

North-West University, Potchefstroom Campus SA  
in association with  
Greenwich School of Theology UK

# **THE COVENANT IN LUKE – ACTS**

FRANK Z KOVÁCS, BSc, DipTh, MDiv

for the Magister Theologiae degree in New Testament of the  
North-West University (Potchefstroom Campus)  
South Africa

**Supervisor:** Dr. John W Gosling  
**Co-supervisor:** Prof. Dr. Francois P Viljoen

2006  
Potchefstroom

## ABSTRACT

The covenant idea has received an abundance of attention *via* the investigation of Pauline writings in light of certain aspects of Palestinian Judaism. Assuming Luke's association with Paul, this makes all the more plausible an inquiry into the possibility of similar avenues of Judaic influence upon the covenant idea in the two-volume Lukan work.

Examining the work of a representative group of influential scholars reveals that there seems to be a paucity of in-depth research on the covenant concept in the Lukan writings. Explicit references to the covenant idea do receive direct attention by scholarship; however, allusions to the covenant idea in Luke-Acts are not always noted. In the case of implicit references, usually but not always only aspects of the covenant concept are detected. Promise-fulfilment terminology is key to any meaningful investigation. Scholarship recognizes the basic presence of the covenant idea, which is derived from God's promissory grace expressed to the Patriarchs. To this general observation is added commentary on the new covenant established by Christ at the Lord's Supper. Only a few scholars indicate an awareness of the basic interrelation of the covenants in the continuum of redemptive history spanning the Old and New Testaments.

Background to the covenant concept is supplied by the OT, the LXX and Palestinian Judaism. The OT presents a concept of the covenant governed by two aspects, the unilateral and the bilateral. However, at the heart of the OT covenant relationship is its unifying inviolability. The Septuagint consistently translates *b<sup>c</sup>rît* as *diathêkê*, which simply demonstrates the LXX translators' understanding of the covenant as divinely established. Palestinian Judaism has inherited emphases from the post-exilic period and is much indebted to its intertestamental history as it embraces an understanding in which the covenant idea becomes enshrouded by an intellectual development on the torah. This, in effect, precipitated a curious bilateralism, exacting an emphasis that rivals the pre-eminence of the unilateral aspect of the covenant concept as regards promised blessings. Luke writes his two-volume work with this backdrop as he follows the LXX and expresses the covenant idea by using *diathêkê*.

The Gospel of Luke and Acts of the Apostles contain five explicit references and sixteen implicit references to the covenant idea. Luke presents the covenant predominantly in its unilateral form. God is fulfilling in Jesus that which he promised and as a result is bringing about salvation. For Luke, the covenant concept gives reason for salvation of God in Jesus. Luke-Acts refers primarily to the Abrahamic and the Davidic covenants both in explicit and implicit references. The Davidic covenant is used to identify Jesus as the one anointed to dispense promised salvation. The Abrahamic covenant is referred to in order to identify those to whom the promised blessings of salvation and mercy are offered and will be given. That is to Jews as well as Gentiles. The Mosaic covenant is alluded to for the purpose of drawing attention to Israel's unfaithfulness and skewed understanding of how covenant blessings are conferred and is not a positive contributor to the scheme of salvation in Luke-Acts. This buffers Luke from the unmitigated influence of Palestinian Judaism in which the bilateral aspect of the covenant factors influentially in its soteriology. Also, Luke seems to be aware of the spiritual dimension of the covenant idea *via* allusion to the Isaianic eternal covenant.

A comparison of Luke's presentation of the covenant idea with that of Paul's reveals a number of differentiating concerns. One of Paul's interests is the function of the covenant in justification. The Mosaic covenant is limited in its ability to justify. Therefore, covenant blessings can only be promised-based fulfilled in the sacrificial redemption of Christ. For Jews and Gentiles, the Abrahamic covenant provides access by faith to the covenant blessings. Luke differs in that the covenants in Christ relate ultimately to ecclesiological concerns.

Luke, therefore, presents the covenant idea according to a Christianized Judaic hermeneutic, where the covenant is primarily instrumental in giving reason for the salvific work of God in Christ. He also uses it to evoke a unilaterally defined sense of covenant identity for the readers and to integrate them into faithful Israel.

# THE COVENANT IN LUKE-ACTS

## TABLE of CONTENTS

<b>1.0</b>	<b>INTRODUCTION</b>	<b>1</b>
<b>2.0</b>	<b>IDENTIFYING THE RESULTS OF RESEARCH</b>	
2.1	Criteria: The Time Span of Investigation	5
2.2	Criteria: The Theological Schools and Traditions	5
2.3	Previous Commentary on the Explicit and Implicit References to the Covenant Idea in the Gospel of Luke	5
2.4	Previous Commentary on the Explicit and Implicit References to the Covenant Idea in the Acts of the Apostles	14
2.5	Summary	23
<b>3.0</b>	<b>PRELIMINARY CONSIDERATIONS OF THE ETYMOLOGY OF COVENANT</b>	
3.0	Introduction	25
3.1	The Covenant Idea in Hebrew Scripture	25
3.2	The Idea of Covenant Within Judaism	28
3.3	The Septuagint's Translation of <i>b<sup>c</sup>rit</i>	35
3.4	The English Translation as 'Testament' or 'Covenant'?	35
3.5	Covenant Terminology in Luke-Acts	38
3.6	Summary	38

<b>4.0</b>	<b>DELINEATING THE TEXTS: EXPLICIT REFERENCES IN THE GOSPEL OF LUKE AND IN ACTS</b>	
4.0	Introduction	39
4.1	Explicit References in the Gospel of Luke	39
4.2	Explicit References in the Acts of the Apostles	48
4.3	Summary	54
<b>5.0</b>	<b>DELINEATING THE TEXTS: IMPLICIT REFERENCES IN THE GOSPEL OF LUKE AND IN ACTS</b>	
5.0	Introduction	56
5.1	Implicit References in the Gospel of Luke	58
5.2	Implicit References in the Acts of the Apostles	85
5.3	Summary	102
<b>6.0</b>	<b>THE COVENANT IDEA IN LUKE-ACTS AND PAUL'S CHIEF LETTERS: A BRIEF COMPARISON</b>	
6.1	Overview of Paul's References to the Covenant Idea in Galatians, 1 and 2 Corinthians, Romans and Ephesians, in Comparison and Contrast with Luke-Acts	105
6.2	Summary	109
<b>7.0</b>	<b>SUMMARY AND CONCLUSION</b>	<b>111</b>
<b>8.0</b>	<b>BIBLIOGRAPHY</b>	<b>113</b>

## CHAPTER ONE: INTRODUCTION

The concept of the covenant is familiar to readers of the Old and New Testaments. Among scholars, already in 1597 Robert Rollock in his *A Treatise of God's Effectual Calling* (as quoted by McKay, 2001: 11) renders the following summary: "The covenant of God is a promise under some certain condition", where "condition" is to be understood as an encompassing generality. However, a careful reading of the Scripture texts uncovers not a consistent homogeneous presentation but a multifaceted concept. It may appear that the New Testament presentation of the covenant idea is dominated somewhat by Pauline formulation. But in fact the multidimensionality of the covenant concept equally characterises the New as it does the Old Testament. Concretely speaking, it may be that Luke's presentation of the covenant concept is more unique than believed, which may weaken any certain equivalence with that of Paul.

Luke's Acts of the Apostles shares a somewhat unique relationship with the epistles of Paul, inasmuch as the person of Paul has a significant role in the narrative supplied by Luke. The extent of Paul's influence on Luke is readily apparent and an important question for Lukan scholarship. This does not, of course, preclude the magnitude of Luke's distinctive theological contribution. Nevertheless, a re-evaluation of the component parts of and further investigation into Pauline writings can, to a relevant degree, also serve as a catalyst for the creation of similar avenues of inquiry in Lukan studies.

In recent years, a number of studies have been published specifically re-examining Paul's understanding of justification, its influence on nascent Christianity and its present implications. Representative examples of this are Dunn (Dunn & Suggate, 1994) and Wright (Wright, 1992). On an academic level, the literature has drawn to a high degree on comparative studies, comparing and contrasting early Rabbinical Judaic writings with that of Paul. This appears to have precipitated an untraditional recasting of the traditional covenant idea, based on specific conclusions reached about the understanding of membership in the covenant (Sanders, 1977: 511-515) and "covenantal participation" (Kee, 1990: 4). Much debate has resulted in academia and in ecclesiastical contexts from the conclusions presented by such studies.

The theological exchange of ideas, namely from Paul to Luke, even if it is minimally reflected in Luke's writing, has been well established by Philipp Vielhauer (1966: 33-50). This, along with further similar research, provides a plausible case for the possibility that Luke was influenced by elements similar to those that were known to Paul. Also, the Lukan Semitisms, Luke's familiarity not only with Greek historiography but the Old Testament style of presenting history (Barrett, 1961: 12-19), and the tradition that Luke was a native of Syrian Antioch (Robertson, 1920: 21-23), boast well of the possibility that Luke was exposed not just to Hellenism but, as well, to a degree of Palestinian Judaism. This gives reason for a re-examination of Luke's work and his understanding of the covenant concept.

The narrative of Luke – Acts is governed by a distinctive redemptive/historical perspective. This apparent feature has engaged the minds of many scholars, drawing them well into what Willem Cornelis van Unnik refers to as the “storm centre” of the research of his time (Van Unnik, 1966: 15). In recent times there continue to be many significant contributions to the field of Lukan studies (Marshall, 1980; Fitzmyer, 1985; Squires, 1993; Barrett, 1998/2002; Schlatter, 1999).

Whilst bearing in mind these significant contributions, it seems that there is a need for a concerted and deliberate study collating and interpreting relevant research on the covenant idea in Luke – Acts. A possible reason for this may be attributed to the current foci in research or perhaps even prevailing attitudes to Luke's presentation of the covenant idea, which may assume that it is a significantly subservient and lesser component of the whole of Luke's theology. Barrett's comment may serve as a general indicator: “The word *diathêkê* occurs in Acts only at 3.25; 7.8 and was certainly not an important element in Luke's theological vocabulary...” (1998 (1): 647). The central question of this work, therefore, is: How does Luke present the idea of the covenant in his two-volume work Luke-Acts?

The questions that naturally arise from this problem are:

- What information has previous research produced on the subject of Luke's presentation of the covenant?
- What is the Old Testament and Judaic background to the covenant?

- What are the explicit and implicit references Luke makes to the covenant idea in his two-volume work, and how should these utterances be understood?

The main aim of this dissertation is to clarify Luke's presentation of the covenant idea in Luke – Acts.

The objectives of this study must be seen in their relationship to the aim. In so doing, I intend to approach the subject from the following angles:

- i) To identify and collate the significant theological contributions to the field of Lukan studies on the covenant from the mid-nineteenth century to the present time.
- ii) To give preliminary background consideration specifically to the Old Testament idea of covenant and its representation in Palestinian Judaism during the Hellenistic period and subsequent stages relevant to the era of inquiry.
- iii) To delineate and interpret in Luke – Acts the explicit and implicit references to the covenant idea. Furthermore, to compare their insight into the covenant idea with that of the core material of the Pauline corpus.

The central theoretical argument of this study is that in Luke-Acts the covenant idea is presented in terms of OT formulations informed chiefly by a Christianized Judaic hermeneutic; the covenant idea is primarily instrumental, being used to provide foundational rationale for the salvific work of God and to evoke a unilaterally defined sense of covenantal identity and realign readers with and integrate them into faithful Israel.

This study will analyze the results of scholarship in chapter 2. In chapter 3, this study will use an historiographic approach, as primarily developed by Martin Hengel in his presentation of Palestinian Judaic history (Hengel, 1974), and a semantic approach examining the meaning of the word covenant in context as used in Scriptures and Judaism. Text critical (Metzger, 2001; Nestle & Aland, 1993), literary (Baltzer, 1971;

Petersen, 1978; Powell, 1990; Talbert, 1982/1997; Tannehill, 1986/1990), intertextual (Brawley, 1995) approaches will be used in chapter 4 and 5. Generally, literary criticism is the reading of the text with an appreciation of its structure that is the apprehension of the meaningful relationship and organization of its structural literary components. Generally, intertextual criticism is considered as a category of literary criticism investigating the relationship between precursor and successive text that is determining in particular the relation of biblical allusions to the text as literature and *vice versa* (Brawley, 1995: 4-14). A brief comparison of Luke-Acts to Paul on the covenant idea will be made in chapter 6, all in order to address the central research questions. Given that my personal background is from within the Reformed tradition, I am fully aware of the potential dangers of approaching any theological research with a pre-conceived understanding that is coloured by that tradition. In an attempt to purge – as far as is practicable – any unintentional bias, therefore, I also propose to use valid biblical hermeneutics, the study of the meaning of the text for the modern hearer, as developed by Kaiser (Kaiser & Silva, 1994) and exegesis as developed by Hayes and Holladay (Hayes & Holladay, 1982) to determine the legitimacy or otherwise of the research.

## CHAPTER TWO: IDENTIFYING THE RESULTS OF RESEARCH

### 2.1 CRITERIA: THE TIME SPAN OF INVESTIGATION

In order to identify and collate the significant theological contributions to the field of Lukan studies on the covenant, select contributions to scholarship from the mid-nineteenth century to the present time will be examined.

### 2.2 CRITERIA: THE THEOLOGICAL SCHOOLS AND TRADITIONS

Literature on Luke-Acts is vast. So much so, that the results of scholarship will be examined based on representative contributions of notable influence within the field of Lukan studies. This is our criteria for the selection of scholarly works. The resultant collection of scholarship will hopefully approximate a broadly representative cross-section of notable contributions from theological schools and traditions, that is, with varying theological and historical perspectives. Due to constraints, it was unfortunately not possible to examine a larger survey group. It is hoped the observed evidence will bear the weight of any omission.

### 2.3 PREVIOUS COMMENTARY ON THE EXPLICIT AND IMPLICIT REFERENCES TO THE COVENANT IDEA IN THE GOSPEL OF LUKE

#### 2.3.1 Johann Albrecht Bengel

Bengel (1687-1752) precedes the scholars sampled. However, his observations are worthy of examination owing to his influence on academia, particularly because the roots of the salvation-historical school, the *Heilsgeschichtliche Schule*, can be clearly traced back to him (Fritsch, 1946: 418).

Commenting on Luke 1:32 Jesus' Birth Announcement, Bengel states, "*The throne of His father David- Christ was promised to the fathers, especially to Abraham, as the Seed; by Moses, a prophet, as Prophet; to David, a king, as King. Even the temporal kingdom of Israel belonged to Jesus Christ by hereditary right*" (1864(1):385-386). In verse 33 Bengel writes of the "House of Jacob", "Gentiles are included in this house... Yet the house itself is principally intended, at this early period, in an address to an Israelite" (1864(1): 386).

Commenting on Mary's Magnificat, specifically 1:55, Bengel writes, "*He spake*- with an oath, especially *to David... To Abraham- Render, in remembrance of his mercy to Abraham*" (1864(1): 390). In the *Benedictus*, Bengel sees Jesus as the, "mighty saviour", or "*Horn-Ps. cxxxii 17. It signifies abundance and kingly strength*" (1864(1): 391). The salvation which the mighty saviour brings is in the language of the Old Testament, "temporal aid" (Bengel, 1864: 1.391), this to enable them to serve God in, "conformity to the law" (Bengel, 1864: 1.392). In verse 72, God shall remember the covenant in order to show mercy and by covenant, Bengel comments, God "means the Gospel; by *remembering it*, its completion" (1864(1): 391-392). Bengel does not comment on the oath to Abraham (1864(1): 392).

Bengel offers no commentary on the covenant idea either in the *Nunc Dimittis* or the Preaching of John the Baptist (1864(1): 398, 404). Regarding Jesus' preaching in Nazareth, Bengel mentions only in passing that, "Jesus is the fulfilment of all prophecies, types, and promises." (1864(1): 412.) Bengel's commentary on the Healing of the Crippled Woman is restricted to Jesus' reception of the marginalized, "all the children of Abraham" (1864(1): 460). Bengel comments on the Parable of the Narrow Door, stating that the basis for the sharing in eternal blessings with Abraham and the patriarchs is the "imitation" (1864(1): 462) of their faith (1864(1): 462). In the story of the Rich man and Lazarus, Bengel yields the observation that Abraham relates to Lazarus as to "his genuine son" (1864(1): 483), whilst Abraham "knew him [the Rich man] as son no longer" (1864(1): 484). Bengel does not mention the basis of the connections.

Bengel gives little explanation of the healing of the Blind Beggar. The "frank confession, a voluntary restitution" (Bengel, 1864(1): 499) was made by Zacchaeus but Bengel does not comment on the implication of being called a son of Abraham (1864(1): 499). No relevant observations are made on the *Davidssonfrage* (1864(1): 505) or Judas' agreement with the chief priests (1864(1):512).

Surprisingly, the Last Supper provides Bengel with no further insight into the covenant concept. He instead focuses on the elements and their proper consumption (1864(1): 513).

Bengel recognizes that Christ fulfils the promises to Abraham, David and Moses, but that God's oath to David is superior as it emphasizes Christ's power as King. Bengel sees Abraham as a model of faith. The universality of the Gospel remains for Bengel only shrouded in the text.

### 2.3.2 Theodor Zahn

Commenting on Luke 1: 68-79 - the *Benedictus* - Zahn clearly states that the redemption and salvation about which Zachariah is prophesying is based on the promised covenant (1922: 116). God, "*Er wollte damit den Ahnherren Israels, denen er die Verheißung gegeben hat, Barmherzigkeit erweisen und seines heiligen Bundes tatsächlich gedenken*" (1922: 116). Zahn here sees the covenant as originally made with Abraham, "*Der Bund... war schon v. 72 ein heiliger genannt, um auszudrücken, wie undenkbar es sei, daß Gott seinerseits ihn nicht true halten sollte, und wird zu demselben Zweck v.73 genauer charakterisiert als der Eid, den er dem Erzvater Abraham einst geschworen hat.*" (1922: 116.) The covenantal oath was sworn to Abraham but the efficacy of it is seen in the House of David as a horn of salvation, the emergence of the promised *Davidsson* (Zahn, 1922: 115-116).

Zahn considers the covenant made between Judas and the high priests to be simply an agreement: "*gefaßten*" (1922: 665).

The reason for the double chalice in the Lukan text of the Lord's Supper commands the attention of Zahn. He deals primarily with the sequence of events in the *Abendmahl* in relation to its Judaic background. No reference is made to the covenant idea in or by the words of institution.

It appears that Zahn, in explicit references to the covenant idea, is conscious of the idea particularly in its unilateral aspect as the basis of the promises; he is conscious as well of the working relation between covenants, specifically the Abrahamic and the Davidic.

### 2.3.3 Hans Conzelmann

Conzelmann's work, *The Theology of St. Luke*, was mined for coinciding notations on the explicit and implicit Scripture references to the covenant idea. The apparent paucity of commentary seems to betray its diminished relevance for Conzelmann. However,

this may be a resultant shortcoming of his methodology and theology. For instance, Norman R. Petersen (1978: 10) posits that the anomalies in historical criticism can be traced to "... its theory of biblical literature" since historical critics, "... have wrongly dismissed literary criticism, overlooking the simple fact that the analysis of narrative and verse is not limited by aesthetic canons or values" (1978: 10-11). Having noted this, for Conzelmann it seems God's plan and the necessary fulfilment of it govern the dispensation of salvation in redemptive history (1960: 151-154).

Conzelmann does not comment on the covenant idea in the Infancy Narrative material. This may be due to his belief that the prologue material and Infancy Narrative are different in theology and "... belong to a Proto-Lukan source" (Oliver, 1964: 203; Conzelmann, 1960: 76), but also that the first division of his history of salvation ends with John the Baptist's ministry (1960: 16, 22); although he does acknowledge an introduction of "a universal note" (1960: 161) in the Lukan extension of Simeon's allusion to the Isaianic passages. Also, Conzelmann states, "If the preaching of John the Baptist destroyed the possibility of a call based on descent from Abraham, now the ministry of Jesus carries this stage further: one can be a 'relative' of Jesus *sola gratia*" (1960: 37). In Jesus' preaching at Nazareth, Conzelmann identifies the Lukan idea of universalism; however, he bases it not on the covenant promise but on election (1960: 34). Conzelmann does not appear to identify the concept of the covenant either in the narratives of the Healing of the Crippled Woman (Luke 13:10-17), the Parable of the Narrow Door (13:22-30), the Rich Man and Lazarus (16:19-31), or in the narrative of the Blind Beggar (18:35-43). Even still, the reference to Abraham in the story of Jesus and Zacchaeus (19:1-10) holds no force because, as in the case of the Parable of the Rich Man and Lazarus, "Abraham has no redemptive significance" (Conzelmann, 1960: 166); and "The fact that Abraham is more prominent in Luke than Mark is a result of the sources" (Conzelmann, 1960: 166). For Luke it is the idea of the people of God that takes significance over their recounted history or individual figures (Conzelmann, 1960: 167).

Noteworthy are Conzelmann's comments on the Lord's Supper. "In Luke... the 'necessity' of the Passion is fully brought out" (1960: 153). This is so because, for Luke, the plan of God is axiomatic and must, of necessity, be brought to completion (Conzelmann, 1960: 151-154). Conzelmann's focus is trained also on the sufferings

*peirasmos* of Christ (1960: 80). The covenant idea for Conzelmann with, in this case its universal aspect, is eclipsed by the theme of the necessary fulfilment of God's will.

#### 2.3.4 C. K. Barrett

Barrett (1961: 50) explores the ultimate problem, as presented in the Lukan writings, that is "the relation between history and theology". Specifically, Barrett explores the possibility and meaning of Luke as historian and preacher (1961: 51, 52, 67). Investigating the motivating circumstances for Luke's "literary activity" (Barrett, 1961: 62), Barrett puts forward, "the problem of eschatology" (1961: 62). He proposes that Luke "... evolved the notion of *Heilsgeschichte*..." (1961: 64) and illustrates this with Luke 4:16-30 (1961: 64). Barrett (1961: 64) reports that the story describes distinct events, not like Mark in terms of "meta-historical categories" but in the space of "...biographical writing, and it represents the pattern of the divine purpose which was expressed in the life of Jesus as a whole" (1961: 65). These comments suggest that Barrett, much like Conzelmann, considers the plan of God as the fundamental scheme behind the promise-fulfilment motif (1961: 66).

#### 2.3.5 Joseph A. Fitzmyer

Fitzmyer describes the purpose of the Birth Announcement of Jesus as the declaration to the reader that Jesus is the Davidic Messiah and the Son of God (1970(1): 338, 340). It is based on the promises of 2 Samuel 7, 1 Chronicles 17:11-14, Isaiah 9:6 (LXX) and Amos 9:11 (Fitzmyer, 1970(1): 338, 348). Fitzmyer points out in Mary's Magnificat the theme of "the fulfilment of salvation-history" (1970(1):365), which is based on the relation of salvation in Christ to the Abrahamic covenant (1970(1): 361). This theme has universal undertones (Fitzmyer, 1970(1):361). The main theme of the *Benedictus* is the assertion of Jesus' Messianic role (Fitzmyer, 1970(1): 379). This redemption in Jesus and even John's role, according to Fitzmyer, is related respectively by promise-fulfilment to the Abrahamic covenant and oath sworn to him, and God's covenant with his people (1970(1): 379, 384). Fitzmyer sees only an unclear allusion to the Davidic covenant (1970(1): 383). "Mercy" in verse 72, affirms Fitzmyer, is "Yahweh's covenantal attribute" (1970(1): 384). Fitzmyer does not indicate a covenantal overtone to the Isaianic reference in the *Nunc Dimittis* (1970(1): 419-428). Thus, the infancy narrative of Luke's Gospel, according to Fitzmyer, depicts mainly God's unilateral action in keeping with His covenantal promises to Abraham.

Commenting on Jesus' preaching in Nazareth, Fitzmyer does not describe the connection between the salvation Jesus brings and the universal nature of the anticipated mission to the Gentiles (1970(1): 529-537). The function of the Isaiah quotation is to point out, "...the new mode of salvation that is come in..." Jesus. (Fitzmyer, 1970(1): 533.)

Fitzmyer does not comment on Jesus' reference to the Crippled Woman as a "daughter of Abraham" (1985(2): 1013), but does see in the story the universal nature of the gospel alongside the need for repentance (1985(2): 1011-1012). Fitzmyer discusses repentance and divine prerogative in his examination of the parable of the Narrow Door, yet does not seem to link Abraham (implied covenant) to universalism and Gentile inclusion in reconstituted Israel (1985(2): 1022, 1023, 1025, 1026). The story of the Rich Man and Lazarus, comments Fitzmyer, teaches the "...reversal of fortunes in the afterlife..." (1985(2): 1128), which reversal is a result of "...a reward aspect to human conduct" (Fitzmyer, 1985(2): 1129) and "...a reaction of faith... to the word of God" (Fitzmyer, 1985(2): 1129). Though he does not consciously relate the Abrahamic blessings and the Mosaic Law to the covenant concept, he does note "...the rich man's kinship but not his right to share in Abraham's merits" (1985(2): 133). The Blind Beggar similarly receives his sight because "...of the faith which he has, which prompts him to cry out to Jesus recognizing him as the Son of David" (Fitzmyer, 1985(2): 1214). The title "Son of David" refers to Jesus' physical descent (Fitzmyer, 1985(2): 1216). Fitzmyer sees Zacchaeus as vindicated by Jesus in the sight of the resentful crowd (1985(2): 1221). Physically descended from Abraham, Zacchaeus is his son who has the right to claim promised salvation (1985(2): 1221). As regards the material in Luke's travel account, Fitzmyer makes no clear comment on the implied covenant concept, but inadvertently does intimate that its bilateral aspect is contingent to the unilateral.

Fitzmyer does not seem to be aware of any covenantal implications to Jesus' quotation from Psalm 110, perhaps because the question of his messianic consciousness dominates Fitzmyer's attention (1985(2): 1309-1314). He recognizes the bilateral contractual nature of the agreement between Judas and the chief priests as well as the temple officers; Fitzmyer remarks that Judas "entered into a pact" (1985(2): 1375).

Fitzmyer sees in the Last Supper an underlying allusion to the Mosaic covenant ratified by the blood of oxen in Exodus 24:3-8, which is "overlaid" with Jeremiah 31:31 (1985(2): 1391). Jesus' body and blood, avers Fitzmyer, has a soteriological nuance (1985(2): 1391), the result of which is, "...a new mode of celebrating Israel's feast of deliverance" (Fitzmyer, 1985(2):1392). Fitzmyer indirectly identifies both the unilateral and bilateral dimensions of the "new covenant" but clearly emphasizes the unilateral initiative of Jesus.

Fitzmyer clearly sees the Abrahamic covenant promises as characterized by divine unilateralism. Universalism remains only suggested. The Davidic promises do not seem to figure strongly in Fitzmyer's thinking. The question of the relation between the aspects of the covenant concept is supplanted by source critical discussion.

### 2.3.6 I. Howard Marshall

Marshall (1978: 66) identifies the unilateral action of God in the Birth Announcement of Jesus. God has chosen Mary for His purpose. This unilateral action of God, Marshall notes, is promised based (1978: 72). God is sending the Davidic Messiah, who is also called the Son of God (Marshall, 1978: 72). In this narrative, "...the language used is human and biblical, the ideas utilized being drawn from OT tradition" (1978: 75).

Commenting on Luke 1:54, Mary's Magnificat, "...God's action is seen to be in fulfilment of his covenant with Israel. Israel is his *pais* - 'servant'- whom he has promised to help" (1978: 85). Marshall sees the covenant as a "mutual relationship" (1978: 83). At this point in the Gospel Marshall remains cautious, "...there is as yet no trace of a universalism embracing the gentiles" (1978: 85). The Lukan theology, the tradition behind the Magnificat and the evocative OT phrases all need to be kept in a distinct balance. Marshall seems to obscure the distinctions slightly by assigning a defining role to the tradition underlying Mary's Magnificat (1978: 79-85).

Again in the *Benedictus*, Marshall contends the "...title [*ho theos tou Israēl*] reflects the Jewish outlook of the hymn, which does not take the gentiles into account" (1978: 90). Marshall (1978: 91, 92) identifies the source of God's promises, oath, mercy and salvation as His covenant. In particular, Marshall sees the political deliverance of the Davidic promises allied with the spiritualized Abrahamic covenant: "political need and

spiritual need are closely linked” (1978: 92). Marshall focuses primarily on the unilateralism of the covenant.

Marshall (1978: 121) admits to a “universalistic sense” in the *Nunc Dimittis*, made possible by the Isaiah 49: 6 reference. Such that, “Here for the first time the significance of Jesus for the gentiles is revealed to the parents...” (Marshall, 1978:121). The implications of the Isaiah reference are not mined by Marshall; hence the covenant context remains untreated.

Marshall observes in the Preaching of John the Baptist that, “What had previously been seen and recognised by Simeon (2:30) would become a universal experience...” (1978: 137). The Baptist cautions, notes Marshall, that neither baptism itself nor Abrahamic descent qualifies anyone for the monergistic blessings of salvation (1978: 137-141). For, “...*all* are required to repent.” (1978: 140). “Possibly, Luke saw a reference to the gentiles” in God raising up children for Abraham from the stones (1978: 141). Marshall includes comment also on the Judaic thought which the Baptist position repudiates: “...Abraham’s merits availed for his descendents” (1978: 140).

Despite Marshall’s acknowledgement (1978: 178) that, “God’s plan would find fulfilment in the extension of God’s mission to the gentiles”, he is still inclined to view verses 25-27 of Jesus’ preaching at Nazareth as contextually out of place, carrying a strange and premature universalism (1978: 180). He also levies the criticism that, “The force of the illustrations... are not crystal clear” (1978: 188). In this may be seen Marshall’s disposition to place ideas under the thematic vault of the salvific purpose of Christ (1978: 178, 183). This is a defining tendency dominating also Marshall’s commentary on the Healing of the Crippled Woman (1978: 556).

Marshall understands the Parable of the Narrow Door to illustrate kingdom requirements in an eschatological context: “The unrepentant Jews of Jesus’ own time are contrasted with the faithful men of OT times and believing gentiles who will find their way into the kingdom” (1978: 562, 563). However, the reference to Abraham, the patriarchs, as well as the admission of the gentiles to the future banquet, does not hold covenantal allusions for Marshall (1978: 567-568).

Again, Marshall relates that confidence in Abrahamic descent, even trust in his merits, is repudiated in the Parable of the Rich Man and Lazarus (1978: 638, 639, 637). Covenantal implications are not drawn. Marshall is content to confine commentary to the significance of the Messianic title "Son of David" in the story of the Blind Beggar who Receives His Sight. However, in relation to the story of Zacchaeus, Marshall's comments exude covenantal ideas. He states, "It is a supreme example of the universality of the gospel offer to tax-collectors and sinners, with Jesus taking the initiative and inviting himself to the house of Zacchaeus" (1978: 694). By virtue of his Abrahamic descent Zacchaeus has a right to the offer of the promise of salvation (1978: 694); he is a spiritual son of Abraham by virtue of his repentance (1978: 698); and Jesus is the "Son of man as a shepherd" who manifests divine monergism (1978: 695).

The account of the *Davidsohnfrage* is for Marshall the question of the Messianic understanding of Psalm 110 and its relation to 2 Samuel 7:12-16 (1978: 746). The agreement between Judas and the authorities in the account of Judas' Betrayal of Jesus, according to Marshall, is contractual in nature (1978: 789). It is a bilateral agreement between human agents.

Marshall devotes much energy to textual and redaction issues in the account of the Last Supper, still, his observations on the covenant concept are distillable. In essence, he sees the divine initiative of God toward the disciples, as exemplified in the following, "...the thought is of the offering made by Jesus, whether of himself in the sense of Mk. 10:45 or of his flesh along with his blood in sacrificial death" (1978: 803). Also, "For Lk. the cup, *i.e.* its contents... symbolizes the new covenant, in the sense that the new covenant is brought into being by what it signifies, namely the sacrificial death of Jesus. For *kainos* with reference to the covenant... It signifies not a temporal repetition but a new, eschatological beginning" (Marshall, 1978: 806). However, "*en* is causative, and *tōi haimati mou* is an allusion to the death of Jesus; since there is no allusion to blood in Je. 31:31ff, and the death of the Servant is not connected with the establishment of the covenant, it is more probable that here we have an implicit reference to Ex. 24:8 which has been made more explicit in Mk." (Marshall, 1978: 807.)

## 2.4 PREVIOUS COMMENTARY ON THE EXPLICIT AND IMPLICIT REFERENCES TO THE COVENANT IDEA IN THE ACTS OF THE APOSTLES

### 2.4.1 Johann Albrecht Bengel

In the Acts of the Apostles chapter two, Bengel misses the full theological import behind the oath sworn to David (1864(1): 757), relegating it purely to a function of prophecy, though Bengel does recognize the outpouring of the Spirit as promise (1864(1): 754). Bengel shows more acuity in his comments on Peter's speech in Solomon's Colonnade, commenting on verse 13: "*God-* Who gave the promise to the patriarchs and fathers" (Bengel, 1864(1): 764); furthermore, "God fulfilled this his promise: therefore men must believe" (Bengel, 1864(1): 765). Regarding verse 21, Bengel sees in the eschatological return of Christ, "the Divine intention and promise" (1864(1):768). Verse 25 received the following comments, "*and of the covenant-* as in Dan. ix.24, *the vision and prophet...* To you, saith Peter, the prophecies and covenant relate" (Bengel, 1864(1): 770). Bengel, then, mentions the conversion of the Gentiles as being Abraham's seed (1864(1): 770).

Bengel sees in Stephen's speech not just a "recapitulation of ancient events" (1864(1): 788) but a harmonization of the Abrahamic and Mosaic covenants, "Stephen has woven together the prophecies given to Abraham and Moses... In thus interweaving these, he shows powerfully... that what was said to Moses about Israel's worship of GOD, was already in Abraham's time divinely intended and meant" (1864(1): 790). This is consistent with Bengel's initial statement that the promise precedes the law (1864(1): 787). Bengel does indeed identify monergism as related to the covenant idea, "For God both gave and showed himself voluntarily to Abraham, Isaac, and Jacob" (1864(1): 787), and also, "Abraham was indebted to God for both himself wholly, and his posterity, and the land and all the blessings promised and vouchsafed to himself and his posterity, without any corresponding claim upon God" (1864(1): 789). Bengel, however, clearly emphasizes the failure of Israel to hold to their part and obey the Law in regard to the bilateral aspect of the Mosaic covenant (1864(1): 788, 795-799). Bengel also states that the covenant was put into effect through an angel, "the Angel, of the covenant." (1864(1): 795).

Paul, in his speech at Pisidian Antioch, refers to the Davidic promise which, states Bengel, derives from 2 Samuel 7:12 (1864(1): 838). In Jesus' resurrection the promise is fulfilled and is therefore accessible by faith (Bengel, 1864(1): 839, 841) "...those Divine graces promised in Christ to David..." (Bengel, 1864(1): 841).

The meeting of the Apostolic Council, Acts 15, reveals the aberrant teaching of some of the believing Jews, that the promised blessing of salvation is dependent not only upon circumcision but by implication, Bengel sees, obedience to the Mosaic Law (1864(1): 850-851). Bengel observes that James supports Peter's corrective testimony that faith, "...trustworthy and valid, no less than, for instance, in Abraham's time" (1864(1): 852-853). Bengel notes in the text the confusion and the subsequent correction regarding the basis for receiving promised blessings but he does not probe further into its monergistic nature.

No observations on covenant obedience or the Mosaic Law follow the account of Paul's arrest in Jerusalem (1864(1): 892-893). Bengel understands the hope which Paul refers to in his speech before Herod Agrippa II as the general hope of the resurrection (1864(1): 910-911). Also, Bengel implies recognition of the universality of the salvation in the light of Christ to both the Jews as to the Gentiles (1864(1): 913).

Bengel's select commentary on Acts depicts a rather mechanical view of promise-fulfilment. However, his observation on Stephen's speech is exceptional in that he relates the Abrahamic to the Mosaic covenant *via* God's monergism. According to Bengel, universalism is clearly expressed in the promises.

#### **2.4.2 Theodor Zahn**

Commenting on Peter's speech in Solomon's Colonnade, Zahn looks at the universality of the Abrahamic promise in view of the Mosaic administration and Israel's past and present disobedience (1922(1): 158-159). The mediator of the promise blessings to the peoples of the earth is Abraham and not his offspring in the sense of Peter's audience (1922(1): 160). The nations will not be blessed through the Jewish audience of Peter, though they are the physical descendents of Abraham, because of their failure to obey the prophets like Moses, Jesus (1922(1): 158-159). Zahn, therefore, notes the enduring unilateral basis of the Abrahamic promise, "*daß alles Heil der Menschheit durch das zunächst von Gott erwählte und gesegnete Volk vermittelt sei... oder, anders*

*ausgedrückt, daß die Erlösung der Menschheit davon abhängt, ob Israel nach allen seinen Verirrungen endlich doch noch das Ziel seiner Bestimmung erreicht.*" (1922(1): 159).

Zahn understands, by Stephen's reference to the covenant of circumcision in his defence before the Sanhedrin, that circumcision is a means by which Abraham's descendents should remain separate from neighbouring peoples (1922(1): 251). Interestingly, in this context Zahn adds a footnote on *diathêkê* that states that the word means not Testament, also not a contract based on agreement, but a unilateral (*einseitig*) arrangement/disposition, only inasmuch a covenant as the observation of divine commands on the part of persons forms/ constitutes a condition for the continuation of God's community, based on God's grace, with the race of Abraham.

Zahn also points to the greater fulfilment of the Abrahamic promises intimated at by Stephen (1922(1): 251-252).

Zahn, in explicit references to the covenant concept, understands that the monergistic basis of the covenant is established in Abrahamic covenant. This aspect of the concept carries salvation to its fullness in the present and future. Zahn's remarks on the material in the Gospel and Acts reflect the tradition he is associated with, namely the "salvation-historical position of historical scripture research" (Goppelt, 1981(1): 276).

### **2.4.3 Hans Conzelmann**

The nature of Conzelmann's comments on the references in Acts follows similarly those on the Gospel; they congeal around the plan of God and the necessary fulfilment of prophecy. Commenting on the word *boulê*, Conzelmann states: "In Acts 2, 23 it is found - perhaps as an interpretation - in the context of a kerygmatic formula, where it denotes the 'necessity' of the death of Christ" (1960: 151). Conzelmann does not provide any observation on verses 29 and 30 of chapter 2. The Lukan title of 'Christ' denotes the connection between promise and fulfilment. However, the reference to David as the forefather of Jesus bears no theological connection for Luke, which would, as Conzelmann admits, demonstrate the, "the continuity of redemptive history" (1960: 171, 172). The word *epangelia* refers also to fulfilment in redemptive history (Conzelmann, 1960: 221). Conzelmann notes the intrinsic "notion of the divine plan" (1987: 20) of salvation fulfilled in the death and resurrection of Jesus which,

significantly, is accomplished by God as “the one who acts” (1987: 20). Verse 30, according to Conzelmann (1987: 21), develops strictly the meaning of the quotation in 25-28, Psalm 16 (15):8-11. Allusion to the covenant idea seems to be absent.

The concluding petition of Peter’s speech in Solomon’s Colonnade includes, “You are the descendants of the prophets and of the covenant.” Conzelmann offers no commentary on the covenant idea (1960: 159). He sees in Peter’s Speech in Solomon’s Colonnade an attempt by Luke to establish continuity between the church and Israel and “an overarching schema of salvation-history statements about the passion and resurrection present in the kerygmatic formulations available to him” (1987: 28, 29). There is no commentary offered on the phrase the “sons of the covenant” (1987: 30).

Similarly, no attempt is made to investigate the reference to the covenant of circumcision in Stephen’s speech. The covenant of circumcision is mentioned which, “...is the visible mark of historical continuity” (Conzelmann, 1987: 52). No other commentary is offered on either the Abrahamic or Mosaic covenant (1987: 51-58).

In Paul’s speech at Pisidian Antioch, Acts 13, again for Conzelmann, David is “...described as the forefather of Jesus, but without going beyond the traditional phrases. Luke does not link this idea with his own theological conceptions...” (1960: 173). Verses 34-35 Conzelmann compares to Acts 2:27, where the promise to David is portrayed as fulfilled in the resurrection of Christ (1987: 105). In the case of verse 47 Conzelmann sees Isaiah 49:6 applied now to the disciples where in Luke 2:32 Isaiah 49:6 is applied to Jesus (1987: 106).

Conzelmann recognizes the idea of election in the Council of Jerusalem (1960: 156). He offers no further relevant comments on the remaining implicit allusions to the covenant concept in Acts (1987: 115-122, 179-181, 209-212).

Divine unilateral activity is important for Conzelmann; however, it is a function of the necessary fulfilment of God’s plan. It is interesting that Conzelmann, although he occupies a different place on the theological spectrum from Bengel and Zahn, his commentary is nevertheless dominated by a conception of “...*Heilsgeschichte* ordered according to God’s will in continuous sections...” (Barrett, 1961: 42). This conception bears semblance to the main axiom of the *Heilsgeschichtliche Schule*, “...that there is a divine economy or plan of history from the beginning to the end of all things” (Fritsch,

1946: 420). However, Conzelmann derives the continuity in the concept of *Heilsgeschichte* not from the covenant idea but from the Hellenistic idea of necessity *dei*.

#### 2.4.4 Ernst Haenchen

Haenchen (1971: 182) comments on chapter 2 verse 30, "God has solemnly sworn to David that one of his descendents should sit upon his - God's- throne" and David's, "Messianic successor, whom he not only foresaw with prophetic vision but had been promised by an oath of God" (1971: 187). However, Christ's resurrection is "a necessity founded in the will of God" (1971: 187). On verses 34-35, "David cannot have been speaking of himself in Psalm 110, for he did not ascend into heaven. He therefore who shall sit on the right hand of God can only be the Messiah, who is identified in the psalm by *tōi kuriōi mou*" (1971: 183). Haenchen is hard pressed to see the references to the OT solely as "scriptural proof" (1971: 182, 183, 185) legitimizing the resurrection and ascension of Christ, which is based ultimately on the will of God. Haenchen does identify key words such as 'sworn', 'oath', 'promise', yet the covenant idea is not explored, only Luke's compositional methodology and sources.

Regarding chapter 3 verses 22 ff, Haenchen (1971: 210-211) states that purely as the prophet like Moses, Jesus has fulfilled the promise made to Abraham. Haenchen also comments on chapter 3 verse 25, stating that the listeners are the sons of the prophets and of the Abrahamic covenant in a twofold sense, "the Jews are the descendants of those with whom God made the covenant of grace, and therefore also 'belong' to the covenant as 'sons of the covenant'" (1971: 209). Haenchen does also identify the universal nature of the Abrahamic covenant; however, he offers only the following commentary; "The Jews are the first candidates for the blessing of Abraham which Christ is making reality" (1971: 212). Again, no direct investigation into the covenant idea is pursued beyond the above comments.

Haenchen focuses on the compositional difficulties critics see raised by Stephen's speech (1971: 286-290). This overshadows his commentary on Stephen's, "...recapitulation of Israel's relations with God" (1971: 288). Thus, the promise to Abraham and, "...circumcision on which the 'covenant' depends, these momentous events are named. But that is all..." (1971: 288); "...this is simply sacred history told for its own sake and with no other theme" (1971: 288). Haenchen further notes, "The

same reverent tone of historical narration is maintained throughout the story of Moses..." (1971: 288).

Haenchen understands that Paul, in his speech at Pisidian Antioch, acknowledges the Davidic promises fulfilled in Jesus by his resurrection (1971: 411). Examining the events at the Council and its Decrees, Acts 15, Haenchen affirms God as the inaugurator of the Gentile mission in that he grants Gentiles the necessary inward purity required by the Law (1971: 446-447). This is made possible by the Davidic promises fulfilled in the resurrection of Christ (Haenchen, 1971: 448). Paul's arrest in Jerusalem demonstrates for Haenchen the apostle's, "...conformity to the law..." (1971: 610) and, by inference, shows the relevance of the bilateral aspect of the covenant for Jewish Christians. Paul's speech before Herod Agrippa II contains for Haenchen no implied reference to the covenant idea; however, he does admit that the Gentile mission was divinely designed and instigated, bringing to fulfilment the Jewish hope in the resurrection of Jesus (1971: 683, 685, 686, 687-688).

Haenchen's commentary is coloured by his view of promise-fulfilment. He states in a footnote regarding the inevitability of Judas' death: "The fated necessity embodied in the *dei* of Hellenism appears here (since God is personal will) transformed into the unconditional and inexorable supremacy of the Lord, in whose mercy the Christian may put his trust." (1971: 159.) The covenant concept remains remote in Haenchen's commentary since promise-fulfilment terminology is defined by the concept of necessity of God's will.

#### **2.4.5 Joseph A. Fitzmyer**

Though Fitzmyer recognizes in Peter's Pentecost Speech, specifically verse 30, the allusion to 2 Samuel 7:11b-14 and God's oath to David, Fitzmyer appears in this case to be following Conzelmann and Haenchen's interpretive framework, namely understanding promise-fulfilment as the outworking of the plan of God (1998: 258, 255, 256). This seems to marginalize any recognition of the covenant concept's relevance. Regarding Peter's Temple Discourse in Solomon's Colonnade, Fitzmyer summarizes:

Peter stresses that the miracle is God's work and that Jerusalem Jews are the first candidates for the reception of blessings promised to

Abraham, which are now being channelled through Jesus the Messiah. These blessings constitute God's new mode of salvation, addressed to Jews first. Thus the fulfilment in Jesus of prophetic promises made of old is to be realized above all among his own people. Through them the promised blessings will be extended to all nations (1998: 282).

Lukan Peter pricks the conscience of the hearers by pointing out their obligation as sons of the covenant, "...their relationship to the covenant..." (Fitzmyer, 1998: 290); and their obligation "...to that pact of old..." (Fitzmyer, 1998: 290). This is as close as Fitzmyer gets to a discussion of the covenant idea.

Stephen refers to the covenant of circumcision, which Fitzmyer (1998: 372) describes as, "...the visible sign of the ongoing pact between Israel and God." God took the initiative and called Abraham and gave him promises (Fitzmyer, 1998: 369, 371). Fitzmyer sees these promises as the link between the Abraham, Joseph and Moses stories outlined by Stephen (1998: 366, 374).

Fitzmyer's comments on Paul's speech at Pisidian Antioch are impressive. Fitzmyer (1998: 517) correctly identifies the covenant idea alluded to in Paul's speech, with reference to Isaiah 55:3 LXX:

Those benefits refer to covenant blessings promised to David. As used by Paul in this speech, they are concretized now in the risen Christ. Thus Luke brings out God's intention with respect to Gentiles: the covenant benefits assured to David will be rejected by his people and will be offered to Gentiles.

Fitzmyer does not seem to recognize any definitive association the Apostolic Council has with the covenant idea; he only restates the obvious: that to be a Christian circumcision and obedience to all the prescriptions of the Mosaic Law are not necessary (1998: 544). He does however notably perceive in verse 9, "The 'yoke' as a symbol of religious obligation of Jews, denoted the linking together of Yahweh and Israel in the covenant of Sinai (Exod 19:5; 34:10)..." (Fitzmyer, 1998: 548). The Davidic promises are mentioned, but cautiously (1998: 555). The activity of God receives some emphasis by Fitzmyer.

The story of Paul's arrest in Jerusalem affords no space for comment on the covenant idea. Fitzmyer in his description of and remarks on Paul's speech before Herod Agrippa II, does allude to the unilateral action of God in bringing the light of salvation (1998: 762). Although Fitzmyer does not detect anywhere references to the covenant idea, he certainly recognizes the implied Isaianic passages which in themselves name the covenant in the articulation of the salvific mandate of God.

Over all, Fitzmyer demonstrates sensitivity to the covenant concept. In one or two instances, he unmistakably identifies the covenant idea implied in the promise-fulfilment and divine initiative formulations expressed in the narratives. Fitzmyer's approach in both the Gospel and Acts is rather eclectic. The significance in this is that he purposefully uses intertextual methods to make OT parallels and connections. This seems to make him all the more sensitive to the presence of the covenant concept in Luke Acts.

#### 2.4.6 C. K. Barrett

Barrett duly notes in Peter's Pentecost Speech his description of the unilateral work of God (1994(1): 147, 148). However, Barrett does not devote any space to a possible connection between Jesus' resurrection and covenantal promises. Barrett's comments on Peter's speech in Solomon's Colonnade only indirectly conjure up both the bilateral and unilateral aspects of the covenant concept; while not clearly discussing repentance, Barrett does state that Christ's blessing is, "...God's act in turning men from evil." (1994(1): 214).

For Barrett, Stephen's speech reveals the unilateral activity of God as promise-based (1994(1): 337). The force of God's promise propels Israel's history (1994(1): 337, 343). The covenant is a confirmatory addition (Barrett, 1994(1): 346). This, submits Barrett (1994(1): 378), functions over and against the disobedience of Israel in their "...failure to observe the Law". Israel's behaviour, unacceptable as it is, has not abrogated the promises but precipitated the rejection of the institutionalism affixed to the Temple (1994(1): 346, 337, and 378).

Examining Paul's speech at Pisidian Antioch, specifically verse 34 and the Isaiah 55:3 (LXX) quotation, Barrett too easily dismisses any clear reference to the covenant idea, stating that Luke "has omitted the reference... to *covenant*. The word *diathèkê*... was

certainly not an important element in Luke's theological vocabulary..." (1994(1): 647). In all fairness, Barrett (1994(1): 647) does concede that Luke "...may... have used *dōsō* as the simple substitute". Barrett does recognize God's unilateral action according to promise, but seems momentarily to have lost sight of Paul's audience and therefore, the significant bearing this has on the design of the Pauline speech in contradistinction from both Peter's and Stephen's speeches (1994(1): 647).

For Barrett, the significance of chapter 15 lies in the council's deliberation on the viability of the Gentile mission in the context of Jewish Christianity (1998(2): 717). The council, according to Barrett, identifies the prophesied divine initiative of God to reveal covenant membership as based on faith and not on conformity to Mosaic requirements (1998(2): 716-717, 724). He comments that minimal conformity to the law *via* the Decree is necessary for the purpose of distinction among peoples and fellowship with Jewish Christians, but does not infringe on the new terms of covenant membership (1998(2): 734, 737). Barrett does not seem to make note of the covenantal milieu or intimations of the chapter but does point out God's divine intention and action.

Barrett (1998(2): 1008) discusses the unfounded allegations against Paul's teaching: "abrogation of loyalty to Moses" (Acts 21:17-36). Barrett, importing the intention of the Apostolic Decree into Paul's context, touches obliquely on Luke's understanding of the correct relation between the bilateral and unilateral aspect of the covenant idea (1998(2): 1009, 1013). Circumcision as a mark of the Abrahamic covenant is solely a mark of Jewishness (Barrett, 1998(2):1013).

According to Barrett, the initiative of God dominates Paul's Speech before Herod Agrippa II, in that Paul's activity is in line with the promise-based mission of Christ (1998: 2.1160-1161). For Barrett the covenant concept in Luke-Acts seems to carry only minimal significance. Perhaps this is due to his approach which is informed by the historical-critical method (Pao, 2001: 348-349).

## 2.5 SUMMARY

All scholars surveyed in the sample group recognize in the *Benedictus* the integrally causative function of the covenant for God's promised salvation. Only Zahn notes the ontological relation between the Abrahamic and Davidic covenants, whilst only Fitzmyer describes the relation of the Abrahamic to the Messiah's role. Zahn, Fitzmyer and Marshall offer the only meaningful commentary on the account of Judas' Agreement to Betray Jesus. Zahn views it purely as an agreement. However, Fitzmyer and Marshall both understand that the agreement is contractual, bilateral in nature. Fitzmyer refers to the covenant idea here, as in other instances, as a pact. Only Fitzmyer and Marshall deliberately include the covenant concept in their observations on the Lord's Supper. They both note the unilateral activity of God in Jesus and the implicit reference to Exodus 24:8 as backdrop to the new covenant.

Peter's Speech in Solomon's Colonnade, Acts 3, provides the grounds for a fragile unanimity among the scholars surveyed: the covenant idea is used by Lukan Peter to appeal to the conscience of the Jerusalem Jews. Conzelmann and Fitzmyer perceive in this the Lukan purpose to stress continuity between Israel historic and the nascent church. Only Zahn and Fitzmyer harmonize the Mosaic and Abrahamic elements by pointing out the divine design that covenant-faithful Israel has a universal mission to the nations. Regarding Stephen's Speech, Conzelmann, Barrett and Fitzmyer emphasize that circumcision is a visible sign of continuity. Zahn labels it an ethnic differentiator. However, only Bengel and Fitzmyer identify clearly that the covenant or promises are a means by which the stories recounted are related. Fitzmyer, discussing this episode again, refers to the covenant idea as a pact.

All salient observations on explicit references in Luke-Acts considered, only Zahn, commenting on Stephen's Speech, makes an effort to define his understanding of *diathêkê*, recognizing it as a unilateral arrangement divinely upheld.

Generally, in the relevant implicit references to the covenant concept, the scholars surveyed all recognize, but not always with the same intelligibility, the basic unilateral and bilateral aspects of the covenant idea. Yet this does not necessarily imply that the commentators are cognisant of the covenant concept or contemplating it directly. Their observations tend to describe the aspects of the covenant concept in and of themselves, within the context of elucidating other themes. This consistently disjoins the aspects

from the fundamental idea, thus discounting it. What is interesting is the use of promise-fulfilment terminology, which seems to indicate an unconscious awareness of a general association with the concept of the covenant. The relation of the covenants to one another is usually not pursued. Exception to the above tendency of the scholars is rare; an example is found in Fitzmyer's notes on Acts 13:34, in Paul's speech at Pisidian Antioch, which clearly discusses the allusion to the Davidic covenant and its fulfilment (1998: 517).

The results of the scholarship examined acknowledge the presence of the covenant idea in Luke-Acts. However, to what degree? Scholarship considers the idea with only some meaning in the direct references. The scholars surveyed are clear that the explicit references to the covenant in both the Gospel of Luke and Acts refer to that of the Biblical concept: a concept characterized by divine monergism. Beyond explicit occurrences and rare exceptions, the evidence suggests that scholarship does not warrant serious consideration of implicit references to the covenant concept. Possible Judaic influence on Luke's understanding in this regard also remains unconsidered. However, it was found that those scholars with any affinity or sympathy to the influence of the *Heilsgeschichtliche Schule* seem to expound to a larger degree on the covenant idea, even in some cases the relation of its unilateral to its bilateral aspects. Interestingly, this school falls within the third area of NT critical scholarship's development outlined by Goppelt - the, "salvation-historical position" (1981(1): 276). The lack of concerted articulation on the meaning and function of the covenant idea for Luke in his two volume work will undoubtedly surface in scholarship's understanding of his theology as a whole.

## CHAPTER THREE: PRELIMINARY CONSIDERATIONS OF THE ETYMOLOGY OF COVENANT

### 3.0 INTRODUCTION

For the writer of Luke-Acts, who is taken to be Luke, Jewish redemptive history reveals the panorama of God's salvation and as such, it characterizes his two volume work. Therefore, it seems appropriate to review in preliminary fashion the covenant in the Hebrew Scriptures, to review the Septuagint's appropriation of the covenant concept and to evaluate the Palestinian Judaic portrayal of the covenant concept in order to detect possible parallels with, stark contrasts to, and perhaps potential avenues of influence on, Luke's two volume work.

### 3.1 THE COVENANT IDEA IN HEBREW SCRIPTURE

The foundational term for the covenant concept in the Old Testament is *b<sup>e</sup>rit*. As straightforward as this may seem, Dennis J. McCarthy (1973: 1), from the outset of his *Old Testament Covenant, A Survey of Current Opinions*, stresses the complex nature of and "our problems in understanding" the covenant idea. Cleon L. Rogers, Jr. (1970: 243) expresses the very same concern, specifically when he states the following about the root signification of *b<sup>e</sup>rit*: "The root meaning of the Hebrew word is not exactly clear and its original significance has been given various interpretations."

He then elaborates on the difficulty as to why a simple consensus has not been reached, stating:

Some have connected the root with an Assyrian word which means *fetter* or *bond*. This view would stress the *binding* agent of the covenant. Others have derived the root from the word meaning *to cut* and have emphasized a sacrificial ceremony as the main idea. This has been taken as the idea of the expression *to cut a covenant*. Still others retain the idea of *cutting* but insist that the emphasis is not *sacrifice* but rather the 'sharing of a common meal' (Rogers, 1970: 243).

E. W. Nicholson (2002: 81) comments on this apparent semantic conundrum stating, "The attempt to relate the Old Testament covenant to suzerainty treaties may be said to represent a dead-end in the social/functional approach". As a result, he asseverates

(2002: 81): “This failure to find a satisfactory way of presenting the covenant as an *institution* has proved positive rather than negative, for it has opened up afresh the possibility of seeing it as a *theological idea*.” He believes the covenant, as a proper “theological concept” (2002: 191), was a late development in Israel’s history and therefore, scholarship has, “... been brought back, like Perlitt and some others recently, to almost the view of Wellhausen a century or so ago” (2002: 188). Based on this line of thinking Nicholson concludes (2002: 215-216): “The concept of the covenant between Yahweh and Israel is... the concept that religion is based, not on a natural or ontological equivalence between the divine realm and the human, but on *choice*: God’s choice of his people and their ‘choice’ of him, that is, their free decision to be obedient and faithful to him.” As poignant as this observation is, one may wonder whether Nicholson is attempting to achieve a unified concept of the covenant at the expense of downplaying the complex reality of historically and culturally comparable concepts.

Griphus Gakuru (2000: 15-16), however, takes a different approach, drawing attention to four main definitions of *b<sup>e</sup>rit* which arise from variant understandings of the root meaning:

- i. “ a bond between two or more parties,
- ii. an agreement between two parties,
- iii. an obligation imposed on oneself or others or mutually,
- iv. a relationship between two or more parties which is intended to be inviolable.”

From among these four definitions distilled by scholarship, Gakuru identifies the fourth one as the “most satisfactory concept of *b<sup>e</sup>rit*” (2000: 19), singularly citing J. Pedersen in support. Gakuru’s pivotal concern is that the first three options do not provide adequate comprehensive definitions of the covenant concept which satisfy all biblical instances of covenant institution (2000: 16-22). Instead, he argues that “... because the basic features of *b<sup>e</sup>rit* are the inviolability of a relationship and its sacredness, the term is fluid in usage in the Old Testament” (2000: 22). The impression Gakuru gives is that this covenant concept appears to be the optimal proximate for a fundamentally comprehensive application of the covenant idea. However, D. J. McCarthy (1973: 54), in referring to the research of D. N. Freedman draws a distinction between the covenant of the Patriarchs, which is promissory in nature, and the Sinai covenant which is in treaty form and is conditional and can be broken. This differentiation would undermine

Gakuru's position if not for the subsequent idea elucidated by McCarthy (1973: 56) of the "open-ended character of the Old Testament religion which is emphasized in the prophets, who dwell now upon judgment, and now upon hope". The Sinai covenant could be broken but also it could be renewed at such time (1973: 54). This indirectly allows Gakuru's tenet that the most satisfactory covenant concept is defined as one which is intended to be inviolable. Based on this definition, it can easily be maintained that the corporate judgment of God's covenant-breaking people does not contradict the essential inviolability of the covenant, since such judgement serves to separate the faithful and also the repentant for the purpose of covenant renewal. This is the direct result of certain unmerited grace which bears witness to the foundational definition of the intended inviolability of the covenant relationship in the Old Testament. An obvious example of the inviolable characteristic of the covenant is Genesis 15 and that of covenant renewal is exemplified in Joshua 24 and 2 Chronicles 34.

From the above perspectives it seems evident that two aspects constitute essentially the conceptualization of the relationship between God and his people: that is the promissory unconditional and the contractual conditional. According to Meredith Kline (1968: 15), W. Eichrodt deliberately drew attention to this two-sided nature of the covenant, one which is characterized by unilateralism and bilateralism. Kline (1968: 15-16) correctly argues that, "... there is precedential justification in biblical terminology for designating law administration and dispensation of promise alike as 'covenant' and to indicate thereby the comprehensive application of the term...". Thus, Kline argues (1968: 15), covenant broadly "may be defined as a relationship under sanctions"; however, a distinction is made in scripture, writes Kline (1968: 16), which differentiates between "law covenant and one of promise". In the former human oath is also a component, while in the latter solely the divine is making the promise/oath (Kline, 1968:16). W. Eichrodt (1961: 1.69) states in a concise manner: "Hence, Israel is made aware from the beginning that Yahweh is never the hard 'creditor', relentlessly exacting the conditions of his covenant, but that his claim to honour rests on the fact that he owns the title *'erek 'appayim* (Ex. 34:6) with as much right as he bears the name of *'el qannā*". This bilateral aspect of the covenant can be seen in Exodus 24 where the establishment of the covenant involves the swearing of an oath by Israel in response to all the words and judgements of the Lord.

It is for the sake of developing the thesis of his article that C. L. Rogers obviates the incongruities he sees posed by lack of agreement among scholars as to the root meaning. Rogers (1970: 243) does this by offering the following plausible summary and synthesis of the definitions given by Pedersen, Buhl, Mendenhall, Baltzer and McCarthy: "A covenant is an agreement between two parties which binds them together with common interests and responsibilities and which is composed of certain component parts; that is *Bundesformular* and is concluded or consummated by certain ceremonial acts." To illustrate the plausibility of such a definition, Rogers (1970: 243-256) demonstrates that the Abrahamic covenant, referring to Genesis 12, 13, 15, 17 and 22, although primarily unilateral promissory in nature still contains "component parts" of the covenant form (1970: 250). Of course, this overarching synthesized definition is not meant to resolve the very specific, non-homogeneous nature of the covenant idea in the Old Testament. It is imperative to understand that specific allowances need be made for the "historical relationships, and ideological differences, of the Abrahamic, Mosaic and Davidic covenants" (McCarthy, 1973: 5), and that the covenantal specificities need to be integrated at the appropriate thought junctures to avoid painting with too broad an exegetical stroke.

## **3.2 THE IDEA OF COVENANT WITHIN JUDAISM**

### **3.2.1 Historical development**

The intertestamental history of the Jews reveals clearly that Judaism was directly influenced and affected by political, economic, social and philosophical elements of Hellenism. This process of interaction was, however, exceedingly complex, as Martin Hengel informs us: "It is not possible to say that Palestinian Judaism, . . . , maintained a straight course through the Hellenistic period untouched by the alien civilization and completely faithful to Old Testament tradition. Still less can it claim that it was completely permeated by the Hellenistic spirit and fell victim to syncretism, betraying its original task. The truth lies between the two extremes." (1974(1): 310). What is clear is that the veins of Hellenism did indeed marble the face of Palestinian Judaism.

The period of Hellenism was an unstable and turbulent time for Jews in Palestine. C. K. Barrett relates (1974: 105), "The Jews found themselves in a potent and persuasive atmosphere of Hellenistic life and culture, which undoubtedly began to influence their own civilization, and might well have long continued to do so had not Antiochus IV

Epiphanes (of Syria; 176-164 B.C.), by seeking to accelerate the process, aroused the Jewish conscience, thereby provoking a fierce and resolute resistance..." This was a period characterized not just by foreign influence, which further transformed the already 'secularized' ideals and values of the Jewish aristocracy, but also, and equally importantly, by a heightened inner tension and conflict between the Jewish exponents of Hellenism and the pious Jews. J. van der Ploeg offers the following poignant summary of the mounting inner tension's dynamics:

It is the confused and tormented history of an age of crisis... The breakdown of spiritual unity contributed to the confusion. Groups and parties were not merely differentiated, they were in mutual conflict; those who were called to leadership put personal gain above the common good. Kingship and power seemed to some claimants the highest possible aim, to which they sacrificed the interests of the nation and the lives of thousands. The tendency to form parties was stronger than before the exile, and the number of groups with their own particular way of life was on the increase. In these trying times the longing for the age of bliss foretold by the prophets grew steadily stronger. Since most of the pious felt themselves impotent to bring about a change, they set all their hopes on a divine intervention... (1958: 45).

The pious refused to imbibe the spirit of Hellenism, conceiving it as a threat to the very fabric of their identity as defined by Scripture. The "...problem of theocracy between the God of Zion and the conceptions of God in the Hellenistic oriental environment became acute for the first time in Jerusalem, in the reform attempt by the Jewish Hellenists between 175 and 163" (Hengel, 1974(1): 267). The contention crystallized in the vigorous dispute over the place of the law. Hengel (1974(1): 305) relates the following:

The Jewish renegades wanted to reverse by violence the course which the Jewish people had pursued since the exile. However, those who were faithful to the law... used a more comprehensive term from salvation history: they defended 'the holy covenant'. Among the fathers of Jewish apocalyptic there was still a lively awareness that the history of God with his people rested on a 'covenant' the most important part of which was, of course, the law.

Thus, those who had “zeal against the law” awoke and agitated those diametrically opposed: those with “zeal for the law” (Hengel, 1974(1): 305). Without being too facile, yet also understanding that “...a whole complex of dichotomies existed...” (Grabbe, 1992: 1.247), it can generally be said that the steady, direct drive of the aristocracy toward complete Hellenization, expressed in religious syncretism, eventually came to a head in the Maccabean revolt. Interestingly, however, the thwarted attempt of the “...Hellenistic reformers to abolish the Torah by force in effect *fixed* intellectual development *on the Torah.*” (Hengel, 1974(1): 308.)

### 3.2.2 Historical Conceptions

H. A. A. Kennedy (1915: 392), examining the covenant concept in Judaism, generally observes that in Judaic understanding the possession of the law pointed to election and the notion of grateful, meritorious obedience to the law, “...so that the rigid contract-conception overshadowed that of the Covenant, which rested on the mercy of God. It is significant that in so influential a book as Sirach the idea of the Covenant is practically identical with that of the Law.”

For instance, the writer finds the following examples in Ben Sirach:

**Sirach 17:12** He established with them an eternal covenant, and revealed to them his decrees.

**Sirach 24:23** All this is the book of the covenant of the Most High God, the law that Moses commanded us as an inheritance for the congregations of Jacob.

**Sirach 28:7** Remember the commandments, and do not be angry with your neighbor; remember the covenant of the Most High, and overlook faults.

**Sirach 39:8** He will show the wisdom of what he has learned, and will glory in the law of the Lord's covenant.

**Sirach 42:2** Do not be ashamed of the law of the Most High and his covenant, and of rendering judgment to acquit the ungodly.

**Sirach 45:5** He allowed him to hear his voice, and led him into the dark cloud, and gave him the commandments face to face, the law of life and knowledge, so that he might teach Jacob the covenant, and Israel his decrees.

The significant clarity of these examples from Sirach is only magnified by the observation that wisdom literature in particular, “generally does not appeal to ‘salvation history’ nor the divine covenants for its norms” (Baker, 1991: 168).

E. P. Sanders (1977: 420) objects to the conclusion reached by Kennedy stating that it “... rests on a misreading of the later Jewish material”. Sanders (1977: 420) takes exception to the use of Ben Sirach in order to understand the relationship between law and covenant because he “... does not bring the question of obedience to the law into connection with the question of election.” Despite Sanders protests, Ben Sirach does possess evaluative facility, as Lester L. Grabbe (2003: 259) reminds us: “Ben Sira (Ecclesiasticus) is very important as a writing in that it gives one particular Jew’s view of the covenant.” Even so, Sanders (1977: 420) discounts Ben Sirach and with it IV Ezra, most probably for fundamental reasons mentioned below, and asserts sweepingly that, “... in all the literature surveyed, obedience maintains one’s position in the covenant, but it does not earn God’s grace as such.”

The difficulty with Sanders’ position, which renders it suspect, is largely due to a biased examination of the primary texts, as Philip S. Alexander elucidates (2001: 272): “...Sanders may be in danger of distorting it [classic Judaism] by forcing it into a typology which it does not fit...”. According to Alexander, the problem with Sanders’ approach is that he overemphasizes grace. Alexander refers to Friedrich Avemarie’s work - “*Tora und Leben: Untersuchungen zur Heilsbedeutung der Tora in der frühen rabbinischen Literatur*” – stating: “Avemarie correctly stresses the inconsistency of the rabbinic texts. He comes, in effect, to the conclusion that a dispassionate reading of these suggests that salvation can be either through law or through grace. The rabbis choose to emphasize one or other of these means, depending on the situation which they were addressing... what lies behind it is simply fidelity to Scripture, which is just as inconsistent as the rabbis are on this point. If both were derived by correct method from Scripture, the rabbis were perfectly capable of accepting two contradictory statements as equally ‘words of the living God’ (2001: 273). Alexander examines “Torah and Salvation in the Mishnah” and “Torah and Salvation in the Tannaitic Midrashim” (2001: 273-297). In the later section, of all the Tannaitic Midrashim, Alexander focuses on *Sipre Deuteronomy* since it emphasizes the covenant and “puts forward the clearest and most coherent theology” (2001: 288, 289). In *Sipre Deuteronomy* there is an unresolved tension between election and free will, justice and mercy (Alexander, 2001:

291, 294). For instance, *Sipre Deuteronomy* claims that, "Israel entered freely into the covenant" (Alexander, 2001: 289), and stresses the mutuality of the covenant contract as well as the idea that God "...saw that Israel was fit to bear the Torah..." (Alexander, 2001: 289, 290). This worthiness of Israel to enter into covenant with God and to bear the Torah is seen in "*Sipre Deuteronomy Pisqa 312*, which is sometimes quoted as a strong defence of God's continuing election of Israel, in fact it stresses the mutuality of the covenant. Having conclusively proved, from Deut 14:2, that it is the Lord who has chosen Israel, the Midrash asks immediately: "And whence do we learn that Jacob also chose God? From the verse, *Not like these is the portion of Jacob* (Jer. 10:16); (Alexander, 2001: 297). Furthermore, Simon J. Gathercole (2002: 223), having examined the literature of early Judaism is convinced, "...that the evidence for a final judgement according to works in Second Temple Judaism is overwhelming...". This observation is fair despite weaknesses to Gathercole's work (Longenecker, 2005). It is interesting that the vantage point of eschatology provides a sharp picture of the prominence of the bilateral aspect of the covenant for Judaism.

William Reuben Farmer (1958: 49) provides background to these observations by pointing out the historical and logical underpinnings to the "zeal for the Torah", characterizing "Jewish nationalism" during the Hellenistic period. The "zeal for the Torah" was founded on the "... more fundamental and original zeal of the covenant God of Israel known to Elijah - a God who had chosen a particular people..." (1958: 49). Farmer describes the seminal logic of the postexilic community, from which issued the maxim that determined the relation of the covenant to the law for the pious Jews during the Hellenistic period: "A cardinal tenet of the postexilic community was that the promises of the covenant were conditional upon strict obedience on the part of Israel to every detail of the Law as it is written down in the Five Books of Moses. For postexilic Judaism, to abandon the Torah was to break the covenant. Thus Law and covenant became inseparable." (1958: 49.)

Ellen Juhl Christiansen (1995: 77[translation]) relates the implication of this emphasis in the study of the covenant consciousness in the Book of Jubilees, observing that, "It is remarkable that the Book of Jubilees begins the retold biblical story with the Sinai event, assuming that the covenant exists (1:1)..." In her classification of the fundamental categories of the covenant as reflected in the Book of Jubilees, Annie Jaubert (1963: 95) also takes due note of this characteristic of subsuming and perhaps

even functionally subordinating the relation of the covenant to the law, enumerating three chronological categories: that which concluded with the Patriarchs; the present founded upon the law; and that which is progressing toward the future.

Philip R. Davies (2000: 25), attempting to define broadly a “Qumran Judaism”, describes the Qumran communities’ contention with historical Israel, which had “gone astray” (2000: 31), and the understanding of its own identity, particularly in view of exact obedience to the Torah and the knowledge gained by the communities’ interpretation of the Torah (2000: 27-43). P. R. Davies briefly relates the relation of the covenant to the law for the Qumran community, stating: “The Israel of CD is constituted by scrupulous obedience to the *torah* as revealed in its own covenant” (2000: 33). Also, “The members of the “New Covenant” swear to “return to the *torah* of Moses,” the details of which must be learnt by every member before being examined by the *mevaqqer* (15:10-11).” (2000: 33). C. A. Evans (2003: 55-56) describes his survey of essential Qumran documents and the understanding of covenant: “Israel’s ancient covenant, and here it is primarily the Sinai Covenant that is in view, and its renewal constitute the Qumran community’s very *raison d’être*. Interest in the Covenant, in obeying it as perfectly as possible, provides the *rationale* for the formation of the community, the *guidance* for community development, and the *hermeneutic* for interpretation of the Scriptures.” Jaubert (1963: 122) posits similar findings, affirming the relation between covenant and law, stating, “*L’Alliance reposait sur la fidélité à la Loi.*” That is, for the Qumran community, “the Covenant rested on the faithfulness to the Law”.

Regarding Rabbinic Judaism, Annie Jaubert shares the significant finding :

*Nous avons discerné dans la doctrine biblique un aspect contractuel. Il serait injuste de dire que la Synagogue a abandonné l’aspect gratuit et miséricordieux de l’élection d’Israël, mais il est sûr que les écoles pharisiennes ont mis un tel accent sur l’aspect contractuel que ce n’était plus désormais l’Alliance qui englobait la Loi, mais la Loi qui était la raison de l’Alliance. (1963: 291.)*

W. D. Davies (1998: 261) observes that the equivocation of covenant and law is the characteristic “outlook” of “Rabbinic literature” such that, “the covenant was conditioned by obedience” (1998: 260). These comments also confirm the developing

understanding of the dependence of the covenant upon the Law as it defines the religious self-identity of Judaism.

As Hengel makes clear in the above historical survey, Palestinian Judaism was not and certainly could not ensure cognitive insularity from Hellenism. Farmer gives the sobering reminder that the Maccabean revolt was after all primarily a temporal “internal victory” of the pious over the “radical Hellenizing tendency within Judaism” (1958: 51). Those zealous for the law reacted with definite measures to block the Hellenizing influence, but interestingly they left the back door open to select elements of Hellenistic thought, specifically its philosophy. In the literature is found the meshing of those philosophical ideas having a tendentially similar basis. Specifically in view is the development of the ontological understanding of the Torah.

Since an important feature of Jewish literature in the “Persian and early-Hellenistic period” is the tendency toward development (Hengel, 1974(1): 112), the development of the ontological understanding of Torah is easily traced to the postexilic documents, Job and the later Koheleth, which lay emphasis on the universalistic conception of God and universalism (Hengel, 1974(1):109; (1):117).

Hengel explains: “An important preparation for the encounter of Jewish wisdom teaching with Greek thought was that it had become more and more bound up with the doctrine of creation...”, so those, “...who accepted the religious and ethical obligations in the call to *hokma*... received a share in the cosmic, divine wisdom.” (1974(1): 156,157.) It is in Ben Sira that this receives definite expression, in a clear connection to Stoic thought by identifying, “... ‘wisdom’ as the ‘primal image’ and the ‘principle of order’ of the world created by God, which was poured out on all (God’s) works’ (Sir.I.9), with the firmly delineated moral norm of pious Jews, the Torah communicated exclusively to Israel on Sinai.... In this way the many-layered conception of cosmic wisdom, so easily misunderstood, was indissolubly associated with the history of Israel and conversely, the law... was given a supra-historical and at the same time rational basis” (1974(1):160).

The reason for this significant inroad by Hellenistic philosophy is isolated in a comment made by Hengel, as found in his notes to chapter four, where he criticizes H. J. Schoeps for his failure to see that the “...idea of the covenant was suppressed by the ontology of

the Torah not only in the Greek-speaking Diaspora but also among the Rabbis.” (1974(2): 203). This is significant for understanding the place of the covenant idea in the self-definition of Palestinian Judaism as it existed in relation to the world in which it found itself. This, however, is not to oversimplify the matter at hand.

Thus, with the meshing of Torah and covenant in the understanding of Palestinian Judaism, the elements of conditionality and of merit seemed to gain an emphasis so as become capable of recasting the covenant idea itself.

### 3.3 THE SEPTUAGINT'S TRANSLATION OF *B<sup>e</sup>RĪT*.

The LXX translates *b<sup>e</sup>rīt* as *diathêkê* rather than *sunthêkê*. A simple reason for this, as J. C. Hindley explains, “is that the LXX translators were very aware of the theological point from which we began- viz. that God’s covenant is not a treaty between equals, but the decree or ordinance of God to man. It is basically and inevitably one-sided: it is *diathêkê*, not *sunthêkê*” (1962: 96). Johannes Behm (1968: 106) indicates, “The LXX *diathêkê* is mostly used (270 times, and 5 in Sir.) for the Hebrew *b<sup>e</sup>rīt*... Only occasionally is it used for other Heb. words”. In addition, “...the LXX *diatithesthai diathêkên* is consistently used for *khārat b<sup>e</sup>rīt* in the sense of “to take order” or “to reach agreement” (1968: 105). Ellen Juhl Christiansen tells us that the Septuagint consistently translates *b<sup>e</sup>rīt* by *diathêkê*, 260 times out of 287 (1995: 8). Moreover, Jaubert states that the equivalence between *b<sup>e</sup>rīt* and *diathêkê* is so firm that only one exception and two divergences are identifiable, namely III Kings (LXX) 11:11, where *b<sup>e</sup>rīt* is translated *entolas* and an alternative to the traditional text translates Deuteronomy 9:15 as *marturiōn* and IV Kings (LXX) 17:15 as *sunthêkê* (1963: 311).

### 3.4 THE ENGLISH TRANSLATION AS ‘TESTAMENT’ OR ‘COVENANT’?

The LXX and Greek New Testament consistently employ the term *diathêkê* to convey the idea that is almost exclusively rendered as ‘covenant’ by the English translations. In the New Testament the exceptions to this are Galatians 3:15-18 and Hebrews 9:16-17, where *diathêkê* is translated as ‘testament’. In both of these illustrative cases the purpose and execution of a will is being referred to. In the Galatian text, however, it is suggested by Ramsay, as Geerhardus Vos (1913: 518) reports in his review of “*Der Begriff Diathêkê im Neuen Testament*” by Johannes Behm, that it is not the Roman understanding of ‘testament’ being conveyed but plausibly a Graeco-Syrian

understanding, specifically demonstrated by the case in which the conditions of an adoption were “from the outset unalterable”. Vos continues, “How the Apostle’s argument about the unalterableness of the *diathêkê* given to Abraham, after once it was made, can apply to the Roman-law testament, which so long as the author lives remains subject to alteration, we are not able to see.” (1913: 518.)

Before the beginning of the 20<sup>th</sup> century, there was a renewed interest among scholars in the New Testament idea of *diathêkê*, and a number of them, in view of the evidence of papyri and Classical Greek usage, were convinced that ‘testament’ was the semantically correct English term to be employed for *diathêkê*. This was not by any means a watershed discovery, but a mere resurgence of a pre-existing debate. Frederick Owen Norton, in his dissertation published in 1908: “A Lexicographical and Historical Study of *DIATHÊKÊ*”, reports that, “Scholars have long been divided as to the meaning of this word in the New Testament, some claiming that it should invariably be translated ‘will’ or ‘testament’, and others that it always means ‘covenant’; while a third class of writers claim that in some instances it should be rendered ‘will’ and in others ‘covenant’. With reference to a passage in Paul’s writings (Gal. 3:15) there is a threefold division among interpreters” (1908: 5). Norton respectively identifies these three groups:

- i. “**Testament**”- The Vulgate, Luther, Erasmus, Olshausen, etc;
- ii. “**Covenant**” (*Bund*) - Jerome, Beza, Calvin, Flatt, Hilgenfeld, Meyer, Lightfoot, etc.;
- iii. “**Determination**” or “**ordainment**” (*Bestimmung, Willensfügung*) - Matthias, Lipsius, Hoffmann, Schott, etc.” (1908: 5.)

In Geerhardus Vos’ helpful review (1913: 514) of the above mentioned work by Johannes Behm, Vos states that the debate at the turn of the 20<sup>th</sup> century focused on the question as to whether by *diathêkê* the Septuagint and the Greek New Testament faithfully translated and conveyed the covenant idea of the Hebrew term *b<sup>e</sup>rît*, or whether they had transformed its meaning so as to render it as ‘testament’ or ‘disposition’. Vos (1913: 516) addresses this question, primarily by drawing attention to the real “... depreciation of the Old Testament standpoint... ” by the negative implications latent in the idea of transformation of the overemphasized synergism of the *b<sup>e</sup>rît* contract to the “monergism of the sovereign ordinance” (1913: 515). He says that this depreciation is “... characterized as involving a degree of synergism and of anthropomorphism derogatory to the divine majesty” (1913: 516). What Vos (1915: 516) appropriately suggests is that the “positive religious value” be recognised in the

seeming inadequacies of the two-sidedness of the Old Testament *b<sup>e</sup>rît*. He argues, “If we are not mistaken the two elements of supreme gracious condescension and of close intimacy of life are inherent in it, inherent we mean not in the general notion of the *b<sup>e</sup>rît* but in the covenant aspect, the dipleuric aspect of *b<sup>e</sup>rît*. And what looks like synergism hardly deserves this evil name, if it is remembered that the covenant rests in the Old Testament on the basis of the accomplished redemption... that the sovereign majestic procedure issues in condescension and fellowship of life - this is that religious treasure which the covenant-idea carries in itself” (1913: 516-517). Vos elucidates further by stating that instead of the “two successive stages” (1913: 517) in the transformation of *b<sup>e</sup>rît* to *diathêkê*, as advocated by Behm, “we would prefer to regard as two coexisting elements present in the religious idea from the outset, with varyingly distributed prominence or emphasis” (1913: 517). From this stand point, which is fundamentally based on Vos’ desire to see the unity of revelation, he applauds Behm for his attempt to stem the tide which seeks to equate *diathêkê* with “testament”, but ultimately Vos sees the word *diathêkê* as not the evolution of meaning or as expressing anything new but instead, he states that *diathêkê* gave *b<sup>e</sup>rît* “a more pointed, but also a more one-sided, expression. In doing this it expressed nothing new...” (1913: 514, 517). For Vos, *diathêkê* still expresses fundamentally what *b<sup>e</sup>rît* expresses, namely “covenant” (1913: 517-518).

Indeed, Vos’ statements seem all the more sustainable in view of David Noel Freedman’s observation (1964: 420) that in the Hebrew Bible, “there appear to be two kinds of covenants describing the relationships between God and man.” Freedman and Miano (2003: 7, 8) write, “The first type is where the terms and stipulations of the covenant are imposed upon the human party by the Divine Being... In the second covenant type, the role that each party plays in the agreement is reversed. It is the suzerain who is expected to meet certain conditions, rather than the vassal... the master makes a commitment to the other party of his own accord.”

Understanding this, one cannot but question the force of Eichrodt’s evaluation: “Nevertheless, the term *diathêkê* does place the emphasis differently from our word ‘covenant’ and the Hebrew *b<sup>e</sup>rît* and cannot, therefore, simply be subsumed under the concept ‘covenant’” (1961: 1.66).

In keeping with this reasoning, H.A.A. Kennedy (1915: 393-394) states that *diathêkê*, especially in its middle voice, conveys the “fundamental idea of *b<sup>e</sup>rit*”, taken in its religious sense. The covenant idea as expressed by *b<sup>e</sup>rit* in the Old Testament is indeed preserved by *diathêkê* and can with a certain measure of confidence be rendered as “covenant”. It may be assumed, therefore, that when the covenant was spoken of in the teaching and speeches contained in the narrative of Luke-Acts, they assuredly evoked in the minds of the hearers the covenant idea of the Old Testament.

### 3.5 COVENANT TERMINOLOGY IN LUKE-ACTS

Luke consistently uses *diathêkê* to refer primarily to the covenant established between Yahweh and His people *via* the patriarchs. Gottfried Quell’s and Johannes Behm’s treatment of *diatithêmi* and *diathêkê* - in the “*Theological Dictionary of the New Testament*” - has disseminated the understanding that Luke, “...follows the conventional Jewish view established by the LXX, though he sees prophecy and its fulfilment from a Christian standpoint” (Behm, 1968:133).

### 3.6 SUMMARY

This chapter preliminarily examined the covenant concept as presented in the Old Testament, LXX and in Palestinian Judaism, as potential background to Lukan understanding of the covenant. It was observed that Palestinian Judaism understood the covenant concept primarily though not exclusively in terms of its bilateral nature and conditionality. This may be due to the heavy emphasis the law received, so much so that its contractual nature coloured the understanding of the covenant. This defining tendency appears to be traceable to postexilic Judaism which understood the covenant promises as conditional upon faithful obedience to the Law. A tension, however, does exist in the writings of Palestinian Judaism between un-conditionality and conditionality of the covenant; an unequal tension for which resolution is not sought.

## CHAPTER FOUR: DELINEATING THE TEXTS: EXPLICIT REFERENCES IN THE GOSPEL OF LUKE AND IN ACTS

### 4.0 INTRODUCTION

In order to properly ascertain a representation of the covenant idea in Luke-Acts, not only must explicit references to the covenant be identified and examined, but the text must also be sifted for implicit occurrences. The latter will indeed prove to be more numerous. These references need to be subject to the methodological diagnostic of mainly textual, literary and, where needed, redaction criticism. Interestingly, the latter is needed to a lesser degree owing to the majority of occurrences being exclusive to the synoptic tradition.

### 4.1 EXPLICIT REFERENCES IN THE GOSPEL OF LUKE

Luke refers four times in explicit fashion to the covenant by utilising the following terms in the following scripture texts:

- *diathêkês*, Lk 1:72 and Ac 3:25;
- *diathêkê*, Lk 22:20; and
- *diathêkên*, Ac 7:8. In addition, it must be noted that Luke uses
- *sunethento*, the second aorist middle indicative 3<sup>rd</sup> person plural of *suntithêmi*, which refers to an agreement between persons, Lk 22:5; Ac 23:20, and in Ac 24:9 *sunepethento*, the second aorist middle indicative of *sunepitithêmi*.

However, only in Luke 22:5 does the verb take on the possible meaning of a contract between persons. A. T. Robertson (1930: 2.265) translates *sunethento* in Luke 22:5 as... “*covenanted*... An old verb to put together and in the middle with one another. In the N.T. outside of John 9:22 only in Luke (here and Acts 23:20; 24:9)”. J. H. Thayer (1901: 606) explains that the middle use of *suntithemi* is... “*sunethento*, they agreed together, foll. by *tau* with an inf. [B. 270 (232)], Acts xxiii. 20; *they covenanted*, foll. by an inf. [B. u. s.], Lk. xxii. 5. b. *to assent to, to agree to*: Acts xxiv. 9.” Though *sunethento* appears in Lk 22:5, Ac 23:20 and *sunepethento* in Ac 24:9, the contexts of the passages dictate that only *sunethento* in Luke 22:5 can be translated with any

substantial level of certainty as 'covenant'. This is the only passage from among the three which merits examination. In addition, it must be noted that the term *zugos*, translated 'yoke' in Acts 15:10, may, according to the research of Paul Kalluveetil on the designation of biblical covenants in the Old Testament, "... be a metaphorical reference to the covenant stipulations" (1982: 55). This opens up a group of contingent texts; however, sound discretion must be exercised in evaluation.

An initial comment on Luke's literary method is in order, particularly regarding though not limited to, the infancy narrative. Darrell L. Bock (1987: 55), referring to Heinz Schürmann, explains that, "When considering the use of the OT in the infancy narrative, it is best to speak of the presence of haggadic technique, rather than to speak merely of midrash or to deny the presence of midrashic or haggadic features in the material. Luke's interest is to compare recent past events with the old great salvation acts of God." In contrast to midrash, which "expounds Scripture", Bock (1987: 55) defines haggadah as "the exposition of events". Luke uses this method in order to, "proclaim the significance of Jesus' birth in terms of promise and fulfilment and in terms of the pattern of divine action in history." (1987: 55.)

#### **4.1.1 Luke 1:67-79: The Benedictus / The Prophecy of Zachariah**

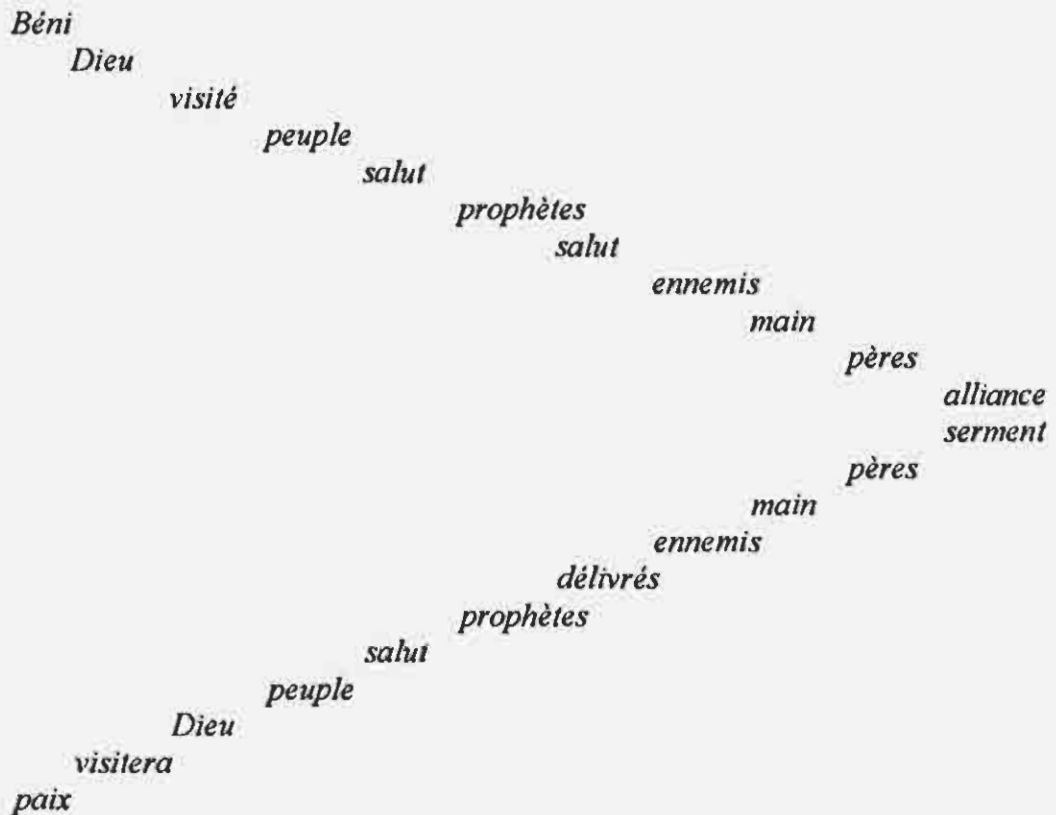
"<sup>72</sup> Thus he has shown the mercy promised to our ancestors, and has remembered his holy covenant," *NRSV*

Luke 1:72 reads, "*poiēsai eleos meta tōn paterōn hēmōn kai mnēsthēnai diathēkēs hagian autou*"

##### **Textual and literary considerations:**

Stephen Farris (1985: 127) directs our attention to a textual problem in verse 75 that is not readily apparent in the English translation, that is, "B and a few other manuscripts offer a dative of time while the vast majority of manuscripts give the more classical accusative." He lists yet another textual problem in verse 78, in which "the future *episkepsetai* is attested by κ\*, B, a few other manuscripts, and the Syriac tradition. The aorist, *epeskepsato*, is found in κ<sup>c</sup>, A, C, D, the Koine tradition, many other manuscripts and the Latin tradition." (1985: 128.) Scholars have been divided on this problem, yet the preferred reading contains the aorist (1985: 128).

The structure of Zachariah's prophecy is significant. François Rousseau (1986: 268) identifies two new features, which he adds to the two main structural features already described by Albert Vanhoye and Pierre Auffret. From Rousseau's recapitulations and observations it is apparent that the covenant concept holds a determinative place in the structural form of the canticle. First, Rousseau (1986: 268) gives the "*grand canevas concentrique*", which is as follows (1986: 269):



Rousseau reiterates Vanhoye's observation that "*les deux correspondances du centre (alliance//serment) sont également bien établis*" (1986: 269). Of particular interest is his fourth structural observation. Based on research, Rousseau (1986: 270, 274) divides the dominant structure into two sub-structures: the "*Benediction*" verses 68-75; and the "*Prophétie*" verses 76-79. Investigating the relationship between these two sub-groups, he states that the "*grand schéma concentrique*" necessitates that the two sub-groups or literary genres be considered as a whole and, therefore, a single unit of verses (Rousseau, 1986: 277). This consideration must govern the identification of parallelisms in the Benedictus so as to assist in a proper determination of the relation between the two sub-structures. What Rousseau finds is that the Benedictus contains a double centre that speaks of mercy, being verses 72a: "Thus he has shown the mercy promised to our ancestors"; and 78a: "By the tender mercy of our God" (1986: 270-271, 279). Importantly, these sub-centres are fixed in structural association with the main

centre of the Benedictus dealing with covenant/ oath, and the development of the theme of salvation which hinges upon verses 71 (within the "*benediction*") and 77 (within the "*prophétie*") (1986: 270, 279-280). In addition, Rousseau states that the five verses which precede the sub-centre verse 72 - 'salvation with regard to prophecy'- and the five which follow - 'salvation with regard to the covenant'- thematically parallel the three verses which precede and follow the second sub-centre verse 78 (1986: 270, 278). The significance of the complex structural design lies in the interrelation of the three elements or foci: mercy revealed; covenant/ oath with Abraham remembered; and salvation anticipated (political, social and spiritual aspects of salvation) - all within the context of redemptive-history itself as made possible through the Horn of David.

The divine monergism of the covenant is described in the first section of the Benedictus, verses 68-75, and indirectly in the second section, verses 76-79. God is the one looking favourably, redeeming His people, raising up a mighty Saviour, speaking to the holy prophets of old, promising and showing mercy, remembering and fulfilling his holy covenant and granting salvation. However, in the remaining verses, 76-79, the salvific work of God is seen in the calling of John the Baptist as the forerunner of the Messiah. The basis for salvation remains consistent, which is a common Old Testament dynamic presented in the prophecy of Zachariah. That is, the mercy of God as motivated by an unconditional remembrance of His covenant and oath with Abraham and the fathers in order to effect primarily a political/ national salvation.

The conclusions derived from Rousseau's highly complex chiastic structure seem to maintain significant plausibility despite justified criticism levied against his approach. I. Howard Marshall notes that despite its shortcomings the chiastic analysis, "...may contain elements of truth..." (1978: 86). Raymond E. Brown (1979: 383), John Nolland (1989: 1.84) and Stephen Farris (1985: 129) aver that the structure of chiastic repetition is weakened by inconsistencies in analysis. Admittedly, a simpler two strophe structure, 68b-71b and 72a-75, as that posited by Brown (1979: 382) is sufficient to preserve the general Christological focus of the Benedictus: God announcing His blessings in Jesus as based on fulfilment of a promise to David and an oath to Abraham (Brown, 1979: 383).

#### 4.1.2 Luke 22:1-6, verse 5: Judas Agrees to Betray Jesus

“<sup>5</sup> They were greatly pleased and agreed to give him money. <sup>6</sup> So he consented and began to look for an opportunity to betray him to them when no crowd was present.”

The Greek text of verse 5 reads, “*kai ekharêsan kai sunethento autōi argurion dounai*”

##### **Textual and literary considerations:**

Textual variations are to be found in verses 2, 4 and 6. In verse 2 the chief priests and scribes sought how to remove or kill, *anelôsin* (second aorist subjunctive of *anaireô*), Christ. This is rendered comparably as ‘kill or destroy’- *apolesôsin* (second aorist subjunctive of *apoleipô*) - by D. Verse 4 contains one main variation, C, N, 579, 700, 2542, I, 844, al, (it), sy, bo<sup>ms</sup>, Eus add that the *grammateusin* were also present with the chief priests as they talked with Judas. In addition, C, P, Θ, pc, syp.h, Eus clarify that the guards present were the temple guards. I. H. Marshall relates that these variations, “are due to the unusual nature of the word”, *stratêgois* (1978: 788). Lastly, the textual witnesses N\*, C, N, it, sy<sup>5</sup>, Eus omit *kai exômologêsen* - “he consented” - from the beginning of verse 6. Regarding this, Marshall (1978: 789) states: “There is an excellent parallel in Lysias 12:8f. (cited by Klostermann, 205), where a person who has been offered money to do a service to someone else then agrees to do it”.

The following structure is easily discerned by Mark A. Matson (2001: 266):

- i. Judas departs from Jesus’ group and goes to the high priests.
- ii. Judas’ intent is to betray (*paradidômi*) Jesus to the high priests.
- iii. The high priests rejoice (*echarêsan*) and promise Judas money (*argurion*).
- iv. Judas seeks an appropriate time to betray Jesus.

Alfred Plummer notes that in verse five, Luke uses the term *sunethento* - “agreed” - rather than the verb *epêggeilanto* - “promised” - which Mark uses (1910: 491). The significance of this redaction becomes clear via John Nolland’s comments (1993(3): 1030) on verse six stating, “Luke adds significantly at the beginning and the end of the verse: *exômologêsen* - “agreed”- at the beginning raises the profile of the financial transaction in the delivering up of Jesus (the money was not simply a reward).” Significantly, in Luke’s account the agreement between Judas and the religious officials is framed in language which seems to be indicative of formal business/ legal contracts. Luke seems to indicate a clear understanding of not only the concept of divine-human covenant but of bilateral, conditional contract between two equal human parties. This

contrast seems indicative of Luke's acute consciousness of the weight of the covenant idea epitomized in the idea of *diathêkê* as it appears in Scripture.

#### 4.1.3 Luke 22:7-38: The Last Supper

“<sup>20</sup> And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood.”

Luke 22:20 reads, “*kai to potêrion hōsautōs meta to deipnēsai legōn Touto to potêrion hê kainê diathêkên en tōi haimati mou to huper humōn ekchunnomenon*”

##### **Textual and literary considerations:**

Concerning verses 19b-20, E. Earle Ellis relates (1974: 254), “This passage is the most discussed textual problem in Luke.” This passage takes on the meaningful question of motive for the ‘double chalice’ or the cup-bread-cup sequence when seen by comparison with the institution-narrative parallels of the synoptic Gospels and also that of 1 Corinthians 11:23-26.

Luke 22:19b-20 is special Lukan material (Soards, 1987: 28-30), and also a Western non-interpolation. Joachim Jeremias states:

It is therefore clear that the weight of the evidence favours the longer text: be it noted that it is the reading of all the Greek MSS with the one exception of D. To regard the shorter text as original would mean accepting the greatest improbability, for it would involve assuming that an identical addition had been made to the Lukan text in every MS with the exception of D a b d e ff<sup>2</sup> i l sy<sup>cur</sup> sin. Only the most cogent reasons could warrant such an assumption. (1955: 91.)

R. H. Stein (1992: 542) argues that the age of the witnesses D and the Old Latin, which omit verses 19b-20, and the difficulty of their reading are in their favour, “yet the textual support in favour of including 22:19b-20 is overwhelming: P<sup>75</sup>, N, A, B, W, Vg, Cop.” David Ravens (1995: 202), cites three reasons for the favourability of the short reading (no adequate reason for omission of 19b-20; early date of short text; omission of second cup fits Luke's theology), similarly discounts the long reading, yet also on additional grounds that, “Luke did not speak of a new covenant” but only the Abrahamic. The latter, Ravens' additional assertion, remains unconvincing on the basis

that Luke's references to the covenants - Abrahamic, Mosaic and Davidic - seem to show an organic understanding of covenantal relation and their common salvific purpose in the context of Israel's history; as well, Luke's covenant references suggest an unified view of the covenant in its multiform OT presentation. To say the least, Ravens' comment suggests a misapprehension of the distinct quantitative and qualitative nuances latent in the word *kainos* in the New Testament and as attested to in Luke-Acts (cf. Acts 17:19,21 and Luke 5:36,38).

Jerome Neyrey (1985: 5) examines Luke 22:14-38 from a redaction critical point of view and also in comparison to the form of a farewell speech. Relying on biblical examples and the work of Klaus Baltzer (as quoted by Neyrey, 1985: 6) who "pointed to the intimate association between the making of a covenant and a death, an association which corresponds on the literary level to the connection between covenant formulae and testamentary farewell speeches", Neyrey (1985: 7) outlines four features typical to a farewell speech:

- i. Prediction of Death;
- ii. Predictions of Attacks on Leader's Disciples;
- iii. Ideal Behaviour Urged; and
- iv. Commission.

Luke 22:14-20 falls into the first division. Neyrey states that to remember that this section is part of a farewell speech, "leads us to see elements in the narrative in a fresh light" (1985: 15).

William S. Kurz asserts that Luke had sufficient rhetorical training to "recognize and imitate a literary form and genre such as the farewell address" (1985: 252). Therefore, Kurz explains that many of the difficulties comprised in Luke's account of the Last Supper, difficulties which "synoptic comparison, source studies" (1985: 251) have not completely resolved, may be clarified by "reading the whole passage in the light of ancient farewell speeches" (1985: 251). Kurz (1985: 265) identifies the "paraenetic function" of Luke 22:14-38, and in addition, "four Lukan applications of historiographical functions common to the genre" (1985: 265), the first of which shows and justifies, "the transitions of authority in the church from Jesus to the twelve" (1985: 265). This follows the farewell speech form in that, "The promises, appointing of successors, and renewing of covenant imply a narrative function of legitimating

successors. They show continuity from the beginning to the present” (1985: 265). The second historiographical function is “to recall the foundations of teaching and practices” as well as changes (1985: 266). The third function is apologetic while the fourth is eschatological (1985: 266-267). Kurz states: “Such uses of the genre in the Greek Bible seem to have provided models not only of the form but also of the uses to which the form can be put. Thus, transitions in authority are common in Greek biblical examples... but not in the Greco-Roman passages studied” (1985: 267). Many of these comments appear to be given added weight by the structural observations of J. H. Petzer below.

The structure of the Lukan passage “... consists of two distinctive parts, vss 15-18 and 19-20” (Petzer, 1984: 250). The first part consists of a unit of four parallels between verses 15-16 and 17-18 (Soards, 1987: 28, 50). Petzer interprets the form as follows: “vs 15 relates Jesus’s desire to *eat* the Passover with the disciples, while vs 16 explains the (eschatological) meaning of his desire. Vs 17 relates how Jesus handed the *cup* to the disciples, while vs 18 explains the (eschatological) meaning” (1984, 250). The structure is as follows (1984: 250):

A	a	<i>to paskha phageiv</i>	sign: eating	(15)	a
	b	<i>plērōthē en tē basileia</i>	eschatology	(16)	b
B	a'	<i>to potērion, piō</i>	sign: cup/drinking	(17, 18)	a'
	b'	<i>hē basileia tou Theou elthē</i>	eschatology	(18)	b'

Verses 19-20, Petzer states, make the explanatory association of the bread as the body of Jesus and the cup as the blood of Jesus, thus comprising similar parallelism, sign and explanation, between verses 19a-19b and 20a-20b (1984: 250). What is of interest, however, is the combination of the two structural forms of verses 15-18 and 19-20, as it yields the arrangement of a “double parallelism (A-B-A'-B' and a-b-a'-b'-a''-b''-a+ -b+)” (1984: 251-252), which is diagrammatically illustrated as follows:

I	A	a	<i>to paskha phageiv</i>	sign:	eating (bread)	(15, 16a)	a
		b	<i>tē basileia</i>	explanation:	Kingdom	(16b)	b
B	a'	<i>to potērion, piō</i>	sign:	drinking (cup)	(17, 18a)	a'	
	b'	<i>hē basileia</i>	explanation:	Kingdom	(18b)	b'	
-----							
II	A'	a''	<i>arton</i>	sign:	bread	(19a)	a''
		b''	<i>to sōma mou</i>	explanation:	body	(19b)	b''
B'	a+	<i>potērion</i>	sign:	cup	(20a)	a+	
	b+	<i>to haima mou</i>	explanation:	blood	(20b)	b+	

Petzer observes two parts, "A and A' deal with one aspect of the Lord's Supper, the *eating of bread*, while B and B' deal with the other aspect of the Lord's Supper, the drinking of the cup (wine). The elements of these latter parts are again arranged as a parallelism (a b a' b' a'' b'' a+ b+) wherein the sequence sign-explanation is repeated four times" (1984: 251). The first part - I - emphasizes the "*eschatological* meaning" of the signs as these are both fulfilled in the Kingdom of God; while the second part - II - deals with, as other institution accounts, the death of Christ, and emphasizes "*historical* nature" (1984: 252).

Whereas Soards (1987: 50) sees the breaking of the bread as the "high point of Luke's account", Petzer (1984: 252) sees a carefully well-balanced "relationship between history and eschatology in the Lord's Supper". The **nature of the structure**, Petzer argues, begs the long reading of this passage (1984: 252).

According to Petzer's outline, the covenant idea, verse 20b, is contained in part II, B', b+, which is the explanation of the meaning of the cup sign in the context of redemptive history. This signals the **identity** of the nascent church as the subsequent heir of, and participant in, the covenant of redemption in the context of history.

Pertaining to Moses and the Sinai covenant, R. F. O'Toole asseverates that, "The Institution Narrative read, "This cup which is poured out for you is the new covenant in my blood..." The phrase "in my blood" surely recalls Exod 24:8. Yet Luke's Institution Narrative almost exactly parallels Paul (1 Cor 11:23-26) and, since the Institution Narrative is traditional, unless it can be shown that Luke works the Sinai Covenant into his theology, the most reasonable conclusion is that Luke simply hands on a tradition" (1983: 250). Luke's witnessed ability as theological redactor leaves open the possibility that he may have had more than one purpose for the account. Thus, there exists the possibility that the Lukan Lord's Supper deliberately bears resemblance to the Passover Meal. J. Jeremias, in justified opposition to much scholarship, concludes:

It cannot be held, therefore, that only later embellishment has turned the Last Supper into a Passover. It is much rather the case that the paschal character of the Last Supper is unanimously supported by- (1) the ancient liturgical formula itself... (2) the Eschatological Saying: Luke 22:15; (3) the description of both the beginning and the end of

the meal... (4) the report about the arrangement of the room... (5) the redactor's explanatory remark... (1955: 37).

The Passover characteristic of the Lord's Supper may be further supported in view of the implications of D. W. Pao (2002: 1-311).

In view of these above considerations, the 'new' covenant (new in the correct sense allowing for continuity), as portrayed in the Lord's Supper, seems to be unilateral in establishment and maintenance. It is established clearly by and in Jesus, in the context of the Mosaic cultic ceremony. Ensured continuing relation between God and his newly gathered people is at the core of the covenant blessings bestowed and further promised. The relation of the new covenant to Scripture promise and to OT pattern may therefore be considered relevant. The only expectation imposed on the disciples appears to be actual faith in, and the proper and regular participation in, the symbolic remembrance ceremony of the same unilaterally established covenant.

#### **4.2. EXPLICIT REFERENCES IN THE ACTS OF THE APOSTLES**

##### **4.2.1 Acts of the Apostles 3:11-26. Peter's Address in Solomon's Colonnade**

“<sup>25</sup> You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.'”

Acts 3:25 reads,

*“humeis este hoi huioi tôn prophêtôn kai tês diathêkês hês ho theos dietheto pros tous pateras humôn legōv pros Abraam Kai en tōi spermati sou eulogêthêsontai pasai hai patriai tês gês”*

##### **Textual and literary considerations:**

This third speech of Peter takes place in Solomon's Colonnade or the Temple Portico and follows the healing of the man born lame. Jackson and Lake's commentary indicates, “The construction of almost every sentence in this speech is obscure, and some of it is scarcely translatable, but the general meaning is plain” (1933 (4): 34-35). In addition, Richard J. Dillon (1986: 545) draws attention to the “striking departures from the Greek text of the Septuagint” of this text along with Peter's speech in chapter

two. It is beyond the scope of this work to survey the entire spectrum of variations, thus only the verses of relevance will be noted. Verse 13 contains variations on the tripartite patriarchal formula - "The God of Abraham, the God of Isaac, and the God of Jacob" - on which Lake and Cadbury (Jackson & Lake, 1933(4): 35) note that, "...the B-text inserts *theos* only before Abraham, but the Western text agrees with the LXX and the Gospels in reading it three times." C. K. Barrett comments on verse 22, "Luke probably quotes the LXX from memory (his, or that of his source)" (1998(1): 209). Barrett also remarks that Luke's conflated quotation diverges from the LXX on only "small points" (1998(1): 209). Verse 25, which is of particular interest, contains two noteworthy variations. According to Nestle and Aland (1993: 328), *dietheto ho theos* are transposed by B, D, 0165, a few manuscripts other than the Majority text, the Latin codices on Acts h, p and Irenaeus' Latin translation. Secondly, instead of *eneulogêthêsontai* the witnesses A\*, B, Ψ, 323, 945, 1739, a few manuscripts other than the Majority text as well as Ir<sup>lat</sup> vid read just *eulogêthêsontai*, while C renders *epeulogêthêsontai* (Nestle & Aland, 1993: 328). In addition, Barrett (1998(1): 212) notes that verse 25b is a conflation of Genesis 12:3, 18:8 and 22:18.

The speech, according to C. H. Talbert, is "the apostolic witness to Jesus", giving an "interpretation of the healing before the people" (1997: 54). It is generally agreed that the speech divides into two main sections, verses 12-16 and 17-26. However, Marion L. Soards states that, "many outlines are possible" (1994: 39).

What is of greater significance is, as Talbert referring to Gerhard Krodel observes, that each of the two main sections of the speech "is organized in a concentric pattern" (1997: 54). He gives the following structure for verses 12-16 (Talbert, 1997: 55):

- A- v.12: The healing is not by the apostles' power.
- B- v.13a: God glorified his servant.
- C- v.13b: You handed him over and denied him.
- C'- vv.14-15a: You denied him and put him to death.
- B'- v.15b: God raised him from the dead.
- A'- v.16: Jesus' name made the man strong.

For verses 17-26, Talbert renders the following structure (1997: 55):

- A- vv.17-18: The Jerusalemites' evil ways
- B- v.19a: Repent
- C- vv.19b-21: that the Lord may send you the Messiah
- D- vv.22-23: Scripture says
- E- v.24: the prophets

E'- v.25a: the prophets  
 D'- v.25b: Scripture says  
 C'- v.26a: God sent his servant to you  
 B'- v.26b: to turn you  
 A'- v.26c: from your evil ways.

The first section of the speech deals with, “*how* the healing happened” (Talbert, 1997: 55), while the second section explains, “*what* the healing demands: the repentance of the Jerusalemites” (Talbert, 1997: 55). Interestingly, once again the explicit covenant reference is at the apex of the second section’s structural pattern, which is part E’ – vs.25a: the prophets.

There are some special features which C. K. Barrett (1998(1): 189) notes may have potential bearing on the covenant idea; he states: “Jesus is described as God’s servant (*pais*). This word occurs in Acts only at 3:13, 26; 4:27, 30; also at 4:25 of David (the occurrence at 20:12 has no Christological significance).” The rejection and murder of Jesus, God’s servant the Messiah and a prophet like Moses, is the ultimate rejection event (Dillon, 1986: 548). It is a culmination and climax of that behaviour expressed by Israel in the rejection of Moses and the prophets. However, this supreme suffering of God’s servant, followed by His exaltation, vs. 13, (and as seen in the witness to His resurrection, vs. 15, and healing of the lame man, vs. 16) is the means which brought to effectual fruition the covenant promise to Abraham: “And in your descendants all the families of the earth shall be blessed.” In this way, the Messiah fulfilled the covenant promise, offering its blessings as “preacher of repentance” (Dillon, 1986: 548) for “ultimate forgiveness” (Dillon, 1986: 548). The text does not place emphasis directly on the Mosaic covenant but on Moses as its representative in his servant office as God’s prophet calling people to obedience. The Abrahamic covenant is the fundamental covenant that is tied to Moses, significantly in this particular speech, on the basis of “Mosaic typology” (Dillon, 1986: 549). This prophet to covenant linking is seen also in the apical structure, part E’.

The phrase, “*hoi huioi tôn prophêtôn kai tês diathêkês*”, is treated by R. F. Zehnle under “Unusual Titles” for those listening to Peter’s address (1971: 53). Quite hastily, Zehnle conjectures, “The notion of *diathêkê* does not play an extensive role in Luke-Acts” (1971: 56). However, footnoting W. D. Davies, Zehnle correctly observes regarding the singularly occurring title *hoi huioi diathêkê* that “it is altogether probable that Luke is

depending on some source for the use of this title" (1971: 56). W. D. Davies (1998: 261) explains that the Rabbinic literature magnifies what he sees as the Old Testament's tendency to equivocate the covenant with the Torah or law of God, and Davies calls attention to, "A prayer that probably goes back to the first century reads: 'On account of Thy love, O Lord our God, with which Thou hast loved Israel Thy people, and in Thy pity with which Thou, our king, hast pitied *the sons of Thy covenant*, Thou hast given us O Lord our God, this great and holy Sabbath in love' ". This expression also "occurs in Baba Qamma 1.2, meaning those who belong to the covenant of circumcision; for similar references see StrB 2.627f" (Barrett, 1998: 212). C. K. Barrett indicates that this title is implied and quoted also in, "Jer. 11:10; Ps. Sol. 17:15" (1998(1): 212), and also in, "Ezek. 30:5" (1998(1): 212).

Barrett postulates:

*Sons of the covenant* means 'those who have inherited a place in the covenant' which God made with Abraham (v. 25b makes it clear that it is this covenant that it is in mind). It is now renewed... and as Jews they are invited to take their place in the New Covenant. In view of their ancestry they have a right to the invitation... it is clear that they do not have a right to the Covenant itself irrespective of their reaction to Jesus (1998(1): 212).

Physical descent is being referred to in this title. F. F. Bruce similarly states that, "while the blessing was for all the families of the earth, the first opportunity of enjoying the blessing was naturally extended to the seed of Abraham according to the flesh" (1960: 94).

The patriarchal Abrahamic covenant with the unconditional promises appears to be in view. Perhaps not overtly, but the bilateral aspect of the Mosaic covenant is also hinted at in the review of Israel's rejection of Moses and the prophets. Forgiveness, restoration as covenant members, and final restoration, is offered only on the basis of repentance as opposed to obedience, and by "responding to... Jesus..." (Bock, 1987: 196) who is Abraham's seed. In the speech, Israel's failure to listen to and obey Moses and the prophets is used by Peter to redirect her to the foundational primacy of the Abrahamic covenant as the basis of God's promised blessings: blessings that are realized in Jesus, the suffering servant Abraham's seed. To engage their attention, Peter specifically appeals to their covenantal identity as children of the covenant. Israel's failure and

rebellion has exposed the unconditional faithfulness of God in His Messiah, as formulated in the Abrahamic covenant and promises.

#### 4.2.2 Acts of the Apostles 7:1-60, especially verses 2-8: The Abraham Story; and the implicit reference in verse 17: Stephen's Defence

“<sup>8</sup> Then he gave him the covenant of circumcision. And so Abraham became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.”

Acts 7:8 reads,

*“kai edōken autōi diathêkên peritomês: kai houtōs egennêsen ton Isaak kai perietemen auton têi hêmerai têi ogdoêi kai Isaak ton Iakōb kai Iakōb tous dôdeka patriarchas”*

##### **Textual and literary considerations:**

On the whole, Stephen's speech contains textually little to cause great concern, yet there are two verses, 17 and 46, which merit attention (Kilgallen, 1976: 29). In verse 17 the “usual reading for the second verse of the sentence is *hōmologêsen* (p<sup>74</sup> – pc t vg); the alternatives are: *epêggeilato* (p<sup>45</sup> D E p sy<sup>1</sup>a<sup>1</sup>) and *ōmosen* (- pl gig sy)” (Kilgallen, 1976: 29). The reason, Kilgallen maintains, for the choice of *hōmologêsen* is because it is the most difficult reading (1976: 29). Verse 46 “contains a difficulty which is very thorny; textual critics and exegetes are divided on whether to read *oikōi* (p<sup>74</sup> Aleph\* B D H) or to read *theōi* (cf. Ps132,5; A C E pl latsy)” (Kilgallen, 1976: 29). Similar reasons are given: “From the point of view of the more difficult reading, *oikōi* is to be chosen. We prefer *theōi*, however, and for the reason that only it makes sense in the context. Though much of our argument depends on the *autōi* of v 47 referring back to the *oikōi theōi* of v 46...” (Kilgallen, 1976: 29). Stephen is arguing on the basis of the house of God. J. Dupont observes that Stephen does not exactly quote Isaiah 66:1 of the LXX (1985: 160). Dupont states, “Après la première question, l'adjonction des mots «dit le Seigneur» tend à accentuer les interrogations” (1985: 160). The last phrase contains the significant change, “une interrogation se substitue à une explication” (Dupont, 1985: 160); this means that this section of the speech, “se termine sur des questions qui, posées par Dieu, interpellent ici directement les auditeurs.” (Dupont, 1985: 160.)

J. Kilgallen divides Stephen's speech into five clear sections: The Abraham Story, The Joseph Story, The Moses Story, The Temple, and Conclusion (1976: ix-xii). Dupont believes Luke was knowledgeable and able in the art of classical Hellenistic oratory; therefore, Dupont divides the speech accordingly into four parts: exordium, narratio, argumentatio, and peroratio (1985: 155-156, 167). Kilgallen's division seems the most natural of the divisions surveyed or presented by Dupont (1985: 153-154, 167).

Kilgallen notes that scholars have been mixed over the intent of Stephen's speech (1989: 173-174). This is due entirely, notes Kilgallen (1989: 173), to the methodology, specifically the "tradition-redaction method", which has produced a disagreement among scholars about the meaning of Stephen's speech (1989: 174). Kilgallen states that best results come when the Stephen speech is treated as rhetorical work with "a goal towards which all its parts work together" (1989: 174).

In view of these considerations the meaning of the Abraham story, which subsequently illumines the covenant idea pregnant in the expression "covenant of circumcision", is discerned in its relation to Stephen's main argument. Kilgallen affirms, "Worship of God, then, is the goal of the call of Abraham – and worship of God has been and continues to be threatened by the conception of the Temple (and of God) which contradicts the words of God's own Spirit" (1989: 181). In this, Stephen emphasizes the bilateral aspect of the patriarchal covenant. Even so, the unilateral aspect is still present though somewhat subdued. Circumcision symbolizes covenantal responsibility and purpose. Israel is in covenant with God in order to worship Him, as verse 7 explains. This bilateral aspect is thrust to the fore in the Moses story in order to show the ultimate unfaithfulness of Israel, who has misunderstood and misrepresented its covenantal responsibility, thereby becoming guilty of resisting God (and Jesus a prophet like Moses, and the Holy Spirit) as a covenant breaker. "In short, Israel was not founded to worship God wrongly" (Kilgallen, 1989: 181). The unilateral, unconditional aspect of the covenant is also present in this section of the Stephen speech, but this aspect has receded into the background as discernible from implicit references in verses 5, "but promised", and verse 17 "the fulfilment of the promise that God had made to Abraham".

R. F. O'Toole surveys Luke's thoughts on the Sinai covenant and states that, apart from a reference in the Institution Narrative, "The only other reference we find to the Sinai Covenant in Luke-Acts is Acts 7:38" (1983: 250). Implicit reference to the Sinai covenant is being made by Stephen. In this verse the bilateral aspect of the Mosaic covenant is readily apparent in that reference is being made to the conditions of the covenant. This is confirmed by the following verse 39: "Our ancestors were unwilling to obey him, instead, they pushed him aside, and in their hearts they turned back to Egypt"; and also verse 53: "You are the ones that received the law as ordained by angels, and yet you have not kept it." Not only is the conditional nature of the Mosaic covenant brought to the fore but the covenant sanction curse is also mentioned in verse 43c, loosely quoting Amos 5:25-27, "...so I will remove you beyond Babylon." However, all this must be understood within Stephen's main argument, as verse 17 makes clear, that is the purpose of the unconditional Abrahamic covenant from which Israel deviated by unfaithfulness to the Mosaic covenant.

Interestingly, A. F. J. Klijn (1957: 28-31) argues that Stephen's speech has significant parallels with the Qumran Manual of Discipline, 1QS, particularly the apparent parallels between the attitude of Stephen and that of the community towards the Temple and also similar distinctions between the obedient and disobedient. The parallels are striking but should not be pushed too far.

### **4.3 SUMMARY**

The monergistic activity of God is identified in Luke's explicit references to the covenant concept. At the beginning of the Gospel, in the Benedictus, God remembers his covenant with Abraham by fulfilling the Davidic covenant in Jesus. This is so in view of promised blessings of political and national deliverance that will make possible unfettered service to God. The covenant concept is foundational, as it is central even in the structure of the text. Toward the climactic end of Luke's Gospel, the Lord's Supper narrative records the new covenant established by Jesus in the context of the Passover. In view are the blessing of covenant renewal, historical continuity and eschatological blessings. These instances taken together identify the unilateral activity of God, radically redefining the meaning and application of the covenant promises and so also, redefining who God's people are.

The Abrahamic covenant is twice referred to explicitly in Acts. On both occasions Peter and Stephen redirect their hearers to the Abrahamic covenant because their ancestral rejection of, and disobedience to Moses - his office and by implication the Mosaic covenant and the Law - has removed beyond their reach the covenant promises of God. Peter's Address ends with intimations of the Gospel's universal scope.

Luke associates the covenants through Christ. They are interrelated. The Abrahamic covenant and the Davidic in the Benedictus; the Mosaic covenant and the new covenant in the Lord's Supper; the Abrahamic covenant and the Mosaic in both Peter's and Stephen's speeches. Luke also refers to a bilateral human contract covenant in the account of Judas' betrayal of Jesus. The Old Testament covenant formulations are plain; however, strict parallels with Palestinian Judaism's covenant conception do not seem to run in Luke's thinking. Quite possibly, Luke is far too Christ-centred to allow bilateralism to detract from the singularity of God's activity.

## CHAPTER FIVE: DELINEATING THE TEXTS: IMPLICIT REFERENCES IN THE GOSPEL OF LUKE AND IN ACTS

### 5.0 INTRODUCTION

Writing on the illustrations of covenant relationship in the scriptures, Delbert R. Hillers (1969: 4-5) states, "... that the basic image may often be present where the word is not... we are apt to miss much if we look only at those texts where the term "covenant" itself occurs." Eichrodt (1961: 1.36-37), while introducing his case that the covenant relationship between God and Israel originates in the earlier Sinai tradition, states in a vein similar to Hillers, "...even where the covenant is not explicitly mentioned the spiritual premises of a covenant relationship with God are manifestly present." The necessity for identifying implicit references or allusions to the covenant concept is clear. The question then is, by what means can the characteristics of an implicit reference be identified and what are these characteristics? Klaus Baltzer (1971: 9-10) provides a measure of guidance when he identifies a six part schema of the treaties of the Near East; what is of relevance are the parts referred to as: "Antecedent History"; "Statement of Substance Concerning the Future Relationship"; "Specific Stipulations"; "Curses and Blessings" (1971: 10-16). In the Luke-Acts sections places can be identified where reference is being made to parts of covenant formulary. For instance, in Zachariah's prophecy we see "Antecedent History" sequentially paired but also superimposed with "Statement of substance" or "Curses and blessings".

A section of the prophecy is as follows, "<sup>69</sup>*He has raised up a mighty savior for us in the house of his servant David,* <sup>70</sup>*as he spoke through the mouth of his holy prophets from of old,* <sup>71</sup>*that we would be saved from our enemies and from the hand of all who hate us.*"

Also, "<sup>72</sup>Thus he has shown the mercy promised to our ancestors, and has remembered his holy covenant, <sup>73</sup>*the oath that he swore to our ancestor Abraham,* to grant us <sup>74</sup>*that we, being rescued from the hands of our enemies, might serve him without fear,* <sup>75</sup>*in holiness and righteousness before him all our days.*"

By examining in this manner explicit references in Luke-Acts, key words may be isolated that are useful in the identification of references which imply or allude to the covenant idea. Some significant words identified are: Abraham, David, Moses, ancestors, prophets, blessings, circumcision, mercy, promise, fulfil, remember, saved, serve.

Even so, the identification of implicit references, according to Robert L. Brawley (1995: 13), is not limited to the “phraseological plane” but can be made beyond “verbal similarities” (1995: 13). Brawley argues that, “allusions may also replicate the form, genre, setting, and plot of their precursor.” (1995: 13.) Reference to the covenant concept may be within contextual allusions to Old Testament texts. His understanding of intertextuality is useful to this study.

The OT quotations serve as an hermeneutical window looking onto the full context of the OT passages from which the quotations are drawn, thus shedding interpretive light on the narrative in question. C.H. Dodd explains this method of quotation by which the Old Testament was used in the New when he states:

The method included, first, the selection of certain large sections of the Old Testament scriptures, especially from Isaiah, Jeremiah and certain minor prophets, and from the Psalms. These sections were understood as wholes, and particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves. At the same time, detached sentences from other parts of the Old Testament could be adduced to illustrate or elucidate the meaning of the main section under consideration. But in the fundamental passages it is the total context that is in view, and is the basis of the argument. (1965: 126.)

Specific objections to this “*Testimonies* theory” (Black, 1971: 2), and therefore Dodd’s observations, are generally silenced by the discovery of two collections of late Jewish *florilegia* in Cave 4 at Qumran (Black, 1971: 2).

There is, however, the possibility of identifying implicit references on the basis of thematic association. The themes in view at this point are election and the law. Should such associations to the covenant idea be entertained as a basis for identifying implicit

references? For the scope of this study it seems impractical. Luke has knowledge of election, however it does not appear that he is directly associating it to the covenant idea, be it Abrahamic, Davidic or Mosaic. The notion of election seems to be used to refer to the validating logical commencing point of Israel's participation in salvation history - Acts 13:7; expression of privileged recourse to the divine - Luke 18:7; the official designation of the Messiah - Luke 9:35, 23:35 and Acts 3:20; or the legitimizing basis for commissions and tenure in the office of apostle, deacon, or disciple - Luke 1:9, 6:13 *etc and* Acts 1:2, 6:5, 15:2 *etc*. Also, the principle of election is used to designate apocalyptic events and theophany - Luke 12:21; Acts 17:31.

Luke is well aware of the law and possibly its purpose and limitations, as Acts 13:39 suggests. While acknowledging the place of the law in Palestinian Judaism he is neither antagonistic nor a promoter of the law. This is what Kalervo Salo (1991: 295) repeatedly argues in his published thesis, as understood from the following summations: "Luke is no teacher of the law!" yet, "The author attempts to legitimate both Jewish - and Gentile Christianity to both Jewish - and Gentile-Christians" (1991: 298).

## **5.1 IMPLICIT REFERENCES IN THE GOSPEL OF LUKE**

### **5.1.1 Luke 1:26-38. The vision of Mary and the Announcement of Jesus' Birth**

"<sup>30</sup> The angel said to her, "Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And now, you will conceive in your womb and bear a son, and you will name him Jesus. <sup>32</sup> He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. <sup>33</sup> He will reign over the house of Jacob forever, and of his kingdom there will be no end."

The Greek text reads, "<sup>31</sup>*kai idou sullēmpsēi en gastri kai texēi huion kai kaleseis to onoma autou Iēsoun* <sup>32</sup> *hou tos estai megas kai huios hupsistou klēthēsetai kai dōsei autōi kurios ho theos ton thronon David tou patros autou* <sup>33</sup> *kai basileusei epi ton oikon Iakōb eis tous aiōnas kai tēs basileias autou ouk estai telos*"

#### **Textual and literary considerations:**

The reference to David, the giving of his throne to Jesus, and the allusion to 2 Samuel 7, furnish reason for examination. Verse 27, "...to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary", contains a

noteworthy textual variation. According to Nestle & Aland (1993: 152), the witnesses  $\aleph$ , C, L,  $\mathcal{f}^1$ , 700, 1424, *al*, Eusebius add, *kai patrias*, to render the text, *ex oikou kai patrias David*, which parallels 2:4, “of the house and lineage of David”. This betrays a possible interest in further emphasising the Davidic descent of Christ.

C. H. Talbert (1982: 18) asserts that the annunciation is similar to “theophanic birth announcements like those found in the OT.” He gives a ten point outline of the general structure (1982: 18). R. H. Stein (1992: 81) renders a somewhat condensed outline: “the setting, 1:5-7 and 26-27; the angelic greeting, confusion, and reassurance, 1:11-13a and 28-30; the angelic message, 1:13b-17 and 31-33b; the problem, 1:18 and 34; reassurance through a sign, 1:19-20 and 35-37; and the miraculous conception, 1:21-24 and 38”. Raymond E. Brown (1979: 157), however, provides a succinct yet comprehensive comparative presentation giving the schema of the typical five step “stereotyped biblical annunciations of birth”, as it compares Ishmael’s birth narrative, Isaac’s, Samson’s, John the Baptist’s and Jesus’ birth accounts in Luke as well as Christ’s birth narrative in Matthew (1979: 156). The following compares the general five steps with Luke’s account (Brown, 1979: 156).

<b>The Five Steps</b>	<b>Jesus’ birth annunciation</b>
1. The <i>appearance</i> of an angel of the Lord.	Luke 1:26
2. <i>Fear</i> or prostration of the visionary confronted by this supernatural presence.	Luke 1:29
3. The divine <i>message</i> :	
a. The visionary is addressed by name.	Luke 1:30
b. A qualifying phrase describing the visionary.	Luke 1:28
c. The visionary is urged not to be afraid.	Luke 1:30
d. A woman is with child or is about to be with child.	Luke 1:31
e. She will give birth to the (male) child.	Luke 1:31
f. The name by which the child is to be called.	Luke 1:31
g. An etymology interpreting the name.	---
h. The future accomplishments of the child.	Luke 1:32, 33, 35
4. An <i>objection</i> by the visionary as to how this can be or a request for a sign.	Luke 1:34
5. The <i>giving of a sign</i> to reassure the visionary.	Luke 1:36-37

Raymond E. Brown also writes that the annunciation of Jesus’ birth generally parallels that of John the Baptist’s (1979: 292). However, “the real structural parallel is between the core of the JBap annunciation (1:11-20) and the whole of the Jesus annunciation (1:26-38)” (Brown, 1979: 293). Brown states that this parallelism between the annunciation of Jesus and John, specifically in the visitation of Gabriel, underscores the

“unity of God’s salvific plan” (1979: 293). However, the close adherence of the annunciation of Jesus to the general five point annunciation schema, argues Brown, seems to betray Luke’s editorial activity, in that he has drawn upon and fashioned a pre-Gospel annunciation tradition, namely, “the birth of Jesus as the Davidic Messiah” (1979: 296-298). Brown’s work, albeit insightful at times on structural matters, has its serious limitations because he sees Luke’s work as a result of his own creative use of the Old Testament around a diminutive amount of core material (Bock, 1987: 56). Darrell L. Bock levels the following criticism: “We would question Brown’s disavowal of the use of stylistic criteria to evaluate sources. It is a major methodological weakness in his view... it is the linguistic evidence which suggests that Luke probably did use sources, extending beyond the hymnic material” (1987: 56). Understanding this qualification, it is the clear structural form which is of concern at this point, into which Brown (1979: 296) mines deeper, stating that the “real concern” is not so much the literary similarities but it is those elements of the annunciation of Jesus which do not fit into the five point schema). This comprises the manner of the virgin birth, “the future accomplishments” (Brown, 1979: 296) of Jesus and thirdly the depiction of Mary (Brown, 1979: 296). The second is of interest here.

In this regard, Gabriel’s pronouncement evokes Old Testament allusions to the Davidic covenant by way of its divine promises. Keywords here are pivotal for identification. Mark L. Strauss sees 2 Samuel 7 and Psalm 89 behind Gabriel’s proclamation (1995: 88). Curiously, Brown (1979: 310) informs that, “Gabriel’s words... constitute a free interpretation of II Samuel 7:8-16, the promise of the prophet Nathan to David”; as well, reverberations of this promise are felt in Psalm 2:7 and Psalm 89:30 (29). Significantly, “...Luke presents the promise in its Old Testament form with little modification”, except for elements of the virgin birth and Jesus’ divine sonship, such that the promise reaffirmed, “... retains the earthly and national implications of the original promise” (Strauss, 1995: 89). This, therefore, dramatically colours the Messianic calling presented in the birth announcement with royal, kingly vividness (Strauss, 1995: 89). However, it is not only Jesus’ Davidic lineage which confirms him as the heir to the royal throne and the dispenser of the covenant blessings, but that Jesus is the Son of God begotten of the Holy Spirit. Strauss (1995: 93) states, “Luke’s *primary* interest in v. 35 is in the grounding of Jesus’ *divine sonship* in the creative power of God.” Joel B. Green tells us that, “the eschatological import of the annunciation rests on vv 32-33, not a “fulfilment” of Isa 7:14.” (1997: 88).

Strauss elucidates:

Though v. 35 exceeds traditional Jewish expectations, it does not leave the context of the Davidic promises. Rather, the close contextual link between vv. 32 and 35 indicates that Jesus' divine sonship serves as proof that he is indeed the heir to the throne. Through his unique conception by the power and Spirit of God, Jesus is revealed to be the *Davidic Son of God* (cf. 2 Sam. 7.14; Ps. 2.7) (1995: 93-94).

Jesus' birth announcement is the first reference to the Davidic covenant (Strauss, 1995: 87). In this pericope, Jesus is presented as true heir to the Davidic throne by virtue of his lineage and, importantly, his divine sonship. It is Jesus who will dispense the covenant blessings, ostensibly in a national context, according to the Davidic covenant's sanctions, by fulfilling the royal function of the Messiah. The unconditional ethos of the covenant is subsumed under divine monergism. Strauss (1995: 90), quoting C. F. Evans, points out that the conception, birth and work of Christ is, "entirely the work of God".

#### 5.1.2 Luke 1:46-55. Mary's Magnificat

“<sup>54</sup> He has helped his servant Israel, in remembrance of his mercy, <sup>55</sup> according to the promise he made to our ancestors, to Abraham and to his descendants forever.”

The Greek text reads, “<sup>54</sup> antelabeto Israēl paidos autou mnēsthēnai eleous <sup>55</sup> kathōs elalēsen pros tous pateras hēmōn tōi Abraam kai tōi spermati autou eis ton aiōna”

#### Textual and literary considerations:

Within this section of text is found only one textual difficulty. Stephen Farris identifies this well known complexity: “The entire Greek manuscript tradition and all the versions with... exception of a few Latin manuscripts, attribute the Magnificat to Mary. A few Latin manuscripts and several church fathers of the West, on the other hand, read in v. 46, ‘And Elizabeth said’” (1985: 108-109). The external evidence is in favour of attributing the hymn to Mary since, “There are... no certain witnesses to the reading ‘Elizabeth said’ outside of the Latin tradition” (1985: 110). However, in consideration of the internal evidence, Farris reports that Loisy and Harnack were the chief exponents who attributed the hymn to Elizabeth; he then proceeds to list their arguments (1985:110-111). The basis upon which this line of argumentation has been refuted is a combination of semantic, contextual and literary grounds (1985: 111-112). Farris

deductively states: "The reading 'Elizabeth said' may be the result of a simple error in the Latin textual tradition" (1985: 112).

Examining the form of the hymn, Farris (1985: 114) explains that, "The most obvious poetic device in the poem is parallelism, which appears in 46b//47, 51a//51b, 52a//52b, 53a//53b, 55a//55b", where the parallelism may be either synonymous or antithetical (1985: 113). He gives the following simple structure:

46-47	Word of Praise
48	First Motive Clause + saying about the future
49a	Second Motive Clause
49b-53	Statements amplifying the second motive clause
54-55	Summary

The verses in question, vs. 54-55, which contain the implicit reference to the covenant idea, comprise the rather ill termed 'Summary' section of the Magnificat. The presence of the covenant concept is recognized by keywords, such as 'Abraham', 'remembrance', 'promise' *etc.* From this, one is given the impression that his assertions do not give proper credence to the significant structural complexity of the hymn. The following statement confirms this: "The movement of thought through the poem is a relatively smooth progression; the seams in the poem are not strongly marked and the content of the various sections are so closely intertwined that over-definite divisions are not to be desired. No more elaborate structure than that which I have outlined above seems necessary" (1985: 116). Interestingly, R. C. Tannehill (1974: 263-275), whom Farris (1985: 116, 185) refers to in the notes in defence of not making over-definite divisions, inadvertently speaks against this sort of lapse in judgment as he investigates the poetic design of the Magnificat and its value as such. For instance, Tannehill notes that the first two lines are not merely an introductory statement of praise since, "this accurately states the general structure of thought but ignores important formal characteristics which transform that thought into poetry" (1974: 267).

Tannehill agrees that the Magnificat is a hymn of praise similar to Old Testament psalms, in which praise is followed by the reason of praise, "however, another pattern is also noticeable" (1996: 54). He identifies the "rhythmic parallelism" and the exceptions to that pattern, but also that verses 49b-50 and 54b-55 "... create a sense of pause by lengthening the final sentence" (1996: 54). Tannehill continues, "Because the Magnificat twice moves from short, rhythmic sentences with initial strong verbs to a

longer sentence that puts God's mercy in the perspective of the ages, I think it is appropriate to speak of two strophes, consisting of verses 47-50 and 51-55" (1996: 54). This is precisely what Farris attempts to resist, albeit unconvincingly (1985: 116). Based on comparison with the Song of Hannah (1 Samuel 2:1-10), Alfred Plummer finds that the hymn falls into four strophes: verses 46-48, 49-50, 51-53 and 54-55 (1910: 31). H. Schürmann is reported to have found only two strophes, 46-50 and 51-55, while Ramaroson is reported to have found three, 46-50, 51-53, and 54-55 (Farris, 1985: 116). C. H. Talbert, apparently following Tannehill, states that, "The hymn contains two stanzas which praise God for his mercy: vss. 46-50 and vss. 51-55. Verses 49-50 and vss. 54-55 both refer to God's mercy and signal the end of their respective stanzas." (1982: 24). The significance of this lies in the comparison of the two strophes, which yields the relation of the individual to the corporate: God's mercy to Mary as it relates to God's mercy to Israel. Talbert states, "God's regard for one humble woman becomes the sign of his eschatological act for the world. In one small event the greater event lies hidden." (1982: 24). The eschatological dimension of the hymn of praise has been clearly identified by Hermann Gunkel, as related by both Tannehill (1974: 265) and Farris (1985: 115). Considering the poetic form and the eschatological dimension, the structure put forth by Farris may be improved to a degree in the following way:

### **I. First Strophe**

- 46-47      Statement of Praise
- 48          First motive clause + sayings about the future
- 49          Second motive clause and amplifying statement
- 50          Basis of God's mercy and gracious initiative, as relates to Mary

### **II. Second Strophe**

- 51-53      Statements amplifying second motive clause and anticipating a third
- 54a        Third motive clause
- 54b-55    Basis of God's mercy and gracious initiative, as relates to Israel

Regarding the aorist of the hymn, 51-53, Farris states that, "to treat the aorists as if they speak only of a particular event in the past is to lose sight of the eschatological tension present in the hymn... Although the aorists point back to a particular event... they also anticipate what is to come" (1985: 115). Farris continues, "The Magnificat speaks of a past event with future, indeed eternal, consequences" (1985: 116).

As can be seen from the structure the covenant idea is alluded to at a defining point, in the second strophe, verses 54b-55, tying the structure together by bringing theological clarity and thereby reason to the hymn. Interestingly, the fulfilment of God's promised

mercy to Abraham, the ancestors and fathers is indicated as coming upon corporate Israel rather than being restricted to individual persons (verse 50). Verses 54b-55, imbedded with covenant idea allusion, connects the incarnation and the hymn to that point in redemptive history which fundamentally defines Israel's identity as God's people; but more specifically, it explains how this established relationship is to be developed and to be secured in a greater capacity. The unilateral and unconditional aspects of the covenant are clearly of primary significance.

### 5.1.3 Luke 2:25-35. The *Nunc Dimittis* / Presentation of Jesus in the Temple and Simeon's Announcement

“<sup>28</sup> Simeon took him in his arms and praised God, saying, <sup>29</sup> “Master, now you are dismissing your servant in peace, according to your word; <sup>30</sup> for my eyes have seen your salvation, <sup>31</sup> which you have prepared in the presence of all peoples, <sup>32</sup> a light for revelation to the Gentiles and for glory to your people Israel.””

The Greek text reads, “<sup>28</sup> *kai autos edexato auto eis tas agkalias kai eulogēsen ton theon kai eipen* <sup>29</sup> *Nun apolueis ton doulon sou despota kata to hrēma sou en eirēnēi;* <sup>30</sup> *hoti eidon hoi ophthalmoi mou to sōtērion sou* <sup>31</sup> *ho ētoimasas kata prosōpon pantōn tōn laōn* <sup>32</sup> *phōs eis apokalupsin ethnōn kai doxan laou sou Israēl*”

#### Textual and literary considerations:

Darrell L. Bock states, “Simeon's hymn and prophecy concludes the OT portrait of Jesus in the infancy material” (1987: 85). Therefore, the emphases in this section are noteworthy, as they set the stage for the inauguration of Jesus' ministry. This section derives its significance for the covenant idea from Simeon's OT allusion in verse 32, to Isaiah 42:6, and the Servant Song of 49:1-9, in particular verse 6. Farris adds to this Isaiah 51:4 and 52:9-10 (1985: 143). R. E. Brown mentions Isaiah 46:13 and 40:5 (1978: 458). Notwithstanding the selection of verses quoted in verse 32, the reference carries the full import of the sections referred to in Isaiah. This is possible, according to the above arguments advanced by Dodd and by Black.

In Isaiah 42:6 LXX, the phrase “*edōka se eis diathēkēv genous*” immediately precedes the quotation as rendered in Lk 2:32: “a light for revelation to the Gentiles and for glory to your people Israel”; while in Isaiah 49:1-9 LXX the phrase “*edōka se eis diathēkēv ethnōn*” is found in verse 8, not immediately following the phrase quoted by Simeon. The contexts in which the covenant references of 42:6 and 49:8 are made, however, are

strikingly similar: the Lord will sustain the Christ and make Him to be as a covenant to the people, **Israelite and Gentile both** - following the reasoning of I. H. Marshall (1978: 120-121) and J. Nolland (1989: 1.120) - and to bring light to those fettered in darkness.

Farris (1985: 143) identifies only one textual problem in the *Nunc Dimittis*, stating only that, "D omits the word *ethnōn* from v. 32. All the remaining witnesses include the word". The other Western texts do not have this omission (Farris, 1985: 143). The reason for its omission in D may be due to grammatical difficulties (Farris, 1985: 143). Apart from the evidence that the majority of the texts include *ethnōn*, he mentions two other reasons for accepting the inclusion of this word (1985:143):

- the parallelism between Gentiles, 32a, and Israel, 32b, gives necessary structure to the verse;
- second, is the evidence that the "Gentiles feature prominently in the several texts from Deutero-Isaiah to which the poem alludes" (1985: 143).
- A third reason may be added. Luke's understanding and use of the 'light' metaphor as applied to Christ God's Salvation - as Dennis E. Johnson argues from Isaiah 49:6 (referred to in Acts 13:47) - is applied again to the witness of the apostles to the Gentiles (1990: 345-346).

Raymond E. Brown contends that Luke modelled the presentation of Jesus in the temple on the Hannah narrative of 1 Samuel 1 and 2 (1979: 446, 450). Darrell L. Bock, in examining the four parallelisms identified by Brown, finds that three are forced and only one is substantiated; he therefore objects, stating, "... the parallelisms for which Brown argues as a whole are not compelling enough to argue that they are the creative source of background of this scene" (1987: 85). Bock's criticisms are well founded and deserve serious consideration.

The implication of the *Nunc Dimittis* is instead freighted by the larger structure which it is a part of as Brown correctly identifies (1979: 443).

## Jesus

### Birth

Proclamation of Destiny (Angels)

Circumcision and Naming

Proclamation of Destiny (Simeon)

Conclusion

The steps from birth, circumcision, presentation and purification provide the logical Jewish sequence (Brown, 1979: 444). However, Simeon's prophetic announcement is connected to the proclamation of the angels by Christology: "The angelic proclamation to the shepherds which follows the birth of Jesus announces the identity of the child in terms of the expectations of Israel (2:10-11); Simeon's *Nunc Dimittis* announces the destiny of the child "in the sight of all the peoples," including the Gentiles" (Brown, 1979: 444). The quotation of covenantal texts makes possible the widening of the participatory scope from national to universal. It would seem the patriarchal Abrahamic covenant in its unilateral dimension is envisioned in Isaiah 42 and 49 as well as 51 and 52.

A. Plummer divides the canticle itself into two strophes: 29-30 and 31-32 (1910: 68). Brown objects to this division, offering a three distych division: 29ab, 30-31 and 32ab, "with the last of the three exemplifying synonymous parallelism" (1979: 457). J. A. Fitzmyer (1981(1): 422) concurs with this arrangement, as does J. Nolland (1989(1): 116). The Christ is the salvation of God. A. Plummer states: "The *sōtērion* is analysed into light and glory, and "the peoples" into heathen and Jews" (1910: 69). Also, "*phōs* and *doxan* are in apposition with *to sōtērion*" (Plummer, 1910: 69). This means, as Fitzmyer observes, that Simeon "... recognizes in Jesus the promised bearer of messianic peace, salvation and light. These are to be revealed through him to the Gentiles and unto the glory of Israel, but they are said to have been made ready for "all peoples," Israel and the Gentiles alike" (1981(1): 422). Brown affirms the universalism in the Isaianic passages behind the *Nunc Dimittis*, yet writes of a "sub-orientated universalism" (1979: 459), that is, "the light is to come to the Gentiles; but they are to come to Jerusalem, for Israel is God's people" (1979: 459); this, Brown writes, is in fulfilment of Zechariah 2:10-11, "<sup>10</sup> Sing and rejoice, O daughter Zion! For lo, I will come and dwell in your midst, says the LORD. <sup>11</sup> Many nations shall join themselves to the LORD on that day, and shall be my people; and I will dwell in your midst. And you shall know that the LORD of hosts has sent me to you" (1979: 459). However, as

others, Brown seems to de-emphasize the point that it is the Abrahamic covenant unconditionally fulfilled in Jesus by God, such that the Christ is given as a covenant, upon which the universalism and divine initiative turns.

#### 5.1.4 Luke 3:2b-9. The Preaching of John the Baptist

<sup>2b</sup>... the word of God came to John son of Zechariah in the wilderness. <sup>3</sup> He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, <sup>4</sup> as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: "Prepare the way of the Lord, make his paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; <sup>6</sup> and all flesh shall see the salvation of God.""<sup>7</sup> John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup> Bear fruits worthy of repentance. Do not begin to say to yourselves, "We have Abraham as our ancestor"; for I tell you, God is able from these stones to raise up children to Abraham. <sup>9</sup> Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.""

The Greek text reads, "<sup>8</sup> *poiêsate oun karpous axios tês metanoias kai mē arxêsthe legein en heautois Patera ekhomen ton Abraam legō gar humin hoti dunatai ho theos ek tōn lithōn toutōn egeirai tekna tōi Abraam*"

#### Textual and literary considerations:

In this section, there are not any serious textual deviants among the sources. However, two minor disparities deserve brief mention. John the Baptist fulfils his calling, as quoted in Isaiah 40:3-5 LXX, with actualized rebuke and prescription. In verse 8, according to Nestle & Aland (1993: 160) the witnesses B and Origen reverse the word order to *axios karpous*. In verse 9, P<sup>4vid</sup>, lat and Origen read *karpon* whilst D, sy<sup>s.c.p</sup> have the plural accusatives, *karpous kalous*.

The Isaiah 40:3-5 quotation contains three departures from the original LXX reading, as I. H. Marshall identifies (1978: 136-137). The first is in verse 4, where the object in *eutheias poieite tas tribous tou theou hēmōv* is replaced with just *tas tribous autou*. According to Marshall, this identifies "the *kurios* mentioned earlier as Jesus and not as God" (1978: 136). Verse five contains a phrasing which "differs slightly from the LXX (e.g. the omission of *panta* in agreement with MT)" (Marshall, 1978: 137). Lastly,

reports Marshall in verse 6: "The first part of Is. 40:5 is omitted (...its absence from some MSS of LXX may be due to assimilation to Lk.)" (1978: 137).

The above demarcated section of text belongs to the complete narrative of verses 1 to 20. This section is comprised of a description of John the Baptist's calling, as well as the first of three examples of his preaching (Stein, 1992: 125, 131). This first preaching of John is "eschatological in nature and proclaims that God's kingdom has come. Because of this, the need to repent in light of the times is reinforced" (Stein, 1992: 131). John the Baptist is engaged in the task described in verse 3. The Baptist forcefully makes the case that the Abrahamic promise, which he has indirectly associated with the Salvation of God (verses 6 and 8), is not necessarily contingent upon ancestral relation to the patriarch. Fitzmyer states with acuity, "The blessing of Abraham (Gen 12:1-3) became in time Israel's pride and boast. This finds expression in Isa 51:2-3, where the blessing of Abraham and Sarah is regarded as the basis for the consolation of Zion. ...Salvation tied to "Father Abraham" as a Jewish belief is echoed elsewhere in the NT... This reliance on an ethnic privilege, however, is precisely what the Baptist repudiates." (1970(1): 468). The Abrahamic covenant is in the backdrop. The inheritors of the Abrahamic blessing or salvation are not privy because of physical descent but because they "Bear fruits worthy of repentance" (verse 8, *cf.* verse 3 and 6). The true children of Abraham, and therefore heirs, are those who follow Abraham in consecrating themselves unto God as Abraham separated and consecrated himself by leaving family, home and religion in order that the Lord may be his inheritance. The manifestation of repentance, the consecrated life, is that which John seems to speak of in his ethical preaching.

The Abrahamic covenant is implicitly referred to as the basis of the Salvation of God. Covenant membership is made possible by the unilateral divine initiative and prerogative of God in salvation, to which he requires a response of a life in keeping with repentance. It seems that the bilateral aspect of the covenant is working in subjection to the pre-eminent and unilateral unconditional Abrahamic promise; perhaps implying that becoming a covenant member is by grace and remaining one is by works. However, John's statement, "God is able from these stones to raise up children to Abraham", suggests that faithful covenant members are ultimately a result of divine unilateral initiative. This would also be in God's prerogative. Is Luke here hinting at Baptist tradition or early Christian conception? Since Matthew (21:43) conveys outright what

Luke may be intimating, "Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom", then is it possible that divine grace stands behind even the response of repentance? Evidently, the unconditional aspect of the Abrahamic covenant pervades the entire pericope.

### 5.1.5 Luke 4:16-30. Jesus preaches at Nazareth

<sup>18</sup> "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, <sup>19</sup> to proclaim the year of the Lord's favor."

The Greek text reads, <sup>18</sup> *Pneuma kuriou ep eme hou heineken ekhrisen me euaggelisasthai ptoikhois apestalken me kēruyai aikhmalōtois aphenin kai taphlois anaplesin aposteilai tethrausmenous en aphesei* <sup>19</sup> *kēruyai eniauton kuriou dekon*"

#### Textual and literary considerations:

The theme of immanent deliverance promised is clearly an integral part of the narrative as seen in Lk 1:13-17; 1:26-38; 1:46-55; 1:67-79; 2:10-11; 2:29-32; and 3:6. This theme is subject to further magnification in Christ's proclamation, such that its force is carried by the Isaianic LXX quotation. This provides also an intertextual basis for investigating the presence of the covenant concept. In addition, there is the matter of the allusions to the Elijah and Elisha narratives. Luke 4:16-30 rings clear with possible implicit reference to the covenant idea in Luke-Acts.

As stated above, C. H. Dodd made clear part of the method by which the Old Testament was quoted in the New. Luke has demonstrated a familiarity with this method of quotation; specifically, as it has been seen in the *Nunc Dimittis*. Again, the probability exists for the utilization of the said method in Jesus' quotation from Isaiah 61 and 58. This is maintained even under due consideration of the caution raised by David Seccombe, which warns against the abuse of the principle identified by Dodd. Seccombe states: "This principle has become a commonplace and is frequently used illegitimately to find ideas in the NT which are not otherwise discernable" (1981: 252). Indeed, caution has not been cast to the wind. The reason for including Luke 4:16-30 as an implicit allusion derives legitimacy not from theological presuppositions but from the Lukan passage itself as well as its larger context.

James A. Sanders draws attention to the “function of Isaiah 61:1-3 from its appearance in the Tanakh to its role in the Lukan account of Jesus’ appearance and sermon in the Nazareth synagogue.” (1975: 75). Specifically, Sanders examines the Luke 4 passage using the method of Comparative Midrash, which is that method which “emphasizes the role an ancient authoritative tradition, whether or actually quoted or cited as scripture, played in the life and history of Judaism and Christianity” (1975: 75). Sanders relates, “Midrash Criticism... using all the available instances of the use of such a tradition, attempts to understand the various ways in which a given passage or tradition met the people where they were, precisely the ways in which it was adaptable” (1975: 79).

It is the comparative method of this sub-discipline which surpasses “a purely *Redaktionsgeschichtlich* approach to the source of the midrash on Isa 61 reported in Luke 4” (1975: 101). Sanders reports that Luke’s hermeneutic parallels the two hermeneutical axioms at Qumran, especially as found in 11QMelch (1975: 93-98). What he finds is that in comparison to the Matthew 16 and Mark 6 parallels, Luke has programmatically distinguished the Rejection pericope by including the Isaiah 61 quotation and with equal significance by the “biblical Midrash on it based on Elijah and Elisha” (1975: 92). Sanders (1975: 92), referring to J. Jeremias, states that Luke identifies the rejection of Jesus to be based precisely on “Jesus’ Midrash of the Isaiah passage” and not the actual quotation of Isaiah 61 or the reported faithlessness of the hearers as in Matthew and Mark. Thus, the question forced is: what “...happened within verses 23-27 that would cause a receptive congregation to turn into an angry mob”? (1975: 93). It is solely Jesus’ interpretation of the Isaiah passage. Sanders explains that, “...by this enriching juxtaposition of the acts of Elijah and Elisha and Isa 61, Jesus shows clearly that the words meaning ‘poor’, ‘captive’, ‘blind’ and ‘oppressed’ do not apply exclusively to any in-group but, on the contrary, apply to those to whom God wishes them to apply. God sent...Elijah and Elisha to outsiders, the Sidonian Widow and the Syrian Leper” (1975: 97). Notably, this midrash receives further weight if the Isaiah quotation is understood as part of its whole. It is also significant that rabbinic sources see the mission of Elijah and the Spirit “in relation” to the final redemption (1975: 87-88). The plausibility of Sander’s argument is further established if it is recognized, as Tannehill states, that when the people ask if Jesus is Joseph’s son, “this question is not intended to denigrate Jesus but to point out that he is a hometown boy. According to culture, this involves obligations. One must give preference to one’s own family and village” (1996: 93); however, Jesus’ statements

show that “a prophet is not governed by in-group loyalties... his ministry will focus not on the in-group but on the excluded” (1996: 93-94). Clearly, the universality and unconditional nature of the Abrahamic covenant colours Jesus’ interpretation of Isaiah. In his Nazareth address, Jesus is quoting primarily from Isaiah 61:1-2. These two verses belong to the longer section constituted by 61:1 - 62:12 (Oswalt, 1998(2):10-19, 561). Of particular interest are verses 8 and 9 of chapter 61: “<sup>8</sup> For I the LORD love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them. <sup>9</sup> Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the LORD has blessed.” John N. Oswalt renders the following commentary on these verses:

The Israelites may believe that God will do these wonderful things he has promised because of who he is. The language here is the typical language of self-predication with which God has identified himself from ch. 27 onward, but especially in chs. 41-49.... God is promising to reward them (the faithful remnant) and to keep covenant with them forever.... The *eternal covenant* is a particular result of the work of the Servant/Messiah (49:8; 54:10; 55:5; cf. also Ezek. 37:25-26).... Its promulgation is the ultimate evidence of God’s justice and faithfulness (1998: 573).

The eternal covenant is established in Christ, as was seen in the *Nunc Dimittis*. In brief, the fulfilment of the universal aspect of the Abrahamic covenant in Christ seems to inaugurate its eschatological ramifications in the establishment of the Isaianic eternal covenant.

Luke not only, “...defines the person and mission of Jesus by means of a quotation...” (Seccombe, 1981: 253), but makes a deliberate and specific connection to Christ’s mission: God’s deliverance equally to Jews as to Gentiles. In all probability, the Isaiah quotation contains allusions to the covenant idea. Sadly, Seccombe leaves these real possibilities outside the realm of legitimate consideration (1981: 258-259). The presence and development of these theological motifs can only be discerned if cautious attention is given to the Old Testament quotations and also, if the larger context of the Lukan narrative is viewed as a narrative whole. The ‘preparation’ and ‘particularization’ (Powell, 1990: 33) function of the material in the infancy narrative reaches a measure of

resolution in Jesus' preaching in Nazareth. This development is significant as, "It is almost universally recognized that Jesus' inaugural sermon in Nazareth (Lk. 4.16-30) has programmatic significance for Luke" (Strauss, 1995: 199).

Regarding the actual quotation, Darrell L. Bock (1987: 106), citing T. Holtz in the notes, states: "... the text follows substantially the LXX", noting specifically that Luke, as does the LXX, omits the rendering for *yhwh*, and Luke also translates the Hebrew *pqh-qwh* as *tuphlois anablepsin*. Bock enumerates not many textual difficulties in the quotation (1987: 106). He states in verse 19 that Luke changed *kalesai* to *kêruzai*, which reflects not an emphasis on preaching but traditional usage (1987: 106). Luke omits the "MT phrase, *iasasthai... kardia*" (1987: 106) after "He has sent me"; the omission is supported by  $\aleph$ , B, D, L, W,  $\Xi$ , while A,  $\Theta$ ,  $\Psi$  and the majority text tradition include it (1987: 317). There is also the difficulty of the insertion of Isaiah 58:6, which is different from the MT and the LXX (1987: 106). This has led to the debate among scholars as to Jesus' intent in quoting Isaiah 61:1-2 and 58:6. Joseph A. Fitzmyer introduces his notes on this passage: "The quotation from Second Isaiah is actually a conflation of 61:1a,b,d; 58:6d; and 61:2a." (1970(1): 532). Bock states the resolution to Luke's reason for the two texts lies primarily in the flow of the larger context, in that the "Lukan context points to a messianic understanding of this passage, not just a reference to an eschatological prophet or the Isaianic herald", and that the ministry of the Messiah "is conceived within both the sphere of the miracle-working prophet like Elijah and Elisha... and the sphere of the Servant..." (1987: 110). Bock furthers this thought: "The anointed Servant-Herald of Isaiah 61... brings the message of such justice to the oppressed as is contemplated in Isaiah 58. This linking of the two texts was possible in midrash through *shlkh*" (1987: 111). Strauss posits the following thought: "By linking royal messiahship to proclamatory and miracle-working activity in the context of Isaiah, Luke is able to show that Jesus' deeds were in line with the role of the Davidic messiah prophesied in Scripture" (1995: 249, 243-249). Strauss stresses the parallels between the herald of Isaiah 61 and the "...Davidic king portrayed in Isa. 9.1-7 and 11.1-5, and 10..." (1995: 243). Hence, it is entirely plausible that the Davidic covenant is alluded to and the One by whom its unconditional blessings are to be dispensed.

Tannehill admits to syntactic and structural uncertainties in this “poetic quotation” (1986: 61); yet he does see some order as he cites the chiasmic structure observed by H. J. B. Combrink (Tannehill, 1986: 61). Tannehill improves on this by emphasizing that the, “chiasmic relation between the lines which refer to “release (*aphesis*)” is clearer than the relation between the lines which precede and follow them. Perhaps we should emphasize instead that certain words and grammatical forms are repeated with a rhythmical effect at the beginning and end of short phrases.” (1986: 61).

Tannehill provides the following diagram (1986: 62),

Spirit of the Lord is upon me,  
     Because he anointed me;  
 To preach good news to the poor he has sent me,  
     To proclaim to the captives release  
         And to the blind new sight,  
     To send forth the broken in release,  
     To proclaim the Lord’s acceptable year.

Here the structure highlights the anointing of Jesus and his numinous ministry.

Thus, in Jesus’ preaching, three covenants are aligned: the Abrahamic, the Davidic and the Isaianic eternal covenants. They are interrelated *via* their respective fulfilment in Jesus and his ministry. Jesus is the anointed Servant-Herald of Isaiah, the Davidic Messiah-King empowered to dispense the blessings of salvation to Jews and Gentiles in universal scope. These blessings transcend temporal and finite boundaries, as the allusion to the Isaianic eternal covenant in Jesus implies. Throughout, divine monergism characterizes the unconditional promise blessings of the covenant idea.

#### **5.1.6            Luke 13:10-17. The Healing of a Crippled Woman on the Sabbath**

“<sup>14</sup> But the leader of the synagogue, indignant because Jesus had cured on the Sabbath, kept saying to the crowd, ‘There are six days on which work ought to be done; come on those days and be cured, and not on the Sabbath day.’ <sup>15</sup> But the Lord answered him and said, ‘You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water? <sup>16</sup> And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the Sabbath day?’ ”

The Greek text reads, “<sup>16</sup> *tautên de thugatera Abraam ousan hên edêsen ho Satanias idou deka kai oktô etê ouk edei luthênai apo tou desmou toutou têtî hêmerai tou sabbatou*”

### Textual and literary considerations:

The reference to Abraham suggests the possibility of a covenant allusion. The passage contains minor textual variations only. There is nothing particularly striking. This combination of 'miracle-story' and 'pronouncement-story' (Fitzmyer, 1985(2):1011), which is "peculiar to Lk., and is an independent story" (Marshall, 1978: 556), appears to be structurally and theologically dependent on the whole of the chapter (Shirock, 1993: 16). In addition, John Nolland avers that, 13:10-35 and 14:1-35 are in, "sequential parallelism" (1993: 2.721).

R. J. Shirock observes the following chiasmic structure in chapter 13 (1993: 16):

- A 13:1-9
- B 13:10-17
- C 13:18, 19
- C<sub>1</sub> 13:20, 21
- B<sub>1</sub> 13:22-30
- A<sub>1</sub> 13:31-55

Of notable interest is the parallel between B and B<sub>1</sub>: the healing of the crippled woman; and the parable of the narrow door. Importantly, both these pericopae are identified as implicit references to the covenant. Shirock finds salient parallels in the following imagery: "Two Authority Figures and Their Words"; "Enter Through the Narrow Door"; "Reversal of Fortunes"; "Abraham's True Children"; and "Rejoicing and Bitterness" (1993: 22-23).

In verse 16, Jesus is arguing, using one of the rules of rabbinic midrash, *qal wāhōmer*, arguing from the "light instance to the more grave" (Fitzmyer, 1985: 1011-112).

The qualification, "daughter of Abraham" suggests that the woman, *pneua echousa astheneias*, is not just privileged to the invitation to God's salvation but also to the actual blessings promised Abraham. R. C. Tannehill (1996: 218), referencing solely Turid Karlsen Seim's *The Double Message: Patterns of Gender in Luke-Acts*, relates that the term "daughter of Abraham" is uncommon, yet is in a place of emphasis in the Greek construction, and though the woman was "robbed of her rights as a member of the covenant people" because of her unclean condition, "the promise to Abraham will be realized only through social upheaval, which includes reinstating people like the bent woman and Zacchaeus as participants in the promise" (1996: 219). Abraham, asseverates Tannehill, again referring to Seim, "represents the originating covenant and promise given to the Jewish people" (1996: 218). Zacchaeus was a participant in the

promise, son of Abraham, based on his actions issuing from repentance in submission to the Lord and His will, as will be demonstrated later. Can the same be said for the Crippled Woman? The impetus of the teaching miracle resides in Christ's Sabbath argument.

Interestingly, the eschatological salvation prefigured by the Sabbath is brought into subordinate relation to the Abrahamic promise implied. The healing occurs in the context of the Sabbath, that is, according to Mosaic Law. Yet, the basis of the healing is founded solely on God's unconditional mercy characterizing the Abrahamic covenant. The Sabbath blessings are released on the basis of the realization of the unconditional promises of the Abrahamic covenant. Jesus bestows blessing on those who are disqualified by a society governed by adherence to the bilateral conditions of the Mosaic Law; He makes accessible Sabbath blessings by appealing to the prominence of the unilateral aspect of the Abrahamic covenant. The story illustrates that the bilateral aspect of the covenant idea is subordinate to the pre-eminent unilateral and unconditional aspect of the covenant idea. Divine condescension exemplified in the Abrahamic covenant is what the Mosaic covenant seems to be founded upon.

#### 5.1.7 Luke 13:22-30. The Parable of the Narrow Door

“<sup>28</sup> There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. <sup>29</sup> Then people will come from east and west, from north and south, and will eat in the kingdom of God.”

The Greek text in question reads, “<sup>28</sup>*ekei estai ho klauthmos kai ho brugmos tōn odontōn hotan opsēsthe Abraam kai Isaak kai Iakōb kai pantas tous prophētas en tēi basileiai tou theou humas de ekballomenous exō*”

#### Textual and literary considerations:

Again, primarily, reference to Abraham followed by reference to an universal invitation elicits the covenant concept. It should be noted that in verse 25, according to Marshall, those gathered outside the house address, “the master as *kurie*” (1978: 566), which Nestle & Aland (1993: 207) reports is repeated a second time by the following witnesses: A, D, W, Θ, Ψ, 070, 0303, *f*<sup>1.13</sup>, Majority text, it, sy<sup>c-p-h</sup>, bo<sup>pt</sup>. The double vocative is a distinctly Lukan trait (Marshall, 1978: 566). In verse 26, Nestle & Aland (1993: 207) point out that the crowd again addresses Christ *kurie* in the D manuscript. Marshall notes the following textual variation in verse 27, “Luke has the third person

form, as in v. 25, whereas Matthew makes the identification of Jesus with the Son of man explicit by letting Jesus speak in the first person... The text is uncertain. UBS has *legōv humin* with p<sup>75c</sup>, B, pc; *legō humin* is read by p<sup>75\*</sup>, A, D, W, Θ, pl; TR; *Diglot*; *amēn legō humin* by sy<sup>s</sup>; and *humin* by N, lat, sy<sup>p</sup>, cop." (1978: 566). The response is equally unclear. According to Nestle & Aland (1993: 207), p<sup>75</sup>, B, L, 070, 1241, 2542, pc, b, ff<sup>2</sup>, i, l, all read *ouk oida pothen este*, while, N, A, W, Θ, Ψ, f<sup>1,13</sup>, Majority text, lat, sy, 2 Cl, Or, Did, all include *humin*. Marshall posits the question as to whether the inclusion arose "from conflation with the reading *oudepote eidon humas* (D e)..." (1978: 567). Interestingly, though less significantly, in verse 28 the textual witnesses 69, pc, sy<sup>s</sup> omit the phrase, "and you yourselves thrown out" (Nestle & Aland, 1993: 207).

The discussion of these variants carries some bearing, in that they draw into focus the question of the identity of the Lord of the house and the rejected standing outside, as well as the basis of favourable relation with the *kurie*. R. H. Stein states: "The implicit Christology found in this passage should not be missed" (1992: 381). Tannehill notes that, "The grammatical structure of verse 25 is awkward in the Greek. It is possible that most of verse 25 is actually part of the last sentence of verse 24..." (1996: 222).

John Nolland prefaces his commentary on Luke 13:10-14:35 by stating that the section is comprised of "two sets of units set in sequential parallelism (13:10-35; 14:1-35)" (1993: 721). He, therefore, comments on the parable:

In the parallelism that structures the section 13:10-14:35, the present unit corresponds with the parable of 14:15-24 (the link has been recognized in different ways by Mussner, *TTZ* 65 [1956] 140-141; Dupont, *Sciences Ecclésiastiques* 19 [1967] 159). It is linked to the preceding parables by the kingdom of God language and by an interest in its full eschatological manifestation... (1993(2):732).

Luke 14:15-24 is the parable of the Great Supper. This parallelism is in addition to the chiasmic structure observed within chapter 13, as noted above in the episode of the healing of the Crippled Woman (Shirock, 1993: 16). According to Shirock's observed framework, Jerusalem, Abrahamic descent, and the Kingdom are drawn into relation based on covenant identity/membership. Chapter 13 focuses on the nature of the growth of the kingdom, while chapter 14:1-24 focuses on the eschatological kingdom in its

fullness, contrasted with the expression of social order at a feast hosted by a Pharisee. This distinguishing emphasis found in chapter 13, that is covenant membership as a function of kingdom's growth (demonstrated by the Healing of the Crippled Woman and the Parable of the Narrow Door), may account for the allusion to the covenant idea in reference to Abraham and the promise.

Verse 29 of the parable alludes to the Old Testament texts promising the "regathering of scattered Israel in the time of salvation (cf. Ps 107:2-3; Isa 11:11-12; 43:5-6). It is possible that the narrator reinterprets these promises to apply to Gentiles... Perhaps the people of Luke 13:29 are both restored Israel and the Gentiles who will accompany Jews into the kingdom of God" (Tannehill, 1996: 223). Marshall (1978: 568) identifies the following Old Testament texts behind verse 29 as Malachi 1:11, Zechariah 8:7, Isaiah 59:19. T. W. Manson (1961: 125) identifies Isaiah 49:12 and Malachi 1:11 behind the verse. Nolland (1993(2): 735) sees the allusion to Psalm 107:3, Isaiah 43:5-6, and especially Isaiah 49:12 and Jeremiah 3:18.

E. E. Ellis (1974: 188) observes that the parable contains a four part division: "the initial question and answer (22-24), an appended prophecy allegory (25-27) and judgment scene oracle (28f.), a concluding saying (30)." The reference to Abraham, patriarchs and the prophets falls within the judgement scene oracle. Though the Lord gives unambiguous negative reasons for His rejection of those outside - "I do not know where you come from; go away from me, all you evildoers!"- in verse 27 and also 25, it is the judgment scene oracle which provides the positive basis of those the Lord receives. The Lord associates those who take their places at the feast with the patriarchs and prophets, in direct apposition to the wicked. Marshall comments "...that lack of righteousness excludes men from the heavenly banquet" (1978: 567). The welcome banquet guests are of the same constitutive fabric as the patriarchs and prophets, their common dependent status in covenantal relation to God. The multi-national demographic of the banquet attendees, signals universality traceable to the covenant promise made to the patriarch Abraham. Interestingly, verse 29, the phrase, "Then people will come from east and west, from north and south," alludes also as Marshall (1978:568) has pointed out to Isaiah 59:19, which holds significant parallels to this parable. Isaiah 59 speaks of the condemning iniquities of God's people and the necessity of His unilateral, intervening justice and salvation in judgment. Those from the west and east will fear God for His justice and mercy, and those, particularly in

Jacob, who repent will participate in a new eternal covenant of sorts, “<sup>20</sup> And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD. <sup>21</sup> And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children’s children, says the LORD, from now on and forever.” This suggests that those seated at the feast are there by grace, by unconditional and unilateral divine initiative which has been apprehended by the righteous entering the narrow door. Importantly, this initiative does not seem to be based on physical descent.

#### 5.1.8 Luke 16:19-31. The Rich Man and Lazarus

“<sup>24</sup> He called out, “Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.”... <sup>29</sup> Abraham replied, “They have Moses and the prophets; they should listen to them.” <sup>30</sup> He said, “No, father Abraham; but if someone goes to them from the dead, they will repent.” <sup>31</sup> He said to him, “If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.””

The Greek text reads, “<sup>24</sup> *kai autos phōnēsas eipen Pater Abraam eleēson me kai pempson Lazaron hina bapsēi to akron tou daktulou autou hudatos kai katapsuxēi tēn glōssan mou hoti odunōmai en tēi phlogi tautēi*”

#### **Textual and literary considerations:**

The covenant idea is alluded to in reference to Abraham as the one providing comfort in mercy and ultimate salvation to Lazarus.

Nestle & Aland (1993: 214) note that the manuscript and version D and (sy<sup>5</sup>) make clear, beginning in verse 19, that Jesus is speaking a *parabolēn*. The rich man is given the following name in p<sup>75</sup> and (sa) as *Neuēs* (Nestle & Aland, 1993: 214). This reference, Marshall maintains, is a “haplography of the longer form *Niveuēs*, as attested by sa, and no doubt crept into the Greek text from the Sahidic tradition” (1978: 634). In verse 23, the witnesses D, Θ, I, 2211 and it, add that Lazarus is “resting upon”, *anapauomenon*, or on the bosom of Abraham (Nestle & Aland, 1993: 215). Other discrepancies seem to be of a minor nature.

Plummer (1910: 390) states that the parable divides into two scenes, “one on earth (19-22) and the other in Hades (23-31)”. Stein also divides the parable into two parts; however, his division follows Lukan theological propensities not literary demarcations: the first part is comprised of verses 19 to 26, and the second from verse 27 to 31 (1992: 426-427).

Fulfilled covenant blessings are embodied in the heavenly figure of Abraham. This organization of references to Abraham is found in the second section as defined by Plummer (1910: 390), the setting in the afterlife. The basic patriarchal covenant is seen in terms of promise-fulfilment. Whether conditionality or unconditionality qualifies the promissory nature of the blessings offered the true descendents of Abraham, as regards Lazarus’, is not clear from the text. He was a marginalized unclean beggar who received bad things in his earthly life. However, the narrative *via* comparison and contrast focuses mainly on the certain rich man and his exclusion. In his case, he calls Abraham “father” twice, indicating his Jewish physical descent. Yet by his abuse of material gain and treatment of the marginalized (*cf.* 2 Samuel 9:7-8) he disqualifies himself from the Abrahamic covenant blessings, that is, in the life to come. R. C. Trench goes as far as to say the rich man’s plight stems fundamentally from of his unbelief in God and in His word (1910: 456-457). One intention is for certain, for Luke the covenant promise to Abraham seems also to receive fulfilment not exclusively in an earthly context, be it physically, socially or economically, but in this parable in an ultimately spiritual dimension of salvation.

#### 5.1.9 Luke 18:35-43. Blind Beggar Receives His Sight

<sup>35</sup> As he approached Jericho, a blind man was sitting by the roadside begging. <sup>36</sup> When he heard a crowd going by, he asked what was happening. <sup>37</sup> They told him, “Jesus of Nazareth is passing by.” <sup>38</sup> Then he shouted, “Jesus, Son of David, have mercy on me!” <sup>39</sup> Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, “Son of David, have mercy on me!””

The Greek text reads, “<sup>38</sup> *kai eboêsen legōn Iêsou huie dauid eleêson me* <sup>39</sup> *kai hoi proagontes epetimōn autōi hina sigêsêi autos de pollōi mallon ekrazen Huie David eleêson me*”

### **Textual and literary considerations:**

Just a few textual items warrant attention. In verse 39, the blind beggar calls out to Jesus a second time, *huie David*, D has *hios*, while  $\aleph^*$ ,  $\mathcal{J}^{13}$  and a few others which differ from the Majority text seem to repeat *Iêsou huie*, from verse 38 (Nestle & Aland, 1993: 221). Marshall offers the following significant comment on verse 41: "... *theleis* is syntactically parenthetical (BD 465<sup>2</sup>), but may be better to regard the construction as due to the omission of *hina* before *poiêsô* (9:54). The question is designed to elicit faith rather than to gain information, since it is clear enough what the blind man wants" (1978: 694).

The narrative is clearly directed by the blind man's cries for mercy and Jesus' response in bestowing salvation. The healing of the blind man turns upon his faith in Jesus as the Son of David (Fitzmyer, 1985(2): 1214). J. Nolland states: "We are clearly meant to take "Son of David" as a royal messianic designation" (1993(3): 900). "In thus healing the man, Jesus implicitly affirms that he is the Son of David. In giving sight to the blind, he fulfils what was said of him earlier (4:18; 7:22, with allusion to Isa 61:1)" (Fitzmyer, 1985(2):1214). This is an interesting combination. Jesus, as David's legitimate descendent and heir, has claim to the covenant promises; however, as regal messiah, he also has the power to dispense the covenant blessings. Unconditional mercy is shown the marginalized blind beggar; however, faith in this unconditional mercy is a necessary prerequisite to enjoy the salvation of God.

#### **5.1.10 Luke 19:1-10 Jesus and Zacchaeus**

<sup>5</sup> When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." <sup>6</sup> So he hurried down and was happy to welcome him. <sup>7</sup> All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." <sup>8</sup> Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." <sup>9</sup> Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. <sup>10</sup> For the Son of Man came to seek out and to save the lost.""

The Greek text reads, "<sup>9</sup> *eipen de pros auton [ho] Iêsous hoti Sêmeron sôtêria tōi oikōi toutōi egeneto kathoti kai autos huïos Abraam [estin]* <sup>10</sup> *êlthen gar ho huïos tou anthrōpou zêtêsai kai sōsai to apolōlos*"

### **Textual and literary considerations:**

Reference to Zacchaeus as a covenant member, son of Abraham, seems to imply its concept.

Textual divergence of a substantial character is largely absent. The only serious textual note comes in verse 8. Nestle & Aland (1993: 222) report that the textual witnesses B, (1424), *pc* leave out *tois* whilst A, W, f<sup>3</sup>, Majority text and Ir<sup>lat</sup> change the word order to *didōmi tois ptōkchois*.

There is the question of the meaning of *didōmi* and *apodidōmi* in verse 8. Discussion revolves around Zacchaeus' intention, that is, whether he expressed repentance or in the face of stereotype was he defending his piety by making an apologia. This has direct bearing on the meaning of Christ's reference to Zacchaeus as a "son of Abraham" as it is found in the context of verses 9 and 10. The question of covenant membership and participation is thereby thrust to the fore. Dennis Hamm (1988: 432- 433) surveys the minority of scholarship, which holds that Zacchaeus was defending his piety against the stereotype of the tax/toll collector, and lists the main proponents as F. Godet, R. White and J. A. Fitzmyer. These exponents state that neither *didōmi* nor *apodidōmi* should be understood as a futurist present, but that in the narrative these words express customary behaviour; furthermore, these representatives also assert that the narrative is not clear that Zacchaeus was, "...in fact a 'sinner' who repents, for Jesus makes no reference to Zacchaeus' faith (cp. 7:50; 8:48), repentance or conversion (cp. 15:7, 10) or discipleship." Hamm (1988: 436) argues correctly that the narrative needs to be seen within "the larger context of Luke's story line" and within the framework of the Lukan theological program (1988: 435-437). Even if one takes into consideration the loose parallels between the hospitality of Zacchaeus and that of Abraham and Rahab, as observed by A. C. Mitchell (1990: 153-176), in addition to good works of alms giving and restitution as a basis of Zacchaeus' Abrahamic sonship, and therefore, apologia, precedent has already been set by John the Baptist's definition of the true children of Abraham in Luke 3:3-14, which is proved by fruits of repentance (Hamm, 1991: 248). To this may be added that the very nature of the office of tax/ toll collector in itself, aside from conduct, meant uncleanness for pious Jews. Among other things, A. Edersheim states the position of tax/ toll collector itself was unlawful to the pious Jew, as it was in principle a capitulation to foreign rule (1886(1): 515). Precisely what Deuteronomy 17:15 forbids: "...One of your own community you may set as king over

you; you are not permitted to put a foreigner over you..." The very office and duties of tax/ toll collector seemed to undermine the basis of what constituted true piety, consecration to Yahweh. These above-mentioned considerations, and others not mentioned here (Hamm, 1988: 431-437; Hamm, 1991: 249-252), seem to favour the interpretation of Zacchaeus' pronouncement not as apologia but a repentant man's resolve.

The Abrahamic covenant and its promised blessings of mercy are undoubtedly in view in this pericope. Zacchaeus, as a descendent of Abraham, has also a right to seek promised covenant blessings. Alongside this underlying thought Jesus affirms the virtue of Zacchaeus' repentant conduct. Although the intent of *didōmi* and *apodidōmi* is not clear, it would appear that a life in keeping with repentant conduct - the response to mercy, rather than good deeds in themselves - is definitive to covenant membership. Zacchaeus, in repentance, casts himself on the unilateral mercy of God, to which Jesus responds by legitimizing his entitlement to promised covenant blessings by announcing their dispensation.

#### **5.1.11 Luke 20: 41-44: The Question of the Son of David / The *Davidsohnfrage***

"<sup>41</sup> Then he said to them, "How can they say that the Messiah is David's son? <sup>42</sup> For David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right hand, <sup>43</sup> until I make your enemies your footstool.'" <sup>44</sup> David thus calls him Lord; so how can he be his son?"

The Greek text reads, "<sup>41</sup> *Eipen de pros autous Pōs legousin ton Khriston einai David hion;* <sup>42</sup> *autos gar David legei en biblōi psalmōn Eipen kurios tōi kuriōi mou- Kathou ek dexiōn mou* <sup>43</sup> *heōs an thō tous ekhthrous sou hupopodion tōn podōn sou* <sup>44</sup> *David oun auton kurion kalei kai pōs autou huios estin;*"

#### **Textual and literary considerations:**

The reason for the inclusion of this pericope rests upon intertextual considerations, as Jesus quotes from Psalm 110. Of particularly interest is the Psalm's fourth verse: "The LORD has sworn and will not change his mind, "You are a priest forever according to the order of Melchizedek."". The first part of the verse in the LXX reads, "*ōmosen kurios kai ou metamelēthēsetai*". God has sworn, *omnunai*, an oath, *orkos*. Christopher J. Baker (1991: 33) quoting D. McCarthy, states: "'To swear' taken by itself is enough to imply a covenant." Interestingly, among the Gospel writers only Luke refers to God having sworn an oath to Abraham, the fathers and David, and only Luke demonstrates

an awareness and an understanding of the implication of the unconditional and unilateral aspect of the covenant (Luke 1:73 and Acts 2:30). God's oath in Psalm 110 seems to be the basis for the promises of universal victory and dominion in the Psalm. This observation posits the question: does Luke have in view the context of this Psalm from which Christ quotes the first verse? In addition to C. H. Dodd's argument for the OT quotation method which unlocks the context of the passage, there are a number of internal and external factors which should provide a basis for further consideration of the context of Psalm 110; specifically, verse four as it functions in Luke's presentation of the covenant idea.

To begin with, Howard Clark Kee (2003: 188) in his article examining the Christology of Mark's Gospel, looks at Mark's parallel account of the *Davidssonfrage* in its relation to the New Testament and affords the following insight: "Although the term 'anointed' does not appear in Psalm 110, it is widely and rightly regarded as a Royal Psalm, in which the continuity of the Davidic line, ruling as God's vice-regents, is affirmed. As such, it is widely quoted or alluded to in the New Testament (e.g., Mark 12:36 and parallels; Acts 2:34-35; 1 Cor. 15:25; Eph. 1:20; Col. 3:1; and Heb. 1:3). But as verse 4 of this psalm tells us, and as Hebrews 8:1 and 10:12 reminds us, the role that is being discharged is not only that of ruler (verse 2- "rule", "sceptre") but also that of "priest forever, after the order of Melchizedek," the king-priest."

Kee's reflection seems to apply also in Luke's case. Probing internally, chapter 20 of Luke's Gospel needs to be examined. The explicit question - demanding that Jesus reveal by what authority he preached and taught in the temple courts, that is, what is the basis of his relation to the temple proper and its cult - is raised by the contingent from the Sanhedrin. They ask (Luke 20:2): "Tell us, by what authority are you doing these things? Who is it who gave you this authority?" The ensuing discourses and argumentation in the chapter present Christ not only as the natural and divine heir to the Davidic throne but also, as the king-priest Messiah. The following inner-biblical fragments of evidence need be surveyed.

The patriarchal account of the meeting of Abraham and Melchizedek (Genesis 14:17-20) stands behind the fourth verse of the psalm. Gerhard von Rad unravels what he sees as the meaning of the account that

...attempts to connect Abraham with the location of the Davidic throne, the existence of which the narrative takes for granted; for Melchizedek, according to the sacred courtly view, was the type, i.e., the prototype and precursor of the Davidic dynasty (Ps. 110). In the insistence of our narrative that Abraham gave him a tithe we see Abraham bowing before the one who is holding the place for the future anointed one (1972: 180,181).

Von Rad continues, "Obviously our chapter, through Melchizedek's blessing and his own tithe, makes Abraham mysteriously open to that salvation which God would later unite with David's throne in Nathan's prophecy" (1972: 181).

The quotation of Psalm 110, in the context of Luke 20, appears *via* intertextuality to align the Davidic, Abrahamic covenants and, by virtue of Christ's incorruptibility, the Melchizedek priesthood behind which clings the Levitical covenant (Numbers 25:13; Nehemiah 13:29; Jeremiah 33:21). This alignment is possible under the vault of the "character of the Messiah" (Marshall, 1978: 744). This observation is, however, only seminally apprehensible. Luke's knowledge of the covenant based king-priest role of Jesus is further ascertained by examining other references to Psalm 110 and the king-priest role principle alongside Luke 20:41-44: namely, Peter's quotation of this psalm in Acts 2:34-35, and Paul's parallel speech in Pisidian Antioch in Acts 13:32-39. Luke seems to develop the king-priest function of the Christ. In Paul's speech Christ is David's heir, fulfilling the covenant promise as incorruptible Lord and so dispensing the "holy promises made to David", performing the priestly function in the "forgiveness of sins" (Acts 13:38); and as Paul states, "by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses" (Acts 13:39).

External evidence also suggests consideration of the oath/ implied covenantal backdrop of Psalm 110, specifically the king-priest character of the Messiah, can be drawn from Judaic studies on the Messiah. Owing to Ben Sira's disinterest in eschatology, he "has no interest in a Davidic Messiah" (Collins, 2003: 98). Sirach views the Aaronic

covenant as superior to the Davidic and sees, "the High Priest Simon as the main mediator of God's blessings in his own time (50:1-21)" (Collins, 2003: 98). The Sibylline Oracles, the apocalypses lack an interest in the Davidic Messiah or restoration of the Davidic line (Collins, 2003: 98-101). John J. Collins states that the author of 1 Maccabees is not interested in the Davidic line either because, "He views the Hasmoneans as adequate agents of salvation" (2003: 103). However, "Expectation of a Davidic Messiah emerges vigorously in the Qumran scrolls, often in the context of a dual expectation of messiahs of Aaron and Israel." (Collins, 2003: 104-105). Collins postulates, "The notion of two messiahs, with the priest in the primary role, derives from the structure of the postexilic community, attested by Zechariah 1-6" (2003: 105). A possible degree of Judaic influence on Luke in this area should not be disqualified entirely.

The text itself contains largely no significant variation that affects the import of the text. The structure of the passage is simple, beginning with a question about the basis of the identity of the Christ as David's son, followed by the quotation of Psalm 110:1 and ending with another rhetorical question clarifying the identity of the Christ as exalted Lord.

The passage pushes past the physical Davidic descent of Jesus via Psalm 110:1 to a question of "messianology" (Marshall, 1978: 744). Reading the psalm in context, the basis of the Christ's Lordship is the unilateral oath of God in exalting the Christ as King and eternal Priest. The authority of Jesus in the context of the narrative stems from unilateral monergistic divine oath between not God and his people but God and his Christ.

## **5.2 IMPLICIT REFERENCES IN THE ACTS OF THE APOSTLES**

### **5.2.1 Acts 2:14-47. Peter's Speech at Pentecost**

"...<sup>29</sup> "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day.<sup>30</sup> Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne.<sup>31</sup> Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.'<sup>32</sup> This Jesus God raised up, and of that all of us are witnesses.<sup>33</sup> Being therefore exalted at the right hand of God, and having received from

the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. <sup>34</sup> For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, "Sit at my right hand, <sup>35</sup> until I make your enemies your footstool." <sup>36</sup> Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."..."

The Greek text reads, "<sup>30</sup> *prophētēs oun huparkhōn kai eidōs hoti horkōi ōmosen autōi ho theos ek karpou tēs osphuos autou kathisai epī ton thronon autou*"

#### **Textual and literary considerations:**

The text is extensive and only relevant textual issues can be noted. Focusing on verse 30, there are two places of variation due to the "unusual construction" (Bruce, 1984: 94) of the language. According to Nestle & Aland (1993: 325), instead of *karpou tēs osphuos autou*, D substitutes *kardias*, while a few manuscripts which differ from the Majority text, *gig*, *p*, *r*, *sy<sup>p</sup>* and *Ir<sup>lat</sup>* substitute *koilias*. The other incident is an addition. The witnesses E, 323, 1739, 1891 and a few manuscripts which differ from the Majority text add *anastēsai ton khriston*, whilst D\*, (36 *pc*) mae preface *anastēsai* with *kata sarka*, and Ψ (33) Majority text, *sy<sup>h</sup>* and Origen preface with *to kata sarka* (Nestle & Aland, 1993: 325). F. F. Bruce comments on the awkward construction of the Greek: "The phrase *ek karpou* is treated as a noun and made the object of *kathisai*... The unusual construction gave rise to various expansions... D may be a corruption of an original *δ* reading *koilias*, an assimilation to LXX" (1984: 94). Barrett adds, "D and others add (to) *kata sarka*. Cf. Rom. 1:3; the question is raised whether the Western editor was familiar with the Pauline epistles..." (1998: 1.148).

The quotation of the Old Testament deserves some attention. Peter quotes Joel 3:1-5a and according to D. L. Bock (1987: 163) there are seven distinct

... textual changes from the LXX, two had a clear and significant theological motive... one definitely did not have a clear stylistic of theological purpose... and four probably did not have a significant theological motivation but were stylistic in character... This mixture of changes suggests that Luke is not responsible for this quotation as a whole unit. Luke's text, therefore, shows clear signs of being traditional in origin.

Joel 3 is heavily Christological in that the passage is used as “a *declaration* of the *messianic work* of Jesus in his dispensing of the Spirit” (Bock, 1987: 167). Verse 30, which according to Bock makes reference to Psalm 132:11, is alluded to in order to support the “novel exegesis”(Bock, 1987: 177) of Psalm 16, in that David, “...looks to declare the revelation of God knowing that God made a covenant promise to him of a descendant to sit on his throne (v. 30a). Therefore he speaks prophetically of the bodily resurrection not of himself, as his grave shows but of Christ...” (1987: 177, 169). M. L. Strauss (1995: 138) also sees the intent of Luke in verse 30 of Peter’s speech: “Luke interprets Psalm 16 in light of God’s promise to David. The resurrection and (by implication) the death of the Christ were predicted in Ps. 16:8-11 and are part of the fulfilment of the promise to seat one of David’s descendants on his throne.”

It is generally agreed that the speech itself is divided into two parts (Soards, 1994: 32; Strauss, 1995: 133; Talbert, 1997:44; Barrett, 1998: 132; Witherington, 1998: 139). According to Soards (1994: 32), the evident structure is as follows, including Peter’s response to the crowd’s question:

- 1.0 **Peter’s Refutation of the Crowd’s Conclusions** (vv. 14-21)
  - 1.1 Opening Address (v. 14)
  - 1.2 Explanation of the Situation (vv. 15-16)
  - 1.3 Citation of the Prophet Joel (vv. 17-21)
- 2.0 **Peter’s Evolving Christological Argument** (vv. 22-36)
  - 2.1 Initial Remarks (vv. 22-28)
    - 2.1.1 Second Address (v. 22a)
    - 2.1.2 Christological Kerygma (vv. 22b-24)
    - 2.1.3 Correlated Scriptural Argument (vv. 25-28)
  - 2.2 Peter’s Explanation of the Evidence (vv. 29-36)
    - 2.2.1 Third Address (v. 29a)
    - 2.2.2 Exegesis of Previous Scripture Citation (vv. 29b-31)
    - 2.2.3 Christological Kerygma (vv. 32-33)
    - 2.2.4 Exegesis and Another Quotation (vv. 34-35)
    - 2.2.5 Explicit Kerygma and Accusation (v. 36)
- 3.0 **Directions and Promises to the Crowd** (vv. 38-39)
  - 3.1 Call to Repentance and Baptism (v. 38a)
  - 3.2 Promise of the Holy Spirit (v. 38b)
  - 3.3 Explanation of the Promise (v. 39)
- 4.0 **Final Exhortation** (v. 40b)

With a rather high level of certainty it may be said that the Davidic covenant and promise (2 Samuel 7:12-16) seems to be alluded to in God’s confirmatory oath in section 2.2.2 the “Exegesis of Previous Scripture Citation” (Soards, 1994: 32).

Witherington (1998: 146) states that verse 30 “involves an allusion to Psalm 132:11ff. (131 LXX), where we find the reference to God swearing to place one of David’s descendants on the throne (cf. 2 Samuel 7:12-16)”. Essentially, whether Psalm 132, or 2 Samuel 7, or both are in view does not detract from the fact that God’s promise by oath which is freighted by the covenant idea is at the heart of the verse.

Witherington (1998: 146) states that Psalm 132:11ff “...was clearly used at Qumran in a messianic way (see 4QFlor 1:7-13), and thus what is distinctive about Peter’s use is that it is applied to a specific, known historical figure of the recent past – Jesus of Nazareth”.

As regards verse 30, Haenchen (1971: 182) makes an important structural observation: “God grants the prophet an insight into the future; hence *proidōn ktl.* in vs. 31f ought properly to follow here. But another thought intervenes: God has solemnly sworn to David that one of his descendants should sit upon his – God’s – throne”. Soards (1994: 35) notes Haenchen’s observation, “...one naturally expects the prophecy of vv. 31-32 to follow immediately; but instead the thought concerning the promise to David of an heir on the throne intervenes”. This exegetical interjection adds logical clarity to the speech by identifying the Davidic covenant, referred to as God’s promise by oath, as the foundational reason for Jesus’ resurrection. The prophecy of Jesus’ resurrection is prompted by the Divine promise to David. In addition, Peter’s quotation of Psalm 110 verse 1, which is a Royal Psalm that explains the king-priest exaltation and authority of Jesus, may also convey the significant covenantal overtone of the Psalm. Psalm 110 has been dealt with in the prior section 2.4.1.11, Luke 20:41-44, entitled the *Davidssonfrage*.

The possibility of Judaic influence behind the Petrine Pentecost speech deserves attention *via* R. F. O’Toole’s commentary on Mosaic allusions: “Although Luke doubtless intends to relate the Christian Pentecost to that of the Jews, nonetheless, his account of Pentecost does not include a single verifiable reference to the Sinai covenant, nor does the Jewish law play any part in his account of the event” (1983: 246). By suggesting a connection to Psalm 67 LXX, some scholars advocate a reference to Moses and Sinai in 2:33, “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear” (O’Toole, 1983: 246). O’Toole cites W. L. Knox:

He points out that Psalm 67 is a psalm for Pentecost in the modern Jewish prayerbook and that rabbinical exegesis of this psalm saw Moses taken up into heaven to receive the Torah. The angels resist Moses. However, under God's instruction, Moses points to Exod 22:2 and convinces the angels that the torah was not meant for them but for mankind. So Moses, having ascended, won the torah and brought it back as a gift for the human race (1983: 247).

The Christian application of Psalm 67 is that "Jesus, who, having been exalted to the right hand of God, received from the Father the promised Spirit and poured it out on the apostles. Thus, in Acts 2:33 Jesus stands in the place of Moses and the Holy Spirit in the place of the Law" (O'Toole, 1983: 247). O'Toole believes that scholars arguing for Judaic influence of Psalm 67 on Acts 2:33 have a weak case because, "It is not necessary to postulate a reference to Psalm 67 to establish a logical connection between Acts 2:32 and 2:33. Secondly, the Greek words common to Ps 67:19a, Acts 2:33 and Eph 4:8 demonstrate very little" (1983: 247). The notion of Mosaic reference in verse 33 seems attractive, yet the very context of the Pentecost speech tends to slow any progress made down this avenue of thinking. O'Toole postulates that Psalm 88 LXX is, "the most probable source for *hupsōtheis* in Acts 2:33. This psalm explicitly reports God's covenant to David (2 Samuel 7:12-16) and as a whole best fits the context of the Pentecost speech" (1983: 249). O'Toole directs us to E. Schweizer (1966: 187), who avers that Psalm 88 makes all the correct connections to the "key words" of the 2 Samuel 7:12-16 prophecy, also adding new developments such as "covenant", and therefore the psalm seems to be the source of the concept of "raising up" expressed also in Acts 2:33 (1966: 187-188). D. L. Bock corroborates O'Toole's findings: "For Luke, it is clear that this Mosaic background is not significant at all for the Pentecost event. There is no mention of Moses or the Law in Acts 2, a fatal omission for those who wish to connect the Moses-Pentecost association of Judaism to the allusion to Ps. 68 here" (1987: 182-183).

The Davidic covenant is alluded to in the Petrine Pentecost speech. As O'Toole recaps: "The Pentecost speech, then, focuses not on the covenant made to Moses at Sinai but on the promises made to David, especially as recorded in 2 Samuel 7:12-16..." (1983: 250). Pivotaly important is that, "...Luke in Acts 2:22-36 constructs his whole argument on God's oath (promise, steadfast love, covenant: cf. 2 Sam 7:12-16) to David (Acts 2:30)" (O'Toole, 1983: 257-258). This characteristic is seen elsewhere, for

example in the Magnificat and Benedictus. God's promise by oath to David highlights the certain and unconditional fulfilment of these promised blessings by God himself. That is to say, the resurrection, exaltation and dispensation of the Spirit are all promise-based and divinely realized in Jesus. Peter preaches repentance and baptism, which is to be the proper response to divine monergism.

### 5.2.2 Acts 13:13-52, 26, 32-34: Evangelism in the Synagogue at Pisidian Antioch

“<sup>16</sup> So Paul stood up and with a gesture began to speak: "You Israelites, and others who fear God, listen. <sup>17</sup> The God of this people Israel chose our ancestors and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. <sup>18</sup> For about forty years he put up with them in the wilderness... <sup>23</sup> Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised;... <sup>26</sup> "My brothers, you descendants of Abraham's family, and others who fear God, to us the message of this salvation has been sent... <sup>32</sup> And we bring you the good news that what God promised to our ancestors <sup>33</sup> he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm, 'You are my Son; today I have begotten you.' <sup>34</sup> As to his raising him from the dead, no more to return to corruption, he has spoken in this way, 'I will give you the holy promises made to David.' <sup>35</sup> Therefore he has also said in another psalm, 'You will not let your Holy One experience corruption.' <sup>36</sup> For David, after he had served the purpose of God in his own generation, died, was laid beside his ancestors, and experienced corruption; <sup>37</sup> but he whom God raised up experienced no corruption. <sup>38</sup> Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you; <sup>39</sup> by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses...

<sup>46</sup> Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. <sup>47</sup> For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.'" <sup>48</sup> When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers. <sup>49</sup> Thus the word of the Lord spread throughout the region."

The Greek texts in question read, “<sup>23</sup> *toutou ho theos apo tou spermatos kat epaggeliam êgagen tōi Israēl sōtēra Iêsoun*”

“<sup>26</sup> *Andres adelphoi huioi genous Abraam kai hoi en humin phoboumenoi ton theon hēmin ho logos tēs sōtērias tautēs exapestalē*”

“<sup>32</sup> *kai hēmeis humas euaggelizometha tēn pros tous pateras epaggeliam genomenēn hoti tauten ho theos ekpeplērōken tois teknois hēmōn anastēsas Iêsoun* <sup>33</sup> *hōs kai en tōi psalmōi*

*gegraptai tōi deuterōi Heios mou ei su egō sēmeron gegennēka se* <sup>34</sup> *hoti de anestēsen auton ek nekrōn mēketi mellonta hupostrephein eis diaphthoran houtōs eirēken hoti Dōsō humin ta hosiā David ta pista*”

“<sup>47</sup> *houtōs gar entetaltai hēmin ho kurios Tetheika se eis phōs ethnōn tou einai se eis sōtērian heos eskhatou tēs gēs*”

### **Textual and literary considerations:**

The references to ‘promise’ and ‘fulfilment’ (in conjunction with Abraham, David and Moses), some elements of covenant formulary (antecedent history, statement of substance) and the quotation from Isaiah 49, prompt investigation for the covenant idea.

Among F. F. Bruce’s textual notes are found three particularly important textually variant readings (1960: 268-270). In verse 23, Bruce notes that “a number of texts (including Codd C D 33, the Peshitta and Harclean Syriac, the Sahidic Coptic and the Armenian version) have “raised up” instead of “brought” (*ēgagen*) of the Alexandrian and Byzantine texts... it may have been influenced by such OT passages as Judg. 3:9, ‘Jehovah raised up a saviour to the children of Israel’” (1960: 268.) Also, the *toutou* in verse 23 is emphasized by moving it to the beginning of the sentence, separating it from *tou spermatos* (Bruce, 1984: 265). Metzger (2001: 359) reports a palaeographic error in that instead of ‘...God has brought to Israel a Savior, Jesus...’, p<sup>74</sup>, H, L and about fifty minuscules read ‘God had brought to Israel salvation’”. Verse 27 in the D text “is corrupt and conflate” (Bruce, 1984: 267). In verse 38, “After ‘remission of sins’... the Western Text recasts v. 39 thus: ‘...and repentance from all things from which you could not be justified by Moses’ law; in him therefore everyone who believes is justified in the sight of God’ ” (Bruce, 1960: 270.)

C. H. Talbert (1997: 129) divides Paul’s sermon into three parts, “designated by three direct addresses (v.16b, ‘Fellow Israelites and you others who are God-fearing’; v.26, ‘My brothers, children of the family of Abraham, and those others among you who are God-fearing’; v.38, ‘my brothers’)”. Ben Witherington, III, acknowledges these divisions; however, he states that they “do not... signal all the parts of the speech” (1998: 408).

John J. Kilgallen surveys a number of scholars and reports that some have discerned a threefold division, yet the general tendency is “to divide the speech of Paul into four main parts” (1988: 485).

First, there is the presentation of the past history of Israel culminating in the linking of Jesus to David (v. 23) and of John the Baptist to Jesus (vv. 24-25)... The second section of the speech (vv. 26-31) is characterized by the presentation of the Jesus-event culminating in the description being given now throughout the Mediterranean by Jesus’ witnesses. The third part of the speech (vv. 32-37) concentrates on scriptural passages which justify and give meaning to Paul’s preaching about Jesus risen. The final section describes the effect of Jesus risen (vv. 38-39) and gives warning not to be cursed (vv. 40-41) because of rejection of Jesus (Kilgallen, 1988: 485-486).

Though the speech is divisible into sections, the structure is, however, governed by a “dynamic development” (Kilgallen, 1988: 486), which “includes vv. 38-39 as the cap to the entire argument of the speech” (Kilgallen, 1988: 485). Kilgallen states that the “bulk of the speech (vv. 17-31, or 15 verses) recounts what belongs to the past ancient and recent” (1988: 487). Verses 31b-32, continues Kilgallen (1988: 487), link past salvation to the “salvific moment of the present”; however, in verses 33-37 the speech returns again to the past, “to one particular element of the (recent) past, in order to show how witness and scripture combine to make of this element the essential condition of salvation for the Antiocheans. It is, then, this perceived need to clarify the past event of resurrection through the medium of the Jewish scriptures...” (1988: 488-489). Even so, it is not “the resurrection and the immortality of Jesus” (van de Sandt, 1994: 35) that is the focal point of the speech, but the “salvific bearing for the audience” (van de Sandt, 1994: 35) of Christ’s resurrection and immortality. Van de Sandt (1994: 35) identifies M. F.-J. Buss as the one behind this insight and quotes the following from his work on Acts 13:16-41, “*Weil im Vergleich zu Ps 16,10b de Vers Jes 55,3 die umfassendere Aussage ist und der Ausdruck ta hosiata pista den Heilszuppruch von Apg 13,39-41 einbegreift, ist das Jesajazitat dem Psalmenzitat von Paulus vorangestellt und muss auch in der Interpretation diesen Ort behalten*”. This leads to the question, whether or not the Pauline speech was influenced by a Judaic understanding of the expiation of sin. Or is Luke being influenced *via* Paul on either of these points, or is he addressing them to some degree? Paul Schubert affirms: “The so-called Paulinisms are equally present

in both Peter's and Paul's speeches; many of them may be little more than pre-Pauline Jewish-Hellenistic-Christian notions common to both Paul and Luke" (1968: 3).

Luke quotes the LXX on five occasions: Psalm 2:7 in verse 33; Isaiah 55:3 in verse 34; Psalm 16:10 in verse 35; Habakkuk 1:5 in 41; and Isaiah 49:6 in verse 47. In the first quotation, Luke follows Psalm 2:7 in the LXX "verbatim" (van de Sandt, 1994: 30). Luke renders the second quotation from Isaiah 55:3c differently from the LXX (van de Sandt, 1994: 33). Van de Sandt reports that the LXX reads, "'And I will make with you an everlasting covenant, the sure blessings of David (*kai diathêsomai humin diathêkên aiônion, ta hosia David ta pista*)". Luke drops the mention of the "everlasting covenant" and replaces the verb *diathêsomai* by *dôsô*" (1994: 34). In verse 41, Luke has altered the quotation from Habakkuk 1:5 in the LXX to bring out divine initiative and activity, such that, "Isa 55:6-11 (*boulai / hodoi*) and Hab 1:5 (*ergon*) belong together as a guarantee of God's irrevocable and lofty design to give the Gentiles access to salvation" (van de Sandt, 1994: 47). In verse 47b, the text follows Isaiah 49:6d in the LXX except for the "omitted "behold" (*idou*)" (van de Sandt, 1994: 52-53).

Regarding the alteration in verse 34, van de Sandt (1994: 34) suggests that by this replacement Luke "tightens the conformity of the Isaiah text with the quotation from Ps 16,10" and, in so doing, highlights the immortality of Jesus as prerequisite in order to receive "the holy promises made to David" (1994: 34-35). This is conceivable and welcome, yet it does not seem to answer fully the question of redaction. Van de Sandt asserts that, "Luke summarized the clause, "and I will make with you an everlasting covenant" in a single verb "I will give" (*dôsô*)" (1994: 35). The liberty which Luke demonstrates may be due also to the key role assigned to David. Luke seems concerned to subsume the inviolable, everlasting covenant under the terms of a pivotal covenant in redemptive history, the Davidic. Luke is after all concerned with historical continuity.

This key concern for the Davidic covenant is clearly evident in verse 23: "Of this man's posterity [David's] God has brought to Israel a Savior, Jesus, as he promised". Interestingly, the Abrahamic covenant is not referred to in the same context but receives note in verse 26: "Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation"; also verse 32: "And we bring you the good news that what God promised to the fathers". In terms of usage, the Davidic covenant seems to address questions of messianology, while the Abrahamic

seems to define covenant membership, those to whom the blessings promised to David are offered. The speech leaves no doubt that the “holy promises made to David” are unconditional promises based on divine initiative to those who believe.

### 5.2.3 Acts 15:1-35, verses 1, 5 of the Dispute in Antioch (1-5). Council at Jerusalem

“<sup>1</sup>Then certain individuals came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” <sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. <sup>3</sup> So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. <sup>5</sup> But some believers who belonged to the sect of the Pharisees stood up and said, “It is necessary for them to be circumcised and ordered to keep the law of Moses.” <sup>6</sup> The apostles and the elders met together to consider this matter.”

The Greek text reads, “<sup>1</sup> *Kai tines katelthovtes apo tēs Ioudaias edidaskon tous adelphous hoti Ean mē peritmēthēte tōi ethei tōi Mōuseōs ou dunasthe sōthēnai*

<sup>5</sup> *exanestēsan de tines tōn apo tēs hairesēōs tōn pharisaiōn pepisteukotes legontes hoti dei peritemnein autous paraggellein te tērein ton nomon Mōuseōs*”

#### **Textual and literary considerations:**

As circumcision is mentioned in the text, the covenant concept is considered. According to Nestle & Aland (1993: 364-365) the D text, p45 and p74 present several variations. Introducing 15:2, Bruce M. Metzger elaborates: “The Western text has introduced several extensive alterations into the text of verses 1-5” (2001: 376). Of note in verse one, the witnesses, Ψ, 614, a few manuscripts other than the Majority text and sy<sup>hmg</sup> add that those who came down from Judea were believers from the religious party of the Pharisees (Nestle & Aland, 1993: 364). Again in verse one, the manuscripts, translations D, sy<sup>hmg</sup>, sa, mae and also Ir<sup>lat vid</sup> add *kai tōi ethei Mōuseōs peripatēte* (Nestle & Aland, 1993: 364). Haenchen (1971: 443) comments that these witnesses “add ‘and walk in the ways of Moses’, because the reviser wishes to emphasize that it is not a question of a single commandment only... Luke mentions only circumcision, because the conflict about the law was fought out on this particular terrain.” C. K. Barrett (2002(2): 701) observes: “The Western characteristic that appears here is that of

sharpening the picture, making the story more vivid and exciting". Also, "In the Old Uncial text arrangements are made for a debate on equal terms; in the Western text Paul and Barnabas and other members of the erring church are peremptorily summoned to Jerusalem to stand trial". E. Haenchen states, "The D text evidences the developing tendency to have ecclesiastical controversies settled by higher authority; this procedure is seen as justified by the example of Jerusalem" (1971: 443). Metzger notes, "The Western text is obviously written from a different point of view from the B-text" (2001: 377).

C. H. Talbert observes, "The entire unit consists of three components: (1) 15:1-5, the occasion for the council; (2) 15:6-29, the council's deliberations and decision; and (3) 15:30-35; 15:36-16:5; implementation of the decisions of the council in two stages" (1997: 137). Intriguingly, Alex T. M. Cheung (1993: 140) observes: "The narrative unit is clearly defined by an inclusio. The sending of Paul and Barnabas with other delegates from Antioch to Jerusalem following the dispute (15:1-3) is matched by their being sent back with other delegates from Jerusalem to Antioch following resolution of the dispute (15:30-33)". In this case, however, the inclusio does not seem to conclude the narrative. Cheung (1993: 140) divides the narrative into "four episodes": 14:27-15:2; 15:3; 15:4-29; 15:30-35 (1993: 140-142). Each organizing system has its own merits; however, Talbert's structure is logically cleaner. The verses in question - 1 and 5 - fall into Talbert's first unit, which is structurally a chiasmic pattern (Talbert, 1997: 137)

A- Men from Judea teach that circumcision is necessary for salvation (v.1)

B- Paul and Barnabas are appointed to go up to Jerusalem about the question (v.2)

C- On their way, they report the conversion of the Gentiles, bringing joy to the brethren (v.3)

B'- When they come to Jerusalem, they are welcomed by the church (v.4)

A'- Some of the Messianist Pharisees say that circumcision and keeping the law is necessary for Gentiles (v.5).

Talbert (1997: 137) points out that both A and A' share similar concerns: "(1) Can Gentiles be part of the covenant community (i.e., be saved) without circumcision? and (2) Can Gentiles live among Jews without becoming proselytes?" Initially, the narrative is clear that not the Abrahamic but the Mosaic covenant is in full view, as obedience to the Mosaic Law is the issue, verses 1 and 5. Further, on the basis of Talbert's two questions arising from the A and A' structure in verses 1-5, it would seem that the

extent and nature of conditionality within the covenant idea, as expressed by membership, is being probed within the narrow spectrum of the Mosaic covenant.

The tenth verse is also of interest, as it appears to be an allusion to the Mosaic covenant. As has already been advanced, the term *zugos* - translated "yoke" in Acts 15:10 - according to the research of Paul Kalluveettil (1982: 55) may "be a metaphorical reference to the covenant stipulations", what the text refers to as the Mosaic Law. The importance of this verse is apparent in J. Nolland's examination of Acts 15:10 in its context; the substance of which he states: "... that law-keeping is treated as a trivial difference between Jews and Gentiles so far as the receiving of salvation" (1981: 109). Nolland does see a total freedom from the Law but that, "Jews and Gentiles are saved in just the same way" (1981: 110); and that, "it is their Christian distinctive to have believed. Through the grace of the Lord Jesus, this believing is salvific for Jews and Gentiles alike" (1981: 110-111). The Mosaic covenant and the Mosaic prescriptions are not eliminated but they are put in their proper place by Peter's argumentation and also, by the relation to the Abrahamic covenant as alluded to, verse 17, by quotation of Amos 9:11-12 in James' speech of verses 13-21.

The significance the narrative of the Jerusalem Council has for the covenant concept is conveyed by the corrective and instructive use of the Abrahamic covenant allusion. The efficacy of the Mosaic covenant is diminished as it regards salvation and covenantal identity/ separation. According to Luke, the unconditional and unilateral universal promise of the Abrahamic covenant regarding the recipients of God's salvation overrides, by fulfilment, the condition of circumcision marking membership in the Mosaic covenant and access to divine blessings. The Abrahamic covenant promise by fulfilment redefines covenant membership and relegates circumcision to a sub-condition that indicates separation unto God, "expressing piety" as a function of physical descent from Abraham (Nolland, 1981: 110). The Abrahamic covenant precedes the Mosaic as the defining basis for the marker of covenantal identity.

#### **5.2.4 Acts 21:17-36, verse 20b-21. Paul's Arrest in Jerusalem**

<sup>20b</sup>Then they said to him, "You see, brother, how many thousands of believers there are among the Jews, and they are all zealous for the law. <sup>21</sup> They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs."

The Greek text reads, “<sup>21</sup> *katêchêthêsan de peri sou hoti apostasian didaskeis apo Mōuseōs tous kata ta ethnê pantas Ioudaious legōn mē peritemnein autous ta tekna mēde tois ethesin peripatein*”

**Textual and literary considerations:**

Again, the mention of circumcision gives reason to consider whether the covenant concept is present in the text. Examining the textual apparatus of Nestle & Aland (1993: 386-387) it seems that throughout the narrative the Western witnesses contain a significant portion of the variations. The Western witnesses display a tendency to make slight additions and expansions (Metzger, 2001: 428-430).

The narrative can be divided as follows (Talbert, 1997: 191, 193),

Paul goes to Jerusalem (21:17)

Paul meets the elders and James (21:18)

Paul relates what God has done among the Gentiles through him (21:19)

Paul acts in an accommodating way on behalf of the unity of the church (21:23-24, 26).

The Jerusalem decree states the obligations of Gentile Messianists with regard to the law (21:25)

Paul’s actions (21:26-27a)

The danger to Paul (21:27-31a, 36)

Intervention by the tribune (21:31b-40)

Talbert has omitted verses 20-22, as he is demonstrating the structural parallels with the Apostolic Council (1997: 191). Curiously, the accusation levied against Paul is the only section which Talbert has omitted, yet it is the question of circumcision and obedience to the Law of Moses upon which hinges both narratives: first, as it relates to Gentile salvation; and second, to Jewish identity.

Here, Paul is being accused of seditious teaching against the temple cult, as represented by the Mosaic covenant in circumcision and the customs. Quoting Johnson, Barrett (2002(2): 1007) states: “The reader knows this [report] to be a canard, for Paul has from the very start himself shown a commitment to the Jewish *ethos* by circumcising his co-worker [Timothy]”. The implicit reference is to the Mosaic covenant and its conditional prescriptions.

In verse 21, the text reads, “*katêchêthêsan de peri sou*”, describing the thousands of believing Jews who *have been informed* about Paul’s activities; however, the manuscripts D\*, 104 and the Latin codex gig read *katêchêsan de peri sou* (Nestle & Aland, 1993: 387), which translates as *they have informed* or “reported to” perhaps

James and all the elders about Paul's teaching. Haenchen states that here D "is clearly influenced by the Latin text" (1971: 609). The significance lies in the different passive tense that suggests deliberate acrimonious activity by those attributing an overarching place to the conditional stipulations of the Mosaic covenant, to misinform possibly the believing Jerusalem Jews of Paul's teaching. This only assists the crystallization of the question latent in this text, which is the purpose of the Mosaic covenant and thereby the Law not now for Gentiles who have become believers (verse 25), but for Jews who have believed. "The concern of the Jewish believers is not with Gentile believers; their behaviour has already been regulated" (Barrett, 2002(2): 1013). The specific question of covenantal identity seems to take form as expressed by "observe and guard the law", verse 24, of Moses which is here distilled in the circumcision of children and adherence to customs, verse 21. Paul's submission to and effectuation of James' rectifying instruction, designed to pacify the troubled thousands, does not seem to address these questions. Paul's actions clearly show his pragmatic compliance; however, he himself remains conspicuously silent. On this point Barrett comments: "The possibility cannot be excluded that in the interests of peace he allowed himself to be persuaded, perhaps against his better judgment, to take part in the legal requirements laid upon those who had taken vows. If so, the outcome must have speedily shown him the error of his decision" (2002(2): 1000). In effect, Luke at this point seems to uphold the **relevance** of the Mosaic covenant and the customs for believing Jews over against any meaningful commentary on the **purpose** of the Mosaic covenant in this new salvific context. Here, and in other texts, Luke seems to say what the Mosaic is not in relation to salvation but does not elaborate on its relevance in light of promise fulfilment.

The only related commentary on this text comes *via* the reaction of the infuriated crowd, as later supplied in 22:21-22. The reaction of the crowd seems to express an understanding of the Law's function, which limits divine condescension to the Jews. This response may find a parallel in the reaction of the Jews, Luke 4:23-29, to Jesus' Nazareth sermon.

In the narrative of Paul's arrest in Jerusalem, 21:17-36, the conditional aspect of the Mosaic covenant is forced into primary place by the subdued obedience of Paul to the direction of James and the elders. However, Luke does not articulate an understanding of the role of Mosaic covenant conditions for the believing Jews; instead, as it later

plays out in chapter 22, the purpose of the Mosaic covenant's conditions, as presented by the Jerusalem crowd, are to guard the limitation of divine condescension to the Jews.

#### 5.2.5 Acts 26:1-32, verses 18, 23. Paul's Defence Speech Before Herod Agrippa II

“...<sup>18</sup> to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.”<sup>19</sup> After that, King Agrippa, I was not disobedient to the heavenly vision,<sup>20</sup> but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance.<sup>21</sup> For this reason the Jews seized me in the temple and tried to kill me.<sup>22</sup> To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place:<sup>23</sup> that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

The Greek text reads, <sup>18</sup>*anoixai ophthalmous autōn tou epistrepsai apo skotous eis phōs kai tēs ekousias tou Satana epi ton theon tou labein autous aphasin hamartiōn kai klēron en tois hēgiasmenois pistei tēi eis eme*

<sup>23</sup>*ei pathētos ho Christos ei prōtos ex anastaseōs nekrōn phōs mellei katangellein tōi te laōi kai tois ethnesin*

#### Textual and literary considerations:

The appointed ministry of Paul to proclaim light to his own people and to the Gentiles is key to the investigation of the presence of the covenant concept in this text.

This section of text contains minor textual variations, some attributed to the alleviation of stylistic or grammatical awkwardness. Those occurring in verses 15, 17, 18, 20 are noted as follows. In verse 15, the variants 048, 6, 104, 181, 614, 1175, *pc*, *gig*, *vg*<sup>mss</sup>, *sy*<sup>p,h\*\*</sup> add *ho Nazōraios* after *Iēsous* (Nestle & Aland, 1993: 401). Interestingly, in verse 17, *P*<sup>74vid</sup> and *C* substitute the stronger *exapostellō* for *apostellō* (Nestle & Aland, 1993: 401). A noteworthy later variant is found in *E*, 096 and *vg*<sup>mss</sup>, substituting *tuphlōn* for *autōn* which draws the allusion to Isaiah 42:7 even closer (Nestle & Aland, 1993: 401). This verse contains possible Paulinisms or a common core tradition revealing allusions not only to the Old Testament but also to Paul's Colossians 1:12,13,14 (Bruce, 1984: 445). Lastly, there is the difficulty of verse 20, which reads,

“and throughout the countryside of Judea,” which is in discrepancy with Galatians 1:22, “... and I was still unknown by sight to the churches of Judea that are in Christ...” (1984: 446). Of interest is Blass’ emendation, as reported by F. F. Bruce, which renders the phrase *eis pasan te chōran Ioudaiois kai tois ethnesin* (1984: 446).

Robert F. O’Toole, in order to ascertain the structure of Acts 26:1-32, compares and contrasts its text with that of Acts 22:1-21, Paul’s defence to the people in Jerusalem; and separately, with Luke 23:1-25, the trial of Jesus before Pilate and Herod Antipas (1978: 20-25). The former case identifies, notwithstanding a common pattern in the two speeches, additions made which centralize the resurrection, in particular the clear connection that Paul’s mission was given to him by the resurrected Christ (O’Toole, 1978: 21). From the second case, O’Toole concludes that the similarity in structure demonstrates “a real link between Paul and Christ” (1978: 25); that is, Paul “does carry on the task of Christ” (O’Toole, 1978: 25).

From among three possibilities, Robert F. O’Toole (1978: 30-32) suggests the following structure:

Captatio benevolentiae (26:2-23)

**I. First Division (Panel) – 26:4-8.**

A. Paul’s life as a Pharisee (26:4-5)

B. What is unbelievable about the resurrection, the hope of our fathers? (26:6-8)

**II. Second Division (Panel) – 26:9-23.**

A. Selected experiences from Paul’s life (26:9-21).

1. 26:9-11 Paul’s persecution of the Christians.

2. 26:12-18 Paul’s vision of the risen Christ and his mission.

3. 26:19-21 Paul’s activity after his vision of the risen Christ.

B. What Moses and the prophets foretold, this Christ had done (26:22-23)

F. F. Bruce gives a similar structure but in a simple linear form (1984: 440):

(1) Exordium (vv. 2f.);

(2) As a Pharisee, he stands for the hope of Israel, which includes a belief in resurrection (vv. 4-8);

(3) He recalls his persecuting zeal (vv. 9-11);

(4) The heavenly vision (vv. 12-18);

(5) His preaching activity in obedience thereto (vv. 19f.);

(6) His arrest (ver. 21);

(7) The substance of his preaching (vv. 22f.).

M. L. Soards unwaveringly follows O’Toole in the outline, making only slight modifications (1994: 122-123). Interestingly, C. H. Talbert observes the following ABA’B’ pattern in the speech (1997: 211-212):

A- Autobiographical: Paul's life as a Jew (vv.4-5)

B- The issue: resurrection (vv. 6-8)

A'- Autobiographical: Paul's life as a Jew, his conversion, and his preaching- the last of which is why he was seized in the Temple (vv. 9-21)

B'- The issue: resurrection of Christ (vv. 22-23)

Interestingly, covenant allusions occur at defining sections concerning Paul's ministry as it relates to Jesus. Concerning the speech itself, Soards (1994: 122) classifies it as "*judicial* rhetoric" that "largely narrates and explains"; however, there are, "strong elements of *deliberative* rhetoric through portions of the speech and especially at the end". Ben Witherington III elucidates by maintaining that the speech "... appears to be the testimony of a witness rather than a representation of the defence. This is not a trivial point. Paul is playing the part of witness in his own defence rather than defendant fending off charges" (1998: 736).

Paul's speech before Festus and King Agrippa contains the third account of Paul's conversion which C. K. Barrett states, "is the main feature of the narrative" (2002(2): 1144). However, "the risen Christ and his commission to Paul are the whole content of *têi ouraniôti optasia?*" (O'Toole, 1978: 82).

Paul speaks in verse 6 of his hope in God's promise to "our" fathers. The context indicates that the resurrection constitutes this promise. Even so, by the juxtaposition of 24:21: "It is about the resurrection of the dead that I am on trial before you today", with 26: 6-7: "<sup>6</sup> And now I stand here on trial on account of my hope in the promise made by God to our ancestors, <sup>7</sup> a promise that our twelve tribes hope to attain, as they earnestly worship day and night. It is for this hope, your Excellency, that I am accused by Jews!" Tannehill avers: "Thus the hope and promise of which Paul speaks in 26:6-7 is not merely a hope for individual life after death but for the Jewish people, to be realized through resurrection" (1990(2): 320). Also, "Note that this promise is of corporate concern ("our twelve tribes"). The hope in question is, as Paul will say later, "the hope of Israel" (28:20)" (Tannehill, 1990(2): 318). However, it is apparent in Paul's speech that the corporate promise and hope is centralized in Jesus and his resurrection, "by being the first to rise from the dead" (26:23). This is further substantiated by the prior reference of Paul to God's promise in chapter 13:32-34, which is clearly Christ's resurrection from the dead as promised to David. Thus the promise can be put into the Davidic covenant context. Referring to 26:2-3, 22-33, O'Toole adds to the weight of

the already formidable theme of resurrection by speaking of the “resurrectional framework” of the speech (1978: 21). Thus the evidence suggests that Paul, as reported by Luke, is conscious of the Davidic covenant as the basis of the promise and hope of resurrection, specifically Jesus’ resurrection. The unambiguous allusion to Isaiah 42, the Servant Song, is drawn alongside to indicate, as before, Jesus’ mission in fulfilment of the Abrahamic covenant. Divine monergism pervades the witness of Paul as seen in the fulfilment of the promise to the fathers: Jesus’ resurrection according to the implied Davidic covenant and the salvific mission of Jesus according primarily to the Abrahamic covenant (Isaiah 42).

### 5.3 SUMMARY

The substance of chapters four and five constitutes an identification of the explicit and implicit references to the covenant in Luke’s two-volume work. There were found to be five explicit references in:

1. the *Benedictus*
2. Judas’ agreement to betray Jesus
3. the Last Supper
4. Peter’s speech in Solomon’s Colonnade and
5. Stephen’s speech.

Sixteen implicit references were also found. Four references were found in the Infancy narrative. One implicit reference was identified in the preaching of John the Baptist in Luke’s Gospel. Jesus Nazareth sermon contains allusions to the covenant. Two healing narratives refer implicitly to the covenant idea, as do two parables. Luke’s Gospel contains one instance of a covenant type contract between Judas and the priests. Of the identified references in Acts, five occur in the speeches, whilst the other two are within dialogue. The travel narrative in Luke’s gospel contains five implicit references to the covenant.

Luke-Acts refers to the Abrahamic and Davidic covenants primarily. They are at the crux of his theology of redemptive history. The Davidic covenant is significant in that its fulfilment is the basis, identifying Jesus as the one anointed to dispense salvation promised. The Abrahamic covenant is referred to in order to identify those to whom the

promised blessing of salvation and mercy is offered and will be given. The universal application of salvation and the expansion of covenant membership to embrace a universal scope seem to be the main, though not exclusive, purpose of reference to the Abrahamic covenant. In the travel narrative, the Abrahamic covenant figures prominently. The significance of this is heightened as the theme of discipleship is considered. The Mosaic covenant is referred to at least four times. Interestingly, each clear case is in Acts. Luke tends to refer to this covenant in order to point out Israel's unfaithfulness or misunderstanding of it in view of unconditional covenant blessings. The covenants are related primarily in Jesus and fulfilment in him.

The Infancy narrative anticipates the covenant blessings to be manifested in a national context. In addition, the covenant concept references give rationale to the salvific work of God in Jesus. The covenant blessing of salvation is bestowed upon those who respond to God's unilateral grace by bearing the fruit of repentance, as seen by John the Baptist and the story of Zacchaeus. That is, a life in keeping with repentance as modelled by Abraham. The eternal dimension of covenant blessings (meta-historical) themselves are referred to exclusively in different ways: Jesus preaching at Nazareth, the parable of the narrow door, the parable of the Rich man and Lazarus, the question of the *Davidssonfrage*, and the Last Supper. Eschatology is pivotal to this presentation. Luke seems to see God as redefining the meaning and application of covenant promises.

The forgiveness of sins is associated with covenant blessings dispensed by Jesus, David's heir, this feature is found only in Acts. Repentance and faith are required not to obtain covenant blessings but in response to unconditional promise offered by divine initiative.

Luke demonstrates that it is exclusively the covenant, promise, oath given to the fathers that is the basis of salvation. Moses and the Law seem to be devalued, whether corporately or individually, as positive contributors to the overall scheme of salvation. This diverges from the tendency in Judaic soteriology to emphasize in addition to grace, obedience to the Law and reliance on merit of the Patriarchs for covenant blessings (de Roo, 2003: 191-202). Even though the Judaic Palestinian covenant concept and Luke's presentation agree on the significance of God's grace Palestinian Judaism does not seem to function as a primary interpretive grid for Luke. This is so despite some interpretive

similarities to Qumran thinking; for example, Jesus' Preaching at Nazareth and Stephen's Defence.

The covenant idea itself is presented predominantly in its unconditional, unilateral form. This monergism fundamentally undergirds the Divine initiative and propels the narrative in Luke-Acts. God is fulfilling that which he promised and as a result is bringing about salvation.

## **CHAPTER SIX: THE COVENANT IDEA IN LUKE-ACTS AND PAUL'S CHIEF LETTERS: A BRIEF COMPARISON**

### **6.1 OVERVIEW OF PAUL'S REFERENCES TO THE COVENANT IDEA IN GALATIANS, 1 AND 2 CORINTHIANS, ROMANS AND EPHESIANS, IN COMPARISON AND CONTRAST WITH LUKE-ACTS**

The possible influence of Paul on Luke necessitates a brief and general comparison of their respective presentations of the covenant idea.

The texts in which Paul writes of the concept of the covenant between God and his people contain, not unlike Luke, the question of the criteria for membership in "reconstituted Israel" (Fitzmyer, 1970: 1.58). Paul confronts the issue on a number of fronts.

#### **6.1.1 The Epistle to the Galatians 3:15, 17; 4:24**

The dissemination of a different Gospel advocating the continuing requirement of circumcision and as a result disrupted table fellowship, both prompted Paul to write a polemic letter to the Galatian church detailing the scriptural rationale for the inclusion of Gentiles in the believing community or 'reconstituted Israel' (to use Fitzmyer's descriptor). In chapters three and four, Paul establishes the central importance of the Abrahamic covenant and its universalistic promises by comparing it to the limited efficacy of the Mosaic covenant as expressed in the Law (Galatians 4:24). He examines comparatively the results of both. Paul argues (Galatians 2:15-16, 21; 3:11) that the Law is powerless to justify, to confer life and righteousness (Galatians 3:11, 21) - rather it condemns (Galatians 3:10, 22); it cannot redeem from its curse (Galatians 3:13); by it, God does not work miracles (Galatians 3:5) or make true children of Abraham (Galatians 3:7, 29; 4:29), neither is it able to impart the Abrahamic blessings/ promise/ inheritance (Galatians 3:18) nor the promise of the Spirit to either Jew or Gentile (Galatians 3:2,5). As the expression of the Mosaic covenant, all that the Law could not do Christ accomplished, by fulfilling not the Mosaic but the Abrahamic covenant in redeeming those under the Law (Galatians 3:13-14; 4:5).

Paul vividly depicts a comparison between the Mosaic and Abrahamic covenants in chapter 4 verses 21-31. The former is Hagar, who bears children enslaved by the Law; and the latter is the Jerusalem from above, the free woman, who bears free children of the promise like Isaac, true heirs. The latter are born by the power of the Spirit (Galatians 4:29).

Paul illustrates the impotence of the Law by juxtaposing it with the Abrahamic covenant and the fruits of its promises, whereas Luke seems to approach the matter historically, looking at the record of centuries past till his present, at the disobedience and obstinacy of Israel as the people of God. Only in one instance does the Lukan Paul, at Pisidian Antioch, mention the failure of the Law to justify in contradistinction from Jesus in whom is found forgiveness and justification (Acts 13:38-39). This seems to be an isolated similarity of sorts between Paul and Luke in their demonstration of the limited efficacy of the Mosaic covenant. Also, there is the case of the Woman healed on the Sabbath in Luke's Gospel, chapter thirteen. However, the comparison does not move beyond established pre-eminence of the Abrahamic covenant over the Mosaic. That is, the purpose of the Sabbath is realized in the blessing of healing given by Jesus to a daughter of Abraham, one privy to the Abrahamic covenant blessings.

In the light of this comparison, the Mosaic covenant holds chiefly unfavourable, if not negative connotations for Paul, as it does for Luke. The Law is powerless to confer the covenant promises that have made possible the inclusion of the Gentiles and, thereby, redefined covenant membership. Even so, Paul still differs from Luke in that he salvages the merit of the Law, identifying its subservient, indirect benefit (Galatians 3:23-25). Unlike Luke, Paul points out the positive purpose of the Law under Mosaic covenant administration. It is a means to an end. It is to lead us to Christ and faith (Galatians 4:24).

For Luke, as mentioned, the Law as an expression of the Mosaic covenant holds, at worst, negative connotations. Luke, however, does not attempt to redeem the Law from this stigma and does not enumerate any sublimated benefits. The Mosaic Law for Luke seems to be primarily instrumental in reflecting Israel's covenantal unfaithfulness and the sheer necessity for divine intervention. Stephen's speech demonstrates this (Acts 7:39, 51-53), as does the Apostolic Council (Acts 15:6-11), which seems to fit

historically with the Galatian Epistle. The best Luke does is to identify the continuing significance of the Mosaic covenant's particular requirements as religious and ethnic markers (Acts 21:22-26).

It should be noted that Paul demonstrates an understanding of human contract covenants, in particular the basis for the perpetuity of a covenant and its significance (Galatians 3:15) and the mode and effects of covenant fulfilment (Galatians 4:1-2) as it affects status, in the case of inheritance. Using these two observations on the operating regulations governing human covenants, Paul draws parallels with divine covenant function, undergirding his arguments that the Abrahamic covenant is superior to the Mosaic and that promises of the Abrahamic became effective only when Christ redeemed those under the Law, the Mosaic covenant.

Paul clearly has a better developed understanding of the function of the Spirit in relation to the covenant and membership. Whereas for Luke the gift of the Spirit seems to have the ultimate function of confirming the kerygma and of building the church - corporate concerns - the Spirit for Paul effects individual redemption, freedom from the slavery of the Law and, by the Spirit's power, issues true children of the promise. This, in addition to the ecclesiastical/ corporate benefits: removal of the barrier between Jews and Gentiles, creating one household and one access to the Father for all. Paul clearly associates the Spirit's causative function to renewed covenant identity. On this point Luke seems unclear. The Lukan Paul instead highlights the exalted Christ Jesus as the giver of the covenant blessings by virtue of his fulfilling the Davidic covenant in his resurrection and exaltation.

#### **6.1.2 The First Epistle to the Corinthians 11:25; and the Second Epistle to the Corinthians 3:6, 14**

In first Corinthians 11, Paul addresses the issue of the troubled table fellowship by citing Jesus' words of institution for the Lord's Supper, including the reference to the new covenant in his blood. In comparison, Luke's presentation of the Last Supper follows Paul's but, according to O'Toole (1983: 250) and Jeremias (1955: 37), contains additional Passover tradition. Evidently, Luke's concern diverges from that of Paul. Paul is commenting on the conduct during the meetings and the grounds for table fellowship (1 Corinthians 11:17, 20) because he hears there are *skhismata* (1

Corinthians 11:18). The regulative words of institution and the covenant idea are set in this context. Luke, however, is endeavouring to establish a linear connection between the Lord's Supper and Israel's salvation history.

In the second letter to the Corinthian church, Paul refers to himself as a minister of the new covenant, a ministry of greater glory than even that of Moses (2 Corinthians 3:14). It is superior because he has been enabled as a minister of the new covenant by the Spirit and not the letter of the Law (2 Corinthians 3:6). The fruits of this ministry are further proof, as they are produced too by the Spirit. Interestingly, in the Gospel of Luke chapter 4, the announcement of Jesus' mission and its covenantal implications for the Gentiles is made under the anointing of the Spirit. Similarly, the apostles need to wait for the Spirit if they are to testify to Christ in power to the ends of the earth (Acts 1).

### 6.1.3 The Epistle to the Romans 9:4; 11:27

In the letter to the Romans chapter 9 (verse 4 refers to the covenants), Paul isolates the source of God's faithfulness to his people (verse 6). God's faithfulness is a function of his election and mercy (Romans 9:11, 16, 22). These belong to his inalienable right. Members of true Israel therefore, **Jews as well as Gentiles (Romans 9:24)**, are proper objects of God's election and mercy. The identity of members of true Israel, specifically termed by Paul as 'Abraham's children' or 'children of the promise' (Romans 9:7, 8), depends not on physical descent but together on God's election and mercy. This is the crux of Paul's argument, despite his assertion that to natural Israel belong the covenants (Romans 9:4). Essentially, Paul parallels Luke, in that Paul looks to the Abrahamic covenant (Romans 9:8-9) in order to emphasize the pre-eminence of God's unilateral activity, as he is responsible for initiating and establishing a covenantal relationship. As a direct consequence for Paul, covenant membership requires faith.

Luke's argument proceeds along a similar path, as the Preaching of John the Baptist, Luke 3:2b-9 makes evident. Salvation, particularly the forgiveness of sins (Luke 3:3, 6), as associated with the Abrahamic promise is not contingent upon one's being descendant from the patriarch. God is able to raise-up children of Abraham (Luke 3:8). Still, physical descent for Paul does remain relevant precisely because of God's covenantal faithfulness. Paul demonstrates this, in his second reference to the covenant

(Romans 11:27), by quoting Isaiah 58:20-21. God will restore Israel by forgiving their sins as *per* the new covenant, of which the mediator is Christ. Luke, in the context of Jesus' Parable of the Narrow Door, also quotes from Isaiah 58; however, from the preceding verse 19. Both see the passage through an eschatological lens. While Paul is considering the relation of the covenant to the restoration and unity of the body of believers - Jews and Gentiles - Luke, instead, relates the covenant to the final judgment, where the repentant believers will be separated from the unrepentant Jews.

#### **6.1.4 The Epistle to the Ephesians 2:12**

In chapter 2 verse 11, Paul continues to unfurl the banner of unmerited grace by reminding the now-believing Gentiles, among other things, of their former relation to the covenant (Ephesians 2:11-12). Their birth as uncircumcised Gentiles separated them from Christ, excluded them from Israel, alienated them from the covenants of the promise and kept them from hope and from God (Ephesians 2:12). To explain the access granted to the covenants, which he is implying, Paul employs the sacrificial language of the crucifixion. They have been brought near by the blood of Christ (Ephesians 2:13). This is the unilateral act of God through the sacrificial work of Christ. It is by this activity of God that believing Gentiles and Jews alike have been made a part of the reconstituted household of God (Ephesians 2:19).

Luke 24 contains Jesus' reference to his blood and the new covenant, although not in the precise manner Paul understands. This, of course, reflects Luke's dormant sacrificial theology. Despite this, the two texts may parallel one another to a degree if it is supposed that Luke saw, in the tradition before him, the Lord's Supper as a Passover meal; and consequently, a possible allusion to the liberation of God's people as Israel for the purpose of covenant ratification at Sinai.

## **6.2 SUMMARY**

Paul, in a vein similar to Luke, though not exactly, sees that the Abrahamic covenant promise frames the definition of covenant membership in "reconstituted Israel" (Fitzmyer, 1970(1): 58).

For Paul the unilateral activity of God is the force that sustains the covenant relation between God and his people. Paul differs from Luke, mainly in that Paul draws attention to the detailed relation between the Mosaic and Abrahamic covenants as made apparent by Christ and his redemptive work. This is of the utmost importance, as for Paul the Mosaic covenant is limited primarily in its ability to justify. Its limitations are traced to Israel's sinfulness. Therefore, the fulfilment of covenant blessings must be based on promise and the divine action of Jesus sacrificially in redemption. Paul does this in order to give biblical rationale to the new reality brought about by the work of the Spirit in the congregations and individual lives as a covenant community.

In view of these considerations, Paul's influence on Luke can only be one of degrees of possibility; the evidence suggests that Paul may have influenced Luke specifically in the area of covenant membership as based on the Abrahamic covenant.

## CHAPTER SEVEN: SUMMARY AND CONCLUSION

The results of this study support its central theoretical argument that in Luke-Acts the covenant idea is indeed presented in terms of Old Testament formulations informed chiefly by a Christianized Judaic hermeneutic; the covenant idea is primarily instrumental, being used to provide foundational rationale for the salvific work of God and to evoke a unilaterally defined sense of covenantal identity and to realign readers with and integrate them into faithful Israel.

Luke's presentation of the covenant concept is anchored primarily upon two OT covenants: the Abrahamic and the Davidic. Though they are differentiated from each other by Luke's purpose, their unilateral aspect is consistently emphasized as foundational. By these covenants, Luke presents the covenant concept as founded upon the monergistic activity of God. God remembers what he promised and swore to Abraham and to David by giving salvation in Jesus. Luke justifies the necessity of this emphasis by alluding to the Mosaic covenant as implicated by the Law. The Stephen Speech and the Apostolic Council demonstrate respectively that Israel has refused to obey the Law and God, rejecting him, resisting the Holy Spirit and that Israel is unable to bear the yoke of the Law. Luke makes the case therefore that the bilateral aspect of the covenant idea, epitomized by the Mosaic, is now unusable by God to dispense salvation. God's actions in Jesus must, of necessity, be entirely unilateral in character. The Abrahamic and Davidic covenants are able to provide this basis. Even if the unilateral covenant mercy of God does not require perfect obedience - in the Mosaic sense - for salvation to be dispensed, it still requires a response. The response is to be repentance, the fruit of repentance, which is a life in keeping with repentance and faith.

Generally, the Lukan covenant idea, in the context of the respective accounts, expands the meaning and application of the covenants' promise blessings. There is in Luke-Acts a progression of divine activity in Jesus redefining or developing the meaning and application of the covenant promises and, by virtue, redefining who God's covenant people are. The Abrahamic provides Luke with the rationale for the universal address of the Gospel, making possible the inclusion of the marginalized and the Gentiles. The Abrahamic covenant helps Luke not only to identify those who have a right to the divine invitation to salvation promised, but also the acceptable response of repentance and faith, and a life in keeping with it. The Davidic covenant for Luke interprets Jesus' exaltation and identifies him as heir to David's throne and God's promises. The

Davidic covenant for Luke resolves the question: what qualifies the one who brings God's awaited salvation?

Particularly, Jesus' preaching at Nazareth (and four additional instances: the parable of the narrow door, the parable of the Rich Man and Lazarus, the question of the *Davidssohnfrage*, and the Last Supper) brings forward yet another facet of the covenant idea. In addition to convincing allusions to the universality of the Abrahamic covenant, Jesus quoting from Isaiah outlines his mission of salvation, which ties contextually to the Isaianic eternal covenant. This, in essence, enables the redefining of the covenant blessings from purely a national and political sense, as seen in Zachariah's Prophecy, to an eschatological, a meta-historical, even spiritual sense. Thus, allusions to the Isaianic eternal covenant reveal the actual nature of the blessings conferred.

The interrelation of the covenants Luke sees to be made possible in Christ Jesus. Luke functionally relates, for instance, the Abrahamic to the Davidic, the Mosaic to the New and the Abrahamic to the Mosaic covenants.

The influence of Paul's covenant conception is plausible and also possible, yet it must be deemed minimal, as in this case degrees are a thing of uncertainty. Paul's agenda begins similarly with a return to the unilateralism of the covenant idea, epitomized in the Abrahamic covenant; however, Paul traverses different ground from Luke. Paul seeks to work out justification based on Jesus' redemptive work and the response of faith. Only by this are any corporate implications explained and illustrated. Luke, looking to the covenants, sees their fulfilment in Christ. The response of repentance and faith strictly to divine monergism leads to the redefinition of God's people.

Luke may have shared some of the same concerns and approaches to Scripture as those at Qumran but, ultimately, the inroads of Jewish Palestinian understanding of the covenant concept, for Luke, do not seem to infiltrate meaningfully his Christianized Judaic hermeneutic. He shares a similar OT starting point with Judaism; however, divine activity in and by Jesus necessarily sidelines raw bilateralism and restricts the defining emphasis of the covenant concept to the unilateral activity of God in promise blessings fulfilled. As already postulated, Luke is possibly far too Christ-centred to allow bilateralism to detract from the singularity of God's saving activity.

## BIBLIOGRAPHY

- Alexander, PS.** 2001. "Torah and Salvation in Tannaitic Literature." (In Carson, DA., O'Brien, PT. & Seifrid, MA., eds. *Justification and Variegated Nomism: Volume 1. The Complexities of Second Temple Judaism*. Grand Rapids, Mich.: Baker Academic. p.261-301)
- Baker, CJ.** 1991. *Covenant and Liberation: Giving New Heart to God's Endangered Family*. Frankfurt am Main: Peter Lang.
- Baltzer, K.** 1971. *The Covenant Formulary: in Old Testament, Jewish, and Early Christian Writings*. Translated from the German by David E. Green. Oxford: Basil Blackwell.
- Barrett, CK.** 1961. *Luke the Historian in Recent Study*. London: The Epworth Press.
- Barrett, CK.** 1974. *The New Testament Background: Selected Documents*. London: S.P.C.K.
- Barrett, CK.** 1998/2002. *A Critical and Exegetical Commentary on The Acts of the Apostles* (2 vols). Edinburgh : T & T Clark.
- Behm, J.** 1968. *diatithêmi, diathêkê*. (In Kittel, G., ed. *Theological Dictionary of the New Testament*. Translated from the German by Geoffrey W. Bromiley. Grand Rapids, Mich.: William. B. Eerdmans Publishing Co. p. 104-134.)
- Bengel, JA.** 1864. *Gnomon of the New Testament: Pointing out from the Natural Force of the Words, the Simplicity, Depth, Harmony and Saving power of its Divine Thoughts* (2 vols). Translated from the Latin by Charlton T. Lewis and Marvin R. Vincent. Philadelphia : Perkinpine & Higgins.
- Black, M.** 1971. "The Christological Use of the Old Testament in the New Testament." *New Testament Studies*, 18(1): 1-14.
- Bock, DL.** 1987. *Proclamation From Prophecy and Pattern: Lukan Old Testament Christology*. Journal for the Study of the New Testament Supplement Series, 12. Sheffield : JSOT Press.
- Brawley, RL.** 1995. *Text to Text Pours Forth Speech: Voices of Scripture in Luke-Acts*. Bloomington and Indianapolis: Indiana University Press.
- Brown, RE.** 1979. *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke*. Garden City, New York: Image Books.
- Bruce, FF.** 1960. *Commentary on the Book of the Acts: The English Text With Introduction, Exposition and Notes*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co.
- Bruce, FF.** 1984. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co.

- Christiansen, E.J.** 1995. *The Covenant in Judaism and Paul: A Study of Ritual Boundaries as Identity Markers*. Leiden: E.J. Brill.
- Cheung, ATM.** 1993. "A Narrative Analysis of Acts 14:27-15:35: Literary Shaping in Luke's Account of the Jerusalem Council." *Westminster Theological Journal*, 55(1): 137-154, Spring.
- Collins, JJ.** 2003. "Messianism in the Maccabean Period." (In Neusner, J., Green, WS., Frerichs, ES., eds. *Judaisms and Their Messiahs at the Turn of the Christian Era*. Cambridge: Cambridge University Press. p. 97-109.)
- Conzelmann, H.** 1960. *The Theology of St Luke*. Translated from the German by Geoffrey Buswell. New York: Faber and Faber and Harper & Brothers.
- Conzelmann, H.** 1987. *Acts of the Apostles: a Commentary on the Acts of the Apostles*. Translated from the German by James Limburg, A. Thomas Kraabel and Donald H. Juel. Philadelphia: Fortress Press.
- Davies, PR.** 2000. "The Judaism(s) of the Damascus Document" (In Baumgarten, JM., Chazon, EG. & Pinnick, A., eds. *The Damascus Document a Centennial of Discovery: Proceedings of the Third International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 4-8 February, 1998*. Leiden: Brill. p. 27-43.)
- Davies, WD.** 1998. *Paul and Rabbinic Judaism: Some Rabbinic elements in Pauline Theology*. Pennsylvania: Sigler Press.
- De Roo, JCR.** 2003. "God's Covenant with the Forefathers." (In Porter, SE. & de Roo, JCR., eds. *The Concept of the Covenant in the Second Temple Period*. Leiden: Brill. p. 191-202.)
- Dillon, RJ.** 1986. "The Discourses of Acts." *New Testament Studies*, 32(4): 544-556, October.
- Dodd, CH.** 1965 [1952]. *According to the Scriptures: The Sub-structure of New Testament Theology*. London: Fontana Books.
- Dunn, JDG. & Suggate, AM.** 1994. *The Justice of God: a Fresh Look at the Old Doctrine of Justification by Faith*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co. Publishing Co.
- Dupont, J.** 1985. "La structure oratoire du discours d'Étienne (Actes 7)." *Biblica*, 66(2): 153-167.
- Edersheim, A.** 1886. *The Life and Times of Jesus the Messiah* (2 vols. in a single vol. Facsimile Reproduction). Massachusetts: Hendrickson Publishers.
- Eichrodt, W.** 1961. *The Theology of the Old Testament* (2 vols. trans. J.A. Baker). Philadelphia: The Westminster Press.
- Ellis, EE.** 1974 [1966]. *The Gospel of Luke*. London: Marshall, Morgan & Scott.

- Evans, CA.** 2003. "Covenant in the Qumran Literature." (In Porter, SE. & de Roo, JCR., eds. *The Concept of the Covenant in the Second Temple Period*. Leiden: Brill. p. 55-80.)
- Farmer, WR.** 1958. *Maccabees, Zealots and Josephus: An Inquiry into Jewish Nationalism in the Greco-Roman Period*. New York: Columbia University Press.
- Farris, S.** 1985. *The Hymns of Luke's Infancy Narratives: Their Origin, Meaning and Significance*. Journal for the Study of the New Testament Supplement Series, 9. Sheffield: JSOT Press.
- Fitzmyer, JA.** 1970/1985. *The Gospel According to Luke I-XXIV* (2 vols). New York: Doubleday.
- Fitzmyer, JA.** 1998. *The Acts of the Apostles: a New Translation with Introduction and Commentary*. New York: Doubleday.
- Freedman, D. N.** 1964. "Divine Commitment and Human Obligation: The Covenant Theme." *Interpretation*, 18(4): 419-431, October.
- Freedman, D. N. & Miano, D.** 2003. "People of the New Covenant." (In Porter, SE. & de Roo, JCR., eds. *The Concept of the Covenant in the Second Temple Period*. Leiden: Brill. p. 7-26.)
- Fritsch, CT.** 1946. "Biblical Typology." *Bibliotheca Sacra*, 103(412):418-430, October.
- Gakuru, G.** 2000. *Inner-Biblical Exegetical Study of the Davidic Covenant and the Dynastic Oracle*. Lewiston: The Edwin Mellen Press.
- Gathercole, SJ.** 2002. *Where Is Boasting? Early Jewish Soteriology and Paul's Response in Romans 1-5*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co.
- Goppelt, L.** 1981. *Theology of the New Testament* (2 vols). Translated from the German by John E. Alsup. Jürgen Roloff ed. Grand Rapids, Mich.: William B. Eerdmans Publishing Co.
- Grabbe, LL.** 1992. *Judaism from Cyrus to Hadrian* (2 vols). Minneapolis: Fortress Press.
- Grabbe, LL.** 2003. "Did All Jews Think Alike? 'Covenant' in Philo and Josephus in the context of Second Temple Judaic Religion." (In Porter, SE. & de Roo, JCR., eds. *The Concept of the Covenant in the Second Temple Period*. Leiden : Brill. p. 251-266.)
- Green, JB.** 1997. *The Gospel of Luke*. Grand Rapids, Mich. : William B. Eerdmans Publishing Co.
- Haenchen, E.** 1971 [1965]. *The Acts of the Apostles: A Commentary*. Philadelphia: The Westminster Press.

- Hamm, D.** 1988. "Luke 19:8 Once again: Does Zacchaeus Defend or Resolve?" *Journal of Biblical Literature*, 107(3): 431-437, September.
- Hamm, D.** 1991. "Zacchaeus Revisited Once More: A Story of Vindication or Conversion?" *Biblica*, 72(2): 249-252.
- Hayes, JH. & Holladay, CR.** 1982. *Biblical Exegesis: a Beginner's Handbook*. Atlanta: John Knox Press.
- Hengel, M.** 1974. *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period* (2 vols). London : SCM Press Ltd.
- Hillers, DR.** 1985 [1969]. *Covenant: The History Of A Biblical Idea*. Baltimore : The Johns Hopkins University Press.
- Hindley, JC.** 1962. The Meaning and Translation of Covenant. *The Bible Translator*, 13(2): 90-101, April.
- Jackson, FJF. & Lake, K.,** eds. 1942[1920], 1922, 1926, 1933, 1933. *The Beginnings of Christianity* (5 vols). London: MacMillan and Co. Limited.
- Jaubert, A.** 1963. *La Notion D'Alliance Dans Le Judaïsme: Aux Abords De L'Ère Chrétienne*. Paris : Éditions du Seuil.
- Jeremias, J.** 1955. *The Eucharistic Words of Jesus*. New York: The Macmillan Company.
- Johnson, DE.** 1990. "Jesus Against the Idols: The Use of Isaianic Servant Songs in the Missiology of Acts." *Westminster Theological Journal*, 52(2): 343-353.
- Kaiser, WC. & Silva, M.** 1994. *An Introduction to Biblical Hermeneutics: the Search for Meaning*. Grand Rapids, Mich. : Zondervan.
- Kalluveetil, P.** 1982. *Declaration and Covenant: A Comprehensive Review of Covenant Formulae from the Old Testament and the Ancient Near East*. Rome: Biblical Institute Press.
- Kee, HC.** 1990. *Good News to the Ends of the Earth: The Theology of Acts*. London: SCM Press.
- Kee, HC.** 2003. "Christology in Mark's Gospel." (In Neusner, J., Green, WS. & Frerichs, E., eds. *Judaisms and Their Messiahs at the Turn of the Christian Era*. Cambridge : Cambridge University Press. p. 187-208.)
- Kennedy, HAA.** 1915. "The significance and range of the covenant conception in the New Testament." *Expositor*, 10(4): 385-410, November.
- Kilgallen, JJ.** 1976. "The Stephen Speech: A Literary and Redactional Study of Acts 7,2-53." *Analecta Biblica*, 67. Rome: Biblical Institute Press.

- Kilgallen, JJ.** 1988. "Acts 13, 38-39: Culmination of Paul's Speech in Pisidia." *Biblica*, 69(4): 480-506.
- Kilgallen, JJ.** 1989. "The Function of Stephen's Speech (Acts 7, 2-53)." *Biblica*, 70(2): 173-193.
- Klijn, AFJ.** 1957. "Stephen's Speech – Acts VII. 2-53." *New Testament Studies*, 4(1): 25-31.
- Kline, MG.** 1968. *By Oath Consigned: a Reinterpretation of the Covenant Signs of Circumcision and Baptism*. Grand Rapids, Mich. : William B. Eerdmans Publishing Co.
- Kurtz, WS.** 1985. "Luke 22:14-38 and Greco-Roman and Biblical Farewell Addresses." *Journal of Biblical Literature*, 104(2): 251-268, June.
- Longenecker, BW.** 2005. "On Critiquing the New Perspective on Paul: A Case Study." *Zeitschrift für die Neutestamentliche Wissenschaft*, 96(3/4): 263-271.
- McCarthy, DJ.** 1973. *Old Testament Covenant: A Survey of Current Opinions*. Atlanta : John Knox Press.
- McKay, D.** 2001. *The Bond of Love: Covenant Theology and the Contemporary World*. Ross-shire : Christian Focus Publications.
- Manson, TW.** 1961. *The Sayings of Jesus: As Recorded in the Gospels According to St. Matthew and St. Luke Arranged With Introduction and Commentary*. London : SCM Press Ltd.
- Marshall, IH.** 1978. *The Gospel of Luke: A Commentary on the Greek Text*. Exeter: The Paternoster Press; Grand Rapids, Mich. : William B. Eerdmans Publishing Co.
- Marshall, IH.** 1980. *The Book of Acts*. Grand Rapids, Mich. : William B. Eerdmans Publishing Co.
- Matson, MA.** 2001. *In Dialogue With Another Gospel? The Influence of the Fourth Gospel on the Passion Narrative of the Gospel of Luke*. Atlanta : Society of Biblical Literature.
- Metzger, BM.** 2001. *A Textual Commentary on the Greek New Testament Second Edition*. Stuttgart: Deutsche Bibelgesellschaft.
- Mitchell, AC.** 1990. "Zacchaeus Revisited: Luke 19, 8 as a Defense." *Biblica*, 71(2): 153-176.
- Nestle & Aland.** 1993. *Novum Testamentum Graece* (27<sup>th</sup> Edition). Stuttgart: Deutsche Bibelgesellschaft.
- Neyrey, J.** 1985. *The Passion According to Luke: A Redaction Study of Luke's Soteriology*. New York : Paulist Press.

- Nicholson, EW.** 2002. *God and His People: Covenant and Theology in the Old Testament*. Oxford: Clarendon Press.
- Nolland, J.** 1981. "A Fresh Look at Acts 15:10." *New Testament Studies*, 27(1): 105-115.
- Nolland, J.** 1989/ 1993. *Word Biblical Commentary: Luke 1-24:53* (3 vols.). Word Books: Dallas, Texas.
- Norton, FO.** 1908. *A Lexicographical and Historical Study of DIATHĒKĒ: From the Earliest Times to the End of the Classical Period*. Chicago: The University of Chicago Press.
- Oliver, HH.** 1964. "The Lukan Birth Stories and the Purpose of Luke-Acts." *New Testament Studies*, 10(2):202-226.
- Oswalt, JN.** 1986/1998. *The Book of Isaiah 1-66* (2 vols). Grandrapids, Mich: William B. Eerdmans Publishing Co.
- O'Toole, RF.** 1978. "Acts 26: The Christological Climax of Paul's Defense (Ac 22:1-26:32)." *Analecta Biblica*, 78. Rome: Biblical Institute Press.
- O'Toole, RF.** 1983. "Acts 2:30 and the Davidic Covenant of Pentecost." *Journal of Biblical Literature*, 102(2): 245-258.
- Pao, DW.** 2001. "Book Review: "A Critical and Exegetical Commentary on the Acts of the Apostles. Vol. II: Introduction and Commentary on Acts XV-XXVIII by C. K. Barrett. ICC. Edinburgh: T. & T. Clark, 1998, cxx + 695-1271." *Journal of the Evangelical Theological Society*, 44(2):346-349, June.
- Pao, DW.** 2002. *Acts and the Isaianic New Exodus*. Grand Rapids, Mich: Baker Academic.
- Petersen, NR.** 1978. *Literary Criticism for New Testament Critics*. Philadelphia: Fortress Press.
- Petzer, JH.** 1984. "Luke 22:19b-20 and the Structure of the Passage." *Novum Testamentum*, 26(3): 249-252.
- Plummer, A.** 1910. *A Critical and Exegetical Commentary on the Gospel According to St. Luke*. Edinburgh : T & T Clark.
- Powell, MA.** 1990. *What is Narrative Criticism?* Minneapolis : Fortress Press.
- Ravens, D.** 1995. *Luke and the Restoration of Israel*. Journal for the Study of the New Testament Supplement Series, 119. Sheffield: Sheffield Academic Press.
- Robertson, AT.** 1920. *Luke the Historian in the Light of Research*. Edinburgh: T&T Clark.

- Robertson, AT.** 1930-33. *Word Pictures in the New Testament* (6 vols). New York: Richard R. Smith Inc./ Ray Long & Richard R. Smith Inc./ Harper & Brothers Publishers.
- Rogers, CL.** 1970. "The Covenant with Abraham and Its Historical Setting." *Bibliotheca Sacra*, 127(507): 241-256, July.
- Rousseau, F.** 1986. "Les Structures du Benedictus (Luc 1.68-79)." *New Testament Studies*, 32(2): 268-282.
- Salo, K.** 1991. *Luke's Treatment of the Law: A Redaction-Critical Investigation*. Helsinki: Academia Scientiarum Fennica.
- Sanders, EP.** 1977. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Minneapolis: Fortress Press.
- Sanders, JA.** 1975. "From Isaiah 61 to Luke 4." (In Neusner, J., ed. *Christianity, Judaism and Other Greco-Roman Cults: Studies For Morton Smith at Sixty*. Leiden: E. J. Brill. p. 75-106.)
- Schlatter, A.** 1999. *The Theology of the Apostles: The Development of New Testament Theology*. Translated from the German by Andreas J. Köstenberger. Grand Rapids, Mich: Baker Books.
- Schubert, P.** 1968. "The Final Cycle of Speeches in the Book of Acts." *Journal of Biblical Literature*, 87(1): 1-16, March.
- Schweizer, E.** 1966. "The Concept of the Davidic "Son of God" in Acts and Its Old Testament Background." (In Keck, LE., & Martyn, JL., eds. *Studies in Luke-Acts*. Nashville : Abingdon Press. p. 186-193.)
- Secombe, D.** 1981. "Luke and Isaiah." *New Testament Studies*, 27(2): 252-259.
- Shirock, RJ.** 1993. "The Growth of the Kingdom in Light of Israel's Rejection of Jesus: Structure and Theology in Luke 13:1-35." *Novum Testamentum*, 35(1): 15-29.
- Soards, ML.** 1987. *The Passion According to Luke: The Special Material of Luke 22*. Journal for the Study of the New Testament Supplement Series, 14. Sheffield: JSOT Press.
- Soards, ML.** 1994. *The Speeches in Acts: Their Content, Context, and Concerns*. Louisville, Kentucky: Westminster/John Knox Press.
- Squires, JT.** 1993. *The Plan of God in Luke – Acts*. Cambridge: Cambridge University Press.
- Stein, RH.** 1992. *Luke* (The New American Commentary v. 24). Nashville: Broadman Press.

- Strauss, ML.** 1995. *The Davidic Messiah in Luke-Acts: The Promise and its Fulfillment in Lukan Christology*. Journal for the Study of the New Testament Supplement Series, 110. Sheffield: JSOT Press.
- Talbert, CH.** 1982. *Reading Luke: A Literary and Theological Commentary on the Third Gospel*. New York: Crossroad Publishing Company.
- Talbert, CH.** 1997. *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles*. New York: Crossroad Publishing Company.
- Tannehill, RC.** 1974. "The Magnificat as Poem." *Journal of Biblical Literature*, 93(2): 263-275, June.
- Tannehill, RC.** 1986/1990. *The Narrative Unity of Luke-Acts: A Literary Interpretation* (2 vols). Philadelphia: Fortress Press/Minneapolis: Fortress Press.
- Tannehill, RC.** 1996. *Luke*. Nashville: Abingdon Press.
- Thayer, JH.** 1901. *A Greek-English Lexicon of the New Testament being Grimm's Wilke's Clavis Novi Testamenti*. Translated and Revised. Edinburgh: T & T Clark.
- The Beginnings of Christianity, Part I, The Acts of the Apostles*. 1942 [1922], 1922-1933. 5 vols. London: MacMillan and Co.
- Trench, RC.** 1910. *Notes on the Parables of Our Lord*. London: S.P.C.K.
- Van der Ploeg, J.** 1958. *The Excavations at Qumran: A Survey of the Judean Brotherhood and its Ideas*. London: Longmans, Green and Co. Ltd.
- van de Sandt, H.** 1994. "The Quotations in Acts 13, 32-52 as a Reflection of Luke's LXX Interpretation." *Biblica*, 75(1): 26-58.
- van Unnik, WC.** 1966. "Luke – Acts: A Storm Center in Contemporary Scholarship." (In Keck, LE & Louis Martyn, J, eds. *Studies in Luke – Acts*. Nashville: Abingdon Press. p. 15-32)
- Vielhauer, P.** 1966. "On the "Paulinism" of Acts." (In Keck, LE., & Martyn, JL., eds. *Studies in Luke-Acts*. Nashville: Abingdon Press. p. 33-50.)
- von Rad, G.** 1972. *Genesis: A Commentary*. Translated from the German by John H. Marks. Philadelphia: The Westminster Press.
- Vos, G.** 1913. "Der begriff *Diagkh*, kh im Neuen Testament" (Reviews of Recent Literature, Exegetical Theology). *Princeton Theological Review*, 11(3): 513-518.
- Witherington, B.** 1998. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co.
- Wright, NT.** 1992. *The Climax of the Covenant: Christ and the Law in Pauline Theology*. Minneapolis: Fortress Press.

**Zahn, T.** 1920. *Das Evangelium des Lucas*. Leipzig : A. Deichertsche Verlagsbuchhandlung Dr. Werner Scholl.

**Zahn, T.** 1922. *Die Apostelgeschichte des Lucas* (Erst Hälfte Kap. 1-12). Leipzig : A. Deichertsche Verlagsbuchhandlung Dr. Werner Scholl.

**Zehnle, RF.** 1971. *Peter's Pentecost Discourse: Tradition and Lukan Reinterpretation in Peter's Speeches of Acts 2 and 3*. Nashville: Abingdon Press.