victorious God. Moreover, similarly, the voice from heaven at Jesus' baptism and at the transfiguration establishes Jesus as God's divine messenger.

Elijah at Horeb displays the well know repetition of God saying, "What are you doing here, Elijah?" 1 Kgs 19:9, 13, and Elijah's response, "I have been very zealous for the Lord, the God of hosts; for the sons of Israel have forsaken thy covenant, torn down thine altars and killed thy prophets with the sword. And I alone am left; and they seek my life to take it away" 1 Kgs 19:10, 14. Cohn argues that the repetition serves a literary purpose giving Elijah the opportunity to renew his commitment to God.[308] His refusal becomes the basis for God's release of Elijah from the battle against Baal and the initiation

307. Brodie's argument that Luke 7:11-17 is an imitation of I Kgs 17:17-24 is not supported by the D readings in Luke, i.e. parallels are absent (καὶ ἐγένετο 7:11 D om., καὶ ἰδου 7:12a D om., etc.), Brodie's idea that Luke shuns a vindictive God by presenting one who "removes tears" is read differently in that it is Jesus who removes the tears and not the parallel of God, the Lukan D text does not match the LXX reading of I Kgs 17:17-24, and Brodie's conclusion that Luke is combining the two crowds (the "great crowd" and the "crowd of the city") for the purpose of interweaving a NT theme of the mission of Jews and Gentiles around the "death-defeating word of Christ" seems difficult to prove as he states later that it could be a midrashic technique instead of imitation. However, Brodie states that if by "midrashim", one refers only to OT citation and interpretation then "neither Luke 1-2 nor Luke 7:11-17 should be called midrash". (7:13) Thomas Louis Brodie, "Towards Unravelling Luke's use of the Old Testament: Luke 7.11-17 as an Imitatio of 1 Kings 17.17-24," *NTS* 32 (1986): 263.

308. Cohn, "The Literary Logic of 1 Kings 17-19", 333-50.

of Elijah's successor Elisha.[309] This conclusion by Cohn seems problematic because it is unclear upon what basis a purpose of renewed commitment is founded upon. The transference of the ministry of turning Israel from idolatry to Yahweh does not imply a rejection of Elijah's ministry and service. Rather, the repetition of question and answer at Horeb elicited a response from God to "go, return" (19:15), speaking of further work that would be completed by Elisha, "go, return" at 1 Kgs 19:20.[310] It is also noticeable that God questioned but did not himself repeat Elijah's response. Therefore, it can be deduced that God is not confirming Elijah's word. In essence, God ignores Elijah's statement and continues the narrative with the transference of ministry duties.

In summary, repetition of phrases (words) is purposed with various nuances in the Elijah-Elisha narrative in 1 and 2 Kings. Although a number of duplications involve the narrative statement of the fulfilment of a prophecy, other duplicates include "command and affirmation (or obedience)", most notably of an act of obedience to God's word, and a "request and response" that is used as an answer to a prayer by the person of God, e.g. 1 Kgs 17:14, 16; 2 Kgs 1:10, 12. Negative reinforcement is also used when disobedience is involved (e.g. 1 Kgs 22:6, 15—Ahab asks a question but does not receive the response from God's prophet). Didactic purposes to reinforce the main point of the story are also used, as well as duplicates that serve to attest the prophet of God. A possible clarification of misunderstanding is observable in God's questions to Elijah on Horeb, "What are you doing here, Elijah?"

However, before proceeding through the general narrative of Luke, it is important to ascertain the textual nuances of the D text in the presentation of the Elijah motif. The model of Elijah in Luke is used as a major structural background around which the portrayal of Jesus is formed. The priestly role of Elijah (restorative and interpretative of God's word), echoed in the roles of Jeremiah and Ezekiel, is noted to be a strong basis of reflection in the textual readings of Luke's Gospel, e.g. Luke 3:16-17 ("fire", "wheat", and "chaff") is only paralleled at Jer. 23:28-29; Luke 3:21-22 is paralleled at Ezek 1:1,

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309. Cohn, "The Literary Logic of 1 Kings 17-19", 333-50; Walsh sees the emphasis in the question's emphasis upon "here", Horeb instead of Israel, implying that Elijah was hiding in the cave instead of standing on the mountain. Jerome T. Walsh, *1 Kings* (Collegeville, MN: Liturgical Press, 1996), 277.

310. A further interesting observation is that at 1 Kgs 21:19 it is the LXX version that shows agreement with 1 Kgs 22:38 in speaking of the "harlots washed themselves in the blood," (αἱ πόρναι ἐλούσαντο ἐν τῷ αἵματι). The MT only agrees at 1 Kgs 22:38, "and the harlots washed themselves [there]" (וְהַזֹּנוֹת רָחָצוּ). The Septuagint translators seemed to be more interested in confirming the accuracy of the prophecy, in this case, which, in essence, helped to strengthen the authority and accuracy of the fulfillment of the prophecy. Benjamin Johnson, "A Reading of the David and Goliath Narrative in Greek and Hebrew" (PhD diss., University of Durham, 2012).

Ezekiel's use of "voice", "spirit", "son of man", etc. It is this priestly role of Elijah involved in the restoration of the children of Israel back to YHWH that serves as a key link of the Elijah narrative with Luke.

The foundation of the expectancy of Elijah, depicted at Malachi 3:1 and 4:5 (3:23 MT), reveals through the repeated words that Elijah (אֵלִיָּה) is the מַלְאָכִי "messenger" sent before the "Lord",[311] which is confirmed by the repetition, הִנֵּנִי שֹׁלֵחַ , "Behold, I am sending":

Mal 3:1	הִנֵּנִי שֹׁלֵחַ מַלְאָכִי	ἰδου ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου
Mal 4:5	הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה	Καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ηλιαν

However, the "messenger" who is sent before the Lord has the important work of "clearing the way" פִּנָּה־דֶרֶךְ לְפָנָי before the Lord, which also appears at Isa 40:3. The connection between these two prophetical references is given light through another doublet at Isa 57:14 and 62:10 (Note, the LXX is not consistent in expression of the Hebrew):

Mal 3:1	וּפִנָּה־דֶרֶךְ לְפָנָי	καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου
Isa 40:3	פַּנּוּ דֶּרֶךְ יְהוָה	ἑτοιμάσατε τὴν ὁδὸν κυρίου
Isa 57:14	פַּנּוּ־דָרֶךְ ....עַמִּי	καθαρίσατε ἀπὸ προσώπου αὐτοῦ ὁδοὺς
Isa 62:10	פַּנּוּ דֶּרֶךְ הָעָם	ὁδοποιήσατε τῷ λαῷ μου

The term used for "clearing", פָּנָה, (to turn), is clearly semantically similar to שׁוּב, "to turn back" Mal 4:6, and thus is used as interpretative for Elijah's future activity of calling for repentance on the part of the people (also seen in the doublet of Isa 57:14 and 62:10 above).[312] The use of repeated phrases establishes the link to Elijah and the link to

311. *Lev. Rab* 34.8 discusses Elijah and the King Messiah as recording the actions of individuals and that a "scroll of remembrance" has been written (Mal 3:16). Novick sees an aspect of a register of deeds is foreseen in the written Torah through the "heavenly tablets" in Jubilees. Tzvi Novick, "The Rabbis' Written Torah and the Heavenly Tablets," Brill 2012, http://www.academia.edu/1154353/The_Rabbis_Written_Torah_and_the_Heavenly_Tablets (accessed November 2, 2013).

312. Walter C. Kaiser, "The Promise of the Arrival of Elijah in Malachi and the Gospels," *Grace Theological Journal* 3.2 (1982): 225-27. The prophets used *subh* in order to argue from a pattern of a motion verb to the analogous meaning of a "return" to a covenant relationship. William Lee Holladay, *The Root Subh in the Old Testament: With Particular References to Its Usages in Covenantal Contexts* (Leiden: Brill, 1958), 2.

his work of "turning back." Interestingly, the LXX uses synonyms in each of the cases, i.e. ἐπιβλέπω, ἑτοιμάζω, καθαρίζω, ὁδοποιέω. Yet, the doublets validate these aspects of "clearing," or preparing the "way" in a legalistic manner.

The depiction of John and Jesus as operating in the "power and spirit of Elijah" in the Gospel of Luke, therefore, would more likely include the aspect of either confirming the prior proclaimed word of God or else validating a message or interpretation that represents a heavenly approval. It is suggested that the D text includes this pattern, but because of the many unique readings in D, they are obscured in B, i.e. B does not concur in these locations although a few texts show this validational methodology (Luke 9:44/24:7; 9:22/24:7, 24:46). The fact that the Levitical priests normally represented the "sages" implies that this aspect of Elijah's priestly role would be expected in Luke's portrayal of Jesus.

3.4.1. Elijah—Priestly/Prophetic Interpreter of the Law

The debate of Elijah's reflected parallel in the synoptic gospels, though acknowledged, is observed to be a nuanced portrayal in the D text of Luke, i.e. readings in D support important aspects of the Elijah-Elisha narrative.[313] Some have conjectured that Luke has sculpted Jesus himself as the "Elijah", not John.[314] Nevertheless, the portrayal of

313. The D text accentuates the identification of John as the "before the face" of the Messiah personage with the readings at Luke 1:76 (D- **πρὸ προσώπου** κυρίου || B- ἐνώπιον κυρίου) and repetition ("before the face"), identification of John as the prophet by Jesus at 7:26-27 (D- **προφήτης** Ἰωάνου **τοῦ βαπτιστοῦ** … πρὸ προσώπου || B- Ἰωάνου… πρὸ προσώπου σου), and identifies Jesus as the "lesser" (**ὅτι** ὁ μικρότερος **αὐτου**) who is actually the "greater" than John in rulership (Fitzmyer sees a contrast between the kingdom and natural man). D's readings depict John as arriving "before" the Messiah (Lord) and his prophet title. However, John and Jesus both share the ability to understand (know) the thoughts of others, i.e. Luke 3:16, 5:21-22, suggesting the activity of the Spirit in function. The debate, however, concerns the question of whether or not the pre-Christian writings, i.e. Jewish sources, support the notion that Elijah was to appear before the Messiah and that the Messiah's appearance was dependent on the prior arrival of Elijah. Faierstein concludes from the evidence that only *b. Erubin* 43a-b, unknown date, may offer support for the idea but it is too scanty and therefore, "the concept of Elijah as forerunner of the Messiah was [not] widely known or accepted in the first century CE" However, (J. Robinson) this would not be unusual if the narrator's purpose is to identify Jesus with John and his mission and ultimately to identify the "coming one" as Jesus the Messiah to be disclosed to eyes of faith. Morris M. Faierstein, "Why Do the Scribes Say That Elijah Must Come First?," *JBL* 100, no. 1 (1981), 86; John A. T. Robinson, "Elijah, John and Jesus: An Essay in Detection," in *Twelve New Testament Studies* (Naperville, IL: Alec R. Allenson, 1962), 33-38. Cf. *Pesachim* 13a, "Elijah will come neither on the eve of the Sabbath nor on the eve of Festivals". Aharon Wiener, *The Prophet Elijah in the Development of Judaism* (London: Routledge & Kegan Paul, 1978), 64. Joseph A. Fitzmyer, *The Gospel According to Luke (I-IX): Introduction, Translation, and Notes*, The Anchor Bible 28 (New York: Doubleday, 1981), 675. Green agrees with Fitzmyer concerning a contrast between John's status and "any human being". Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids, Mich.: W.B. Eerdmans Pub., 1997), 299.

314. Kelly sees Luke as presenting John as a prophet but that Jesus is in the role of Elijah who has not yet attained the role of Messiah, i.e. he has come to begin the process of restoration. In addition, Kelly rejects the infancy narrative as a later construction, which attempted to identify John with Elijah. However,

Elijah as a prophet in the Mosaic tradition is supported in Luke's Gospel.[315] However, this does not preclude the priestly arena, particularly in the area of ethics and morals, and the resultant aspect of the priestly function of interpreter of the Law is noticed in the Lukan Gospel.[316] This takes the form of the "return to the covenant", reflecting the prayer of Elijah in 1 Kgs 18:37, and the affirmation of following Jesus' interpretation of application of the Law.[317]

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it can be argued (from D) that this position fails to account fully for the Messianic presentation of Jesus in contrast to the Elijah figure and the emphatic presentation of John's ministry of repentance. Joseph G. Kelly, "Lucan Christology and the Jewish-Christian Dialogue," *JES* 21, no. 4 (Fall 1984): 693-94.

315. Zwickel sees in 1 Kgs 18:20-40 two layers: (1) involving Elijah versus the "people" and not the priests of Baal (21, 22, 23, 24, 26, 27, 28, 30, 33, 36, 37, 38, and 39), (2) a redactional layer, which identifies Elijah as a prophet against the Baal prophets (19, 20, 22, 23, 25, and 36). Wolfgang Zwickel, "Priesthood and the Development of Cult in the Books of Kings," in *The Books of Kings: Sources, Composition, Historiography and Reception*, ed. Andre Lemaire and Baruch Halpern (Leiden: Brill, 2010), 418; The D text of Luke 7 is especially noteworthy for explicating John and Jesus' relationship to Elijah. The incitement for John the Baptist sending his disciples to question Jesus in Luke 7:18-19 was due to the miracle of the raising of the widow's son at Nain Luke 7:11-16. The peoples' exclamation Προφήτης μέγας ἐξηγέρθη ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ "A great prophet has risen out of us" and that "God has visited his people", necessarily associated Jesus with being Elijah who was to return (Mal 3:1). However, Jesus' correction that in fact it was John the Baptist, προφήτης, (Luke 7:28b D-- προφήτης *Ἰωάνου* τοῦ βαπτιστοῦ; B-*Ἰωάνου*) who was sent, combined with the D text omission of σου at Luke 7:27 (where κύριος was expected because of Mal 3:1), thereby enforces the proclamation that John is the representative of the Prophet Elijah and Jesus is the "Lord".

316. Zevit analyses the history and the origin of the interpreted conflict between prophets and priests in the literature. Although the prophets (pre-classical, e.g. Elijah, Elisha, and canonical, e.g. Isaiah, Jeremiah) have been perceived as purveyors of moral and ethical teachings, he contends that in actuality the prophets did not make reformation of the social ills of Israelite society a major concern, i.e. the ethical and moral issues of misuse of wealth, illicit and immoral behavior, including reformative acts to reverse unethical situations or even to develop charities and break-up "large estates", were in the hands of the priests. Zevit argues that the Hebrew bible did not support any antagonism between prophet and priests and that this was a later development from the late antiquity, medieval period, especially the time of the Reformation. Ziony Zevit, "The Prophet Versus Priest Antagonism Hypothesis: Its History and Origin," in *The Priests in the Prophets: The Portrayal of Priests, Prophets and Other Religious Specialists in the Latter Prophets*, ed. Lester Grabbe and Alice Ogden Bellis, JSOTS 408 (London: T&T Clark, 2004), 189-217. The severe anti-Pharisaism stance of D Luke (contra Wilson, 19) accentuates the argument for a priestly view in points of disagreement of interpretation of the law. (Cf. Luke 7:39, 11:38, 18:10-14, etc.). (Also Josephus' support of priestly interpretation rather than Pharisees, *Vita* 191, *War* 1.5.2). Rick Strelan, *Luke the Priest: The Authority of the Author of the Third Gospel* (Burlington, VT: Ashgate Pub., 2008), 120-21. The early depiction of Jesus and the Temple in the last of Satan's temptations (Luke 4:9-12) ends with Jesus answering from the "written" word (Γέγραπται—D: B text-- Εἴρηται). The D text reading supports the emphasis upon the priestly concern of the written word in contrast to the oral law. Klaus Baltzer, "The Meaning of the Temple in the Lukan Writings," *HTR* 58, no. 3 (July 1965): 272.

317. Blomberg criticizes Wilson's conclusion of Luke's use of the Law in being implicitly negative (explicitly positive) as lacking a consecutive approach and subsequently misunderstanding the progressive nature of Lukan portrayal of the Law in his gospel and Acts. In essence, Luke's presentation of the "rightness" of the Mosaic Law in the gospel is due to the salvation-historical perspective before the inauguration of the new covenant "stretching from the crucifixion to Pentecost". Blomberg ultimately concludes that Luke uses the Law as a prophetical bridge and authority because of its witness to Christ. Craig L. Blomberg, "The Law in Luke-Acts", *JSNT* 22 (1984), 53-80. Stephen G. Wilson, *Luke and the Law* (Cambridge: Cambridge University Press, 1983).

Although I will analyse two parts in this section, the apodictic legal term usage and later the activity of the "spirit", it is proposed that four different areas are affected by the D text's portrayal of the Elijah/Elisha motif in Luke's Gospel, namely, the relationship of "Elijah" to "Lord" (presented in the relationship of John to Jesus), the presentation of John (and Jesus) as a prophet, the activity of the Holy Spirit and the functional role of fire as in salvation/acceptance and judgment/burning, and as interpreter of the Law. The latter issue, law-interpretation, is examined from the aspectual readings using the leitwort of "doing" in the D text's particular nuance of narrative application. The "spirit" aspect will be developed at the end of Chapter 4.

In an extensive Judaistic literature study, Aharon Weiner's survey of Aggadahic literatures' depiction of Elijah includes the Levitical role seen in the Phinehas personage from Midrash Rabbah Lev 33.4.[318] The parallel between Moses and Elijah is as prophet—interpreters, and both are from the house of Levi, where Elijah is depicted as a descendant of Rachel or simply called "priest". The relationship between Moses and Elijah is further explicated as a parallel to the Midrash Tehillim of Psalm 43:

> Psalm 43:2 states: "Why did I walk depressed because of the oppression of the enemy?" [Has not God saved me in the past and does he not tell me now] —Did I not send you redemption (in Egypt) then as it is said: "He SENT Moses, his servant, Aaron whom he CHOSE" (Ps 105:26); and so He sends us another two as their counterparts, as it is said in Ps 43:3: "Send your Light and your Truth they will lead me ..." So God says to them: I will send you salvation again, as it is said, "Behold I SEND you Elijah the Prophet" (Mal 3:22-23). So now, one is named. The second one is "Yea my servant, I shall take hold of him, my CHOSEN one [in whom I shall delight]" (Isa 42:1). Thus does the Psalm say: "Send your Light and your Truth they will lead me; they will bring me to your holy mountain and to your tents" (Ps 43:3). (M. Tehillim 43:1).[319]

The contrast is between the one "sent" and the one "chosen", which is exactly the relationship between John and Jesus in the gospels, i.e. Luke 7:26-28, 9:52 (ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου), 10:1, where Jesus sends the disciples πρὸ προσώπου αὐτοῦ "before his face";[320] Mark 1:2, Matthew 11:7-14. Basser sees this as evidence of the use of the Midrash in the depiction of Jesus at the transfiguration, not

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318. Wiener, *The Prophet Elijah in the Development of Judaism*, 45.

319. Basser uses the text from *Yalqut Shimoni* to Psalm 43. Herbert Basser, "The Gospels and Rabbinic Halakah" in *The Missing Jesus: Rabbinic Judaism and the New Testament*, ed. Bruce Chilton, Craig A. Evans and Jacob Neusner (Boston: Brill, 2002), 86.

320. John becomes the prototype for those sent by the Lord (before his face) to prepare his ways. Rindos, *He of Whom It Is Written*, 182-83.

the use of Psalm 43 itself.[321] It is here that the D text displays a usage connection with Ps 2:7 and Isa 42:1:

LXX	Ps 2:7	υἱός μου εἶ σύ ἐγὼ σήμερον γεγέννηκά σε
LXX	Isa 42:1	Ιακωβ ὁ παῖς μου ἀντιλήψομαι αὐτου Ισραηλ ὁ ἐκλεκτός μου προσεδέξατο αὐτὸν ἡ ψυχή μου[322]
D:	Luke 3:22	υἱός μου εἶ συ, ἐγὼ σήμερον γεγέννηκά σε
D:	Luke 9:35	Οὗτός ἐστιν ὁ υἱός μου ὁ **ἀγαπητός**, ἐν ᾧ ηὐδόκησα, ἀκούετε αὐτου.
B:	Luke 3:22	*συ εἶ* ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα
B:	Luke 9:35	Οὗτός ἐστιν ὁ υἱός μου ὁ **ἐκλελεγμένος**, αὐτοῦ ἀκούετε.
D:	Matt 3:17	συ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα
D:	Matt 17:5	Οὗτός ἐστιν ὁ υἱός μου ὁ **ἀγαπητός**, ἐν ᾧ ηὐδόκησα ἀκούετε αὐτου.

The significant change of the readings is located solely in the Lukan text (also Acts 13:33) as D uses Ps 2:7 at the baptism and Isa 42:1 at the transfiguration (neither Matthew nor Mark parallel), whereas the B text uses the reference at Isa 42:1 in both instances although clarifying the transfiguration scene with the "chosen". The Matthean and Markan texts (in both D & B) do not adjust the reading at the transfiguration as the Lukan B text reading. The D text of Matthew forms a doublet by using the same form for both baptism and transfiguration. It is the Lukan text (D and B) which varies the statements at the baptism and transfiguration, true, but it is only the D text readings that use two texts from the OT to substantiate Jesus' position as "chosen" by God. This is supported by *M. Tehillim* 2:7, which says:

> I will tell of the law. The Lord said to me: You are my son. It is said in the law of the Torah, the law of the prophets and the law of the sacred writers. The laws of the Torah it says: "My first-born a son is Israel" (Ex. 4:22), in the law of the prophets it is said: "Behold, my servant shall be prudently" (Isa. 52:13), and afterwards states: "Behold, my servant, which I support myself, my chosen, in whom my soul delighteth" (Isa. 42:1), and the laws of hagiographers reads, "saith

321. Basser, "The Gospels and Rabbinic Halakah", 87.

322. "Jacob my servant, I will help him Israel my chosen one, my soul has received him favourably". The LXX here identifies the "servant" in the MT with Jacob/Israel, the collective body. However, Ekblad reasons that because of the connection with Isa 41:9 (παῖς), as well as the semantic parallels between Isa 9:6-7 and 42:1, the LXX is interpreting the collective Jacob/Israel as a singular individual who will bring forth judgment (positive κρίσις) 42:1-7. Eugene R. Ekblad, *Isaiah's Servant Poems According to the Septuagint* (Leuven: Peeters, 1999), 62-65.

> the Eternal to my Lord, Sit thou on my right. "! Ps 110:1 Here, it says, The Lord said to me: You are my son, and in another place it says:" And behold, with the clouds of heaven he came, like a son of man". (Dan. 7:13) The Lord said to me: You are my son R. Yudan has said. All "those consolations are included in the laws of the King of kings, in order to pay homage to the King Messiah. And all why? Because he deals with the Torah. Or: You are my son. It does not mean בך לי, a son you are to me, but: בי איזה, my son is you. Like a servant, whom his master prepares a calm demeanor, saying to him: You are as dear to me as my son. I have begotten you today. According to R. Huna, the suffering has been divided into three parts, one part of the patriarchs of the world and all ages undertaken... a part of the era of religious persecution and a part of the era of the Messiah.[323]

The Midrash's assimilation of different texts in the commentary establish the messianic individual as both son and servant in the context of a fulfilment of Torah (for homage as the Messiah) as well as indicating the legality of the approbation. Furthermore, the Midrash's inclusion of Isa 42:1 indicates a strong connection of the themes "son" and "servant". [324] This expression of the D text in Luke 3:22 and 9:35 corroborates a duel thematic doublet and thereby establishes Jesus as the Messiah. Therefore, the relationship between Elijah and the "Lord" mirrors that between John and Jesus in that both are servants sent on a mission but it is Jesus that is acknowledged as the "chosen one", or more literally from the LXX of Isa 42:1, the "accepted [one]" (προσδέχομαι).

In this light, structurally speaking, the rabbinic reasoning of using two individual characters, i.e. Moses and Elijah, has a theological purpose that has its basis in the Scripture and affirms it by a second voice. Did Luke use the rabbinic interpretations for his construction of the narratives in his Gospel? Although absolute certainty is not possible, the fact that Luke alone of the Synoptic writers, Matthew and Mark, does not explicitly state that John is Elijah as in Matt 11:14 (Mark 9:9-13; Matthew 17:10-13) means that the relationship between John and Jesus was nuanced. It is possible that Luke depicts John and Jesus in the same view of "sent" and "chosen", arguing by affirmation with the similar Levitical background but distinguished by the doubled "voice" of approbation of Luke 3:22 and 9:35. It is my opinion that this is the case.

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323. (English trans. from German) August Wünsche, *Midrasch Tehillim oder Haggadische ErklÄrung der Psalmen: Nach der Textausgabe von Salomon Buber zum ersten Male ins Deutsche Übersetzt und mit Noten und Quellenangaben versehen* (Trier: Sigmund Mayer, 1892), 26.

324. Bauckham analyses the different proposed explanations for the inclusion of ἀγαπητός at 2 Peter 1:17 and rejects the Targum to Ps 2:7's reading suggesting it "plays down" the divinity of the Messiah. He concludes that 2 Peter gives a tradition different from the Synoptics. In this regard, the D text does not depend on Ps 2:7 at Luke 9:35 but uses Isa. 42:1. Richard Bauckham, *Jude, 2 Peter*, vol. 50 of *Word Biblical Commentary* (Waco: Word, 1983), 207-10.

The second point of interest concerns the functional aspects of John (and Jesus) as presented in the Lukan text. Did John and Jesus both have ministries modelled upon Elijah? How was John depicted in the Lukan Gospel? Specifically, are there distinctions in these depictions that suggest a prophetic or priestly model? The priestly aspect has been suggested by Poirier who supports the view of a priestly messianic model in the form of the use of Elijah in Luke.[325] This view is contra James Dunn, and others, as Dunn sees the Messianic figure as a kingly one and not prophetic or priestly.[326] Poirier argues that: (1) Elijah as depicted in Luke is a priestly figure, (2) Luke 4:16-30 is modeled from Isa 61:1-2 which understands a "priestly" Elijah as (a) anointed, i.e. both Elijah and Elisha were anointed as priests (prophets were not anointed), [327] (b) Elijah's defeat of 450 Baal prophets with the superior sacrifice, and (c) the structure of Malachi reveals that it is Levitical in covenantal nature and therefore Elijah is the messenger of the Levitical covenant.[328] Subsequently, if Elijah in Luke is presented in a "priestly" role, it follows that John and Jesus would parallel these priestly qualities.

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325. John C. Poirier, "Jesus as an Elijianic Figure in Luke 4:16-30," *CBQ* 69 (2007). Cf. James Dunn, *Jesus Remembered*, 654; Sigmund Mowinckel, *He that Cometh* (Oxford: Blackwell, 1956), 168; The belief in a priestly messianic hope was prevalent in Jewish thinking as in the following (Fletcher-Louis): (1) rulership by "one ("anointed") high priest, and a priest alone", e.g. the Samaritans, Hecataeus of Abdera (Diodorus Siculus 40.3), Ben Sira, Daniel 9:24-27, *Testament of Moses* 5.1-2, 6.1-2, 10.1, etc., (2) rulership by an "anointed one who is both priest and king (a priest who is also king)", e.g. *Aramaic Levi Document*, *Testament of Twelve Patriarchs—T. Reub* 6.12, *T. Dan* 5.10, *T. Levi* 18, Josephus' John Hyrcanus (*B.J.* 1.68; *Ant.* 13.299), etc., (3) rulership that is jointly administered by "an "anointed priest" and an "anointed king", e.g. *Jubilees* 31.11-20, Qumran-Essenism, *Testament of the Twelve Patriarchs* (*T. Judah* 21.1-2, *T. Sim.* 7.1-2), etc. Fletcher-Louis concludes that Jesus is the priest-king and establishes this by such statements as Mark 2:28 "the Son of man is Lord even of the Sabbath", which indicates his eschatological role of priestly authority of extending the Sabbath rest. Crispin H. T. Fletcher-Louis, "Jesus as the High Priestly Messiah: Part 1," *JSHJ* 4, no. 2 (2006): 164-67. Idem, "Jesus as the High Priestly Messiah: Part 2," *JSHJ* 5, no. 1 (2007): 75-79.

326. Dunn merely states that Jesus was a "faithful Jew" and that he was a "royal Messiah", but devoid of priestly status. Furthermore, Dunn does not specify how Jesus derived his "authority", as he states, "a direct and unmediated authority—a transcendent authority which set high above party and even the law" except as an immediate authority from God. James D. G. Dunn, *The Partings of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*, second ed. (London: SCM Press, 2006), 216, 219; Idem, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*, New Testament library (London: S.C.M. Press, 1975), 76-79.

327. Stanley Porter supports the idea that the typical view was of an anointed Messiah figure who served in the way of king or priest. "With one exception it occurs in reference to contemporary human kings, priests, and (on only two occasions — 1 Kgs 19:16 and Ps 105:15) to prophets (the second reference is enigmatic). The single exception to this is found in Dan 9:25-26, a text that is so difficult that we cannot even be certain whether the *musiah* in v. 25 is used the same way as in v. 26! The verb *maiah* "to anoint" occurs more often than the noun, but never in a way that informs our understanding of a future eschatological figure." Stanley E. Porter, ed., *The Messiah in the Old and New Testaments*, McMaster New Testament Studies 9 (Grand Rapids, Mich.: William B. Eerdmans, 2007), 14.

328. Poirier, "Jesus as an Elijianic Figure in Luke 4:16-30," 355. Poirier further contends that Luke has rearranged the material from Mark's gospel order to have the Nazareth account appear before

Supporting Poirier's position, Jaroslav Rindos argues for the understanding that Luke 1:17 is a depiction of presenting John the Baptist in his priestly function.[329] Therefore, "spirit and power of Elijah" would represent the actions of Elijah as a priest in the restoration of Israel on Mt. Carmel. He argues several facts: (1) Luke insists upon the priestly Aaronic line, (2) John's abstinence from wine and strong drink, (3) John's drawing near before God (similar to Zechariah and Ezekiel as priest approaching God), (4) the attribution of the echoes of the characteristics of the messenger priest of Mal. 2:6-7, (5) the messenger of Mal 3:23-24 (Mal 3:1) is concerned with the Law of Moses (normally the occupation of the priest), (6) the activity of the messenger was as a speaker of salvation in the "spirit and power of Elijah" for the purpose of restoration of Israel and John's preaching and baptism was for the same purpose.[330] From these observations by Rindos and Poirier, the priestly model for both John and Jesus could be deduced. This does not exclude the prophetic as the common denominator for revelation of the word of God is seen as the Spirit.

In the D text, although Luke 7 will be dealt with later, there are some initial differences in the readings from the B text that signal a higher similarity between John and Jesus in their prophetic role that does not discount their priestly function. First, the birth of John was prophesied (by the angel Luke 1:13) and fulfilled by the words of Elizabeth (Luke 1:60) and Zacharias (Luke 1:63):

D:	Luke 1:13	καὶ καλέσεις	τὸ ὄνομα αὐτοῦ **Ἰωάνην**
D:	Luke 1:60	ἀλλὰ κληθήσεται	τὸ ὄνομα αὐτοῦ **Ἰωάνης**.
D:	Luke 1:63	**Ἰωάνης** ἐστὶν	τὸ ὄνομα αὐτοῦ.
B:	Luke 1:13	καὶ καλέσεις	τὸ ὄνομα αὐτοῦ **Ἰωάννην**
B:	Luke 1:60	ἀλλὰ κληθήσεται	**Ἰωάννης**.
B:	Luke 1:63	**Ἰωάννης** ἐστὶν	ὄνομα αὐτοῦ.

The repetition of τὸ ὄνομα αὐτοῦ, including the article which indicates a known subject, affirms the fulfilment of the angel's prophecy. Yet the most noticeable observation is the word order in D text at 1:63 indicating that upon the statement by Zacharias, immediately

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Capernaum. This substantially connects the language of spirit endowment (Isa 61:1 and Luke 4:18) with the Jordan baptism and thereby provides the theological rational for his being baptized by John.(359) Also, the mention of Elijah and Elisha at Luke 4:25-27 is not for the purpose of the verification of the Gentile mission but rather to convince the Nazarenes of their apostasy before God's anointed one.(362)

329. Rindos, *He of Whom It Is Written*, 224-30.

330. Rindos, *He of Whom It Is Written*, 224-30.

there was an effect, καὶ παραχρῆμα ἐλύθη ἡ γλῶσσα αὐτοῦ, "and immediately his tongue was loosed". The B text indicates that the people were surprised at the naming, and *then* "his mouth was opened". Luke 1:67 records in D that Zacharias was filled with the Spirit and then, εἶπεν, "said", and not B text's reading, ἐπροφήτευσεν **λέγων**, "prophesied saying". The effect of D's reading reduces the contrast between the role of priests and prophets, thus accentuating the act of speaking God's word and affirming it by its fulfilment. This is seen in Luke 1:76 (as Zacharias 'speaks' prophetically) where he says about John, καὶ σὺ δέ παιδίον προφήτης ὑψίστου κληθήσῃ· , "and you child will be called prophet of the most high", and its fulfilment (D text reading) at Luke 7:28, οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν προφήτης *Ἰωάνου* τοῦ βαπτιστοῦ, "no one greater among those born of women than the prophet of John the Baptist".[331] B omits calling John a prophet. Therefore, from D's perspective, Jesus proclaims John as a prophet in fulfilment of the saying by Zacharias in 1:76. This is irrespective of any linguistic evidence emphasising John's prophetic role apart from a priestly one, e.g. John "speaks" to the crowd at Jordan (Luke 3:7) telling them to "do" (or bear fruit to) repentance and they respond "what shall we do to be saved? (D)" (Luke 3:10, 12, 14). Clearly the aspect of prophecy that parallels Elijah is ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάνην (Luke 3:2; 1 Kgs 18:1 etc.) and the aspect of priestly proclamation is the emphasis on "doing" what the law required (especially for "life" in terms of salvation).

In brief, concerning John's role as depicted in the D text, (Jesus is dealt with later), the prophetic function of John is itself a result of prophetical fulfilment and is integrally related to a "priestly" purpose of declaring the correct behaviour for moral and ethical repentance and restoration (cf. Note 316). The central power of impetus is seen to be the

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331. The D readings support a positive position of John as prophet and yet cause a direct comparison of Jesus and John by saying [ὅτι ὁ μικρότερος αὐτοῦ ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν] "a younger than him in the kingdom of God is greater than him". Viviano's thesis is that the key to understanding Matt 11:11 and Luke 7:28's "the least of men is greater than him in the kingdom of God" is actually Dan 4:17,(25, 32) which present the principle that (1) God is sovereign over his kingdom and (2) chooses the humblest of men, which, in this case, means that Jesus is being exemplified as the "least" or "humblest" and chosen ruler by God. This does not denigrate John, although there is the similarity that John is like Nebuchadnezzar who was to be replaced. It is also noteworthy that it is Nebuchadnezzar's dream that records that the Most High is sovereign over the kingdom of mortals and gives it to whomever he wishes (Dan 4:17 NRS), which is repeated at 4:25 as Daniel's interpretation, and then "a voice came from heaven" to say the same statement at Dan 4: 32. The angelic statement in Dan 4:17 is then stated by another heavenly being as being fulfilled. The repetition at Dan 5:21 is an interpretation by Daniel to the son of Nebuchadnezzar. The dual human repetition (Dan 4:25, 5:21) and dual angelic repetition (Dan 4:17, 4:32) serve to validate the principle of God's sovereignty in setting up as ruler whomever he wants. Benedict T. Viviano, "The Least in the Kingdom: Matthew 11:11, Its Parallel in Luke 7:28 (Q), and Daniel 4:14," *CBQ* 62 (2000): 41-54. Marshall rejects the idea that this text is referring to Jesus as the "lesser" and instead advocates the position that the sentence is aimed at the hearers to encourage their seeking a place in the kingdom rather than being with prophets. Marshall, 296.

activity of the Spirit that is affirmed through narrative fulfilment of the message. The Spirit is not a clearly portrayed character in the Elijah/Elisha narrative and subsequently, in the Lukan D text, remains allusive (e.g. 1 Kgs 22:21-24, lying spirit in the mouth; 2 Kgs 2:15, spirit of Elijah rests on Elisha; 2 Kgs 2:16, spirit of the Lord can "take up"; Luke 1:41, 1:67, speaking; 2:26, revelation; 3:22, presence of God; 4:1, guidance by Spirit; 10:21, rejoice in spirit; 12:10, blasphemy; 12:12, Spirit teaches).[332] The Spirit's metaphorical depiction in the Lukan Gospel is the key for understanding. It is this metaphorical sense of interpretation that may also explain why there is only one water baptism: as Elijah drenched the sacrifice with water once, so John would drench people only once.[333] The next awaited event would be the fire from heaven, which was the acceptance by God of the sacrifice.[334] Therefore, Jesus' baptism was to prepare the people for the reception of the Spirit in fire. Luke 3:16's "holy spirit and fire" would mean the same thing.[335]

The connection of the Spirit with fire is argued by Sebastian Brock who supports the contention of "fire" representing the activity of the Spirit in accepting the offering, e.g.

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332. Shepherd states that Luke presents the Spirit as an "actor in the story" and as one who is involved in interaction and conflict with others. William H. Shepherd Jr., *The Narrative Function of the Holy Spirit as a Character in Luke-Acts*, Dissertation series / Society of Biblical Literature 147 (Atlanta, Ga.: Scholars Press, 1994), 90.

333. Also could symbolize the release from exile. Michael E. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts* (Berlin: Walter de Gruyter, 2006), 224. Cf. Colin Brown, "What Was John Doing?," *BBR* 7 (1997): 37-50.

334. Ruthven suggests that the "fire" was most likely lightening since Baal was known as having the jurisdiction of lightening. This would mean that the conflict was between Baal (ruler of lightening) and Yahweh (ruler of nature). Jon Ruthven, "A Note on Elijah's "Fire from Yahweh"," *Bulletin of the Evangelical Theological Society* 12, no. 2 (Spring 1969): 114. In the OT the symbolism of "fire" was used as (1) prophetic judgment, e.g. Gen. 19:24; Lev. 10:2; Num. 11:1; 16:35; II Kgs. 1:10; Isa. (32X); Jer (39X); Ezek. (38X); Hos. 8:14; Joel 2:3,5; Amos 1:4,7,12,14; 2:2,5; 5:6; 7:4; Mic. 1:4,5,7; Nah. 1:6; 3:15; Zeph. 1:18; 3:8; Zech. 9:4; 11:1; Mal. 3:2,3,5; (2) theophanic presence, e.g. Exodus 13:21; 19:18; 24:17; Leviticus 9:23, 24; Deuteronomy 4:11, 12; Psalms 50:2, 3; Ezekiel 1:4, 13, 26-28; Daniel 7:9,10; (3) oracular declaration, e.g. "Yahweh spoke to you from the midst of the fire" Deut. 4:12,15,33,36; 5:4,22,26; 9:10; 10:4, prophets e.g., "Is not my word like fire, says Yahweh, and like a hammer which breaks the rock in pieces?" (Jer 23:28–29)—this is indicating that "fire" is more than a "feeling" in the proclamation process by the prophet—cf. Walther Zimmerli, *The Fiery Throne: The Prophets and Old Testament Theology*, ed. K. C. Hanson (Minneapolis: Fortress Press, 2003), 57; J. Daryl Charles, "The "Coming One"/"Stronger One" and His Baptism: Matt 3:11-12, Mark 1:8, Luke 3:16-17," *PNEUMA* 11, no. 1 (Fall 1989).

335. Charles discusses the baptism but his argument does not clarify if the Spirit is the agent of the renewal of the covenant or the result of the renewed covenant. The use of the terms "Spirit and fire" indeed indicate a theophanic presence (Moses at the bush) but do not indicate that the Spirit "causes" the new birth or cleansing. Luke's recording of repentance before water baptism would be paralleled with repentance/cleansing issued before being drenched by the Holy Spirit. J. Daryl Charles, "The "Coming One"/"Stronger One" and His Baptism: Matt 3:11-12, Mark 1:8, Luke 3:16-17," *PNEUMA* 11, no. 1 (Fall 1989): 40.

Lev. 9:24 "And fire came forth from the Lord, and devoured the offerings on the altar".[336] Brock supports this contention from the Syriac versions, due to more frequent occurrence of "fire" in the Syriac tradition,[337] which indicate that the fire came at the request "answer me", and is illustrated from the Targum Ps. Jonathan that states at Lev 9:23 the act of Moses offering the prayer for acceptance before the fire fell:

> Nevertheless, when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord hath no pleasure in the work of my hands. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favor, and remit and forgive your sins. Then, instant, מן־יד (immediately) the Glory of the Lord's Shekinah revealed itself to all the people. (Lev 9:23 PJE)

In the sense of the Spirit's falling as the result of an acceptance of the offering, the fire is metaphorically used to describe God's glory or presence becoming evinced. However, Weisman distinguishes between the personal spirit and the spirit in relationship to individuals that would pertain to the description of Elisha receiving double the spirit of Elijah on the one hand and transference of authorial power by the use of the spirit.[338] In other words, there is an ontological difference between the Spirit "falling upon" in terms of acceptance, or approval by God, and the Spirit's authorization for ministry. Yet, the symbolism of fire, as used in the context of acceptance of offerings, is not used in Luke's Gospel but is reflected in the Lukan (D) text by a limitation of its use in the Samaritan village pericope (Luke 9:54-55 D), i.e. the Spirit as the fire of judgment is rejected.[339]

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336. Sebastian P. Brock, *Fire from Heaven: Studies in Syriac Theology and Liturgy*, Variorum collected studies series 863 (Hampshire, UK: Ashgate Publishing, 2006), 229-43; The texts of Lev 9:24a and Lev 10:2 display the doublet וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל (and the fire came out from Yahweh and consumed) and therefore illustrate a two-fold manifestation of God's acceptance and rejection of an offering (the sacrifice and Aaron's sons). The location in Leviticus (9:1-10:20) is important as the fulfilment of the direct speech from the Lord to Moses in the establishment of the liturgical/sacrificial system in Lev 1:1-8:36. Ruwe suggests that this manifests the encounter with the "healing" of God. Andreas Ruwe, "The Structure of the Book of Leviticus in the Narrative Outline of the Priestly Sinai Story (Exod 19:1-Num 10:10)," in *The Book of Leviticus: Composition and Reception*, Supplements to Vetus Testamentum 93 (Leiden: Brill, 2003), 72.

337. Brock, 232.

338. Ze'ev Weisman, "The Personal Spirit as Imparting Authority," *ZAW* 93 (1981): 225-31.

339. Ruwe's important observation is that the presentation of the direct commands to Moses in Exod 25:1-40:34a/ Lev 1:1-8:36 is the preparation for the actual encounter of God in Lev 9:1-ch 27. This "obedience" that is central in the Mosaic Law is noted by "creativity" and "freedom" in that there is a "correspondence between God's orders and Moses' execution of them". Therefore, the duty of interpretation of the Mosaic Law (for continuance) was delegated to the priests so that they both followed exactly the prescriptions of Yahweh while possessing certain freedom in assessing the clean/unclean determinations for sacrifices. With this in mind, the D textual reading in Luke 9:54 illustrates the correction by Jesus of the

However, Elisha's request for double of the spirit of Elijah is not in the context of a "double acceptance" of offerings. The more natural meaning would concern ability and insight, as there are no recorded instances where Elisha questioned or doubted God's purposes in Elijah's fashion. In other words, because Elisha had clearer insight into God's work and plans, he did not doubt as Elijah did. Therefore, the logical inference is that the request for double the spirit is for greater confirmation and conferral of God's insight and resultant authority.

Although this issue will be dealt with later in the chapter, it is important to notice Nachman Levine's observations of thematic motifs in the miracles of Elijah and Elisha of food and death. The dual aspects of (1) Elisha's miracles centring upon feeding the hungry and saving from death, and (2) the high concentration of יָצַק (pour) and the connection to 1 Kgs 7 about the Temple which indicates that Elisha's temple "is built by pouring food for the hungry and doing miracles for poor people and pouring water on the hands of Elijah."[340] Levine understands that Elisha's request for twice the spirit of Elijah is in the context of two aspects: (1) although God speaks directly with Elijah there is no recorded text of God speaking directly to Elisha, (2) although Elisha will not be transferred to heaven at death, still the spirit of Elisha will be powerful enough to raise the dead (2 Kgs 13:21). Finally, Levine makes an unusual conclusion implying that God purposed not to tolerate Elijah's criticism of Israel by answering him with silence with the meaning that He had chosen Elisha to replace him.[341] From these observations of Levine, the parallels with John and Jesus are relevant to establish the spirit's activity as explicated through salvation from death (involving miraculous supply of food for temporal life and miracles that restore life). The D text's elucidation of the importance of the law (correct

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disciple's understanding of the use of the "fire" of God for punishment. Cf. Ruwe, *The Book of Leviticus: Composition and Reception*, 74-75.

340. Nachman Levine, "Twice as Much of Your Spirit: Pattern, Parallel and Paronomasia in the Miracles of Elijah and Elisha," *JSOT* 85 (1999): 27-30.

341. Levine, "Twice as Much of Your Spirit", 45-46. Elisha's request to have double the share of Elijah's spirit was the legal right as depicted in Deut 21:15-17. Rice believes that the "double-share" was referring to double of the other prophets, not double of Elijah's. There is other evidence of "double that of Elijah" at Sirach 48:1 that Elijah had eight miracles versus Elisha's sixteen. Rice also sees a prophetical insight needed by Elisha at 2 Kgs 2:10, "if you can see". Elisha has stated repetition of "my father, my father" (2 Kgs 2:12), will be repeated at 2 Kgs 13:14. The exclamation of seeing horses and chariots will be repeated at 2 Kgs 6:8-23 (v.17) where Elisha prays for the eyes of his servant to be opened to see the chariots all around. This doublet means that Elisha's exclamation at the ascension of Elijah was evidence that he could see as a prophet. Gene Rice, "Elijah's Requirement for Prophetic Leadership (2 Kings 2:1-18)," *JRT* (2007): 5.

interpretation) that leads to life will offer insight as to the relationship of this activity of spirit and law.

For repetition sake, the question, "How does the D text of Luke present the motif of the figure of Elijah?", when considered with the previous presentation of prophecy during the Second Temple Period, must be examined from the traditional Judaistic understanding of the basic function of the Levitical priesthood in interpreting the law.[342] The concern for right behaviour throughout the text, including Jesus' use of parables, supports the contention that the Gospel of Luke contains an aspect that concentrates on a priestly motif of correcting behaviour and the concern of judgment.[343] The point of the affirmation of divine principles (of behaviour) exercised in a public proclamation, is subsequently verified by the congregational response (Deut 27:14-26).[344] The fact that Elijah's work involved interpreting God's word to the people to elicit a response and change of behaviour, also can be seen in Luke's Gospel by a narrowly focused usage of terminology that has a similar purpose. In this regard, although the law codes in the OT (Decalogue: Ex 20:1-17 and Deut 6-21; Covenant code: Ex 20:22-23:33; Deuteronomic code: Deut 12-26; and Priestly code: Lev 17-26) are composed of both casuistic and apodictic law, the one feature of the apodictic laws is their collection into groups and possible origin as cultic (e.g. Deut 27:15-26) where the people were to respond with "Amen".[345] This expectation of a response to an apodictic law pronouncement is now examined with background in the D Luke use of ποιέω (Heb- עָשָׂה) "to do".

3.4.2. Apodictic Law Use of ποιέω

אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי יְהוָה (Lev 18:5)
…which a man shall do them and he shall live in them; I am the Lord.

342. The priests were called upon to interpret God's word and proclaim judgments from the basis of the written word of YHWH (cf. Deut 17:19): as an oracle—Jud 1:1-2, 18:5-6 etc.—used mostly for inquiries about war and involved immediacy in response, therefore was not used for the "accumulation of *torah*"; distinguishing between "clean" and "unclean"—Lev 10:10-11, Ezek 22:26, 44:23—this aspect of discerning between "holy" and "unholy" was the prerogative of the priest and included the power to excommunicate (Lev 17), diagnosis e.g. Lev 13:8, and declaration e.g. Lev 13:17; proclamation and response Deut 31:9-13, 27:14-26; verdicts e.g. Deut 17:8-13. Cf. P. J. Budd, "Priestly Instruction in Pre-Exilic Israel," *Vetus Testamentum* 23, no. 1 (January 1973): 1-14.

343. Strelan, *Luke the Priest, 127.*

344. P. J. Budd, "Priestly Instruction in Pre-Exilic Israel," *Vetus Testamentum* 23, no. 1 (January 1973): 8.

345. David P. Wright, *Inventing God's Law: How the Covenant Code of the Bible Used and Revised the Laws of Hammurabi* (New York: Oxford University Press, 2009), 110-114.

(LXX) ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν.
...which having done a man will live by them. I am the Lord your God.

Pseudo .Targ-Jonathan (2) דאין יעבד יתהון אינשא

וייחי בהון בחיי עלמא וחולקיה עם צדיקייא (3)

אנא יי (4)

(2) which, if a person practices them,
(3) he shall live by them in eternal life and shall be assigned a portion with the righteous.
(4) I am the Lord.[346]

The texts above from the MT and LXX reveal that a similar understanding existed of correct behaviour necessary for "life", or more specifically, the blessing of provision in this temporal life, even to the later time of the Targums. For example, the reading from the Targum *Pseudo-Jonathan* extended this understanding to "eternal life" in the next world.[347] In general, therefore, this aspect of "life", "returning to life", as exampled by Elijah's ministry (1 Kgs 17:21, 22),[348] is also paralleled in Luke's account through the resurrection of the son of the widow at Nain, and by the two men who asked, "What must I do to inherit eternal life?" (doublet--Luke 10:25, 18:18)[349] The latter bears the mark of Deut 27:26 (apodictic proclamation) אָרוּר אֲשֶׁר לֹא־יָקִים אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם , "Cursed is the one who does not confirm the words of this law by doing them". The activity of correct 'doing' leads to an extension of "life". The Targum Pseudo-Jonathan gives a lengthier portrayal:

> The twelve tribes, each and every, shall pronounce the blessings altogether, and the curses altogether. In blessing, they shall turn their faces (in pronouncing) word by

346. "And you shall keep My statutes, and the order of My judgments, which if a man do he shall live in them, in the life of eternity, and his portion shall be with the just: I am the Lord." –Lev 18:5. J. W. Etheridge, *Leviticus, Numbers, and Deuteronomy* (vol. 2 of *The Targums of Onkelos and Jonathan Ben Uzziel: On the Pentateuch with the Fragments of the Jerusalem Targum from the Chaldee*; London: Longman, Green, Longman and Roberts, 1865; repr., Piscataway, NJ: Gorgias Press, 2005), 201.

347. Craig A. Evans, "Targumic Coherence," in *Jesus in Context: Temple, Purity, and Restoration*, ed. Bruce D. Chilton and Craig A. Evans (Leiden: Brill, 1997), 383-384.

348. "Speech is the instigator of life" where the word דבר preserves Elijah (&others) and the voice קול is located in Yahweh. Neil Glover, "Elijah Versus the Narrative of Elijah: The Contest between the Prophet and the Word," *JSOT* 30, no. 4 (2006): 451.

349. D & B: Luke 10:25 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω
D & B: Luke 18:18 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω
Rius-Camps sees this as a central literary device to begin and end the central core, 10:25-18:30, in being characterised as a rejection of the Judaistic legal interpretation. Josep Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30: Una Perfecta Estructura Concèntrica Dins La Secció del Viatage (9,51-19,46)," *RCatT* 8 (1983): 286.

> word towards Mount Gerezim, and shall say: Blessed is the man who confirmeth the words of this law to perform them. In cursing, they shall turn their faces towards Mount Ebal, and say: Accursed is the man who confirmeth not the words of this law to perform them. And all shall answer together, and say, Amen. These words were spoken at Sinai, and repeated in the tabernacle of ordinance, and (again) the third time on the plains of Moab, in twelve sentences (words), as the word of every tribe; and each several commandment (was thus) ratified by thirty and six adjurations. (Deut 27:26 PJE)

It can be deduced, therefore, that the concern for the priestly interpretation of the law is connected with the direct thematic use of the Elijah-Elisha narrative (restoration) as well as by the usage of terminology that was key to this goal, as in ποιέω[350] or עָשָׂה in Hebrew. In the Old Testament, the priests were called upon to answer questions of the Mosaic Law (normally involving distinctions between "holy" and "common", "clean" and "unclean", e.g. Lev 10:10-11; Ezek 22:26, 44:23) and often were called upon for answers to the question, מַה־נַּעֲשֶׂה, "what shall we do?" (LXX –τί ποιήσωμεν).[351] The D text accentuates the importance of the connection with the Temple in the depiction of the ministry of Jesus for the restoration of Israel. This is shown by the direct use of mimesis of Elijah's work and model, and by the Levitical interpretative function of the specific use of words normally associated with the Torah.[352]

The word ποιέω (to do) is particularly important in the D text where it is used 91 times (87x-B) and varies from the B text at fifteen different locations.[353] The usage of

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350. ποιέω is used in the introduction of 1 Kgs for the charge to Solomon (1 Kgs 2:3, 5, 6, 7, 9).

351. The phrase מַה־נַּעֲשֶׂה appears at ten locations in the OT (Jdg 13:8, 21:7, 16; 1 Sam 5:8, 6:2; 2 Sam 16:20; 2 Chr 20:12; Est 6:3; Sol 8:8; Jon 1:11), but also is indicated in contexts whereby the priest was sought for answers, e.g. Zech 7:3, 1 Sam 6:2 (LXX: τί ποιήσωμεν τῇ κιβωτῷ κυρίου). Budd, "Priestly Instruction in Pre-Exilic Israel," 4-7.

352. Elijah (prophet) was limited to solving halakhic problems and in R. Yehuda ha-Nasi's school, Elijah would come and discuss the interpretation of scripture in the method of reasoning as the rabbis commenting on verses and not with "divine knowledge". Hedner-Zetterholm, *The Books of Kings: Sources, Composition, Historiography and Reception*, 597, 601.

353. ποιέω has two main meanings: "to do, or to make" and "to act, or behave". In the LXX it normally refers to God's activity in creation, translated usually from עָשָׂה , and is used of God's historical and miraculous works, e.g. 1 Sam 12:6, Ezek 12:28, Ex. 15:11. Braun notes that the LXX rarely makes use of man's ποιεῖν to illustrate man's reaction to God's sovereignty as the "potter" ποιήσας (Isa 29:16). Man's action is typically subject to God's commands and is directed toward the "neighbor", (Sarah to Abraham, Gen 20:13), towards the Law and the Will of God, particularly concerning salvation whereby "the ability of the Israelites and the Jews to do what they are commanded to do is, at least in the Torah and the Wisdom literature, the basis of the covenant. Upon right doing of the Torah depends life, i.e., in most of the OT temporal salvation, Lev 18:4-5." Herbert Braun, "ποιέω," *TDNT* 6 (1971): 458-84. The differences between D and B in the use of ποιέω suggest consistent patterns, i.e. D avoids ποιέω when describing

ποιέω in the different pericope contexts also reveals a substantial reliance on ποιέω by D for the depiction of behaviour and judgment. At this point, I would like to concentrate on several places of the Lukan text that illustrate the aspect of D in terms of its nuance involving the Law and man's behaviour.

Observing the entirety of Luke's Gospel from the standpoint of each of the manuscripts, D and B, reveals concurrence of eighty locations in the use of ποιέω, which represents approximately 87% of D and 92% of B. However, the differing contexts surrounding each usage in the manuscripts substantially influence the final interpretation.

3.4.2.1. Correction of Pharisaical Behaviour[354]

The usage of ποιέω in the infancy narratives (Luke 1-2) contains the establishment of God's "acts" and future promise among men, Luke 1:25, 49, 51, 68 (ἐποίησεν λύτρωσιν), 72 (ποιῆσαι ἔλεος), and continues to the insistence of obedience to the law, Luke 2:27 (τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ **ἔθος** τοῦ νόμου). The questioning of Jesus' behaviour at Luke 2:48 by his parents, Τέκνον, τί ἐποίησας ἡμῖν οὕτως, has the D reading of καὶ λυπούμενοι (being sad), which only occurs again in D at Luke 24:33 concerning the two disciples at Emmaus. The two separate contexts both involve a misunderstanding. Jesus replies to his parents (D) οὐκ οἴδατε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ με εἶναι.[355] In the last chapter, Jesus "opens their minds" to understand, Luke 24:45, τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·. The implication is

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actions in obedience to Jesus, and B includes ποιέω explaining the actions the disciples "did". The fifteen locations of different usage by D and B are as follows: Luke 5:6—B-ποιήσαντες-D om.; Luke 5:10—D-ποιήσω-B om.; Luke 5:34—B-ποιῆσαι-D om.; Luke 6:5—D-ποιεῖς-B om.; Luke 6:10, 11—B-ἐποίησεν-D om., B-ποιήσαιεν-D om.; Luke 6:32-D-ποιοῦσιν-B om.; Luke 7:21—D-ἐποίει-B-ἐχαρίσατο ; Luke 9:54—D-ἐποίησεν-B om.; Luke 11:42—B-ποιῆσαι-D om.; Luke 12:38—D-ποιήσει-B om.; Luke 12:51—D-ποιῆσαι-B-δοῦναι; Luke 20:13—D-ποιήσω-B om.; Luke 22:19—B-ποιεῖτε-D om.; Luke 23:34—D and B concur against א-ποιοῦσιν.

354. Cohen argues that the Pharisees were sectarian separatists before the destruction of the Temple in 70 CE Rabbis afterward (especially after Jamnia) were not known as "Pharisees" as unity of work in interpretation of the law (allowing debate) became the norm. Shaye J. D. Cohen, "The Significance of Yavneh: Pharisees, Rabbis, and the End of Jewish Sectarianism," *HUCA* 55 (1984): 41.

355. B text reading uses the pluperfect form **ᾔδειτε**, "hadn't you known", whereas D uses the perfect tense (have you not known), which indicates that they knew (then) and still know; ἐν τοῖς τοῦ πατρός μου can be understood as (1) "in my Father's house", or (2) "about my Father's business", actually literally "among those of my Father", which speaks of the Temple as a location but also includes the community of believers. Cf. Marshall, 129.

that Jesus' behaviour is explainable in all cases by the written law.[356]

Two aspects are emphasised in Luke 5: the act of "hearing" and the problem of "sin" that is a result of "not doing" the law. In 5:1 the phrase, τοῦ ἀκούειν τὸν λόγον τοῦ θεου, introduces the fact that the crowd was "hearing the word of God". This emphasis is reiterated in D at 5:5, οὐ μὴ παρακούσομαι (*I will not neglect to hear*), 5:11, οἱ δὲ ἀκούσαντες (*but when they heard*), 5:15, 6:27, 47, and 49. However, the importance of "doing" ποιέω, is seen immediately at 5:6 with καὶ εὐθύς χαλάσαντες τὰ δίκτυα συνέκλεισαν ἰχθύων πλῆθος πολύ (*and immediately letting down the nets they caught a great number of fish*) (B- καὶ τοῦτο ποιήσαντες συνέκλεισαν *πλῆθος ἰχθύων* πολυ),[357] concluding the pericope at 5:10 by Jesus saying ποιήσω γὰρ ὑμᾶς ἁλιεῖς ἀνθρώπων (*for I will make you fishers of men*). The use of εὐθὺς at 5:6 gives the impression of obedience that occurred without expressing (as B) that they did, i.e. the expression is implicit and not linguistically explicit. This reduces the human aspect of emphasis when using the word ποιέω. The interrelationship between the constitution of sin and the "doing" of God's law serves as the core of the teaching in the healing of the leper (5:12-14a), the paralytic (5:18-25), and man with the withered arm (6:6-11), which establishes Jesus as having the authority to restore physically and spiritually.[358] This "authority" is evidenced using ποιέω from the point of view of God's "doing".[359] When the Pharisees and scribes (5:30) complain against "his disciples", τοὺς μαθητὰς αὐτου, the D text repeats the questioning of the Pharisees and scribes at 5:30, Διὰ τί μετὰ τῶν τελωνῶν ἐσθίεται καὶ πίνεται, and 5:33:

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356. This is supported by Josephus who stressed that the interpretative responsibility of the Torah lay with the priests, and was unsupportive of the Pharisees (*Vita* 191). Strelan, *Luke the Priest: The Authority of the Author of the Third Gospel*, 120-21.

357. The B text uses ποιέω and would seem to support the idea of compliance to Jesus' command. The D text indicates that Peter, despite his exhaustion, refused to not listen to the word of Jesus and "immediately" let down the nets. The concluding effect of both readings may be the same but the D text reading shows a closer connection between hearing and instant obedience.

358. The question of whether Luke has depicted Jesus' priestly authority is implied. Wenkel argues for Luke's portrait of Jesus as a priest by presentation of his age, thirty years, Luke 3:23, his cleansing and healing the lepers (Luke 5:12-16; 17:14-15//Lev 13-15) and that a blood sacrifice must follow purification (Lev 14:20) to be satisfied by Jesus' blood atonement, and an argument from "Israel's destiny" (Ex 19:5-6) that in the new covenant, all of Israel would be a "kingdom of priests". David H. Wenkel, "Jesus at Age 30: Further Evidence for Luke's Portrait of a Priestly Jesus?" in *BTB* 44/4 (2014): 119-28. D's perspective also supports a priestly "coloring" of Jesus with Luke 22:16 (Lev 6:19) ἕως ὅτου καινὸν βρώθη ἐν τῇ βασιλεία τοῦ θεοῦ doubled with 22:18 ἕως ὅτου ἔλθη τῇ βασιλεία τοῦ θεοῦ, indicating that the efficaciousness of his suffering was to be ratified in the last communion. (βιβρώσκω only occurs here in D Luke and John 6:13 and parallels Lev 6:19).

359. This would refer to God's creative working, e.g. LXX Gen 1:1, 7, 1:16, 21, 25 καὶ ἐποίησεν ὁ θεὸς.

D:	Luke 5:33a	οἱ δὲ εἶπαν πρὸς αὐτόν· **Διὰ τί** οἱ μαθηταὶ ᾽Ιωάνου
B:	Luke 5:33a	οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ ᾽Ιωάνου
D:	Luke 5:33b	**καὶ οἱ μαθηταὶ τῶν Φαρισαίων**
B:	Luke 5:33b	Om.
D:	Luke 5:33c	νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται,
B:	Luke 5:33c	νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται
D:	Luke 5:33d	οἱ δὲ μαθηταί σου οὐδὲν τούτων **ποιοῦσιν**
B:	Luke 5:33d	ὁμοίως καὶ οἱ τῶν Φαρισαίων, **οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν**.

The D text reading in 5:33d phrases the response to use **ποιοῦσιν** instead of the B text's **ἐσθίουσιν καὶ πίνουσιν**. This places the criticism at the disciples of Jesus and their activity of "not" doing that, which was the law. The inference is that the disciples of the Pharisees are just as "righteous" as the disciples of John (the Baptist) in that they are "doing" a Godly activity of fasting and prayer, in contrast to the misbehaviour of Jesus' disciples.[360] Jesus' response to this criticism is nuanced in the D text (from the B) to strike at the Pharisees' misinterpretation of the law:

D:	Luke 5:34a	ὁ δὲ ᾽Ιησοῦς εἶπεν πρὸς αὐτούς· Μὴ **δύνανται** οἱ υἱοὶ τοῦ νυμφῶνος
B:	Luke 5:34a	ὁ δὲ ᾽Ιησοῦς εἶπεν πρὸς αὐτούς· Μὴ **δύνασθε τοὺς υἱοὺς** τοῦ νυμφῶνος

360. The key verse that is only attested by Luke is Luke 11:40:

D:	Luke 11:40	ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔσωθεν καὶ τὸ ἔξωθεν ἐποίησεν;
B:	Luke 11:40	ἄφρονες, ουκ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

The Lukan text draws attention to the difference between God's ways and the Pharisees' ways of "doing". The texts used for comparison in Matt 23:1-36 and Mark 12:38-40 show that Luke parallels the same material but duplicates it to occur before the entry in Jerusalem and after, whereas Matt and Mark together report this as material after the Triumphal entry. In the text above, Luke 11:40, the ἔσωθεν is front shifted thereby indicating that the emphasis is upon what is "inside" the behaviour of the Pharisees. This contrast of "inside" "outside" behaviour is illustrated through the following verse 41, τὰ ἐνόντα, "contents", verse 43, illustrating the visible by the public locations, and verse 44, stating that "you are graves" ἐστὲ μνημεῖα and "not aware" οὐκ οἴδασιν. This depiction in the D text is highlighted through the omission of 11:42b, ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι, "but these things it was necessary to do (and) not abandon the other things" (B text reading). The inclusion of these words serves to ameliorate the condemning sense of the text concerning the errors of the Pharisees by inferring a possible way to recover. However, the D text is consistent to reveal the hypocrisy of the Pharisees (Luke 11:39 - οἱ Φαρισαῖοι ὑποκριται and 12:1 - τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις), repeats the outward aspects of the Pharisees of loving the uppermost seats, greetings, and first places at dinners at both Luke 11:43 and 20:46, and serves to connect the two doublets (directed toward Pharisees at 11:43 and scribes at 20:46) by the reading at 11:44, γραμματεῖς καὶ Φαρισαῖοι (B om.), καὶ πρωτοκλισίας ἐν τοῖς δείπνοις (B om. 11:43).

D: Luke 5:34b **ἐφ᾽ ὅσον ἔχουσιν** τὸν νυμφίον **μεθ᾽ ἑαυτῶν** νηστεύειν;
B: Luke 5:34b **ἐν ᾧ ὁ νυμφίος** μετ᾽ **αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι**;

ET D: But Jesus said to them: The sons of the bridegroom are not able to fast as long as they have the bridegroom with themselves.

ET B: But Jesus said to them: You (Pl) cannot make the bridegroom's attendants to fast as long as the bridegroom is with them

The effect is a combination of "hearing the word" and "doing the word". The D text's readings serve to establish the authority of the priestly interpretation of the law. The wording of the B text infers the responsibility of the "teachers" (you, Pl) in the "doing" or forcing their disciples to perform obedience to the Torah. The D text speaks of an inability on the part of the disciples to perform the Torah law because of a superseding principle. The effect of 5:30, 34 is a reinterpretation (clarification) of the stipulations and implies that Jesus' disciples do indeed fulfil the law.

The doublet of Luke 14:11 and 18:14 (following) clarifies the text in D of Luke 6:5d and is especially noticeable for highlighting the D text's general inclination toward a correct interpretation of proper ethical behaviour. This verse has a long history of examination and one of the forays of research that investigates the legal discussion within the Lukan text is J. Derrett's writing.[361] The words ποιέω and οἶδας are developed from 6:2 with ἴδε, τί ποιοῦσιν οἱ μαθηταί σου τοῖς σάββασιν ὃ οὐκ ἔξεστιν. The D text's reading emphasises the aspect of "knowing" (ἴδε imperative of εἶδον, to see, perceive--οἶδα perfect form of the stem εἰδ− but used as present [BDAG]) with specifying the "doing" by the disciples of Jesus. This criticism by the Pharisees is salient and contrasts with the B text's reading which does not bring in the aspect of οἱ μαθηταί σου seen in 5:33 and here at 6:2. This continued antagonism is the point of the pericope and finds the implied answer that the disciples of Jesus understood what they were doing.

D Luke 6:5a: Τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ· Ἄνθρωπε,

D Luke 6:5b: εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ·
εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.

The μακάριος (blessed) stands opposite of ἐπικατάρατος along with

361. J. Duncan M. Derrett, "Luke 6:5D Reexamined," *Novum Testamentum* 37, no. 3 (1995).

παραβάτης.[362] Yet the twice repeated οἶδας necessarily invites the issue that true "doing" right was dependent upon "knowing" (*Sifre* Deut 117.283—one can say, "unintentionally"). The point of "doing" the law was emphasised in contrast to actually understanding (Deut. 27:26).[363] However, Derrett insists that οἶδας represents the Hebrew יְדַעְתָּ (יָדַע-to know, observe) (Num 10:31) whereby εἰδῶ equals יָדַע eleven times in the LXX,[364] and scripture shows that "obedience demands knowledge", i.e. Ps 14:4, 53:4, 82:4-5, 94:8-13, 119:11, Deut 30:19 …. ἔκλεξαι τὴν ζωήν ἵνα ζῇς σὺ καὶ τὸ σπέρμα σου, "choose life". The issue is knowledge and failure to choose knowingly is a failure to earn life, i.e. it earns the Pentateuch curses (Ps 119:30).

Derrett's examination of the Torah leads him to conclude that the idea of transgression is dependent upon knowledge, or simply "liability to death" (knowledge of good and evil, Gen 2:17 and also Deut 1:39) and that the D "reviser" was a "Torah reformer" who emphasised the scriptural maxim of knowingly obeying rather than imitating others, i.e. conformists as the Pharisees and scribes.[365] Although the long scholarly attention given to this verse has not seemed to solve the enigma of its placement, the conception of knowing prohibitions for the purpose of not transgressing the law is thoroughly Jewish in nature, Levitical in basis (Lev 24:15; Num 5:6-8, 12)[366] and appears consistent with the D text's inclination to present Jesus as interpreter of the law. Imitation or conformity to the requirements of the law, as modelled by the Pharisees and scribes was insufficient to fulfil the intent of the law. However, intention itself is not the ultimate issue because this allows a subjectivity, which is not consistent in D's text. Derrett states, "according to our maxim, if one is not aware whether the deed is subject to a prohibition one is cursed, since the curses are not avoided without knowledge".[367] As an interjection in terms of a broader view of the NT presentation of this issue, there seems to be a difference between D Luke and Pauline thought on unintentional sin. Paul's attitude to the law (Acts

362. παραβάτης (transgressor) – Rom 2:25, 27; Gal 2:18; James 2:9, 11. ἐπικατάρατος (cursed) at John 7:49, Gal 3:10, 13.

363. Thoughts are not punishable, only deeds. Cf. Tos., Makk. V (iv) 10; Bab. Talm. 56a. Derrett, "Luke 6:5D Reexamined," 239.

364. Derrett, "Luke 6:5D Reexamined," 240.

365. Derrett, "Luke 6:5D Reexamined," 241-48.

366. Ernst Bammel, "The Cambridge Pericope: The Addition to Luke 6:4 in Codex Bezae," *NTS* 32, no. 3 (1986): 411.

367. Derrett, "Luke 6:5D Reexamined," 248.

16:3, 21:21; Gal 5:6) is a contrast to the D Luke text, which insists upon knowledge, irrespective of the thoughts of outsiders.[368]

A clarification of this problem occurs in Luke 18:20 with the usage of οἶδας and the fact that the ruler asks Jesus the sentence at Luke 18:18 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω and then says at 18:20 τὰς ἐντολὰς οἶδας. The D text includes the additional question by the ruler, Ποίας, "which one?" This reading is the key because it indicates a "not knowing" state. This means that the ruler was committing an unintentional sin. Jesus states in 18:22, ἔτι ἕν σοι λείπει, "yet one thing to you is lacking", i.e. a hidden command of giving possessions to the poor and following Jesus. The D text's reading and usage of "knowing" and "not knowing" sheds light upon the reading in 6:4. Derrett is correct in the connection to "knowing" but Jesus is clarifying the specific point of knowledge that is necessary to avoid the curse of not being able to have eternal life. Giving to the poor (πτωχός) is an important theme in Luke, appearing ten times compared to five times each in the other synoptic writers and John (Luke 4:18; 6:20; 7:22; 14:13, 21; 16:20, 22; 18:22; 19:8; 21:3; Matt 5:3; 11:5; 19:21; 26:9, 11; Mark 10:21; 12:42, 43; 14:5, 7; John 12:5, 6, 8; 13:29). This knowledge of taking care of the poor (18:22, which uses the article τοῖς πτωχοῖς)[369] hearkens back to chapter 14 because of the doublet 14:11 and 18:14 concerning humbling oneself.[370] In Luke 14:13 it reads ἀλλὰ ὅταν ποιῇς δοχήν, κάλει πτωχούς …(14:14) καὶ μακάριος ἔσῃ, with the continued reference to eternal life introduced by a γάρ, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων "for you will be recompensed at the resurrection of the righteous".

D Luke 14:11a ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινοῦται

368. Grindheim is correct in seeing that Luke is not questioning the validity of the law. However, though Grindheim argues that the antithesis in Luke is between piety defined by the law and piety defined by faith, the D Luke text shows that piety is determined by instantaneous obedience to the law and can only be done by faith. The goal of this faith is located in Jesus. Luke and Paul see the gospel as the fulfilment and perfection of what the law described, e.g. Luke 16:17; 24:44; Rom 3:31. Sigurd Grindheim, "Luke, Paul, and the Law", in *NovT* 56 (2014): 335-58.

369. The arthrous noun ("poor") is indicative of a known entity: Luke 4:18 (an.), 6:20 (ar.), 14:13, 21 (an.), 16:20 (an.), 16:22 (ar.), 18:22 (ar.), 19:8 (ar.).

370. The repetition of 14:11 at 18:14 is only paralleled by Matthew at Matt 23:12. Luke has used it as a doublet but the D text records 14:11 with the present passive and not the future passive as B records. Other than effect, this clearly supports the theory that Luke has purposely used doublets regardless of whether or not Matt and Mark both ascribe to the texts. The D text's reading of ἐκεῖνον τὸν Φαρισαῖον at 18:14 reconfirms the strong contrast between the inner pride/outer legalism of the Pharisee with the inner humility/outer repentance of the publican.

Luke 18:14b ὅτι πᾶς ὁ ὑψῶν **αὐτὸν** ταπεινωθήσεται

D Luke 14:11b καὶ ὁ ταπεινῶν ἑαυτὸν ὑψοῦται
Luke 18:14b ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται

Therefore, Luke 6:4 in the D text is consistent in repeating to the Pharisaical rulers that the unintentional sin of "not knowing" robs one of the blessing (μακάριος) that is to be given to the righteous. The one condition that is repeated as "missing" from the Pharisaical intention is that of overlooking the poor. The result of "not giving to the poor" is that one cannot enter into the kingdom (be recompensed at the resurrection of the just). Thus, doing allows one to enter the kingdom and therefore fulfils Deut 27:26 in the reception of life from "doing".[371]

3.4.2.2. Salvific Proclamations

In the following two pairs of doublets, the relationship to "doing" is explicated from Luke 7:8-9 where the commands are expressed by the Centurion for his authoritative command, "do this and he does it", resulting in Jesus saying that "Amen I say to you, I have never found so great a faith", **ἀμὴν** λέγω ὑμῖν, **οὐδέποτε** τοσαύτην πίστιν εὗρον. The D reading ἀμὴν (B om.) establishes the use of a formula for confirmation as found earlier in 4:24. Therefore, here, the doublets confirm the connection of faith to obedience and thus salvation.

D Luke 7:50: **Γύναι**, ἡ πίστις σου σέσωκέν σε· πορεύου **ἐν ἰρήνῃ**[372]
D Luke 8:48: Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου **ἐν** εἰρήνῃ.
D Luke 17:19: Ἀναστὰς πορεύου, **ὅτι ἡ πίστις σου σέσωκέν σε**.
D Luke 18:42: Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.
*B omits underlined; substitutes **εἰς** for **ἐν**.

As can be seen in the repetition of 7:50 and 8:48, the parallels of the woman standing behind Jesus and wetting his feet (Luke 7:37-50) and the woman with the issue of blood (Luke 8:43-48) share a common portrayal: (1) the women both touched Jesus (7:39) and (8:44) (2) the key word of "knowing" (7:39) and (8:45), and lastly, (3) the statement

371. Tobias Nicklas concludes that the theological editors did not follow the theology of Rom 14:14, 22-23, 1 Cor 8:1-10 or Gal 2:17-18 in the interpretation of freedom from law observance as Paul. Rather, this was an emphasis upon the authority of the knowledge of the Son of man. Tobias Nicklas, "Das Agraphon Von," *Sabbatareiter" und sein Kontext: Lk. 6:1-11 in der Textform des Codex Bezae Cantabrigiensis." NovT* 44, no. 2 (2002): 175. Delobel only concludes that Luke 6:5 is a harmonisation of the Synoptics. Joël Delobel, "Luke 6,5 in Codex Bezae: The Man Who Worked on Sabbath," in *A Cause de l'Evangile Melanges Jacques Dupont*, vol. 123 of *Lectio Divina* (Paris: Cerf, 1985), 453-477.

372. **ἰρήνῃ** shows the itacism, i.e. ει elided to ι. Cf. Scrivener, *Codex Bezae Cantabrigiensis*, xlvi.

by Jesus to both "your faith has saved you, go in peace" ἡ πίστις σου σέσωκέν σε· πορεύου **ἐν ἰρήνῃ** (7:50) and (8:48). This rhetorical structure of depicting two females obtaining the pronouncement of "salvation" σέσωκέν is balanced perfectly with the depiction of two men. In this case, the parallels of the leper Luke 17:12-19 and blind Bartimaeus Luke 18:35-43 form the completion of the chiasmatic structure and theme: (1) the use of "cry out"—D-**ἔκραξαν** φωνῇ μεγάλῃ· B- **ἦραν φωνὴν** λέγοντες· at Luke 17:13 and at Luke 18:39 μᾶλλον ἔκραζεν (D & B). (2) "Have mercy upon me (us)" --both texts of D and B at Luke 17:13 and 18:38, 39. (3) After healing the leper and blind man gave glory to God, Luke 17:15 and 18:43 δοξάζων τὸν θεόν (D and B). (4) The statement of "your faith has saved you" ἡ πίστις σου σέσωκέν σε at Luke 17:19 (D) and Luke 18:42 (D and B).[373]

The construction of these parallel stories is instructive. They both form two pairs, i.e. the two women who come from behind Jesus, touch him, receive forgiveness and healing, and both are told that their faith has saved them and to go in peace; the two men who are healed, one of leprosy and the other of blindness, give glory to God and are told that their faith has saved them. The women do not give glory to God, whereas the men do. The men cry out, whereas the women do not. The sinner woman and the Samaritan leper share the similarity of "sin" and "that which is caused by sin". The sinner woman is given a proclamation by Jesus at Luke 7:48 Ἀφέωνταί σου αἱ ἁμαρτίαι (D and B) and the lepers are pronounced clean at Luke 17:14 καὶ ἰδὼν αὐτοὺς εἶπεν αὐτοῖς· Τεθεραπεύεσθε (D).[374] This aspect of proclamation of status is particularly important in the context of leprosy in Lev 13:3-6. Jesus, implicitly not explicitly, acted as the pronouncing priest while the Temple priests acted as validators (17:14).[375]

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373. The D text at Luke 18:41 uses ΚΕ (ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω) as the request from Bartimaeous to Jesus. At Mark 10:51 (D) it reads: ΚΕ ῥαββεὶ ἵνα ἀναβλέψω, thus indicating that Mark in D not only used ΚΕ but also ῥαββεὶ (B only uses ῥαββεὶ). (Note—John 20:16 (D) uses ΚΕ διδάσκαλε whereas B omits ΚΕ). Rius-Camps concludes in his study of Mark in D that the blind man at 10:46b-52 is the result of a second drafting wherein the earlier blind man, being healed at Mark 8:22-26, represents the first draft (by Mark). He bases his conclusion upon the previous story's use of pronouns αὐτός (for Jesus) and the later second draft using the name, ὁ Ἰησοῦς. The use of the title, κύριος, could be a redacted use by Luke (from Mark), Mark using Luke, or evidence of a later period whereby "lord" was used more. Rius-Camps, "Le Codex de Bèze: base indispensable pour une édition de l'Évangile de Marc," 282.

374. Lev 13:6, 23, 28, 37 have the reading וְטִהֲרוֹ הַכֹּהֵן , "the priest declares 'clean'", which is a piel waw consecutive giving an intensified "cleansed" form similar to this hapax in the D reading, Τεθεραπεύεσθε, a perfect passive, "you are healed".

375. Wenkel, 120-121.

3.4.2.3. Eschatological Aspect

A major part of righteous behaviour that is involved during the period before restoration, or coming of the "Son of man", includes "watching, or being on the alert" γρηγορέω, or the activity necessary prior to the arrival of the Kingdom. Luke 12:35-59 focuses attention upon the parable of the waiting servants and uses a doublet at 12:37-38 and 12:43-44 to reiterate the principle of compensation for service rendered.[376]

D	B
12:37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρῃ γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.	12:37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος **εὑρήσει** γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.
12:38 **καὶ ἐὰν** ἔλθῃ τῇ ἐσπερινῇ φυλακῇ καὶ εὑρήσει οὕτως **ποιήσει** **καὶ ἐὰν** ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ, μακάριοί εἰσιν ἐκεῖνοι.	12:38 **κἂν** ἐν τῇ δευτέρᾳ **κἂν** ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ **καὶ εὕρῃ** οὕτως, μακάριοί εἰσιν ἐκεῖνοι.
12:43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει αὐτὸν ποιοῦντα οὕτως. 12:44 **ἀμὴν**[377] λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.	12:43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 12:44 **ἀληθῶς** λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

The above texts that form a doublet from both the D and B perspectives have important differences. Both texts include the phrases μακάριοι οἱ δοῦλοι ἐκεῖνοι, "blessed are those servants", and **ἀμὴν** λέγω ὑμῖν, "amen I say to you (pl)". However, the D text includes the phrase τῇ ἐσπερινῇ, or "first evening", and the unusual phrase οὕτως ποιήσει (v.38), which actually completes the parallel at v. 43 with ποιοῦντα οὕτως.

The noun "first evening", τῇ ἐσπερινῇ, is used for the early evening, or sunset to about 9 (pm), and is an indicator that the D text is sensitive to the Temple periods. The

376. Luke 12:35-38 is unique to Luke, probably from "L" material, whereas 12:42b-46 is closer to Matthew 24:42-51. Joseph A. Fitzmyer, *The Gospel According to Luke (X-XXIV): Introduction, Translation, and Notes*, The Anchor Bible 28B (Garden City, N.Y.: Doubleday, 1985), 984-85.

377. Matthew 24:46-47, **ἀμὴν** D || **ἀληθῶς** B P^{75} ℵ etc.

discussion (by the use of the parable) of 12:35-48 strongly suggests the Temple priestly guard due to several aspects: (1) they were watching for the "return" 12:37-38, 46, (2) a contrast exists between servants δοῦλος and unbelievers ἀπίστων (12:46), (3) the inclusion of the three time periods of the Temple guard, (4) the phrase οὕτως ποιήσει , which only exists in the LXX at Num 15:14, Deut 3:21, 7:19, Josh 10:25, 2 Sam 9:11, and 1 Mac 3:60; in the MT corresponds to כֵּן יֵעָשֶׂה, at Lev 4:20, 24:19, Num 9:14, 15:14, Deut 3:21, 7:19, 2Sam 9:11, 1 Kgs 2:38, Jer 28:6, and Ezek 12:11, (5) the reference to a meal, "good", at 12:42, paralleled at Jer *Ber.* 1:1, (6) the reference to unknown sins (12:48) with a Levitical interpretation of ἀπαιτήσουσιν, "to oppress, demand back", (B-αἰτήσουσιν), used only by Luke at 6:30 and 12:20. This hapax is not in the rest of the NT, but (in Hebrew--נָגַשׂ) importantly appears in the contexts of oppression in the sense of a creditor to a borrower, e.g. Deu 15:2-3, a taskmaster, Ex. 3:7, 5:6, 10, 13, 14.

An important observation is to notice that the D text's readings are suggestive of the activity in the "house", i.e. Temple. The servants who are believers are careful against unintentional sin, otherwise they would be oppressed (12:48). Furthermore, the background model of Elijah on Carmel (I Kgs 18:36-38) is implied due to: (1) the contrast of "knowing" and "not knowing", Luke 12:39, 46, 47, 48, i.e. ὁ γνοὺς and μὴ γνούς, (cf. parallel to the people at Carmel 1 Kgs 18:21); (2) the warning of being cut into pieces, διχοτομήσει, Luke 12:46, and parallel of (נתח) at 1 Kgs 18:23, 33; (3) the emphasis on "doing" and parallel with 1 Kgs 18:36, "I have done all these things through you" LXX διὰ σὲ πεποίησα τὰ ἔργα ταῦτα.

The continued connection of Elijah's narrative is displayed at Luke 12:49-54 through the usage of "fire", "making peace", and the "cloud".[378] "Fire", or πῦρ, was noted in Luke 3:16 in the aspect of blessing and judgment. This text is a forward portrayal of Jesus sending the Holy Spirit on the day of Pentecost, Acts 2:1-4. Its priestly tone is reflective of Lev 9:24 and 1 Kgs 18:38. However, it is the aspect of "making peace on the earth", **ποιῆσαι** ἐν τῇ γῇ, (B-- **δοῦναι**) that could be interpreted negatively as a judgment.[379] Rindos disagrees with this view and suggests that it is better to interpret it as a positive sign of the Holy Spirit's activity of prophetic enabling and thus causing a "purification" as a fulfilment of Acts 2:19 (Joel 3:3).[380] The connection (parallel) between

378. Rindos, *He of Whom It Is Written: John the Baptist and Elijah in Luke*, 139-141.

379. Also, Tar. Joshua 9:15. Cf. Matthew Black, *An Aramaic Approach to the Gospels and Acts* (Peabody, Mass.: Hendrickson Publishers, 1998), 133.

380. Black, *An Aramaic Approach*, 140. It is probably irrelevant that D differs here with **εἰς** τὴν γῆν instead of B's **ἐπὶ** τὴν γῆν.

this doublet of "blessed are those servants" and the disciples who were waiting on the day of Pentecost would therefore be complete in terms of 1) the fire of purification and fulfilment, and 2) the purpose of making peace or restoration. It is here that the D text especially enlightens this relationship because of the reading at Luke 9:54 (James and John asking to call fire down upon the Samaritans), which states ὡς καὶ Ἠλίας ἐποίησεν, "as Elijah did".[381] Jesus replies (D) Οὐκ οἴδατε ποίου πνεύματος ἐστέ, "you do not know what kind of Spirit you are", implying that Elijah's parallel of calling fire down in judgment was an incorrect interpretation of Jesus' purpose. Jesus clarifies, or corrects, another misinterpretation of any kind of behavioural parallels with Elijah. In essence, "waiting" (or the eschatological purpose) will be blessed for those servants who would be empowered to bring peace to the earth.

3.4.3. Analysis

The transformation of prophecy can be seen to be actually a modification of the existing interpretational system at the time. The established "law" was seen as also true in the sense of being applicable in all situations of which it was assigned. The rabbinical method as seen from the legitimisation of interpretation of the priesthood included a repetition either as a human response to divine action or as a divine authorization of a human activity.

When the question is asked if a method existed within rabbinical discussion (of interpretation by key repetitious phrases) in the NT period, it is clear that, more than a mnemonic device, a system of hermeneutics as such existed similar to what we find in the Gospels and especially within the D text of Luke. This system was of a legal nature in answering the varied complexities and circumstances involved in law disputes. Importantly, when the D text of the Gospel of Luke is examined, the same technique is observed that, in effect, ratifies principles and emphases. The validation of principles is seen in the OT as a work of the "heavenly communication" that will be clarified as the Holy Spirit through the Gospel account. Elijah is the key model to portray the summation of a prophet who delivers the word (of God), a priest who legally restores the people to the covenant of the Law, and a messenger empowered by the Spirit to interpret "Heaven's

381. Carroll argues that Elijah/Elisha figures were prophets in the mold of Moses and that the story of calling fire down upon the soldiers by Elijah was based upon the fire that consumed Nadab and Abihu, sons of Aaron, (Lev 10:1-3), as punishment for challenging the prophet's authority. R. P. Carroll, "The Elijah-Elisha Sagas: Some Remarks on Prophetic Succession in Ancient Israel," *Vetus Testamentum* 19, no. 4 (October 1969): 412.

will". In this discussion, although it is Neusner and Chilton's observations that establish such a foundational system, it is Zevit's conclusion that (before Reformational scholarship) the prophets and priests worked in a symbionic relationship whereby the priesthood did not "create" the law, rather, they had the judicial responsibility to interpret and make judgments. The prophets, however, including some who were also priests, had the authorization to deliver knowledge of God's will for specific situations. The prophetic and priestly were unified in bringing the witness to Jesus as Messiah and prophet/priest.

The D text's use of ποιέω is symptomatic of a specified usage that distinguishes man's "work" from God's, especially in the discussion with the Pharisees in Luke 5-6. It is the observation that the D text's readings are consistent in this regard in contrast to the B text's readings. Firstly, the D text avoids recording the action of the disciples as ποιέω in response to a command of Jesus. Instead, the action is described as instant obedience by use of the expected verb illustrating such action, i.e. Luke 5:6 and 6:10. Secondly, the D text readings use ποιέω in pointing out God's creative work, i.e. Luke 5:10, 7:21 and 12:38. The B text, in contrast, omits these readings, and thus reduces Jesus' actions as that which fulfil God's word. Thirdly, the D text readings invite the aspect of "following" God rather than an emphasis upon "doing" the Law, i.e. Luke 5:34, 6:5, 6:32. This particularly is illustrated by 6:5 (6:4d) that affirms knowledge of doing the law rather than out of the norm of the Pharisees. This is supported by the omission of B text's 11:42b, which seemingly buttresses the attitude of the Pharisees in the ability to rectify their actions.

In conclusion, it can be simplified to say that the combination of the rabbinic hermeneutic of *gezerah shavah*, the background of Elijah-Elisha both within 1 and 2 Kings and in the Gospel of Luke, with the consistency of D Luke's readings and usage of ποιέω, (in contrast to B), support the view of a systematic theology prevalent in the D Luke structure. At this point, however, these observations only establish the linguistic patterns that differ from B but are not conclusive evidence of major theological differences, necessarily. The purpose here, rather, has been to argue that D Luke's contrasted readings from B are suggestively patterned in alignment with known Judaistic methodologies. This is important in establishing the parallels in D Luke that are revealed in the redactional doublets. In other words, the existence of a consistent and intentional methodology that substantiates the legal requirements of the law are mirrored in the D Lukan text and seemingly sublimated in the B text. In essence, the D text reveals enough clues from the variance with B to conclude a nuanced Judaistic understanding of the Torah expectations. This depth of nuance is missing in B's readings. As we shall see in Ch. 4, structural

parallels and directional signal markers confirm the findings here and will further support the contention of this study that the doublets in D Luke affirm a unified theological persuasion.

Chapter 4

Structural Parallels

As observed in the preceding chapter, the D Luke text suggests a greater interest in action and activity of obedience to the law and, subsequently, to the words of John and Jesus. The methodology of analogical interpretation (*gezerah shavah*) is a hermeneutical tool that, when combined with the use of the Elijah-Elisha background in the early chapters of Luke, supports the thesis of this study, i.e. repetitions and doublets in D Luke are consistent (not scribal interpolations) and that a prophetical/affirmational pattern is observed in a number of D Lukan doublets. Structural patterns, i.e. key texts and word usage, which imply a plan for "restoration" as Jesus travels to the Temple in Jerusalem are examined in this chapter and further support this view of consistency in D Luke.

A cursory view of the structure parallels, repetitions, specific texts (1:17; 4:16-30; 7:18-20) and the D text's choice of linguistic markers will allow a better understanding of the Lukan perception of the goal of Jesus' plan.[382] Rius-Camps has suggested that Luke's "plan" is a depiction of the Joshua leading of the children of Israel to the promised land, first by approximating a long wandering quest in the early core of the journey (9:51-18:30) and second by a determined "approach" to the Temple in Jerusalem as the culmination of the Exodus (18:31-19:46).[383] Rius-Camps argues that within the Travel Narrative there are three divisions: 9:51-10:24, 10:25-18:30 and 18:31-19:46. The central core of 10:25-18:30 contains a perfect concentric structure with a rising arm (10:25-13:30), a falling arm (14:1-18:30), and the central axis at 13:31-35, which is bracketed with the repeated words at 10:25/18:18 "what shall I do to inherit eternal life" τί ποιήσας ζωὴν αἰώνιον κληρονομήσω (No. 9 doublet in Table 1.). The repeated phrases at 10:21 and 13:31, ἐν αὐτῇ δὲ τῇ ὥρᾳ // ἐν **ταύτῃ** τῇ ὥρᾳ (in the same hour//in this hour) concerning the relevant topic of "hiding these things from wise" and the Pharisee's attempt to divert Jesus from travel

382. In a rhetorical analysis, Meynet argues for a structure of Luke's Gospel that is divided into four main sections: (1) 1:5-4:13 (2) 4:14-9:50 (3) 9:51-21:38 (4) 22:1-24:53. In his view, the central section is comprised of two parallel sections (a) 9:1-50 and (b) 9:51-10:42. Meynet, *L'evangile selon Saint Luc: Analyse rhétorique*, 276-77. An interesting proposal for a twelve stratum and "4 cycle" structure of Luke 4:14-24:53 is proposed by McComiskey. Douglas S. McComiskey, *Lukan Theology in the Light of the Gospel's Literary Structure*, Milton Keyes, UK: Paternoster, 2004. Repr., (Eugene: Wipf & Stock, 2006), 206.

383. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30: Una Perfecta Estructura Concèntrica Dins La Secció del Viatage (9,51-19,46)," 283-358. This proposal of Lukan use of sources had been suggested earlier by C.F. Evans who argued that in 9:51-18:43 Luke followed the order of LXX Deuteronomy with signal words. Cf. Christopher F. Evans, "The Central Section of St. Luke's Gospel," in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot* (ed. D. E. Nineham; Oxford: Blackwell, 1955), 37-53.

to Jerusalem, are an indication of Jesus' plan to denounce the religious institution in Jerusalem. The central focus, argues Rius-Camps, is that the axis centres on 13:34, ἰερουσαλὴμ ἰερουσαλήμ, which projects the goal of Jesus in Jerusalem with that of reforming the Judaistic religious institution at the Temple,[384] 13:35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος (D: B om. ἔρημος). The realization that the Temple had been turned into a "den of robbers" (19:46) was a confirmation of Jer 7:11 and prediction of destruction (D use of ἔρημος parallels Jer 7:34). Rius-Camps sees that Jesus' desire to "purify" the Temple (*Entrada i purificació del temple*) is the central plan, which would fulfil his conception of completion of the kingdom of God.[385] However, one of the questionable aspects of Rius-Camps' discussion centres upon the Lukan use of OT allusions of his argument, i.e. aspects of a "Israel wandering in the desert leading to the Promised land" seem more hypothetical, given that reaching the Temple would be the end result of entering the "Promised land". Adelbert Denaux (contra) sees the importance of Elijah and the use of the LXX, in contrast, which is further supported by D Luke 9:54 ὡς καὶ Ἠλίας ἐποίησεν (B om.).[386]

Thomas Brodie has promulgated the theory that Luke's Gospel is a work based on "Proto-Luke" that was a document exhibiting the characteristics of OT narratives and gospel accounts.[387] In particular, Brodie suggested that Luke-Acts is patterned structurally from the model of the Elijah-Elisha narrative in 1 Kings 16:29-2 Kings 13.

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384. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30: Una Perfecta Estructura Concèntrica Dins La Secció del Viatage (9,51-19,46)," 334.

385. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV", 338.

386. Denaux questions some of the arguments proposed for Lukan use of a Deuteronomic background, e.g. evidence in support of non-Biblical sources (Assumption of Moses) is weak, content of Liturgical calendars is debated, presence of OT texts does not mean that midrashic technique in Luke is necessarily applied. Adelbert Denaux, *Studies in the Gospel of Luke: Structure, Language and Theology*, 44-45.

387. The main criticism of Brodie's work revolves around the plausibility of his thesis that it was Luke's *intent* to model his working of Luke-Acts upon a synthesis of Gen-Kings in the LXX and not Q. Brodie maintains that the similarity of Luke-Acts and the LXX is enough to substantiate a "Proto-Luke", which is more "plausible" than Q's basis of reconstruction from Matthew and Mark. He states, "Proto-Luke has a specific verificational model (the Elijah-Elisha narrative); Q does not, and he discounts the use of the Gospel of Thomas as being too simple in genre." Daly-Denton criticizes Brodie's overarching speculation and reasons why Brodie did not suitably discuss Luke's use of Psalms, especially in the kingly and ruler role of Herod and Pilate. Thomas L. Brodie, *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings* (Sheffield: Sheffield Phoenix Press, 2004), 544. Margaret Daly-Denton, "Review of the Birthing of the New Testament: The Intertextual Development of the New Testament Writings by Thomas L. Brodie," *RBL* 8 (2006). Robert Morgan, "Review of the Birthing of the New Testament: The Intertextual Development of the New Testament Writings by Thomas L. Brodie," *JTS* (2006). Sahlin supports a "Proto-Luke" that began from Luke 1:5 until Acts 15:33, demonstrated that Christianity was a completion of Judaism, and was written in Hebrew and Aramaic; but this has been criticized as strained. Harald Sahlin, *Der Messias und das Gottesvolk: Studien zur Protolukanischen Theologie* (Uppsala: Almqvist & Wiksells, 1945). Floyd V. Filson, "Review of

> …the Elijah-Elisha narrative has a unique content: it is a synthesis of Genesis-Kings—everything except some Mosaic law. Not only does Elijah's visit to the mountain reflect that of Moses—as is generally acknowledged—but also the entire narrative systematically distills and reshapes the essence of virtually all the books from Creation to the fall of Jerusalem. The result is a text that is extraordinarily dense—a prophetic synthesis of the Bible's foundational theory.[388]

Brodie's argument is that Luke-Acts has been structured into four diptychs, which are four two-part accounts, similarly as in the Elijah-Elisha narrative structure in 1 & 2 Kings, i.e. four parts depicting Elijah (1 Kings 16:29-2 Kings 1-2) and four parts portraying Elisha (2 Kings 3-4 to 2 Kings 12-13).[389] These diptychs are two-part texts that form a balance of similar scenes and serve to complement one another. The birth announcements of John and Jesus, together with the visit by Mary (1:1-56), are complemented by the actual births of John and Jesus as well as the visits of the family and visit to Jerusalem (1:57-2:1-52). Brodie has observed that Luke gradually introduces the diptychs that vary in their relationships between the two parts and the tendency is for them to progress from simple to more complex.[390] The relationship between the Elijah-Elisha narrative and the Luke-Acts narrative, however, seems to be confined to the structure and not content.[391] In Brodie's argument, Proto-Luke has produced new content and has reshaped it as a historical document patterned after the

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Der Messias und das Gottesvolk," *JR* 27, no. 1 (1947): 58-59. Oegema agrees with previous criticisms of Brodie's speculative assertions from earlier works but in this current work, he does not disagree with Brodie's observations of Luke's hermeneutical approach in using Elijah-Elisha's OT narrative as a model. Gerbern S. Oegema, "Review of Proto-Luke: The Oldest Gospel Account: A Christ-Centered Synthesis of Old Testament History Modelled Especially on the Elijah-Elisha Narrative," *RBL* 3 (2009).

388. Thomas L. Brodie, *Proto-Luke: The Oldest Gospel Account* (Limerick, Ireland: Dominican Biblical Institute, 2006), 7. Brodie's observations of a unified and balanced structure of the Elijah-Elisha narrative are supported by similar views of earlier chapters, e.g. 1 Kgs 1-11. Parker sees repetition in the structure of 1 Kgs 1-11, i.e. two dreams of Solomon (1 Kgs 3:1-15 and 9:1-10) and the use of wisdom in the context of women (1 Kgs 3:16-28, used for justice, and 1 Kgs 10:1-13, used to accumulate riches), which focus on the two sides of Solomon's character. The Torah and wisdom are connected harmoniously in chs. 3-8 but the situation is made worse for Solomon in chs. 9:1-11:13 as wisdom is no longer "yoked" with the Torah as Solomon uses wisdom for "self-aggrandizement and [he] becomes the violator of the law." Kim Ian Parker, "Repetition as a Structuring Device in 1 Kings 1-11," *JSOT* 42 (1988): 25.

389. Brodie, *Proto-Luke*, 7. Luke's Gospel is similarly divided into four parts (Infancy narrative:1:1-56, 57-Ch. 2; Jesus' early ministry: 3:1-6, 10-38, 4:14-22a, 7:1-8:3; journey to Jerusalem: 9:51-10:20, 16:1-9, 19-31, 17:11-18:8, 19:1-10; Jesus' death and resurrection: 22:1-30, 22:66-23:49, 23:50-Ch. 24) and Acts also four parts (Church beginnings: Ch. 1, 2:1-42; early ministry: 2:43-4:31, 4:32-Ch. 5; church moves from Jerusalem: 6:1-8:1a, 8:1b-9:30; church's transformation: 9:31-Ch. 12, 13:1-15:35). Brodie, *Proto-Luke*, 5.

390. Brodie, *Proto-Luke*, 5.

391. Jonathan Huddleston, "What Would Elijah and Elisha Do? Internarrativity in Luke's Story of Jesus," *Journal of Theological Interpretations* 5, no. 2 (2011): 271. Huddleston argues that the structure is modelled upon Elijah-Elisha but not literary content, i.e. the internarratival link that Luke activates works specifically in the other direction, from the audience's knowledge of Elijah-Elisha stories to its reading of Jesus' story.

methodology utilised in 1 & 2 Kings. This bears resemblance to an earlier thesis by Brodie who argued for Luke 1 & 2 to be based upon a rewriting of 1 & 2 Chronicles and Luke 3:1-4:22a as a similar rewriting of Ezra-Nehemiah with the emphasis upon a Christological interpretation of the Temple.[392] In the end, however, despite criticism from the Markan Priority position, the important question is whether the D text validates the core argument of Brodie concerning the imitation of the Elijah-Elisha motif and/or priestly connections. One supporting point from D's perspective is the acknowledgment that the genealogy at D Luke 3:23-38 includes the Judah line (as Matthew), which emphasises the kings that "repaired and restored" the Temple in a battle with the people's idolatry, e.g. Josiah, Hezekiah, Jehoshaphat, and Asa (Luke 3:26-9). This suggests an interest in the Temple, and, as already indicated in the previous chapter, the motif of Elijah has more parallels in D Luke as the B text. However, as noted in Sec. 3.4. (Note 307), the D Luke does not parallel 1 and 2 Kings as an imitation of content.

Therefore, although Elijah-Elisha form an important part of the background structure in Luke, Brodie's thesis of an original "proto-Luke" is inconclusive. D Luke utilizes the Elijah motif but does not copy content. In this regard, Luke has used the Elijah-Elisha theme as an interpretational guide and hermeneutical support in his development. The connection of Elijah with the ministry of John the Baptist, the genealogy in the D text (Luke 3) which refers to the Kings of Judah (2 Chronicles 17:1, Jehoshaphat) that restored the Temple and fought idolatry as well as bringing restoration to the people of Israel, the clarification to the disciples of the use of the Spirit D text (Luke 9), and the reference to the "endowment with the spirit" Luke 24:49. The difference between the D and B texts, although not displaying large contrasts in the overall structure, do show more evidence of literary reference of Elijah-Elisha in the D text.

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392. Louis T. Brodie, "A New Temple and a New Law," *JSNT* 5 (1979). Louis Brodie sees parallels in Chronicles that bring the focus upon the Temple indicating that Luke has "rewritten the Chronicler's history" in a concentrated focus upon Jesus as the new living Temple, ultimately declaring that Luke's Gospel is an "artistic composition, a creative rewriting of OT texts"(43). However, Chance's criticisms seem valid in that Brodie does not sufficiently answer why Luke fails to include 2 Chr 10-36 with a corresponding section, other parts of Luke are not corresponding to Chronicles (Luke. 3:7-9; 4:1-13), and the textual organization seems confused (as well as the difficulty of "Christologizing" the Temple since the Temple cult remained for some time after Jesus' ascension. J. Bradley Chance, *Jerusalem, the Temple, and the New Age in Luke-Acts* (Macon, GA, USA: Mercer University Press, 1988), 42.

4.1. Luke 1:17

D	B
καὶ αὐτὸς **προελεύσεται**[393]	καὶ αὐτὸς **προσελεύσεται**
ἐνώπιον αὐτοῦ	ἐνώπιον αὐτοῦ
ἐν πνεύματι καὶ δυνάμει **ʾΗλίου**,	ἐν πνεύματι καὶ δυνάμει **ʾΗλίᾳ**,
ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα	ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα
καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,	καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,
ἑτοιμάσαι κυρίῳ	ἑτοιμάσαι κυρίῳ
λαὸν κατεσκευασμένον.	λαὸν κατεσκευασμένον.

The prophecy as made by the angel states that John will "go before him" (προελεύσεται ἐνώπιον αὐτοῦ) in the "spirit and power of Elijah" (ἐν πνεύματι καὶ δυνάμει ʾΗλίου).[394] This is reminiscent of Mal 3:1 but adds the phrase "spirit and power." The genitive, **ʾΗλίου**, is most likely an objective genitive,[395] thereby giving emphasis to the nouns "spirit and power."[396] This does not mean that "Elijah" is being highlighted, rather, the "Spirit" is the focus and this is confirmed as John performs no miracles in the gospel in the fashion of Elijah nor does John have a noticeable successor, as does Elijah, although he has disciples. Of course, this could be remedied if indeed Jesus is an "Elisha-like" figure to complete the parallelism between the ministries of Elijah-Elisha and John-Jesus. The parallel of the transference of the Spirit from Elijah to Elisha is also alluded to as Elisha had asked for twice the spirit from Elijah (2 Kgs 2:1-18). The requirement of "seeing" Elijah depart before the

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393. Supported: **א**

394. 2 Kgs 2:15 נָחָה רוּחַ אֵלִיָּהוּ עַל־אֱלִישָׁע [ἐπαναπέπαυται τὸ πνεῦμα Ηλιου ἐπὶ Ελισαιε], "the spirit of Elijah rests on Elisha", first, portrays the spirit of Elijah "resting" upon Elisha even though Elijah was not "dead." It cannot refer to Elijah's human spirit but must refer to the Spirit of God. This "resting" is also used at Ecclesiastes 7:9, Proverbs 14:33 and in Psalms 125:3. Furthermore, this reference to the "spirit of Elijah" must refer to God's Spirit as the prophets "bowed" [חוה] to Elisha (and therefore toward the Spirit of God) as in Gen 22:5 and 1 Sam 1:3. It is acknowledged that Gen 23:7 and 2 Sam 9:8 do indicate a humanly respect of "bowing" yet the text here is connected with the prophets exclamation that the Spirit had transferred from Elijah to Elisha.

395. The D text reads ἐν πνεύματι καὶ δυνάμει ʾΗλιου (in the spirit and power "of the kind of Elijah's"), an attributive genitive, whereas the B text substitutes ʾΗλειᾳ, an indeclinable form. (BD, 31; Marshall, 59) [However, this form is used in Luke 9:33 in the D text as a parallel to Moses, declined in the dative] This dative form used of Elijah may also refer to "by Elijah" as in the instrumental although the locative may indicate the limited context of where this "spirit and power" is active.

396. Max Turner, "Spirit Endowment in Luke/Acts: Some Linguistic Considerations," *Vox Evangelica* 12 (1981): 47. John the Baptist will walk before God '"*with* the Spirit and power of Elijah'"—the ἐν here, and the consequent dative, signal the attendant circumstances that characterize the Baptist's life before God, i.e. they do not specify the means or instrument *by* which he walks with God.

transference is parallel to 2 Kgs 6:8-23 in terms of the ability to "see" the chariots and horsemen and could ultimately refer to a spiritual apprehension of the divine presence.[397]

The context of this verse at Luke 1:17 is based upon 1 Kings 18:37, which speaks of God having "turned" (הַסִבֹּתָ) the hearts of the people "backward" (אֲחֹרַנִּית). The verb is a hiphil perfect, and, together with the Hebrew personal pronoun אַתָּה, the emphasis is a statement by Elijah that God himself has caused the change.[398] The LXX states, καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω, where the aorist active στρέφω, misses the causation as seen in Hebrew, and therefore is most likely a Hebrew source or non-LXX one. By contrast, Luke 1:17 has ἐπιστρέψαι, the infinitive which attempts to replicate the hiphil nuance from the Hebrew (cf. Judg 9:57; 2Chr 24:19; Neh 9:26, 29), but is in the sense of purpose. The applicable verse that foretells this work of the messenger is from Mal 3:23 LXX:

> ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ [וְהֵשִׁיב לֵב־אָבוֹת עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם].

However, Sir 48:10 comes the closest with, ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ καταστῆσαι φυλὰς Ιακωβ, להשיב לב אבות על בנים ולהבין ש[בטי ישרא]ל [to turn the hearts of the father to the children…and to give understanding to the tribes of Israel].[399] It is the verse from Sirach that gives us ἐπιστρέψαι, which is translated from להשיב. This Hebrew hiphil perfect is also reflected at Mal 2:6, "he turned (הֵשִׁיב) many from iniquity."

Rowe inserts the thesis that Luke 1:17, 76, 3:4 all portray the repeated theme of "preparing a people for the Lord" in the use of the words (ἑτοιμάζω) "prepare" and (κύριος) "lord". The change occurs with the reinterpretation by the D text of the meaning of "lord" whereas in 1:17 and 1:76, it is clearly referring to God but in 3:4, it refers to Jesus. The difficulty concerns the three readings given by the LXX and the usual reading of Luke. The

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397. Gene Rice, "Elijah's Requirement for Prophetic Leadership (2 Kings 2:1-18)," *JRT* (2007): 10.

398. Elijah is presented, especially in 1Kings 17-19, as a prophet who was confident he could bring about a display of YHWH's power that would lead to the complete purification of the nation but who had to learn (as the readers needed to learn?) that this was not the way YHWH was going to restore the people. YHWH's ways were more diverse than the single-minded thrust of Elijah's life. John W. Olley, "YHWH and His Zealous Prophet," *JSOT* 80 (1998): 49.

399. A. E. Crowley and Ad Neubauer, eds., *The Original Hebrew of a Portion of Ecclesiasticus (XXXIX. 15 to XLIX. 11) Together with the Early Versions and an English Translation Followed by the Quotations from Ben Sira in Rabbinical Literature* (Oxford: Clarendon, 1897), 36. See also David Kahana, ed., *Hokhmat Shim'on ben Sira* (Varshah: Tushiyah, 1912).

LXX presents Isa. 40:3 with [τοῦ θεοῦ ἡμῶν] our God, Luke presents it as [αὐτοῦ·] his, and the D text reads [ὑμῶν] your (Pl). He states:

> Whereas in the Septuagint text the [κύριος] ambiguity does not exist...in the D text, the ambiguity does not exist because of the change to direct address (the significance of ὑμῶν (Luke 3:4 D).[400]

The reading at D Luke 3:4 signals an interpretation by D that increases the personal responsibility of John's hearers to reform their "paths". In essence, "preparing the ways of the Lord" consists of reformation of the hearers' behaviour. The focus is upon the goal of the reformation, which is fulfilment of the expectation of the coming of the "Lord".

However, the aspect of Elijah that is rather elusive is the miraculous activity and the problem of the parallels with John the Baptist. The Baptist seemed to have fulfilled the ministry of repentance but the lack of miracles in the vein of Elijah thereby causes difficulty with the idea that John is a direct fulfilment of Elijah redivvivus. Luke 1:17, "spirit and power" of Elijah's true meaning is displayed differently in the three synoptic gospels. δύναμις in D Luke is displayed as physical miracles rather than inspiration, and it is only Luke's version that uses these terms in describing John's planned ministry.[401] Only Luke excludes the description of John's clothing and includes the connection of Elijah to Jesus in 9:55 and the "calling down of fire." Luke seems to avoid associating Elijah's miraculous activity with John, and instead, associates them more with Jesus.[402]

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400. Rowe brings up George Rice's study of 1974 in Rice's belief that the D variant heightens John the Baptist whereas Rowe believes the variant only adds to a heightened Christological function because of the use of "lord." (cf. Rowe 73 under note 130). Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke*, 73.

401. Robert Menzies' work on the empowerment of the spirit makes a critical error. He suggests that Luke 1:17, "in the spirit and power of Elijah," can "be omitted from the text without significantly altering the flow." This is the first recorded instance of "spirit" in Luke's Gospel and therefore represents the introduction of the Spirit for the rest of Luke's two-volume work. Dismissing it as rather non-important is without warrant. The "spirit and power" of Elijah is exactly what forms the foundation for the ministries of John and Jesus. Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts*, JPTSup 6 (Sheffield: Sheffield Academic Press, 2001), 108.

402. Arthur W. Wainwright, "Luke and the Restoration of Israel," *ExpTim* 89 (1977): 77; Although Fuller notices the programmatic plan of John in leading the people from the "land" of Israel into the "exile" of the wilderness of John, his presentation of the Lukan portrayal of John's part in the "restoration of Israel" does not consider the lack of Elijianic parallels in using miraculous signs (i.e. Carmel) to bring about the re-gathering. It is crucial to understand that if John is to cause the beginning of the restoration in the spirit and power of Elijah, then why does Luke only describe John's proclamation and not miracles? Fuller's observation of the core twelve apostles as those who properly exited the "land" and who responded to the message of John is certainly appropriate. Yet, his lack of seeing Ps 1 and 2 as bearing upon Isaiah 40:3-5 quotation of Luke 3:4, misses the connection that is developed by the D text reading in Luke 3:4, 10, 12, 14, whereby emphasis is upon changing τὰς τρίβους ὑμῶν (your ways) and then the people's response, τί ποιήσωμεν ἵνα σωθῶμεν (what shall we

Matt 14:1-2 and Mark 6:14 include the nuance and implication that John did perform miracles since Herod was, in essence, comparing John and Jesus. Despite the argument that Matthew could have been insinuating that John either had miraculous power before he was beheaded, or now raised from the dead, μήτι Οὗτός ἐστιν Ἰωάνης ὁ βαπτιστής ὅν ἐγὼ ἀπεκεφάλισα αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν Matt 14:2, the fact remains that in Herod's and the disciples' eyes, John was associated with miracles in the Matthean account, in contrast to Luke's Gospel. Both Matthew and Mark focus Herod's explanation about the "resurrected John" after the sending of the Twelve (Matt 10:1; Mark 6:7-13; Luke 9:1-6) but Luke records Herod at 9:9 "but who is this about whom I hear such things?"[403] Clearly, the emphasis is upon Jesus and his miracles from the Lukan perspective. Therefore the question can be asked, "if Jesus' miraculous activity is being emphasised, is this also an indication that Jesus was operating in the "Spirit and power" of Elijah?" Where did Jesus derive his power (δύναμις)?[404]

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do to be saved? 3X repeated). Fuller's periphrastic translation of Luke 3:4 is interesting, though: "I declare Israel to be a wilderness-exile. By accepting this judgment and repenting, prepare "a way"- let a righteous portion of the people emerge – to be re-gathered by the messiah." Michael E. Fuller, *The Restoration of Israel: Israel's Re-gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, BZNW 138 (Berlin: Walter de Gruyter, 2006), 228.

403. Brower sees a doublet at Mark 15:34, 37, which describe Jesus' suffering in crying out [φωνὴν μεγάλην], thereby emphasizing the motif of the suffering servant as well as serving to clarify the misunderstanding of the role of Elijah for the reader/hearer. "Just as Jesus has reversed popular expectation and has been a suffering messiah, so the Baptist has overturned popular legend about Elijah and has been a suffering figure. The crowd is right in noting that Elijah does not come but it is radically wrong in its understanding of why he does not." Kent Brower, "Elijah in the Markan Passion Narrative," *JSNT* 18 (1983), 92-95.

404. רֻוחַ גְּבוּרָא "Spirit of power/might" (Targums) appears at Judges 6:34, 11:29, 13:25, 14:6, 19, 15:14; 1 Sam 11:6, 16:13, 14. According to Turner, although Judaism understood the Spirit as primarily of "communication" or "prophecy," still, it was not "restricted" to this. The texts above deal with the Spirit acting against enemies and this rests upon the "leader." Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*, JPTS 9 (Sheffield: Sheffield Academic Press, 2000), 108. Josephus also contributes to our understanding in Josephus *Ant.* 8.346: [So he came to the city of Jezreel; and in a little time the air was all obscured, and covered with clouds, and a vehement storm of wind came upon the earth, and with it a great deal of rain; and the prophet was under a divine fury (ἔνθεος γενόμενος), and ran along with the king's chariot to Jezreel, a city of Izar. (Issachar?)]-- The phrase "inspired by God" [ἔνθεος γενόμενος] indicates that Elijah was "powered" by God through the Spirit. Turner further argues that the phrase τοῦ θείου πνεύματος ἔχει τὴν δύναμιν (*Ant.* 8:408 JOS) indicates that the Spirit was also attributed to power and miraculous at Josephus *Ant*. 8.408. 4Q521 gives the context of Isa. 61:1-2 in which the Spirit upon the Messiah is connected with miracles such as making the blind see, healing the twisted ones, and resurrecting the dead. (Turner, *Power*, 116). Contra Turner, however, Menzies affirms that Luke distinguishes between the "spirit" for prophetic activity and "power" when miraculous activity is called for. An important question that he asks is, "Why was Luke reluctant to attribute miracles directly (or exclusively) to the Spirit?" Menzies' answer is that the Spirit is considered as the main inspiration behind proclamation rather than miraculous activity. W. William and Robert P. Menzies, *Spirit and Power: Foundation of Pentecostal Experience: A Call to Evangelical Dialogue* (Grand Rapids, Mich.: Zondervan, 2000), 148.

What can be said in reply to these questions is that Luke's Gospel separates and denigrates the thought that John was Elijah in respect to miracles, and instead, focuses on repentance. Jesus and the disciples, on the other hand, performed miracles, which can be judged as following the patterns of miracles as expected by the prophecy of "going in the Spirit and power of Elijah." Furthermore, the reference at Luke 9:52-56 includes the following observations: (1) it is after the transfiguration where Jesus is seen with Moses and Elijah, thus distancing the connection of John with Elijah, (2) this highlights the fact that Jesus' ministry supersedes Elijah's in terms of calling down the fire, (3) it focuses on the importance of knowing "what Spirit they are of."

The key to understanding how Jesus operated in the "spirit and power of Elijah" is to see the connection between Luke's minimizing of a miracle ministry of John and Luke's development of the Spirit and power beginning from Luke 1:35, 3:22, 4:18 and 7:18-22, to the continuation of the activity of the Spirit with the disciples. Luke adjusted the relationship between John and Elijah in comparison to the other synoptic writers in order to focus upon John's role as a purveyor of repentance.[405] The charismatic ministry then became associated with that of Jesus. However, this does not completely explain the problem as the D text does not disentangle John from the work of the Spirit even though miracles are definitely not a part of John's ministry. Instead, the parallels of John operating under the power of the Spirit are evident in readings that support John's (1) insight into the thoughts of others and (2) interpretative abilities. The D text at Luke 3:16 reads ἐπιγνους τὰ διάνοηματα αὐτῶν ἔιπεν (knowing their thoughts he said) whereas B simply reads ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάνγς (John answered saying to them all). The use of ἐπιγνοὺς here is a clear indication of activity of the Spirit, e.g. Mark 2:8, 5:30, Luke 5:22, 20:23 and 23:7. The doublet in the D text at Luke 5:21 and 5:22 (ἐν ταῖς καρδίας αὐτῶν—B om.) and (ἐν ταῖς καρδίας ὑμῶν πονηρά--B om. πονηρά) illustrate the emphasis that Jesus knew what they reasoned in their hearts. This parallels John's ability. When John asked about Jesus concerning whether or not he was the coming one, Luke 7:19, 20, he sent his disciples with the question Σὺ εἶ ὁ

405. Chamblin argues that John, like Jesus, was not only preaching repentance but also the good news of the "coming one" and that his misunderstanding concerned Jesus' bringing the judgment aspect. However, Jesus came to fulfill the "Servant role" (life giving including miracles) of salvation in one phase, and then the next phase of judgment which would be fulfilled at the end time. Knox Chamblin, "Gospel and Judgment in the Preaching of John the Baptist," *TynBul* 13 (1963), 14-15. An interesting view is proposed by Regina Janes who envisions Luke's "ameliorative roles for women" as the reason why Luke removes the Herodias episode (as told in Mark) and substitutes the political context of Herod and Pilate in descriptions for John that ultimately link him with Elijianic parallels. Regina Janes, "Why the Daughter of Herodias Must Dance (Mark 6.14-29)," *JSNT* 28, no. 4 (2006): 461-62.

ἐρχόμενος ἢ **ἄλλον** προσδοκῶμεν, using the form ἄλλος (different but of same nature), whereas the disciples, when they reached Jesus said, Σὺ εἶ ὁ ἐρχόμενος ἢ **ἕτερον** προσδοκῶμεν, using ἕτερος, which directly contrasts with what John told them to say. This reveals that John was asking whether Jesus was the expectant "coming one" or was there another "like him". He was not questioning Jesus' ability and special commission from God. Yet, the key to this conundrum as to why John was not associated with miracles may be found in the initial description of his ministry by the use of Isa 40:3-5 at Luke 3:4-5. First, Isa 40's replication of "Comfort, comfort" speaks of an end of punishment and the need to transform the wilderness into a "way" for the return of the Lord. Secondly, the context of Isa 40:1-11 shows a parallel to Isa 6:1-12, which details the punishment due to Israel for the previously discussed (Isa 1-5) aspects of idolatry. It is Isa 40:1-11, however, which is an announcement of a reversal. Thirdly, Isa 40:6-8 (Isa 40-55) emphasises the "word of God" and this refers to the power to accomplish the restoration.[406] This is centred on the proclamation of the word and "not" in anything else, i.e. miracles or signs.[407] Therefore, it could be deduced from this that "spirit and power of Elijah" is not a reference to the physical miracles he did, but rather to the ability of a previously proclaimed "word from God" to be fulfilled. [408] Therefore, what this means for correlating the ministry of Jesus and John is that both function similarly to Elijah, i.e. proclamation and fulfilment of God's word, and yet dissimilarly in that Jesus himself completes the restorative function witnessed physically as miracles.

Richard Bauckham's thesis in his article on "Restoration" is that Luke's presentation in the first two chapters corresponds to the typical Jewish hope for restoration during the Second Temple Judaistic period.[409] However, this presentation throughout Luke 3 to Acts 28 takes the form of an unexpected turn in exegetical development, i.e. texts used for allusion

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406. David W. Pao, *Acts and the Isaianic New Exodus* (Grand Rapids, Mich.: Baker Academic, 2002), 49-51.

407. Pao, *Acts and the Isaianic New Exodus*, 48-49.

408. We are reminded of Micah 3:8, ἰσχὺν ἐν πνεύματι κυρίου [כֹּ֚חַ אֶת־רֽוּחַ יְהוָ֔ה], whereby the "spirit and power" is displayed as specifically in contrast to the false prophets. Importantly, Micah's portrayal in 1 Kgs 22 gives the contrast between Micah's reluctance to give the true prophecy and the false prophets. W. Wessels, "Prophets and Power, Micah 3:8 - a Case Study," *JSem* 16, no. 2 (2007).

409. Richard Bauckham, "The Restoration of Israel in Luke-Acts," in *Restoration: Old Testament, Jewish, and Christian Perspectives*, ed. James M. Scott (Boston: Brill, 2001), 435-87. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 204-7. Fuller states that Luke 1-2 is the beginning of restoration and that Luke carefully demilitarizes the hope of restoration by redefining it with a broadened expression of the Baal-Yahweh cosmic battle, i.e. the characterization of Satan and demonic forces against God's.

are not "familiar in Jewish messianic and eschatological expectations" such as Luke 24's discussion of the scripture and the basic thought that the restoration would happen because of the death of the Messiah.[410] This act of restoration depicted in Luke's presentation of Elijah (Luke 1:17) also shows a strong allusion to the doublet of Exod 23:20 and Mal 3:1 (ἰδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου // ἰδου ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου) at Luke 7:27. Pseudo-Jonathan's Targum Num 25:12, which refers to Elijah as "messenger of the covenant" (Matt 3:1) "good news of the redemption at the end of days", means that Elijah has an interpreted role from eschatological redemption by announcing it beforehand. Therefore, Elijah the messenger (Mal 3:1) can be identified with the messenger of Isa 52:7-10.[411]

This follows from not only the Targum's depiction of Elijah as a "messenger of the covenant" but as one who will bring the "good news of the redemption as the end of days". These texts from the Targums also depict Phinehas as Elijah and therefore the identification of Elijah as the eschatological high priest is strong (Ex 6:18, 40:10, Deut 30:4). The resulting flow of thought is that the Luke 1:17 text "to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous" shows that Luke has used the first part, i.e. returning fathers to children, from the Hebrew text of Malachi but has substituted for the second part, i.e. "disobedient to the wisdom of the righteous", which moves away from restoration of families to the important theme of ethical and spiritual transformation. Bauckham notes that Luke's method of depicting Elijah does not present any connection to Phinehas or that the eschatological figure of Elijah is the same as the historical Elijah in the way of Jewish traditions.[412] This means that Luke "avoids" identifying John with Elijah explicitly with the phrase "in the spirit and power of Elijah". If indeed Luke applies an "innovation", it is a hermeneutical technique that effectively re-interprets the texts and understanding much as "horn of salvation" (Luke 1:69) for Davidic saviour instead of destroyer of enemies (Ps 18:3=2 Sam 22:3).[413] As Bauckham states:

> Luke's text…results from the Jewish exegetical practice of bringing together texts which share key words and phrases and interpreting them in light of each other.[414]

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410. Bauckham, *Restoration, Old Testament, Jewish, and Christian Perspectives*, 435-87.

411. Bauckham, *Restoration, Old Testament, Jewish, and Christian Perspectives*, 445.

412. Bauckham, *Restoration, Old Testament, Jewish, and Christian Perspectives*, 448.

413. Bauckham, *Restoration, Old Testament, Jewish, and Christian Perspectives*, 454.

414. Bauckham, *Restoration, Old Testament, Jewish, and Christian Perspectives*, 455.

In light of this, Bauckham concludes with important aspects that D parallels. First, in contrast to a Jewish historical tradition of the physical return of Elijah, Luke selectively uses the thought behind the Second Temple Judaism but attaches an interpretative theology, which keeps the Jewish hopes but explains the unexpected method of fulfilment. Second, the focus in Luke is upon the restoration of Israel and does not present much of the future restoration, i.e. resurrection of the dead, end of suffering, and renewal of creation.[415] Third, Luke does not allude to some of the favourite texts of Davidic Messianism, e.g. Num 24:17-19, Ps. 2, Isa 11:1-5 and Dan 7,[416] which reduces any thought of retribution to enemies or subjecting the nations to rule by Israel.

In summary, the Lukan purpose (both D & B) overall looks to portray John as operating in the same way as Elijah as far as proclamation of the message of repentance is concerned. The people's affirmative response is the goal that would bring about God's restoration. It is this aspect, in D, that is specifically manifested in Luke 3:10, 12, and 14 when the people respond to John's preaching with repentant hearts asking for salvation Τί ποιήσωμεν ἵνα σωθῶμεν –"what shall we do so that we might be saved?" It is significant that this repentant attitude and desire for "restoration" does not involve miracles or healings. The effect of bringing about a response that is sought by God was through recognition of God's word as true. The Spirit's involvement with John focuses on his perceptive ability and proclamation, thereby leading to repentance. Further discussion of the differentiation between "spirit" and "power" is located in Sec. 4.5.

4.2 Luke 4:18

The portrayal of Jesus and the Nazareth event is depicted differently by the D and B texts. Jesus returns in the power of the spirit (4:14 ἐν τῇ δυνάμει τοῦ πνεύματος) and a fame went out through the entire surrounding region (D B - περιχώρου || χώρας - ℵ) about him. The striking aspect in Luke's narrative is that he records what Matthew and Mark do

415. There is no emphasis in Luke upon Abraham's descendants inheriting the land, "the primary emphasis of the Abrahamic covenant" (Gen 17:8, 15:7). In addition, Fuller concludes that the death of Christ resulted in divine vindication (Lukan view). Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 205. Wilson offers no substantive reason why D does not include ἐθνῶν at 2:32, only that it "spoils the parallelism". In fact, since his thesis is dependent on this prophecy (to be fulfilled in Acts) its absence seriously detracts from the support of the idea of inclusion of Gentiles as a focus in Luke's theology in the gospel. Stephen G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts*, SNTSMS 23 (London: Cambridge University Press, 1973), 36, 38.

416. Bauckham, *Restoration, Old Testament, Jewish, and Christian Perspectives*, 467. Fuller, 205.

not, namely, the announcement of the fulfilment of the Isaiah 61 prophecy and the reversal in sequence of the synagogue visits from Capernaum to Nazareth. Luke's clear emphasis is upon the importance of the Nazareth visit as a key theological statement for establishing the ministry of Jesus. Whereas Matthew and Mark emphasise the Galilean ministry (Matt 4:12-25; Mark 1:14-5:43), Luke summarises that Galilean period in 4:14-15, simply stating that Jesus had the power of the spirit and he taught in the synagogues (D - ἐν ταῖς συναγωγαῖς || B - ἐν ταῖς συναγωγαῖς αὐτῶν). The Bezan reading next records that a change in scene occurs at verse 16 with **᾽Ελθὼν δὲ** εἰς **Ναζαρέδ** ([transition marker showing a change in event] having come to Nazareth…) (B- **Καὶ ἦλθεν** εἰς **Ναζαρά**--and he came to Nazareth).[417] The aorist participle in D focuses not on the arrival aspect into Nazareth but rather to the main verb in the clause "he stood up to read", ἀνέστη ἀναγνῶναι.[418] D's reading here of ἐλθὼν δὲ, replicated at 15:25 and 19:45, serves as an indicator of a shift in textual emphasis, e.g. at 4:16, Jesus' reading in Isaiah of calling is highlighted; at 15:25, the arrival of the elder son prepares for the response doublet at 15:32, νεκρὸς ἦν καὶ **ἀνέζησεν**, ἀπολωλὼς καὶ εὑρέθη (15:24) ; at 19:45, the overturning of the tables serves to focus on the reason of the Temple, i.e. "my house is a house of prayer". However, the major issue here is the debate and question of whether this is a declaration by Jesus of rejection of the Jews and the inauguration of ministry to Gentiles.

Comparing the text at 4:18 and the LXX it is seen that upon receiving the scroll "the prophet Isaiah" (B- βιβλίον), Jesus "unrolled" it and found the place where it was written:

Luke 4:18-19 (D)	LXX Isa 61:1-2/58:6
Πνεῦμα κυρίου ἐπ᾽ ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, **ἀπέσταλμαι**	Πνεῦμα κυρίου ἐπ᾽ ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκεν με ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ
κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,	κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν

417. Levinsohn, *Discourse*, 76. Change of a distinctive event involving the principal character.

418. B simply states that "he came into Nazareth"…and "he entered according to his custom" -- **Καὶ ἦλθεν** εἰς **Ναζαρα…** καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῳ. This serves to indicate only a process of movement without depicting the relative importance of the event.

ἀποστεῖλαι **τεθραυματισμένους** ἐν ἀφέσει,	ἀπόστελλε τεθραυσμένους ἐν ἀφέσει (58:6)[419]
κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.	**καλέσαι** ἐνιαυτὸν κυρίου δεκτὸν
	καὶ ἡμέραν ἀνταποδόσεως παρακαλέσαι πάντας τοὺς πενθοῦντας.

Luke indicates that Jesus has conflated two texts in Isaiah, 61:1-2 and 58:6, and has omitted the parts on "healing (ἰάσασθαι) the broken in heart" (61:1), "and the day of vengeance and to comfort all that mourn" (61:2), and "loosing the bonds of unrighteousness and undo the heavy burdens" (58:6). The two sets of doubled words (ἀποστέλλω, ἄφεσις) "send" and "forgiveness" form an emphasised identification of Jesus as the one "sent" to bring (to send) "release" to the people. The D text shows a correction with **ἀπέσταλμαι** and the corrector inserting κεν, written above **ἀπέσταλμαι** without erasing the **μαι**. If the reading without correction is taken, the translation "I am sent", perfect passive, becomes a rare (cf. Tob (S) 12:13) word as well as inviting an "interpretative" meaning to the sermon by Jesus.[420] The correction, **ἀπέσταλκέν μαι**, does not have the direct object "me", unless the **μαι** is an itacism for με. However, the point being taken that these are two words from different texts which show a possible *gezerah shavah*, suggesting that the combined quotation from Isaiah "is the result of a deliberate "exegesis" and as such an indication for the level of interpretation of Scripture in Luke 4".[421] This possible explanation is supported from not only the use of ἄφεσις "release, pardon of guilt, forgiveness",[422] at 4:18 but also δεκτός "acceptable, favourable" at 4:19 and 24. δεκτός is used many times as Levitical liturgy since it refers to what God "accepts" as suitable in terms of the sacrifice (Ex. 28:38; Lev 1:3, 4,

419. LXX Isaiah 58:6 οὐχὶ τοιαύτην νηστείαν ἐγὼ ἐξελεξάμην λέγει κύριος ἀλλὰ λῦε πάντα σύνδεσμον ἀδικίας διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων ἀπόστελλε τεθραυσμένους ἐν ἀφέσει καὶ πᾶσαν Συγγραφὴν ἄδικον διάσπα.

420. The manuscript shows the correction Db and therefore it would read ἀπέσταλκεν μαι whereby the μαι would be the atticized με. This trait is repeated at Luke 16:4 and Acts 19:21 in the Bezan text. However, a parallel is seen at Tobit 12:13 from the Sinaiticus text about the angel Raphael who says, "I have been sent". It is possible that the Bezan scribe copied the actual text but that a later corrector changed the perfect to the aorist. Furthermore, Origen described John the Baptist as a possible embodied angel, cf. Origen *On John* 2:25 describes John the Baptist as an embodied angel in line with Jacob of the *Prayer of Joseph*.

421. Koet, *Five Studies on Interpretation of Scripture in Luke-Acts*, 35.

422. The uses of ἄφεσις in Luke's Gospel at 1:77, 3:3, and 24:47, are all in connection with ἁμαρτιῶν , and therefore suggests that the release is from sin and not a depiction of release from sickness, per se.

17:4, 22:20, 21, 29, 23:11; Mal 2:13; Isa 49:8, 56:7, 58:5, 60:7, 61.2; Jer 6:20).[423] However, from the Hebrew, רָצוֹן, it also includes the idea of "pleasure, will" in terms of God's pleasure or man's good desires.[424] When Luke 4:24 is seen in the light of what is "pleasure" to God, informed by the previous occurrence at verse 19, then it becomes obvious that the freeing of individuals (**τεθραυματισμένους** ἐν ἀφέσει), or salvation,[425] is the main emphasis in this context. Koet states it more accurately in that since the expectation of the Nazareth citizens was for "benefits", Jesus was stating that "a prophet cannot be of advantage to his own city or country."[426] Yet, a crucial distinction for the rest of the Gospel must be examined concerning the "benefits" that Jesus was saying had been initiated. How is Jesus to restore freedom to the oppressed? Is this metaphorical or literal? The repetitions of κηρύσσω and ἄφεσις, help in this regard.

D	Luke 4:18	**ἀπέσταλμαι** κηρύξαι	αἰχμαλώτοις	ἄφεσιν	
		ἀποστεῖλαι	**τεθραυματισμένους**[427]	ἐν ἀφέσει	
		κηρύξαι	ἐνιαυτὸν κυρίου δεκτὸν		

MT	Targum

423. The LXX usage of δεκτός is normally attached to the idea of "acceptability with God," which also refers to ethical and moral standards, e.g. Deut. 33:16, 23-24, Prov. 10:24, 11:1, 12:22, 14:9, 35, 15:8, 28, 16:7, 13, 22:11.

424. 2 Chr. 15:15; Ezr. 10:11; Neh. 9:24, 37; Est. 1:8; Est. 9:5; Ps. 5:13; Ps. 19:15; Ps. 30:6, 8; Ps. 40:9; Ps. 51:20; Ps. 69:14; Ps. 89:18; Ps. 103:21; Ps. 106:4; Ps. 143:10; Ps. 145:16, 19. Cf. Jean Bajard, "La Structure de la péricope de Nazareth en Luc iv, 16-30," *ETL* 45 (1969).

425. Fitzmyer translates, "to send the downtrodden away relieved (with relief or release)" and notes its connection to "forgiveness" in Luke (Fitzmyer, *Luke I-IX*, 533); Green sees the restoration aspect of "release" that is set in opposition to the powers of Satan in binding (Luke 13:10-17 and Acts 10:38) and concludes that physical healing is a signification of "wholeness and freedom from both diabolic and social restrictions." (Green, 212) This agrees with Turner, who supports the interpretation of the Isaianic quote as programmatic for a messianic jubilee motif, albeit a post-exilic development of Isaianic use of Exodus typology (Turner, *Restoration*, 244-249). However, contra Menzies and Pao, especially Pao who argues for an "Isaianic New Exodus" whereby ἄφεσις is seen as having a fulfilling narrower role in Acts in a depiction of the announcement of salvation (avoids the subject of use of miracles) beginning at Luke 3:4-6 (quote from Isa 40:3-5) and finally judgment at Acts 28:25-28 (quote from Isa 6:9-10). The argument between Turner and Menzies (discussed in 3.1.1.) revolves around the nuance of the Spirit's connection with the restoration of Israel and Menzies argues that Isa 61:1-2, although metaphorically expressing salvation of God, does not display a salient theme of jubilee throughout the gospel, rather, a "description of the liberating power of Jesus' preaching." (Menzies, *Empowerment*, 154). Cf. David Pao, 108.

426. Koet, *Five Studies on Interpretation of Scripture in Luke-Acts*, 50.

427. (D) θραυματίζω / B- θραύω --to choke, to cause something to be broken, to cause to be oppressed. Both words are part.perf.pass.acc.pl but the D reading [-ιζω] uses the intensified/causative nuance. A. T. Robertson, *A Grammar of Greek New Testament in the Light of Historical Research*, 4th ed. (Nashville: Broadman, 1934), 149.

Isa 61:1	דְּרוֹר	לִשְׁבוּיִם	לִקְרָא	Isa 61:1	לְדִשְׁבַן חֵירֵו	לְמִקְרֵי
Isa 61:2		שְׁנַת־רָצוֹן	לִקְרָא	Isa 61:2	שְׁנַת רַעְוָא	לְמִקְרֵי
Isa 58:6	חָפְשִׁים	וְשַׁלַּח רְצוּצִים		Isa 58:6	בְנֵי חוֹרִין	
LXX						
Isa 61:1	κηρύξαι		αἰχμαλώτοις		ἄφεσιν	
Isa 61:2	καλέσαι		ἐνιαυτὸν κυρίου δεκτὸν			
Isa 58:6	ἀπόστελλε		τεθραυσμένους ἐν		ἀφέσει	

Closer examination of Luke's redaction reveals doublets in the use of the two words, κηρύσσω, "call, proclaim" (MT-קָרָא; Tar- קרי) and ἄφεσις, "free, liberty, sons of freemen" (MT-חָפְשִׁי/ דְּרוֹר ;[428] Tar-חירו/ [429]בר־חורין) (forgiveness or remission of debts). This shows a repetitive parallel in the Targum but the MT is only consistent with "proclaim". Since the LXX differs with κηρύξαι and **καλέσαι** (inf. κηρύσσω and καλέω), and the MT varies with the word for "forgiveness", it is possible to conclude Luke's use of the Aramaic rather than the LXX as his source (unless the LXX- καλέσαι was changed). In any case, the text at 4:18-19 is redacted in an unusual manner that causes these two words to become salient. Preaching the message of the remission of debts, i.e. restoration, (see the restoration theme in post-exilic Isaiah), ultimately establishes the shape of the method of the Messiah.

In the case of the B text, although Siker attempts to show that a literary chiasmus exists at 4:16-21, 22, he surmises that v. 21 and v.22 serve as the climax.[430] Siker fails to see the important leitwort existing in "acceptable" and "forgiveness". Though he says that 4:25-27 provides the hermeneutical key to understanding the passage, he is assuming this refers to

428. The word, חָפְשִׁי , Isa 58:6, (adj. free, i.e. *free* from slavery Ex 21:2, 5 (JE), Dt 15:12, 13, 18, cf. Je 34:9 , 10 , 11 , 14 , 16) is synonymous with דְּרוֹר (n. flowing, free run, liberty, e.g. Ex 30:23 *myrrh of flowing*; Jer 34:8, 15, 17, *liberty of Sabbatical year*) in Isa 61:1. " יִ שְׁ פָּ ח ", BDB.

429. The Targumic references for בר־חורין ("sons of freedom") are *Tg. Neb.* 1 Sam 2:5, Isa 34:12, 58:6, Jer 34:9, 10, 11, 16, *Tg. Ket.* Psa 88:6, and *Tg. Esth. II* 10:1. Chilton translates the phrase, "let those who were robbed depart free". The description in the Song of Hannah concerns the "title" of "sons of freedom" for Mordecai and Esther, and this Aramaic phrase is used in the Second Targum of Esther. The contexts of the usages indicate the reference to freedom from severe oppression and liberation from slavery (Jer). Cf. Eveline van Staalduine-Sulman, *The Targum of Samuel* (Boston, Mass.: Brill, 2002), 211; Paulus Cassel, *An Explanatory Commentary on Esther: With Four Appendices Consisting of the Second Targum Translated from the Aramaic with Notes: Mithra: The Winged Bulls of Persepolis: And Zoroaster (1888)* (Edinburgh: T&T Clark, 1888), 344. Note also that the Aramaic בר־חורין ("sons of freedom") is typical expression that simply describes "freedom" "son of man". Cf. Maurice Casey, *Aramaic Sources of Mark's Gospel*, SNTS 102 (Cambridge: Cambridge University Press, 2004), 112. Bruce D. Chilton, *The Isaiah Targum*, The Aramaic Bible (Wilmington, Del: M. Glazier, 1987), 113.

430. Jeffrey S. Siker, "'First to the Gentiles': A Literary Analysis of Luke 4:16-30," *JBL* 111, no. 1 (1992): 80.

the Gentile mission.[431] He says that the primary reference to "acceptable year of the Lord" refers to outsiders, i.e. Gentiles. Siker's primary reason for concluding this is that he sees Luke attempting to explain why he did not do the same miracles in Nazareth that he did in Capernaum (which he views as symbolic for Gentiles). The difficulty is that nowhere does Jesus present Capernaum as representative of the Gentiles, though Siker attempts to portray the Centurion's servant as indicative of this theme later in Ch. 7.[432] The main nuance of difference here is Siker's view that Jesus went to Nazareth for announcing to them that it was God's will for him to go to the "outsiders" and thus challenge the Jews as to what is acceptable with God. He sees Jesus' use of the Elijah-Elisha examples to illustrate that the Gentiles are now acceptable. Jesus does this by redefining προφήτης, δεκτός, and πατήρ and thus challenges the Jews as to their identity.

The difficulty with Siker's argument, however, is that there is a weakness in his sudden statement that "the acceptable year of the Lord" has a primary reference to Gentiles and "is addressed to the Jews only insofar as they are able to accept the inclusion of the Gentiles".[433] This interpretation fails to see the context of Isa 61:2 and its meaning here at Luke 4:19. It addresses the wealthy and calls for their conversion toward helping the poor for the Jubilee/Sabbath Year.[434]

Furthermore, the use of Elijah-Elisha at 4:25-27, although also referring to ministry to Gentiles, only shows that rejection of the prophet leads to a loss of God's visitation. Brodie argues that the Nazareth synagogue speech (Luke 4:16-30) by Jesus is the imitation or emulation of the model of 1 Kgs 17:1-2 Kgs 8:15, whereby the two prophets, Elijah and Elisha, are "guiding models".[435] However, Luke would not have simply imitated the OT but would have surpassed it, according to Brodie. Luke presents Jesus as at times similar to

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431. Siker, ""First to the Gentiles", 83.

432. Lee sees that the narrator applies the works of Jesus in this section (3:21-4:44) as demonstrations of power and not salvation, and that by avoiding this "theologically nuanced" vocabulary Jesus is characterized as "the man for the Gentile world." However, this conclusion is frivolous as there is no indication that Jesus uses "less theologically nuanced" words when dealing with Gentiles. Furthermore, neither does this explain the "theologically nuanced words" used elsewhere if Gentile readership was expected. Cf. David Lee, *Luke's Stories of Jesus: Theological Reading of Gospel Narrative and the Legacy of Hans Frei*, JSNT 185 (Sheffield: Sheffield Academic Press, 1999), 219.

433. Siker, *JBL*, 80, 83.

434. B.J. Koet, ""Today This Scripture Has Been Fulfilled in Your Ears": Jesus' Explanation of Scripture in Luke 4,16-30," in *Five Studies on Interpretation of Scripture in Luke-Acts* (Leuven: Uitgeverij Peeters, 1989), 35.

435. Brodie, *New Views on Luke and Acts*, 80.

Elijah, but at other times, almost antithetical to his character, e.g. Jesus fails to call fire down on the Samaritans (Luke 9:54-55). It could be that the role of a perfect "father" may also have been envisioned by Luke, e.g. the doublet Elisha called Elijah (πάτερ πάτερ ἅρμα Ισραηλ καὶ ἱππεὺς αὐτοῦ), 2 Kgs 2:12, which is replicated by Joash who wept over the death of Elisha with (πάτερ πάτερ ἅρμα Ισραηλ καὶ ἱππεὺς αὐτοῦ) at 2 Kgs 13:14. If the "chariots of Israel and its horsemen" refer to the Spirit, then Luke could be seen to be focusing on the activity of the Spirit in the two prophets as present with Jesus and that Jesus surpasses both.[436] Yet the focus may inherently be pointed to illustrate the restorative function of Elijah and Elisha,[437] and a revision of the hope of Israel's restoration by omitting the Isa 61:2 "day of vengeance of our God" so that the ones who qualify are the oppressed by sin or sickness.[438]

The "Amen, Amen" Ἀμὴν ἀμὴν of the D text at 4:24 is attested by several manuscripts, namely the uncial 047, minuscule 700 of the 11th cent, 1012, 1195 1604, 1691, lectionary 1231, and Latin witnesses (d ff^2 r^1) and Cyril of Alexandria.[439] The "non-response" type of ἀμὴν is not attested in the Hebrew scriptures but seems to be of a late origin, mostly the New Testament period.[440] Berger argues that a non-response type of "introductory" "amen" was a result of the Hellenization of the Old Testament depiction of "oaths". This can be seen in the affirmation of the statements, "the Lord said", into the particles [ἦ] and [μήν], which establish the truth and validity of a statement before the fulfilment of the promise or word. Furthermore, the use of [ναί] also indicates a close connection.[441] However, it is not

436. Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation*, repr., 2005 ed. (London: T&T Clark, 1993), 155-56.

437. Bauckham, *Restoration*, 465.

438. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 237.

439. Reuben J. Swanson, ed., *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus*, Luke (Pasadena, CA, USA: William Carey International University Press, 1995), 70; American, and British Committees of the International Greek New Testament Project, eds., *The Gospel According to St. Luke*, The New Testament in Greek ; 3 (Oxford: Oxford University Press, 1984), 87.

440. Jeremias argues that although Berger mentions the placement of "amen" and "amen, amen" at Testament of Abraham Ch. 8 and 20, the late date of these long recensions cannot assure of positive "non-responsive" introductory formulas during the intertestamental period. Joachim Jeremias, "Zum Nicht-responsorischen Amen," *ZNW* 64 (1973): 122-23. Cf. Klaus Berger, *Die Amen-Worte Jesu; Eine Untersuchung zum Problem der Legitimation in apokalyptischer Rede*, BZNW 39 (Berlin: Walter de Gruyter, 1970), 4-6.

441. The use of ναὶ in D, B and ℵ, is used in the gospels as such: Mt. 5:37*2; 9:28; 11:9, 26; 13:51; 15:27; 17:25; 21:16; Mk 7:28 (D-om.); Luke 7:26; 10:21; 11:51; 12:5; John 11:27; 21:15, 16 (ℵ-om.); and Acts 5:8; 22:27 (D-εἰμὶ).

unusual for D since a doublet is used extensively for "reaffirmation" and intensification. In other words, a major point is being made and this must increase the sense that Jesus is making a programmatic statement.

The D text of Luke includes ἀμὴν at eight locations, namely Luke 4:24 (2x), 7:9, 12:37, 44, 18:17, 29, and 21:32. Jesus responds to the faith of the Centurion with (D) ἀμὴν λέγω ὑμεῖν (7:9-A B-om.) but omits ἀμὴν at 7:28, stating only (D) λέγω δὲ ὑμῖν. The connection between Luke 4:24 and John 4:44 and 13:21 is clearer in the D text.[442] The "amen amen" of Luke is replaced with [ἐμαρτύρησεν ὅτι] (witnessed) at John 4:44 and Jesus' being troubled in spirit and [ἐμαρτύρησεν καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν] is predicated with "witnessed", thereby suggesting that the "amen, amen" here in Luke 4:24 is an introduction to a future case. It establishes a "truth" and affirms ahead of time the idea that Jesus, as a prophet, (and like Elijah, Elisha) will be rejected, vv.24-25.

Importantly, this text reveals an emphasis on "release" "acceptance" and the "amen, amen" functions as verifying the truth of Jesus' interpretation and emphasis of the two texts from Isaiah. Both of the texts in Isaiah, 61:1 and 58:6, contain the word "release" (ἄφεσις) and "acceptable" (δεκτός) at Isa 61:2 and 58:5. This spiritual "release" is identified from the Torah in Deut 15:1-18 and Lev 25 of the Seventh or Sabbatical Year and Year of Jubilee as a freeing from bondage of societal constraints. The aspect of judgment has been omitted. As Byrne states:

> But in the preaching of Jesus the threat of judgment tends to be postponed to an indefinite future. The ministry that he is now inaugurating—and that will continue after his death, resurrection and ascension in the mission of the Church—is not about vengeance but "acceptance." Between now and the judgment stretches a "space" of salvation history which Luke, following Isaiah, calls the "acceptable year of the Lord" (*eniauton kyriou dekton).*This whole idea of "acceptance/non-acceptance" is pivotal to Luke's understanding of the ministry of Jesus. The "acceptable year of the Lord" is the season of God's "hospitality" to the human race, which it is Jesus' mission to proclaim and enact. It is a time when people are simply accepted not judged.[443]

Acceptance of God's invitation was thusly used by Luke in the illustration of the ministries of Elijah and Elisha and their acceptance by people in need. In both cases, a form of acceptance was made, in Elijah's case the widow "accepted" him into her house (an upper room) I Kings

442. Klaus Berger, *Die Amen-Worte Jesu; Eine Untersuchung zum Problem der Legitimation in apokalyptischer Rede*, BZNW 39 (Berlin: Walter de Gruyter, 1970), 88-89.

443. Brendan J. Byrne, *The Hospitality of God: A Reading of Luke's Gospel* (Minnesota: Liturgical Press, 2000), 50.

17:19-20 and then later Elisha, 2 Kings 5:8, invited Naaman to come to his house. This discussion of an argument for "welcoming" the visitation of God is extended in Sec. 4.4.3.

In summary, the doubled words, κηρύσσω and ἄφεσις, are used in combination to confirm Jesus' programmatic purpose of proclamation of the liberating Jubilee/Exodus motif as will be illustrated later at Luke 7:36-48 (the anointing). Luke's redaction of the Isaiah passages specifically was used to signal an affirmation of the programmatic plan of Jesus that would include preaching of "release" (from sin and the binding effects of sin). The use of the stories of Elijah-Elisha speaks of restoration for Israel and not of a rejection of Israel for Gentiles. The D and B texts do not show a high degree of contrast in this text except for the D text's doubled use of "amen" at Luke 4:24. Yet this repetition signals an affirmation of the rejection of prophets, typically, and Jesus particularly at that time. The emphasis upon Jesus' sending and preaching of "release" is foundational and already suggests that the use of a doubled repetition of key words is one of the important patterns in Lukan writing.

4.3. Luke 7:12-47

The two texts cited above, Luke 1:17 and Luke 4:18-19, 25-27, show that both John and Jesus were related to the Elijah/Elisha prophetic character motif. However, if the text of Luke 5:12-6:12 emphasises Jesus' priestly ability to make law judgments, it is 6:12 through chapter 7 that portray prophetical ability in line with Elijah. The clarification between the roles of Jesus and John, as well, is determined from these verses in chapter 7. The question is whether the D text readings suggest a priestly/prophetic characteristic for Jesus. Furthermore, how does the D text present Jesus as a continuation of John?

Brodie argues that the section in Luke 7:11-17 "emulates" I Kgs 17:17-24 in an adaptation of the raising of the widow's son by Elijah, thereby centring upon Jesus (cf. Sec. 3.4.). This concentration, in Brodie's view, is a Lukan literary technique meant to bring the reader to focus on two themes of the union of Gentiles and Jews and the resurrection of the dead. Brodie implies that the purpose of Luke's redaction of his sources was to "equal or rival" them and therefore it would not be unusual to see a greater depiction of Jesus as not the "OT picture of God visiting the sin of the mother on her child" but as the "life-giving κύριος" who looks upon an individual's faith and not unworthiness.[444]

444. Thomas Louis Brodie, "Towards Unravelling Luke's use of the Old Testament: Luke 7.11-17 as an Imitatio of 1 Kings 17.17-24," *NTS* 32 (1986): 254. Brodie sees this technique as a mimesis (*imitatio*) used by the Greeks. The basis of his reasoning concerns his assertion of LXX dependence and a literary supposition of rewording, compression, dramatization, clarification, and complementary and contrastive writing. Noticeably,

The depiction of Jesus as a prophet (Ch. 4) actually amplifies from Luke 6:12 with the marker formula for a change of matter, Ἐγένετο δὲ ἐν ταῖς ἡμέραις , which extends to Luke (D) 7:12, Ἐγένετο δὲ ὡς ἤγγιζεν.[445] In this section, the action of Jesus choosing the Twelve after the night in prayer, ἦν διανυκτερεύων ἐν τῇ προσευχη (6:12), may also indicate an influence from the Holy Spirit as indicated at Acts 1:2, ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνς ἁγίου οὓς ἐξελέξατο καὶ ἐκέλευσε κηρύσσειν τὸ εὐαγγέλιον, which infers that the "choosing" of the apostles was "through" the Holy Spirit.[446] This beginning of the "prophet" Jesus is amplified with the statements in 6:18, 19 concerning those who had come to listen to Jesus for healing, καὶ πᾶς ὁ ὄχλος ἐζήτει ἅψασθε αὐτοῦ, ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας (and all the multitude were seeking "Touch him", [ἅψασθε imp.aor.2pl], because power was coming from him and healed all). This aspect of "touching" and receiving a miracle in the form of power emanating from Jesus would occur at Luke 8:44 where the woman with the issue of blood had touched Jesus and was healed.

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he rejects Midrashic influences and, instead, insists a Hellenistic usage style, due to Luke's supposed training in rhetoric. An example: he states that a repetition in the text, "and he gave to his mother" (καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ), in 1 Kgs 17:23 and Luke 7;15 suggests a technique used by Virgil in Georgics 1:375-87, in a "creative borrowing" by using a line from an original classical source, and leaving it unchanged in his new writing. (260-261). The difficulty with accepting Brodie's thesis in this study of D readings is as follows: (1) the D readings do not necessarily follow the LXX at all, e.g. Luke 7:11 omission of ἐγένετο ἐν , 7:12 om. καὶ ἰδοὺ , etc.; (2) D's reading of Ἐγένετο δὲ begins at Luke 7:12, suggesting a different focus in the entire context of 7:12-46, and (3) the above calls into question Brodie's determination that Luke has "Christianized" the Elijah story for an assumed literary purpose of universalizing the union of "Gentiles and Jews in love and glory". (266); For a discussion of Luke's use of the LXX and Hebrew sources see William G. Most, "Did Luke Imitate the Septuagint?" *JSNT* 15 (1982).

445. Transitional marker from "controversy stories to a new topic". Joseph A. Fitzmyer, *The Gospel According to Luke (I-IX): Introduction, Translation, and Notes*, The Anchor Bible 28 (New York: Doubleday, 1981), 616; Fitzmyer sees Jesus as being cast by Luke in the role of eschatological prophet in line with the depiction in Deut. 18:15-18 (trustworthy prophet, 1 Macc 14:41); he is a *Elias redivivus* as a part of the role of ultimately pouring forth his Spirit and is presented this way only in the second phase (earthly ministry). (213-215); McVann suggests that Luke 3:1-4:30 is the period of a ritual process whereby Jesus is transformed from a private person to a public prophet of Israel. Mark McVann, "Rituals of Status Transformation in Luke-Acts: The Case of Jesus the Prophet," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey (Peabody, Mass.: Hendrickson, 1991), 341.

446. Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*, vol. 1 of *Acts 1.1-5.42: Jerusalem* (London: T & T Clark International, 2004), 62-63; Early evidentiary support for this reading: "The importance of "through the Spirit" is seen from the variation of its placement in manuscripts. The Harklean version (Codex Thomae) which places οὓς ἐξελέξατο before διὰ πνεύματος ἁγίου lends support for the interpretation of "choosing by the Spirit". *Codex Gigas* and *Toletanus*, by comparison in Latin, add the οὓς ἐξελέξατο at the end after "preaching the gospel". Augustine, in Contra Felicem Manichaeum Libri Duo, 4, "*in die quo Apostolos elegit per Spiritum sanctum*", or "in the day the apostles were chosen by the Holy Spirit", shows support for the Greek of "τοὺς ἀποστόλους ἐξελέξατο διὰ πνεύματος ἁγίου". Other witnesses include the Peshitto and Cyril of Alexandria in his *Adversio Nestorii Blasphemias iv.3*, i.e., expressly connecting the choosing of the apostles through the Holy Spirit." Bob Welch, "The Acts of the Holy Spirit in Codex Bezae: An Examination of Variants in D05 with Application to Pneumatology" (M.Th. diss., University of Wales, Bangor, 2006), 26-31.

D: Luke 6:23 κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.
D: Luke 6:26 κατὰ τὰ αὐτὰ ἐποίουν τοῖς ψευδοπροφήταις **οἱ πατέρες αὐτῶν**[447]

The fact that "prophet" is being highlighted is seen with the repetition at 6:23 (6:26) concerning the persecution that the prophets endured from "their fathers" κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. Asyndeton is used to emphasise this "reason" as a γὰρ would have been expected after the initial **ὅτι**. The contrast between prophets and false prophets (τοῖς ψευδοπροφήταις) is made significant by the duplicated "their fathers" οἱ πατέρες αὐτῶν in both verses of 6:23 and 6:26. "Their fathers" were the ones persecuting the "prophets" and "doing these things (speaking well of)" to the false prophets. Sandwiched between this doublet at 6:23, 26 there are four οὐαὶ ὑμῖν (B records two only) thereby reinforcing the action of "their fathers" to the prophets and false prophets. As a leitwort, the word ποιέω, is repeated seven times (ἀγαθαποιέω 3x) thereby implying a level of activity that is necessary in following Christ. This will be substantiated later with a repeated theme of "hearing", ἀκούω, and "doing" ποιέω at Luke 6:47, 8:21 and 11:28. The D and B texts emphasise the contrast of doing well for others by a careful repetition at 6:27 and 6:35:

Luke 6:27 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς
Luke 6:35 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε

which repeats "love your enemies" and do good to others. These two verses revolve around the centre of Luke 6:31 "the golden rule" (D- καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι **καὶ ὑμεῖς** ποιεῖτε αὐτοῖς)[448] and serve an interpretative function in an inversion of the reciprocity and reward order of the world.[449] Chapter 6 concludes with the repetitious

447. **αὐτῶν** D א K W Π Ψ A Byz L M P U Δ Γ Θ Λ f1 f13 2 28 33 118 157 565 579 700c 1071 || om. B P^{75} Q 700.

448. Matt. 7:12: (D lacunae) B— καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. Lukan D text parallels the Matthew text but does not include the "for this is the law and prophets". Matthew's account is a midrashic *k^{e}lal*, a basic statement that can be a heading for separate "halakah" statements, and the Lukan D account (Luke 6:31) (because of its exact parallel with Matt 7:12), could reflect this aspect. Cf. M. D. Goulder, *Midrash and Lection in Matthew: The Speaker's Lectures in Biblical Studies, 1969-71*, repr. 2004 ed. (Eugene: Wipf&Stock, 1974), 306. Also, Birger Gerhardsson, *Memory and Manuscript; Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*, trans. Eric John Sharpe, repr. 1998 ed. Acta Seminarii Neotestamentici Upsaliensis 22 (Grand Rapids: Eerdmans, 1961), 138.

449. Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids, Mich.: W.B. Eerdmans Pub., 1997), 269-72.

thought concerning the parable of the house built upon a rock, i.e. Luke 6:46, Κύριε κύριε; the man "building" ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν (pres.part.) 6:48 and the man having "built" ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν (aor.part.), founded "upon a rock" ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν and τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν Luke 6:48. These repetitions establish the suggestion that the critical act of following the Torah law was the actual manifestation of activity that displayed true knowledge for security. The D text's incorporation of "for it was founded upon the rock" represents a doublet that emphasises this point:

D:	Luke 6:48	καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν
D:		**τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν**[450] (B om.)
B:	Matt 7:24	ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν
B:	Matt 7:25	τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν

The relationship of the D reading at Luke 6:48 that concurs with the Matthean text cannot be judged as having derived from Matthew's source but it can be seen that D's assimilation of the coordinated words of θεμελιόν–θεμελιόω and ἐπὶ τὴν πέτραν reveal a concerted effort toward emphasis. The B text's omission necessarily lessens the same. However, Matthew's parallel pericope of the two builders suggests a peroration of the Beatitudes,[451] in Matthew's account, and therefore can be proffered in Luke that D's doublet reinforces the connection to Luke 6:31 ("golden rule") as the summation of the law and prophets (Matt 7:12).

Luke 7:1 reads καὶ ἐγένετο **ὅτε ἐτέλεσεν** and indicates a connection with the previous section in chapter 6 along similar lines of development. Jesus' teaching to the disciples ends but Jesus' power in the spoken word is illustrated with the healing of the servant of the Centurion. The repetition of command and response is well illustrated by the Centurion's words about the operation of authoritative commands in 7:8, i.e. Πορεύου, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται "go and he goes, and to another come and he comes." Jesus responds to this faith with (D) Ἀμὴν λέγω ὑμῖν **οὐδέποτε** τοσαύτην πίστιν εὗρον ἐν τῷ Ἰσραήλ, which is another addition of the response of confirmation, Ἀμὴν.

450. D K Π Ψ A C Byz M U Δ Γ Θ Λ f1 f13 2 28 565 700c 1071 1424 || om. B ℵ P^{75} P^{45} L W 33 118 157 579 700.

451. M. D. Goulder, *Midrash and Lection in Matthew: The Speaker's Lectures in Biblical Studies, 1969-71* (London: SPCK, 1974), 268.

At 7:12 a change occurs with Ἐγένετο δὲ ὡς **ἤγγιζεν**, indicating that a substantial shift in material is beginning. The raising up of the dead son of the widow is strongly reminiscent of Elijah's raising of the widow's son in 1 Kgs 17:10-24. It is here, in fact, that the D text parallels the story in Elijah with his "coming to the gate of the city" (v.12) τῇ πύλῃ τῆς πόλεως and (v. 15) καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ (and he gave him to his mother). Interestingly, Jesus does not actually touch the boy. However, Elijah is said to have "stretched out", מָדַד, over the boy although the LXX states καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρὶς (1Ki 17:21) (breathed three times into the boy). Jesus merely speaks to him twice Νεανίσκε, νεανίσκε, σοὶ λέγω, ἐγέρθητι and he is raised up (D; B om. second νεανίσκε).

The material concerning the pericope of John (Luke 7:18-28) is the centrepiece in confirming the relationship of Jesus to John.[452] The D text specifically includes the following:

D:	Luke 7:19	λέγει· Πορευθέντες εἴπατε αὐτω
D:	Luke 7:22	καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Πορευθέντες **εἴπατε**[453] Ἰωάνῃ
D:	Luke 7:19	Σὺ εἶ ὁ ἐρχόμενος ἢ **ἄλλον**[454] προσδοκῶμεν;
D:	Luke 7:20	Σὺ εἶ ὁ ἐρχόμενος ἢ **ἕτερον** προσδοκῶμεν;[455]

D's readings indicate a parallelism of comparison whereby the words used by John to his disciples (7:19) are repeated by Jesus (Πορευθέντες εἴπατε) (7:22). Furthermore, John's question that he delivers to his disciples to ask uses **ἄλλον** (another of the same kind) whereas the disciples' question to Jesus uses **ἕτερον** (another of a different kind). This repetitive effect leads the reader to understand Jesus' explanation as part of a continued interpretation of his status to John as a prophet. In Luke 7:22, the D readings support the

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452. Fuller proffers that John and Jesus are both leaders of the restoration out of exilic conditions of Israel. John's function was to lead the people out of the "land" to the Jordan (as Elijah) and to "confront" Israel with the knowledge of their sin=exile condition before the judgment of God, "…by omitting Mark's references to the physical wilderness of the Baptist (Mark 1:4, Matt. 3:1), Luke eliminates the possibility that the quotation of Isa 40:3-5 was to be understood in terms of geography alone". Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 219, 223.

453. Only in D 579 W.

454. **ἄλλον** D Δ 118 f13 157 A Byz K M U Γ Θ Λ Π f1 2 565 700 1346 || **ἕτερον** B L 33 א W Ψ 124 28 579 1071 1424. The support for D's reading of **ἕτερον** at 7:20 includes א W 157 L Ψ f1 33 579 1071 118.

455. Casey observes that ὁ ἐρχόμενος was not a title known in the early church and suggests that the source of the term was הוּא אֲתָה (Luke 7:19) and that it was John's own term for the "stronger one" coming after him Luke 3:16-17. Cf. Aramaic תקיף, Gen 15:1, 1 En 89.30. Casey contends that John may have felt that he was not God's final messenger to Israel because Israel had not been restored according to general expectations. Maurice Casey, *An Aramaic Approach to Q: Sources for the Gospels of Matthew and Luke*, SNTS Monograph 122 (New York: Cambridge University Press, 2002), 109.

aspect of Jesus offering confirmation through the phrase, ἃ **εἶδον** ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ὦτα (B-- ἃ **εἴδετε** καὶ **ἠκούσατε**), and then the submission of evidence, i.e. alluding to prophecies from Isaiah (cf. Isa 29:18, 35:5, 42:7, 18; 61:1 etc.). In addition, this pericope of interpretation by Jesus can also be a part of a greater effort to depict the fulfilment of the prophecies of John in the leitworts as (1) Luke 3:16 ἰσχυρότερός μου ἔστιν and 11:22 **ἐὰν** δὲ ἰσχυρότερος ἐπελθὼν, (2) Luke 3:16 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ and 12:49-50 πῦρ ἦλθον βαλεῖν… βάπτισμα δὲ ἔχω βαπτισθῆναι and (3) Luke 3:17 τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ with a parallel thought of "separating" at 12:51-53 using διαμεμερισμένοι (cf. Acts 2:3 διαμεριζόμεναι).[456] D's readings imply a relationship between John and Jesus of not derivation but rather validation.[457] The repetitions support the continued view of Jesus being a prophet who has fulfilled exactly John's prophetic announcements.

It is noticeable that a leitwort is used at 7:29 and 7:35 with the common word δικαιόω—to justify, vindicate.[458] This refers to the affirmation of the prophet status of John by the people who had been baptized by him. The reading at 7:33 and 34 increases the direct contrast:

D:	Luke 7:33	ἐλήλυθεν γὰρ ᾽Ιωάνης ὁ βαπτιστὴς **μήτε** ἔσθων μήτε πίνων
D:	Luke 7:34	ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου **ἔσθων** καὶ πίνων
B:	Luke 7:33	ἐλήλυθεν γὰρ ᾽Ιωάνης ὁ βαπτιστὴς **μὴ** ἔσθων <u>ἄρτον οἶνον</u> μήτε πίνων
B:	Luke 7:34	ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου **ἐσθίων** καὶ πίνων

In this case, the D text reading parallels the contrast between both John and "son of man" by the "not eating, not drinking--eating, drinking" negative complement (slightly different from B, which includes "bread" and "wine". This establishes the concluding deduction from Jesus' last words that "wisdom" is "vindicated" by the offspring of those repentant believers. Since the "eating" and "drinking" could also refer to the fact of societal

456. Allison argues that Jesus ultimately interpreted John's prophecies as applied to himself, continued in the tone of John's prophecies, and derived his views on salvation and judgment from John. Dale C. Allison, "The Continuity between John and Jesus," *JSHJ* 1, no. 1 (January 2003): 26.

457. Casey suggests that Jesus accepted the scribes' argument that Elijah had to be fulfilled. He interpreted the "general" aspect (from Aramaic) that the restoration preparation had been fulfilled as well as it referring to general scriptural statements concerning John's death at Isa 40, Jer 6-7 and Job 14. Maurice Casey, *Aramaic Sources of Mark's Gospel*, SNTS 102 (Cambridge: Cambridge University Press, 2004), 136.

458. Green, *The Gospel of Luke*, 304. In Green's view, the chiastic form of 7:29 and 7:35 is reversed as "people—all her children" and "God—wisdom", indicating an identification of God with "wisdom".

interaction norms, Jesus is re-interpreting the requirements for acceptance by God as being guided by wisdom, possibly an allusion to the Spirit.

The question, "did a prophet have the ability to forgive sins?" is normally answered in the negative. However, was Jesus acting within a prophetic or messianic role in the forgiveness of the woman who anointed Jesus?[459] Sanders makes the argument that the story of the woman who anointed the feet of Jesus was actually an introduction of a reinterpretation of the Jubilee text in Deuteronomy 15:11.[460] In essence, Jesus' coming brings the initiation of God's Jubilee and the cancellation of sins. This is observed by the use of the verb χαρίζομαι at three locations, Luke 7:21, 42, and 43 (D-text only at 7:42, 43), which is only used by Luke and not by any of the other synoptic writers. This freely granted grace of forgiveness illustrates that Jesus, the prophet, came to announce the Jubilee cancellation of debts. The earlier text at 7:20 established that Jesus is the one "to come" and the text of Luke 4:19 (Isa 61:2a) references Jesus as the herald of this announcement of salvation.

Ravens slightly counters that Luke's use of "anointing" ἀλείφω, (in contrast to χρίω), would not allow any messianic interpretation or emphasis and that it was not only the priesthood that had the ability to forgive sins, i.e. John had preached the forgiveness of sins and subsequent baptism.[461] The issue of authority means that Jesus' acclamation as a prophet was at stake. Ravens sees a parallel between Isa 52:7 and Luke 7:50-58 through the connecting use of four key words: σέσωκεν, εἰρήνην, εὐαγγελιζόμενος, and βασιλείαν τοῦ θεοῦ.[462] The use of πόδας (D-6X) suggests that the story's correlation with the Isaiah text is

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459. Assis' central conclusive point is that the expectation of the people during the post-exilic period was not a king-messiah but a prophet-messiah due to the absence of the monarchy after the rebuilding of the Temple. The "redeeming prophet" would complete the restoration. Assis observes that the "remember" of Mal 3:22 was not a call to "do" the Law of Moses but was a demand for the people to be aware "how" they were "doing" the Law. The "redeeming prophet", in his work of restoration, would be concerned for heart understanding and not ritual observance. Elie Assis, "Moses, Elijah and the Messianic Hope: A New Reading of Malachi 3,22-24," *ZAW* 123 (2011): 209-210, 214-220. Tromp argues that the view of a Davidic kingly ruler was more of a first or second century BCE development of tradition. Jubilees 31:13-20 is indicative of the lasting rule of the Levitical priesthood (all ages repeated four times) and contrasts with Judah's descendant's rule with no such lasting time indication. Tromp, *Restoration: Old Testament, Jewish, and Christian Perspectives*, 195-196, 201.

460. James A. Sanders, "Sins, Debts, and Jubilee Release", in *Text as Pretext: Essays in Honour of Robert Davidson*, JSOTSup 138 (Sheffield: Continuum International Publishing, 1992), 273-81.

461. D. A. S. Ravens, "The Setting of Luke's Account of the Anointing: Luke 7.2-8.3," *NTS* 34, no. 2 (April 1988): 283-84. Van Til agrees that the focal point is authority to forgive but argues that this is not a priest making the offering but a woman. Kent A. Van Til, "Three Anointings and One Offering: The Sinful Woman in Luke 7.36-50," *JPT* 15, no. 1 (2006): 78-79.

462. Ravens, "The Setting of Luke's Account of the Anointing: Luke 7.2-8.3", 283-84.

supportive in portraying Jesus as the herald of salvation. Yet, D and B are radically different at 7:46, 47:

D:	Luke 7:46	ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν.
B:	Luke 7:46	ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν **τοὺς πόδας μου**.[463]
ET:		You did not anoint my head with oil, but she anointed [**my feet**].
D:	Luke 7:47	οὗ χάριν **δὲ** λέγω σοι, ἀφέωνται αὐτη πολλα.
B:	Luke 7:47	οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι **αὐτῆς** αἱ **πολλαί**, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται καὶ ὀλίγον ἀγαπᾷ.
ET:	D:	But for the sake of which I say to you (sg), she has been forgiven much.
ET:	B:	For the sake of which I say to you (Pl), her many sins have been forgiven, because she loves much. But he to whom little is forgiven also loves little.

The suggestion is that in the D text, Jesus is being presented as a "proclaimer" of a completed action, in contrast to the B text, which connects the forgiveness of the woman to her expressions of love.[464] In addition, whereas the D reading focuses on the salvation of the woman herself, the B readings bring attention to "her many sins". Consequently, the D text supports Raven's emphasis that this is establishing Jesus in not just his prophetic role, but also emphasises his anointing as the recognition by the woman of the forgiveness offered through the Jubilee. The B text's reading diverges from this redemptive reference, highlights the reason of "love" as a response, and is more pastoral oriented.

Croatto, much like Fitzmyer, presents the case that Luke displays the prophetic character of Jesus as (1) the literary epistemological centre and (2) "the essential kerygma" in terms of communication, which eventually transposes into the messianic character.[465] Essentially, Croatto understands the gospel account as developing Jesus' prophetic dimension

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463. **τοὺς πόδας μου** B A Byz U Γ Θ 2 33 700 F P 1071 1424 | lac. P75 | **μου τοὺς πόδας** א Δ Ψ 28 69 579 א^{c} Y K M Λ Π f1 f13 157.

464. Green is right to see that Jesus is interpreting her behavior as indicative of a forgiven condition, instead of the Pharisee's interpretation of immorality. However, his defense of the B reading using ὅτι as a "resultative" implies a system of receiving forgiveness without faith and reception (thematic in Luke) and thus seems intruded awkwardly into the text. Fitzmyer also asserts that the ὅτι is not "causal", but rather is used in its "logical sense" of simply stating why it was known. Green, *The Gospel of Luke*, 313; Fitzmyer, *The Gospel According to Luke (I-IX): Introduction, Translation, and Notes*, 692; Van Til argues along the line of the B readings and says that it was an offering in order to *receive* forgiveness. However, his argumentation is circular in that the assumption is first made that the "anointing" should be symbolically seen as an offering, and then views the parable of the debtors (forgiven first then showing love) as reversed with the woman. Van Til, 74-75.

465. J. Severino Croatto, "Jesus, Prophet Like Elijah, and Prophet-Teacher Like Moses in Luke-Acts," *JBL* 124, no. 3 (2005): 452.

and leaves the Paschal messianic dimension for Acts, e.g. Acts 2:36 (κύριον καὶ χριστὸν) "Lord and Messiah" is related to Luke 2:11, the episode of Jesus' birth, and interprets ὅς ἐστιν χριστὸς κύριος.[466] The development and parallel of Jesus' prophetic character in the gospel, as modelled on Elijah, would extend to the giving of the Spirit as the Spirit was transferred from Elijah to Elisha. In this respect, Croatto sees Jesus' messianic character as a development from the prophetic character of Elijah. This also would be as a Torah-following fulfilment and the characteristic of a prophet who "brings the new word of God" through interpretation in a supersession of Moses' retransmission of the Sinaitic word, Deut 18:15, 18. It would be expected, therefore, that Jesus is presented as (1) the "Elijah" of the Deuteronomistic cycle as prophet and healer, (2) the Elijah redivvivus (not dead, but disappeared) and (3) the Elijah III who returns in Acts 1:11.[467] The activity of the Spirit, if understood in a similar progressive development, would be seen as a significant participant in Jesus' work of "bringing the Word" in the gospel, but would evidence the full role as the "empowerment" after Jesus' resurrection and transfer to the church, similar to Elisha receiving twice the Spirit.

4.4. The Motion Words—Returning, Coming and Entering

4.4.1. Return – ἐπιστρέφω and ὑποστρέφω

Having now established the theological depiction of John and Jesus as prophets, and Jesus as the major interpreter of scripture that ultimately develops the theme of "restoration" of Israel and the Temple, it remains to understand the use of linguistic markers that serve to direct the emphasis of the narrative. First, since the idea of "return" is important as a theological signal that has its basis in the Elijah narrative, an overview in the D text will be necessary, followed by ἔρχομαι and εἰσέρχομαι.

Luke's Gospel records the use of both words ἐπιστρέφω and ὑποστρέφω, whereas ὑποστρέφω is used solely by Luke of the Synoptics. Although it has been thought that ἐπιστρέφω is closest to שׁוּב and may be interchangeable with ἀποστρέφω and the other

466. Croatto sees a proleptic reading in the earlier text of Luke 2:11, which points to Acts but does not specifically refer to his public ministry. Contra this point, Rius-Camps and Read-Heimerdinger argue that Peter is simply contrasting the actions of God and the people for narrative emphasis. Croatto, 452; Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition—V. 1*, 190.

467. Croatto, "Jesus, Prophet like Elijah, and Prophet-Teacher like Moses in Luke-Acts," 454-58.

compounds,[468] Luke differentiates between ἐπί and ὑπό. At Luke 1:16, 17, Luke repeats ἐπιστρέφω (D & B) and it is this repetition that is an important signal which speaks of the activity of John the Baptist whose ministry was to "cause" the children of Israel to "turn" away from their former lifestyle to God. The aspect of "turning away" from something bad or outside of the divine will is reiterated at Luke 10:6 (turning from non-acceptance), 17:4 (turning from sinning against you), 17:31 (turning from the past judgment of God) and 22:32 (turning from a failure in faith).

In direct contrast to this is the use of ὑποστρέφω which indicates a positive or neutral stance of a "turning" or movement immediately after a positive activity, i.e. Luke 1:56, 2:20, 2:39[469] (B reads ἐπιστρέφω), 2:43, 2:45, 4:1, 4:14, 7:10, 8:37 (B), 40, 55 (B reads ἐπιστρέφω), 9:10, 10:17, 11:24, 17:15, 18, 19:12, 23:48, 56, 24:9, 33, 52. The context of each of these texts reveal a "turn or return" to a prior location but with the idea, not of repentance, but of joy and giving glory to God. This is not the case with ἐπιστρέφω which is used by Luke to depict a turning away from something bad or a turn that in itself is bad (a non-acceptance of God) as Luke 10:6 D's reading, ἐπιστρέφω, (non-acceptance results in a 'return' of the 'your peace') in contrast to the B reading ἀνακάμπτω ('to bend back', return).

4.4.2. Go and Come – ἔρχομαι and πορεύω[470]

The gospel writers use πορεύω as follows: Matthew [D-26x; B-28x], Mark [D-5x; B-1x], John [D-15x; B-13x] but shows the most variation in the D Lukan text in comparison to

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468. G. Bertram, "στρέφω, ἀναστρέφω, ἀναστροφή, καταστρέφω, καταστροφή, διαστρέφω, ἀποστρέφω, ἐπιστρέφω, ἐπιστροφή, μεταστρέφω," *TDNT* 7:722-29. The LXX at 1 Kgs 17:21 records ἐπιστρέφω and it is used to describe the prayer of Elijah in the raising of the widow's son, κύριε ὁ θεός μου ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν. Elisha also uses ἐπιστρέφω to describe the healing of Naaman at 2 Kgs 5:10 and 5:14, which includes the repeated phrase ἐπιστρέψει ἡ σάρξ … καὶ καθαρισθήσῃ and confirmed by ἐπέστρεψεν ἡ σὰρξ… καὶ ἐκαθαρίσθη. This repetition of ἐπιστρέφω increases the connection to Luke 4:25-26 and Elijah-Elisha as both were involved in "restoring".

469. א^{c} reads ὑπέστρεψα (aor.act.1S).

470. J. Moulton and G. Milligan, "ἔρχομαι," in *BDAG*, 393-95. A nuanced meaning in the LXX "to come to pass, happen and become a reality", e.g. ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας "the sign or portent come to pass, (which he spoke about)" Deut 13:2. J. Schneider, "ἔρχομαι," TDNT 2:666-684. The cultic use of ἐλθέ in the vocative was used to summon deity; Takamitsu Muraoka, *A Greek-English Lexicon of the Septuagint* (Leuven: Peeters, 2009). Moving from one place to another and occurs on a generic level (coming and going) and specific level of "to come" in contrast to "to go". This is contrasted with πορεύομαι, which indicates a journey of distance and continuity. Johannes P. Louw and Eugene A. Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2 vols. (New York: United Bible Societies, 1988), 183. The use of ἔρχομαι and πορεύω (and resulting translations) differ mostly based on context. Nida states that although ἔρχομαι "seems quite well as a general term for movement in space, [but] in contexts on which movement away from a point is specified, the opposite direction is designated by ἔρχομαι." Eugene A. Nida and Johannes P. Louw, *Lexical Semantics of the Greek New Testament* (Atlanta: Scholars Press, 1992), 6.

B. The D text includes readings for πορεύομαι 26x compared with the B text at 28x. However, there are six locations that differ between the texts as follows: Luke 7:19 (B om.); 8:39 (B-ὑποστρέφω); 8:42 (B-ὑπάγω); 9:60 (B-ἀπέρχομαι); 14:10 (D-om.); 15:4 (D-ἀπέρχομαι).

ἔρχομαι is used in Luke's Gospel: D text=106x and B text=102.[471] Furthermore, although the total usage difference between them seems slight, there are twenty locations where the two texts differ indicating that D and B may suggest a divergent semantic usage. The question then arises: What effect does the use of ἔρχομαι and πορεύομαι cause to the narrative?

Luke	D	B
4:38	**ἦλθεν** εἰς τὴν οἰκίαν	**εἰσῆλθεν** εἰς τὴν οἰκίαν
5:14	ἦλθεν πάλιν εἰς Καφαρναούμ	
5:17	**συνεληλυθότες** ἐκ πάσης	**ἐληλυθότες** ἐκ πάσης
5:27	Καὶ **ἐλθὼν πάλιν παρὰ**	Καὶ μετὰ ταῦτα **ἐξῆλθεν**
7:1	**ἦλθεν** εἰς Καφαρναούμ	**εἰσῆλθεν** εἰς Καφαρναούμ
7:7		πρὸς σὲ ἐλθεῖν
8:35		καὶ ἦλθαν πρὸς τὸν Ἰησοῦν
8:51	**εἰσελθὼν** δὲ εἰς τὴν οἰκίαν	**ἐλθὼν** δὲ εἰς τὴν οἰκίαν
9:6	ἐξερχόμενοι δὲ **κατὰ πόλεις καὶ ἤρχοντο** εὐαγγελιζόμενοι	ἐξερχόμενοι δὲ **διήρχοντο** κατὰ τὰς κώμας εὐαγγελιζόμενοι
9:27	**τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ**.	τὴν βασιλείαν τοῦ θεοῦ.
9:35	καὶ φωνὴ **ἦλθεν** ἐκ τῆς νεφέλης	καὶ φωνὴ **ἐγένετο** ἐκ τῆς νεφέλης
10:32	**γενόμενος** κατὰ τὸν τόπον	κατὰ τὸν τόπον **ἐλθὼν**
14:19	**διὸ οὐ δύναμαι ἐλθεῖν**	ἐρωτῶ σε, ἔχε με παρητεμένον
17:27	καὶ **ἐγένετο** κατακλυσμὸς	καὶ **ἦλθεν** ὁ κατακλυσμὸς
18:4	δὲ ταῦτα **ἦλθεν εἰς** ἑαυτὸν	ταῦτα δὲ **εἶπεν ἐν ἑαυτῷ**·
19:5	καὶ **ἐγένετο ἐν τῷ διέρχεσθαι αὐτὸν**	καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον
21:28	**ερχομένων** δὲ τούτων	ἀρχομένων δὲ τούτων
22:27	ἐγὼ **γὰρ** ἐν μέσῳ ὑμῶν **ἦλθον οὐχ**	ἐγὼ **δὲ** ἐν μέσῳ ὑμῶν **εἰμι**
23:42	Μνήσθητί μου **ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεως** σου	μνήσθητί μου **ὅταν ἔλθῃς** εἰς τὴν βασιλείαν σου (Cf. Sec. 5.3. **ἐλεύσεως** - **ἔλθῃς**)
24:2	**ἐλθοῦσαι** δὲ εὗρον τὸν λίθον	εὗρον δὲ τὸν λίθον

In order to answer this question, first, the patterns of usage are examined. Levinsohn has explored the use of these two words in Luke-Acts with the observation that they are used in relating movement of characters to "deictic centres", i.e. points of reference, which serve

471. A comparison of ἔρχομαι and εἰσέρχομαι in the NT cf. Rachel Maureen Shain, "The Preverb EIS- and Koine Greek" (MA diss., Ohio State University, 2009).

to interpret the speaker, location and actual time of an utterance.[472] Spatial deictic expressions are typically represented by "to come" and "to go", which, in this case, apply to the use of ἔρχομαι (to come) and πορεύομαι (to go away).[473] Levinsohn examined the use of these words in Luke-Acts involved in "person-deictically-anchored discourse", and along with Fillmore, locates a "coding time" (referring to the time of the speech act) and "reference time", or, the "point or period of time that is being referred to in the sentence", and finds such examples as (1) Luke 4:34 ἦλθες ἀπολέσαι ἡμᾶς (you came to destroy us), i.e. motion toward the location of the speaker at coding time; (2) Luke 14:20 γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν (I married a woman and therefore I am not able to come), i.e. motion toward the location of the addressee at coding time; (3) Luke 24:23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον (and they did not find his body, they came [back to where we were]), i.e. motion toward the location of the speaker at reference time.[474] This depiction of the use of ἔρχομαι, however, is shown to not always refer to movement 'toward the speaker' as in Luke 9:23 εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, which is used for motion that is in the company of the speaker, "if anyone wishes to come after me". It would seem that "go" could also be used but this would miss the important point that ἔρχομαι is being used to focus upon the centre of the narrative. Levinsohn suggests an illustration of this in Acts 11:12 where although ἔρχομαι is used, ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, it cannot be translated as "they came" but must be seen as "these brothers went with me".[475] Of course, for translation purposes, "went" may be better, yet the important point is that ἔρχομαι includes the connotation of focusing the attention upon Peter in contrast to Peter "going with them". Despite this variation, it is clear that when ἔρχομαι is used, the motion is centred with the speaker or addressee. In contrast, πορεύομαι is never used for motion "toward" the

472. Stephen H. Levinsohn, "ἔρχομαι and πορεύομαι in Luke-Acts: Two Orientation Strategies," *Notes on Translation* 15, no. 3. Also cf. Charles J. Fillmore, *Santa Cruz Lectures on Deixis* (Bloomington, IN USA: Indiana University Linguistics Club, 1975); J. Peter Denny, "Locating the Universals in Lexical Systems for Spatial Deixis," in *Farkas, Jacobsen, and Todrys 1978*, papers from the parasession on the lexicon ed. (Chicago: Chicago Linguistics Society, 1978). A. J. Espinosa, "Coming and Going in Koine Greek: Deixis and Aspect of ἔρχομαι" (B.A. diss., Yale University, 2010). Also see Charles E. Carlston, "Reminiscence and Redaction in Luke 15:11-32," *JBL* 94, no. 3 (September 1975): 370. Carlston notes that Luke has a tendency to use πορεύομαι for ὑπάγω and ἀπέρχομαι but not for the simple ἔρχομαι.

473. Refer to the discussion of Levinsohn in confirming Turnbull's suggestion that ἔρχομαι and πορεύομαι have "directional-specificity with reference to a deictic center." Bruce F. Turbull, "A Comment on Ross McKerras's Article "Some Ins and Outs of 'Come' and 'Go,'" *START* 16 (1986): 42-43.

474. Levinsohn, "ἔρχομαι and πορεύομαι in Luke-Acts: Two Orientation Strategies," 13-18.

475. Levinsohn, "ἔρχομαι and πορεύομαι in Luke-Acts: Two Orientation Strategies," 13-18.

speaker or addressee (at coding or reference time) but "away from" the deictic centre. Levinsohn's general conclusion is that πορεύομαι is not used to "specify a deictic centre, rather, ἔρχομαι is the central signal word used to bring participants to a new location, which implies that that place is the deictic centre for the next major events."[476] Although Levinsohn's principle is based on NA27, it is important for observation of the D and B texts of Luke to ask how the usage of ἔρχομαι and πορεύομαι portrays emphasis on deictic centres of the narrative.[477]

Levinsohn observes that unlike Matthew, Mark and John, where Jesus is the "deictic centre" with everyone coming to him, the Gospel of Luke uses anarthrous references to change the salient characters before Luke 4 and then afterward Jesus becomes the "VIP" (very important participant) deictic centre with everyone coming (ἔρχομαι) to him. This is important to establish the focus of Luke's writing, eventually substantiating Rius-Camps' structural classification that the Temple would become the deictic centre, and not just Jerusalem.[478] In other words, the deictic centre is anchored to different persons before Luke 4, to Jesus afterward, and changes by location in Luke's Gospel from Nazareth (Luke 1:26 D-εἰς πόλιν Γαλιλαίαν 'into a town Galilee') where Mary ἐπορεύθη "went" from to a "city Judea" (Luke 1:39 D/B-εἰς πόλιν Ἰούδα) to Nazareth (Luke 4:16) where Jesus ἐλθὼν "when he came", eventually moving away from (ἐπορεύετο) Nazareth to Capernaum (Luke 4:30-31). Capernaum remains as the deictic centre through the repeated statements of "coming to" Capernaum at Luke 5:14 D- ἦλθεν πάλιν εἰς Καφαρναούμ (B om.) and Luke 7:1 D/B-ἦλθεν εἰς Καφαρναούμ. When Jesus begins the journey to Jerusalem, as observed, Luke 9:51 reads, τοῦ πορεύεσθαι εἰς ἰερουσαλήμ, also repeated in the narrative by the Samaritans in Luke 9:53. The next narrator's text describing Jesus journeying to Jerusalem does not use ἔρχομαι but ἀναβαίνομεν εἰς ἰερουσαλήμ, at Luke 18:31, and ἐπορεύετο ἀναβαίνων δὲ εἰς ἰερουσαλήμ at Luke 19:28.[479] Although Jerusalem welcomes Jesus

476. Levinsohn, "ἔρχομαι and πορεύομαι in Luke-Acts: Two Orientation Strategies," 15. Espinosa also concludes that ἔρχομαι is lexically telic and lexically deictic "denoting *movement toward* and *arrival at* the deictic center" in both narrative and speech. A. J. Espinosa, "Coming and Going in Koine Greek: Deixis and Aspect of ἔρχομαι" (B.A. diss., Yale University, 2010), 13.

477. Levinsohn, "ἔρχομαι and πορεύομαι in Luke-Acts: Two Orientation Strategies," 13-18.

478. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30", 288.

479. The repetitions of ἀναβαίνεν "climb" (18:31, 19:28), ἐγγίζειν "approach" (18:35, 40; 19:29, 37, 41) and the adverb ἐγγύς "near" (19:11) are used to emphasise the imminence of a major event and are due to a precise plan, i.e. the wandering in the promised land and arrival to the Temple (19:46). This would culminate in the denouncing of the religious centre of Judaism. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30: Una Perfecta Estructura Concèntrica Dins La Secció del Viatage (9,51-19,46)," 287, 355.

(Luke 19:38) the usage of ἔρχομαι in the phraseology of "coming to Jerusalem" does not occur. Instead, Luke 19:45 records ἐλθὼν δὲ εἰς τὸ ἱερὸν (B- εἰσελθὼν). The doublet at Luke 13:35 and Luke 19:38 (Cf. Sec. 5.6.) indeed emphasises the "one coming in the name of the Lord", and for this reason can be thought of as making Jerusalem/Temple the deictic centre location-wise (non-use of πορεύομαι). However, the D text's readings serve to (1) make Jesus, εὐλογημένος ὁ βασιλεύς (the King 19:38), as the person anchored deictic foundation, and (2) establish the Temple as the deictic location centre, 19:46. All narrative instances of the use of πορεύομαι in these last chapters would therefore naturally refer to a "going away" from the Temple, e.g. Luke 22:39 ἐπορεύετο κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, and would explain the final verses of Luke 24 where they "returned to Jerusalem with great joy, and were continually in the Temple, praising God"(24:52-3). It is this change of location that therefore helps to understand the usage of ἔρχομαι and πορεύομαι, especially in the case of Jesus moving from Galilee to Jerusalem. The D text is consistent in its usage of the two words and supports the structure of Rius-Camps of the Temple as the central focus, in contrast to the B text that is less consistent and does not centre the deictic centre in the Temple. Sec. 4.4.2.4. includes more discussion concerning the Temple, but it is important to see that there is a pattern in using these two movement words in D that affects the theological emphasis for the reader, whereas B does not express such a pattern.

4.4.2.1. The Variation of the Usage of ἔρχομαι

As Levinsohn has noticed, the ἔρχομαι at Luke 3:3 (John came—ἦλθεν into all the region of Jordan…) does not provide the context of a deictic centre location of the origin of John, i.e. where he "came from". This signals that the important character, John, has come to a central place of importance in Luke 3 around the Jordan, i.e. the location of a major event. Luke 3:12 reinforces the new location as the Jordan, the location of John, and the prophetic statement in Luke 3:16 reveals that John prophesied of Jesus who would come (ὁ ἐρχόμενος). In all of these verses above, the D and B texts concur in the readings of ἔρχομαι.

Luke 4:16 places the emphasis on Nazareth after mentioning Jesus traveling through the desert (Luke 4:1). This deictic centre of importance at Nazareth is changed at Luke 4:34 with the man who had a demonic spirit. The D text emphasises the location with the use of "here" (ἦλθες ἡμᾶς ὧδε ἀπολέσαι | B om. ὧδε) indicating that Capernaum is now the deictic location centre. A change occurs between the D and B texts at Luke 4:38 where D reads ἦλθεν εἰς τὴν οἰκίαν Σίμωνος and serves to move the deictic location centre to

Simon's (D-and Andrew's) house. Not only is their mother-in-law healed of a fever but it is done with the result that she arises and "serves" them (διακονεῖν αὐτοῖς). It is at the house that miracles occurred that evening with healings and demon exorcisms. However, importantly, a doublet occurs in the D and B texts that highlights the statement at Luke 4:41 whereby the demons cry out and then at Luke 22:70, a statement/question by the chief priests and scribes at the trial of Jesus before the Sanhedrin :

D	Luke 4:41	Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ	B	Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
D	Luke 22:70	Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ	B	σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ.

When the contexts of both pericopes are considered, at Luke 4:41 the narrator includes the statement for the readers, ὅτι ᾔδεισαν αὐτὸν Χριστὸν εἶναι (for they knew him to be Christ), and at Luke 22:67 the Sanhedrin asks Σὺ εἶ ὁ Χριστός; (are you the Christ?), which implies that the recognition of the verification of Jesus' status (as made by the spiritual and human) is being submitted to the listener. The words of the Sanhedrin actually affirm the status of Jesus as the Son of God, the Christ.[480] Therefore, ἔρχομαι is a nuanced theological marker that supports the thematic depictions of the deictic centres.

4.4.2.2. Changing Locations as Deictic Centres

Luke 5:14 D (B om.) records that Jesus went again to Capernaum after having gone to other cities and after the time at Genneserat.[481] However, it is at Luke 5:17 that D records a duplication of the word συνέρχομαι in infinitive and pluperfect participle forms in the description of the Pharisees "coming together" and the crowds ὄχλοι (Luke 5:15) ἦσαν δὲ συνεληλυθότες. In viewing 5:15 and its description of the crowds coming to "hear" and "be healed", the use of the pluperfect periphrastic participle at 5:17b (they had come together … to be healed), sets up a contrast between the Pharisees/teachers of the law, who simply "came together", and the crowds who had already come to "hear".

Luke	D	B
5:15	διήρχετο δὲ ὁ λόγος μᾶλλον περὶ αὐτοῦ·	διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτου·

480. Although correctly deducing Jesus' status, their rejection of Jesus nevertheless turns into a confession. Green, *The Gospel of Luke*, 796. Joseph A. Fitzmyer, *The Gospel According to Luke (X-XXIV)* (New York: Doubleday, 1983), 1463.

481. D Luke 5:14b-c shows nearly exact parallels with D Mark 1:45 and 2:1. The importance of Capernaum is seen in D also at D Luke 4:31 καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ., which parallels with only D Matt 4:13.

	καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.	καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.
5:16	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
5:17	17a Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν αὐτοῦ διδάσκοντος **συνελθεῖν** τοὺς Φαρισαίους καὶ νομοδιδασκάλους. 17b ἦσαν δὲ **συνεληλυθότες** ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας τοῦ ἰᾶσθαι αὐτούς.	17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ **αὐτὸς** ἦν **διδάσκων**. καὶ ἦσαν καθήμενοι **οἱ Φαρισαῖοι** καὶ **οἱ νομοδιδάσκαλοι** 17b οἳ ἦσαν **ἐληλυθότες** ἐκ πάσης τῆς κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν **εἰς τὸ** ἰᾶσθαι **αὐτόν**.

In the D text, the adverbial genitive absolute participle of Jesus in v. 17, αὐτοῦ διδάσκοντος, "while he was teaching", places the act of the Pharisees and lawyers coming together as salient. The B text separates the issue of Jesus teaching from the Pharisees simply in attendance. The construction either implies that the crowds were coming (asyndeton) or that the Pharisees also were coming out of every village to be healed. Interestingly, the B text includes the statement that the "power of the Lord" was there to heal. D omits this aspect to be discussed in Sec. 4.5. Furthermore, D omits at 5:26 that "they were all seized with astonishment and glorified God" (cf. Matt 9:8 D/B show that this was the crowds). Therefore, in summary, Luke 5:14-26 D text does the following: (1) Places the deictic centre at Capernaum and the introduction to an important event at 5:14, (2) features the Pharisees and lawyers in the aspect of "coming together" but importantly sandwiches this point between the double description of the crowds "coming together to hear" and to be healed at 5:15 and 5:17, (3) highlights the "hearts" of the Pharisees and scribes by de-emphasising the "power from the Lord" part of healing and repeating at 5:21 ἐν ταῖς καρδίαις αὐτῶν and 5:22 ἐν ταῖς καρδίαις αὐτῶν πονηρά showing that the issue was one of prophetic understanding by Jesus, (4) causes the healing of the paralytic to serve as a confirmation of his Messiahship but which leaves the Pharisees only seeing a paradox – Εἴδομεν παράδοξα σήμερον. In this way, these observations suggest that D Luke has constructed this section to acutely highlight Capernaum for location (D Luke 4:31—parallel Matt 4:13; D Luke 5:14—parallel Mark 1:45-2:1) and, by using ἔρχομαι, distinguishes between the crowds coming to be healed and the Pharisees thinking "evil". In contrast, B does not highlight nor mention Capernaum yet

mentions "power of the Lord" suggesting an emphasis on Jesus' healing. On the other hand, D's readings suggest the important issue that revelation and understanding are most important (possibly alluding to the Isaianic text applied to Capernaum at Matt 4:13 – Isa 8:23-9:1).

Luke 5:27 establishes in the D text the aspect of Levi being found by Jesus,[482] D Καὶ **ἐλθὼν** πάλιν παρὰ τὴν θάλασσαν … **εἶδεν Λευὶ** τὸν τοῦ Ἀλφαίου // B Καὶ μετὰ ταῦτα **ἐξῆλθεν** … **ἐθεάσατο** τελώνην ὀνόματι **Λευὶν**, as Jesus "came" ἐλθών and "passing by" παράγων "saw" εἶδεν Levi (B –θεάομαι "to behold"). This must be connected to Luke 5:32 οὐκ ἦλθον καλέσαι δικαίους in the description of what Jesus came to do, namely, to call sinners. This aspect is slightly changed at Luke 6:18 in the description of people coming to hear Jesus ἐληλυθότων ἀκοῦσαι αὐτοῦ that is in the context of the calling of the apostles (Luke 6:13-16) and the address to the disciples at Luke 6:20. Jesus' sermon emphasises (Luke 6:47) the point of two kinds of people who are calling Jesus "Lord, Lord" but not doing what he says. The repetition is used at 6:48, 49 in order to draw attention to the importance of hearing and doing ("founded upon a rock" is repeated θεμέλιον ἐπὶ τὴν πέτραν and τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν).

Luke 7 opens at verse one with the text D-ἦλθεν εἰς Καφαρναούμ (B-εἰσῆλθεν). D's text accentuates the location of Capernaum and the events to occur as important. Indeed the words πορεύομαι and ἔρχομαι are highlighted by the Centurion and the sick servant, τις κακῶς ἔχων, by the Centurion's statement at Luke 7:8. The faith of the Centurion is also exonerated by the rare use of ἀμήν at Luke 7:9 D Ἀμὴν λέγω ὑμῖν, **οὐδέποτε** τοσαύτην πίστιν εὗρον ἐν τῷ Ἰσραήλ (B- Λέγω ὑμῖν οὐδε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.) The D reading with **οὐδέποτε** (adverb of time) means that the emphasis is upon Jesus having never found (at this time) such a faith in Israel. The B reading οὐδε is a negation and is saying "not in Israel" and thereby emphasising the location as deficient, i.e. possibly giving a pro-Gentile inference. It is here also with D's usage of ἀμὴν that mirrors the previous passage using this form at Luke 4:24 as well as in the Elijah-Elisha theme of Luke 4:26, 27 where there is the idea of οὐδεμίαν and οὐδεὶς, indicating that the parallelism of οὐδεμίαν αὐτῶν … οὐδεὶς αὐτῶν would emphasise the persons rather than locations,

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482. The wording at Luke 5:27 D text (καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον) is almost completely identical with Mark 2:14 D text [καὶ παράγων εἶδεν Ἰάκωβον τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον] except for the fact of the name James instead of Levi listed. "James son of Alphaeus" is also listed at Mark 3:18 D text. However, at Luke 6:15 D text also lists this "James son of Alphaeus" and includes Matthew [καὶ Μαθθαῖον καὶ θωμᾶν τὸν ἐπικαλούμενον Δίδυμον καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου]. Burkitt can only suggest that "Levi" at Mark 2:14 can only be a scribal error and that "James son of Alphaeus" could have been a publican via Syriac sources. F. C. Burkitt, "Levi Son of Alphaeus," *JTS* (1927).

i.e. acceptance of the prophet leads to benefits.

In thematic terms, the Centurion here, and the OT texts of the widow of Zarephath, and Naaman the Syrian all exemplify the theme of obedience to the prophet, i.e. 1 Kgs 17:9 specifies that God had commanded the widow and 2 Kgs 5:14 says that Naaman dipped seven times into the Jordan river, כִּדְבַר אִישׁ הָאֱלֹהִים (according to the word of Elisha). 1 Kgs 17:9 gives the word, "command", showing that God "told" the widow to go because when "he came" he found the woman at the gate and commanded her. However, this faith was ultimately proven by the resurrection of her dead son at 1 Kgs 17:24 when she said, "now I know". The movement to Nain, (use of πορεύω), at Luke 7:11 implies that the deictic centre continues to focus on the section aforementioned of Capernaum and this pericope is connected to the Centurion. The use of ἐρχομαι is used to contrast the different methods of John and Jesus at Luke 7:33, 34 in the aspects of the use of wisdom. No change from Nain is communicated in the Lukan text except that the message (οὗτος ὁ λόγος) went out ἐξῆλθεν eventually getting to John (μέχρι **ἰωάνου** τοῦ βαπτιστοῦ). The narrative then expands concerning the distinguishing of John and Jesus. The phrase Πορευθέντες εἴπατε αὐτῷ (7:19), from John to his disciples, is answered by Jesus with Πορευθέντες **εἴπατε** ᾽Ιωάνῃ , "go and say to John", which parallels the Hebrew [לֵךְ אֱמֹר], spoken by two prophets, Elijah and Elisha.[483] Deuteronomy 5:30 is a repetition of God's own words. This suggests that Luke 7:19 and 22 are an allusion to Elijah and Elisha and a validation of John's ministry by Jesus. Jesus' repetition of John's words brings the prophetical validation and confirmation that he is indeed the coming one. The repeated phrase by Jesus in Luke 13:32 also validates his connection. Some important points: (1) Luke's use here in the D text is not paralleled in the Synoptics, thereby increasing Luke's originality; (2) the repeated statement by Jesus of πορευθέντες **εἴπατε** (Luke 7:22) serves as a narratival interpretation to the reader that Jesus and John are prophets alike and does not subsume Jesus to John; (3) D reads that John's statement was "do we look for another (same kind)" and is contrasted with what his disciples actually ask Jesus, "do we look for another (different kind)?" (4) Luke 7:28 D-text shows that Jesus plainly called him a prophet (**προφήτης** ἰωάνου **τοῦ βαπτιστοῦ**). The D text readings concentrate ἔρχομαι in Luke 5-7 in order to highlight not only the deictic centre of importance but to focus the reader upon the salient theological point of the differentiation

483. לֵךְ אֱמֹר is used only at the OT locations of Deut 5:30, 1 Kgs 18:8, 11, 14, 2 Kgs 8:10, Psalm 27:8.

between the Pharisees and Jesus, and John and Jesus.

Essentially, as observed in these pericopes, there are three readings by D of ἔρχομαι at Luke 5:14, 5:27, and 7:1, which are omitted by B (5:14), substitution of ἐξέρχομαι at 5:27, and substitution of εἰσέρχομαι at 7:1. The D readings of the use of ἔρχομαι as deictic centre locations serve to prepare the reader for important events, i.e. healing of a man on a pallet by forgiveness of sins, salvation of Levi on 5:32 (I have not come to call the righteous but sinners), and healings of the servant and the raising of the widow's son, with the effect of defining the relationship between John and Jesus. In contrast, the B readings are not consistent in the usage of ἔρχομαι for signifying important areas for the reader. At 5:14, the B reading omits Jesus coming to Capernaum, at 5:27 B reads Καὶ μετὰ ταῦτα **ἐξῆλθεν**, "after these things he went out", not specifying a location, and at 7:1, **εἰσῆλθεν** εἰς Καφαρναούμ, which is not a signal for a deictic centre.

4.4.2.3. Jesus as deictic centre

In the following pericopes, the deictic centre locates in Jesus himself or as narrative figure by Jesus in his sayings. The question revolves around the issue of whether or not the D and B texts are consistent in presentation. The texts are as follows: (1) Luke 8:35, the Gerasene demoniac and the reaction of the people, (2) Luke 9:35, the transfiguration and the voice out of the cloud, (3) Luke 10:33, the Good Samaritan as deictic centre, (4) Luke 11:29-31(32), the deictic centre of wisdom, (5) Luke 14:20, the act of coming to Jesus as a disciple, and (6) Luke 15:4, the father of the prodigal as deictic centre. In each of these cases, a deliberation of the context of the D and B readings serve to explicate the specific points of the texts indicated below.

At Luke 8:35, the clear indication is seen of the D text's penchant for indicating that coming to Jesus is a positive development.

D	B
8:35 Παραγενομένων δὲ ἐκ τῆς πόλεως	8:35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς
	καὶ ἦλθαν πρὸς τὸν Ἰησοῦν
καὶ **θεωρησάντων** καθήμενον[484]	καὶ **εὗραν** καθήμενον
τὸν δαιμονιζόμενον	τὸν ἄνθρωπον ἀφ' οὗ **τὰ δαιμόνια**
	ἐξῆλθεν

484. The D reading using θεωρησάντων is indicative of possible use of the Markan portrayal (Mk 5:15), i.e. καὶ θεωροῦσιν **αὐτὸ** τὸν δαιμονιζόμενον καθήμενον. (B om. αὐτὸ). Lukan use of εὑρίσκω (D-41x; B-44x) exceeds the number of occurrences in the Synoptics (Matt 26x; Mark 10x) and substitutes only here at Luke 8:35 and omits at Luke 9:12 and 19:32.

σωφρονοῦντα καὶ ἱματισμένον καθήμενον παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἐφοβήθησαν.	*ἱματισμένον καὶ σωφρονοῦντα* παρὰ τοὺς πόδας Ἰησοῦ, καὶ ἐφοβήθησαν.
And arriving out of the city And seeing sitting the demoniac In his right mind and clothed Sitting at the feet of Jesus, they were afraid.	And (*the people*) went out to see what had happened; and they came to Jesus, and found the man sitting from whom the demons had gone out, clothed and in his right mind, at the feet of Jesus, and they were afraid.

There are certain points noticeable here: (1) D does not record "they came to Jesus" as this would imply a positive purpose, (2) the repetition of καθήμενον indicates that the striking aspect was of this "demon possessed" person "sitting" in his right mind and clothed on the one hand, and on the other, he was sitting at the feet of Jesus,[485] (3) they were afraid (8:37) γὰρ (for the reason) the ones having "seen" told them "how the Legion was saved", instead of the B text's reading which does not clarify why they were afraid through the adversative δὲ. [ἀπήγγειλαν **γὰρ** αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ **Ληγαιών**…. φόβῳ **γὰρ** μεγάλῳ συνείχοντο || ἀπήγγειλαν **δὲ** αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ **δαιμονισθείς… ὅτι** φόβῳ μεγάλῳ συνείχοντο]. Instead of the B text's reading ὑπόστρεφε (8:39) in the telling by Jesus to the man, the D text uses πορεύου which draws the picture away from Jesus as the deictic centre, i.e. **Πορεύου** εἰς τὸν οἶκόν σου || **Ὑπόστρεφε** εἰς τὸν οἶκόν σου (B).[486]

Again, the point to be made is that D uses ἔρχομαι to centre on the important VIP (very important participant), i.e. Jesus, but also indicates a positive experience. The B text

485. Green, *The Gospel of Luke*, 412.

486. Although Nolland posits that a literary parallel exists between Luke 8:37 and vs. 39, in the use of ὑπόστρεφε, as Jesus' travel to Palestine is symbolic of the man's "travel" from now on, it seems rather contrived since there is no other occurrence of ὑπόστρεφε being used in this fashion in Luke. D's reading of πορεύω is firmly established as the word of command throughout the Synoptics. John Nolland, *Luke 1-9:20*, 3 vols. (Rio de Janeiro: Thomas Nelson, 1989), 413; More instructive here is the comparison between D and B texts' readings at v. 39:

D	ὅσα σοι ὁ θεὸς ἐποίησεν	B	ὅσα σοι ἐποίησεν ὁ θεός.
D	ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς	B	ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς

Following Fitzmyer who sees (B text) the emphatic position of ὁ θεός and ὁ Ἰησοῦς, it could be adjudged that the parallel serves to identify Jesus as God, i.e. both of the nominal constituents are placed at the end of the sentence (end of sentence focus). In contrast, the D reading switches the word order of the nominal constituent ὁ θεὸς, and verb. As Levinsohn states, this is a change of the default verb-initial order and therefore suggests a "point of departure", and, in which case the preverbal position is given *more prominence*. Simply, Jesus emphasises to the demoniac to tell others what "God has done", suggesting God's power of exorcism was at work—this will possibly explain the reference at Luke 11:20 "finger of God", i.e. Jesus lessens his own innate ability in the performance of miracles. Cf. Fitzmyer, *The Gospel According to Luke (I-IX): Introduction, Translation, and Notes*, 740; Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 34-38.

reading, in this case, has people come to Jesus who then plead for him to leave their region, i.e. in essence rejecting him. Furthermore, the parallels in the D text repetition of "sitting" at the feet of Jesus bears similarity with the next section, 8:40-47, in the man from the synagogue 8,41 καὶ ἠλθὼν ἀνὴρ … πεσὼν **ὑπὸ** τοὺς πόδας τοῦ ᾽Ιησοῦ (and a man was coming….who was falling at the feet of Jesus) and the woman with the issue of blood who came, ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ **ὅτι** ἰάθη παραχρῆμα, (she came and having fallen before him on account of having touched him and reported before all the people and because she was healed immediately). In all of these cases, the act of prostrating in front of Jesus is similar to OT acts of humility before the prophet.[487]

The account of the transfiguration is the setting for confirming Jesus as the deictic centre by the use of the Elijah model. It is the D text at Luke 9:35 that includes the significant phrase καὶ φωνὴ **ἦλθεν** ἐκ τῆς νεφέλης, which differs from the B reading that only indicates the voice ἐγένετο, or, "became". The D reading would be understandable if this refers or shows a parallel with 1 Kgs 19:13, "there came a voice", אֵלָיו קוֹל. Most rabbis regard the (bat-qôl) as an impersonal omen, e.g. "a bat-qôl went out".[488] The verb for ἔρχομαι is not included but is clearly implied, as the preposition, אֶל, is denoting motion to or direction towards, cf. Gen 2:19 LXX καὶ ἤγαγεν αὐτὰ πρὸς τὸν Αδαμ [אֶל־הָאָדָם]. This would suggest that the D reading not only bears more of the direct translation from Hebrew but would also show a strong parallel with how Elijah received the voice of God on Horeb. However, this is speculation. The only direct text parallel is John 12:28.

The scene is soon transformed to the movement of Jesus to Jerusalem and yet keeps Jesus as the deictic centre. At Luke 9:51, ἔρχομαι suddenly disappears and πορεύομαι becomes prominent as such:

(1) Jesus is firm about going to Jerusalem.

καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ

(2) 9:52 his servants went into the village.

καὶ πορευθέντες εἰσῆλθον εἰς κώμην

(3) 9:53 they did not receive him because his face was going on to Jerusalem.

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487. This parallels the action of the Shunnamite woman, 2 Kgs 4:37, and the word חוה, is translated in the LXX as προσκυνέω and as προσπίπτω (or πίπτω), i.e. "to bow down deeply, to the feet or ground".

488. James R. Edwards, "The Baptism of Jesus According to the Gospel of Mark", in *JETS* 34/1 (March 1991), 50.

ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ

(4) 9:56 they went to another village.

καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

This aspect of "going" with Jesus to Jerusalem is then highlighted through the previous repetition. The usage of πορεύομαι and ὑπάγω (D 9:57) in this section of 9:57-62 concludes with the "putting hand to the plough" which parallels with Elijah finding Elisha "ploughing" (1 Kgs 19:19-21). The twice repeated excuse, Ἐπίτρεψόν μοι πρῶτον (D 9:59) and ἐπίτρεψον δέ μοι πρῶτον (D 9:61) whereby the D text keeps the word order in both, reiterates the whole-hearted requirement of following Jesus. It is suggested that the duplication of the word order in D, in contrast to B, is a saliency meant to draw attention to the excuse. B varies the word order in the second occurrence at 9:61 by fronting the πρῶτον. This suggests saliency of priority. D, in contrast, emphasises ἐπιτρέπω. However, the twice repeated saying of ἀκολουθήσω σοι,"I will follow you", at 9:57 and 61 forms the outer A and C of the ABC concentrism whereby C, ἀκολούθει μοι "Follow me" at 9:59, is the central core. In essence, D highlights the excuse, "permit me", by exact repetition in concert with the words of Jesus, i.e. the response to "hearing" the call of Christ.

Luke 10:31-37, the pericope of the Good Samaritan, makes use of highlighting the action of the Samaritan through the only use of ἔρχομαι at 10:33.[489] The B text includes ἔρχομαι in describing the Levite but D has the reading γενόμενος κατὰ τὸν τόπον. This text also includes the interesting parallel and then contrast of first the priest, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν, then the repetition of the Levite, καὶ ἰδὼν **αὐτὸν** ἀντιπαρῆλθεν, concluding with the contrast of the Samaritan, καὶ ἰδὼν **αὐτὸν** ἐσπλαγχνίσθη (to have compassion).[490] The closing words, v. 37, Jesus states πορεύου καὶ σὺ ποίει ὁμοίως, emphasising the direction away from the deictic centre and the action of "doing". This activity of Jesus is displayed as going and seeking (Good Samaritan) but also explicitly emphasising the aspect of the need to "come" to Jesus on the part of the individual person.

D B

489. Derrett notes that the antithesis of the priest and Levite was a Samaritan who rejected the temple in Jerusalem, and that the priest and Levite would have appeared "callous" because of the ritual slaughtering of animals. He argues that the parable is concerned with the interpretation of the Torah, ethical and practical law, and *hesed*, i.e. it is a Midrash on Hos. 6:6 and is not concerned to show Gentile salvation. J. Duncan M. Derrett, *Law in the New Testament* (London: Darton, Longman & Todd, 1970), 211.

490. Derrett, *Law in the New Testament*, 208-27.

11:29 τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον **ἐπιζητεῖ**, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 11:30 καθὼς γὰρ ἐγένετο Ἰωνᾶς **σημῖον** τοῖς **Νινευταις**, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. **καὶ καθὼς Ἰωνᾶς**[491] **ἐν τῇ κοιλίᾳ τοῦ κήτους ἐγένετο**[492] **τρεῖς ἡμέρας καὶ τρεῖς νύκτας,** **οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ** 11:31 βασίλισσα νότου ἐγερθήσεται μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.	11:29 τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον **ζητεῖ**, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 11:30 καθὼς γὰρ ἐγένετο ὁ Ἰωνᾶς *τοῖς Νινευίταις σημεῖον*, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 11:31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. 11:32 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

A doublet in the D text occurs at Luke 11:30 with the repetition of οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου and **οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ** (implied verb). By contrast, the text of Matt 12:40 establishes the parallel chiasm of Jonah's three days and

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491. Jonah was illustrative of the incorrectness of thought that Yahweh's mercy would override Yahweh's judgment. Although Nineveh repented and was not punished in the story, the readers knew very well historically that God's character was not misaligned and that his word was fulfilled through Jonah's prophecy due to the later destruction of Nineveh. The efficacy of repentance is called into question in the story of Jonah since the Ninevites did not clearly repent and the conclusion states only that God was concerned for the one hundred thousand persons who could not discern their right hand from their left. The point is that those who would consider their legalistic obedience and repentance as an advantage to change the will of God are wrong. The satire of the book points to a regret that repentance does anything to cause God to relent from his judgment. Furthermore, two kinds of positions are criticized: (1) the position that concludes that a proclamation by a faithful prophet may not come true, (2) the position that only understands that there is a time deadline for the divine judgment. Zvi, 21-26; The repeated theme of Yahweh's power and freedom is illustrated by Jonah's psalm 2:1-10. Thomas M. Bolin, *Freedom beyond Forgiveness: The Book of Jonah Re-examined*, JSOTSup 236 (Sheffield: Sheffield Academic Press, 1997), 120.

492. The D reading and use of ἐγένετο indicates the Targumic source, i.e. *Targum Jonah* 2:1-- וַהֲוָה יוֹנָה בְּמַעֲיָא. cf. Targum Jonah 1:1, 4, 2:1, 3:1, 4:8, where in all except 2:1 the LXX translates וַהֲוָה as καὶ ἐγένετο. Limburg notices that a transition occurs from Yahweh to Yahweh-elohim to elohim, which signals the transition from benevolent God to judgmental God, i.e. Jonah 1:17; 4:6, 7, 8. Each time the use of מָנָה (assigns, appoints) is used of Yahweh. James Limburg, Jonah: A Commentary (Louisville, Ky.: Westminster/John Knox Press, 1993), 60.

nights in the whale with Jesus' three days and nights in the heart of the earth, τρεῖς ἡμέρας καὶ τρεῖς νύκτας (doublet). The Lukan version here in D avoids the emphasis of the time period of three days and nights (avoiding use of a doublet) and instead focuses upon the "son of man's" comparison as a sign himself with Jonah by the use of the doubled phrase, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου.[493] The doublet serves to emphasise the action of the son of man within the earth (possibly discussing the idea that Jesus went to set prisoners free) but importantly, pointing to the action of the queen of the south (v.31) because she came from the "uttermost part of the earth", ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, which replicates (D text) the idea that Jesus went into the "earth" and she came "out of the earth".[494] Luke 11:32 in the B text (concerning the people of Nineveh rising in judgment) is omitted in D, thereby causing the salient point of the queen ἦλθεν "coming" to hear wisdom. Is the deictic centre σοφίαν? Yes, and this is immediately interpreted in the ἰδού (greater than Solomon) as ἰδού points to the interpretation of the deictic centre, i.e. hearing the son of man is the "greater than Solomon". It should therefore be noted that this text, Luke 11:29-31, becomes a prophetical interpretation text because of the D readings and a doublet of condemnation and judgment in the B text readings, due to the inclusion of 11:32.[495] The result is that the B text serves to condemn the crowds (11:29) because of their

493. The repetition of Jonah and Son of Man stresses the aspect of a comparison of the persons and not the preaching (i.e. deliverance as a sign—contra J. Jeremias; cf. Josephus *Ant.* 9.10.2 does not identify Jonah's deliverance as a "sign"). Perception of Jonah's role and experience is to be related to Jesus' role and similar suffering. The use of the queen of the south is an affirmation of the need to perceive the person of Jesus as prophet. Joseph A. Fitzmyer, *The Gospel According to Luke (X-XXIV)* (New York: Doubleday, 1983), 933. J. Jeremias, *TDNT* 3, 409; Green submits a possible interpretation of the future verb ἔσται as referring to prior to judgment, which would be supported by the B text's 11:32. However, D's omission (11:32) is more nuanced in suggesting that the interpretation of the Book of Jonah holds the key to understanding Jesus' sign. In essence, Jesus is reprimanding the crowds' lack of understanding and confirms his statement that this generation is evil. Green, *The Gospel of Luke*, 463-64.

494. The rabbinical sources interpreted the "third day" to mean a cessation from suffering. Cf. *Midrash Psalms* 22.5, *Esther Rabbah* 9.2, *Genesis Rabbah* 56.1 "On the third day. It is written, "after two days he will revive us, on the third day he will raise us up that we may live in his presence" (Hos 6.2). E.g. on the third day of the tribal ancestors: "And Joseph said to them the third day, This do and live" (Gen 42:18); On the third day of Revelation: "And it came to pass on the third day when it was morning" (Ex 19:16), on the third day of the spies (Josh 2:16); on the third day of Jonah: "And Jonah was in the belly of the fish three days and three nights;" and on the third day of those returning from the exile: "And we abode there three days" (Ezek 8:32), on the third day of resurrection: "after two days he will revive us, on the third day he will raise us up;" on the third day of Esther, "Now it came to pass on the third day that Esther put on her royal apparel" (Est. 5:1) i.e., she put on the royal apparel of her ancestor. *Midrash Rabbah*, trans. H. Freedman and Maurice Simon, 10 vols. (New York: Soncino Press, 1983), 491. (also note 2: "the point of all these quotations is that relief from distress or the climax of events occurred on the third day."); The time period of three days can also signify the time period of an expectation of deliverance. Jeanne Marie Heisler, "Gnat or Apostolic Bee: A Translation and Commentary on Theodoret's Commentary on Jonah" (Ph.D diss., Florida State University, 2006), 132.

495. I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Wm. B. Eerdmans, 1978), 486.

unrepentance.[496] The D text, in contrast, brings an emphasis on the wisdom and discerning choice of a person like the queen of the south who "came" to hear the wisdom. The emphasis would be on ἔρχομαι and for the purpose of hearing. This would follow from the earlier stated word in Luke 11:28, "Blessed are they that hear the word of God and keep it".[497]

There are two texts that illustrate the coming of the Lord who offers benefits to those he finds worthy, Luke 12:37-44, and 13:6-7, which gives the parallel of a man "coming" ἔρχομαι (to his servants; to his vineyard) and "finding" εὑρίσκω. In the first parable, the concentric structure of (D and B) 12:37, 43, centering on 12:40, is made more salient in D due to the δέ (12:40) and the dual aspect of saliency upon 12:38 εὑρήσει οὕτως **ποιήσει** (B om.) and 12:42 **ὁ ἀγαθός** (B om.) concerning the steward. D Luke 12:37 is the first verse of the doublet that is repeated at 12:43.

12:37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρῃ (B- εὑρήσει) γρηγοροῦντας· ἀμὴν λέγω ὑμῖν	12:43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει αὐτὸν (B-αὐτοῦ) ποιοῦντα οὕτως. 12:44 **ἀμὴν** λέγω ὑμῖν

This repetition of the blessed servants is emphatically reiterated by the double usage of ἀμὴν λέγω ὑμῖν immediately after each, which thereby praises the obedience and faith of the servant who is waiting for his lord to come. In all cases here, the deictic centre is the ὁ κύριος that is coming (12:43), which is the centre of the concentric. Luke 12:40 reads that it is the (ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται) "son of man" coming that will occur unexpectedly. These aspects of (1) the requirement of expectant waiting and (2) the blessing and punishment to be carried out, are clarified to be a part of the "dividing" as shown in Luke 12:49-51. However, the depiction of the "coming one" is also connected with the one looking for fruit on a fig tree, Luke 13:6 ἦλθεν ζητῶν καρπὸν but finding none, **οὐκ** εὑρίσκω (13:7), with the statement (D text) **φέρε τὴν ἀξίνην** "Bring the axe!" which is reminiscent of John's wording at Luke 3:9. The D reading, "Bring the axe", highlights the magnitude of the punishment to be dispensed if the "Lord" does not find fruit. The

496. Marshall regards the saying as a parallel from Mk 8:12 excepting that it is Aramaic and may be primary Q source over Mark. Marshall, *The Gospel of Luke*, 484.

497. The purpose of the prophetic book of Jonah, and thereby his illustration, was as a satirical study of the problem of the declaration of God's word by a prophet who failed to comprehend the message himself. Jesus was criticizing the desire for a definitive sign from God since the hearers could not understand it. Ehud Ben Zvi, *Signs of Jonah: Reading and Rereading in Ancient Yehud*, JSOT 367 (New York: Sheffield Academic Press, 2003), 24.

relationship of this "bring the axe" to Luke 3:9, suggests that the "Lord" is the final judge and centre. All of this reiterates Jesus' own depiction of himself as calling for repentance (cf. Luke 13:3, 5 doublet ἐὰν μὴ μετανοήσητε πάντες ὁμοίως ἀπολεῖσθε.[498] In essence, therefore, these two parables (12:37-48 and 13:6-9) centre on ὁ κύριος, for both D and B, but slightly diverge on the reciprocality of the master as well as the intended audience. D causes the actions of the ὁ κύριος to be salient in commensuration with the preparation of the servant in 12:37-38 (B om. **ποιήσει** 'will do'); D places the parable as directed solely at the disciples 12:41 (D om. ἢ καὶ πρὸς πάντας, 'or also to all'); due to the application as more to the disciples in D, the omission of the parallel synoptic Matt 24:51 (weeping and gnashing of teeth)[499] at Luke 12:46 and its inclusion at D Luke 19:27 (doublet 13:28), suggests that D focuses more upon individual responsibility in performance of the Lord's commands and ultimately implies that Judas is an example of one who was διχοτομήσει "cut asunder" and apportioned with the τῶν ἀπίστων "unfaithful, unbelievers".[500]

The aspect of the invitation and the response is portrayed in Luke 14:15 in that people were called to a great supper. The three excuses in 14:18, 19 and 20 show a doublet at vs. 19 and 20 with the ending response **διὸ οὐ δύναμαι ἐλθεῖν**, spoken by a man who had bought five yoke of oxen and a man who had just married. The result of the refusal to come to the supper (deictic centre) by these who offered excuses is that they are forever forbidden to taste of his supper. This is then explained by Jesus to the multitudes with the disciples' call: Luke 14:26 Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ … οὐ δύναταί μου μαθητὴς εἶναι (this statement "cannot be my disciple" is repeated at 14:27 and 14:33).[501]

The chapter of the three lost objects includes an important nuance of meaning using ἔρχομαι and πορεύομαι. At Luke 15:4, the man having the hundred sheep (D-καὶ **ἀπελθὼν** τὸ ἀπολωλὸς **ζητεῖ** | B-text καὶ **πορεύεται** ἐπὶ τὸ ἀπολωλὸς). The difference is seen in

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498. B uses at 13:5 **ὡσαύτως** instead of D's ὁμοίως. A similar judgment of this aspect of not repenting is found in Ezekiel 18:4 and 20 with הַנֶּפֶשׁ הַחֹטֵאת הִיא תָּמוּת (the soul that sins it will die).

499. In Matthew 24:51 and Luke 12:46, both are concerned with the actions of the same individual. The absence of the master is the impetus behind the servant's behavior, whether good or bad. Carlos Olivares, "A Narrative Analysis of the Phrase 'Weeping and Gnashing of Teeth' in the Gospel of Matthew" (MTh diss., The University of Auckland, 2010), 88-90.

500. Otto Betz, "The Dichotomized Servant and the End of Judas Iscariot: Light on the dark passages Matthew 24, 51 and parallel; Acts 1, 18" in *Jesus, der Messias Israels: Aufsätze zur biblischen Theologie* (Tübingen: Mohr Siebeck, 1987), 169-184.

501. Whereas B repeats the statement, οὐ δύναται εἶναί μου μαθητής , exactly at 14:5, 6, 33, the D text places εἶναί at the end of the sentence in all three cases.

D's usage of ἀπέρχομαι[502] and the additional verb ζητέω, whereas B's reading only records πορεύομαι, which indicates a "going away" from the flock, i.e. the deictic centre. Simply stated, πορεύομαι, which emphasises the going away of distance and continuity, and ἀπέρχομαι, which emphasises the movement away but upon the departure without the expression of continuity or distance, is used by B and indicates a "going away" from what has not been determined as the deictic centre (i.e. the flocks). D's use of ἀπέρχομαι and ζητέω does not indicate the deictic centre. D text does not confuse the "going from" the flock and "coming" ἔρχομαι to the house, which represents the deictic centre (15:6). This usage of ἔρχομαι for the shepherd "coming" to his house is not used, however, in the section of the woman who lost the coin. In fact, ἔρχομαι is not used until 15:17 about the prodigal son "coming to himself". However, the two stories of the lost sheep and lost coin are actually a double representation of the deictic centre person actually "seeking". Doublets at 15:6, 7 and 15:9, 10 serve to reinforce the joy over finding the lost one:

D	Luke 15:6	λέγων αὐτοῖς·	Συγχάρητέ μοι, ὅτι εὗρον… χαρὰ ἔσται
D	Luke 15:9-10	λέγουσα·	Συγχάρητέ μοι, ὅτι εὗρον… χαρὰ ἔσται
B	Luke 15:6	λέγων αὐτοῖς·	Συγχάρητέ μοι, ὅτι εὗρον… χαρὰ ἐν τῷ οὐρανῷ ἔσται
B	Luke 15:9-10	λέγουσα·	Συγχάρητέ μοι, ὅτι εὗρον… γίνεται χαρα

However, the prodigal son story does not have the father out seeking for the son. Instead, at 15:17 εἰς ἑαυτὸν δὲ ἐλθὼν (coming to himself)[503] the son becomes the deictic centre and this is contrasted with his next statement at 15:18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου (rising I will go to my father) which uses πορεύομαι indicating his going

502. "Motion away from a reference point with emphasis upon the departure, but without implications as to any resulting state of separation or rupture - 'to go away, to depart, to leave.'" Johannes P. Louw and Eugene A. Nida, eds., "ἀπέρχομαι," in *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2 vols. (New York: United Bible Societies, 1988), n.p.

503. See also *Testament of Joseph* 3:9; Epictetus *Diss* III 1.15. Sellew's argument that Luke is using a technique of "interior monologue" and that the prodigal is not showing real repentance is based upon his proffered texts of here (15:17) and Acts 12:11 ὁ πέτρος ἐν ἑαυτῷ γενόμενος (Peter having come to himself) to illustrate his point. Although interior monologue is applied in Luke's narrative, the difference here at 15:17 can be compared to the D reading of 18:4 **ἦλθεν εἰς** ἑαυτὸν **καὶ λέγει** , whereby the judge (although not afraid of God or man) shows fearing of leaving (ἀπέρχομαι) without giving the widow justice and thereby incurring a bruised eye. Clearly, the use of ἔρχομαι is depicting more than an interior monologue and instead implies a change toward a righteous act. Again, the reflective statements of the unjust steward 16:3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, the B reading at 18:4 εἶπεν ἐν ἑαυτῷ, and Acts 12:11 ἐν ἑαυτῷ γενόμενος, are not parallel to the use of ἔρχομαι in D. The D reading is indicative of a repentant attitude. Philip Sellew, "Interior Monologue as a Narrative Device in the Parables of Luke," *JBL* III, no. 2 (1992): 246.

away from his location. His preparation statement (duplicated) at 15:18-19 and 15:21,[504] is thereby a doublet for an affirmation of his repentance.[505] ἔρχομαι is used of the son returning home at 15:20 (καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα **αὐτοῦ**) and is next used at 15:30 as spoken by the elder brother by mentioning his younger brother's sins first, (D) τῷ δὲ υἱῷ σου τῷ καφάγοντι **πάντα** μετὰ τῶν πορνῶν **καὶ** ἐλθόντι, but this statement is located between the doublet of the father's words:

D Luke 15:24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἀπολωλὼς καὶ **ἄρτι**[506] εὑρέθη
D Luke 15:32 ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν, ἀπολωλὼς καὶ εὑρέθη.

The contrast with the B text is not explicit excepting for 15:4, which changes the deictic location. Luke 15 uses ἔρχομαι at 15:6, 17, 20, 25, and 30. The deictic location centre is evidenced by the twice repeated location at 15:6 (ἐλθὼν **δὲ** εἰς τον οἶκον) and 25 (ἐλθὼν **δὲ καὶ** ἐγγίσας τῇ οἰκίᾳ), i.e. ὁ οἶκος, and this is pointedly connected with the father at 15:20 (ἦλθεν πρὸς τὸν πατέρα **αὐτοῦ**) as the VIP.[507]

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504. The statement, "make me as one of your hired servants", ποὶησόν με ὡς ἕνα τῶν μισθίων σου, is omitted by P^{75} although in B ℵ D --this means that it could be an early revision "due to an early scribal failure to recognize this [repetition] tendency in Luke's style." Charles E. Carlston, "Reminiscence and Redaction in Luke 15:11-32," *JBL* 94, no. 3 (September 1975): 374.

505. Hultgren questions the certainty of repentance at his rehearsal speech. However, the doublet is the verification. Arland J. Hultgren, *The Parables of Jesus: A Commentary* (Grand Rapids, Mich.: W.B. Eerdmans, 2000), 77. N. T. Wright sees the acts of the younger son as representing exile and restoration. The parable, in his view, represents the thoughts of the Samaritans who remained in Israel during the exile,(Cf. 2 Kgs. 17.24-41; Ezra 4.1-24; 9.1-2; Neh. 4.1-8; 6.1-19; 13.23-9) who opposed the returning exiles. Wright concludes that Luke has inserted this parable as a depiction of those who had opposed the rebuilding of the Temple and, like the older brother, are still offered grace and love from the father, i.e. God. Nicholas Thomas Wright, *Jesus and the Victory of God: Christian Origins and the Question of God, Volume 2* (Minneapolis, MN: Fortress Press, 1996), 130. Contra Wright's theory of Israel's exile and return, cf. Alles, *The Narrative Meaning and Function of the Parable of the Prodigal Son (Luke 15:11-32)*, 101.

506. Wright sees the double statement concerning resurrection as the telltale sign of the parable being a representation of the restoration of Israel. The fact that D includes ἄρτι (at this very moment) indicates that Jesus was alluding to the act of restoration as being accomplished during his ministry on earth. Nicholas Thomas Wright, *Jesus and the Victory of God: Christian Origins and the Question of God, Volume 2* (Minneapolis, MN: Fortress Press, 1996), 131.

507. The deictic center being the "father" at Luke 15:20, the sequential parables of the "unjust steward" and "Lazarus" are used by Jesus to emphasise the discrepancy in the Pharisee's application of the law, namely, the "spirit of the law" (intention) and the main theme of the use of property and material goods, i.e. hospitality toward the poor. The Pharisees' continued misinterpretation (or application) is the point of contention as follows: (1) the use of **προφήτευσαν** (ὁ νόμος καὶ οἱ προφῆται **ἕως** Ἰωάνου **προφήτευσαν**) (D) at Luke 16:16 indicates that the Pharisees' problem had been one of misinterpretation of the law or else a skirting of the heart of the law, by missing the prophetical purpose of the law and prophets, (2) the doublet at 16:1 and 16:19 (ἄνθρωπός τις ἦν πλούσιος) serves to connect the parables upon the deictic center, Πάτερ ἀβραάμ; (3) the contrast between "was taken up" ἀπενεχθῆναι (ἀποφέρω) and the rich man ἐτάφη (was buried) is magnified through the discourse of the rich man with πάτερ ἀβραάμ Luke 16:27 and his request to send someone to his

The association of the parable of the prodigal son with the parables of the unjust steward (Luke 16:1-13) and the rich man and Lazarus (Luke 16:19-31) bear a literary thematic union.[508] The use of ἔρχομαι and πορεύομαι is insufficient to draw the connection, yet the similar phraseology and context reveals the continued theme of a critical assessment by Jesus of the Pharisees' application of the law. This criticism is centred upon the main defection of the Pharisees' use of money and the acceptance of others, i.e. the hospitality given to the poor. Noticeably, the Lazarus parable centres upon Lazarus as the deictic centre with the dogs coming to lick his sores, καὶ οἱ κύνες ἐρχόμενοι **ἔλειχον** τὰ ἕλκη αὐτοῦ. This focus does not change to father Abraham or suggest that coming to Abraham is the deictic centre. The location changes from the gate (where Lazarus died) to Abraham's bosom, which includes the area of the rich man's place as indicated by his fear for his brothers "coming to this place of torment", μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου. The substantive difference between the D and B texts occurs at Luke 16:30-31 whereby the rich man desires that someone from the dead "go to them" ἀπελθῇ πρὸς αὐτοὺς for the purpose of repentance with the response of Abraham rebutting the idea of sending such a miracle.

D Luke 16:31 οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ καὶ ἀπελθῇ πρὸς αὐτοὺς **πιστεύσουσιν.**
B Luke 16:31 οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ **πεισθήσονται**.

The D reading suggests that the "going" of someone from the dead will not cause them to believe.[509] The B reading, due to omission of ἀπελθῇ πρὸς αὐτοὺς and the use of **πεισθήσονται**, changes the meaning to a depiction of the miracle of resurrection as cause enough to "convince" the brothers.[510] In this comparison, it can be concluded that D

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five brothers οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ **καὶ ἀπελθῇ πρὸς αὐτοὺς πιστεύσουσιν** (they will believe) || οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται (they will be convinced). The response (in D) states that "even if one rises from the dead and goes to them" they will not believe.

508. Green, *The Gospel of Luke*, 587-88.

509. Luke 16:28 uses διαμαρτύρηται ("warn, bear witness"), which is also used of Christians' preaching in Acts. Robert C. Tannehill, *The Narrative Unity of Luke-Acts*, vol. 1 of *The Gospel According to Luke* (Philadelphia: Fortress, 1986), 186.

510. Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 639. Fitzmyer leans more toward D's reading which implies a following testimony instead of just the miracle of resurrection. Joseph A. Fitzmyer, *The Gospel According to Luke (X-XXIV)* (New York: Doubleday, 1983), 1134. John Nolland, *Luke 9:21-18:34*, vol. 35b of *Word Biblical Commentary* (Rio de Janeiro: Word, Inc., 1993), 831. Hultgren, *The Parables of Jesus: A Commentary*, 114. Green suggests that the point is a refusal of apocalyptic revelation of the fate of the dead, common in the ancient world. Green, *The Gospel of Luke*, 609.

reinforces the emphasis upon hearing the law of Moses and the prophets as the necessary stipulation for belief and not the basis of seeing the miracle of resurrection.[511] The VIP being Lazarus, in association with Abraham, means that treatment of the deictic centre person in terms of the use of mammon is a critical condition for reaching the bosom of Abraham. The parables of the prodigal son, unjust steward and Lazarus are used to pinpoint the need to repent and obey the spirit and letter of the law.

The remaining section within the travel narrative, Luke 17:1-19:37, clearly depicts Jesus traveling to Jerusalem as the deictic centre person, 17:11 πορεύεσθαι **αὐτὸν** εἰς ᾽Ιερουσαλὴμ, 18:31 ᾽Ιδοὺ ἀναβαίνομεν εἰς ᾽Ιερουσαλήμ, 19:28 ἐπορεύετο ἀναβαίνων **δὲ** εἰς **῾Ιερουσαλήμ**. The statement by Jesus at 19:10 where ἔρχομαι is used establishes the purpose of Jesus (as deictic centre person and earth as deictic centre location) to come and save the lost, ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. However, the difference between the D and B texts is at 19:5 where B reads ἦλθεν ἐπὶ τὸν τόπον (D- ἐγένετο ἐν τῷ διέρχεσθαι αὐτὸν) indicating that the act of Jesus coming to an exact location produces the effect of the subsequent repentance by Zacchaeus.[512] D, on the other hand indicates that as Jesus crossed, he "saw" Zacchaeus but the salvation did not occur at that location. Only when Zacchaeus received him (19:6) and promised Jesus acts of repentance did Jesus make his statement that salvation had occurred at the house. The parable of the talents 19:11-27, which follows, incorporates parallels in Luke 13 (13:22-30) that answer the question as to Jesus' coming and are coordinated through the doublet (D) at 19:27 (and 13:28) concerning the kingdom of God.

4.4.2.4. The Travel Narrative to the Temple

The Lukan travel narrative extends from Luke 9:51, using πορεύομαι as departure from the deictic centre of Capernaum (Luke 7:1), to Luke 19:45 and the usage of ἔρχομαι D

511. Derrett astutely notes that the fears described in the parable of the prodigal and the steward (i.e., their life and material future) would have to be aroused in this parable as concerns the remainder of this life and not after death. In other words, a resurrected dead man would only produce the effect of repentance if he brought news (i.e. went to them and testified) with reference to this life *before* death, and therefore before afterlife. "Scripture must serve as the warning *since it was intended for just that purpose*." Derrett, *Law in the New Testament*, 91.

512. Neale acknowledges the theory that Zacchaeus was merely stating his current circumstances of an already repentant character by the use of present tense. However, 19:10 makes clear that Zacchaeus repented at that time, and Neale notes "Luke gives no detailed paradigm of repentance…Grief over the past, contrition, humility, deeds of restoration, these are all a part of Luke's view of repentance." David A. Neale, *None but the Sinners*, JSONTSup 58 (Sheffield: Sheffield Academic Press, 1991), 187-88.

(B- εἰσέρχομαι). As discussed by Conzelmann, Luke has arranged his material to focus on the goal of arriving at the Temple.[513] Although D indicates the Temple as the focal point, we can only give a general elaboration as an in depth study of the "temple replacement" motif could be of interest for future research.[514]

Whereas the D and B readings concur primarily in the depiction of the Travel narrative, and in spite of the one difference at 19:45, the importance of the Temple is more nuanced in the D text with the use of the synonyms representing the Temple, i.e. ὁ ναός, τὸ ἱερόν, ὁ οἶκος, (and ὁ τοπός / ὁ ἅγιος.) used in Acts.[515] Although ὁ οἶκος is used at Luke 13:35 and 19:46 (2x) to specifically refer to the Temple, the reference to the outer court of the Temple (or the Temple as a whole) is usually τὸ ἱερόν, occurring at (D) 2:27, 46; 4:9, 18:10, 19:45, 47; 20:1, 21:5, 37, 38; 22:53 (B also reads at 22:52), and 24:53. The B reading of τὸ ἱερόν at 2:37 lacks the link of the D reading ὁ ναός, which appears also at 1:9, 21, 22, 11:51 (B- ὁ οἶκος), 23:45b. In contrast to τὸ ἱερόν, ὁ ναός refers to the inner sanctuary of the divine presence as defined by Zacharias' entering into the τὸν ναὸν τοῦ **θεοῦ**, and the people's worry concerning his delay ἐν τῷ ναῷ, although not necessarily referring to the place of the ark behind the curtain. D's reading of Anna, a prophetess, and ἡ οὐκ ἀφίστατο τοῦ **ναοῦ**, means that her immediate thanks to God and prophecy (ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ) is a result and derivation of her consistent presence in the inner sanctuary. Her recognition of Jesus is a confirmation of the presence of the divine within him. The next occurrence of τοῦ **ναοῦ** is at the death of Jesus where he breathes out (giving his spirit to the Father) and the Temple curtain is torn. The D reading places the tearing of the curtain *after* death instead of the B reading with the reverse.[516] In

513. Conzelmann, *The Theology of St. Luke*, 75. Also, see Rius-Camps who sees parallels (a) 9:51/18:31-33; (b) 9:52/10:1 sending messengers; (c) non acceptance by Samaritans 9:53 and Zacchaeus 19:6; (d) nationalistic disciples 9:53 and being mistaken 19:11. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30: Una Perfecta Estructura Concèntrica Dins La Secció del Viatage (9,51-19,46)," 351.

514. Chilton, *Restoration: Old Testament, Jewish, and Christian Perspectives*, 335-62; Brodie, "A New Temple and a New Law," 21-45.

515. Peter Head, "The Temple in Luke's Gospel," in *Heaven on Earth: The Temple in Biblical Theology*, ed. T. Desmond Alexander and Simon Gathercole (Carlisle: Paternoster, 2004), 101-19.

516. The D reading in Luke agrees with the death—torn curtain ordering as in Matt 27:51and Mark 15:38. Cranfield states concerning Mark 15:38: "Is this verse Mark's statement of the theological significance ... of what he has related in v. 37—the death of Jesus has opened the way into the presence of God?" C. E. B Cranfield, *The Gospel According to Saint Mark, an Introduction and Commentary* (Cambridge: University Press, 1959), 460; The B reading's reverse order (i.e. torn curtain then death), by contrast, is then taken as a "forewarning" of the destruction of the Temple. Cf. Marshall, *The Gospel of Luke*, 875. However, Green suggests that the rending *does not* symbolize the destruction of the Temple, but rather as the symbol "of the

these contrasts, there are two observations: First, the D text prefers ὁ ναός in describing the inner part of the Temple and, therefore, at 23:45, where the curtain is torn after Jesus gives up the spirit, it is the inner curtain (Holy of Holies) implied and not the outer curtain. Secondly, in the D text, the action of the tearing of the curtain after Jesus has died would mean that a symbolic action occurred or even possibly the beginning of restoration of a new expression of the gospel of the kingdom proclaimed with the restored presence of God with believers.[517]

Although D and B concur in usage here, the presence of a doublet at 13:35 and 19:38 implies that they are interpretative of not only the Temple but of Jesus' specific fulfilment of the doublet when he arrives into the Temple. Baltzer suggests that οἶκος not only refers to the Temple but also is a description of the בַּיִת used in Ezekiel 10:18, i.e. Luke 13:35's reference to "your house will be left vacant" specifically points to God withdrawing his presence from the Temple.[518] Furthermore, Baltzer sees the cleansing of the Temple to be a fulfilment of Ezek. 43:8-9, whereby the shopkeepers are removed as a display of God's wrath.[519] The D text of Luke 19:46 uses ἐξέχεεν (ἐκχέω-to pour out), which is unique in the Synoptics, but is used at Luke 5:37 ἐκχυθήσεται (will be poured out) and Luke 11:50 ἐκχυννόμενον (the blood of the prophets which has been poured out). The parallel between the pouring out of the blood of the prophets and the "pouring out" of the tables of the moneychangers is indicative of a renewal of the Temple by the glory of God as seen in Ezekiel 43:1-12. More specifically, Jesus' actions upon arriving at the Temple are

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destruction of the symbolic world surrounding and emanating from the temple, neutralizing the centrality of the temple". This prepares for the mission in Acts *from* Jerusalem. Cf. Green, *The Gospel of Luke*, 825-826. Fitzmyer is a bit more astute in noting the connection of 23:45[6] to 1:9 and Zechariah's entrance into the τὸν ναὸν τοῦ κυρίου (**θεοῦ**). "Luke may well be suggesting…(Hebrews 9:6-28), that by the death of Jesus access to the intimate presence of God has been made possible for human beings". Fitzmyer, *The Gospel According to Luke X-XXIV*, 1514. Cf. Discussion of messianic priestly emphasis in Hebrews and other epistles strongly supports priestly scenarios of the messianic relationship to the temple through Jesus' high priesthood (Heb 5:1-10:18). Cynthia Long Westfall, "Messianic Themes of Temple, Enthronement, and Victory in Hebrews," in *The Messiah in the Old and New Testaments*, ed. Stanley Porter (Grand Rapids: Eerdmans, 2007), 217-18. Head brings out an overview of a few of the main lines. Head, *Heaven on Earth: The Temple in Biblical Theology*, 116-18.

517. Nolland argues for the image of the revealing of the glory of God (based on the Markan text). Nolland, *Luke 18:35-24:53*, 1157.

518. Klaus Baltzer, "The Meaning of the Temple in the Lukan Writings," *HTR* 58, no. 3 (1965): 273. Rius-Camps sees Jesus' lament as the axis of the chiasm 10:25-13:30 (rising arm) and 14:1-18:30 (falling arm) at Luke 13:35. This suggests a contrast between the failing of the nationalistic and Pharisaical sentiment and the new successful mission as depicted by the contrast of the apostles' ministry (9:1) and the seventy (10:1). Rius-Camps, "Una Perfecta", 283-358.

519. Baltzer, *HTR*, 275. Green disagrees and sees this as fulfillment of Jer 7:3-20 (693). See notes on robbers, i.e. metaphor for Jewish leaders who use the temple as economic power. "Jesus recovers the temple for its legitimate use—revelatory teaching concerning the purpose of God." Green, *Luke*, 692.

commensurate with the Ezekiel passage as a fulfilment of the supplanting of the Second Temple system for one that truly brings the divine presence. Furthermore, concerns of the temple management may have revolved around (1) rejection of prophetical interpretation and (2) the possession of economic power through the Temple proceeds. This last point is revealed as a concern at Luke 20:25 and Luke 23:2 (the concern for paying taxes to Caesar) and serves as a connection with Luke 19:45, the cleansing of the Temple.[520]

In summary, the main differences between the D and B readings involving ἔρχομαι and πορεύομαι are as follows: (1) D is consistent in using ἔρχομαι and πορεύομαι to focus on the central character as the key to understanding the pericope. B is inconsistent, or else is erratic in promoting the reader (or listener) to find the central point, e.g. B is irregular with the idea of "coming to Jesus" as both positive and negative experience, whereas D is consistent. B includes the Levite as deictic centre whereas D displays only the Samaritan as emphatic, and implies the meaning of "wisdom of Solomon" as the deictic centre in a complex fashion that reduces it to a condemnation. Others include Luke 17:27 the deluge "came" (judgment-not positive), Luke 19:5 positive as Jesus came; and the omissions at Luke 5:14, 9:6, 27, 35, 14:19, 18:4, 21:28, 22:27 and 24:2. These facts combine to suggest that B does not use ἔρχομαι in narrative and non-narrative speech in a consistent range. (2) Specifically, as noted in the table on the differences between D and B, ἔρχομαι is used to elicit a positive meaning which increases the expectation of something special from God, i.e. Luke 9:6 they "came" preaching, Luke 9:27 the son of man "coming" in his glory (B om.), Luke 9:35 the voice "came", 10:32, Luke 14:19 cannot "come" (to dinner), Luke 18:4 "came" to himself, Luke 21:28 when these things "coming" (refers to Jesus' coming) (contrasted with Luke 21:26, i.e. bad things coming out), Luke 22:27 for I "came" in your midst (B-for I am), Luke 23:42 remember me in the day of your "coming" (B-when you come into your kingdom), and Luke 24:2 but they "came" and found. The omission by D of ἔρχομαι signals a non-positive, i.e. Luke 10:32 the Levite "happened" to the place (B-come), Luke 17:27 the deluge "arrived" (B-come), Luke 19:5 he happened in his crossing he saw (B-as he came upon the place). D uses doublets in concert with the above consistency in ἔρχομαι and πορεύομαι to reinforce the central point of the parable or narrative. B does include some of these doublets but not all and is inconsistent, e.g. Luke 10:31-37, Luke 11:30, Luke 14:19, 20, Luke 15:18, 21, 24, 32. (3) D portrays the travel narrative as directed toward the Temple as

520. Conzelmann, *The Theology of St. Luke*, 75.

the deictic centre. B portrays the Temple as only one place he entered without emphasis and elucidation.

4.4.3. Enter εἰσέρχομαι

The preceding discussion concerning ἔρχομαι and πορεύομαι centred upon the rhetorical (and theological) application of these words in the D and B texts of Luke. The semantic concept of the "journey" of the principal characters in Luke was found to focus the attention of the reader to understand relationships between these deictic centred individuals as well as the salient locations. One noticeable difference, to be discussed here, is the aspect of the difference between ἔρχομαι (πορεύομαι) and εἰσέρχομαι, which entails the arrival at locations. In this regard, the aspect of "going into" or "entering" is used in the Lukan text generally in connection with a narrative setting, allegorical allusion, and the hortative request. Whereas ἔρχομαι typically depicts movement "from one point to another, with focus on approach from the narrator's perspective",[521] the compound εἰς+ ἔρχομαι refers to the "entering into a space or event" as a specific goal, [522] and these words have also been differentiated into an activity verb ἔρχομαι and accomplishment, or telic verb εἰσέρχομαι.[523] This "entering into" is a necessary corollary of Luke 4:19 (D B) κηρύξαι ἐνιαυτὸν κυρίου δεκτόν, "to proclaim the year of the Lord's favor", which would entail the part of the ministry of Jesus to preach God's "favor or acceptance" and that implies a "response" on the part of the hearer, e.g. 19:5, 6, 9: σήμερον ἐν τῷ οἴκῳ σου δεῖ με μεῖναι… καὶ ὑπεδέξατο αὐτὸν χαίρων … σήμερον σωτηρία ἐν τῷ οἴκῳ τούτῳ ἐγένετο. In other words, examination of the use of εἰσέρχομαι in Luke's Gospel can reveal the respondents' reaction to the Messiah's ministry whether one of "welcome" or "rejection" (cf. 9:5; 10:10; 18:17). This survey of the similarities and contrasts of the Lukan D and B text readings will aid in understanding the theological nuances involved. As ἔρχομαι is used for a theological marker depicting important centres, εἰσέρχομαι is used to portray the theological need of "acceptance" or "rejection" of God or Satan's visitation.

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521. Moulton and Milligan, *BDAG*, 393-95.

522. Moulton and Milligan, *BDAG*, 293-94. Cultic use relates to God coming into the Temple. In the LXX, the sexual use is common, e.g. εἰσέρχεσθαι πρός γυναῖκα, indicating the end result of union. Schneider, "εἰσέρχομαι," in TDNT 2:676.

523. Rachel Shain, "The Preverb EIS- and Koine Greek", 3. Activity that is characterized by motion, action, and intention; Telic or accomplishment that culminates with respect to the action they denote.

4.4.3.1. Entering a house

The narrative of Jesus simply "entering" a house has a consistent theological purpose from the view of the D text, i.e. it signals a special visitation (cf. 4:38; 7:6;[524] 8:41, 51; 10:38; 19:5-6). D Luke includes forty-seven occurrences of εἰσέρχομαι compared with fifty in B. Although both texts concur in a majority of locations, there are nine texts of variance at Luke 4:16 (D om.), 4:38 (D- ἠλθεν), 5:14 (B om.), 8:30 (D om.), 8:33 (D om.), 8:51 (B-ἐλθών), 13:25 (B-ἐγερθῇ), 18:25 (D-διελθεῖν), and 19:45 (D-ἐλθών). The two sections that are noticeably contrasting between D and B are the accounts of the leper being cleansed (Luke 5:14) and the Gerasene demoniac (Luke 8:30, 33) where D avoids εἰσέρχομαι. The combined effect in D is to imply that εἰσέρχομαι, when used of Jesus "entering", refers solely to the positive effect of a visitation by God. This also extended to his disciples' visits into homes, e.g. 9:4; 10:5.[525] The B text is not as consistent and seems to make no discrimination, good or bad.

There are three texts in D and B describing the entrance into the Temple or synagogue, i.e. 1:9 εἰσελθὼν εἰς τὸν ναὸν τοῦ **θεοῦ** (B-κυρίου); 6:4 **εἰσελθὼν** εἰς τὸν οἶκον τοῦ θεοῦ (B-εἰσῆλθεν); 6:6 εἰσελθόντος αὐτοῦ **πάλιν** εἰς τὴν συναγωγὴν. D and B agree in using εἰσέρχομαι in these texts. The one disagreement is at 19:45 (previously discussed) where D uses ἐλθών (B- εἰσηλθών) and indicates a marker for a deictic centre location. Yet in all of these cases, the entrance into the Temple (or synagogue) was the cause of a special divine visitation. When this is observed with a wider range of entering a house (in narrative), typically εἰσῆλθεν εἰς τὸν οἶκον, e.g. nine times at 1:28; 1:40; 4:38 (D- **ἦλθεν**); 7:6; 7:44;

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524. Concerning the Centurion's reluctance to have Jesus come into his house, Brodie sees a continuity between the OT account of the woman's admission of sinfulness (1 Kgs 17:18) and the Centurion's sense of unworthiness (Luke 7:6b, 7b). The connection is served by the "entering into the woman's house (εἰσῆλθες πρός με) and the Centurion's statement (ἵνα μου εἰσέλθες). Brodie argues that the "OT picture of God visiting the son of a mother, or her child, is replaced by the NT image of the life-giving *kurios*." However, his supposition that Luke has reversed the perception of a vindictive God (in the OT narrative) seems tenuous since if that had been the case, then other texts of judgment of God would have similarly been exaggerated. Thomas Louis Brodie, "Towards Unravelling Luke's use of the Old Testament: Luke 7.11-17 as an Imitatio of 1 Kings 17.17-24," *NTS* 32 (1986): 254.

525. 9:4 is in the context of Jesus giving orders when entering into a house, possibly to prevent moving house to house. Cf. Nolland, *Luke 1-9:20*, 427. Fitzmyer, *The Gospel According to Luke (I-IX): Introduction, Translation, and Notes*, 754. Green, *The Gospel of Luke*, 359; 10:5 (D) states εἰς ἣν ἂν δὲ εἰσέλθητε πρῶτον οἰκίαν (but whatever house you enter) and is almost an exact word order duplicate of Jesus' teaching in 9:4 εἰς ἣν ἂν οἰκίαν εἰσέλθητε. Yet the continuation of the idea of "peace" is reiterated by the repetition ἡ εἰρήνη ὑμῶν 10:6, 10:8 and 10 repeat the idea of entering and welcoming. This is modeled in 10:38 by the usage of εἰσελθεῖν by Jesus into the village and Martha ὑπεδέξατο him into her house.

8:51 (B- **ἐλθών**); 10:38; 11:37; and 24:29, there are some contextual differences between the D and B texts that change the theological nuance of which εἰσέρχομαι is a part.

The two locations of difference are at Luke 4:38, i.e. D **ἦλθεν** εἰς τὴν οἰκίαν Σίμωνος καὶ ἀνδρέου // B **εἰσῆλθεν** εἰς τὴν οἰκίαν Σίμωνος, and 8:51, i.e. D **εἰσελθὼν** δὲ εἰς τὴν οἰκίαν // B **ἐλθὼν** δὲ εἰς τὴν οἰκίαν. In the first example of Jesus entering into Simon's house (4:38), both texts of D and B indicate greater alignment with Mark 1:29-39 (cf. Matt 8:14-17). Although D parallels Mark 1:29, **ἦλθεν** εἰς τὴν οἰκίαν Σίμωνος, and Matt 8:14, ἐλθὼν ὁ ἰησοῦς εἰς τὴν οἰκίαν πέτρου, in the use of ἔρχομαι, B at Luke 4:38 is at variance in using εἰσέρχομαι, if sourcing Mark 1:29. D's reading is more understandable from the perspective of the use of ἔρχομαι[526] as a deictic centre and the parallel with Mark 1:29 in the use of "Simon and Andrew" instead of Matt 8:14's "Peter". Furthermore, the use of Capernaum as the deictic centre, and in particular Simon's house at 4:38, is also better explained by the D readings at 4:43-44 of Jesus' need to move to other cities around Galilee.

D	B
4:43 ὁ δὲ εἶπεν πρὸς αὐτοὺς	4:43 ὁ δὲ εἶπεν πρὸς αὐτοὺς
ὅτι Δεῖ με καὶ εἰς τὰς **ἄλλας** πόλεις	ὅτι Καὶ **ταῖς ἑτέραις πόλεσιν**
εὐαγγελίσασθαι αυτ	εὐαγγελίσασθαι δεῖ με
τὴν βασιλείαν τοῦ θεοῦ,	τὴν βασιλείαν τοῦ θεοῦ,
εἰς τοῦτο γὰρ ἀπεστάλην.	ὅτι **ἐπὶ** τοῦτο ἀπεστάλην.
4:44 καὶ ἦν κηρύσσων	4:44 καὶ ἦν κηρύσσων
εἰς τὰς συναγωγὰς τῆς **Γαλιλαίας**	εἰς τὰς συναγωγὰς τῆς **Ἰουδαίας**.

In contrast to the B readings above, which focus on **ταῖς ἑτέραις πόλεσιν** "other (different) cities" and his preaching in the synagogues of **Ἰουδαίας** "Judea", D records τὰς **ἄλλας** πόλεις "other (similar) cities" within Galilee **γαλιλαίας**. Fitzmyer's comment that "Galilee" is "obvious correction to harmonize the text with the thrust of the Lucan story of this point in the Gospel",[527] fails to recognize the pattern in D of 4:44, 5:14[528] and 5:27,

526. Fitzmyer, *The Gospel According to Luke (I-IX)*, 549. Fitzmyer indicates that *exelthn* "he went out" would have been expected.

527. Fitzmyer, *The Gospel According to Luke (I-IX)*, 558, 575.

528. Cf. Mark 1:45—the connection to the Markan text is generally understood but does not parallel the "witness to you (pl)". The priestly responsibility was not to be abrogated and the D text highlights this fact that Jesus was unable to "enter into" cities because of a violation by the healed leper. Jesus did not usurp the priests' work of validating the healings according to Mosaic law. Nolland, *Luke 1-9:20*, 228. Marshall alludes to the possibility that Jesus warned the man because he wanted to avoid crowds, thus "the secrecy command". Marshall, 209.; 17:12 states that Jesus "entered into" a certain village". It is there that of the ten lepers who were healed, the Samaritan was the only one who came back to give glory to God 17:18. It is then that Jesus told him that his faith has saved him, 17:19 (B om.) that is also replicated in 18:42.

which together with 7:1 would mean that the narrative was kept in the vicinity of the Galilee region and not southern Judea.[529] As already discussed in Sec. 4.4.2.1. and 4.4.2.2., the use of ἔρχομαι at D Luke 4:38 is indicative of an activity (ongoing), which speaks of a salient feature and not, by contrast, a telic event. The effect of Jesus at Simon Peter's home was not only a one-time event but continued with the healing of many more (4:40), involving the confirmation of who he was (Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ -a doublet: 4:41/22:70), and also the divine imperative δεῖ με (2:49; 4:43; 13:33; 19;5) to preach in the Galilean region.

The reverse of the preceding example is 8:51 where D reads **εἰσελθὼν** δὲ εἰς τὴν οἰκίαν and B reads **ἐλθὼν** δὲ εἰς τὴν οἰκίαν. The narrative begins at 8:41 with Jairus ἠλθών "coming" and "falling at the feet of Jesus". However, the D text formulates the changing of events at 8:40 with D ἐγένετο δὲ ἐν τῷ ὑποστρέψαι (B-ἐν δὲ τῷ **ὑποστρέφειν**). This episode marker, ἐγένετο δέ (8:40), is followed by a stage marker, **καὶ** ἐγένετο (8:42b). In B, the readings of ἐν δὲ τῷ --- are examples of the dative with the articular infinitive, ἐν τῷ + inf. "while" at 8:40 and 8:42b. The contrast between D and B is that the structure of D Luke 8:40-42 causes the changes within the two interlocking episodes (Jesus attempting to travel to Jairus' house and the sudden entrance of the woman with the issue of blood) to be salient leaving Jesus as the deictic centre and the individuals coming to his location (8:41; 8:47; 8:49). B, on the other hand, does not highlight the interlocking stories due to omission of ἐγένετο δέ and **καὶ** ἐγένετο and includes at 8:51 of Jesus **ἐλθὼν** δὲ εἰς τὴν οἰκίαν causing Jairus' house to be the deictic centre location. D, by using **εἰσελθὼν** δὲ εἰς τὴν οἰκίαν, subdues the location as a deictic centre, thus keeping the focus on Jesus. The use by D of εἰσέρχομαι forms the climax of the request of Jairus at 8:41 παρεκάλει αὐτὸν εἰσελθεῖν εἰς **τὴν οἰκίαν** αὐτου, which is a divine visitation and the setting for the resurrection of Jairus' daughter.[530] D also reads at 8:55 "her spirit returned" καὶ **ὑπέστρεψεν** τὸ πνεῦμα αὐτῆς, instead of B's **ἐπέστρεψεν**, thus signifying a positive and joyful "return" (cf. Sec. 4.4.1.). It can be concluded that D focuses the attention upon the main character, Jesus, and in contrast to 4:38 "coming to the house of Simon", (and the resulting multitude of healings and ministry that was to happen from that location), causes the

529. Marshall, *The Gospel of Luke*, 198-99.

530. Josep Rius-Camps, "Qüestions Sobre La Doble Obra Lucana V: Estructura i Funció Significativa Del Tercer Cicle o Secció de Les Recognicions (Lc 6,12-9,50)," *RCatT* 9 (1984): 299. The request by the synagogue ruler for Jesus to come to his house was a prayer.

act of Jesus entering the house for performing a special miracle to become salient.[531]

4.4.3.2. "Entering" in terms of allusions

"Entering into", εἰσέρχομαι, as an allusion of entering into a house or dwelling is also used in only a few instances in the Synoptic Gospels to express the movement of demons or spirits "inside" of a person, e.g. Mark 9:25 (D B) καὶ μηκὲτι εἰσέλθῃς εἰσ αὐτόν; Luke 8:30 (B) εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν and 22:3 (D B) εἰσῆλθεν δὲ Σατανᾶς εἰς (τὸν) ἰούδαν. The majority of depictions of demonic possession are concentrated upon the relief of their situations without much discussion as to "how" they had become "possessed". Therefore, in this regard, the example of the Gerasene demoniac in Luke 8:26-39 shows a number of differences between the D and B textual readings that inform the reader concerning the background and purpose of the narrative.

First, D omits εἰσέρχομαι at 8:30 and 8:33, which speak of the condition of the demoniac "Legion" as well as the movement of the demons into the herd of swine. B, by contrast, includes εἰσέρχομαι and thereby signals possible presuppositions concerning exorcism. Earlier in Sec. 4.4.2.3., Jesus was seen to be the deictic centre with the inference in D that the people did not "come" to Jesus (in the sense of personal benefit) after the healing of the demoniac, but simply arrived παραγίνομαι (8:35), καὶ θεωρησάντων "and after they saw", and "they were afraid" ἐφοβήθησαν. B reads that they found "the man from whom the demons had gone", τὸν ἄνθρωπον ἀφ᾽ οὗ **τὰ δαιμόνια** ἐξῆλθεν, whereas D reads simply the participle form, τὸν δαιμονιζόμενον, "the demoniac" (cf. Matt 9:32; Mark 5:15). Since both D and B indicate that Jesus originally was commanding the demons to "come out" at 8:29, (D ἔξελθε ἀπὸ τοῦ ἀνθρώπου // B [**παρήγγειλεν** γὰρ]… **ἐξελθεῖν** ἀπὸ τοῦ ἀνθρώπου; D expresses more forceful sense with the vocative form), it perhaps would not be unusual to understand B's reading for the people coming to see the exorcised man with the use of ἐξῆλθεν at 8:35. Yet D's readings indicate an avoidance of emphasising the movement of the demons, per se, and concentrating more upon the theological theme of the results of obedience to the word of Jesus.

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531. Josep Rius-Camps, "Qüestions Sobre La Doble Obra Lucana V: Estructura i Funció Significativa Del Tercer Cicle o Secció de Les Recognicions (Lc 6,12-9,50), 296-300. Rius-Camps takes note of the symbolism of 8:40-56, i.e. the number twelve representing Israel (daughter is twelve years old and woman suffering for twelve years), the synagogue, representing Israel, in juxtaposition with the ruler's house (representing the Jewish community), and that the mourning for the dead daughter was symbolic of the belief that Israel could be made right again. In essence, it is adherence to Jesus that will resurrect Israel back to life.

There are several variances between D and B readings in the presentation of the presence and movement of the evil manifestations: (1) the use of δαιμόνια is indicated at 8:27 D ὃς εἶχεν δαιμόνια // B **ἔχων** δαιμόνια. However, at 8:29, B uses τῷ **πνεύματι** τῷ ἀκαθάρτῳ , whereas D reads τῷ **δαιμονίῳ** τῷ ἀκαθάρτῳ. The usage of δαιμόνια and **πνεύματι** seem interchangeable in Luke's Gospel in both D and B (cf. Luke 4:33; 9:42). The parallel of Luke 4:33 and 8:27 is the verbal indication of a static situation, "having or had" a demon with no explanation as to how the man in the synagogue or the Gerasene man became possessed. (2) In response to Jesus asking his name in 8:30, the explanation is given,

D	8:30	ὁ δὲ εἶπεν· Λεγαιὼν ὄνομά μοι πολλὰ γὰρ ἦσαν δαιμόνια.
B	8:30	ὁ δὲ εἶπεν· Λεγιών ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

which indicates that D is conscious of his name, "my name is Legion for they were many demons", using γὰρ to strengthen the background whereas B immediately expresses the explanation for "Legion" using causal conjunction ὅτι without any personalization. In D, the repetition of the idea of the "presence" of the demons at 8:27 and 8:30 does not inform concerning the "how" of the initiation of demonic possession but simply establishes the basis for the man's actions. B, in contrast, submits the explanation that many demons had "entered into" him, obviously at some point in time. The implication from B's reading is that the method of entrance for demons was a known issue, whereas D is either vague or else the issue is rhetorically non-important. (3) The demons exited the man differently in D and B, i.e. 8:33 D ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου **ὥρμησαν** εἰς τοὺς χοίρους // B ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου **εἰσῆλθον** εἰς τοὺς χοίρους. D records that the demons "rushed" (ὁρμάω -"to make a rapid movement, rush") into the pigs, but B reads that the demons "entered" (εἰσέρχομαι) the pigs without any further explanation. Both texts then record the outcome of the herd of swine as they ὥρμησεν "rushed" off the cliff and drowned.

In consideration of these observations, and Sec. 4.4.2.3., there are three thoughts that can be mentioned. Firstly, as Todd Klutz, Erick Sorenson, J. D. G. Dunn and Graham Twelftree attest, there was no known conceptualization of "how" particular entities were able to possess individuals as it varied from OT to NT times.[532] D's depiction of the Gerasene

532. Todd Klutz, *The Exorcism Stories in Luke-Acts: A Sociostylistic Reading* (SNTSMS 120; New York: Cambridge University Press, 2004), 133-137. Klutz suggests that an understanding of demonic affliction may have evolved from impurity laws in relation to death or femininity; Eric Sorenson, *Possession and Exorcism in the New Testament and Early Christianity*, WUNT 157 (Tübingen: Mohr Siebeck, 2002), 126. Sorenson states that the NT evidence minimizes sinfulness on the part of the demoniacs, i.e. they are innocent victims of malicious spirits, and suggests demonic possession as "rebellion against divinity"; James D. G. Dunn

demoniac is indicative of a simple acknowledgment of demonic causation rather than an attempt to describe the movement process as B implies. Secondly, the contrast between the demoniac's "welcome" of Jesus with a loud voice (8:28) and then "sitting" at the feet of Jesus (8:35) is only surpassed with the description of the people who arrived to see what had happened. D suggests that the reason the people, who came to see the demoniac (8:36), were in fear was because of the witnesses of the event (ἀπήγγειλαν **γὰρ** αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ **ληγαιών** -"for those having seen told them how Legaion was saved"). As in 8:37 also, the γὰρ substantiates the reason for their imploring that Jesus leave. The dichotomy of the reasons for the people's fear as suggested by Klutz, i.e. economic harm and transformation of the demoniac, (B perspective), is not depicted in D due to omission of τὸ γεγονὸς at 8:35 (Klutz sees a connection of the repetition of τὸ γεγονὸς to the herdsmen at B 8:34)[533] as well as the portrayal of the people's sight of the miracle. The salvation of the demoniac is the central focus and D displays the reversal of fears from the demoniac to the people. The economic loss of the swine is backgrounded in D. Thirdly, the D reading of the "rushing" into the pigs by the demons speaks of an immediate reaction and result of Jesus giving permission (8:32c). The previous pericope of the rebuking of the wind and waves, 8:24b ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι and the statement of the disciples, 8:25b καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι **καὶ ὑπακούουσιν αὐτῷ**; "and he commands the winds and the water and they obey him" (B omits **καὶ ὑπακούουσιν αὐτῷ**), is a continued indication of instant obedience after the command and is therefore a confirmation of the authority of Jesus's word.

Another important allusion concerns the "entering in" through an implied door of knowledge, which from Matt 23:13 would equate to the kingdom of God. In a specific criticism of the Pharisees and lawyers, εἰσέρχομαι is used twice by B in the Lukan text at 11:52:

D	B
11:52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι **ἐκρύψατε** τὴν κλεῖν τῆς γνώσεως· καὶ αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς **εἰσπορευομένους** ἐκωλύσατε.	11:52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι **ἤρατε** τὴν **κλεῖδα** τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

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and Graham H. Twelftree, "Demon-Possession and Exorcism in the New Testament," Chm 94/3 (1980), 216-23. Echoing Sorenson, Dunn and Twelftree agree that the NT does not present a clear understanding of "demon possession" but is more focused on bondage that is manifested physically or spiritually, representing a disorder in hostility to God.

533. Klutz, *The Exorcism Stories in Luke-Acts: A Sociostylistic Reading*, 90-91.

The analogy of "entering into", as through a door, is only suggested in the Lukan text. Matthew 23:13 includes the word κλείω (to shut or lock the gate or door), as the accusation against the Pharisees and scribes that they have "shut" the kingdom of heaven (κλείεται τὴν βασιλείαν τῶν οὐρανῶν), and then the reason γάρ:

> ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφείετε εἰσελθεῖν.
> For you do not enter in nor do you permit those entering to enter.

The Lukan version does not include τὴν βασιλείαν τῶν οὐρανῶν and instead D Luke states that the lawyers have "hidden" **ἐκρύψατε** (from κρύπτω -to hide or conceal) the "key of knowledge" τὴν κλεῖν τῆς γνώσεως (noun from κλείς; cf. Rev 3:7; 20:1).[534] B reads the aorist verb **ἤρατε** from αἴρω "to take away, remove, seize control (by force)" and suggests that the lawyers have removed the key of knowledge forcefully. When compared with the Matthean reference above, it is understood that the Pharisees and lawyers are in control of the door (gate) or entrance and neither enter through the door themselves nor permit others to enter (κωλύω—to hinder or prevent) by implication the kingdom of heaven. D's readings of "you hid the key of knowledge" and "you hindered those entering" (εἰσπορευόμαι-to go into; cf. 8:16; 11:33; 18:24 [D εἰσέρχομαι]; 19:30; 22:10), in contrast to B, convey the sense of a temporary situation that only increases the challenge for those entering the kingdom. B's readings seemingly confer a greater amount of control upon the lawyers over the process. Yet the larger question consists of the identification of the "key", whether it is "hidden" (D) or "seized" (B). It is here that Nolland agrees with Fitzmyer that this "key" is for the "house of Wisdom (Prov. 9:1)" as described earlier at (B) Luke 11:49 καὶ ἡ σοφία τοῦ θεοῦ εἶπεν (D omits).[535] The omission by D of "the wisdom of God", however, causes more of a challenge for the identification. Importantly, D uses (ἀπο)κρύπτω, which is used as a doublet at 8:17 …οὐδὲ ἀπόκρυφον ἀλλὰ ἵνα γνωσθῇ…and 12:2 …καὶ κρυπτὸν ὃ οὐ γνωσθήσεται…, and thus connects the act of "hiding" as part of the hypocrisy of the Pharisees 12:1 (ὑπόκρισις) with the earlier reading at 11:39 (D) οἱ Φαρισαῖοι **ὑποκριταί** (B om.). Simply stated, from D's readings it can be understood that the hypocrisy of the lawyers had the effect of "hiding" the key of knowledge (to salvation) of the process of

534. The D text's readings at Luke 11:43, 44, castigating the Pharisees and scribes, is made salient at Luke 11:53, 54 and indicates the reason for increased hostility of the three classes (Pharisees, scribes and lawyers).

535. Nolland, *Luke 9:21-18:34*, 668-669; Fitzmyer, *The Gospel According to Luke (X-XXIV)*, 951.

entering (the kingdom of heaven).[536] In addition, embedded within the chapters of Luke 6-11 are three repetitions at 6:47, 8:21, and 11:28 that include the words ἀκούω and ποιέω (φύλασσω), which collectively emphasise the core point of Jesus' teaching, i.e. hearing God's word and doing it substantiated the "blessing" and entrance into the family of God. Therefore, from D's readings, the Pharisees and lawyers' hypocrisy (not performing the Law) meant that their interpretations of the Law caused a "hindrance" for people to understand salvation. B's readings, in contrast, suggest a restrictive control of the method of salvation, implying that their teachings and actions conflicted with a coherent understanding and thus removed (or severely limited) the way of salvation for people.

Another example of the above is in the section of Luke 13:10-14:35, where Nolland observes that the structure is marked by parallelism, contrasts and reversals.[537] With this in mind, the account of the synagogue ruler's hypocrisy, the use of εἰσέρχομαι, and eschatological interpretation is seen at 13:15, 24-25 with a contrast between D and B readings. The initial confrontation is in the context of the healing of the woman in the synagogue and the ruler's criticism of healing on the Sabbath, Luke 13:10-14. At 13:15 D reads ἀπεκρίθη δὲ αὐτῷ ὁ **Ἰησοῦς** καὶ εἶπεν· ὑποκριτά (B- ἀπεκρίθη δὲ αὐτῷ ὁ **κύριος** καὶ εἶπεν· **ὑποκριταί**), thereby signaling two differences: (1) the use of Ἰησοῦς instead of B's κύριος (cf. 7:13; 7:19; 10:1; 10:2; 10:41; 17:6; 22:61; 24:3) indicating a preference for "Jesus" rather than "lord", or omissions; (2) singular form of ὑποκριτής in D instead of plural in B, thus making the criticism aimed at the synagogue ruler and not the ὄχλος of 13:14.[538] As Rius-Camps has noted, Jesus' teaching is a direct correction of the synagogue's teaching that has caused people to be bound, and proceeds to prepare the people to receive the news of how to

536. It can be seen that the "passing over" παρέρχομαι (11:42) is symptomatic of a neglect or ignoring correct judgment for matters that are actually of less importance. Passing over the "love of God" means that you emphasize a system of legal works over the contractual "hesed" or loving-kindness of God.

537. Nolland, *Luke 9:21-18:34*, 722; Green sees the structure as 13:10-17:10 that is distinguished by the motif of "conflict", which highlights the important question of who "can participate in the Kingdom". Green, *The Gospel of Luke*, 516. Marshall argues for the concentration of 13:22-14:35 due to 13:22's indication of Jesus' journey to Jerusalem suggesting a new section. Marshall, *The Gospel of Luke*, 562. Rius-Camps argues that 13:10-30 displays one theme, i.e. the teaching of Jesus (διδάσκω), 13:10, 18, 22, 26, and that v. 10-17 gives the condition that is necessary for learning, i.e. a release from the secular ties of the synagogue education, at v. 18-22 the parables display true teaching, and v. 23-30, which show that the door to enter the kingdom is narrow and that people of Israel can be excluded in favor of the Gentiles. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30", 301.

538. Nolland, *Luke 9:21-18:34*, 724-725. B's plural reading of ὑποκριτής could also be interpreted as the "opponents" at 13:17, οἱ ἀντικείμενοι, but Nolland suggests this is an allusion to fulfilment of LXX Isa 45:16 and notes that "[it is] schematic since apart from one of them they are not even present!"

enter into the kingdom, 13:23-30.[539] Similar to 11:52 that describes the results of the lawyers' teachings in preventing people to enter (kingdom), 13:23-24 in D and B read:

D	B
13:23 Εἶπεν δέ τις αὐτῷ· Κύριε,	13:23 Εἶπεν δέ τις αὐτῷ· Κύριε,
εἰ ὀλίγοι **εἰσὶν** οἱ σῳζόμενοι;	εἰ ὀλίγοι οἱ σῳζόμενοι;
ὁ δὲ **ἀποκριθεὶς** εἶπεν·	ὁ δὲ εἶπεν **πρὸς αὐτούς**·
13:24 Ἀγωνίζεσθε εἰσελθεῖν	13:24 Ἀγωνίζεσθε εἰσελθεῖν
διὰ τῆς στενῆς θύρας,	διὰ τῆς στενῆς θύρας,
ὅτι πολλοί, λέγω ὑμῖν,	ὅτι πολλοί, λέγω ὑμῖν,
ζητήσουσιν εἰσελθεῖν	ζητήσουσιν εἰσελθεῖν
καὶ **οὐχ εὑρήσουσιν**.	καὶ **οὐκ ἰσχύσουσιν**.

Notice that there are four differences between the readings, i.e. D's use of the periphrastic construction **εἰσὶν** with the participle οἱ σῳζόμενοι; D's use of **ἀποκριθεὶς** (B om.) and εἶπεν; D's omitting B's **πρὸς αὐτούς**; D's reading of **οὐχ εὑρήσουσιν** in contrast to B's **οὐκ ἰσχύσουσιν**. Of the above, D's use of **ἀποκριθεὶς** suggests a consistency for definitive statements (Luke 4:12; 7:22; 8:21; 9:20; 10:27; 11:15; 13:2; 13:23; 15:29; 18:42; and 19:40), whereas B includes **ἀποκριθεὶς** at 5:22 "he answering said 'why are you reasoning in your hearts?'" (D om.), as well as the B omissions at 11:15, 13:23, and 18:42. Therefore, D suggests a definitive answer given to the man (singular) as to his question about salvation. B's reading lessens the saliency of 13:24 but increases the application to many with the additional **πρὸς αὐτούς** (to them). The last difference between D and B at 13:24 indicates that D, in using **οὐχ εὑρήσουσιν** (cf. Matt 7:14), focuses more on the dichotomy of "seeking-finding" (cf. 11:9, 10; 13:6, 7) and does not imply an inability to enter (the kingdom). B's use of **οὐκ ἰσχύσουσιν** is not paralleled in the NT in connection with ζητέω. The inferred meaning from B would be that despite "seeking to enter" it was a forgone conclusion that entering through the "door" was made impossible. The next verse, 13:25, enlightens the meaning in either case (D or B) by the analogy of a master entering his home.

D	B
13:25 ἀφ' **ὅτου** ἂν ὁ οἰκοδεσπότης **εἰσέλθῃ**	13:25 ἀφ' **οὗ** ἂν **ἐγερθῇ** ὁ οἰκοδεσπότης
καὶ ἀποκλείσῃ τὴν θύραν	καὶ ἀποκλείσῃ τὴν θύραν
καὶ ἄρξησθε ἔξω ἑστάναι	καὶ ἄρξησθε ἔξω ἑστάναι
καὶ κρούειν λέγοντες·	καὶ κρούειν **τὴν θύραν** λέγοντες·
Κύριε, **κύριε**, ἄνοιξον ἡμῖν.	Κύριε, ἄνοιξον ἡμῖν.
καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν·	καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν·

539. Rius-Camps, "Qüestions Sobre La Doble Obra Lucana IV: LC 10,25-18,30", 301.

Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

From this account, there is some similarity to Matt 25:11 (κύριε, **κύριε**, ἄνοιξον ἡμῖν) in D, but this parable of the house owner answering the people "I do not know you" differs in D from B in the following two points: (1) D places the homeowner as arriving to his house, entering (εἰσέρχομαι), and then shutting the door. B causes the homeowner to already be present within the house, having risen up (ἐγείρω-to raise up, appear), and shutting the door with the result that those outside cannot enter (cf. Matt 25:10). (2) The repetition of "door" in D at only the two locations, v. 24-25, reinforces the connection and meaning of "the narrow door" τῆς στενῆς θύρας as the "door of salvation" that will be shut only when the householder has returned.

Now, from D's perspective and taking these two points in consideration, "entering" the "narrow door" of salvation is available to those seeking but "many" πολλοί will not find it in time due to the fact that they had been doing activity that was like the Pharisaical hypocrisy, i.e. following the synagogue's teaching without understanding the true meaning and application of the Law. The relationship with 11:52 supports the contention that this issue had been the "hidden" real teaching of the ἡ βασιλεία τοῦ θεοῦ and, therefore, D has appropriated εἰσέρχομαι as a theological signal for depicting the entrance into the presence of God (master of the house). As detailed later on in Sec. 5.5. on the doublet of 13:28 and 19:27, from D's readings, the context of 13:10-30 climaxes not with a rejection of Israel and a turn to Gentiles (v. 28-29) but as a warning to these "workers of illegality" ἐργάται **ἀνομίας** (D 13:27; B- ἐργάται **ἀδικίας**) and a prophetic "anticipated gathering of the People of God".[540] By contrast, B's readings reflect a more condemnatory attitude toward the Pharisees' ability in controlling the "key" available to the people to the point that few would be saved because of inability (not clear as to personal responsibility). The eschatological timing of the return of the "house owner" is not clear in B due to the suggestion of the house owner already residing within the "house". The inference is that only at an indeterminate time will all potential for entrance be withdrawn.

4.4.3.3. Summary

D Luke appropriates the usage of εἰσέρχομαι and ἔρχομαι to depict the important centres of focus, i.e. Jesus as a deictic centre, a display of movement in the direction of the

540. Nolland, *Luke 9:21-18:34*, 735.

core goal of the main character, i.e. the Temple, as well as the intermediate telic events of his visitation to the homes of individuals. Elliott's proposal of the "house" replacing the "temple" as a social institution and place of "God's saving presence", while different in scope, serves as a good illustration of the recognition of a salient plot but may not have application here.[541] The aspect of the parallel of Temple and house is possible but it is more accurate to say that the D and B texts display the distinct difference as to *how* one enters these institutions. It is better to say that the D text displays a consistent use of εἰσέρχομαι (different from ἔρχομαι) that is used for informing the reader of the need to ultimately "welcome" and "receive" the Kingdom of God. This acceptance by a respondent to the "divine visitation" was understood by the kind of "welcome" that was given to Jesus in his travels. The public arena, e.g. synagogue, was the location of the variety of responses, i.e. acceptance by people in need and the rejection by the synagogue rulers and religious leaders. εἰσέρχομαι, as a telic verb, expresses the motion involved in the numerous "visitations". The rhetorical context of which this verb is a part in the various stories reflects differing points of view by D and B in the range from entering a house to perform a healing to the expression of demonic possession and the substantive understanding of entrance into the kingdom of God.

The relatively few occurrences of difference in locations of εἰσέρχομαι between D and B (nine), nevertheless can be seen to have theological nuances that affect (1) the area of ministry of Jesus centring in the Galilean region (B gives Judea), (2) the centring of individuals' homes as the place of divine visitation (B is inconsistent), (3) the activity of the movement of demons or (spirits) (B elucidates movements and implies reasons for responses, D generalizes movements for a theological purpose of highlighting the authority of Jesus), and (4) the depiction of the eschatological entrance into the kingdom of God (B strongly condemns religious leadership and implies orientation toward Gentiles). What is noticeable in the areas examined are the seeming disagreements between D and B concerning the end goal of Jesus' ministry, i.e. D's readings support the idea that the process of the restoration of Israel to God is dependent upon individual ethical morality in contrast to a national identity that does not fulfil its Torah covenant obligations by "hearing and doing". εἰσέρχομαι and ἔρχομαι are observed in the depiction of the progress of movement but display differing applications according to different presumptions existent within the differing manuscript texts

541. J. H. Elliott, "Temple Versus Household in Luke-Acts: A Contrast on Social Institutions," *Hervormde Theologiese Studies* 47, no. 1 (1991).

of D and B. It is suggested that the contrasts between D and B argue for a differing theology of the entrance into the kingdom of God compared with the Pharisees, scribes, and lawyers.

Finally, there are some areas that have not been addressed here, i.e. (1) the entering into temptation 22:40, 46 and (2) the act of Satan entering into Judas, 22:3, εἰσῆλθεν δὲ Σατανᾶς εἰς τὸν ᾽Ιούδαν (B om. τὸν).[542] D and B do not differ in these areas although they present significant theological interest, especially in light of the earlier presentation in this study concerning Luke 8:26-39. Yet, this section has primarily focused on the rhetorical usage of two verbs. The broader question concerns the main character, who is the deictic centre, and the backgrounded Holy Spirit (Luke 4:18- Πνεῦμα κυρίου ἐπ᾽ ἐμέ) who understandably functions as the source of Jesus' ability to fulfil the ultimate goal. It is this question of Luke 1:17 (ἐν πνεύματι καὶ δυνάμει ᾽Ηλίου) "spirit and power" and the Spirit's relationship to Jesus in restoration that must be examined.

4.5. Spirit and Power for Restoration

Earlier in the examination of Luke 1:17, 4:18-19, and 7:19-20, and the use of linguistic marking to depict the deictic centre of the progression of Jesus to the Temple, it is important to return back to the involvement of the Spirit in the communication of Jesus' ministry due to the connection to Elijah's "spirit and power" and the use of miracles. Are miracles signs? Are individual healings emblematic of national restoration? It is clear from the study thus far that the aspect of "affirmation" in contrast to an ontological view of an individual's transformation can serve to clarify how the D text presents the Spirit's activities, including healings. The question becomes, therefore, what is the role of the Spirit in the depiction of restoration? Since the activity of the Spirit is programmatic in Jesus' ministry (Luke 4:18-19) are the physical miracles and healings a part of an affirmational process? The answers here from the D text suggest that the role of the πνεῦμα supports the depiction of the function of the Spirit as the underlying energy to perform the fulfilment of the word.

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542. Cf. Wisdom 1:4: ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία οὐδὲ κατοικήσει ἐν σώματι κατάχρεῳ ἁμαρτίας [because wisdom will not enter a deceitful soul, or dwell in a body enslaved to sin.] This may explain about how the effect of wisdom entering a person happens from a negative viewpoint. If the person is deceitful or enslaved to sin then it will not enter. Also: Wisdom 2:24 φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον πειράζουσιν δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες [but through the devil's envy death entered the world, and those who belong to his company experience it.]

The theological connection of the terms "restoration of Israel"[543] and the Spirit are illustrated on a cosmic level in the initial encounter between Jesus (full of the Spirit) at Luke 4:1, πλήρης πνεύματος ἁγίου, and Satan in the wilderness, ἐν τῇ ἐρήμῳ … πειραζόμενος ὑπὸ τοῦ **σατανᾶ**· (B- διαβόλου--suggesting apocalyptic exile). Luke has moulded the temptation in the wilderness to depict the spiritual battle as two "heavenly beings" encountering each other in the battle over interpretation of the Scripture,[544] in similar parallel to Elijah's battle against the prophets of Baal. However, an important question for this study concerns whether Luke also means to illustrate the restoration work of Jesus (via Spirit) in the microcosm of illnesses, which ratifies the theme of exile for Israel, or else portrays the "spirit and power" as foundational for messianic liberation.[545]

Since the Lukan Gospel accentuates the miracles of Jesus by δύναμις[546] and ἰάομαι (healing), the function of the Spirit in performing miracles has been debated.[547] The disciples' statement at Luke 24:21, "we had hoped he was the one to redeem Israel", implies that all of Jesus' miracles and healings were not seen as demonstrative enough to fulfil the political restoration of Israel.[548] Yet, Turner rejects the idea that Luke used Luke 4:18-21 as metaphors

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543. Evans is cautious in only arguing that because Jesus used texts in Daniel (7:9, 13, 14), Zechariah (9:9, 13:7, 14:20-21 etc.) and Second Isaiah (Isa 40:9, 52:7, 61:1-2, 35:5-6), then Jesus understood his ministry as the beginning of the end of Israel's exile. Craig A. Evans, *Aspects of Exile and Restoration in the Proclamation of Jesus and the Gospels*, ed. Bruce Chilton and Craig A. Evans (Leiden: Brill, 1997), 292-93.

544. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 233.

545. Bauckham queries that perhaps Luke avoids the Jewish tradition that identifies the coming Elijah as really Elijah by substituting "spirit and power of Elijah". Bauckham, *Restoration: Old Testament, Jewish, and Christian Perspectives*, 448.

546. The question of the connection between Lk 24:49 δύναμιν ἐξ ὕψους (power from high) and Elijah is unclear. It is here that we find the aspect of the Spirit, promise, and power together. These connections must be seen in Luke's presentation of each of these words: πνεῦμα, δύναμις, and ὕψος. δύναμις and ὕψος occur together at Lk 1:35, which Fitzmyer argues that this is a Semitic parallel for the Holy Spirit. As previously discussed, the D text is not averse to using metaphors in describing the activity of the Holy Spirit but this usually happens when he is speaking to non-disciples. Joseph A. Fitzmyer, *The Gospel According to Luke: Introduction, Translation, and Notes*, The Anchor Bible v. 28-28A (Garden City, N.Y.: Doubleday, 1981-1985), 351. Woods suggests (contra Menzies) that preaching and miracles are a part of δύναμις especially at 4:32, 36. Woods, *The 'Finger of God' and Pneumatology in Luke-Acts*, 259.

547. Woods, *The 'Finger of God' and Pneumatology in Luke-Acts*, 260.

548. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*, 79-87. They see a progression in the development of the concept of the restoration of Israel in the Bezan text of Luke-Acts that is displayed in three "shifts": (1) The infancy narrative (Lk 1-2), which portrays a nationalistic view of restoration, shifts to include Gentiles into the kingdom after Jesus begins to be rejected by Jewish leaders (7:29-30, 10:10-16, 11:29-32, and 13:34-36); (2) the plot to execute Jesus by the high priest and leaders results in the removal of "their authority over God's faithful" and the transference of authority to the twelve apostles (Lk 20:19-20, 22:2-6, 22:30). The circumstances surrounding the death and resurrection of Jesus cause a shift whereby the twelve become "witnesses" to the Jews and Gentiles; (3) the need

for Israel's restoration as it would separate the Spirit and "literal healings and exorcisms". He argues that (1) Luke 7:18-22 interprets Jesus' healings as "concrete fulfilments of Isa 61:1/58:6" and therefore as the implied direct Spirit on the messianic liberator, (2) the authoritative proclamation that effects release would be behind the "preaching", i.e. Luke attributed the source of Jesus' liberating utterances to the Spirit, and (3) Acts 10:35-38 is interpretative of Luke 4:16-30.[549] However, Menzies responds that Luke's predilection for the use of ἰάομαι in healing does not explain why it is left out of the quote of Isa 61:1d if healing was to be a part of the restorative acts of the Spirit. The omission of the phrase assures the separation of the Spirit of prophecy from the characteristic of a wonder-working power.[550] Menzies bases his argument on a probable redaction by Luke of his sources (LXX or condensed form of *haphtara*, i.e. Prophets) at Luke 4:18-19 and by moving the story ahead in the chronology of the gospel to produce a prophetic pneumatology.[551] Menzies' main difficulties with Turner's argument concern (1) an assumed discontinuity between Jesus' experience of the Spirit and the disciples, (2) his failure to properly ascertain Luke's missiological purpose, i.e. the evoking of Num 11 by the sending of the seventy at Luke 10:1 suggests witness by every disciple, and (3) Turner's view that Luke understood the Spirit's role as broader than first century Judaism's world, i.e. (contrary to Turner) the Spirit was *not* thought of as the "essential source of one's relationship to God."[552]

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to replace Judas, after he had killed himself (Acts 1:18-19), manifests a miscomprehension by the apostles of the plan of Jesus. This shift is a change from the original plan of the twelve ruling Israel to that of a forfeiture of the restoration of Israel (through the Church) and results in the loss of Jerusalem as the important center of the earlier plan of restoration. These conclusions by Rius-Camps and Read-Heimerdinger are further supported by two observations: (1) the D text reveals a more detailed (compared with B) documentary presentation of the points of misunderstanding of the disciples, and (2) the activity of the Holy Spirit is not portrayed as a completely unknown entity but in full agreement with the Judaism of the time period; Also cf. René Latourelle, *The Miracles of Jesus and the Theology of Miracles* (New York: Paulist Press, 1988), 280, 284-5, 291. "a miracle is, finally, a sign that the efficacious message of salvation has come into the world."…miracles are always connected with the event of the word of salvation or with revelation; have a juridical or legitimizing function, e.g. this is especially in John because of the use of [semeia] "which brings out the symbolic or revelatory function of miracles"; miracles are "pre-figurative" signs of transformations that will take place…at the end of time.

549. Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*, 260-66. Luke's expression "power and spirit" Luke 4:14 is related to miracle through the word of proclamation and release (ὁ λόγος at 4:32, 36). Woods, *The Finger of God*, 247.

550. Menzies, *Empowered for Witness, 149.* Turner only argues for a pre-Lucan source of the quotation and suggests that Luke may have deleted the line due to its metaphorical meaning, and instead was actually implying actual *physical* healing. Max Turner, "The Spirit and the Power of Jesus' Miracles in the Lucan Conception," *Novum Testamentum* 33, no. 2 (1991): 146-47.

551. Menzies, *Empowered for Witness, 149.*

552. Robert Menzies, "A Concise Critique of Max Turner's Position: Seven Points to Ponder," (paper presented at the CTS Colloquium, Brussels, Belgium, 25-26 February 2013): 1-3.

When we look at the textual witness, we see some interesting differences between the D and B texts. First, at Luke 5:17, D omits the phrase, καὶ δύναμις κυρίου ἦν (the power of the Lord was present). This omission by D has the effect that the issuance of ἐξουσίαν becomes highlighted at 5:24. This combination of connecting the spoken word with a miracle is not described in terms of δύναμις but rather "authority". D Luke 6:19, 8:45, 46 replicates the idea of power emanating out of Jesus irrespective of his speaking.

D	Luke 6:19	δύναμις παρ' αὐτοῦ ἐξήρχετο
D	Luke 8:45	τὴν ἐξελθοῦσαν ἐξ αὐτοῦ δύναμιν (B om.)
D	Luke 8:46	δύναμινγ ἐξελθοῦσαν ἀπ' ἐμοῦ. (B- **ἐξεληλυθυῖαν**)

In the above texts, δύναμις has a connotation of miracle energy in performance. Yet in each case, no specific connection to speaking is evident except at 6:18 ἐληλυθότων ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι (B- **ἦλθον**) "they having come (came) to hear him and be healed". Luke 8:45 in D includes the repetition of 8:46, "power came out of him (me)", and without connection to any speech-event. Luke 9:1 includes the thought that Jesus was able to transfer the miraculous ability to the disciples.[553] Coupled with authority (ἐξουσίαν), this speaks of the power to heal physical sicknesses and to speak authoritatively to demons. Secondly, D includes a repetition at Luke 8:45, 46, γνοὺς τὴν ἐξελθοῦσαν ἐξ αὐτοῦ δύναμιν , εγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ, (Jesus knew that power had gone out of him, knowing power had gone from me), which effectively illustrates the point of Jesus not knowing that of all people touching him only one received miracle healing (without mentioning the Spirit).[554] Thirdly, the depiction at the entrance to Jerusalem at Luke 19:37 locates an important change discernible in the texts. B records that the multitude of disciples περὶ πασῶν ὧν εἶδον **δυνάμεων** (were rejoicing and praising God concerning all miracles they had seen) because of the works (**δυνάμεων**) they had seen. However, D records περὶ **παντῶν** ὧν εἶδον

553. René Latourelle, *The Miracles of Jesus and the Theology of Miracles* (New York: Paulist Press, 1988), 131. The power δύναμις in Lk 8:45 is in concert with ἐξουσίαν or "saving authority" which he delegates to the disciples—in fact he brings together the terms ἐξουσίαν and δύναμις Lk 9:1-23.

554. Elisha also exemplified a time when he did not know (2 Kgs 4:27). Elijah touched the unclean dead body until the boy resurrected, which is similar to the woman's healing (Luke 8:43-48) and the healing affirmed Jesus as prophet. Paul Kissling, *Reliable Characters in the Primary History: Profiles of Moses, Joshua, Elijah and Elisha*, vol. 224 of *JSOTSupp* (Sheffield: Sheffield Academics, 1996), 172. Andy M. Reimer, *Miracle and Magic: A Study in the Acts of the Apostles and the Life of Apollonius of Tyana*, JSNTSupp 235 (London: Sheffield Academic Press, 2002), 250. Reimer argues that if the "miracle-worker performs the miracle and it is not for personal profit or personal advantage, it is a powerful display of mediated divine power, and it does not undermine the acceptable social and political structures of a community, as well as can be understood within a particular established religious framework." It will be classed as magic if it is for the personal advantage of the intermediary, suggests manipulation of divine beings, overtly unacceptable to a community and showing religious deviance.

γινομένων or "they saw having happened concerning all the things" which could have included the doublet for the reader that simply says at 19:31 ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει (the Lord has need of it) repeated at 19:34, ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει, that the prophecy of Jesus, i.e. his words, always came to pass. The implication here is that D avoids the definitive statement that miracles were recognized as the solution for restoration, or even verification of the inauguration of restoration.[555] Effectively in D's readings, the emphasis upon "miracles" (acts of power) decreases in the D text.

The question can now be asked, if healings and miracles as overt signs are not emphasised in the D text, in what way can it be said that the Spirit is connected to the messianic liberation?[556] Turner argues (based on NA27) that the Holy Spirit, as depicted by Luke, was the means of the messianic restorative role for Israel and the Gentiles. In fact, Turner rejects other "means", e.g. the "name of Jesus", scripture and tradition, etc., as not being indispensable due to the fact that Luke does not mention restoration/salvation "devoid of the Spirit".[557] Turner contends that (in Luke-Acts) salvation is a "process" that begins with forgiveness of sins and then "experienced" through participation in the "ongoing life, witness and worship of the new community."[558] Therefore, Turner views the Spirit as the "means" of this restoration rather than solely as a *donum superadditum* (contra Menzies). However, there are important criticisms of Turner's position on the connection of Spirit with power such as: (1) references to πνεῦμα are usually listed with modes of speaking, but a similar

555. Effectively, D's more low-key presentation of miracles (particularly healing) indicates a greater emphasis in the use of Torah and scribal tradition interpretation. In this regard for the period, Guttmann's summary of the application of miracles is instructive: (1) Talmudic Judaism attached doctrinal importance to miracles, (2) divisions of miracles existed between Biblical, postbiblical and Talmudic periods, (3) "overemphasis of the biblical miracles and simultaneous depreciation of Talmudic miracles had an apologetic-theological angle…aimed at the miracles of rising Christianity." (4) although early use of miracles influencing law and practice existed, this came to be downplayed as active agents in the decision of *halakhic* controversies, (5) Rabbinic authorities expanded the use of Biblical miracles and interpreted them in light of application for the people instead of solely for individuals, and (6) later times showed a limitation of the use of miracles in association with religious practice, e.g. prayers. Alexander Guttmann, "The Significance of Miracles for Talmudic Judaism," in *Normative Judaism Part 2*, ed. Jacob Neusner, vol. 1 of *Origin of Judaism* (New York: Garland Publishing, 1990), 59-60.

556. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae, 203.*

557. Turner, *Power from on High, 422-25.* Twelftree disagrees with the point that the miracles were signs by Jesus that pointed to the message of the kingdom of God , or as in the fourth gospel, to Jesus himself. He concludes, "the miracles are themselves the eschatological kingdom of God in operation." Graham H. Twelftree, *Jesus the Miracle Worker: A Historical and Theological Study* (Downers Grove, IL: Intervarsity Press, 1999), 346-48.

558. Turner, *Power from on High*, 422. Max Turner, "The Work of the Holy Spirit in Luke-Acts," *Word and World* 23, no. 2 (Spring 2003): 151-53.

phenomenon is not observed of πνεῦμα with miracles.[559] For example, healings performed by Elijah and Elisha "are attributed to the intervention of God in response to prayer ...but never to the agency of the Spirit."[560]; (2) Josephus[561] inserts references to πνεῦμα in speech events but omits them when discussing miracles, e.g. *Ant*. 4.108, 119; 6.166; 8.408; omissions in miracles: *Ant*. 3.200; 5.287, 294, 301; 8.333; (3) Menzies argues that Turner's evidence is specious and not a general indication of the whole evidence, whereby Menzies defends his thesis that the πνεῦμα is overall always associated with prophetic oracular activity and not miracles of healing/power.[562]

Could it be that the Spirit is the witness to the restoration accomplished by the "Christ event"? In that case, the Spirit would not be the means to the restoration but rather the apportioned blessing causing testimony to the nations.[563] However, the situation is a bit premature when only seen from the Gospel of Luke and not Acts. Turner makes his argument that this "restoration" was not complete until Acts 15.[564] However, (contra Turner), Rius-Camps and Read-Heimerdinger interpret the restoration as a plan that underwent reinterpretation as witnessed in the D text beginning in Luke's Gospel and completed in Acts.[565] The nationalistic understanding of restoration shifted to a kingdom led by the twelve apostles, which ultimately would be clarified to not be a national or spiritual restoration of

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559. Robert P. Menzies, "Spirit and Power in Luke-Acts: A Response to Max Turner," *JSNT* 49 (1993): 13.

560. Menzies, "Spirit and Power in Luke-Acts", 13.

561. Josephus mentions Theudas and a Jew from Egypt who tried to do signs that would confirm them as the prophet of Moses, e.g. *Ant.* 20.5.1, *J.W.* 2.13.4-5.

562. Menzies, "Spirit and Power", 15, 18. (4) Menzies argues that Turner's dependence on a few texts, i.e. Luke 4:16-30, 11:20, 12:10, do not do justice to the whole of Lukan depiction of the collocation of πνεῦμα and δύναμις, such as Luke 1:35, which can be seen as both working for the conception within Mary as well as Mary's prophetic speaking the Magnificat in Luke 1:46-55. Example: Luke 1:35--the child shall be called "holy", and the Mary declares, "Holy is his name" Luke 1:49. (Menzies, Response, 18).

563. Bauckham sees the restoration of Israel as a process that began on the day of Pentecost with the formation of the Church to be completed at the Parousia—"the blessing of the Gentiles that follows from the restoration of Israel need not therefore be delayed until completion of that restoration." Bauckham, *Restoration: Old Testament, Jewish, and Christian Perspectives*, 481.

564. Turner, *Power from on High*, 419. Fuller agrees with Turner in seeing the restoration begin at the day of Pentecost. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 253, 257.

565. Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition (Vol. 1; Acts 1.1-5.42: Jerusalem)*, JSNTSupp 257 (London: T&T Clark, 2004), 79-87. Evans argues that Jesus could have revised his message of restoration because of Israel's refusal to repent, i.e. "the gathering will not take place." Craig A. Evans, "Aspects of Exile and Restoration in the Proclamation of Jesus and the Gospels," in *Jesus in Context: Temple, Purity and Restoration*, ed. Bruce Chilton and Craig A. Evans, AGJU 39 (Leiden: Brill, 1997), 291.

Israel.[566] The change shifted from the idea of an entity of Jewish or Gentile organization (either restored Israel or Christian church) to the new community of believers that (1) were free from Torah restrictions, (2) surrendered to God, and (3) exemplified as generous to the poor.[567] Although, Read-Heimerdinger does not mention the direct action of the Spirit in this process, her argument suggests that the Lukan text depicts the Spirit as affirming the "restoration" through the person of Barnabus.[568] Barnabus' rejection to be an apostle and subsequent detail of his goodness, choice by the Spirit to lead with Paul, and eventual separation from Paul, implies a miscomprehension of the Spirit's direction and plan.

The effect of this miscomprehension of the "restorative" plan skews the understanding that restoration in Luke is centred upon the recognition of the death and resurrection of Christ, which begins with knowledge of this event and subsequent belief in Christ, and not on a generative action of the Spirit to "birth" salvation.[569] The D text reinforces the activity of "receiving" or welcoming Jesus into one's life, which is predicated upon knowledge. That the Spirit is revelatory in function is the sign that the Spirit is a tool but not the means through which salvation occurs.[570] However, Turner's understanding is actually "reading back" into Luke what he believes is present in Acts, i.e. he sees the Spirit active with salvation in Acts and reaches back to Luke for justification. The problem is that (1) D presents the Spirit metaphorically in contexts of speaking, e.g. 1:41-42; 1:63-64; 1:67; 2:38; 3:16-18, (2) the aspect of ministry to Gentiles is muted from at least three occasions, i.e. (a) no mention of Gentiles at Luke 2:32, (b) no reference to the "and it will be the times of the Gentiles" Luke 21:24, (c) no representation that forgiveness was meted to the Roman

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566. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 365-404.

567. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition (Acts 1.1-5.42)*, 79-87, 300-301.

568. Jenny Read-Heimerdinger, "Barnabus in Acts: A Study of His Role in the Text of Codex Bezae," *JSNT* 72 (1998): 23-66.

569. Jacob Jervell, "The Twelve on Israel's Thrones: Luke's Understanding of the Apostolate," in *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis, Minn.: Augsburg, 1972), 81. The death and resurrection and redemption of Israel are the substantive core of the Twelve's message and assignment of the kingdom Luke 22:29.

570. The Spirit's function of prophecy and interpretation is thus divided from miracles in Luke, and particularly in the D text. On miracles and salvation cf. Eric Eve, *The Jewish Context of Jesus' Miracles*, JSNTSupp 231 (London: Sheffield Academic Press, 2002), 267. Eve concludes on second temple Judaism: "thus where miracles are associated with salvation history in this literature, their function is to punish enemies and gain deliverance for the faithful, normally conceived of as military victory or deliverance from foreign domination." I Macc. 7.41, 2 Macc. 15.22 prayers; 3 Macc 2.1-20 a lengthy prayer by the high priest Simon on the occasion of Ptolemy's attempt to enter the holy of holies. God reminds him of the exodus miracles.

soldiers at the cross, i.e. D omits "father forgive them" (Luke 23:34 B concurs with D; ℵ includes).[571] The conclusion that can be made here is that the Spirit is depicted as a testifier of God's character and plan, contrastive with the disciples' and Pharisees' understanding, and interpretative of the ultimate purpose of restoration (from an exilic condition) for the kingdom of God in the community of believers that affirms the principles of the prophets. The gospel and Acts display the ongoing work of the progression of understanding on the part of the believers.

Yet in returning to the central question of the source and purpose of miracles in this process of understanding, it leads back to the Elijah-Elisha, spirit-power, narrative and theme. If Huddleston is correct, the Elijah-Elisha motif in Luke is representative of the use of internarrativity, which moves the readers to associate the activity of Elijah-Elisha with that of Jesus.[572] The theme of the restoration of Israel is secondary to a basic motif of God's help for needy oppressed people as Elijah-Elisha served people with "health, food, and reproduction". In essence, the miracles were signs (1 Kgs 18:36) "that you are God in Israel", and that the prophets were truly emissaries from God.[573] Furthermore, the miracles prepared readers for "negative responses" and ultimately were used to contrast the un-welcome given to Jesus, i.e. see the opposition to Elijah 1Kgs 19:1-2 and exampled by the evil intentions after Jesus speaks of the miracles of Elijah and Elisha at Luke 4:24-27.[574] Therefore, it is difficult to see

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571. Rice's argument that D Luke 24:7's omission of ἁμαρτωλῶν was due to D's preference of not blaming the Roman soldiers who actually performed the crucifixion is nearly meaningless since Luke 24:7 is spoken by two angelic men as a recital of Jesus' own words at Luke 9:44, i.e. this is simply a fulfillment of the prophecy. Rice's reasoning for the omission of 23:34 as ultimately unnecessary due to the D editor's understanding of the soldiers as not sinful and thus not culpable for Jesus' death is a fallacious argument *petitio principii*. Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*, 163-67. In addition, even Epp admits that the reasoning for omission of 23:34a was because of an anti-Jewish sense, and not implicitly directed toward the soldiers. Eldon Jay Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, 45. Cf. Nathan Eubank, "A Disconcerting Prayer: On the Originality of Luke 23:34a," *JBL* 129, no. 3 (2010): 527, 536. Eubank's analysis of the history of understanding of this problematic text confirms that no early Christian writing understood the text's application toward the soldiers. Eubank concludes that the controversy revolved around the issues of an anti-Jewish bias, a conundrum of a seemingly unanswered prayer of Jesus, and from the thought of an unjust punishment of the Jews.; Contra an anti-Judaistic viewpoint of the D readings in Acts, see Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae* (Vol.1), 233, etc.

572. Huddleston, "What Would Elijah and Elisha Do? Internarrativity in Luke's Story of Jesus, 272.

573. Eve, *The Jewish Context of Jesus' Miracles*, 269. Evidential and Accreditation Miracles: miracles that accredited the prophet are present in Josephus and Philo but not strongly in the Apocrypha and Pseudepigrapha, e.g. Jan. Jam. 26a refers to Janne's attempt to undermine (Moses' signs and wonders) their evidential value by replicating them; "this shows that there was less interest in the use of miracles as authenticating signs…", and therefore there is actually little hard evidence that a prophet in Jesus' day would be expected to produce an authenticating sign.

574. Huddleston, *Journal of Theological Interpretations*, 273.

how miracles (in similarity to Elijah/Elisha) actually lead toward national restoration as compared to an individualistic reparation of exilic-like conditions.

In a similar vein, Bauckham sees that Pentecost only depicts the beginning of the restoration of the Diaspora.[575] The importance of the witness and humble service of the twelve apostles is critical in this restoration of Israel (Acts 2:36; cf. Lev 10:6, Num 20:29, 1 Sam 7:2-3, 2 Sam 6:5, Jer 9:26, 13:11, Ezek 3:7). And yet the Spirit is not seen as the main active participant in the restoration as much as the obedience of the Twelve, although Jervell argues that their "election by Jesus" was the important action (and D supports the Spirit as "choosing" Acts 1:2).[576] It is, therefore, a subtle difference in emphasis between Turner, who sees the Spirit as the "means" of salvation/restoration, and Bauckham who sees the leadership (humble service) of the Twelve apostles "empowered" to witness by the Spirit and Jervell who sees the Spirit involved in choice. In essence, Bauckham is saying that the apostles' humble service will qualify them to rule (Luke 22:29-30) in the future and their exercise of witnessing to the end of the world is the key. The apostles, like Elisha being anointed as successor to Jesus' ministry in the "safeguarding of election" and continuation of turning the "fathers back to the children".[577] The Gentile's part in this "salvation", first corresponds to approval of Jewish primacy in God's elective plan (e.g., Naaman's actions were to show that there is no other God but Yahweh [2 Kgs 5] and the Gentile Centurion [Luke 7:1-10] as well), and secondly appears as provocative toward Israel's' need to repent. The doublet in D of "gnashing teeth" (Luke 13:28/19:27—cf. Sec. 5.7.) serves to confirm the principle that the possibility of rejection was real, thus proclaiming a warning to the listeners. In this plan of God, the Holy Spirit was the agent serving the continuation of this succession by the transference from Yahweh to his followers.[578] This "power" is necessarily the Holy Spirit (and therefore the means) but is subordinated to the

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575. Bauckham, *Restoration, 473.*

576. Jervell, *Luke and the People of God: A New Look at Luke-Acts*, 88. Rius-Camps and Read-Heimerdinger affirm the choice but discriminate between πλήρης, "full" (adj.), and ἐπλήσθησαν, "filled" (aor. ps.vb.), in concluding that Jesus was "full" of the Spirit (Lk 4:1; Stephen at Acts 7:55, and Barnabus at Acts 11:24) and the disciples were "filled" (Acts 2:4, 4:31), i.e. the difference being that if one is said to be "filled", there "is no guarantee" of inspiration due to the temporality of the verb in contrast to the adjective's description of quality. However, this deduction weakens when Luke's Gospel is taken into account, i.e. Lk 1:15, 41, 67 establish a pattern of infallibility in the operation of the Spirit in prophecy. It is hard to imagine that the use of πλήρης is indicative of infallibility when it is specifically requested by the apostles for the deacons at Acts 6:3. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*, 150-151, 178-179, 181.

577. Huddleston, "What Would Elijah and Elisha Do? Internarrativity in Luke's Story of Jesus", 277.

578. Huddleston, "What Would Elijah and Elisha Do? Internarrativity in Luke's Story of Jesus", 279.

importance of the service of the apostles and therefore the activity of the Spirit (and role) is ancillary and cannot be separated into a power to its own of providing salvation.

Witnessing to the veracity of Jesus' word and to the identity of Jesus as Messiah is revealed in the literary technique in D: First, the text of Luke 24:12-35 (walk to Emmaus) highlights the problem of misinterpretation by the disciples concerning the restoration of Israel (24:21 λυτροῦσθαι τὸν Ἰσραήλ).[579] The attachment of this pericope to Jacob's dream and the ladder to heaven (Gen 28) was specifically alluded to beginning at Luke 22:47 when Judas betrayed Jesus with a kiss:

D	Luke 22:47	καὶ ἐγγίσας ἐφίλησεν τὸν Ἰησοῦν. **τοῦτο γὰρ σημεῖον δέδωκει αὐτοῖς· Ὃν ἂν φιλήσω αὐτός ἐστιν.**
B	Luke 22:47	καὶ **ἤγγισεν τῷ Ἰησοῦ φιλῆσαι** αὐτόν.
LXX	Gen 22:27	καὶ ἐγγίσας ἐφίλησεν αὐτόν

This exactly phrased repetition (D with participle form of ἐγγίζω) serves to connect the betrayal of Jesus by Judas with Jacob's betrayal of Esau. In essence, Judas serves as a stinging reminder to the disciples that one of their own betrayed the Messiah (perhaps suggesting their affinity to the sin) and handed him over to the religious authorities, representative of the people of Israel. The telling clue is D's wording (B om.) that this was a "sign", i.e. the kiss, which also helps to notify the reader of Luke's model. This model of using Jacob (his betrayal and escape) and the enactment of him not knowing that the place where he had slept, Bethel, is paralleled by the two disciples who eventually realize the divine presence in the house at the breaking of the bread (Luke 24:31). The fact that Jesus interpreted (Luke 24:27) to them in the writings is indicative of the Spirit's revelation. Second, the completion of the motif of Israel's restoration is suggested in Acts 15 due to the need to fulfil the relationship of the nations to the Mosaic Law. The twelve apostles are no longer seen as the focus as their mission to Israel had been completed (discounting Paul's

579. The miscomprehension of the restoration of Israel by the disciples is rendered dramatically by the D text in Luke 24 against the backdrop of the model of Jacob in the Genesis account. Theologically, the place of escape for Jacob (Luz or "Bethel") becomes the place of escape for Peter (Cleopas—a pseudonym) with the ultimate goal of finding the divine presence, i.e. into the house of God (the Temple). Jenny Read-Heimerdinger, "Where Is Emmaus? Clues in the Text of Luke 24 in Codex Bezae," in *Studies in the Early Text of the Gospels and Acts: The Papers of the First Birmingham Colloquium on the Textual Criticism of the New Testament*, Text-Critical Studies 1 (Atlanta: Society of Biblical Literature, 1999), 229-44. Jenny Read-Heimerdinger and Josep Rius-Camps, "Emmaous or Oulammaous? Luke's Use of the Jewish Scriptures in the Text of Luke 24 in Codex Bezae," *RCatT* XXVII, no. 1 (2002): 23-42.

work among Jews).[580] However, Rius-Camps and Read-Heimerdinger argue that from the D text's perspective the original plan of the restoration of Israel, which meant messianic rule to restore Israel as the kingdom of God,[581] shifted in steps due to rejection by Jewish leaders and the betrayal of Judas. In other words, the plan changed to be seen as the Twelve losing their importance as representatives of Israel, Jerusalem (Ierousalem) losing its importance as the spiritual capital of Israel, and Israel not restored through the Church.[582] Instead, as indicated by Jesus at Acts 1:8, the Holy Spirit will manifest himself as the power to witness to the three main ideas of (a) the suffering of the Messiah (unexpected by the Jewish understanding), (b) resurrection, and (c) that repentance and forgiveness were to be preached to the nations (Luke 24:47a), which, in comparison of D to B, meant that the idea of a "restored Israel" had lost any nationalistic meaning (a shift in the divine plan) resulting in the greater purpose of reaching the world.[583] Third, the activity of the Holy Spirit concerned the choosing of the Twelve (Luke 6:12-16; Acts 1:2)[584] and the establishment of them as witnesses to the resurrection. Jervell argues that the resurrection is the restoration of Israel, cf. Acts 26:5-6, as Paul links Israel, kingdom, resurrection and Messiahship.[585] The witness to the resurrection by the Twelve is seen as the crucial part of qualification and the forty-day period before the

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580. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*, 78. Also see Josep Rius-Camps and Jenny Read-Heimerdinger, "After the Death of Judas: A Reconsideration of the Status of the Twelve Apostles," *RCatT* 29, no. 2 (2004): 305-44.

581. The kingdom of Israel and the kingdom of God are not presented as equivalent, as viewed by Fuller and Johnson, and the D text in Luke supports Johnson's contention that Luke portrayed Jesus as becoming "king" effective immediately upon entrance into Jerusalem at Luke 19:38. The redactional repetitions at 13:35/19:38 and 13:28/19:27 (see Sec. 5.6.-7.) effectively enhance the contention that Jesus was confirming the question at 19:11 and established Jesus in kingly authority over the then present kingdom of God. In Acts, the effort to see Barnabus elected into the position of vacant apostleship (Acts 1:23) was perhaps an unnecessary action as the apostles had already been given their "pounds" and were exercising their stewardship. Indeed, the servant who was cast into darkness (Lk 19:27) was symbolic of Judas. Luke Timothy Johnson, "The Lukan Kingship Parable (LK. 19:11-27)," *Novum Testamentum* 24, no. 2 (1982): 139-59. Fuller, *Israel's Re-Gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, 246.

582. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*, 86-87.

583. Rius-Camps and Read-Heimerdinger argue that the D text of Acts presents the view that Paul progressed in his understanding and persistent mistake of seeing the Gentiles assimilating into Israel (the center of the restoration) instead of Peter's correct view that there was no distinction between Jew and Gentile. Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae a Comparison with the Alexandrian Tradition: Vol 3 Acts 13.1-18.23 the Ends of the Earth*, JSNTSupp 415 (London: T & T Clark International, 2007), 78, 172; Idem., *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*. Vol. 1 of *Acts 1.1-5.42*, 83.

584. Welch, "The Acts of the Holy Spirit in Codex Bezae", 31. For the importance of the Twelve as a crucial symbol of restoration—see Evans, "Aspects of Exile", 281. Meier, *Restoration: Old Testament, Jewish, and Christian Perspectives*, 365-404.

585. Jervell, *Luke and the People of God: A New Look at Luke-Acts*, 86.

ascension of Jesus is in contrast to the Spirit endowment of Acts 2:4.

The problem: Is Luke describing the Spirit's involvement with the restoration of Israel as "the" ontological change within individuals or is the Spirit acting in similar fashion to the mantle of Elijah, the symbol of authority, as active means to reveal and verify the word from God? Several points bear consideration: (1) The fact that they were to wait for power to be given to them (clothed) indicates the fact that this will be given to them and it comes from God. The explanation is in Acts 1:8 that indicates it was an ability to do a work, specifically, to be able to witness, or confirm Jesus and his words to people. (2) D highlights the "power" to be able to heal in contrast to the "authority" to cast out devils. However, when coupled, as in Luke 9:1 and 10:19, then healings and the expulsion of demons would result. There were no indications of "salvations" in the sense of people believing in God. (3) Where D omits texts of δύναμις in B, the reasoning is due to the broader depiction of the activity rather than limiting it to healing. (4) The activity of the Holy Spirit as depicted from Luke 1-2, 4 indicates the connection to speaking and referring to the written word of God. It affirms that Jesus spoke through the ability of the Holy Spirit. This was not referred to by δύναμις although mention at 4:14 "power of Spirit" but rather through "authority" 5:24. This is clear to Menzies as he separates the πνεῦμα from δύναμις with the qualification that they may many times be synonymous except that when πνεῦμα is used separately it signifies the prophetic while δύναμις can signify prophecy as well as exorcisms and miracles.[586]

Therefore, the answer to the question of the participation of the Spirit in the restoration suggests a coordinated ability that initiated and substantiated claims of Jesus, specifically concerning his person but also concerning his purpose of delivering people out of their exilic conditions of moral and ethical chaos due to failure to discern God's word. The Spirit acted as a validator of authority and not as an independent liberator or liberation power.

4.6. Conclusion

Generally, the D and B texts present John in a priestly role, although clearly designated as a prophet by D (Luke 3:16, 7:28). This priestly/prophetical role, "in the Spirit and power of Elijah", refers to the work of being the intermediary between God and humankind in communicating to individuals the will of God. Luke's Gospel (D & B) separates John from a miracle ministry and instead increases the connection to validating the reliability of God and his promises through fulfilment of his word. The perceptive ability is

586. Menzies, *Empowered for Witness, 115.*

an attendant circumstance and this is confirmed with the results of people being "saved", thus defining "spirit and power of Elijah", i.e. the demonstration of the truth of God's word and promise by perceptive interpretation and application of the word with the results of people restored to God.

The allusions to the OT narrative of Elijah-Elisha are clearer through the D text due to a closer mirroring of the LXX and Hebrew texts and the use of repetitions (twice used) of phrases (from a *leitwort* to a string of several words). These doublets are distinctly seen in the D text at locations where B does not concur, e.g. 3:4; 3:16; 5:21, 22; 6:48; 7:19, 22; 7:33, 34. The doublets of leitwort ἀποστέλλω, κηρύσσω and ἄφεσις in the presentation at Luke 4:18-19 reveal the hermeneutical method that is prevalent in the D text. These programmatic words establish the important themes that Jesus' ministry would fulfil. The "amen, amen" (Luke 4:24) suggests the rabbinical method of seeing the confirmation of a heavenly word. The use of δέκτον in the sense of "acceptable" or "welcoming" is in concert with ἀποστέλλω and ἄφεσις. The principle of "acceptance" is displayed as the necessary pre-condition to experience the forgiveness of God.

The D text is consistent in its use of the "motion" words as signal markers in the structural flow of the narrative. ἔρχομαι is used consistently to portray the direction of theological importance, e.g. the deictic centre of Capernaum in the early conflicts with Pharisaical misinterpretation of the law. The reference to "their hearts" and a nuanced emphasis on prophetical vision and understanding reinforce the action of the Spirit in this realm. Although Jerusalem is the location of the direction of the Travel Narrative (Jesus), it is D's presentation of Jesus arriving into the Temple that is the focus. These words work in tandem to reveal the D text's transitional movement and emphasis upon the elaboration of the messiah-priest-prophet who offers salvation to those willing to "accept" it.

Although strenuously argued by many scholars that the Lukan depiction of the Spirit as life giving, the power to exorcise demons, and offered to Gentiles, the D text's perspective suggests that (1) the Spirit is mainly involved in inspiring and affirming the scriptural (and angelic, e.g. Gabriel at Luke 1:19) messages. Manipulation of persons does not seem to be evidenced; rather, the activity of the Spirit occurs when specifically "welcomed". (2) The Spirit is seen as a confirmatory presence that substantiates Jesus' authority and direction to redeem Israel, but significantly is shown to be the reliable force behind Jesus' accomplishments in contrast to the misunderstanding of the disciples. (3) The D readings support the affirmation of the relationship between John and Jesus as both prophets in line

with Elijah-Elisha but with Jesus as the "chosen". The additional parallel is that Jesus is active in the priestly role of interpreting the Law (through the Spirit) and performing actions that were commensurate with possibly restoring the Levitical covenant (Lev 26 and Mal 2:4-8). In this regard, if the restoration of Israel is actually the renewal or restoral of the Levitical covenant, then the attachment of Jesus to Elijah, to the Temple, and to a spiritual restoration of Israel would mean that Jesus (a) corrected the interpretation the Law, (b) restored the divine presence of the Temple through himself, (c) restored the covenant of the true worship of Yahweh. The implications would be that the intent was not to restore the tribes on a nationalistic scale but a purposed spiritual renewal of Israel through use of the "Jacob at Bethel" motif as depicted in Luke 24, i.e. fulfilment of the Lev 26:11 "I will set my dwelling among you" וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם.

Therefore, "Spirit" and "power" are specifically designed for bringing about restoration of the people of Israel back to God. Because of the Lukan use of the Elijah-Elisha narrative in the structure of his gospel, which includes many examples of people "turning" or repenting to God, the clear purpose of "spirit and power of Elijah" is seen not in its causative sense but in its ability to convince people to "welcome" God's Kingdom, i.e. salvation. The connection of the Spirit and prophecy, along with the delineation of the progression of rabbinical ascertainment of the word of God, reinforces the methodology of command-response (heavenly affirmation), i.e. appearing as doublets, used throughout Luke's presentation of the ministries of John and Jesus. This establishes the work of the Spirit in the restoration, namely, to confirm the truth of the word of Jesus that can bring salvation if individually accepted. The D readings support Menzies' argument that the Lukan presentation of the Spirit is nuanced to qualify the difference in terminology between the prophetical Spirit and "power" as expressed in miracles or healings. For this aspect, the use of δύναμις refers to an energy that can accomplish supernatural feats. However, the model of Elijah/Elisha as superimposed over the Lukan narrative is strongly suggestive that "power" or miracles are also used for the Lukan apologetic purpose, which ultimately would bring the restoration of humanity to God.

Chapter 5

Redactional Doublets and Prophetical Formulations

This chapter is a redactional analysis of seven doublets as noted in the introduction. i.e. (No. 2) 1:28/1:42; (No. 1) 1:13/1:60; (No. 6) 9:27/21:27; (No. 7) 9:44/24:7; (No. 10) 13:28/19:27; (No. 11) 13:35/19:38; (No. 15) 22:34/22:61. The first doublet examined, 1:28 and 1:42, has concentrated textual critical notes due to its historical importance and subsequent volume of scholarly analyses. The remaining doublets, due primarily to mostly singular readings by D alone, lack scholarly attention and, as such, form the basis of my contention that the identification of this pattern of repetition is necessary before any conclusions can be made as to specific readings in D. In nearly all these texts, the pattern suggests a method of prophetical fulfilment but in such a manner, that increases the veracity of the event to the reader.

However, before proceeding with the analysis of the aforementioned prophetical/affirmational doublets, the remaining eight doublets mentioned in Table 1 in Ch. 1 will be examined briefly. In each of these cases, the doublets do not explicitly indicate a pattern of prophecy and confirmation, although suggesting analogical interpretation, i.e. their linguistic and rhetorical connections serve to illuminate theological views. Some of these doublets do not evidence exact lexical and syntactical repetitions but do show general semantic equivalency, i.e. 8:10/10:24 and 9:16/24:30. The doublets at 8:8/14:35 - ὁ ἔχων ὦτα ἀκούειν ἀκουέτω, 10:25/18:18 - Τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; and 17:19/18:42 - ἡ πίστις σου σέσωκεν σε, due to their "proverbial saying" tempo, are important because there are contextual differences in D and B.

No. 3 Luke 8:8 and 14:35

D B	Luke 8:8	ὁ ἔχων ὦτα ἀκούειν ἀκουέτω
D B	Luke 14:35	ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

The two texts, D and B, agree in the wording of this saying that is also repeated at Mark 4:9; 4:23; Matt 11:15; 13:9; 13:43; Rev 2:7, 11, 17, 29; 3:6, 13, 22. Although Fitzmyer classifies it as a doublet suggesting substantiation for Mark and Q (8:8=Mark 4:9, 23; 14:35=Matt 11:15) it has simply been regarded as a saying repetition.[587] However, the two

587. Fitzmyer, *The Gospel According to Luke (I-IX)*, 81; "well-known proverbial phrase". Hawkins, *Horae Synopticae*, 106-7.

Lukan contexts, of which these repetitions are a part (Luke 8:5-15 and 14:34-35), bear more parallels in D than B. At 8:6, 7, 8, D uses the expression **ἄλλο** ἔπεσεν (the same kind fell) in contrast to B's **ἕτερον** ἔπεσεν (different kind fell), suggesting harmonising with Mark 4:5, 7, 8 (only singular at 8:8). The same/different contrast can imply either the effect of the seed or else emphasise the type of ground. Here, D emphasizes the ground, **ἐπὶ** τὴν γῆν τὴν ἀγαθὴν καὶ καλήν // B **εἰς** τὴν γῆν τὴν ἀγαθήν, as B substitutes **εἰς** for **ἐπὶ** and omits καὶ καλήν "the good". In 14:34, καλὸν τὸ **ἅλα** "Good salt", and v. 35's εἰς τὴν γῆν, as leitwort words of καλός and γήν, serve to express a connection with 8:8's depiction of "good ground", i.e. as good ground causes good production of fruit so good salt produces good taste and has a good effect. B's omission of καλός at 8:10 and D's present participle at 8:12 of οἱ **ἀκολουθοῦντες** "ones who are following" (part. aor. B οἱ **ἀκούσαντες**-ones having heard) suggests that B focuses on the seed (the Word) and the manner in which one hears. D, in contrast, suggests a focus on the ground as a receptor and an implied comparison of those simply "following" from serious disciples. Furthermore, the thrice repetition at 14:26, 27, 33 of οὐ δύναταί μου μαθητὴς εἶναι "you cannot be my disciple", in explanation that serving Jesus completely is necessary to be a disciple, parallels the principle in 8:15 **εἰς** τὴν καλὴν γῆν οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ ἀγαθῇ ἀκούσαντες τὸν λόγον τοῦ θεοῦ (B om. τοῦ θεοῦ) "in good ground these are the ones in a good heart having heard the word of God". In essence, discipleship that was a complete commitment was being interpreted in 14:35 from 8:8.

No. 4 Luke 8:10 and 10:24

	D	B
8:10	ἵνα βλέποντες μὴ **εἴδωσιν** καὶ ἀκούοντες μὴ συνιῶσιν.	ἵνα βλέποντες μὴ **βλέπωσιν** καὶ ἀκούοντες μὴ συνιῶσιν.
10:24	ἃ ὑμεῖς βλέπετε καὶ οὐκ **εἶδον**, καὶ ἀκοῦσαι ἃ ὑμεῖς ἀκούετε καὶ οὐκ ἤκουσαν.	ἃ ὑμεῖς βλέπετε καὶ οὐκ **εἶδαν**, καὶ ἀκοῦσαί μου ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

Textually, D has varied from B in using **εἴδωσιν** (subjunctive pl- οἶδα−to know) at 8:10 but has kept the similar corresponding meaning at 10:24, **εἶδον** (from second aorist of

ὁράω-to see or perceive). The parallelism of using ἃ ὑμεῖς βλέπετε and ἃ ὑμεῖς ἀκούετε is noticeable in D, furthering the saliency of these two words. Indeed, D uses cognates, e.g. θεωρέω at 8:35 (B ὁράω) and 8:56 (B omits), and at 8:20 B uses ὁράω (D ζητέω-to seek search). However, the most difference between D and B is in the use of ἀκούω.[588] This word occurs ten times in B and nine times in D (8:12 – D reads οἱ **ἀκολουθοῦντες** from – ἀκολουθέω -to follow) but D occurs ten times in chapter 10 compared with B's six (D-10:16 4X; 10:23 2X; 10:24 3X; 10:39; B omits twice at 10:16 and twice at 10:23), e.g. D 10:16 … ὁ δὲ ἐμοῦ **ἀκούων ἀκούει** τοῦ ἀποστείλαντός με and D 10:24 … Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε **καὶ ἀκούοντες ἃ ἀκούετε** (B om.). The principles of perception and listening to God's word is heightened in D in comparison to B. B's reading of rejection at 10:16 increases the sense of criticism to those who do not welcome the disciples.

No. 5 Luke 9:16 and 24:30

D	B
9:16 **προσηύξατο**	9:16
καὶ εὐλόγησεν **ἐπ'** αὐτοὺς	εὐλόγησεν αὐτοὺς
	καὶ κατέκλασεν
καὶ ἐδίδου τοῖς μαθηταῖς	καὶ ἐδίδου τοῖς μαθηταῖς
24:30 λαβὼν ἄρτον **ηὐλόγησεν**	24:30 λαβὼν τὸν ἄρτον **εὐλόγησεν**
καὶ **προσεδίδου** αὐτοῖς	καὶ κλάσας **ἐπεδίδου** αὐτοῖς

In the story of the feeding of the 5000 in the D text, Jesus is said to have "prayed and blessed them and gave to the disciples".[589] B reads, "He blessed them and broke (them) and gave to the disciples". The D readings include "prayed" and omit "broke them", whereas B records breaking in both verses. The narrative depiction, which includes "breaking", is at 22:19 D B λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς.

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588. ἀκούω and ποιέω are repeated at Luke 6:47; 8:21; and 11:28. Reid states, "hearing the voice of the Lord", (ὑπ)ακούω τὴς φωνὴς κυρίου, is the "expression of worship of God and true obedience, e.g. Deut 26:17; Josh 24:24; Jer 3:13, 25". Barbara Reid, *The Transfiguration: A Source and Redaction Critical Study of Luke 9:28-36* (CahRB 32; Paris: Gabalda, 1993), 139.

589. Fitzmyer disagrees with D's originality here and simply states that καὶ κατέκλασεν was probably omitted because the fish were thought to have been included. Fitzmyer, *The Gospel According to Luke (I-IX)*, 768; Marshall, although agreeing with Fitzmyer, does mention that the D reading ἐπ' αὐτοὺς (accusative of respect) may "well point in the direction of the correct interpretation". Marshall, *The Gospel of Luke*, 362; Creed argues that because of Luke's emphasis on prayer (5:16; 6:12; 9:18, 28, 29; 11:1; 22:41), and especially with the example of 3:22 where the descent of the Spirit was coincident with the pres. part. καὶ προσευχομένου **ἀνοιχθῆναι** τὸν οὐρανὸν "while praying, the heaven was opened", i.e. prayer was the cause and not the baptism. John Martin Creed, *The Gospel According to St. Luke: The Greek Text with Introduction, Notes, and Indices* (London: MacMillan, 1957), 51, 129.

Therefore this doublet can either be a confirmation of the miracle in 2 Kgs 4:44 and the Emmaus disciples understood Jesus' from the feeding of the 5000, or the twice omission of κλάω at both locations is meant to highlight the one time Jesus did break the bread and "this is my body".[590] Due to the fact that 24:35 reads **ὅτι** ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου "because he was known to them in the breaking of the bread", it may simply have been understood in D (e.g. Luke 20:7, 11; Acts 2:42, 46; "eat bread"-Luke 7:3; 14:1, 15; as a metaphor, Luke 4:3; 9:3; 11:3, 11; 15:17). D's readings increase the saliency of 22:19 and the Eucharist format. B's readings reduce the salience and thus do not differentiate one from another in importance in the text.

No. 8 Luke 9:46 and 22:24

D	Luke 9:46	τὸ τίς ἂν εἴη μείζων αὐτῶν.
D	Luke 22:24	τὸ τίς ἂν εἴη μείζων.
B	Luke 9:46	τὸ τίς ἂν εἴη μείζων αὐτῶν.
B	Luke 22:24	τὸ τίς αὐτῶν δοκεῖ **εἶναι** μείζων.

At 9:46, D omits the B reading at the beginning of the sentence: εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς. Without it, D's statement seems abrupt in context. However, the focus and context of each is about someone who would deliver the Son of Man into the hands of men at 9:44 and 22:22-23. At 9:46, the question is in regards to who is going to be the leader among the disciples, perhaps thinking of the transference of authority. Jesus answers that, in v. 48, the one who is least is the greatest. The concern at 22:24 is similar and 22:26 is the response: ὁ μείζων ἐν ὑμῖν γινέσθω ὡς **μικρότερος**. Compared with 9:48: ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν οὗτος ἔσται μέγας. This interprets the leadership among the disciples. The effect of the duplication of 9:46 at 22:24 is an affirmation of the disciples' failure to understand Jesus' parable of the little child at 9:47-48 and a confirmation of Jesus' purpose at (D) 22:27, ἐγὼ **γὰρ** ἐν μέσῳ ὑμῶν ἦλθον **οὐχ ὡς** ὁ ἀνακείμενος **ἀλλ'** ὡς ὁ διακονῶν, "for I came among you not as one reclining but as one serving". D's readings (cf. 22:28) increase the saliency of the central point that

590. An entire debate concerning the D's omission of 22:19b-20 is not examined here but Billings' suggestion that emendations were made to protect the Eucharist from problematic interpretations amongst the Gentile congregations is noteworthy. Cf. Bradley S. Billings, *Do This in Remembrance of Me: The Disputed Words in the Lukan Institution Narrative (Luke 22.19b): An Historico-Exegetical, Theological and Sociological Analysis* (London: T&T Clark, 2006), 175-8.

serving was the work of the kingdom. B lessens the central point of serving.

No. 9 Luke 10:25 and 18:18

D Luke 10:25 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
D Luke 18:18 διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

B Luke 10:25 διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
B Luke 18:18 διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

See Sec. 3.4.2. on Apodictic law use of ποιέω. This doublet is not listed as a doublet, only as a repetition. Both D and B confirm but the key lies in the answer to Peter at 18:29-30 (cf. repetition of ἐν τῷ καιρῷ τούτῳ). The eschatological dimension is that the answer to the question is that of leaving all for the kingdom of God.

No. 12 Luke 17:19 and 18:42

D Luke 17:19 ἀναστὰς πορεύου, ὅτι ἡ πίστις σου σέσωκέν σε.
D Luke 18:42 ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

B Luke 17:19 ἀναστὰς πορεύου. ——————————————————.
B Luke 18:42 ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

See Sec. 3.4.2.2. Salvific Proclamations. The repetition at 17:19 and 18:42 is the same as 7:50 and 8:48: ἡ πίστις σου σέσωκεν σε. The relationship between these two sets is that they are two doublets due to the fact that the first two are women, the forgiven woman at the Pharisee's house and the woman with the issue of blood, and the last two are men, the Samaritan leper and the blind man.

No. 13 Luke 21:7 and 23:42

D Luke 21:7 πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς ἐλεύσεως;
D Luke 23:42 μνήσθητί μου ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεως σου.

B Luke 21:7 οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;
B Luke 23:42 ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

See Sec. 5.3. at Luke 9:27 and 21:27.

No. 14 Luke 21:8 and 22:70

D	B
21:8 ὁ δὲ εἶπεν· Βλέπετε	21:8 ὁ δὲ εἶπεν· Βλέπετε
μὴ πλανηθῆτε·	μὴ πλανηθῆτε·
πολλοὶ γὰρ ἐλεύσονται	πολλοὶ γὰρ ἐλεύσονται
ἐπὶ τῷ ὀνόματί μου λέγοντες	ἐπὶ τῷ ὀνόματί μου λέγοντες·
ὅτι Ἐγώ εἰμι,	Ἐγώ εἰμι,
καί· Ὁ καιρὸς ἤγγικεν.	καί· Ὁ καιρὸς ἤγγικεν.
μὴ πορευθῆτε ὀπίσω αὐτῶν.	μὴ πορευθῆτε ὀπίσω αὐτῶν.
22:70 εἶπον δὲ πάντες·	22:70 εἶπαν δὲ πάντες·
Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ;	Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;
ὁ δὲ **εἶπεν** αὐτοῖς·	ὁ δὲ ***πρὸς αὐτοὺς ἔφη***·
Ὑμεῖς λέγετε	Ὑμεῖς λέγετε
ὅτι ἐγώ εἰμι.	ὅτι ἐγώ εἰμι.

The doublet ὅτι ἐγώ εἰμι is referring to the statement σὺ εἶ ὁ υἱὸς τοῦ θεοῦ; , which was the title to be pronounced only at the end of Luke.[591] When Peter says at 9:20b τὸν Χριστὸν **υἱὸν** τοῦ θεοῦ (B om. υἱὸν), it is clear that this is the title to be revealed.[592] He commanded them to tell no one. Luke 4:41, however, reveals the real purpose with the demons acknowledging him Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. The doublet achieves two parts: (1) In 21:8, it speaks ahead to 22:70 as the confirmation before the Sanhedrin that he is ὁ υἱὸς τοῦ θεοῦ that was spoken at 4:41 and 9:20b. (2) Confirms that ἐγώ εἰμι is referring to his title as ὁ υἱὸς τοῦ θεοῦ.

5.1. Luke 1:28 and Luke 1:42

D Luke 1:28 **ὁ ἄγγελος** πρὸς αὐτὴν εἶπεν·[ ] **εὐλογημένη σὺ ἐν γυναιξίν**

591. Farrar suggests that the words ὑμεῖς λέγετε ὅτι ἐγώ εἰμι were a Hebrew formula meaning, "Your words verify themselves". F. W. Farrar, The Gospel According to St Luke in Greek (Cambridge: Cambridge University Press, 1912), 382.

592. Matera argues that Jesus stood before the presbuterion as "King-Messiah" because he dared to teach in the Temple, thus winning the allegiance of the people and displaying a benevolent attitude toward the Temple cult. However, from D's perspective, the veil was not torn until after Jesus' death and thus possibly signifying (as Mark) that the temple cult had ended (due primarily to the witnesses statement at Mark 14:58 about destroying the temple). Matera concludes that the Christological title of "Son of God" (ὅτι ἐγώ εἰμι) is reordered (from Mark) due to Luke's editorial activity, which was to "give the 'Son of God' title a more dramatic position". F. J. Matera, "Luke 22,66-71: Jesus before the πρεσβυτεριον" in *L'Evangile de Luc: The Gospel of Luke* (ed. F. Neirynck; Leuven: Leuven University Press, 1989), 529.

D	Luke 1:42	**φωνῇ**	μεγάλῃ καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξὶν
B	Luke 1:28	----------	πρὸς αὐτὴν εἶπεν· [ ] ----------
B	Luke 1:42	**κραυγῇ**	μεγάλῃ καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξὶν

5.1.1. The Text (Luke 1:26-29, 41-42) Critical Apparatus

The following is a list of manuscript support for the individual readings. Some readings have extended notes due to the particular examination of prophecy.

1:26 Ἐν δὲ τῷ ἕκτῳ μηνι_ἀπεστάλη ὁ ἄγγελος Γαβριὴλ **ὑπὸ** τοῦ θεοῦ

εἰς πόλιν Γαλιλαίαν D || 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ **ἀπὸ** τοῦ θεοῦ εἰς πόλιν τῆς **Γαλιλαίας** ᾗ ὄνομα Ναζαρὲτ B

ὑπὸ D p^4 p^{42} F P R Y Ξ Ω A C Byz. K M U Δ Θ Λ Π 118 2 33 28 1071 || ἀπὸ B **א** L W Ψ f^1 f^{13} 157 565 579 700 69 124 788 1346 0130 0135 0177 21 1 13 131 372 543 826 828 892 983 1241 1582 *l*211 *l*547 *l*1663

Γαλιλαίαν D || τῆς **Γαλειλαίας** B | της᾽ Ιουδαίας **א** | **Γαλιλαίας** **א**^{c} p^4 p^{42} F P R Y Ξ Ω A C Byz. M U K L W Γ Λ Θ Δ Π Ψ f^1 f^{13} 2 28 118 33 157 579 700 1071

D om || ᾗ ὄνομα Ναζαρὲτ B **א** K L W Θ Π Ψ 118 33 157 579 700 1071 | Ναζαρὲθ A Δ C Byz. M U Γ Λ f^1 f^{13} 2 28 565 1424

The fact that D does not have "the name Nazareth" may indicate that this was added later or else that D is intentionally only naming "Galilee" because of its place as Jesus' ministry. Rice suggests that D elevates Mary and perhaps alters her portrayal to prevent unwanted social persecution by removing her connection to Nazareth.[593] However, this may also suggest that she was not from Nazareth as witnessed by Protevangelium which places Mary in "her house" weaving the silk for the veil of the Temple (*Protevangelium of James* 10.1-11.6).[594] All that can be concluded is that the social

593. George E. Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae* (PhD diss., Case Western Reserve University, 1974), 28.

594. Edgar Hennecke, *New Testament Apocrypha*, ed. Wilhelm Schneemelcher, trans. R. Wilson, vol. 1 of *Gospels and Related Writings* (Philadelphia: Westminster Press, 1963-65), 379-80; pious Jews would not have understood a stranger being alone with a young girl but would have if it had been in the temple. Walter Grundmann, *Das Evangelium nach Lukas* (Berlin: Evangelische Verlagsanstalt, 1963), 55-56. Chilton's dramatic portrayal of Mary and Joseph supports the idea that Mary was from Nazareth but that Joseph had left Nazareth earlier due to problems in his first marriage. As a carpenter from Bethlehem of Galilee (not Judea), he would often come to Nazareth to work. Bruce Chilton, *Rabbi Jesus: An Intimate Biography* (New York: Doubleday, 2000), 7-8.

ignominy may have been a factor, but the clear emphasis on connecting Mary with the Temple in *Protevangelium* is indicative of the relative positive relationship between Judaism and Christianity at this point.[595] It seems that this would not have been the case if the stigma of illegitimacy had been prevalent.

1:27 **μεμνησμένην** D || **ἐμνηστευμένην** B **א** A L W | μεμνηστευμένην B^c $א^c$ p4 p42 F P R Y Ξ Ω K C Byz. M U Γ Λ Δ Θ Π Ψ 118 33 157 579 700 1071 f^1 f^{13} 2 28 565 1424

D uses the verb μνάομαι that infers a "wooing" but not necessarily an engagement, i.e. "be mindful of."[596] However, the perfect participle here may indicate a completed wooing, perhaps "promised." The B text uses μνηστεύω, which indicates a "wooing and winning," or a completed betrothal, engagement.[597] It is possible to conceive, in light of writings such as the *Protevangelium*, that any suggestion of an illegitimate relationship of Mary would have been difficult socially. D's reading suggests a period when this kind of situation would not have invited suspicion. B's reading suggests a need to prevent this kind of aspect.

1:28 ὁ ἄγγελος D p^4 p^{42} A C Byz. F P R Y K M U Λ Γ Π 118 f^{13} 2 33 28 157 1424 | … αὐτὴν ὁ ἄγγελος (Word order change) **א** Δ 69 579 700 || om B W Θ Ξ Ψ f^1 565 788 1 131 1241 1582

The D reading is supported by most of the texts and indicates a wider historical distribution as opposed to the B text.

εὐλογημένη σὺ ἐν γυναιξίν D A C Byz. K M U Θ Γ Δ Λ Π 118 f^{13} 33 2 28 157 1424 || om B **א** L W Ψ f^1 565 579 700

The phrase "blessed are you among women" is repeated by Elizabeth in v. 42.[598] Metzger simply states that there is "no adequate reason" why this phrase would have been omitted

595. Lily Vuong, "'Let Us Bring Her Up to the Temple of the Lord': Exploring the Boundaries of Jewish and Christian Relations Through the Presentation of Mary in the Protevangelium of James," in *Infancy Gospels: Stories and Identities*, ed. Claire Clivaz, Andreas Dettwiler, Luc Devillers, Enrico Norelli, and with the assistance of Benjamin Bertho (Tübingen: Mohr Siebeck, 2011), 418-32.

596. Walter Bauer, "μνάομαι," *BDAG*, 654.

597. Walter Bauer, "μνηστεύω," *BDAG*, 656.

598. Semitic use for the superlative, e.g. Song of Songs 1:8, ἡ καλὴ ἐν γυναιξίν "most beautiful of women." Maximilian Zerwick, *Biblical Greek (Scripta Pontificii Instituti Biblici): Illustrated by Examples*, trans. Joseph Smith (1963; repr., Rome: Pontifical Biblical Institute, 1990), 48.

from the other textual witness.[599] Therefore, why does D include the additional εὐλογημένη σὺ ἐν γυναιξίν, which is repeated by Elizabeth in 1:42? Is there a pattern of duplicity of important subjects for "confirming" the validity of the proposals? D does show this kind of pattern at the following locations in the Lukan Gospel:[600] (1) 19:38 records Εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι κυρίου εὐλογημένος ὁ βασιλεύς· εἰρήνη ἐν οὐρανῷ noting the twice occurrence of "blessed." (2) 7:48 and 7:50 concerning the woman, i.e. Ἀφέωνταί σου αἱ ἁμαρτίαι "your sins are forgiven" and ἡ πίστις σου σέσωκέν σε "your faith has saved you"; (3) the two questions by Satan at the temptation: Εἰ υἱὸς εἶ τοῦ θεοῦ, "if you are the Son of God" at 4:3 and 4:9; (4) Ἀμὴν ἀμὴν λέγω ὑμῖν "amen, amen" at 4:24; see others in this section. Boismard posits a "proto-Luke" which witnesses this reading but insists that the "among women" ἐν γυναιξίν is derived from Judges 5:24 where the preposition ἀπὸ, or in Hebrew, מִן (basic sense of "from"), may mark a comparison "more than."[601]

An early witness to this reading, ἐν γυναιξίν, is *Protevangelium of James* 11:2 (καὶ ἰδοὺ αὐτῇ φωνῇ λέγουσα χαῖρε χαριτωμένη σὺ ἐν γυναιξίν) Bodmer V of the 3rd/4th century; (καὶ ἰδοὺ φωνῇ λέγουσα αὐτῇ χαῖρε κεχαριτωμένη ὁ κύριος μετὰ σοῦ εὐλογημένη σὺ ἐν γυναιξίν) MS Vatopedi 74 which is dated to the 12th century.[602] However, there is no indication in *Protevangelium* of Elizabeth making this statement upon Mary's greeting (Luke 1:42) (cf. *Protevangelium* 18-19). Despite the late date of εὐλογημένη in this text (12th cent.) the *Protevangelium* still dates to as early as the 2nd

599. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament; A Companion Volume to the United Bible Societies' Greek New Testament (4d Ed.)*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1998), 108.

600. B readings:

Luke 19:38	Εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήν	
Luke 7:48	Ἀφέωνταί σου αἱ ἁμαρτίαι	
Luke 7:50	Ἡ πίστις σου σέσωκέν σε· πορεύου **εἰς εἰρήνην**	
Luke 4:3, 9	Εἰ υἱὸς εἶ τοῦ θεοῦ	Εἰ υἱὸς εἶ τοῦ θεοῦ
Luke 4:24	Ἀμὴν λέγω ὑμῖν	

601. M.-E. Boismard, *L'évangile de l'enfance (Luc 1-2) selon le Proto-Luc*, Etudes Bibliques, n.s., 35 (Paris: Gabalda, 1997), 158. Boismard posits two levels of writing Luke and Acts with a third final editor. However, there is some disagreement as whether Boismard's theory of a single coherent text is possible from his choice of variants. Cf. Tony Chartrand-Burke, review of M.-E. Boismard, *L'évangile de l'enfance (Luc 1-2) selon le Proto-Luc*, RBL 119/2 (Summer, 2000) : 362-364.

602. Christopher R. D. Jordan and Alison Sarah Welsby, eds., "Protevangelium Jacobi: An Electronic Edition," University of Birmingham, http://www.sd-editions.com/protevangel/ (accessed February 18, 2011).

century[603] as Justin Martyr (d. 165 CE), Clement of Alexandria (d. 212 CE), Tertullian, and Origen (d. 253/54 CE) used elements from this source in their writings. The fact that this was used from the 12th century in the development of the Ave Maria prayer is irrelevant to the fact of its early reading (contra Bardenhewer).[604] Therefore, this early evidence gives support to εὐλογημένη σὺ ἐν γυναιξίν as being included at D Luke 1:28 from an earlier than second century date. It's omission in B is difficult to understand unless scribes attempted to remove because of assumed redundancy.

1:29 ἡ[ν] δὲ ἐπὶ τῷ λόγῳ **ἐταράχθη** καὶ διελογίζετο ἐν ἑαυτῇ **ποδαπὸς** ἂν εἴη D || ἡ δὲ ἐπὶ τῷ λόγῳ **διεταράχθη** καὶ διελογίζετο **ποταπὸς** εἴη

ἡ[ν] δε D || ἡ δὲ B ℵ

There is a discrepancy between that which was transcribed by Scrivener at this verse, as the ν may have been erased (Fig. 1).[605] This may simply indicate the common Attic tendency to add ν before a consonant or also that it was an imperfect active that was periphrastic ἦν with the main verb **ἐταράχθη**.

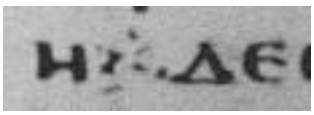

Figure 1. Luke 1:29 ἡ[ ] δε (erasure)

ἐταράχθη D 565 713 1313 || διεταράχθη B ℵ p^4 p^{42} A C Byz. K M U L F P R Y Ξ W f^1 f^{13} 579 Ψ Γ Δ Θ Λ Π 0177 21 118 2 157 700 1071 1424

The use of ταράσσω by D is also recorded in Luke 1:12 in Zechariah's meeting with the angel. In this case for Mary, the situation is similar although it does not say that the angel appeared and made her frightened, rather, that she was disturbed concerning his greeting.

603. Second or early third CE. Lily Vuong, "Purity, Piety, and the Purposes of the Protevangelium of James," in *"Non-Canonical" Religious Texts in Early Judaism and Early Christianity*, ed. Lee Martin McDonald and James H. Charlesworth (London: T&T Clark, 2012), 205.

604. Otto Bardenhewer, *Mariä Verkündigung: Ein Kommentar zu Lukas 1, 26-38*, Biblische Studien 10, pt. 5 (Freiburg: Herder, 1905). The Patristic writers indicate that the birth was in a cave; Dating to the 2nd and 3rd century CE—see Lily Vuong, "Purity, Piety, and the Purpose of the Protevangelium of James," in *"Non-Canonical" Religious Texts in Early Judaism and Early Christianity*, ed. Lee Martin McDonald and James H. Charlesworth (London: T&T Clark, 2012), 206.

605. Reuben J. Swanson, ed., *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus*, Luke (Pasadena: William Carey International University Press, 1995), 19. Swanson only lists the reading as ἦν.

The word ταράσσω occurs numerous times in the LXX and can indicate a "delay" as in Ps 119:60. An agitation that results in fear is reflected in Tob 12:15-16,

> "I am Raphael, one of the seven angels who stand ready and enter before the glory of the Lord, the two of them were shaken (ἐταράχθην); they fell face down, for they were afraid."

The B-text's reading, διαταράσσω, is a hapax legomenon occurring only here in the LXX and NT and is an intensified form of the root ταράσσω.[606] It is a word occurring in 1 Kings 21:43 in the Symmachus version of the Greek for the words זָעֵף (zā^{c}ēp) out of humour, vexed or סַר (sar) stubborn, rebellious.[607]

ἐν ἑαυτη D Ψ 33 28 1604 || om B **א** L W

πο[δα]πὸς ἂν D Θ | ποδαπὸς 1005 1365 || ποταπὸς B **א** P^{4} P^{42} A Byz. K M U W Γ Δ Λ Π Ψ 118 33 579 700 1424

The "d" is corrected to "t" in D. However, ποδαπὸς was an early version.[608]

1:41[609] ἐν τῇ κοιλίᾳ τῆς Ἐλισάβεδ τὸ βρέφος D 1 2 || τὸ βρέφος ἐν τῇ κοιλίᾳ B **א** (rell) (Note-B omits **Ἐλισάβετ** in the clause)

D has a word order of predicate (ἐσκίρτησεν) + circumstantial 'spatial' adjunct (ἐν τῇ κοιλίᾳ τῆς Ἐλισάβεδ) + subject (τὸ βρέφος), or PAS (predicate-adjunct-subject). The repetition of "Elizabeth" in the sentence suggests emphasis. In contrast, the B-text has an order of PSA, which is unmarked (normal rates of occurrence) according to Kwong.[610] D's reversal of the order of subject and adjunct can either be drawing emphasis upon "the baby" or else the location within the womb of Elizabeth. In the case of D, although usually an unmarked order of verb-subject, the placement of τὸ βρέφος after the adjunct may be salient due to a "marked ordering principle", as noted by Levinsohn, who indicates

606. John Nolland, *Luke 1-9:20*, Vol. 35A of Word Biblical Commentary (Rio De Janeiro: Thomas Nelson, 1989), 50.

607. Walter Bauer, "διαταράσσω," *BDAG*, 237.

608. Moulton and Milligan, "ποταπός," BDAG, 856. Also appears in D at Mark 13:1; Luke 1:29; and Luke 7:39.

609. Itacism: Ἐλισάβεδ D || Ἐλεισάβετ B **א**

610. Ivan Shing Chung Kwong, *The Word Order of the Gospel of Luke: Its Foreground Messages*, *Studies in New Testament Greek* 12 (London; New York: T & T Clark, 2005), 56.

that the placing of a focal constituent at the end of a clause causes saliency.[611] It could be surmised that the "baby John" is in the emphatic position or that the prepositional phrase is fronted causing it to be salient. This is made clearer by the added differentiation of 'Elizabeth's womb'. Elizabeth accepts Mary and her child into her abode "becoming" a centre of focus.[612]

1:42 φωνῇ D ℵ C F f^{13} 33 28 1071 1424 Θ Δ 2 700 118 A Byz. K M U ΓΛ Π Ψ f^{1} 157 579 || κραυγῇ B LW 565

Φωνή, "voice", is coupled with "great" in a typical Septuagintal fashion as it is well attested and is normally connected to utterances concerning God, e.g. Deut 5:22; 27:14; 1 Sam 4:5; 7:10 et al. The reading in the B-text, κραυγῇ, refers to a "loud cry or shout" and may signal a basic clamour or excitement,[613] although in the LXX it appears with "great" in connection to grief, i.e. Exod 11:6; 12:30; 1 Macc 5:31.

1:42 Εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου D ℵ B C F f^{13} 28 1071 1424 Θ Δ 2 700 118 A Byz. K L M U W ΓΛ Π Ψ f^{1} 157 565 579 || ----- -- ἐν γυναιξὶν 33 / εὐλογημένος: μακαριος Antip.Bost. *Annunt.*

All early texts witness to the readings above with minor exceptions listed. Εὐλογέω appears fourteen times (B-thirteen) at 1:28 (B-om.), 1:42 (2X), 1:64, 2:28, 2:34, 6:28, 9:16, 13:35, 19:38 (2X), 24:30, 24:50, and 24:51. Εὐλογημένη σὺ ἐν γυναιξὶν reflects the thought in Judg 5:24 and Jdt 13:18, which impress the reader with women being used by God for deliverance from the enemies. Although there is disagreement as to the connection here with Luke 11:27-28, the μακάριος reading there is witnessed by Antipater Bostrensis *Annunt.* here.[614]

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611. "One way to make the subject focal is to place it at the end of the sentence." Levinsohn, *Discourse*, 34-35. The issue can also be an emphasis on the peripheral constituent, ἐν τῇ κοιλίᾳ τῆς Ἐλισάβεδ, as fore fronted before the subject. In that case, the womb of Elizabeth would be salient.

612. Gillian Bonney, "The Exegesis of the Gospel of Luke in the Expositio Evangelii Secundum Lucan of Ambrose and in the in Lucan Evangelium Expositio of Bede as Observed in the Figure of Elizabeth," *Zeitschrift fur Antikes Christentum* 5, no. 1 (2001): 64.

613. Walter Bauer, " κραυγῇ," *BDAG*, 565-566.

614. Although Nolland (67) rejects a parallel, Green sees a connection between Luke 1:42, 45 and 11:27-28 (Μακαρία ἡ κοιλία ἡ βαστάσασά σε) that does not focus on Mary's blessedness predicated on her pregnancy. Rather, Mary is blessed because of God's initiative and her example of hearing and doing God's word, which lies outside of natural family kinship. Jesus' words at 11:28 (μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες) echo Elizabeth's words at 1:45 (μακαρία ἡ πιστεύσασα ὅτι

5.1.2. Commentary

We now come to the challenge of examining the Lukan D text's emphasis on repetition in the text. Some of the nuances involved are derived from the context of both pericopes. In the case of Mary and Elizabeth, we see various trajectories. For instance, the importance of the statement "blessed are you among women" is made apparent by Elizabeth's reaction to the greeting by Mary in Luke 1:42, i.e. specifically the D wording καὶ ἀνεφώνησεν φωνῇ μεγάλῃ (and she cried out with a loud voice). The reaction to Mary's appearance in this way is prefaced (1:41) with the reading that Elizabeth was "filled with Holy Spirit", ἐπλήσθη πνεύματος ἁγίου, thus signalling by the narrator that Elizabeth's reaction was important. The B text uses κραυγῇ, instead of φωνῇ, which refers to "shouting, or crying." The difficulty here is that the words ἀνεφώνησεν φωνῇ appear together in 2 Chr 5:13 in the LXX at the conveyance of the ark to the Temple, whereas κραυγῆς (83X in LXX) only appears in 2 Sam. 6:15 in connection with the Ark but not with the word ἀνεφώνεῖν. ἀνεφώνησεν is only used at this location in the New Testament. In the LXX it is used five times and, as Houghton notes, always in connection with the ark, i.e. 1 Chr 15:28; 16:4; 16:5; 16:42; and 2 Chr 5:13.[615] Although this has been suggested to support a thematic development of the Son of God being carried in the symbolic "Ark of the Covenant,"[616] i.e. Mary, it may also serve to confirm the messianic portrayal of Jesus, the divine presence amongst men. Marie Isaacs argues contra the "Ark" theory and instead, supports the idea that Mary is the symbolic "Old Israel" birthing the "New Israel".[617] Nolland disagrees with Isaacs use of Gen 25:22 and the use of for "leaping" as the image would be one of "struggle and opposition", but Marshall notices the symbolism of "the elder serving the younger".[618] However, at this point this information can give hints to interpretation but does not actually enlighten the phrase in question.

ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου). Joel B. Green, "Blessed Is She Who Believed: Mary, Curious Exemplar in Luke's Narrative," in *Blessed One: Protestant Perspectives on Mary*, ed. Beverly Roberts Gaventa and Cynthia L. Rigby (Louisville: Westminster John Knox Press, 2002), 14-16; John Nolland, *Luke 1-9:20*, vol. 35A of *Word Biblical Commentary* (Rio De Janeiro: Thomas Nelson, 1989), 67.

615. Carol Lee Houghton, *The Identity of Mary in Luke's Infancy Gospel: A Biblical Study: Luke 1:26-46, 56* (PhD Diss.: Pontifica Studiorum Universitas, 1980), 174.

616. René Laurentin, *Structure et Théologie de Luc I-II* (Paris: Gabalda, 1964), 66-75, 160-1.

617. Marie E. Isaacs, "Mary in the Lucan Infancy Narrative," in *The Way* 25 (1975): 80-95.

618. Nolland, *Luke 1-9:20*, 66; Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 80-81.

The significance of the angel's proclamation to Mary could also represent a "heightening" of Mary in contrast to Elizabeth, as concluded by George Rice.[619] However, Rice's main argumentation for the preference of Mary is actually based in the contrast between the accounts in Matthew and Mark instead of the internal aspect in the Lukan narrative. In fact, in chapter one Elizabeth is mentioned ten times compared to Mary and Zachariah, both at eight times each, implying that D is not emphasising Mary over Elizabeth. In chapter two Jesus is mentioned more than Mary (᾽Ιησοῦς 5X -2:21, 27, 40, 43, 52 versus Μαρίᾳ 4X-2:5, 16, 19, 34) and Joseph and Mary are simply referred to as parents or father and mother.

Therefore, the statement by the angel in D, "Blessed are you among women," must have another reason for inclusion. The suggestion that seems better suited for the context of the fulfilment of Old Testament prophecy in the infancy narrative is Luke's use of material to help Theophilus "know" or "recognize" the "certainty" [ἀσφάλεια –"sureness of words and soundness of argument"][620] (Luke 1:4).[621] "Interpretation" may be a better term for this purpose. Gerber argues that this purpose of "interpreting" the manifestation of Jesus entails the need for a linkage with the past of Israel in a two-part "time of promise" and "fulfilment" methodology, i.e. (1) Luke 1:55, 73 promise to Abraham; (2) Luke 1:55, 72 the fathers; (3) Luke 1:69 David, and (4) Luke 1:70 the prophets.[622] The connection of prophecy with interpreting may be explicit in Luke's narrative, especially if the person of Theophilus is a high priest who needed explanatory reasons for Christianity.[623]

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619. Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*, 89-110.Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*, 18-19; Michael Mees, "Lukas 1-9 in der Textgestalt des Codex Bezae: Literarische Formen in Dienste der Schrif," *Vetera Christianorum* V (1968): 89-110.

620. Rick Strelan, "A Note on ἀσφάλεια (Luke 1.4)," *JSNT* 30, no. 2 (2007): 163-171.

621. Roberto Simons, "La pregunta de Maria," *KAIROS*, no. 36 (January--June 2005): 62-63. Simons notes a kind of "*De la Inversión de Expectativas*", (reversal of expectations) whereby the Jews had certain expectations that were not fulfilled by Jesus and this is intimated in Mary's question in Luke 1:34. Luke uses this technique to demonstrate to his readers the veracity of God's work in opposition to what was expected.

622. Daniel Gerber, "D'une identité à l'autre: Le Magnificat, le Benedictus, le Gloria et le Nunc dimittis dans le rôle de passeurs," *Fribourg* (March 2010).

623. The arguments for Theophilus having been a High Priest are examined in these studies: Josep Rius-Camps and Jenny Read-Heimerdinger eds., *Demostracio a Teofil: Evangeli i Fets del Apostols segons el Codex Beza* (Barcelona: Fragmenta Editorial, 2009), 23. Ruis-Camps and Read-Heimerdinger, *The Message*, (vol. 1), 40. Idem, *The Message*, (vol. 2), 3-4. Richard Anderson, "À la recherche de Théophile," in "Saint Luc, évangéliste et historien," special issue, *Dossiers d'Archéologie* 279 (2002-2003): 64-71. Anderson bases his argument from the ossuary found at Hizma (Bet 'Azmaweth), plus or minus 7.25 km north / northeast of Jerusalem, which reads "Yehohanah / Yehohanah daughter of Yehohanan / son of

The relationship between prophecy and the need for fulfilment, or confirmation, is evident in these two readings of 1:28 and 1:42. D' readings suggest "proof-from-prophecy" techniques in order to establish a pattern of message and confirmation. Conzelmann understands Luke's use of sources to include: (1) the Old Testament through a promise and fulfilment technique in order to establish "saving events," and (2) the apologetic use of Scripture to establish both Christ and his followers as obedient to the law. In fact, Conzelmann sees a prophetic function of the law in a "prophesy" and "command" linkage. The evidence of the "call to repentance" also unifies the Old Testament period and the period of Christian new life.[624] Bock, on the other hand, views Luke's quotations of the Old Testament as more based on the need to "interpret" the scriptures in order to establish the qualifications of Jesus rather than having an apologetic purpose.[625] Therefore, not only does the repetition of "blessed are you among women" serve to establish the reliability of Mary and Elizabeth, but also that the connection between them was due to obedience to the law. They serve to interpret to the reader (Theophilus) that the conception of Jesus was not only a result of OT scripture but also to be interpreted as legitimizing his beginning.

Bock indicates that the use of κυρίος by Elizabeth in Luke 1:43 (τοῦ κυρίου μου) is a prophetic "foreshadowing" for Luke of who Jesus is.[626] Luke presents terms without definition, as these will be developed further in the text. The fact that κυρίος is a title given to Jesus and not to God becomes important as a designation of Jesus' total authority. In addition, in Luke's statement in 1:70, "through the mouth of his holy prophets," Luke is stressing not so much a "proof-from-prophecy" but rather a "proclamation from prophecy," which would not emphasise an apologetic but rather a "declaration."[627]

Theophilus the High Priest". The rarity of the two names, Yehohanah and Theophilus, appearing together is argued to support Anderson's thesis that this was Ἰωάνα (Johanna) γυνὴ Χουζα (wife of Chuza) Luke 8:3 also at Luke 24:10 and, therefore, Theophilus was her grandfather. These works argue that Luke was certainly a Jew and possibly a rabbinical priest: Rick Strelan, *Luke the Priest: The Authority of the Author of the Third Gospel* (Burlington, VT: Ashgate Pub., 2008); Will J. Barnard, *Lukas, De Jood: Een joodse inleiding op het Evangelie van Lukas en de Handelingen der Apostelen* (Kampen: Kok, 1984).

624. Hans Conzelmann, *The Theology of St. Luke* (Philadelphia: Fortress Press, 1982), 158-159. Conzelmann's conclusion is that Luke is also arguing from scripture that "it has to be proved that the Jews are no longer a factor in redemptive history, that they are no longer 'Israel'," which is not likely the case with the Bezan text as it affirms the promises to Israel. Conzelmann, *The Theology of St. Luke*, 157.

625. Darrell Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology* (JSOTSup 12; Sheffield: Sheffield Academic Press, 1987), 33.

626. Bock, *Proclamation from Prophecy and Pattern*, 69-70.

627. Bock, *Proclamation from Prophecy and Pattern*, 72.

What can be concluded from Gerber, Conzelmann and Bock's observations is that the stress of interpretation made by Luke calls forth both the authorization from OT history as well as the necessity of presenting Jesus as central to that "salvation" history. The repeated statement at 1:28 and 1:42 is the Lukan D-text's method of addressing this need to interpret to the reader the aspects of continuity with the past and the "new" meaning thus developed. The phrase, "blessed are you among women," which parallels the statement by Deborah at Judg 5:24 is also a statement after the actual prophecy, similar to Judg 4:9, where it says, "the Lord will sell Sisera into the hands of a woman." In contrast, "blessed are you among women" is spoken to Mary before she is impregnated, before deliverance, before salvation is inaugurated. In this sense, 1:28 is not an exact replication of Judg 5:24 due to the different chronological sequence, but suggests that Luke (or redactor) used parallels from the OT in Judges. There are no examples whereby the statement is made "before" the actual event. The prophetic theme is unavoidable.

From an understanding of a prophetical purpose, the determination of the theological meaning of the D readings can be established. Repetition is not unknown in the New Testament writings and these D readings are not isolated variants as Metzger (cf. note 594) and Fitzmyer have conjectured.[628] The conclusion that D Luke 1:28 and 1:42 are connected prophetically, and not simply due to a scribal gloss, is supported from the rhetorical use of repetition. As Joel Green has said, "Repetition accentuates the unity of narratological and theological aims."[629] It is known that the gospel writers engaged in emphasising certain points by a repeated use of short sentences and noun-adjective combinations is known, e.g. οἱ προφῆται καὶ ὁ νόμος "the Prophets and the Law," (Matt. 11:13; 'law...prophets' 5:17, 7:12, 22:40); τὰ πρόβατα τὰ ἀπολωλότα οἴκου ἰσραήλ "the lost sheep of the house of Israel," (Matt. 10:6, 15:24); ὁ ἔχων ὦτα ἀκουέτω "Let him who has ears listen," (Matt. 11:15, 13:9, 13:43; ὁ ἔχων ὦτα ἀκούειν ἀκουέτω Luke 8:18, 14:35).[630] Repetition thus accentuates a theological aim, which, in this case, was the confirmation to Elizabeth that Mary was indeed the bearer of the Son of God. As

628. Fitzmyer, *The Gospel According to Luke (I-IX)*, 346.

629. Joel B. Green, "The Problem of a Beginning: Israel's Scriptures in Luke 1-2," *BBR* 4 (1994): 82.

630. Charles H. Lohr, "Oral Techniques in Gospel of Matthew," *CBQ* 23, no. 4 (1961): 407. Lohr explores the use of word/phrase repetition and structure in Matthew to conclude that the gospel writer arranged his material for the purpose of continuity and interconnection. He does not explore a "proof from prophecy" motif.

mentioned in Sec. 3.3.2., the process analogous to *gezerah shavah* was used at 1:28 and 1:42 to confirm and interpret the words spoken to Mary. This confirmation of the original statement by the angel at 1:28 was fulfilled by the interpretation by Elizabeth that commended Mary's obedience. This is also illustrated with Jesus being "named" his name Jesus (2:21) exactly as spoken by the angel "before" he was conceived (1:31). Although D uses ὀνομάζω in contrast to the B text's καλέω, in 2:21, the emphasis of the fulfilment of the angel's words illustrate the importance of a repetitive use of statements that have the aspect of "message" and "fulfilment."[631] This method of the use of repetition in prophetical/affirmation is further seen in the naming of John in the D text.

5.2. Luke 1:13, 60

D	B
Luke 1:13 καὶ ἡ γυνή σου ᾽Ελισάβεδ γεννήσει υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ ᾽Ιωάνην.	καὶ ἡ γυνή σου ᾽Ελισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ ᾽Ιωάννην.
And your wife Elizabeth will bear a son and you will call his name John.	And your wife Elizabeth will bear a son to you and you will call his name John
Luke 1:60 Οὐχί, ἀλλὰ κληθήσεται τὸ ὄνομα αὐτοῦ ᾽Ιωάνης.	Οὐχί, ἀλλὰ κληθήσεται ᾽Ιωάννης.
No, but his name will be called John.	No, but he will be called John.

As can be seen above, the differences between the two texts do not detract from the main point of the naming of John. However, D's reading of τὸ ὄνομα αὐτοῦ "his name" at 1:60 serves to replicate more accurately the exact words of the angel. Parallels for the phrase in the LXX, κληθήσεται τὸ ὄνομα αὐτοῦ , can be found in Gen 17:5 for Abram's new name as well as the twice repeated formula for the renaming of Jacob to Israel in Gen 32:29 and 35:10.[632] In this regard, D suggests a Septuagintal usage of κληθήσεται in Luke 1:60. This repeated instance of τὸ ὄνομα αὐτου emphasises the fulfilment of the angel's words, and is a reflection of instances of prophetic naming, e.g. Sara to Sarah (Gen 17:15), Isaac (Gen 17:19; 21:3), children of Jacob (Gen 29:32-35; 30:6-24). Yet, as seen previously, the repetition of the words in exact order is a pattern of D. When it is compared to the naming of Jesus, the parallel is strengthened.

631. Greene, *The Role of the Messenger and Message in the Ancient Near East*, 149.

632. Gen 16:11, 15, 21:3.

5.2.1. The Naming of John

Elizabeth states emphatically that her son is to be named John and this is repeated by Zechariah at 1:63 with the article (unmarked—a known name) (D),᾽Ιωάνης ἐστὶν τὸ ὄνομα αὐτου (B om). It is here that Ruddick sees the parallel with a name change similar to the name "Jacob" to "Israel" in Gen 32:29. Contra Ruddick is Burrow's argument that the correct parallel of the Lukan infancy narrative is with I Sam 1-3 account and that the name "John" came about in a similar vein as that of Samuel in I Sam 1:17, although "Yohanan" is not explained in 1:13 or 1:59, 60 (cf. contrast 1 Sam 1:20). D's readings support the concept that John is the fulfilment of the words of the angel, and thus, parallel the 1 Samuel account.

5.2.2. The Naming of Jesus

However, the naming of Jesus is more nuanced in the angel's words in 1:31, (you will call his name Jesus) καλέσεις τὸ ὄνομα αὐτοῦ ᾽Ιησοῦν, are read as **ὠνομάσθη** τὸ ὄνομα αὐτοῦ ᾽Ιησοῦς (his name was ***named*** Jesus) in 2:21 (D) (ἐκλήθη—B).[633] The use of the word "to name," ὀνομάζω (to give a name to, to pronounce a name or word[634]), could either be synonymous with "to call," κάλεω (to identify by name or attribute, to request the presence of someone, summon),[635] or meant to differentiate the naming of Jesus from his designation as "holy" in 2:23, (will be called holy to the Lord) ἅγιον κυρίῳ κληθήσεται (D) (τῷ κυρίω—B).[636] The difficulty in ascertaining the nuanced difference in meaning between ὀνομάζω (from ὄνομα) and κάλεω (קָרָא-MT) is based on the relatively rare uses of the verb ὀνομάζω in the LXX, as it occurs a mere 25 times and it may have been assimilated into καλεῖν because the Hebrew שֵׁם is only in noun form.[637] The reference to Lev 12:6-8 in Luke 2:22 naturally leads to the assumption that 2:23 is conclusively this "purification" ceremony for Mary. The D reading of τοῦ καθαρισμοῦ αὐτου (his) is contrasted with B's, καθαρισμοῦ **αὐτῶν** (their), and although

633. C. T. Ruddick, "Birth Narratives in Genesis and Luke," in *The Composition of Luke's Gospel: Selected Studies from "Novum Testamentum"* (Boston: Brill, 1999), 14.

634. Walter Bauer, "ὀνομάζω," *BDAG*, 714.

635. Walter Bauer, "κάλεω," *BDAG*, 502-3.

636. In this regard, Joel Green sees the connection of Luke 1:13 and 1:31 with Gen 17:16, 19 as thematic, i.e. the naming of the child and prophecy of the future role. John's role is to be prophetic in the sense of Elijah whereby Israel is to be "turned back" to Yahweh and Jesus' role is as the Messianic saviour. Green, *The Gospel of Luke*, 54.

637. G Kittel, "ὄνομα," *TDNT* 5, 252-79.

it is acknowledged that having this performed at the Temple in Jerusalem seems without warrant, others disagree.[638] Rather, it is possible that Luke's focus is upon the Levitical presentation of the first-born males to the Lord, Num 3:12-13. This means that the important highlight for D is actually Luke 2:23, which emphasises that the child will be called "holy." (D and B) Luke 1:35 clarifies what Jesus would be called by using the double predicate, (holy he will be called, son of God) ἅγιον κληθήσεται υἱὸς θεοῦ, i.e. he will be called "holy" and "son of God."[639] Nolland suggests that ἅγιον here referring to Jesus is not Lukan but that it may refer to Isa 4:3 (LXX): "they shall be called holy."[640] The fulfilment of this "called holy" is subsequently seen in 2:23.

5.2.3. The Connection of John and Jesus

There are two important points to make in viewing the similarities and contrasts between the naming of John and Jesus. First, each received their name at the time of circumcision as a subsequent result of the previous utterance of the angel Gabriel. The reference to Abraham and parallels with the naming of Isaac and Jacob reveal an emphasis on the fulfilment of the Abrahamic covenant.[641] The second point is that the naming of Jesus and the subsequent presentation at the Temple is presented as parallel with John and yet different in character. The contrast lies in just this observation, that only the infant Jesus is recorded as being taken to the Jerusalem Temple. Only Jesus is listed as being presented to the Lord. Also, the observation that the phrase from Luke 2:22, ὠνομάσθη τὸ ὄνομα αὐτοῦ, does not have a parallel in the LXX except for the apocryphal work of 1

638. Nolland lists Neh 10:35-36 as evidence that there was a precedent for bringing the first-born to the temple in Jerusalem. (cf. Ex 22:29). John Nolland, *Word Biblical Commentary Vol. 35a, Luke 1:1-9:20* (Dallas: Thomas Nelson, 1989), 117.

639. Clivaz notes that Luke 1:35 does not appear in a manuscript or papyri prior to the 4th century CE. Her main point is that the annunciation story in the text includes a history of view from different materials, e.g. *Protevangelium of James*, Justin Martyr *DialTry* 100.5, 4Q246, *QuesBart* 2.15-21, to name a few that are able to give a multivalent view. However, the parallels of Luke 1:35 with Exod. 40:34-38 LXX confirm the existence of an early Jewish exegesis of interpretation that supports the link between the Lukan annunciation and Johannine preexistent *Logos* Christology of Luke. Claire Clivaz, "Beyond the Category of "Proto-Orthodox Christianity": An Enquiry into the Multivalence of Luke 1:35," in *Infancy Gospels: Stories and Identities*, Wissenschaftliche Untersuchungen zum neuen Testament 281 (Tübingen: Mohr Siebeck, 2011), 185-86.

640. Nolland lists Neh 10:35-36 as evidence that there was a precedent for bringing the first-born to the temple in Jerusalem, *Word Biblical Commentary Vol. 35a, Luke 1:1-9:20*, 54.117.

641.G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Nottingham: Baker Academic, 2007), 263.

Esd 4:63, is suggestive of either a connection, either source-wise or knowledge by Luke of 1 Esd:

1 Esd 4:62-63 [62] And they praised the God of their ancestors, because he had given them release and permission [63] to go up and build Jerusalem and the Temple that is called by his name; and they feasted, with music and rejoicing, for seven days.

As mentioned earlier in Sec. 5.1.2. concerning the possible allusions to the Temple, Laurentin explores the idea of Mary's conception of Jesus as an interpretative view of Luke in paralleling the presence of Yahweh in the Ark of the Covenant.[642] He sees a double-identification of Mary as the daughter of Zion (Zeph 3:14-17) and Jesus as Yahweh and Saviour-King from the prophecy in Zephaniah. He confesses that Zephaniah probably did not see "in the midst of" (Zeph 3:15b—ἐν μέσῳ σου-LXX) (בְּקִרְבֵּךְ --"entrails" in Hebrew) as projecting the virginal conception of the Messiah inside Mary.[643] However, if Luke's purpose is "interpretative" in the sense of adapting material to fit current circumstances for fulfilment, then it is reasonable. The cry by Elizabeth at Mary's greeting, as discussed earlier in D, is the word used to describe each instance of the shouting in the presence of the Ark (1Ch 15:28, 16:4, 5, 42; 2Ch 5:13). Although more exploration is needed, it is evidence that the Temple is central to the focus of the depiction of Jesus, and John's naming (in parallel with Jesus) is noticeably compared and contrasted with Jesus' with the only difference being the presentation of Jesus in the Temple (Luke 2:22).

In conclusion, the replication of the words at (D and B) Luke 1:13, (D) 60, τὸ ὄνομα αὐτοῦ, and also at the naming of Jesus at (D and B) 1:31, with ὀνομάζω at (D) 2:21, show that the harmonisation of the exact wording substantially emphasises the fulfilment of previous statements by the angel. The difference in wording for Jesus in this regard serves to highlight by contrast so that the reader may understand that the birth of Jesus was more than a "prophecy-fulfilment" but was to be interpreted as the fulfilment of Messianic expectations.

642. René Laurentin, *Structure et Théologie de Luc I-II* (Paris: Gabalda, 1964), 148-161.

643. Laurentin, *Structure et Théologie de Luc I-II*, 69.

5.3. Luke 9:27 and 21:27

D Luke 9:27 ἕως ἂν ἴδωσιν **τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ.**[644]

D Luke 21:27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ **καὶ** δυνάμει πολλῇ καὶ δόξῃ

B Luke 9:27 ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

B Luke 21:27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ **μετὰ δυνάμεως** καὶ **δόξης πολλῆς.**[645]

The reading of **τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ** at 9:27 is singular in the D text. It can be queried as to the purpose of this duplication as a substitute for the τὴν βασιλείαν τοῦ θεοῦ that is evidenced in all the other manuscripts. Based upon the specific reference to Dan 7:13 in the synoptic parallel at Mark 13:26, the allusion to the consummation of the end of the age could be another way of saying that the kingdom of God was fully established. However, the D text doublet is clearly drawing the connection between the context of 9:23-27 and 21:7-36 that concerns the future coming of the son of man. This reference to some "standing here" who will not die until they "see" the "coming" is not clear as to whom this refers, although the inference is that this was addressed to the crowd as well as the disciples due to ἔλεγεν δὲ πρὸς πάντας at 9:23 (cf. Mark 8:24).[646] It cannot refer to those at the transfiguration as the coming since it was only a few days afterward. The clue is furnished by 21:7, which is a doublet with 23:42 in D:

D Luke 21:7 πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον **τῆς σῆς ἐλεύσεως**

D Luke 23:42 καὶ **στραφεὶς πρὸς τὸν κύριον εἶπεν αὐτῷ·** Μνήσθητί μου **ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεως** σου

B Luke 21:7 πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι

B Luke 23:42 καὶ **ἔλεγεν·** Ἰησοῦ, μνήσθητί μου **ὅταν ἔλθῃς** εἰς τὴν βασιλείαν σου[647]

The relationship between 21:7 and 23:42 is established through the repetition of the

644. D Lvt (d) Or *Jo.* (Matt 16:28 ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ **αὐτοῦ.**

645. D Mk. 13:26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ των νεφέλων **μετὰ δυνάμεως πολλῆς** καὶ **δόξης.**

646. Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 378.

647. The B text's "kingdom of God" plainly draws connection to Jesus' kingly reign.

lexemes, τῆς σῆς ἐλεύσεως (of your coming). The placement of the same words in the mouth of the one criminal who was about to die with the words at 21:7 serve to also relate the episode to 9:27. This suggests that Luke has used these parallels in order to interpret for the reader the fulfilment of Jesus' saying at 9:27 as well as emphasise that the criminal correctly 'saw' (understood) the future of Jesus' coming.[648] It could reflect the sense of a delay in the Parousia and therefore would be a concern for the church, i.e. "seeing" the future until death is more important than an imminent restoration of Israel at the coming of the kingdom of God.

The criminal's plea, "remember me", is reminiscent of Old Testament pleas, e.g. 1 Sam 1:11, 19, Judg 16:28, Ps 106:4. The fact that the criminal here does not use the name of Jesus Ἰησοῦ in the D text and yet understands the meaning of his "coming" is extraordinary and suggests that he had heard of Jesus' coming at another time as one of a crowd.[649] The criminal's recognition that Jesus' crucifixion was not an end to his purpose and role as Saviour is instructive to the Lukan reader that Jesus' prophecy of his coming is fulfilled in part within the narrative and thus he is a "trustworthy prophet".[650]

The theological import and effect of the Lukan conception here is especially clear that one who was not of Jesus' inner circle understood Jesus' sayings of his coming again that would triumph the death on the cross. Although Fitzmyer thinks it strange and unlikely to have the readings, στραφεὶς πρὸς τὸν κύριον εἶπεν αὐτῷ and the phrase, ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεως, the symbolism of "turning" to the Lord and the reference to the "day of your coming" as depicted in the motif of Elijah and the question of, "are you the coming one?" at Luke 7:19,20, is collectively a strong pronouncement of salvation.[651]

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648. Fitzmyer, *The Gospel According to Luke (X-XXIV), 1329.*The events of the destruction of the temple and the coming (the eschaton) may also help the reader to distinguish between fulfilled and unfulfilled prophecy. The pronouncement by the criminal also is a subliminal affirmation of the innocence of Jesus. Joseph A. Fitzmyer, *The Gospel According to Luke (X-XXIV): Introduction, Translation, and Notes*, The Anchor Bible 28B (Garden City, N.Y.: Doubleday, 1985), 1329.

649. B p^{75} א*-- ἔλεγεν· Ἰησοῦ | ἔλεγεν τῷ Ἰησοῦ א^{c} A C^{c} Byz K M Q U W Γ Δ Θ Λ Π Ψ f1 f13 2 33 28 157 565 579 700 1071 1424 : the B reading indicates that the name is vocative, placing the addressing words as that of the criminal; the corrected reading by א and the majority of the manuscripts place the words of addressing to the narrator.

650. Green, *The Gospel of Luke*, 733, 822-23.

651. Fitzmyer, *The Gospel According to Luke (X-XXIV), 1510.*

5.4. Luke 9:44 and 24:7

D	B
Luke 9:44 … ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.	9:44 … ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
For the son of man must be delivered up into (the) hands of men.	For the son of man must be delivered up into (the) hands of men.
24:7 ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου _____παραδοθῆναι εἰς χεῖρας ἀνθρώπων καὶ σταυρωθῆναι	24:7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι
that the son of man must be delivered up into (the) hands of men and be crucified	Saying that the son of man must be delivered up into (the) hands of sinful men and be crucified

The textual readings in 9:44 and 24:7 reveal variance at 24:7. The variant that is of concern in this text is the addition of "sinners" (ἁμαρτωλῶν) in the B-text. D omits this word and repeats the earlier words of 9:44, adding καὶ σταυρωθῆναι. The angels' words in 24:6 indicate that this was a fulfilment of Jesus' earlier words in 9:44. However, let us examine this situation more closely in order to see the Lukan perspective.

5.4.1. Lukan Parallels of Christ's Suffering

In the text of Luke, there are three separate statements by Jesus concerning his crucifixion: 9:22, 9:44, and 18:31. Each of these verses has a parallel verse that records words common to each other. Observe the following in D:

	D		
9:22	ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι	17:25	πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
	That the son of man must suffer many things and be rejected		But first he must suffer many things and be rejected
9:44	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.	24:7	ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων
	For the son of man is about to be delivered into the hands of men.		Because the son of man has to be delivered into the hands of men.

18:31	καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου	24 :44	ὅτι δεῖ **πλησθῆναι** **πάντα** τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
	and all the things having been written will be completed through the prophets concerning the son of man		Because all the things having been written have to be fulfilled in the law of Moses and prophets and Psalms concerning me.

The texts above show three sets of texts that include a number of common words between each set. In other words, 9:22 and 17:25 show commonality with the phrase, "(that) the son of man must suffer much and be rejected…;" 9:44 and 24:7 each use "son of man" "be delivered into hands of men…;" and 18:31 and 24:44 each refer to "all the writings … the prophets…concerning (son of man, me)." Luke's use of substantive correlations between these verses serves to reinforce the fulfilment of Jesus' sayings concerning his crucifixion and resurrection.

A perusal of the synoptic texts in comparison to Luke does not show this same pattern. The synoptic parallels (in both D and B) have three sequentially (chronologically) similar predictions: Luke 9:22=Matt 16:21, Mark 8:31; Luke 9:44=Matt 17:22-23, Mark 9:31; Luke 18:31=Matt 20:18-19, Mark 10:33-34. Luke has essentially included the statements from Matthew and Mark as the first part of establishing a witness to the texts. However, the Lukan texts that are not attested in either Matthew or Mark are Luke 17:25, 24:7 and 24:44.[652] Therefore, these texts can be adjudged as Lukan redactions that each give evidence of a prophetic/interpretative sense, and as in Luke 24:44 commentary by Nolland, "reiterates the conviction that the patter of his (Jesus) destiny is pre-set by the testimony of scripture".[653]

Concerning 17:25, most scholars adjudge it to be an insertion by Luke since it is not attested in Matthew or in Mark. Additionally there is the problem of its location between v. 24 and 26 contextually.[654] However, Fritz Rienecker sees 17:22-25 as speaking

652. There are two other texts that serve as "predictions," i.e. Luke 13:33, which is in the context of Jesus' prophetic identity that "necessitates" his death, and Luke 22:37, whereas "this scripture" (Isa 53:12) will be fulfilled when Jesus is "reckoned with the lawless" (Καὶ μετὰ τῶν ἀνόμων ἐλογίσθη) (B-om. τῶν). Cf. Brigid Curtin Frein, "Narrative Predictions, Old Testament Prophecies and Luke's Sense of Fulfilment," *NTS* 40 (1994): 29.

653. Nolland, *Luke 18:35-24:53*, 1218.

654. Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 661-62. Both v. 24 and v.

of the period referring to the spiritual kingdom (v.21) that cannot be perceived, and then the future visible kingdom (v. 23). Rienecker then sees the interpretation of v. 25 as referring to Jewish contemporaries who have rejected the Messiah and in so doing have resulted in his removal from earth and invisible kingdom. Rienecker concludes by saying that this period will only finish in Luke 13:35 when Israel has converted.[655] However, as will be seen in the next section, Luke 13:35 is also treated differently by D and is to be fulfilled in chapter 19 when Jesus enters Jerusalem. Consequently, Rienecker's interpretation is not D text specific and does not account for Luke's "pro-Israel" nuance. Therefore, assuming Luke's insertion at 17:25, we can see that it forms the second repetition of the earlier text at 9:22.

The second D text specific to Luke, 24:7 actually has the second duplication of ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, also located in 9:22.[656] However, the important difference between the D and B texts is the inclusion of "sinners," ἁμαρτωλῶν, by B (D om.). This typically has been seen as a Lukan synthesizing of Mark 14:41 and 16:6.[657] Yet the omission by D is unexplained and there are some theories that will be dealt with later. At this point, however, it can be recognized that 24:7 in D forms a second confirmation of 9:44 in using identical words of "hand over," παραδίωμι, and "hands of men," χεῖρας ἀνθρώπων. It serves to corroborate the words spoken by Jesus with the fact of his resurrection.

Luke 24:44 shares with 18:31 the reference to "all the writings"[658] and mentions the "prophets." This is the only location in the New Testament that includes "law of Moses, prophets and psalms." The reference to Moses and the prophets occurs also at

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26 are dealing with the coming of the son of man and this insertion seems to break the connection in the narrative. Marshall, here, indicates that Luke may have used another source independent of Mark and that the absence of the resurrection simply may indicate the emphasis on suffering and rejection of his disciples. However, the chiasm of v. 24 and v. 26, οὕτως ἔσται **καὶ** ὁ υἱὸς τοῦ ἀνθρώπου and οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου respectively, in an ABA^1 form causes the focus on its center, v. 25. The emphasis would suggest rejection to be salient and therefore would not be unusual in this location. Also, cf. John Nolland, *Luke 9:21-18:34* (WBC 35b; Rio De Janeiro: Thomas Nelson, 1993), 859.

655. Fritz Rienecker, *Das Evangelium Des Lukas* (Wuppertaler Studienbibel; Wuppertal: R. Brockhaus, 1985), 413.

656. The B-text reading displays a different word order: τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ.

657. Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 886; John Nolland, *Luke 18:35-24:53* (WBC 35c; Rio De Janeiro: Thomas Nelson, 1993), 1190.

658. See Luke 21:22 for the only other occurrence of πάντα τὰ γεγραμμένα. Luke 24:45 τὰς γραφάς.

16:29, 31 and 24:27, reflecting the importance of Moses in the interpretation of Christ's suffering.[659] The earlier occasion with the two disciples walking to "Oulammaous", Οὐλαμμαοῦς (24:13), Luke 24:27, gives equivalent words, i.e. "Moses," "all the prophets," and "in the Writings" (D omits "all")(B-_πάσαις). However, 24:44's "these are my words which I spoke to you" (Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς) must not be referring to 24:27 but rather to a previous time (18:31) when he was "together with you."[660]

5.4.2. The "Sinners" of 24:7

The text here from D has omitted "sinners" ἁμαρτωλῶν from 24:7. The phrase's meaning exactly replicates 9:44 in that Jesus was to be delivered over into the hands of men. George Rice extensively comments on this as supporting his contention that the D reviser was anti-Judaic by refusing to classify the Roman soldiers (Gentiles) as sinners.[661] Before we can examine his arguments, we need to understand the basis of "sinners" as developed in the D readings.

The term ἁμαρτωλὸς (adj.; sinful, sinner),[662] is used differently in the Lukan text

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659. The importance of "interpretation" and its link with Moses is seen in Lk 20:37 where D includes the word "to reveal," δηλόω, (Moses' revealing that the dead are raised) which is only used here in the gospels although appearing in the LXX in a number of locations as well as seven times in the NT epistles, e.g. Exod 6:3; 33:12; Deut 33:10; Josh 4:7; 1 Sam 3:21; 1 Kgs 8:36; 2 Chr 6:27; 1 Esd 3:15; Esth 2:22; Tob 10:9; 2 Macc 2:8, 23; 4:17; 7:42; 10:10; 4 Macc 4:14; Ps 24:14; 50:8; 147:9; Isa 42:9; Jer 16:21; Dan 2:5f, 9, 11, 16, 23ff, 28ff, 47; 7:16; Dat. 4:18; 1 Cor 1:11; 3:13; Col 1:8; Heb 9:8; 12:27; 1 Pet 1:11; 2 Pet 1:14 . 1 Peter 1:11 indicates "inquiring about the person or time that the Spirit of Christ within them indicated (δηλόω) when it testified in advance to the sufferings destined for Christ and the subsequent glory." (NRS) In Luke 11:44 D reads δηλόω in the negative adjectival form, ἄδηλος, "unseen," in reference to the "scribes and Pharisees" (γραμματεῖς καὶ Φαρισαῖοι) (B-om.).

660. Nolland sees a parallel sequence and an inversion of the two pairs: both vv. 25-27 and vv. 44-46 show parallel usage of words as well as v. 27 "interpreted" (ἑρμηνεύειν) (D-text) (B- διερμήνευσεν), and v. 45 "opened their minds" (διήνοιξεν αὐτῶν τὸν νοῦν). Cf. Nolland, *Luke 18:35-24:53*, 1218-1219.

661. George Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*, 159-167, 174-222.

662. ἁμαρτωλὸς (denoting intellectual incapacity or failure and moral "missing the mark") is used for רשע in Hebrew (74x out of 94 total; also חטא 11x) and occurs 68x in Psalms. The meaning of its usage in Psalms (ἁμαρτωλὸς) reflects for the most part רשע**,** which refers to one who is opposite of the "pious, righteous and godly." Rengstorf states: "Thus the רשע boasts of his portion in the Law of God and in covenant with Israel, but he does not regard or follow the Law as an absolutely binding expression of the will of God (Ps 50:16). He persistently breaks the commandments (10:7), shows no signs of repentance and boasts of his wickedness and ungodly folly (49:13), trusting in his own wealth and power instead of God (49:6), and perhaps even going so far as to ignore God completely in his life (10:4; 36:1 etc.). Social oppression is particularly emphasized." Karl Heinrich Rengstorf, " ἁμαρτωλὸς, ἀναμάρτητος," *TDNT* 1, 321.

depending upon the person who is addressing.[663] Incriminatory usage toward others is found at (D and B) 7:34, 39, 15:2 and 19:7. Jesus uses the word for those who were recipients of his ministry, at (D and B) 5:32, 15:7, and 15:10, in a positive sense of his purpose. The narrator uses the term in a neutral sense at (D and B) 7:37 and 15:1. The other uses are those by individuals themselves (D and B 5:8, 18:13[664]) and those used as part of the discussion and argument.[665] The only two occurrences in disagreement between D and the B-text are at 5:30 and 24:7, which are incriminatory for the former and "explanatory" for the latter. It is in the deeper context of chapters 5-7 that we find a major contrast concerning these views of "sin" held among the Pharisees, Jesus, and the narrator.[666]

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663. The discussion concerning "sinners" in Luke overlaps into the general synoptic view and the arguments tend to center around the caricatures by the Pharisaical and priestly class. Important arguments include E. P. Sanders' criticisms of J. Jeremias' conflation of the terms "sinners" and "amme ha-'arets", which Sanders argues are not the same. Sanders differentiates between the "amme ha-'arets", or "common people," and the "hamartoloi", or "sinners", and constricts the term ἁμαρτωλὸς to be translated "wicked". Sanders' basic disagreement with Jeremias consists of the following: (1) the meaning of "sinner" by rabbinical sources refers to "the wicked" or traitors of the covenant concerning usury; (2) the "haberim", who kept strict tithing and who wanted priestly purity for laity, and the Pharisees were not the same but a smaller group; (3) the "common people" were not excluded from salvation, contra Jeremias, due to non-compliance with "haberim" purity rituals, and lastly; (4) Jesus' call was not orientated around repentance because his fellowship with "sinners" was as a sign of future salvation and "his association [was not] dependent on their conversion to obedience to the law."(p.26) E.P. Sanders, "Jesus and the Sinners," *JSNT* 19 (1983), 5-36; J. Jeremias, *New Testament Theology I: Proclamation of Jesus* (London: ET, 1971), 108-13. Guy D. Nave Jr., *The Role and Function of Repentance in Luke-Acts,* Academia Biblica 4 (Boston: Brill, 2002). Teresa Hornsby, "The Gendered Sinner in Romans 1-7," n.p. (cited 18 August 2011). Online: http://www.vanderbilt. edu/AnS/ religious_studies/ SBL2000/hornsby.doc A good overview of the different views of repentance as seen by the Torah books is informative. Mark J. Boda, "Renewal in Heart, Word, and Deed: Repentance in the Torah," in *Repentance in Christian Theology*, ed. Mark J. Boda and Gordon T. Smith (Collegeville, MN: Liturgical Press, 2006), 3-25.

664. Dunn argues that "righteous" and "sinner" are both significations of factions and that Jesus is not criticising the assertion of self-righteousness here. James D.G. Dunn, *Jesus Remembered* (Grand Rapids: W.B. Eerdmans, 2003), 531.

665. Fernando Méndez-Moratalla, *The Paradigm of Conversion in Luke* (London: T & T Clark, 2004), 218-19.

666. Pesonen hypothesizes that Luke contrived his material in a "sinner triangle," i.e. sinner—God's representative—pious critic, and that "sinners" sometimes foreshadows the Gentiles in Acts. However, she does not clarify the gospel and Acts' difference of interpretation of the importance of the law and the place of Judaism with that of Gentile inclusion into salvation apart from the law. Anni Pesonen, *Luke, the Friend of Sinners* (Ph.D. diss.: University of Helsinki, 2009), 151; Hornsby conceptualizes "sinner" as an imperfect status that resounds in a gender ambiguous state. The key is reconciliation whereby the person is restored to their "fruit bearing" capacity that reifies his or her femininity (as Bride of Christ). Hornsby's conclusion confuses a metaphor of "sinner" with actuality in extending the metaphor into sexual ramifications. She does not discuss sinners as Gentile and how the Gentile would represent an imperfect masculine. Teresa Hornsby, "The Gendered Sinner in Romans 1-7," n.p. [cited 18 August 2011]. Online: http://www.vanderbilt. edu/AnS/ religious_studies/SBL2000/hornsby.doc; Sanders proposed that Jesus promised "inclusion" into the kingdom even to those who did not fully make "restitution" and perform the requirements for atonement. E. P. Sanders, "Jesus and the Sinners," *JSNT* 19 (1983): 5-36; Jeremias describes the "sinners" as "amme ha-'arets (uneducated, ignorant)". J. Jeremias, *New Testament Theology I: Proclamation of Jesus* (London: ET,

A significant discussion begins in chapter 5 as Peter first refers to himself as "sinner" ἁμαρτωλὸς (first occurrence) in 5:8. Peter's recognition of his own self in comparison to Jesus brought about his declaration, which was followed by Jesus' commissioning.[667] The narrative suggests a public declaration as needed for true repentance and is also reflected by the miracle of healing of the leper.[668] The meeting with Levi is preceded by the discussion about who could forgive sins, initiated by the Pharisees at the healing of the paralytic (vv.18-20). The Pharisees and the scribes continued to be present in the story as the comparison progressed between the Pharisaic understanding of "sinner" and Jesus' definition.[669] When Jesus states plainly that he has come to call the sinners "to repentance," the Pharisees press him on the definition of "sinning." It can now be seen that Jesus classifies "sinners" from two contrasting situations as follows: (1) at 5:33 the text states, "but your disciples are not doing this" (οἱ δὲ μαθηταί σου οὐδὲν τούτων ποιοῦσιν)(D), as a criticism from the Pharisees and scribes for not fasting. This is linked in the inverse with 6:2, also a statement by the Pharisees, "look at what your disciples are doing..!" (ἴδε, τί ποιοῦσιν οἱ μαθηταί σου)(D). However, the fulcrum upon which these two texts swing is 5:38 where Jesus comments about the new wine and wineskin, "and both are preserved" (καὶ ἀμφότεροι τηροῦνται)(D), suggesting that what the Pharisees designate as "sinners" is not what Jesus designates; (2) Jesus defined "sin" as in the state of "not knowing" from 6:4d,[670] εἰ δὲ μὴ οἶδας, ἐπικατάρατος

1971), 108-13; Meyer decries E. P. Sanders' caricature of Jeremias' view of Jesus foreseeing the mission to the Gentiles. Ben F. Meyer, "A Caricature of Joachim Jeremias and His Scholarly Work," *JBL* 110, no. 3 (1991): 451-62; Chilton criticizes Sanders' view of repentance on the national level as well as the linguistic distortion of equating "wicked" with "sinner." He argues the point that Jesus was offering repentance that offended the cult of the Temple and reinforced this message through a cultic *halakhah*. Bruce D. Chilton, "Jesus and the Repentance of E. P. Sanders," *Tyndale Bulletin* 39 (1988): 1-18.

667. The D text reading at 5:5 includes a rare word, παρακούσομαι, only occurring at 1 Esd 4:11; Esth 3:3, 8; 4:14; 7:4; Tob 3:4; Tbs. 3:4; Isa 65:12; Matt 18:17; Mark 5:36. Peter is then reputed to say, "I will not neglect to hear," and then "immediately" lets down the net. The words "at your word," ἐπὶ δὲ τῷ ῥήματί σου, are also reminiscent of Mary's words at 1:38, κατὰ τὸ ῥῆμά σου. In contrast, the B text has Peter saying, χαλάσω τὰ δίκτυα, "I will let down the nets." However, the D text states, καὶ εὐθὺς χαλάσαντες τὰ δίκτυα, "and immediately letting down the nets," giving an indication of the quick obedience which reminds one of Luke 3:4, εὐθείας ποιεῖτε τὰς τρίβους ὑμῶν, "make straight your paths." The verbal cues in the D text reinforce the action following hearing the word.

668. The D text reading: (5:14a) ἵνα εἰς μαρτύριον ᾖν ὑμῖν τοῦτο, ("so that this is a witness to you"), compared with the B text, εἰς μαρτύριον αὐτοῖς, ("to (be) a witness to them").

669. The D text omits "sinner" ἁμαρτωλὸς at 5:30, thereby emphasising the tax collectors and Jesus' association with them, perhaps implying that eating and drinking is a reason for fellowship with Roman collaborators.

670. Derrett's paraphrase of the D reading: "On that very day he saw someone working on the Sabbath and said to him, "Fellow, if your actions (whenever they occur) derive from (or are founded on)

καὶ παραβάτης εἶ τοῦ νόμου, and also 6:9, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, "is it lawful to do good or to do evil" (on the Sabbath). This criticism of the ignorance of the scribes is seen in 6:3 with Jesus sarcastically stating, Οὐδέποτε τοῦτο ἀνέγνωτε, "Have you never read?" Jesus thereby reprimanded them concerning their knowledge. Although Tobias Nicklas is correct in his observation that Jesus is showing his theological purpose of "the sovereignty of the saving Son of Man" (Jesus is Lord)—he sees anti-Jewish tendency in the text due to the use of κακοποιέω at v. 9 in speaking against the Pharisees and scribes.[671]

Jesus continues to teach a re-definition of what it means to sin from 6:32 and 6:33, stating the twice duplicated καὶ γὰρ οἱ ἁμαρτωλοὶ τοῦτο ποιοῦσιν (for even sinners do this), concluding in 6:34, καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν (for even sinners lend to sinners). Three times in each verse, this is pointed out to the listeners with the statement, "what grace do you have?" (ποία ὑμῖν χάρις ἐστίν). The last two phrases have an inverted word order, ποία χάρις ὑμῖν ἐστίν. This suggests that χάρις is not procured through actions that sinners "do", rather, as actions that contrast with what they do. In summary, it could be said that the arrangement of the texts concerning "lending" 6:35 and "giving" (6:38) accentuate the ethical concerns of Jesus as these are linked with bearing fruit (6:43-45) and the need to "hear God."

The other text that brings the association of tax-gatherers and "sinners" is 7:34, and this reaches an important point with the story of the sinner woman in 7:36-50.[672] James A.

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knowledge, you are indeed blessed; but if they do not (or are not), then you are subject to a curse, because you (then) actually transgress the Law." Derrett argues that this idea present in the verse "undermines the power of church-leaders" in the monopolising of knowledge, which would explain its absence in the Apostolic Fathers. However, it agrees with Jewish practice because of the necessity to "knowingly act in satisfaction of a commandment." Knowing the Torah law and "doing it" are the essentials. Cf. J. Duncan M. Derrett, "Luke 6:5D Reexamined," *NovT* 37, no. 3 (1995): 232-248.

671. Tobias Nicklas, "Das Agraphon von ‚Sabbatarbeiter' und sein Kontext: Lk. 6:1-11 in der Textform des Codex Bezae Cantabrigiensis," *NovT* 44, no. 2 (2002): 160-175.

672. In an article concerning the Pharisee and tax collector of Luke 18:10-14a, Timothy Friedrichsen concludes that the Pharisees did not consider the common people "sinners" and that the deeper Lukan concern is the comparison between Temple and Kingdom of God. His questioning whether or not the Kingdom of God was even concerned with morals is based on Lukan redaction and thematic reversal whereby he sees (1) 18:10 as establishing a comparison, εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης, and (2) 18:14a παρ' ἐκεῖνον added as a Lukan redaction. However, the D text's readings do not support this argument: (1) 18:10 places the Pharisee and tax collector on an equal basis, εἷς Φαρισαῖος καὶ **εἷς** τελωλώνης, (2) the emphasis is on being righteous and hating other men, i.e. 18:9 reads καὶ ἐξουθενοῦντας τοὺς λοιποὺς ἀνθρώπους, (3) the repetition, (v.10) τοὺς λοιποὺς ἀνθρώπους (B-om.) and οἱ λοιποὶ τῶν ἀνθρώπων (v.11), plainly place the Pharisee as the one who is the "sinner," concluding at 18:14 μᾶλλον παρ' ἐκεῖνον τὸν Φαρισαῖον. Jesus, in essence, re-defines (1) the perception of sin and sinner, (2) comparison with other men, (3) the recognition of salvation in the Temple. Cf. Timothy Friedrichsen, "The Temple, a Pharisee, a Tax Collector, and the Kingdom of God: Rereading a

Sanders interprets this story as the illustration of Jesus ushering in the Year of Jubilee as he forgives the sins of the woman. This symbolism is inherent in the parable of debtors. Sanders notices (1) the twice used word ἐχαρίσατο meaning, "to freely remit or graciously grant" as being representative of the forgiveness during the Jubilee and (2) the use of ἐν ἰρήνη, "in peace," in D which, instead of the usual εἰς εἰρήνην, "peace," could refer to the peace of God's reign.[673] However, Sanders may have missed a crucial part of this discussion about the "sinner" woman. Kilgallen notes that an important aspect of the context is the previous discussion about John the Baptist and the fact that the Pharisees had not been baptized by John (Luke 7:30). Since John's baptism was a baptism of repentance, the "disagreement between Jesus and the Pharisees centred in the effectiveness and value of John's baptism for the forgiveness of sins."[674] The issue then centres on why Jesus would say, "Your sins have been forgiven" perfect passive (ἀφέωνται) since the woman had only come in and was giving "gratitude." Kilgallen argues that John most likely had already baptized the woman and that the issue was that the Pharisee considered her a "sinner" even though Jesus did not. (As detailed earlier in Sec. 4.3, D's readings support Kilgallen's assertion.) She had already accepted John's baptism and had therefore fulfilled the ethical repentance that was necessary. Jesus was proclaiming her forgiveness in a prophetic and messianic role as she was already in a state of "knowing" what she was doing, and what she was doing was a complete reversal of what she normally "did". In essence, she was effectively demonstrating a changed life and Jesus gave the official proclamation as an affirmation. Therefore, the depiction here is the re-definition, or rather correction, by Jesus of the meaning of "sinner", and a demonstrated contrast between the Pharisee's "knowing" and Jesus' insight and knowledge.

Jesus Parable (Luke 18:10-14A)," *JBL* 124, no. 1 (2005), 89-119.

673. D's ἰρήνη (itacism—ι for ει) is preceded by ἐν instead of B's εἶς. The difference in meaning may be slight but ἐν could be in an associative sense, "with", thus speaking of what accompanies the woman. εἶς, speaking of preceding motion, suggests a movement toward "peace". Maximilian Zerwick, *Biblical Greek (Scripta Pontificii Instituti Biblici): Illustrated by Examples* (trans. Joseph Smith; 1963; repr., Rome: Pontifical Biblical Institute, 1990), 32-40. James A. Sanders, "Sins, Debts and Jubilee Release," in *Text as Pretext: Essays in Honour of Robert Davidson* (ed. Robert P. Carroll and Robert Davidson; JSOTSup 138; Sheffield: Continuum International Publishing, 1992), 273-81.

674. John J. Kilgallen, "John the Baptist, the Sinful Woman, and the Pharisee," *JBL* 104, no. 4 (1985).

5.4.3. Gentiles and "Sinners"

In a re-definition of "sinner", the implication is that the basis of this action concerns integration of Gentiles into the Christian church as paramount. Rice argues that the reasons for D's readings are (1) harmonisation with Matt. 12:40 and (2) the omission of 11:32 due to homeoteleuton. He argues that D omits texts whereby Jews and Gentiles stand together in the judgment. However, Rice does not seem to see that D only affirms the identity of Jesus and "reduces" any idea of Gentiles judging Jews. This does not support his contention of an anti-Judaic tendency in the Lukan text of D. The main points of George Rice's argument are as follows:[675]

(1) The "soldiers" in Luke 3:14 were not Jewish as the omission in D of "we also," καὶ ἡμεῖς, would seem to indicate a non-inclusiveness of this group, i.e. these are non-Jews.

(2) The omission of "sinners" at 24:7 indicates that the soldiers were not being held responsible for the crucifixion.[676]

(3) The omission of "sinners" at 5:30 indicates that Levi was being protected from being called a "sinner" since this concerns his direct calling and following of Christ.

(4) The omission by D of the prayer at 23:34, "Father forgive them for they do not know what they are doing," is the result of Jesus not needing to pray for the sinful Roman soldiers, as they were not being blamed.

(5) The use of "evil," πονηρά, at 5:22, 11:4 and 23:41 (B om.) shows a stress on this word in comparison to the B text (the Jews were being classified as evil).

Rice's conclusions are similar to Epp's work on Acts (*Theological Tendency*) using D in that the general opinion is that D leans toward being universalist in scope and view of "the nations" τῶν ἐθνῶν. In their view, the variants seem to support a more "anti-Judaic" sense, although neither Epp nor Rice submit explanations for the D readings that (a) support a "more" Jewish sense, and (b) alter OT texts to *lessen* Gentile emphasis.[677] Let

675. Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*, 155-158, 167-173.

676. Rice, *The Alteration of Luke's Tradition by the Textual Variants in Codex Bezae*, 165.

677. Epp argues for an "anti-Judaic" bent for Acts, thus skewing his results. He encounters difficulties at Acts 2:33, "poured out for you" (you-referring to Jews) as he dismisses it as not attesting to the Western text and therefore irrelevant since "there is strong support (Western) against D"; Acts 13:28-29: he

us look at this more closely: First the omission of the B reading, "we also," only serves to remove a possible difference in group status that the B reading implies. The context of John's ministry pointed toward the Jews.[678] Second, the argument from silence over the meaning in 24:7 concerning the absence of "sinners" only begs the question because Rice's assumption is that "sinners" would reference the Roman soldiers, but this is not supported in D's presentation of the definition of "sinners." Third, the tax collector[679] was thought of as a "sinner" by the Pharisees, true, but this does not explain the omission of "sinners" at 5:30 and its inclusion at 5:32. Fourth, the omission in D of 23:34 is best explained from the viewpoint that the important theme of "forgiveness from repentance" would be abrogated rather than support the idea of seeing the Roman soldiers as "sinners" and therefore needing forgiveness. Fifth, the insinuation that the word "evil" is stressed more in the context of the Jewish leaders is inconclusive.[680] In addition, as stated earlier,

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concludes that D places the Jews in a more active role in the death of Jesus than does the B text because it seems to stress the guilt of the Jews. However, Rius-Camps and Read-Heimerdinger interpret these caustic criticisms of Jewish leadership as in the same vein as Jesus or the prophets, which only underlines the aspect of an "insider" and not a Gentile Christian. Cf. Josep Rius-Camps and Jenny Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition. 2 :Acts 6.1-12.25*, 2-3; Idem, *The Message of Acts, Vol. 3: Acts 13.1-18.23, n.p.[sec 13.28-29]*; Eldon Jay Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts* (SNTSMS 3; London: Cambridge University Press, 1966; repr., Eugene: Wipf and Stock, 2001); see also Epp's interaction with J. Read-Heimerdinger's arguments for D-text's more Jewish background by his questioning the validity of Bezae's textual transmission without other "Western" witnesses. Ultimately, he offers no rebuttal of Read-Heimerdinger's discourse analysis of a pro-Jewish emphasis in Acts. Cf. Eldon Jay Epp, "Anti-Judaic Tendencies in the D-Text of Acts: Forty Years of Conversation," in *The Book of Acts as Church History Apostelgeschichte als Kirchengeschichte: Text, Textual Traditions and Ancient Interpretations Text, Texttraditionen und antike Auslegungen* (ed. Tobias Nicklas and Michael Tilly; BZNW 120; Berlin: Walter de Gruyter, 2003) and Read-Heimerdinger, *The Bezan Text of Acts*, 345-55. George E. Rice, "The Anti-Judaic Bias of the Western Text in the Gospel of Luke," *Andrews University Seminary Studies* 18, no. 1 (Spring 1980): 51-57.

678. The B reading is also not referring to Roman soldiers as their association with the tax collectors speaks of enforcement in collecting taxes (Jewish police protection). Cf. Nolland, *Luke 1-9:20*, 150.

679. Farris highlights the differences between the tax collectors and the Pharisee as such from the parable in Luke 18:10-14: the Pharisee's fasting exceeded the Torah demands (in contrast to the toll collector) and the Pharisee paid his tithes properly to the temple, whereas the tax collector forced Jews into impurity through failure (or inability) to support both the Temple and the Roman taxation system. Jesus' decisive judgment that the tax collector was justified (after praying for God's mercy) is indication that the parable is about exposing the Temple's corruption, i.e. the Temple had become a place not for "sinners" but rather for those "without sin" and specifically for those who pay their taxes. Michael M. Farris, "Tale of Two Taxations," in *Jesus and His Parables: Interpreting the Parables of Jesus Today* (ed. V. George Shillington; Edinburgh: T&T Clark, 1997), 24-31.

680. Eldon Jay Epp, "The "Ignorance Motif" in Acts and Anti-Judaic Tendencies in Codex Bezae," in *Perspectives on New Testament Textual Criticism: Collected Essays, 1962-2004*, vol. 116 of *NovTSup* (Leiden: Brill, 2005), 6n22. Epp concludes that the lack of Luke 23:34 in D indicates a desire to incriminate the Jews and that the issue with πονηρόν is confused due to harmonisation with Matt 9:4. However, as stated earlier in Sec. 3.1.2.1., the sin of "not knowing" is aimed squarely at the Pharisees and thus D does not support an ignorance motif (as seen by Luke's Gospel) and emphasizes the dualism of good/evil.

the absence of ἐθνῶν in D at Luke 2:32 is a clear signal that the concentrated focus in D is upon the Jews.

The main contention of interpretation, however, depends upon an accurate understanding of Luke's emphasis and portrayal of mission (toward Gentiles) since his second work, (most likely) Acts, may represent a "fulfilment" of sorts. The debate concerning Gentile inclusion into salvation can be seen from two different angles: (1) Lukan mission is based upon the idea that as a result of Jewish rejection of the Messiah, God has rejected the Jews and turned toward the Gentiles for salvation, and (2) inclusion of the Gentiles is a fulfilment of the promises to Israel and God has not rejected the Jews. Stephen Wilson defends the first interpretation of the succession of the Gentiles, reminiscent of Conzelmann, through an argument of "universalism" whereby Luke's Gospel not only casts the Jews in a bad light but also incorporates language that foreshadows Gentile inclusion.[681] Wilson sees a challenge to the position of Israel and that the inclusion of the Gentiles is synonymous with the rejection of Israel. He specifically identifies this with "universalism," which he defines as God's sovereignty in the salvation of all nations without any implication that Israel bears responsibility for evangelising the nations. However, Wilson's arguments are weak in Luke's Gospel as he encounters difficulty in ascertaining a clear Lukan emphasis on Gentile mission when viewed from D's readings, e.g. Luke 2:32. Furthermore, one of Wilson's texts that he uses to defend the concept of "universalism" is Luke 14:16-24, the parable of the great supper, which may not in fact proleptically signal the mission to Gentiles.[682] J. Duncan Derrett who argues that the "parable of the great supper" is based on midrashic interpretation from Deut 20 makes this clear: 1-9 focuses attention on a "war victory banquet."[683] The three excuses are permitted by rabbinical exegesis in the case of a "voluntary war" but not if it is an

681. Stephen G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts* (ed. Matthew Black; SNTSMS 23; London: Cambridge University Press, 1973), 1; Hans Conzelmann, *The Theology of St. Luke* (trans. Geoffrey Buswell; Philadelphia: Fortress Press, 1982), 157.

682. Although Wilson says that Luke does not "anachronistically" locate mission to the Gentiles within Jesus' ministry on earth, he states that Luke 14:16-24 and 24:47 is inserted Lukan material which reveals his viewpoint, i.e. "universalism." Wilson's difficulty is that there is no mention of "Gentiles" or "nations" in the text. Stephen G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts*, 52; Nolland states that this is "not a ministry to Gentiles:" Nolland, *Luke 9:21-18:34*, 757; Marshall concludes that the two contrasts do not ultimately define an antithesis between Jews and Gentiles and also that there is no proof of the "poor" being equated with Gentiles: Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 585-86.

683. J. Duncan M. Derrett, "The Parable of the Great Supper," in *Law in the New Testament* (London: Darton, Longman & Todd, 1970), 126-55.

"obligatory war."[684] There were two reasons for not going to war as follows: (1) Those fearful and faint-hearted because of inability, and (2) those that had transgressions and who therefore were fearful because of sins.[685] What can be said concerning this parable is that if Jesus is not specifically noticing the Gentiles here, then he is rejecting the excuses interpreted by the scribes (rabbis) as legitimate. This rejection is based upon total service to following Jesus and therefore this dovetails with the next section, 14:25-35. D makes this allusion as the doublet at 14:19 and 20 of διὸ οὐ δύναμαι ἐλθεῖν, "therefore I cannot come" links with the thrice repeated οὐ δύναταί μου μαθητὴς εἶναι, "you cannot be my disciple," in 14:26, 27, and 33.[686]

On the other hand, Jacob Jervell posits a Lukan emphasis on "repentance," that Jews are divided into repentant Jews and unrepentant ones but that ultimately this affirms fulfilment of God's promises to Israel.[687] Three points that highlight his argument are: (1) the promise to Israel will be fulfilled through repentant Jews and Gentiles. God has not cast off the Jews, rather, this is an issue whereby Luke keeps the tension as he prepares for the announcement (of Gentile inclusion); (2) Divine revelation was needed to show that the Gentiles are saved without circumcision and still belong to Israel; (3) Luke preserves the continuity of salvation to the Israelites.[688]

In conclusion, the reading of "sinners" at 24:7 (B text) does not reflect D's flow of thought and attitude toward Gentiles in Luke's Gospel. D's use of "sinners" is primarily the label for unrepentant Jews. It can be observed that Rice speculates reasons of omission (D) but does not answer omissions such as the word "sinners" from both texts at 9:44. The use of the word "sinner" ἁμαρτωλὸς is simply used in the context of Israel and D is concerned with their deliverance from a moral and ethical "exile". Omissions of Gentile condemnation do not necessarily depict Gentile exoneration. However, D's omission is

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684. *B. Sotah* 44a-b.

685. "The practical issue being that one who is engaged in the performance of a commandment is exempt from the performance of another commandment." Cf. *b. Sotah* 44b.

686. Luke 14:19: διὸ οὐ δύναμαι ἐλθεῖν D || ἐρωτῶ σε, ἔχε με παρῃτεμένον B P75 Ω ; 14:20: Γυναῖκα **ἔλαβον διὸ** οὐ δύναμαι ἐλθεῖν D || Γυναῖκα **ἔγημα** καὶ **διὰ τοῦτο** οὐ δύναμαι ἐλθεῖν B P75.

687. Jacob Jervell, "Das gespaltene Israel und die Heidenvölker: Zur Motivierung der Heidenmission in der Apostelgeschichte," *ST* 19 (1965). Tannehill also sees the Lukan infancy narratives as critical for the establishment of the theological context of "God fulfilling promises of salvation for Israel and the nations." Tannehill, *The Shape of Luke's Story: Essays on Luke-Acts*, 126.

688. Jervell, "Das gespaltene Israel und die Heidenvölker," 94.

more in line with a prophetical alignment of Jesus' earlier words. The pattern of the D and B readings concerning the passion of Christ is consistent in drawing attention to what Jesus predicted and what, in fact, was fulfilled. B's addition of "sinners" at Luke 24:7 is unusual and probably, as suggested earlier, was a scribal harmonisation with Mark 14:61. The D readings, as a whole, suggest a greater consistency in developing this aspect of the connection between prediction and fulfilment in the presentation of Jesus. However, generally, D and B show that, as Green states, the events in Jesus' life were not self-interpreting but Jesus' interpretations were validated by the events of the Passion and resurrection compared with his opponents.[689]

5.5. Luke 13:28 and 19:27

D	Luke 13:28	ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ **Ἰσὰκ** καὶ Ἰακὼβ
D	Luke 19:27	**καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.**
B	Luke 13:28	ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ **Ἰσαὰκ** καὶ Ἰακὼβ
B	Luke 19:27	om.

The divergent readings of the D and B text at 19:27 are especially contrastive. The phrase detailing the casting out of the unprofitable servant into darkness and the Matthean remark that there would be "weeping and gnashing of teeth" **ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων** (Matt 8:12 [D lacunae], 13:42, 50, 22:13, 24:51 and 25:30) is singularly read here at Luke 19:27, suggesting a redaction using Matthew. Yet it is Luke 13:27 that provides the initial hint of the judgment to come for the "workers of illegality" πάντες ἐργάται ἀνομίας D 1424 | πάντες ἐργάται **ἀδικίας** B, which could refer to the Gentiles as "lawless" or simply directed to those who were attendants around the master but in appearance only. The initial call by the attendants, 13:25, λέγοντες· Κύριε, **κύριε**, ἄνοιξον ἡμῖν, which repeats "lord" twice (D), is rebuffed by the master with, 13:27, Λέγω ὑμῖν, **οὐδέποτε** εἶδον **ὑμᾶς** D | **λέγων** ὑμῖν· **Οὐκ οἶδα** πόθεν ἐστε B, and indicates in D that the master "never saw" them (εἶδον 2nd aor. ὁράω—to see, perceive). Therefore, 13:28's reference to a punishment meted out to these is closed with a circumstantial clause ὑμᾶς δὲ ἐκβαλλομένους ἔξω, using the participle and indicates

689. Green, *The Gospel of Luke*, 834-35.

"while being cast out into darkness".[690] However, the point here is that 13:28's use of the "weeping and gnashing of teeth" has no other parallel in Matthew (or Mark). This causes the use of it at 19:27 to form a connection that, as has we have seen previously, is a purposeful redaction by the D editor. Another informative doublet that sheds light on this relationship is the following:

D	Luke 8:18	βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, ἀρθήσεται ἀπ' αὐτοῦ καὶ ὃ δοκεῖ ἔχειν.[691]
D	Luke 19:26	λέγω **γὰρ** ὑμῖν ὅτι παντὶ τῷ ἔχοντι **προστίθεται**, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται **ἀπ' αὐτοῦ**.[692]

Marshall interprets 8:18 as connected to 19:26 in terms of stewardship of blessings given by God, even though 8:18 is referring to hearing with understanding.[693] This is strikingly different from the D text's nuance of connection to judgment. The confinement of the saying (logia) to one of admonition towards better listening habits seems unusual although it can be understood as to refer to anyone who manages assets well.[694]

Fitzmyer's note that the parable of 19:12-28 has been considered anti-Semitic (because of the killing of the citizens) does mention that the contrast between the good servants and enemies follows the idea of the theme of rejection.[695] The fact that D supports the view that the citizens (Jews) and the unprofitable servant (a Jew) receive the same judgment mitigates any implied contrast between Jews and Gentiles or even Jews and believing Christians.

The word pair of ἀγαθος−πονηρὸς, and thereby the dualism of good and evil

690. Matthew Black, *An Aramaic Approach to the Gospels and Acts* (Peabody, Mass.: Hendrickson Publishers, 1998), 82.

691. Matt. 13:12 and Mark 4:25.

692. Matt 25:29.

693. Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 328. The 'how' of hearing is emphasised rather than the object (8:15), i.e. (1) in a good heart ἐν καρδίᾳ ἀγαθῇ (D), (2) listening to the word of God ἀκούσαντες τὸν λόγον **τοῦ θεοῦ** (B om. 'of God'), (3) retain κατέχουσιν (κατέχω−'keep in possession'), (4) bear fruit continually καὶ καρποφοροῦσιν ἐν ὑπομονῇ, (5) to be known (8:17) **ἀλλὰ ἵνα** γνωσθῇ and come manifest καὶ εἰς φανερὸν ἔλθῃ. Fitzmyer, *The Gospel According to Luke (I-IX): Introduction, Translation, and Notes*, 720.

694. Marshall, 708. Nolland, *Luke 18:35-24:53*, 917. Nolland only concludes that 19:26 is an unlikely addition to the parable saying "its presence shifts the center of attention away from the parable's natural focus, which is on the slave who failed his trust." Nolland's comment only applies to NA27. The D text reading assimilates it with the focus upon the unprofitable servant.

695. Fitzmyer, *The Gospel According to Luke (X-XXIV), 1233.*

(also evident in Matthew), explains the interpretation of the parable.[696] The good servant is rewarded but the evil servant (due to his reasoning, cf. Luke 5:22 πονηρὸς) is judged with the citizens and thereby the phrase at 19:27 "gnashing of teeth" is indicative of the similar judgment. In this case, the D text reading is also affirmative of the good/evil dualism.[697] Yet the phrase "weeping and gnashing of teeth" is one that Matthew seems to have used to indicate not only the act of judgment but also their reaction to the judgment. The gratuitous exaggeration of suffering may have had its origins in Jewish persecution in the Roman Empire of the Christians in Antioch (Matthean believers).[698] Sim argues that Matthew has separated this community from all others who are evil, i.e. "law free Christianity and formative Judaism".[699] Therefore, in the use of this text at 19:27, it can be seen that it is interpreted to suggest that there is no difference between punishment for the πονηροὶ in the church and that of the πονηροὶ citizens (Gentile world) outside of the church.[700]

In summary, the central important text is 19:26 that is paired with 8:18 under the theme of hearing. The meaning of that doublet is hereby explicated by showing the seriousness of not listening to God, i.e. the unprofitable servant also suffered being rejected. The strong dualism is clear in the D text and shows that there is only one way to be with Abraham, Isaac and Jacob, i.e. to listen and obey. The following can also be understood: (1) The D text reduces any thought that judgment against not obeying the Lord is merely the removal of "what one has" by omission of 19:25; (2) the resulting dualism between ἀγαθος – πονηρὸς is intact; (3) the doublet of Luke 8:18 is explicated here at Luke 19:26 through the doublet of 13:28/19:27; (4) the key principle that is stated is a reinforcement of the two possibilities that result from listening and not listening.

Therefore, this doublet of 13:28/19:27 is synchronised with 8:18/19:26 in order to

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696. Sim, *There Will Be Weeping and Gnashing of Teeth: Apocalyptic Eschatology in the Gospel of Matthew*, 76.

697. Cf. D text Luke 5:22 ἐν ταῖς καρδίαις ὑμῶν **πονηρα** (B om.); Luke 6:35 ἀχαρίστους καὶ πονηρούς D B | πονηρούς καὶ ἀχαρίστους f^1; Luke 12:42 ὁ φρόνιμος, **ὁ ἀγαθός**, D 157 | ὁ φρόνιμος, B; Luke 11:13 δώσει ἀγαθὸν δόμα D | δοματα αγαθα || δώσει **πνεῦμα ἅγιον** B | **πνεῦμα** ἀγαθὸν p^{45} L.

698. Sim, *There Will Be Weeping and Gnashing of Teeth: Apocalyptic Eschatology in the Gospel of Matthew*, 198.

699. Sim, *There Will Be Weeping and Gnashing of Teeth: Apocalyptic Eschatology in the Gospel of Matthew*, 222-23.

700. Sim, *There Will Be Weeping and Gnashing of Teeth: Apocalyptic Eschatology in the Gospel of Matthew*, 234.

coordinate and explain the reason for the rejection of the King's servant. The concept of not possessing and utilising a good heart that retains and makes known the word of God is equal to having an evil heart and invites severe punishment. The fact that the servant in the 19:12-27 parable "hid" the pound is related to Luke 8:16 (not making manifest) and thereby "what he has" (i.e. his position in the kingdom) will be taken away. The contrast between Judas and Peter at the betrayal and trial may be hinted at here suggesting Judas as the unprofitable servant and Peter as the one who used his "talents" to good use for the master.

5.6. Luke 13:35 and 19:38

D	B
Luke 13:35 … Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	13:35 … Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
Blessed the one who is coming in the name of the Lord.	Blessed the one who is coming in the name of the Lord.
Luke 19:38 λέγοντες· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογημένος ὁ βασιλεύς· εἰρήνη ἐν οὐρανῷ καὶ δόξα ἐν ὑψίστοις.	19:38 λέγοντες· Εὐλογημένος ὁ ἐρχόμενος[701] ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.
Blessed the one who is coming in the name of the Lord, blessed the king; peace in heaven and glory in the highest.	Blessed the king who is coming in the name of the Lord; in heaven peace and glory in the highest.

As can be seen above, D has two exact references (Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου) whereas the B-text's reading has a different word order in 19:38 (Εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου). Additionally, D separates "the king" (ὁ βασιλεύς) with a duplicated "blessed" (εὐλογημένος). The D reading in 19:38[a] mirrors the reading in 13:35 and the anaphoric use of εὐλογημένος for "the king" seems to elucidate the salient point that Jesus is being inaugurated as king. Although substantially both D and B-text portray Jesus' arrival into Jerusalem as king, the difference

701. א H: Εὐλογημένος ὁ βασιλεὺς | א^{c} : Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς.

is D's clear purpose to duplicate the statement in 13:35, which does not seem primary in the mind of the B-text scribe.

This text is well known from Ps 118:26 (117 LXX), part of the Hallel Psalms related to the Passover and first sung at the Feast of Lights (Hanukkah), and is well quoted throughout the New Testament.[702] Its appearance suggests an eschatological restoration of Israel in the semblance of an "Exodus motif" that will be fulfilled in Jerusalem (9:31). When coupled with the Targum of Isaiah 31:4-5 (1st -5th CE) that "thus shall the kingdom of the Lord of hosts be revealed encamping upon the mountain of Zion, and upon its hill," it is clear that the inauguration of the salvific plan and Messiah would happen at Jerusalem. Other texts show an emphasis through repetition and do not necessarily refer to a prophetical fulfilment as such. The doubled use of εὐλογημένος by the disciples in D in Luke 19:38 serves to strengthen the identity of Jesus as the King entering into Jerusalem. Also, the repetition of Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ in Luke 13:18 and 20 perhaps increases the connection of the two illustrations of the kingdom of God.

The parallel with Matt 23:37-39 in structure is revealing the different methodology of prophetical-predictiveness between Luke and Matthew. Here, the difference between the Matthean account and the Lukan account is striking because of a major time differential as to the fulfilment of Jesus' kingdom. Luke speaks of a near-future fulfilment whereas Matthew places a future Parousia fulfilment.[703] Matthew uses the quote at D 23:39, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι θεοῦ (B-κυριοῦ), as a future proclamation for the Parousia. This was previously used at Matt 21:9 as the crowd shouted the words εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου ὡσαννὰ ἐν τοῖς ὑψίστοις. However, even though Matthew uses them again here at 23:39, he has Jesus saying, οὐ μή με ἴδητε ἀπ᾽ ἄρτι ἕως ἂν εἴπητε, "You will not see me again until you say…" This does not appear in the form of "prophecy-fulfilment." The difference is that in Luke the situation shows that the phrase first appears "before" Jesus arrives into Jerusalem and then at Luke

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702. Psalm 118:16 (117 LXX) is referred to in Luke-Acts three times: Luke 1:51; Acts 2:33; Acts 5:31; Psalm 118:17–18 (117 LXX) are referred to in 2 Corinthians 6:9; Psalm 118:20 (117 LXX) is referred to in Revelation 22:14; Psalm 118:22–23 (117 LXX) also in early Christian literature (Mark 8:31; Mark 12:10–11; Matt 21:42; Luke 9:22; Luke 17:25; Luke 20:17; Acts 4:11; Rom 9:32–33; Eph 2:20; 1 Pet 2:7; Gl 66; Barn 6:2–4); Psalm 118:24 (117 LXX) is referred to in John 8:56 and in Revelation 19:7; Psalm 118:25–26 (117 LXX) at least six times in the Gospels (Mark 11:9–10; Matt 21:9; Matt 23:39; Luke 13:35, Luke 19:38; John 12:13) and are referred to twice in the Synoptics (Matt 11:3; Luke 7:19). Hyuk J. Kwon, "Psalm 118 (117 LXX) in Luke-Acts: Application of a 'New Exodus Motif,'" *Verbum et Ecclesia* 30, no. 2 (2009): 59. Cited 4 September 2011. Online: http://www.ve.org.za.

703. Nolland sees Matthew's dropping of the ἥξει ὅτε, (the time will come), and his use instead of ἀπ᾽ ἄρτι (from now) as simply indicative of his purpose. Nolland, *Luke 9:21-18:34*, 742.

19:38 which reflects the words at the arrival of Jesus into Jerusalem. As discussed in Sec. 2.2.1.1., Matthew uses OT quotations to explain or state their fulfilment (e.g. Matt 4:13-16) rather than Luke's method of "predictiveness".

Is Jesus opposed to the Temple? Has he abandoned Jerusalem?[704] Weinert concludes that Luke simply does not want to stress the desolation of Jerusalem's "abandoned house."[705] Because of the difference in the order of events from Matthew's account, Luke may be arguing merely that Jerusalem is to be "temporarily" abandoned. Weinert states, "The force of ἀφίεται in 13:35 as a reference to permanent abandonment should not be pressed."[706] Nolland and Weinert agree that Jer 22:1-8 provide the background whereby Jerusalem is the location for the royal palace.[707] However, whereas Weinert argues that the "your house" (ὁ οἶκος ὑμῶν) refers to the leadership of Israel, Nolland concludes that this is a reference to Jerusalem and its destruction in the Jewish war in 68-70 CE. The crux of the situation is actually, whether this is referring to the "kingdom" or to the "Temple." This Lukan pericope at 13:35 is in a context of "kingdom" because of 13:8-21, "What is the kingdom like?" and also 13:28-30 which speaks of Herod (a king). There is no reference to the "Temple." However, the connection to the parable in 19:11-27, as well as the duplicated words at 19:38 as Jesus enters Jerusalem, though emphasising "kingdom leadership," prepare for 19:46 where Jesus speaks of "my house" (ὁ οἰκός μου), i.e. the Temple. Still, it can be argued that the earthly "kingdom leadership" of Israel is probably implied due to the combined references of "kingdom," including "house of a ruler" occurring at Luke 14:1.

The critical subject here concerns whether or not the inauguration of the Kingdom or of the King is involved. L. T. Johnson sees the important parable listed in 19:11-27 as instrumental in the portrayal of the announcement of Jesus as king, whose leaders are found as "cut off," whose servants are given ἐξουσία "authority" within the kingdom and

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704. For a good overview of the scholarship on the Temple see N. H. Taylor, "The Jerusalem Temple in Luke-Acts," *HTS* 60, no. 1 & 2 (2004): 468; Peter Head, "The Temple in Luke's Gospel," in *Heaven on Earth: The Temple in Biblical Theology*, ed. T. Desmond Alexander and Simon Gathercole (Carlisle: Paternoster, 2004), 116-18; Brodie, "A New Temple and a New Law," 21-45.

705. Francis D. Weinert, "Luke, the Temple and Jesus' Saying about Jerusalem's Abandoned House (Luke 13:34-35)," *CBQ* 44 (1982): 73.

706. Weinert, "Luke, the Temple and Jesus' Saying", 73; Nolland agrees that this is likened to the Babylonian exile where God did not completely abandon his people. Nolland, *Luke 9:21-18:34*, 742.

707. Guy sees 1 Kgs 1:28ff (the accession of Solomon) as the background to the Lukan story in 19:11-44. Laurie Guy, "The Interplay of the Present and Future in the Kingdom of God (Luke 19:11-44)," *TynBul* 48, no. 1 (1997): 131-32.

whose inauguration begins immediately at 19:38.[708] However, 19:11 gives the distinct view that the kingdom is for the future and this becomes the paradox. Guy suggests that the kingdom is both in the present and for the future because of 19:11 and 19:28. Johnson reiterates that the parable only confirms the expectation of 19:11 and means that this "manifestation of God's kingdom" will occur through his apostles.

D makes this clear by its repeated use of Ps 118:26 in Luke 13:35 and 19:38 as well as the further reading (B om) of which makes the announcement of Jesus as king a confirmation of the Davidic prophecy. [709] The importance of Ps 118 is evident in Luke as it is used four times in Luke-Acts at the two above mentioned verses and at Luke 20:17 (Ps 118:22) and Acts 4:11 (Ps 118:22). Wagoner sees this as a careful pattern of usage of Ps 118 as Messianic due to its incorporation in Pss 111-118 in the form of praise promised by the Messiah in Ps 109:30 and after the messianic Ps 110.[710] Wagner terms Luke's use of Ps 118 as a quotation and echo through the narrative.[711] It can be seen that the allusions to the messianic texts are emphatic when the Ps 118 texts are combined with a reference to Zech 9:9 of the Messiah's entrance, as well as Zech 4:7 and the statement that "the stones will cry out."[712] The stones also speak of "witness" in that a history of "witness-stones" is

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708. Luke Timothy Johnson, "The Lukan Kingship Parable (Luke 19:11-27)," *NovT* 24, no. 2 (1982): 150.

709. Sanders notes the use of scripture by Jesus for the purpose of prophecy in these two texts but does not elucidate as to its meaning. His faulty methodology and approach is to interpret Luke's Gospel through Acts, e.g. Acts 18:6 "is a fulfillment of that which was prophesied at Luke 19:27," and leads him to conclude that Luke "can get away with unexplained and illogical notions because he finds it prophesied in scripture." Sanders even says that the idea that Luke presents the Jews as having been rejected is "an open and shut case." Jack T. Sanders, "The Prophetic Use of the Scriptures in Luke-Acts," in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee* (ed. Craig A. Evans and William F. Stinespring; Atlanta: Scholars Press, 1987), 148, 197-98.

710. J. Ross Wagner, "Psalm 118 in Luke-Acts: Tracing a Narrative Thread," in *Early Christian Interpretations of the Scriptures of Israel: Investigations and Proposals* (ed. Craig A. Evans and James A. Sanders; Sheffield: Sheffield Academic Press, 1997), 160.

711. Wagner, "Psalm 118 in Luke-Acts", 161.

712. Derrett observes that the reference to the "stones" not being silent may reference both the foreshadowing of Zechariah's messianic prophecy of the headstone having "shoutings" of "grace, grace" as well as the idea from Hab 2:11 ('the stone will cry out from the wall'), i.e. popular ideas of 'stones can speak.' J. Duncan M. Derrett, "Stones Crying Out (Luke 19:40)," *ExpTim* 113 (2002): 187-88; The *Midrash Tanhuma* gives indication that the rabbis considered the 'mountain' before Zerubbabel to refer to the Messiah, the descendant of David, "Why was he called a *great mountain?* Because he will be greater than the patriarchs, as is said: *Behold, My servant shall prosper, he shall be exalted and lifted up, and shall be very high* (Isa 52:13). *He shall be exalted* above Abraham; *lifted up* above Isaac; and *shall be very high* above Jacob. *He shall be exalted* above Abraham, concerning whom it is said: *I have lifted up my hand unto the Lord* (Gen 14:22); *lifted up* above Moses, of whom it is said: *That thou shouldst say unto me: Carry them in thy bosom* (Num 11:12); and *shall be very high* like the ministering angels, concerning whom it is said: *As for their wings, they were high* (Ezek 1:18). Hence Scripture says: *Who art thou, O great mountain ?"* Samuel A. Berman, *Midrash Tanhuma-Yelammedenu: An English Translation of Genesis and Exodus from*

evident in the OT at Josh 24:27, Gen 31:48, 52; the witness of the song and the law in Deut 31:19, 21, 26; the witness of the altar in Josh 22:34.

In conclusion, the replication of the text at 13:35 and 19:38 links the two as part of a complex portrayal of Jesus fulfilling the exact details of the expectations of the Messiah and the reference (blessed is the king) points to the inauguration of Jesus as king and the beginning of the kingdom. However, it can be argued that the kingdom had already "begun" before this inauguration of Jesus. This would indicate that there was a difference between "kingdom of God" and the future reference to "the son of man coming in his glory," which was a future fulfilment of Luke 9:26, 27.

5.7. Luke 22:34, 61

D	B
Luke 22:34 ἕως ὅτου τρίς με ἀπαρνήσῃ μὴ εἰδέναι με.[713]	22:34 ἕως τρίς με ἀπαρνήσῃ εἰδέναι.
Until you have denied me three times that you do not know me	Until you have denied three times that you do not know me
Luke 22:61 τρίς ἀπαρνήσῃ με μὴ εἰδέναι με·[714]	22:61 ἀπαρνήσῃ με τρίς.
Three times you will deny me that you do not know me	you will deny me three times

The duplicated μὴ εἰδέναι με in D has the effect of reinforcing the fact of Peter's denial. [715] Yet its more profound effect is that it serves as the fulfilment of Jesus' earlier

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the Printed Version of Tanhuma-Yelammedenu with an Introduction, Notes, and Indexes (Hoboken: KTAV Publishing House, 1996), 182-83.

713. τρίς με ἀπαρνήσῃ μὴ εἰδέναι με D | τρίς ἀπαρνήσῃ μὴ εἰδέναι με A Byz N U W Γ Δ Λ 1582c 565 700 1424 K || τρίς με ἀπαρνήσῃ εἰδέναι. B ℵ L T | τρίς με ἀπαρνήσει εἰδέναι Θ.

714. τρίς ἀπαρνήσῃ με μὴ εἰδέναι με. D || ἀπαρνήσῃ με τρίς B ℵ Y K L M T A Byz N U W | ἀπαρνήσῃ με τρεῖς P^{75}; notice the word order of D is the same as 22:34 (only the prn. με is shifted) in contrast to B which τρίς places in the post position. D's w/o seems to stress the 'three times'.

715. A number of works have examined various aspects of Peter's denial, such as: Neil J. McEleney, "Peter's Denials--How Many? To Whom?," *CBQ* 52, no. 3 (1990): 467-72; Ellis, *The Gospel of Luke*, 259; Joseph B. Tyson, "Further Thoughts on the Death of Jesus in Luke-Acts," *PSTJ* (April 1987): 48-50; Joseph B. Tyson, "The Lukan Version of the Trial of Jesus," *NovT* 3, no. 4 (1959): 249-58; Daryl Schmidt, "Tyson's Approach to the Literary Death of Luke's Jesus," *PSTJ* (April 1987): 33-38; Tyson concludes that of the two main groups opposing Jesus, the Pharisees and chief priests, it was the priests who proved lethal but that also the scribes seemed to be the strong common denominator. Luke 9:22 is fulfilled at the trial but later both priests and Pharisees are seen in a positive light, Acts 6:7—priests come to the Lord; Luke 20:39—a scribe is in agreement with Jesus; Luke omits mention of Pharisees at the trial and Pharisees support Paul, Acts 23. This raises the question of whether or not Peter's denial was relatively mild. Joseph B. Tyson, "The Opposition to Jesus in the Gospel of Luke," *PRSt* 5, no. 3 (Fall 1978): 134-40; Joseph B. Tyson, "The Blindness of the Disciples in Mark," *JBL* 80, no. 3 (September 1961): 261-68; Hermann Leberecht Strack

words to Peter. This "fulfilment" in the Lukan text bears similarities to the Matthean and Markan texts but includes the reading of Jesus looking at Peter when the rooster crowed. John's Gospel is also non-supporting here and does not list Peter as weeping. Boomershine speculates that Mark's account effectively serves the denial of Peter as a confessional rather than an anti-Petrine polemic. However, Boomershine's insightful aspect concerns the oral reading of the story as having the effect of drawing the listener toward the text for identifying with the character of Peter. This would subsequently give evidence for two emphases as follows: (1) Jesus saw the struggle with Peter and "prophesied" both of his failure as well as his obedience (confirmed by Peter "remembering the word of the Lord"); (2) the important concept of "repentance" (ἐπιστρέφω—turn around) is highlighted by both the command (Luke 22:34) and Peter's weeping.[716] However, Read-Heimerdinger's study in Acts of D shows that Acts 11:2 narrates Peter as fulfilling Luke 22:32, ἐπίστρεψον.καὶ **στήριξον** τοὺς ἀδελφούς σου, in his travel from Caesarea to Jerusalem, "strengthening the brethren", προσφωνήσας τοὺς ἀδελφούς καὶ ἐπιστηρίξας αὐτούς (he called the brethren and strengthened them, i.e. "he made their faith firm").[717] In essence, Peter's weeping at the "cock-crowing" in his denial was not the "return" prophesied by Jesus. This requirement of an action to confirm the real "return" is paralleled by the Levitical method for repentance in sacrifice and confession.[718]

The issues involved in this examination of Peter's denial at Luke 22:34 and 61 are important because of their connection to other texts and implications for D's consistency.

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and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, vol. 1 of *Das Evangelium Nach Mattaus* (Munchen: C.H. Beck'sche Verlagsbuchhandlung, 1982), 469; Birger Gerhardsson, "Confession and Denial before Men: Observations on Matt. 26:57-27:2," *JSNT* 13 (1981); Thomas E. Boomershine, "Peter's Denial as Polemic or Confession: The Implications of Media Criticism for Biblical Hermeneutics," *Semeia* 39 (1987); Jakob Wöhrle, "A Prophetic Reflection on Divine Forgiveness: The Integration of the Book of Jonah Into the Book of the Twelve," *The Journal of Hebrew Scriptures* 9 (2009): 7. Cited 18 March 2011. Online: http://www.jhsonline. org.

716. Boomershine, "Peter's Denial as Polemic or Confession: The Implications of Media Criticism for Biblical Hermeneutics," 59; Méndez-Moratalla demonstrates that ἐπιστρέφω is used the same in Luke-Acts than in all the rest of the NT (7X in Luke and 11X in Acts out of 36X total) (Lukan D- 6X). The concept of "repentance" is an essential Lukan emphasis. Méndez-Moratalla, *The Paradigm of Conversion in Luke*, 15-18.

717. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*, 285-287, 293.

718. Mark J. Boda, "Renewal in Heart, Word, and Deed: Repentance in the Torah," in *Repentance in Christian Theology*, ed. Mark J. Boda and Gordon T. Smith (Collegeville, MN: Liturgical Press, 2006), 13-14.

They are: (1) the contrast of confession—denial as presented by Jesus and Peter; (2) the historical problem of interpretation, e.g. later implications such as why did the early church not take Peter's denial into consideration when observing the strict discipline (see 12:9); (3) Jewish ban formula and (4) prophetical implications. First, there is a clear contrast of Jesus "confessing" before men and Peter "denying" before men. Second, historically the early church fathers seemed to avoid Peter's denial even as they accentuated martyrdom. Some examples are (2nd CE) *Mart. Poly.* 4, "We do not commend those who surrender themselves." Justin includes Peter with all by saying in *1 Apol.* 50 that "they all deserted Jesus and denied him." In *Acts Pet.* 7.20, the writer says, "…did not impute it to me but turned to me," and Tertullian is conspicuously silent on the subject. Third, this could be a Jewish ban formula where "not to know someone" was an idiom for "not acknowledging" another.[719] Fourth, it can be seen as prophetical in that Jesus foretells Peter's denial with the clear indication that it was fulfilled.[720] The subsidiary questions that can be answered involve (1) whether D or B presents a more hagiographical approach to the depiction of Peter, and (2) the existence of an interpretational problem due to discussion of blasphemy in Luke 12:8-10. The latter is perhaps the more important question as it bears application here at Peter's denial. (This in fact may bear important information in order to understand the walk to Emmaus by two disciples.) The difficulty

719. The "ban formula," i.e. 'I have never known you,' may represent the *niddui*, נדוי, which was pronounced upon one who did not respect the dignity of a rabbi as is detailed in Mo'ed Qatan 16a, "The rabbis taught: The ban is declared for not less than thirty days; rebuke, however, is only for seven days; and although there is no explicit proof for that, there is a hint [Num. xii. 14]: "If her father had spit in her face, would she not be ashamed seven days?" R. Hisda said: "Our (Babylonian) ban equals in point of time their (Palestinian) rebuke; and their rebuke is only for seven days." Is that so? Has it not happened that R. Simeon bar Rabbi and Bar Qappara have been studying together, and they came across a difficult question? Said R. Simeon to Bar Qappara: "This question must be solved by Rabbi (my father)." And Bar Qappara answered him: "What could Rabbi say to this?" R. Simeon reported this statement to his father, and he became angry. Subsequently Bar Qappara came to visit him, and Rabbi said to him: "Bar Qappara, I have never known thee." Bar Qappara understood this reproach, and he reprimanded himself for thirty days." Cf. "Tract Moed Katan (Minor Festivals), Chapter III, Regulations Regarding Mourning on Festivals, Regarding Those Who Are under the Ban, and Washing," in *New Edition of the Babylonian Talmud: Original Text, Edited, Corrected, Formulated, and Translated Into English* (trans. Michael L. Rodkinson; Book 4; Vol. 7 of *Section Moed (Festivals), Tracts Betzah, Succah, and Moed Katan*; Boston: Talmud Society, 1918), 28-29; Strack and Billerbeck posit that Matt 7:23, οὐδέποτε ἔγνων ὑμᾶς, is the rabbinic ban formula, איני מכירד מעילם. Hermann Leberecht Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch, vol. 1 of Das Evangelium Nach Mattaus* (München: C.H. Beck'sche Verlagsbuchhandlung, 1982), 469; Ellis suspects that 22:57 is a counter-balance to Luke 12:9 implying the ban formula. Ellis, *The Gospel of Luke*, 260.

720. McEleney questions why Matthew and Luke differ in their presentation of Peter's denials from that of Mark, concluding that Matthew's editorialising technique is to double items whereas Luke presents the story in successive stages. McEleney, "Peter's Denials--How Many? To Whom?" 471.

with Peter's denial is compounded due to the previous teaching of Jesus at Luke 12:8-10. Did Peter deny Jesus to the point of speaking against the Holy Spirit?

5.7.1. Luke 12:8-10: Denying the Son of Man and Cursing the Spirit

D of Luke 12:8-10 reads differently from B in the following: (1) D proceeds from 12:8 to explain the previous pericope about "fearing not" those who kill the body (12:4) by the inclusion of a "explicatory" ὅτι (that),[721] whereas the B-text implies a new section from vs. 8; (2) D repeats two sets of ἔμπροσθεν (in front of an object)[722]at 12:8, 9, whereas the B-text reads ἐνώπιον (in front of an entity)[723]at 12:9; (3) D uses ἀρνηθήσεται (will be denied--repudiated) at 12:9 twice whereas B substitutes ἀπαρνηθήσεται (will be denied—refuse to acknowledge); (4) The D reading at 12:10 does not have βλασφημήσαντι blasphemy and instead has εἰς δὲ τὸ πνεῦμα τὸ ἅγιον (speaks against the Holy Spirit). In addition, B omits the phrase, οὔτε ἐν τῷ αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι (neither in this period nor in the future).

Lampe acknowledges two main lines of argument: (1) the conviction that a person who has denied the faith in which he was baptized has sinned beyond all possibility of restoration (e.g. Heb 4:4-8). However, because Peter repented and was restored, he obviously had not reached that "point of no return;"(contra D at Acts 11:2; cf. earlier discussion) and (2) since Peter repented and was forgiven despite denying Jesus, the "rigorous" attitude must be wrong and those who deny Jesus can always be forgiven.[724] Lampe's conclusion from the church fathers sees the following (1) that Peter's restoration, in spite of denial, falls in line with Luke 12:9 in that a word spoken against Jesus is forgiven and that Peter must not have ventured into blasphemy of the Spirit, (2) that

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721. Levinsohn concludes from discourse analysis that the ὅτι [*recitativum*] following ἀμὴν ἀμὴν λέγω ὑμῖν (e.g. John 10:7) indicates a "commentary" on the previous material as it "clarifies some previous point," e.g. (D-text) Luke 3:8, 4:24, 7:28, 10:12, 10:24, 12:8, 12:27, 12:37, 12:44, 13:5, 14:24, 15:7, 19:26, 21:3, 21:32. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 266; cf. Blass and Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, 246-47; Stephen H. Levinsohn, "ὅτι Recitativum in John's Gospel: A Stylistic or a Pragmatic Device?" *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session* 43 (1999). Cited 21 Sep 2011. Online: http://www.und.edu/dept/linguistics/wp/1999Levinsohn.PDF.

722. Walter Bauer, " ἔμπροσθεν," *BDAG*, 325.

723. Walter Bauer, " ἐνώπιον," *BDAG*, 342. Louw-Nida does not distinguish between animate and inanimate objects. The distinction, therefore, may not be conclusive. Louw, J. P. and E. A. Nida, " ἔμπροσθεν; ἐνώπιον; ἐναντίον; ἔναντι; κατενώπιον; πρό; πρόσωπον, ου," *L&N* 83.33.

724. G. W. H. Lampe, "St. Peter's Denial," *BJRL* 55, no. 2 (1973): 346-68.

blasphemy of the Spirit may be more ascribed not to apostasy but to counting the works of the Spirit as that of Beelzebub (see Jerome *Ep.* 149) and (3) that in light of the fact that the resurrection had not yet occurred, his faith was not confirmed nor had Peter received the Spirit (until Acts), therefore Peter's repentance was accepted, and this resulted in a position where it was not a problem for future teaching about martyrdom.[725]

5.7.2. Turning to the Lord

The verse that is important here is actually 22:32:

22:32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· σύ δὲ ἐπίστρεψον καὶ στήριξον τοὺς ἀδελφούς σου.	22:32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.
…but TURN (imperative) and strengthen your brothers.	…and when you turn (participle) strengthen your brothers.

The reason for the importance here is that Jesus both says that he is praying for Peter and acknowledges with an imperative, including the adversative δὲ, that he fully knows the outcome of Peter's impending trial. This is where the strong prophetical implication is made. The B-text is weaker in the use of the participle for implying that Peter will turn. D's imperative, ἐπίστρεψον, suggests a contrast with Jesus' immediate prior words. The B-text's participle may imply a future turning but seems to be an assumption (as if written later after the fact) thereby maintaining emphasis upon the "strengthening." D's command implies a judgment against Peter. This may reflect the problem the early church had with the fact of Peter's denial despite Jesus' teaching about the failure to acknowledge him in front of man (12:8-9).

In conclusion, it could be posited that the μὴ εἰδέναι με statement, as a redactional repetition, is salient here to answer the question of whether Peter actually broached the sin of speaking a word against the Holy Spirit. The repetition is meant to reinforce the explanation that Peter spoke the word against Jesus alone, thus implying a forgivable offense. The effect of the readings of D does not lessen Peter's denial and in fact increases the tension with the double imperative, "turn" and "strengthen," as if acknowledging that despite the prophecy of his failure, the important result or emphasis was obedience to the command. In essence, it could be said that Jesus was laying a way for Peter to repent and

725. Lampe, "St. Peter's Denial," 358-68.

receive forgiveness. D increases a sense of informative interpretation that obedience is key—both the denial and the "turn" are prophesied. [726]

5.8. Analysis

The observed phenomenon of the repeated phrases as described in this research show the following commonalities: (1) each of the submitted pairs of verses present an exact lexical and word order replication of three to six words, (2) each paired doublet occurs in the gospel at only those two locations, (3) the pairs do not bear a relationship of a literary nature that would normally occur in clauses within proximity to each other, (4) each of the pairs occur in speeches rather than narratives, (5) each pair represents two separate individuals (or groups) either speaking or remembering earlier statements (22:61).

In the first example of 1:13 and 1:61 with the angel Gabriel telling Zacharias the name by which the child would be called and then Elizabeth stating to her kinsmen that his name will be called "John," this neither bears a direct proof or apologetic of the salvific work of Jesus nor does it represent a fulfilment of any Old Testament prophetical text. Instead, it could be interpreted as a fulfilment or "completion" of the earlier statement by the angel. However, this only partially explains it as the B-text also says that he would be called John. The replication of the same words as the angel serves to confirm the correct interpretation of God's word and message through the angel.

The second example of 9:44 and 24:7, first spoken by Jesus and then by the angel, is perhaps explanatory of the fact that the Messiah had to suffer the way Jesus did. Only Luke records these words spoken by Jesus and the angel. Matthew's two statements have Jesus saying both statements at Matt 17:22 and 20:17, although the second statement includes the details of being handed over to the chief priests. Therefore, it seems that Luke's dual accounts are not a harmonisation with Matthew. Although the B-text includes "sinners," the Lukan D reading does not seem interested in giving a further elucidation.

The difference between the repeated saying at 9:22 and 17:25, 18:31 and 24:44, and 9:44 and 24:7 is that Jesus spoke in a repetitive manner in each instance except for 9:44 and 24:7, when the angel gives the second witness. In spite of the fact that there is

726. Note on 22:61: The term ὁ λόγος τοῦ κυρίου (the word of the Lord) is located only here in Luke's Gospel and refers to a specific "word" from Jesus. It is differentiated from ὁ λόγος τοῦ θεοῦ (the word of God) which is a general term for the "teaching" or "commandments" in Acts when the teaching concerns Jesus. Peter "remembered" the specific word spoken by Jesus. Read-Heimerdinger, *The Bezan Text of Acts*, 298.

similar wording, it is only at 9:44 and 24:7 that the second statement is spoken by a different person. In this case, 18:31 and 24:44, spoken by Jesus, seem to give more of an interpretative meaning in the sense of a *gezerah shavah*.

George Rice's argument that the Lukan D-text has omitted "sinners" at 24:7 because of an anti-Judaic (and therefore pro-Gentile) approach is weakened upon observation of how Jesus defines "sinner" in earlier chapters. The Lukan D readings do not count Gentiles as sinners in any kind of emphasis, and parables such as 14:16-24 cannot be interpreted in isolation but must be seen in the total context of following Jesus fully (14:25-25), rather than any kind of anti-Judaic emphasis. Therefore, the alternative seems more likely, i.e. that Jesus grouped Jews and Gentiles together, simply calling them "men."

It can be concluded that (1) Jesus' use of "sinners" is not applied toward the Gentiles normally, and (2) Rice misunderstands Luke's depiction of "sinners" in Ch. 5 (Peter as a "sinner") which significantly affects his interpretation and emphasis of "sinner", and (3) the omission of "sinner" at 24:7 was because of the need for consistency rather than explanation in the textual witness. Furthermore, at Luke 13:28 and 19:27, the Lukan redaction to include the "weeping and gnashing of teeth" may ultimately be a veiled reference to Judas' betrayal and eventual punishment even though he was one of the twelve. The contrastive texts of Luke 8:18 and 19:26, when coupled to Luke 5:5 (referring to Peter's obedience in hearing) reveal that the important action of "hearing" and "doing" the commands of Jesus is the explication. The betrayal of Judas, therefore, due to the contrast of Jesus and Satan at Luke 4 and Judas and Satan at Luke 22:3, is a fulfilment of Jesus' words that even what the unworthy servant possessed (Judas) would be removed and he would be cast out. This denunciation of the sin of "not hearing" is practically realised in the Lukan narrative.

When we look at 13:35 and 19:38, it is noted that this pair's connection with Psalm 118:26 works in the method of fulfilment at the time of Jesus' arrival into Jerusalem. The inauguration of Jesus as king was announced in 19:38 and the reference to the "stones crying out" (19:40) was a double acknowledgment of the fact of Jesus being the Messiah-king.

The text at 22:34 and 22:61, μὴ εἰδέναι με (you do not know me), definitively links the two verses as a prophetic word and fulfilment. When this is coupled with the imperative ἐπίστρεψον (Turn!) at 22:32, and the fulfilment at Acts 11:2 (D), one can see that the command by Jesus to "turn" may have formed the basis of incentive for Peter, as

he comprehended Jesus' statement. Therefore, the connection between "spoken command" and the "doing" is explicit.

Finally, I would like to observe that all of these illustrative texts present a core theme present in the Lukan D-text which is comprised of two parts. First, it can be seen that the Lukan D reading of "blessed are you among women" in Luke 1:28 and 1:42 is consistent with the above supporting repetitions as (1) a witness verification that establishes the veracity of the spoken word in each instance, and (2) an interpretative sense due to the fact of two witnesses that signify an important link in the presentation of Jesus as the awaited Messiah-king. The parallel of this methodology with the rabbinical hermeneutic of *gezerah shavah* is remarkable in that (1) the essence of God's word was to be authenticated by the repetition of a previous scripture, and (2) the new interpretation was thus anchored in the older text and therefore it emphasised continuity with the past and was not a false understanding. The Lukan D "editor" must have consciously applied this technique with the specific purpose of validating the credentials of Jesus. The B "editor," on the other hand, blurred any kind of clear procedure in the presentation of the texts involved [possibly later scribal emendations were a cause as well].

Second, the texts affirm the significance of obedience to the revealed word. Not only was Mary commended by the angel, but also she was commended by Elizabeth specifically for "believing in the word," which was a direct contrast with Zechariah's unbelief and subsequent punishment of silence. The obedience to the word in a "hearing" and "doing" motif is illustrated in the discussion of what constituted the classification of "sinner." The Pharisees and scribes (lawyers) failed to see the hypocrisy of their actions, and Jesus "redefined" what it was to be a "sinner." Failure to act upon the "word of God" was a serious cause for the application of this nomenclature. Peter's repentance after the denial was a signal of the importance of obedience to the command of Jesus in the same way as it was depicted in chapter five at the gathering of the multitude of fish. Peter's denial illustrated the struggle of discipleship and the victory that comes through protracted repentance and obedience. When this is looked upon as the testing of a prophet (Deut 18:22), the law as well as the prophet's words are affirmed through fulfilment.

Chapter 6

Conclusion

This study has concentrated upon a redaction-critical analysis of repetitions and doublets within the Bezan manuscript's Gospel of Luke. These redactional repetitions suggest patterns for theological interpretation and the redactions indicate a time of the exemplar when a relative freedom existed for textual changes or else are evidence of an early date before harmonisation became more abundant. If it is an indication of an early period of writing, then this may help to explain why the text reveals less cross-harmonisation than Codex Vaticanus. In terms of synoptic sources, the specific areas for the development of doublets reveal closer affinities to either Mark and Matthew or an unidentified source. The redactional editing of parallel material within Mark and Matthew reveals a different approach by the Lukan editor that accentuates the fulfilment of prophecy, e.g. John and Jesus' names, Mary and Elizabeth's words, Simeon and Anna's prophecies, the Travel narrative, trial, death and resurrection, and eschatological programmatic theme of "the coming one".

The comparison of the synoptic gospels' doublets in D suggests that Luke and Matthew agree in many parallels while lessening influence from Mark. The redactional readings that do not show any parallel from Mark strongly attest to either specific editing by Luke or the use of another source. Since many of these redactions involve a repetition that suggests a formulaic "this will happen—this happened" stance, it can be concluded that in these cases the repetitions are used for prophecy-fulfilment. However, a number of other doublets reveal a more complex and intricate interconnectivity that lend them more to interpretative hortatory address.

One of the questions that arise from this study concerns the source-critical implications of the doublets. Since a few of the doublets of this study show nearly exact parallels from Matthew or Mark, e.g. D Luke 19:27=D Matt 25:30; D Luke 9:44=D Matt 17:22; D Luke 18:18=D Mark 10:17, and when coupled with the results of the Minor Agreements (viewed from D and B), support for D Lukan dependence upon Mark and Matthew increases. As Goodacre has argued, more parallels between Luke and Matthew, for instance, in the Triple Tradition material would mean that they were not independent of one another and therefore decrease the need for "Q".[727] In D's case, D Luke 9:27, 9:44,

727. Goodacre, *The Synoptic Problem*, 145.

and 21:7, indicate closer readings to D Matthew. Dela Cruz's conclusion that D Luke is an attempted "reproduction" of Matthew (discussed in Ch. 2) is due to observations in similar fashion, as I have located in D Luke, which shows correspondence with D Matthean readings. However, as Holmes has concluded in his study on D Matthew, the variants within the text of D Matt do not support handling by several "editors" but simply a single editor due to the observed consistency of additions, omissions and substitutions as well as homogeneity.[728] Therefore, similarly for D Luke, there is a consistency within the variants (compared with B) that support certain theological interpretative persuasions, e.g. casuistic depictions of law observance, restorative theme for Israel, and use of doublets to highlight important prophetical/affirmative points. One such example of prophetical affirmation is Peter's denial at D Luke 22:34 and 22:61, which affirms Jesus' words to Peter (for denial) and also implicitly "affirms" Jesus' words for Peter to "strengthen the brethren" (22:32) thereby alluding to prophetical fulfilment in Acts. As Kloppenborg argues, one of the weaknesses of Goodacre's discussion of his thesis against "Q" (e.g. Luke does not accentuate Peter due to failure to incorporate texts such as Matt 16:17-19), is that it fails to see Luke's subtle treatment of Peter that actually causes him to serve in an important pastoral role in Acts.[729] In essence, Goodacre's argument falters from D's standpoint as the doublet confirms either a source different from Matthew or intentional editing that is not parallel with Matthean methodology.

The D text's Lukan perspective suggests a close modelling upon the figures of Elijah/Elisha with the key themes of the following: (1) a renewal of the covenant-promise of Israel. This is observed in the concentration upon Israel's return to God as repeated at Luke 3:10, 12, etc., as the key work of John (Elijah figure) to convince the Jews toward repentance. In contrast, the B readings only lead the reader to surmise an action of ethical repentance without specifying the purpose. The Elijah model (in 1 and 2 Kgs) is evidenced by the parallel of the struggle between service to YHWH and opposition to idolatry. The "responses" of the people is indicative of the response that verifies YHWH as Lord and serves to certify God's prophet. In Luke's case, both John and Jesus are certified through response to their spoken words and acknowledged as prophetical words of God.

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728. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 245-47.

729. John S. Kloppenborg, "On Dispensing with Q?: Goodacre on the Relation of Luke to Matthew," in *NTS* 49 (2003), 221.

Noticeably, as in the Elijah model, the reference and emphasis upon restoration is directed at Israel and not Gentiles. The D text of Luke supports this emphasis with the caveat that the ultimate purpose of Israel's covenant restoration is for the gospel of the "restorative process of man with God" and is suggestive of an implementation of Mosaic covenant from Deut 4:30 and 30:2 (doublet - וְשַׁבְתָּ֣ עַד־יְהוָ֣ה אֱלֹהֶ֔יךָ וְשָׁמַעְתָּ֖ בְּקֹלֽוֹ – you will return to the Lord your God and listen to his voice) and also the Levitical covenant of the "divine presence" (Lev. 26:9-12) as well as the implication of the Levitical view of repentance through confession (Lev. 26:40, 16:21). However, the Abrahamic covenant and the promise of restoration of land are silent in the Lukan text. The omission of ἔθνος at D Luke 2:32, the emphasis upon proper understanding of the Law, and the promise of the Twelve on the thrones of Israel (22:30), speak of a priority upon the salvation of Israel, and only proleptically signal the eventuality of Gentile mission in Acts (24:47). In contrast, B's inclusion of ἔθνος and lack of Luke 6:5b reduces Jesus as interpreter of the law and signals a more user-friendly approach to Gentiles. The Gentile approach is even more significant with B's reading at Luke 21:24, καὶ ἔσονται καιροὶ ἐθνῶν ("and the times of the nations will be"), (D om.). Yet perhaps the most significant nuance of difference between the D and B texts is that D emphasises obedience to the word as a distinct action in immediate response, rather than B's simple reporting of what the disciples "did".

The methodology that Elijah used to convince the people to repent (1 Kgs 18:37-40) is intricately connected to John's depiction in Luke 1:17, "spirit and power of Elijah". Since the ability to cause Israelites to choose Yahweh was portrayed as immediate prophetical demonstrations, it is seen analogous in the depiction of John's work of convincing. No miracles of fire from heaven are listed in the Lukan text. However, demonstrations of correct interpretation and application of the Mosaic Law are programmatic for the depiction of John and Jesus as prophets in the "spirit and power of Elijah". The Pharisees' main errors concerned misinterpretation and misapplication of the Law. The D text's emphasis linguistically of using ποιέω for "doing" the Law suggests that the identification of "spirit and power" consisted of the correct interpretation of God's word (and subsequent obedience), which alone was to be sufficient to convince the Israelites toward repentance and therefore ultimate restoration. It could possibly be suggested that a parallel comparison for association is emphasised in D (as in Luke 5:10) due to the action of Peter (in letting down the nets), and subsequently catching the fish as miraculous, was being compared with Jesus' words that he would ποιήσω them fishers of

men. In other words, the evidence that the Spirit was involved in an action was its immediate effect. Therefore, "in the spirit and power of Elijah" refers to the fact that the force to implement obedience to the "heard" word was identified as the Spirit of God. This would be directly connected to the activity of a prophet.

(2) This methodological concern for correct interpretation and application of the Law was specifically revealed as first "knowing", which was necessary to avoid unintentional sin, and second "doing", which meant ratification and acknowledgement of "hearing" of the word of God. The D text's use of a redaction at Luke 6:5 (twice repetition of οἶδας) and the redaction of Lukan unique material at Luke 12:38 (repetition of ποίεω) (12:43) alludes to the actions of the μακάριοι οἱ δοῦλοι blessed servants. This ultimately ties in the Elijah model to the eschatological waiting for completion of the purification by fire (allusion to Pentecost) of Luke 12:49. In other words, D's reading at Luke 6:5 is establishing the identification of who is blessed (μακάριος) and cursed (ἐπικατάρατος) in tandem with Luke 12:37-43, which elucidates the blessing and cursing. B's omission of Luke 6:5b (οἶδας and μακάριος) and omission of ποιήσει at Luke 12:38 lessens the identification of how one achieved "blessedness".

It is the aspect of the spirit in the confirmation of the word that is expressly the definition of the "spirit and power of Elijah" in Luke 1:17. Although John worked no physical miracles, in contrast to Jesus, the parallels to Christ is that he "knew" the thoughts of people and could address the needs. By implication, John as prophet, "knew" not only God's word but acted upon it. This is mirrored in the peoples' response to John, "what must we do to be saved?", completing the two aspects of "knowing" and "doing" to please God. Therefore, the result of ministering in the spirit and power (spirit of prophecy) would be one of restoring Israel individually to the covenant promise. This recitation uses the signal word ἐπιστρέφω of repetition at 1:6 and 17 that is thematic for depicting the movement of the children of Israel back to God and is the restoral of the covenant.

In the sense of movement allusions, D affirms the proposal that ἔρχομαι is used as a structural marker to allude to theological undertones in the "coming" and "going" of the characters, particularly Jesus. The movement from a small village in Galilee to Nazareth and then to Capernaum reflects the geographical progression of a deictic centre that will conclude at the Temple in Jerusalem. It is at the Temple that the gospel concludes at 24:53. Although the nuances between D and B's use of ἔρχομαι seem negligible in the main structural movement to the Temple, at the individual pericope level the differences are

more contrastive. The theological undertones are seen in the contrast of D and B at (a) Luke 8:35, i.e. whereas D is careful to advance the positive in "coming" to Jesus, B is ambivalent, (b) at Luke 5:17 the B text's usage is ambivalent as to the attitude of the Pharisees coming to Jesus, (c) at Luke 9:6 the construction of B ἐξερχόμενοι δὲ **διήρχοντο** κατὰ τὰς κώμας εὐαγγελιζόμενοι (but departing and they went [διέρχομαι] about the villages preaching) and D ἐξερχόμενοι δὲ κατὰ πόλεις καὶ **ἦρχοντο** εὐαγγελιζόμενοι (but departing toward the cities they also came [ἔρχομαι] preaching), indicates that the use of ἔρχομαι was a positive sign, and (d) at Luke 9:35 D's φωνὴ **ἦλθεν** ἐκ τῆς νεφέλης (the voice came [ἔρχομαι] out of the cloud) in contrast to B φωνὴ **ἐγένετο** ἐκ τῆς νεφέλης (a voice happened [γίνομαι] out of the cloud). (See Sec 4.4.2.). B's ambivalence with using ἔρχομαι negatively is observed at Luke 17:27—B - **ἦλθεν** ὁ κατακλυσμὸς || D- **ἐγένετο** κατακλυσμὸς, suggesting that ἔρχομαι is used by B in a generic fashion.

(3) In the readings of D, therefore, when pointing to the deictic centre person, ἐρχομαί is used to focus on the aspect of "coming" to Jesus as a theological and salvific nuance. This "coming" to Jesus is viewed as a positive function and when inference is made of a negative consequence, then ἐρχομαί is not used in the D text. Parables are used to depict these positive aspects as in the Good Samaritan, the coming to wisdom (11:29-32), expectant waiting for the coming (12:37, 43), the warning against not coming to the supper (14:15-33), the lost sheep, coin and son centred at 15:20 "he came to his father". Furthermore, the progressive travel to the Temple, which originally began with Jesus in the Temple in the infancy narrative, means that the specific goal of Jesus was to come to the temple as the Priest/King who would be interpreting the word of God. In essence, this suggests that the goal of restoration was to be accomplished by the establishment of Jesus as the fulfilment of the kingly prophecies (Ps. 118) that would combine rulership of spiritual Israel with restoral of the divine presence among believers.

The allusions to the entering of the "holy place" to experience the presence of God is metaphorically stated when the depiction of entering (εἰσέρχομαι) is used. In this sense, B's use of εἰσέρχομαι at Luke 19:46 could be understood similarly. However, D does not use εἰσέρχομαι when speaking of Jesus entering the Temple, but ἔρχομαι, which signals the deictic centre. The necessity of "welcoming" is spoken of negatively against the Pharisees and lawyers who "hindered" those who were entering. Positively, however, the "entering" the narrow door (13:24) assures of salvation while pointing toward the need for

people to "welcome" Jesus and not reject him. This aspect of "welcoming" is emphasised through Jesus' attitude to welcome sinners (15:2), the attitude necessary for salvation in welcoming as a child (18:17), and the actual "entering" into a house as in Zacchaeus (19:1-10). By contrast, B again shows theological ambivalence by its use of "demons having entered the man", Luke 8:30 ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν, (D- πολλὰ γὰρ ἦσαν δαιμόνια), and by a lack of consistency in using ἔρχομαι and εἰσέρχομαι for making deictic centres, i.e. 4:16, 38, 5:14, 19:46.

(4) The Spirit's characterisation in Luke, although seemingly backgrounded, reaches the ultimate expression in connection to 24:49, ἕως **ὅτου** ἐνδύσησθε δύναμιν ἐξ ὕψους ("until you are clothed with power from on high"), the inauguration of the mission to the nations (24:47). The connection between this "clothed with power" and the beginning of missions to the nations (Gentiles) has been described as "creative" or a "new birth",[730] but this is incongruous with D Lukan depiction, which, aside from 1:35 (conception), describes the Spirit's activity in revelational prophecy and speaking (1:41-42; 1:63-64; 1:67; 2:26-28; 3:16; 4:1; 4:21; 5:5-6; 8:45; 10:21; 12:12; 16:16; 24:49). Furthermore, D Acts parallels D Luke in this depiction of the Spirit's prophetical function in Peter's interpretation of Joel at Acts 2:17 and at 2:38-9. The Spirit is depicted as the "reward" and not as ontologically imperative in a "creative birth" without outward manifestations, i.e. receiving the Spirit with xenolalia was not synonymous with conversion, but rather, the Spirit is depicted as the impetus behind the people's speaking the divine word (Acts 2:4, 11) and the creation of new interpretations giving evidence of the presence of Jesus.[731] The difficulty in the debate of the connection of the Spirit to miracles is seen when the wider pneumatological discussion (Pauline and Johannine) is included. Yet, within the confines of the D text of Luke's Gospel, the use of πνεῦμα as a character marker is limited to the infancy narrative and the end of the gospel when the Twelve were awaiting the power or promise of Jesus. This parallels Fitzmyer's three-part portrayal of the Lukan structure, i.e. the time of Israel (infancy and Luke 3), the present time of Jesus (Luke 3:1-24:53), and the period of the Church (Acts).

The Spirit is therefore seen as instrumental during the time for the period of Israel (prophecy) explicitly, the time of the ministry of Jesus (implicitly) and the time of the

730. G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 575; Turner, *Power from on High*, 352.

731. Rius-Camps and Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*. Vol. 1 of *Acts 1.1-5.42*, 147, 181.

Church, explicitly. The D text's perspective holds to the idea that the Spirit is the spirit of prophecy, which interprets and confirms God's will through convincing proofs. These proofs can also mean miracles that affirm the identity of real prophets (John and Jesus) as well as the truth of God's word. In this way, the Spirit is seen as the instrument for the restoration of people to God. By contrast, B's inclusion of πνεῦμα at Luke 11:13 and the aforementioned generic descriptive reporting "how" certain miracles took place, e.g. Zachariah's open mouth, Peter catching fish, suggests a disconnect between the Spirit as the force behind the action of fulfilment of obedience to the word and the Spirit as a benign reality without a clear connection between the spoken word and fulfilment.

It is the D text's interest to affirm the truthfulness of the witness of Jesus, and specific doublets (redactional repetitions) are used to confirm them. The doublets/redactional repetitions that are examined in this study display the common method of construction, i.e. a twice repeated phrase that is direct evidence of the actualisation of the previous occurrence, and interpretative of specific principles of: (1) affirmation of Mary's faith (1:28/42), (2) prophetical fulfilment exactly as prophesied (1:13/60), (3) affirmation of identification of sinners and fulfilment of prophecy (9:44/24:7), (4) use of OT scripture and its fulfilment (13:35/19:38), (5) prophecy of the Parousia before the transfiguration that serves to reiterate losing one's life for the kingdom and ultimately saving it—witnessed by the criminal on the cross (9:27/21:27 and 21:7/23:42), (6) two doublets are used in unison in interpreting the proleptic occurrence of the judgment against servants who do not listen and obey the Lord (13:28/19:27), and (7) the statement by Jesus that occurs with exact duplicate wording to emphasise prophetical fulfilment and yet with the additional inference that a choice to "turn" was still possible even after denial (apostasy) (22:34/61). [speaking against the son of man, i.e. Peter did not speak against the Spirit].

These texts support my overall thesis that the redactional repetitions used by the D text were specifically placed to depict a "heavenly announcement" and "response" (or affirmation) that supports not only the act of New Testament prophesying, but affirms the truthfulness of the speaker as God's prophet. A part of prophesying in this manner is the use of doublets located in different time periods and locations by different speakers so as to witness to the central theme of the Messianic work of restoration.

Two questions remain to be addressed by this study, i.e. the general theological relationship of D to B and the approximate date of origin of the D doublets. When the two traditions are compared, evidence strongly suggests that D and B developed apart from

each other. The comparison of doublets using Matthew, Mark and Luke has suggested that even if, as Dela Cruz's asserts, D is the result of a "scribal tradition", it must be stated that the harmonisations between the similar locations show "less" cross harmonisation. The B text, on the other hand, indicates greater cross harmonisation, which would not feasibly be the case if B were earlier than D. Since Parker's study asserts corrections to the D manuscript to 650 CE, it could be theorised that D had less scribal copying and/or less influence from other manuscripts when compared to B. Does this indicate D is the earlier text? Not necessarily since the B readings may simply have been subjected to wider and more often copying, thus allowing for evidence of greater cross-harmonisation. Yet, altogether, the D readings are difficult to explain if later than B.

In light of the various texts examined, the evidence from the doublets and repetitions in D Luke supports an origin of an early period most likely before 130 C.E. (cf. historical background Sec. 1.1. and 1.1.1.).[732] As mentioned in Sec. 2.2.1., Holmes' conclusion of D Matt is that there were no theologically motivated alterations from the readings. Furthermore, in his conclusion concerning the editor(s), he stated that a single editor was responsible for the variant changes (2nd century) due to consistency. The later scribal changes had only concentrated upon "protecting the text". Holmes' conclusion concerning a homogenous text is based upon Rope's observations of D Acts.[733] The two reasons for concluding an early date of the exemplar and a single important editor was first because of the brief period of the creation of the variants and second, because of the homogenous consistency of style and method.

My conclusion for an early date of the D Lukan readings is based upon the numerous observations of a consistent pattern of repetitions that imply intentionality and therefore, I must agree with a single editor for D Luke. Although B includes a number of readings to conclude a general Lukan emphasis on soteriological, eschatological, and pneumatological concerns, B's additions, omissions, and substitutions suggest partial agreement in issues in which the D text appears with greater homogeneity. The D Luke has specific theologically motivated readings in the following areas: (1) Soteriological—a personal ethical and moral change due to "hearing" the Word and "doing" in unified

732. This compares with Dicken's study of the dating of Luke as 75-90 CE. Cf. Frank Dicken, "The Author and Date of Luke-Acts: Exploring the Options," in *Issues in Luke-Acts: Selected Essays* (ed. Sean A. Adams and Michael Pahl; Piscataway, N.J.: Gorgias Press, 2012), 7-26.

733. Holmes, *Early Editorial Activity and the Text of Codex Bezae in Matthew*, 244-45; cf. J. H. Ropes, *The Text of Acts* (vol. 3 of *The Beginnings of Christianity Part 1: The Acts of the Apostles*; eds. F. J. Foakes Jackson and Kirsapp Lake; London: MacMillan, 1926), viii, ccxxii.

action,[734] e.g. 3:4 ποιεῖτε τὰς τρίβους **ὑμῶν** (B- **αὐτοῦ**) "make your paths"; 3:10-14 τί ποιήσωμεν **ἵνα σωθῶμεν** (B om.) "What shall we do to be saved?"; 3:16 ἐπιγνοὺς τὰ διανοήματα αὐτῶν (B om.) εἶπεν· Ἐγὼ ὑμᾶς βαπτίζω ἐν *ὕδατι* εἰς μετάνοιαν· (B om.) "knowing their thoughts, he said, I baptize you (pl) in water for repentance" (D corresponds to D Matt 3:11); Ch. 5 and 6 discussion of ποιέω (Sec. 3.4.2.) in the use of performing the Law; 12:36-48 application of blessing to servants awaiting the master's return (D 12:41 applies to the apostles); 13:23-30 includes the phrase "weeping and gnashing of teeth" 13:28 and repetition at D 19:27 referring to a denial of salvation even to disciples (Judas?) (cf. Sec. 5.5.); Ch. 15 especially at 15:17 εἰς ἑαυτὸν δὲ ἐλθὼν "but coming to himself", repeated at D 18:4 **ἦλθεν εἰς** ἑαυτὸν "he came to himself"; and, including others, all eliciting condemnation of a hypocritical lifestyle of attempting to outwardly maintain Torah obedience while inwardly being πάντες ἐργάται **ἀνομίας** "all workers of illegality" 13:27 (B- **ἀδικίας**). Even in the example of the "legion" at 8:26-39, who was "saved" ἐσώθη (8:36), D's reading at 8:35 of καθήμενον παρὰ τοὺς πόδας τοῦ Ἰησοῦ corresponds with Mary at 10:39 παρακαθίσασα **παρὰ** τοὺς πόδας τοῦ κυρίου who, as Jesus says, ἐξελέξατο "did choose", thereby implying the result and goal of salvation that involves individual choice. In this case, D has changed the word order at 8:35 and kept παρά instead of B's πρός, increasing the parallel at 10:39. Essentially, D seems intent on a methodology of conversion that focuses on the individual's response to the proclamation of the gospel. Salvation is conferred once an individual has indicated a repentant choice and desire for said experience, e.g. 7:50/8:48, 17:19/18:42, Levi, Peter, criminal on cross. D also reduces any inference of Gentile conversion or ultimate application to Gentiles. Affirmation of the Torah Law was essential in conversion and correct application of the law was demonstrated by the main character, Jesus.

(2) Eschatological—Another important theological pattern concerns the eschatological view of the return of the Son of Man. Talbert's observations of the central theme that forms the core of Luke-Acts, i.e. the Ascension,[735] is certainly demonstrated in D Luke (24:51), but more contrasts between D and B concern the "coming again" of the Son of Man after the destruction of Jerusalem, Luke 21:20-28. The doublet in D Luke

734. Méndez-Moratalla's viewpoint of repentance in Luke 3:1-16 is debatable as he conflates the idea of God's "divine initiative" in "conferring" repentance with an individual's moral and ethical choice. D's perspective places the initiative on the individual to respond to the message. Méndez-Moratalla, *The Paradigm of Conversion in Luke,* 80.

735. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts*, 112-116.

9:27/21:27 reiterates the activity of "seeing" the Χριστός before dying. In fact, 9:27's promise to the "some standing here" μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν… seems parallel to Simeon at 2:26 who μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου. When this is examined with the criminal's cry at (D) Luke 23:42, the inference suggests that the promise to Simeon about not dying until he had seen Christ and the criminal on the cross who understood Jesus and his purpose of leaving, and his promise of return (ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεως σου), have both the same connection of not dying until they had seen the Christ. Conzelmann argues that (B) Luke 9:27 interpreted Mark 9:1 in light of a delay in the Parousia and omitted "after in power" so as to give a "timeless conception" of the future.[736] D Luke 9:27's "Son of man coming in his glory" and the doublet connection to 21:27 places a parallel to 21:7 (doublet to 23:42) by emphasising to the reader that "seeing" (or understanding) the Parousia despite suffering would lead to Paradise. D's readings suggest, therefore, that perception of who Christ is (9:20) and the vision of his purpose (9:27) is essential for salvation in end-time judgment despite suffering. As for suffering, the earlier prophecy of Simeon at 2:35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία "a sword will pierce through your soul", using ῥομφαία (sword), is unusual in that ῥομφαία is not used in the NT except at Rev 1:16; 2:12; 2:16; 6:8; 19:15; 19:21. However, in D Luke it is used at 21:24 concerning the prophecy against Jerusalem. This lends evidence to the view that Lukan redaction of Mark 13:17 is suggestive of an early date of origin and D's usage of ῥομφαία at 21:24 means that the editor viewed the destruction of Jerusalem to be the fulfilment of prophecy and this supports an early date for Luke's origin, 75-90 CE.[737] The conclusion from eschatology is that the D Luke confirms a salvation based upon a spiritual understanding of Christ's person (Son of God) and of his ongoing presence and return.

(3) Prophetical—As discussed in Ch. 3, prophecy for D Luke was a given word from God that was fulfilled through actualization, either through a replication in circumstances or events that had been verbalized, or else analogical replication of the prophecy through interpretation acting as substantiation of the claims in the prophetical statement. The Infancy narrative account in Luke confirms a pattern of prophetical

736. Hans Conzelmann, *The Theology of St. Luke*, trans. Geoffrey Buswell (Philadelphia: Fortress Press, 1982), 104; Fitzmyer acknowledges Lukan redaction of Mark 9:1 but rejects Conzelmann's view. Instead, Fitzmyer prefers the view that it speaks of a future understanding of the mysteries of the kingdom by the disciples after the resurrection. Fitzmyer, *The Gospel According to Luke (I-IX)*, 790.

737. Dicken, "The Author and Date of Luke-Acts: Exploring the Options," 20-21.

speaking of individuals, which included non-priestly persons, i.e. Mary, Elizabeth, Simeon, the priest Zechariah, and John. D Luke presents these cases in rhetorical forms, i.e. "Elizabeth was filled with the Holy Spirit and cried out with a loud voice (1:41-42); Zechariah at 1:63-64, 1:67 Zechariah was filled with the Holy Spirit and said; 2:27-28 "he came in the Spirit…and said; the fact of Jesus speaking as "astonishing" 2:47 D- οἱ ἀκούοντες αὐτοῦ (B om.) 4:4 ἀλλ᾽ ἐν παντὶ ῥήματι θεοῦ (B om.); D accentuates emphasis upon the word of God and its actualization. In D Luke 9:20, Peter is recorded as replying to Jesus that he is τὸν Χριστὸν **υἱὸν** τοῦ θεοῦ, but Luke has left out Matt 16:16-17's greater enumeration of Peter. Instead, Luke has used Mark (Mark 8:29-30) but with the more emphatic statement that Jesus is "Christ the Son of God". The doublets, as presented in this study above as a prophetical pattern, i.e. 9:27/21:27; 9:44/24:7; 13:28/19:27 (referring to Judas); 13:35/19:38 and 22:34/22:6, were fulfilled either through actualization or as interpretation.

These patterns of readings in D argue for a concerted theological redactor who was substantially (1) a referent to human responsibility to God's visitation, i.e. repentance was the required activity of mankind as a response to clear understanding of the message and revelation of Jesus Christ, and (2) emphasized a foundational need to recognize and believe in the future day of Jesus as a requisite to salvation, and (3) a foundational understanding of the link between the Spirit's activity of instigating spoken revelation and prophecy fulfilment coupled with spiritual understanding of the thoughts of individuals. Conclusively, these theological trends in the textual witness of D Luke suggest an early period of creation during the early church, which was comprised of influential Jewish believers. Moreover, the eschatological issue of the second coming of Christ, and the vision and/or ability to understand and believe, in spite of physical suffering, suggest parallels to experiences of martyrs during the second century (possibly Montanists). The connection of prophecy to the action of the Spirit speaks of a time when the activity of prophecy by non-ecclesiological leaders was present (male and female). These evidences support a possible connection to groups who evidenced similar theological concerns during the early to mid 2nd century CE in Asia Minor, e.g. those having affinities to Jewish sectarian groups, Montanistic groups, and Syrian Christians.[738]

738. Sherman E. Johnson, "Asia Minor and Early Christianity," in *Christianity, Judaism and Other Greco-Roman Cults: Studies for Morton Smith at Sixty, Part 2 Early Christianity* (ed. Jacob Neusner; Leiden: Brill, 1975), 77-145.

This study has helped to suggest an answer to the theological issues in concert with an observed pattern of doublets in the Lukan text of Codex Bezae. This pattern of prophetical affirmation is not a result of scribal copying, rather, it is a part of a specific hermeneutic. The value of this finding is superseded by analysis of the method used by the redactor in concluding that the three parts of twice-repeated phrases, the Elijah/Elisha motif, and comparison with rabbinic methodology form the probable cause for the doublets, and, in effect, serve to enlighten the early form of the Lukan text. Talbert's criticism of the reasoning of a "law of duality" as a Jewish effort by Luke to support his writing with a duplicate witness (Deut 19:15), seems unjustified in light of these redactional doublets in the D text. Furthermore, in terms of Lukan theology, this study has established that D in Luke is concerned with a Christological apologetic that affirms the Old Testament hopes of Messianic themes, e.g. Jesus as a true prophet through emphasis upon insight into the law (reflecting Moses) and confirmation of prophetical statements.

Considering the implications of this study for future research, it is clear that more studies of the patterns of variants of individual manuscripts and their influence upon the text are needed. The D text of Luke reveals such a rich amount of variance with the Alexandrian and Byzantine traditions. This speaks of a theological understanding that needs exploration as time and space did not permit deeper examination of the Pneumatological aspect in concert with Acts of Codex Bezae. The reasoning for the loss of these significant readings in the Alexandrian textual tradition could bear importance upon the development of doctrinal debates in the history of the early church and Christendom.

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